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COMPASSIONATE FRIEND



Journal of Beauty Without Cruelty - India
An International Educational Charitable Trust for Animal Rights

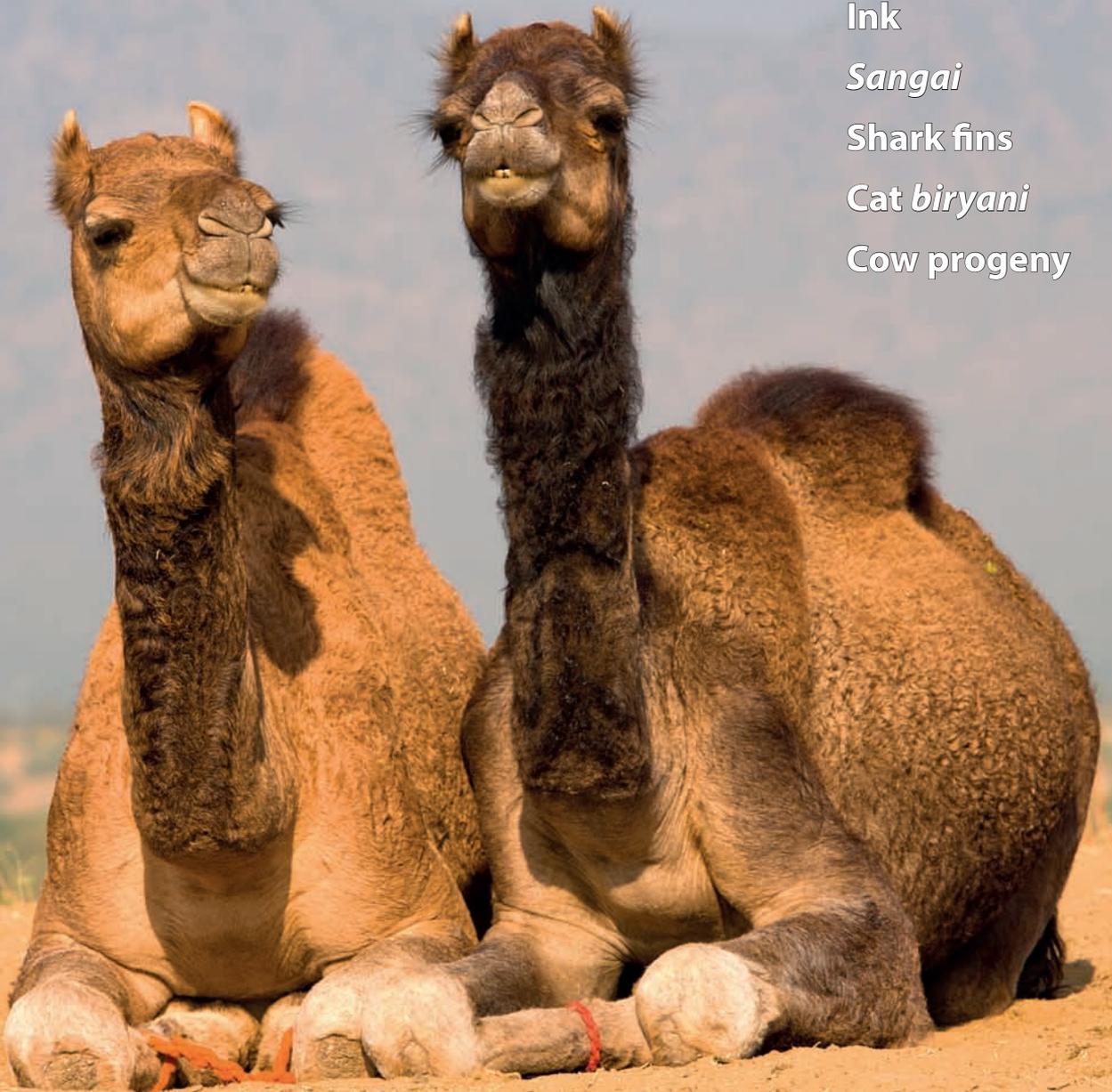
Ink

Sangai

Shark fins

Cat biryani

Cow progeny



Cruelties to Camels



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From my Desk... Cheers!

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Bulbul-fights

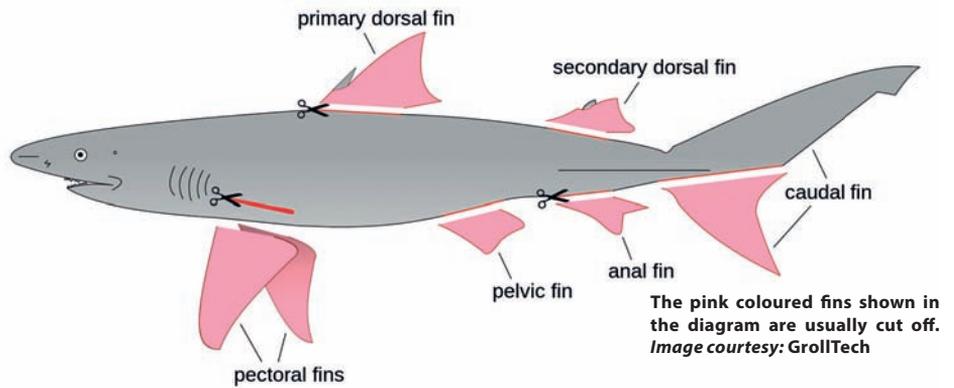
January 2015: Assam clamped down on bulbul-fights following BWC's complaints to the Centre and State Governments about their illegality. (See *Compassionate Friend* Spring 2015.)

Shark fins

February 2015: The Government of India prohibited the import of shark fins, and the export of shark fins of all species of shark. For fifteen years BWC periodically wrote to the government that we needed to protect sharks by imposing a ban on fishing, catching, killing, "finning" and consumption of shark products in India and for export.

"Finning" is catching, hacking off, and keeping a shark's fins, and throwing away the amputated living shark's body into the water. Unable to swim or breathe without their fins, the profusely bleeding sharks sink to the ocean floor and are eaten alive by other sea creatures. Limited space available in fishing boats is used for shark

fins rather than shark meat since they fetch much more money. About sixty-five countries have passed laws against cruel “finning”.



👍 Dog Races

February 2015:

On being informed that dog races were scheduled to be held on 28th February, 2015, at Wategaon, Walwa Taluka in Sangli District of Maharashtra, BWC sprung into action just like it had before (see *Compassionate Friend* Winter 2013) and again with the help of the Ahmednagar SPCA, Sarvajeet Mangal Pratishthan, and Animal Welfare Board of India stopped the event.

👍 Maharashtra Bans Slaughter of Cow Progeny

March 2015: The slaughter of cows and calves was extended to bulls and bullocks, and made illegal in Maharashtra following the President of India’s assent to The Maharashtra State Animal Preservation (Amendment) Bill, 1995. BWC had helped and supported several organisations and individuals who tirelessly worked for two decades to achieve it.

To date Maharashtra, Gujarat, Madhya Pradesh, Chattisgarh, Bihar, Jharkand, Uttar Pradesh, Uttarakand,



Photo courtesy: themangaloretimes.com For detailed information please read our website page: www.bwcindia.org/Web/Awareness/LearnAbout/CowsCalvesBullsandBullocks.html

Rajasthan, Punjab, Haryana, Himachal Pradesh, Delhi and Jammu & Kashmir have totally banned the slaughter of cow and its progeny.

Karnataka, Andhra Pradesh, Telangana, Goa, Odisha and Tamil Nadu have banned cow slaughter too, but permit bulls and bullocks to be killed if they are certified as “fit for slaughter”.

However, no ban exists in the north-eastern states of Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland and Tripura, as also in Sikkim and West Bengal. Kerala falls in this category albeit cow progeny under 10 years can not be killed in the state.

Implementation (rather non-implementation) of the law is of course, the bottom line, and is of grave concern.

Diana Ratnagar
Chairperson

Cruelties to Camels

Camels are made to walk to different destinations within India, live in unsuitable climatic conditions and are treated as replaceable commodities, says Khurshid Bathena

Exploited to the hilt, the number of camels in Rajasthan and Gujarat are fast declining.

Here's why:

Camel leather is typically used for footwear such as *mojadis* and embossed-cum-painted bags. The animal's hide is also turned into decorative pieces of furniture, doors, lampshades, vases, bowls, etc.

Camel bone has been used in place of ivory, especially for inlay work, ever since a ban on elephant ivory came into existence. Jewellery, statuettes, idols, prayer beads, lamp stands, boxes, bowls, photo frames, and chess sets are some of the carved items.

Camel sacrifice is illegal, yet they are stabbed and bled to death in public. Camels are smuggled out of desert regions to other states within India and even to neighbouring Bangladesh along with cattle for Bakri Idd sacrifice.

(In 2014, the Tonk royal family of Rajasthan discontinued their 150 year tradition of sacrificing two camels as part of the Bakri Idd festival.)

Camel meat is not as common in India as in other countries, but it is consumed subsequent to animal sacrifice.



Photo courtesy: rajasthantour4u.com



Photo courtesy: camelboneart.blogspot.in



Photo courtesy: news.indianonline.in



Photo courtesy: globalpost.com



Photos (middle and bottom) courtesy: blog.theotherhome.com

After the National Research Centre on Camel (NRCC) situated at Jorbeer on the outskirts of Bikaner, transformed the 'ship of the desert' into a milch animal and a modern dairy was set up on its campus, the Rajasthan and Gujarat governments began promoting camel milk. The NRCC camel milk parlour sells milk, desserts, butter, ghee and paneer. They have also developed camel milk based derma-cream.

At fairs camel trading, racing and even beauty contests organised as a novelty take place. Their noses are pierced and a ring inserted, they are decked in finery, and paraded. Some camels have their fur 'cut-out' (shaved, trimmed and dyed) in intricate and typical carpet designs depicting flowers, birds, animals and geometrical shapes. Some camels are trained to give 'dance' performances by throwing their legs around awkwardly while sprinting across the ground. Ironically, the selling of camel leather saddles, whips and footwear is integral to these fairs.

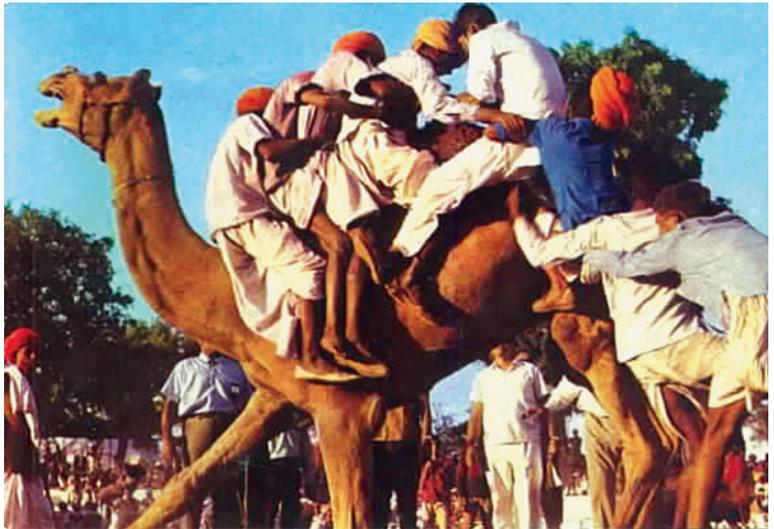
Camel sports such as racing is part of entertainment at fairs and safaris. The worst of these is when as many as a dozen persons sit atop a single camel and made to race. They lope over the sand throwing riders off their backs – the one that

carries the most number of people wins. *Unth laddi* or camel fights are worse: males made aggressive enough to fight each other over a female. Camel joy-rides are an attraction on beaches and at hill stations. Camels are made to walk to different destinations within India, live in unsuitable climatic conditions and are treated as replaceable commodities. In 1996 BWC played a leading role in obtaining a High Court ruling to stop the entry of camels into Mumbai and rehabilitated the existing ones in the Rajasthan desert.

Camel performances, whether in circuses or elsewhere, have a background of rigorous training. They are controlled with ropes and muzzles and cruelly beaten into submission to respond to commands such as sit, stand, buckle-down, crawl, duck, walk, and dance. When old and no longer needed, they are sold off at auctions.

BWC's demand was granted when the camel was accorded state heritage status by Rajasthan last year. We now look forward to Gujarat also stopping their slaughter and smuggling out of the state.

 *Khurshid Bhathena is a Trustee & Honorary Secretary of BWC-India*



BWC file photo



Photo courtes: trekearth.com

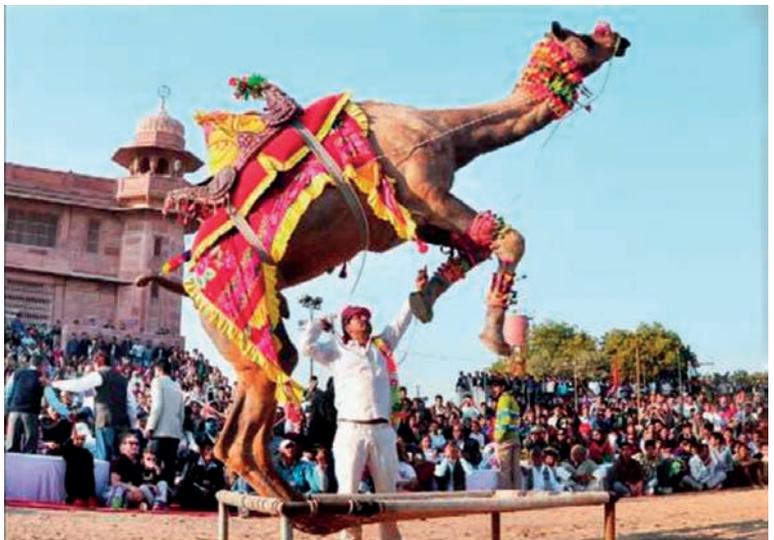


Photo courtes: timesofindia.com

The Dancing Deer

*Among God's creations of the animal kingdom, the peacock is known for its ability to dance gracefully. In this story, the writer observes the same ability in a species of deer, but with a difference. Author unknown**

Off with his hand! Sumi woke with a start. She sat up wide awake, looked around and breathed a sigh of relief. It was only Denguda telling her and her parents the story of the Sangai brow-antlered deer. It was late at night. After a tiring journey, the warmth and quiet of the Imphal guesthouse was lulling Sumi to sleep. But Denguda, the caretaker, insisted on finishing the story. “Off with his hand, the king would command, and his soldiers would immediately cut off the man’s hand.”



Sangai, the dancing deer of Manipur. Photo courtesy: 8sisters.in

“Why?” Sumi interrupted Denguda. She had lost the thread of the story.

“Because the man had killed a Sangai deer,” replied Denguda.

“Oh, what a severe punishment!” said Sumi.

“Yes, But it was the only one that worked. The Maharaja wanted to protect this special species of deer, because it is found in India only in Manipur, and to a small extent in Burma, where it is known as the Thamin deer.”

“What’s so special about this deer?” asked Sumi’s mother.

“Oh! It’s very beautiful, with large, compelling eyes and antlers that curve gracefully over the brow, unlike any other deer found on earth.”

Sumi noticed that her father was listening keenly. But she wondered why he was so quiet and looked so worried.

“What does *Sangai* mean?” asked Sumi’s mother.

“The one that looks at you.” Denguda stopped for a moment, lost in thought, and then continued, “But the foreigners had no love for the living deer. They liked to eat its meat and mount its antlers as decorative pieces for their homes. So they killed the Sangai deer ruthlessly. Soon it was not to be seen any more in the grasslands of Manipur...”

“Oh!” Sumi sighed with disappointment, “but we have come all the way from Calcutta to see it.”

Denguda smiled at her and said, “Luckily, a very small herd, perhaps the last of the species, is still alive.”

“Where are they?” asked Sumi excitedly.

“On the *phumdi*, the floating island on Logtak Lake.”

“Wonderful. So I’ll go to the *phumdi* tomorrow and float around on the lake while the Sangai look at me!” cried Sumi.

“Oh, no no no,” said Denguda, shaking his head. Sumi looked at him, puzzled.

“The floating island is not an island of solid land. It’s made of *phumdi* which is grass, weeds and reeds that grow on a thick mat of silt. If we put our feet down even on the thickest part, we’d sink to our knees.”

“How strange!” said Sumi.

“Well, it’s nearing midnight now. Tomorrow we will go to Logtak Lake, and if you’re lucky, you can see the Sangai, and perhaps even watch them dance,” said Denguda.

Getting up, he wound the cloth on which he had been sitting round his head and bowed low. Sumi watched curiously while her father went with him to the front door, said something to him in low tones, and handed over some papers to him before he left.

Sumi was up at the crack of dawn. She and her parents were ready when Denguda came to take them to the lake.



Pathetic... a dancing deer in Alipore zoo, Kolkata. Photo courtesy: The Hindu

Logtak Lake was calm, a vast sheet of water shimmering in the bright sun, fanned by a gentle breeze. Sumi went by boat, with her parents and Denguda, to a lookout point at the southern end of the lake. Sumi’s eyes were glued to the binoculars. For a long while, all was quiet. Suddenly, she jumped.

“There... there they are,” she cried, as two dark brown Sangai deer, each a metre in height, ran across the floating island. They seemed to slide along on their hind legs with bodies held stiffly.

“Is the dance over?” asked Sumi disappointedly.

“Watch... watch closely,” said Denguda in a hoarse whisper. Presently, the Sangai came to the *phumdi*’s edge.

“They must be wanting a drink of water,” said Sumi, peering through the binoculars.

“Oh! They’re dancing. The deer are dancing,” she cried joyfully. Picking up one foreleg and then the other, the deer danced.

“If only there was some music,” said Sumi.

That night, Sumi cuddled up close to her father, which meant she had a favour to ask. She whispered, “Papa! Can we take the dancing deer to the zoo?”

Her father, the curator of Calcutta Zoo, laughed softly, pinched her cheeks gently and said, “What do you think I’ve come here for? I’ve asked the Manipur government. I’m not quite sure if they will agree; that’s why I’ve been so worried. Let’s hope they will.”

Everything worked out smoothly. The application moved fast through the hands of the various authorities, and the consent was given. Sumi and her parents returned to Calcutta with a pair of dancing deer. They got a grand welcome at the zoo.

The zoo home of the Sangai was made to look as far as possible like the *phumdi*. It was a nice green grassy enclosure full of trees. Sumi visited the deer daily.

Soon something made Sumi uncomfortable. The Sangai were not the same. Their movements were no longer graceful. But what drove Sumi crazy was they no longer danced.

How clumsy she thought when the Sangai stopped awkwardly to drink water. Sumi sighed, bitterly disappointed. How eagerly she had planned to bring all her friends to see the deer dance! Sumi stared at the deer with unblinking eyes and they stared back at her. It was then that she felt a trifle uneasy. Did they have a look of sorrow?



Sangai at the Alipore Zoo – notice the dry, hard ground it has to tread on.

Photo courtesy: bkaustav.blogspot.com

Sumi told her father that the deer weren't dancing any more and he at once sent for the experts. They pondered and puzzled. They watched and wondered, but were unable to find out why the deer did not dance.

At last, Denguda was sent for. As he observed the Sangai in the zoo, a smile spread over his face and he nodded.

"What's it, Denguda?" Sumi asked impatiently. "Do you know why the deer don't dance?"

Denguda nodded and spoke slowly. "It's the *phumdi*... the *phumdi*."

"I don't understand," Sumi said, puzzled.

"Didn't I tell you that if you and I were to go for a walk on that floating island, we'd sink?"

"Yes, I remember you said that," Sumi replied.

"However, the Sangai don't sink because they run on the island without their feet coming down on the soil all at once. This makes their gait graceful. Moreover, the edge of the island is mushy. When the deer stoop to drink water, they have to pick up one foreleg and then the other merely to keep their balance, and you thought that they were dancing," Denguda said, laughing. Sumi joined in the laughter.

But as Sumi once again looked at the deer and the deer gazed at Sumi, she felt the same uneasiness creeping over her. Their eyes were sad. There were even tear marks beneath their eyes.

"Denguda!" Sumi called in anguish. "The deer are crying!"

"The Manipur deer are made for swamp life. Their feet, for example, are hard and horny with outspread hooves, quite unlike those of other deer, to help them move comfortably

on the marshlands. But it makes them rather uncomfortable on hard ground," said Denguda.

"So they want to live in the swamps. They like it there and not here, is that so?" asked Sumi, blinking back her tears.

"Yes," said Denguda, in a gentle but firm whisper.

Sumi understood. So she did not object when her father arranged for the Sangai pair to be sent back to the *phumdi*. She was happy that they would once again be happy there.



**This story was originally published more than twenty years ago, with illustrations by Tapas Guha. Can anyone help us locate the original author and/or publisher? BWC would love to acknowledge and thank them in the next issue.*

Fact, not Fancy

Ink

Biological and organic pigments, as well as natural dyes used to make inks, can very well be of animal origin, says Nirmal Nischit

Inks are basically aqueous, liquid, paste or powder, and consist of colour, binder, additive and carrier. However, they can also be composed of solvents, pigments, dyes, resins, lubricants, solubilizers, surfactants, particulate matter, fluorescers, waxes, drying agents and other substances. Inks are made from pigments and dyes which can be of animal origin like insects, molluscs, snails, octopuses and chameleons. Pigments or colours derived from animal or plant cells are called biological or organic pigments, whereas in the case of dyes they are termed natural dyes. Therefore, biological and organic pigments, as well as natural dyes used to make inks, can very well be of animal origin.

Gel ink is of high viscosity or thickness and the pigments are typically copper phthalocyanine and iron oxides, and the gel is made up on water and biopolymers such as xanthan gum and tragacanth gum, as well as some types of polyacrylate thickeners.

Ballpoint pens use a paste ink based on a dye solute in an alcohol solvent. Particles of carbon black and/or titanium dioxide (black and white mineral origin pigments)

are segregated from each other by a polymer that is absorbed and then the solvent is applied to make the ink flow.

Fountain pens and liquid-ink roller-ball pens use a dye solute in a water-based solvent. The ink could be a combination of tannic, gallic and dilute hydrochloric acid with an iron salt, phenol, and a blue or black dye. Also includes a drying agent, an adhesion promoter, a colour developer and/or a preservative.

Some inks are made thicker, such as **printing ink**.

Most **ink cartridges** used for printers do not contain any animal derived products or use animal substances during the manufacturing process. But, some amount of animal testing on new ink components and to classify for waste is carried out as admitted by the Hewlett-Packard Company.

Highlighter pens or markers use an oil-based ink that is very opaque and overlays colours beneath it. A typical translucent highlighter is fluorescent yellow having been coloured with pyranine, a water soluble chemical dye. (Yellow is popular because it does not produce a shadow when Xeroxing.) Other colours, including black used to hide information, are also made.

Correction pens and fluid consists of opaque, white substances used to mask text. Upon application they evaporate fast into the air which we breathe, and are similar to nail polish remover. Some such VOCs (volatile organic compounds) used are dangerous to human health and harmful to the environment. To avoid their misuse,



mainly by teenagers as cheap intoxicating inhalants, India banned the retail sale of bottled correction fluid and nail polish remover, but allows its sale in devices that dispense small controlled amounts. So now correction fluids without chemical solvents (they take longer to dry and two coats may be needed) are available.

Felt-tip pens used to contain strong smelling VOCs like toluene and xylene solvents but now the ink is made on the basis of alcohols. The ink in **permanent markers** that write on glass, plastic, wood, metal and stone, lasts for years contain VOCs.

Invisible or disappearing ink is used with a decoder pen for children to play with. The ink is also used as security ink or for espionage. Some are developed by heat and work like litmus paper; others by chemical reaction and glow bright under UV light. The former could contain animal origin fluids like blood serum or ingredients such as honey, wine and milk – even colas, soap water, sugar, lemon, and other juices could be used.

The binder in **India/black indelible ink** is shellac. A unique violet indelible ink used to mark the voters' fingers (it turns black on drying) made for the Election Commission of India is a mix of shellac, dyes, chemicals, aromatic material, biocide and silver nitrate (7-25%). Manufactured by the Mysore Paints and Varnish (earlier known as Mysore Lac and Paints) the formula is a closely guarded secret.

Scale insects lac, cochineal and kermes, produce dyes in shades of red, but shellac is used in India ink as a binder to make it more durable once dried.

In 2014, for the 16th Lok Sabha elections, the company supplied 21,65,000 litres of indelible ink. Vials of 5 ml are considered enough for 350 voters, and 7.5 ml vials for 450 voters. 2006 onwards the ink has been applied from the top end of the left forefinger nail to the bottom of the first joint. Earlier, it was applied to the joint between nail and skin.

The company also exports this ink for voting to Sierra Leone, Ghana, Turkey, Afghanistan, Pakistan, Nepal, Denmark, South Africa, Malaysia, UK, Fiji and the Republic of Benin.

Interestingly, India ink called *masi* in the 4th Century BC was made of burnt bones, blood, tar, pitch and soot.

Today, **tattoo ink** could contain similar ingredients, or be made from iron oxides, metal salts and plastics.

Tyrian or imperial purple dye is obtained from bodies of certain molluscs and **royal blue** from snails. **Melanin** is ink from the octopus and **sepia** of any cephalopod. They are in shades of red to dark brown. Sepia is made from the ink sacs of cuttlefish which are dried and ground to a fine powder, and then mixed with shellac. True sepia ink as it is called, is still available and is used by some artists.

A **lake pigment** is manufactured by precipitating an inert binder or mordant, usually a metallic salt. Lake pigments such as carmine lake was originally produced from the cochineal insect.

It is possible to produce **botanical natural colours** from beets, purple carrots, turmeric, red cabbage, oranges, tomatoes, carrots and marigolds, annatto seed, gardenia fruit and alfalfa. However, these are not the sources used by paint manufacturers in India. Worse still, they sell pony hair brushes as well as natural and white bristle (hog/pig hair) artists' brushes.

Cat Biryani in Chennai

Most of the cats that gypsies trap and butcher are pets says **G Arun Prasanna**

This is about Chennai, not China where eating meat of cats is not taboo.

Cat meat is a delicacy for gypsies like the Narikoravas. A 'must have' during weddings and other celebrations when neighbourhood folk look forward to partake cat meat *biryani*.

Cat flesh is also sold by gypsies to non-veg roadside stalls. It is bought because it is cheap (₹50 a bag) and can be passed off as chicken or mutton. The consumers don't know which animal's flesh they are eating, or its health hazards.

Most of the cats that gypsies trap and butcher are pets. Unlike strays, these cats are friendly and easy to catch. Interaction with headmen of gypsy colonies has been futile. They claim innocence and say they've stopped the practice. But this has been proved wrong since they have been caught red handed near MRTS stations and bus depots with cats that were trapped in nets, drugged and stuffed into plastic gunny bags.



One of the 20 cats rescued from gypsies at Redhills.

Since October 2014, our NGO, People For Cattle in India (PFCI) has undertaken five raids (even at 4 a.m.) in which 40 cats from Redhills, Pallavaram, Ayyanavaram, Avadi and Kotturpuram areas of Chennai were rescued. Kept in dirty cages, the stolen cats were scared and hungry. Some lucky ones were reunited with their owners, while others were housed at the People for Animals shelter. A large number of carcasses and cat skins were also discovered at the Kotturpuram gypsy colony. Cases against the abductors have been filed by PFCI at different police stations.



13 cats were rescued from gypsies at Pallavaram.

FYI

Bhuta-Siddhi

Swami Chidananda Saraswati, fondly known as the 'St Francis of India' (after the Franciscan monk, Saint Francis of Assisi to whom he was greatly attracted) followed in the footsteps of his master, Swami Sivananda of Rishikesh who was the founder of the Divine Life Society. He stated that the power of *ahimsa/ahinsa* (non-violence/no injury/ no killing) is greater than the power of the intellect.

In the presence of a person who practices *ahimsa*, all humans, animals, birds and poisonous creatures will approach the practitioner with out fear and do no harm to him/her or to each other. (In other words, the cobra and mongoose, the tiger and lamb, the cat and mouse, will live together in harmony without expressing any of their inherent hostilities.)

It is called *Bhuta-Siddhi* or mastery over the elements (and all living beings) which can be obtained through practising *ahimsa*.

Ahimsa or refraining from causing pain to any living creature, he felt is a distinctive quality emphasized by Indian ethics. It has been the central doctrine of Indian culture from the earliest days of its history. *Ahimsa* is a great spiritual force.

He stated that *ahimsa* is never a policy: it is a sublime virtue and the fundamental quality of seekers after truth. No self-realisation is possible without *ahimsa* as practice of *ahimsa* develops pure universal love – another name for truth.

Where there is love there you will find *ahimsa*. Where there is *ahimsa*, there you will find love and selfless service. They all go together. It is the one means, not only to attain salvation, but also to enjoy uninterrupted peace and bliss. Man attains peace by injuring no living creature.

A reply under RTI stated that there are adequate schemes covering land and employment for uplifting gypsies. We therefore organised an awareness campaign at the Poonamalle gypsy colony where we informed them that the Food Safety & Standards Authority of India (FSSAI) had not included cats in the list of animals allowed to be eaten.



Pet cat skin recovered from Kotturpuram gypsy colony. All photos courtesy: Dinesh Baba, General Manager, PFCI

The illegal capture and killing is compounded by quacks who prescribe cat meat for impotency, asthma and arthritis.

It is worrying. Today it is Chennai, tomorrow it can be elsewhere in India. Illegal abduction and slaughter of cats must stop.

PFCI would like to request readers to take care of their cats and tie a bell round their necks so it acts as an alarm. Owners must give a police complaint if their cats go missing.



G Arun Prasanna is Founder and Secretary, People for Cattle in India.

Karla

On 26 March 2015 the first day of the *Ekvira Devi jatra*, Shashi Kumar and I representing BWC, and Sunil Pardeshi of Sarva Jeeva Mangal Pratishthan, visited Karla, and while distributing 4,000 leaflets appealed to people not to sacrifice animals. Again this year, the police had been vigilant and did not allow people to take animals and alcohol up to



A chicken that wasn't really saved. Photo courtesy: Shashi Kumar.

the temple, but we saw four chickens and one goat being taken up and brought down alive. However, the three butcher shops at the foot of the hill were selling and killing chickens and goats for devotees. We hope we will successfully convince the authorities not to allow the butcher shops to operate next year.

 Sachin Swargiya is Office Assistant, BWC-India.

Readers Write

Ethical Investment Pays

December 2012 onwards I have been following the BWC Investment Guide. I sold some scrips which were in red and grey categories at a loss. I began investing in companies marked green and banking/NBFC companies marked orange.

By following ethical norms, I have gained a lot in terms of money, peace of mind and happiness.

I get a good return on my investment which has beaten the Sensex and Nifty.

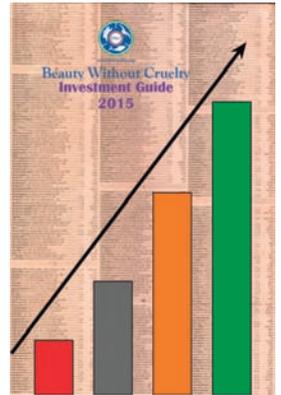
I am not losing sleep over a sudden fall in market, or adverse price movement in scrips. I remain cool since I have faith that having done some thing good, only good can happen to me.

I don't pay heed to any tips or become greedy over the sudden movement of some scrip. I first check the BWC Investment Guide, and then decide to invest.

I don't trade or speculate. I have retired from all commercial activities except investment in stock market. My fixed expenses are taken care of from fixed investment, and other big expenses like the marriage of my daughter, and extraordinary expenses are taken care of from the return I receive on equity.

The benefit derived is due to the ethical investment norms of the BWC Investment Guide. I am therefore writing to acknowledge and thank BWC.

Atul Doshi, BWC Life Member (on email)



www.bwcindia.org/Web/Info&Action/BWCInvestmentGuide/InvestmentGuide.html

Form IV (See Rule 8)

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I, Diana Ratnagar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated: 1st March 2015.

Sd/- Diana Ratnagar
Signature of Publisher

Vegan Recipe

Bitter Gourd



In India bitter gourd is commonly known as *karela*. It is called bitter melon in other parts of Asia where it is grown and eaten.

To promote the Bitter Gourd Project, the International Bitter Gourd Conference was held in Hyderabad in 2014. The project is a German AVRDC World Vegetable Center initiative that aims to improve the incomes and health of the poor in developing countries, particularly the quality of life of diabetics, through scientific research on bitter gourd. They have proved bitter gourd is a functional vegetable with beneficial effects on health. It lowers blood glucose levels and dietary carbohydrate digestion, as well as reverses insulin resistance, prevents diabetic complications, and protects the body from other non-communicable diseases.

Its consumption also aids in the treatment of blood and skin disorders ranging from acne to psoriasis. The vegetable is low in calories but rich in fibre, minerals, vitamins and antioxidants.

Select immature bitter gourds with bright green skin because they are tender and not so bitter.

North Indian style *Karela* (serves 4)

Ingredients

- 250 gms tender *karelas*
- 2 tbsp mustard/sarson oil
- 2 large onions, chopped
- 1 tsp turmeric powder
- 1 tsp red chilli powder
- 1 tbsp ginger-garlic paste
- 1 tbsp cumin powder
- salt
- ½ cup tamarind pulp

Preparation

Wash the *karelas* and pat dry. Slit lengthwise and scoop out centre portion carefully. Cut into half-inch pieces.

Heat oil and fry onions. Add turmeric and chilli powders followed by ginger-garlic, cumin and salt.

Then add *karelas* and cook on low flame.

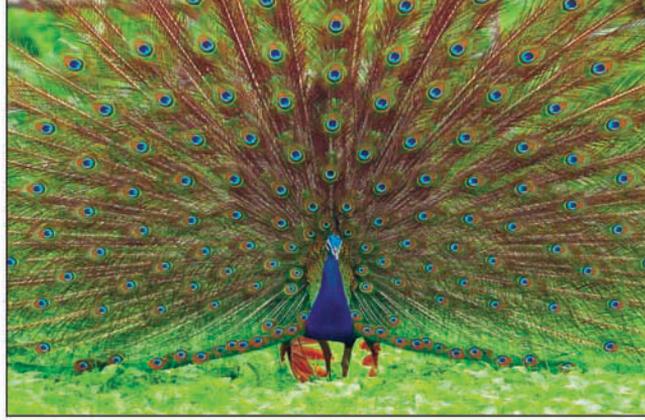
When almost cooked, add tamarind pulp, salt if needed, and simmer for a few more minutes.

Serve hot with *roti*.

Do visit www.bwcindia.org/Web/Recipes/Recipesindex.html for an assortment of Beauty Without Cruelty's tested and tasted, healthy and delicious vegan recipes.

हिंइइ vs. बहिंइइ

Peacock मोर



India's national bird's feathers are not allowed to be exported —
but are allowed to be sold within India!

भारत के राष्ट्रीय पक्षी मोर के पंख निर्यात करने की छूट नहीं है —
परन्तु, भारत के अन्दर उन्हें बेचने की अनुमति है!



No one can ascertain whether the feathers
were moulted or from killed peacocks.

कोई भी यह निश्चित रूप से नहीं कह सकता है कि मोर के पंख मरे हुए
मोर से पाए गए थे या फिर उसके शरीर से जबरन झाड़ लिए गए थे।

Don't sell, buy or use peacock feathers.
It's not cool to buy fans made of them.



मोर के पंख को न बेचें, न खरीदें, न ही उनका प्रयोग करें।
मयूरपंख से बने पंखे का प्रयोग करना शान की बात नहीं है।



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