

14.47 hrs.

## RESOLUTION RE : BAN ON COW SLAUGHTER—*Contd.*

[English]

MR. CHAIRMAN: The House may now take up the Resolution in the Private Members' Business. Otherwise, we may have to adjourn and meet again at 3 p.m.

The House may now take up item No. 20, namely, further discussion on the Resolution moved by Shri Prahlad Singh Patel. Shri Bhartruhari Mahatab may continue his speech now.

SHRI BHARTRUHARI MAHTAB (Cuttack): Sir, I thank you for allowing me to continue my speech which was abruptly stopped on 26th July.

I stand here to support the Resolution moved by Shri Prahlad Singh Patel requesting the Government to bring forward a suitable resolution to ban slaughter of cow and its progeny throughout the country.

I had stated earlier that this is the only land where we have the blessings of four mothers, the mother in whose womb we had spent more than nine months, the motherland where we live and dwell, the Mother Ganges which is the life support of this nation and at the same time, we also worship *Go Mata*.

I would like to remind this House that a century back, it was Bal Gangadhar Tilak who had propagated to ban cow slaughter and so also, Mahatma Gandhi in his writings in different columns. It is a pity that after 55 years of Independence, still slaughter of cow has not been banned. Whatever be the Act or the law, that has been implemented invariably everywhere but not in two States.

It is kept as a State subject. Only the Central Government has implemented a law of restricting transportation of cows from one State to the other. But, as far as my knowledge goes, it is only two States in this country—West Bengal and Kerala - which are yet to ban the slaughter of cows.

We all know that cattle play a vital role in sustaining and improving the country's agriculture-oriented economy. More than 70 per cent of transportation work in villages,

in the rural areas is done with the help of the cattle. So, reducing their number drastically would seriously disrupt the life in the rural areas.

Sir, you would be astonished to know that the Government as a whole has provided—I need not say which Government—subsidies for starting export units, mechanised slaughter houses but not a single abattoir has been able to earn any resources from foreign countries. I would like to state that as cattle are vital in production of food and fodder, they form an inseparable part of our rural economy. But in the 1990s, the Government declared that meat export was a thrust area and offered incentives and subsidies for the purpose. The Government made a policy and since then the export of meat has gone up. In 2000-01, a quantity of 2,68,000 tonnes of meat was exported from this country. It is said that this is only four per cent of the total meat production of this country. It means that 67 lakh tonnes of meat are being produced *per annum* if you take the arithmetic into consideration, in this country. A grown-up buffalo yields 75 kg. of meat. This is out of an average body weight of 330 kg. Roughly, nine crore animals are being slaughtered, it is said.

There is another interesting aspect to it, though it is not a very light one. The Planning Commission in this process has formulated its policy in the Tenth Plan. It made known its intention of doubling the earning from meat export from the present level of Rs. 1000 crore. A sub-group in the Union Agriculture Ministry has been attached for this purpose. Some months back, I had drawn the attention of the Hon. Agriculture Minister relating to the problem of meat export and its effect on the rural economy, especially on cow and its progeny. It is the economic aspect which I am dealing with. I am not going into the emotional aspect and the sense of belongingness which we have with cow and its progeny. The Government should discourage export of meat. My own humble request to the Government is that it should take steps to discourage export of meat as it is a very myopic policy. It should also discourage mindless slaughter of lakhs of dumb creatures. The plea of discouragement is not just sentimental or religious in nature as it has been proved by impartial studies that this loss for outweighs the profit which our society gains in this respect.

It is specially so after the appeal made by the *Sarsangh Chalak* of the RSS Shri Sudarshan, very recently in a conference. He has appealed to the Congress Party, the Bharatiya Janata Party and other

[Shri Bhartruhari Mahtab]

political parties to support the ban on cow slaughter. For this, we need consensus in this House. It should not be termed as a religious matter. It should not be turned into a sentimental issue also. But ban on cow slaughter should be immediately effected to. This issue was discussed in the late 1990s also and there was an agitation at that time to ban slaughter of cows, but nothing much happened.

Sir, I would like to refer to the legal aspect. The Parliament has enacted a law for this purpose. I would like to draw the attention of this House that some months back trains loads of cattle were stopped in Uttar Pradesh by the direction or instruction of the then Minister of Social Justice and Empowerment, Shrimati Maneka Gandhi. There is a law enacted by this Parliament banning the transport of cows and all its progeny from one State to another. It is only milch cows that can be transported. And there is a specific limit as to how many cows can be transported in a train bogie. Shrimati Maneka Gandhi had issued instructions to stop the transportation of cows in Uttar Pradesh as I have just mentioned and it had appeared in the newspapers. But what actually happened? Has it stopped?

I come from a State where hordes of cattle are driven everyday either to Andhra Pradesh or West Bengal or Chhattisgarh. It is happening everyday and the cattle are made to walk long distance in a very inhuman way, without even giving any fodder to them. What does actually happen to them? Who buys them? For what? How does this transportation take place? I would also like to remind Shri Ananta Nayak who represents Keonjhar parliamentary constituency in Orissa where a dastardly act took place at Manoharpur. Why did it happen and what was the cause behind it? The person involved in it is facing prosecution now and he has got so much public support. Why did he get that? It has got a connection with the sentimental attachment which we all have with cow.

14.59 hrs.

[SHRIMATI MARGARET ALVA *in the Chair*]

I would like to make two or three suggestions here...(Interruptions) It is really very interesting that Shri Kanungo is raising this issue here. Why is a person forced to sell the cow and at what juncture? What is the percentage of milch cows that are sold in this country? It is an economic issue. I do not know whether the Ministry of Agriculture of the Government of India or any other State Government has got these statistics. What is the ratio of cows or its progenies that are sold? What is

the ratio of bullocks that are being sold or purchased and how many milch cows are being sold? How many cows are being sold for meat, for skin, for their hides? When we are saying that we have to ban cow slaughter, I think, this is not the appropriate time to discuss all these statistics.

15.00 hrs.

But we all know that the cow and its progeny happen to be life support of the farmers or the villagers in the rural areas. That is a wealth through which they sustain their families not only by using bullocks in their paddy fields but it also demonstrates their economic strata in their society.

I would like to impress upon this House that there is a need to stop cruelty to animals and there is a need, by this House, to have, along with this, ban on cow slaughter, an Animal Rights Commission. It is very much essential like the Human Rights Commission. We have an Animal Welfare Board situated in Chennai, but we do not have an Animal Rights Commission through which we can enforce the law that has been implemented by the Parliament.

In this connection, I would like to draw the attention of this House with regard to a visit by Justice Ghuman Mal Lodha who is the Chairman of the Animal Welfare Board, some months back.

SHRI RAMESH CHENNITHALA (Mavelikara): He was a member of Parliament.

SHRI BHARTRUARI MAHTAB: Yes, he was a Member of Parliament. Some months back he had been to Bhubaneswar and also visited Cuttack. He made a surprise visit to an insignificant village, very near to Bhubaneswar, Jadupur, where before his eyes two bullocks and a cow were killed. It was about six to eight months back. He staged a *dhama* there. The Government became panicky as it might create a law and order situation. But he stuck to this position because in Orissa we have a law in this regard.

I would like to draw the attention of this House that in a gruesome manner this thing happened in Jadupur. But the effect of that as when it came out in the newspapers, Nandankanan Zoo, I do not know whether many of us knew about it before, went without the supply of meat. Then everybody came to know that the meat was being supplied to the Zoo everyday. I do not know what happens in Delhi and other parts of the country relating to supply of meat to the Zoo. But in Orissa

everyday the meat was being supplied to the Zoo and suddenly no meat was supplied by any of the contractors of that Zoo and the carnivorous animals, who live on meat, were without food. This continued for more than one month or so.

Then the Government decided to change the law. But the law says that a cattle can be killed if it is certified by a Veterinary doctor, and it happens invariably everywhere that certificates are procured. So for people who do business of this type, that is, no meat, skin or leather, only a stamp has to be given, a certificate has to be given by that officer that a particular cow is fit to be slaughtered. It all depends on the vet. Doctor.

I think, there is a need to correct it and the Agricultural Ministry, especially in the Union Government, should also try to discourage this. But as the mode had been set 12 years back that we have to export more meat to earn more foreign exchange. That should be discouraged.

At the same time, I would also like to mention another thing that invariably there is an impression that it might not be palatable to many as there is an impression that Hindus do not take meat.

Which was the Hindu society that we are talking of? If this the same society before Mahatma Gandhi led Harijan *Andolan*? What was the Hindu society before when Mahatma Gandhi wanted to bring all the Harijans and dalits into this fold? When he fought against untouchability?

I would like to draw the attention of the Chair that in the early 1990s and in the 1980s also, people died in Kashipur, a very remote area of Raigarh District of Orissa. It was found there that the tribals and the dalits have a tendency of preserving dry meat of dead animals, especially of cows and buffaloes by putting salt, and they keep it for months together. One it develops fungus and it is not fit for consumption. If they consume it, then they develop anthrax. It is anthrax, which is the cause of large-scale deaths in those areas. It had happened in 1980s. It had happened in 1990s. It has not happened in this decade, for the last two years. This was and this is still happening in the remote areas.

The greatest contribution of Mahatma Gandhi and Harijan *Andolan* which impressed the whole society is that the Hindu society became one. Untouchability was removed. But before that, I would like to take the liberty of saying, when Swami Vivekananda went abroad in 1893-

94, he claimed that Hindus were not beef eaters. At that time, perhaps he had the secluded Hindu society which was not encompassing the Dalit members as a part of the Hindu fold. but today, we have a whole Hindu society which is a larger society. In *Mahabharat* we had a mention of *kirat* but in *Ramayan* we do not have because *Mahabharat* had a larger canvas, as it is said. So, slowly the Hindu society enlarged itself as it is enlarging today also. In this 21st Century, we have a bigger Hindu society. It is time that we should consider everything from the hygienic point of view. From the hygienic point of view, I would like to say that though I am yet to come across a report but it is invariably felt in our society that taking regularly beef or cow meat leads to leprosy. I am yet to come across a medical report on that. I have consulted a number of doctors and they say that research is on. One can also find out from the reports that leprosy is prevalent in a certain section of the society. It may be because of their not coming out for treatment and it may be for something else. But I would like to mention here and also to make a request that from the economic point of view, for the strength of the society and also from the hygienic point of view, we should ban cow slaughter, forthwith.

MADAM CHAIRMAN: Now, Shri Anadi Sahu.

SHRI ANADI SAHU (Berhampur, Orissa): Madam Chairperson, if you would kindly permit me, I would speak in Oriya. I have given a notice also.

MADAM CHAIRMAN: All right. You have given a notice. So, there must be a translation.

SHRI ANADI SAHU: Madam Chairman, it is a strange coincidence that when you are in the Chair, I am speaking again in Oriya two years later.

MADAM CHAIRMAN: I always come in the Chair when you were to speak.

\*SHRI ANADI SAHU: Thank you. Madam, before expressing my view on the Resolution to ban cow slaughter, I would like to draw your attention to two aspects of our Indian culture. The first and foremost is Go and Atra, Gotra which means clan. As you know ours was a State or Cattle tenders. During ancient time the cattle wealth was recognised as major wealth in our society. If you have read the Atharv Veda (Fourth Veda) you must have come across a Mantra there. It has a very nice meaning. When someone wants to defeat others and wants to bring him under his control, he recites a mantra. Tantra started from it at a later stage.

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\*English translation of the speech originally delivered in Oriya.

[Shri Anadi Sahu]

That mantra is : *Jitam Asmakam Udbigna Asmakam Teja Asmakam Bramha Asmakam Pashoba Asmakam Praja Asmakam etc.*

*Pashoba Asmakam* means, the animal wealth or cattle wealth which was treated as the major wealth at that time. The sages and saints were living in the hermitages. The cattle wealth was their main property which were spreading over a large and far area. The size of the cattle wealth and the boundary of grazing was the main yardstick of their affluence. The cattle would go up to a particular point Go Atra which subsequently became familiar as Gotra. This Gotra occupies a significant place in our society. From Gotra we are identified as to which group or clan we belong to and to whom we are related. So our identity has originated from Gotra. In addition to Gotra there is another matter called Godhuli Lagna (twilight). This moment comes before the sun sets in the sky. The scenery at that moment is very pleasant and wonderful. Evening is about to set in. The blood red coloured rays of sun are shining on the western side of the sky. Cows are rushing impatiently to their calves with lowing sound. The entire road is filled with dust raised by the hoof of the cows. The results in spread of dust above the earth space. The combined effect of all these and particularly the wandering of dust and the filtering of sun rays with blood red colour creates a very beautiful sight. Calling that moment the Godhuli lagna it has been very beautifully described by a number of writers in Sanskrit and also in the provincial languages. The Godhuli Lagna is always regarded as auspicious moment. The cow has always been given a significant place in our literature. In India a good number articles and poems have been written on cows.

Madam, Shri Bhartruhari Mahtab was referring to Mahabharat. I also want to start from Mahabharat. The story is there in Ramayan and Raghuvansa also. You must have heard about Raja Dilip and the cow Nandini. Dilip, the king of Ayodhya had no son. So he requested his family priest Vaishista to find a way so that he would get a son. On hearing his request Vashista suggested the king to offer his service to the Kamadhenu Nandini. Kamadhenu means the cow which gives sufficient milk. Even now there are some cows who given 20 to 30 litres of milk like Kamadhenu. It is a reality. There is nothing impossible if you are able to do the service in a way that is needed. So, King Dilip started taking care of Nandini. One day he was moving with Kamadhenu Nandini. On the way Nandini wanted to test the king. So she created an illusive lion. The lion attacked Nandini. Dilip was a king. He was Kashatriya. The meaning of Kshatriya is to remove the Kshyata means wound or to

save from injury to others. It has nothing to do with any caste. Since Dilip was a Kashatriya he thought it his prime duty to save Nandini from the lion. So he tried to take out the arrow from his quiver to shoot the lion. But he failed to do so. It was all illusion which the king could not know. When he failed to take out the arrow from his quiver he requested the lion to spare Nandini. He said to the lion, "Sir, you may eat me but please spare Nandini". On listening this Nandini cow became very much pleased with the king. Then she blessed him. As a result of that the king Raghu was born. Raghu the great son who was invincible and conqueror was this way born. The Raghu dynasty or Raghuvansha started from him. In Raghuvansha of Kalidas there is a beautiful description of King Raghu, his dynasty and different parts of Bharat under him. Bharat was part of Jambu Islands and the Kingdom then extended to far off place like Afghanistan. With the change of time countries such as Pakistan and Afghanistan are no more with Bharat. They are separated from India. But in Raghu's period Pakistan and Afghanistan were part of India for many-many centuries. Why I made a mention of Nandhini and King Dilip episode? It is because I wanted to impress as how we can derive benefit if we serve the cow in a proper way.

Madam, there are hundreds of incidents which can justify how the service to cow is always beneficial. You must have studied 'Prashnoupanishad'. There is a description on question-answer there. We are fighting with each other during question hour here. But it was not like that in that period. When anybody goes to the sages and saints and wants to learn anything from them or to ask any question they first tell the man to provide service to the cows in the hermitage for sometime and at least for one year. But before putting that condition the sages tell the inquirer that the reply to his question would be given if he knows the answer. Otherwise he will not give any reply. Then the enquiring sage engages himself in the service of cows for one year and then he gets the reply and blessing of the sages of saints. So, I request the learned members here to read chapters on cows in Prashnoupanishad. It will help them very much in getting a clear picture of question hour of those days and that will help them very much here. This has proved that service to cows was the main duty in the Ashrams during those days. The sages and saints were visiting the kings. The kings were donating some gold coins, clothes and one thousand to ten thousand cows depending upon their capabilities and importance of the saint. They got the milk from the cows. The cow dung kept the hermitages clean. The gifts they got from the king helped them in earning their livelihood and in the management of the Ashrams. The cows and cow dung played prominent role

in running the hermitages. A yellow bright pigment is found from the cow when she dies. That pigment is very useful for the good health of children. That pigment is called Gorachana. There is a beautiful description of Gorachana in Bengali, Maithili and Oriya literature.

You might be knowing how Krishna was staying with Nanda. Nanda was not Raja. He was referred as Raja because of his cattle wealth. The Andas and Upanandas have to be osteopaths who set the joints or bones of any part of the cows when sustain fractures. So you can imagine how these Nandas and Upanandas were capable of serving the cows and were curing their ailments. They had very high place in the society.

AN HON. MEMBER: A nanda was a person with 10,000 cattle. An upananda was a person with 5000 cows.

SHRI ANADI SAHU: No, they are different.

There is a beautiful description on the usefulness of Gomutra, meaning the urine of the cows. The heifer urine has medicinal values. Shri Mahatab was referring to Mahatma Gandhi's views on cows. Mahatma Gandhi was telling everybody to take proper care of cows and to use cow dung to clean the house. The environment remains clean and healthy if cow dung is applied on the earthen houses. I support the views of Mahatma Gandhi and like to justify how cow dung is useful to our environment. I do not want to relate it with any religion. I am telling you the usefulness of cow dung. You know the value of cow milk and ghee. The cow milk and ghee are used in the yogna pit. When the Mantra Om Swaha is chanted at that time ghee is put on the burning fire. The cow ghee Jujube berry tree and other particles required are put in havan pit. With the burning of all these, smoke arises which smells very well and also keeps the environment clean. The smoke creates a very good atmosphere. I advise the environmentalists to organise some such function and burn the cow ghee to create healthy atmosphere. People suffering from some ailments will be cured if they inhale the air in that healthy atmosphere.

We are discussing the Resolution on the need to ban the slaughter of cows. While doing so we should not forget the feeling and facts which are linked with our culture. This does not mean that I am linking the same with religion. I do not wish to discuss religion. My point is totally different. I have always said that I am an atheist. Being an Indian I am proud of my culture. Madam, the cow and Indian culture are security to the cows. Mahatma Gandhi was always giving importance to give protection to the cows. But it is regrettable that some people attach beef acting with conversion. One should not eat beef and pigeon meat in India. Our environment does not suit

such food. The reason is that ours is hot climate and these meats are very hot and do not suit our digestive system. Ordinarily many persons who eat beef suffer from leprosy. Many people have proved the adverse impact of beef. I do not want to say anything more on that point.

We should wear dresses keeping in mind our climatic condition. The warm garments always do not suit us. Some people in our hot climate even wear dresses which cover the entire body. Will it not have bad effect on their bodies? Some people who follow the religion of other countries use such kind of clothes. This is not proper. Whatever may be one's religion his dress should suit Indian climatic condition. It should have link with Indian culture. The culture means our approach, our system and it's distinctive reflections. We must adopt that. If we go by the life style and system of other countries it may not suit us. It will not fit to our Indian condition. But it is regrettable that foreign culture is adopted by some people. That looks indecent. That is why we are facing difficulties in our day to day life. There is growing derailment in every walk of life as we are blindly following foreign culture on the Indian soil.

Madam, the Resolution we are discussing is a timely one. We have to decide as to how the cow slaughter will be stopped. Some States have adopted some measures in that regard. At least 19 States and 6 UTs have taken steps in that direction. But there is a problem in its implementation as the word endeavour is used in Article 48 of the Directive Principles of our Constitution. We have not been able to prohibit the slaughter of cows and calves. We have amended our Constitution to provide compulsory education to the children between the age group of 6 and 14. In a similar way we have to amend the Constitution and particularly Article 48 of the Directive Principles so that along with organising agriculture and animal husbandry we should also be able to ban the slaughter of cows and its progeny.

Madam, the effective administration depends on the strength of the head of the State or the Emperor. If the emperor is strong enough he can provide best possible administration. As we have seen from the past in the history, whenever the emperors are strong and united they were able to provided a strong administration. If small States will run the administration according to their sweet will the Centre will not be able to fulfil the aspiration of the people. The Centre shall not be able to succeed in implementing noble causes. Therefore some such laws should exclusively be controlled by Centre. If the amendment is made in the Constitution and an Act is passed by Parliament then slaughter of cows will be

[Shri Anadi Sahu]

completely stopped though some problems may arise at the initial stage.

You might be aware of the fact that hundreds of cows are slaughtered in Haryana and sold at Nizamuddin. The transport of cows is done in a very inhuman way. As per rule, 12 cows should be accommodated in one coach for transporting them. But is this rule being strictly followed? 50 to 60 cows are huddled in one coach. This is really very pathetic and disturbing.

SHRI BHARTRUHARI MAHTAB: They are not milchy cows.

SHRI ANADI SAHU: Whether they are milchy or not the thing is that they are transported in an inhuman way. This has very bad effect on our society. It has been banned by the preventing cruelty to Animals Act. This practice must be stopped. There are laws. But who is following it. I would like to tell you one thing when late Shri Rajendra Narayan Singh Dev was the Chief Minister in Orissa. He had made an Act in 1967 seeking to ban cow slaughter. The Act was strictly enforced for sometime. But later on there was slackness in its implementation. Nobody followed it. We remained in the same darkness where we were in the past. During festive days some hundreds of cows are slaughtered in a very inhuman condition. The drains at Cuttack, Bhadrak or any other place become full of blood. Some cows are slaughtered daily but in festive days the situation becomes worse as the members increase. Lodha Commission was set up. More Commissions should be set up. But there is no meaning if the recommendations made by the Commission are not implemented. Sometimes people are agitating on the issue. The saints raised protest at the time of Kumbhamela. The practice of cow slaughter should be stopped. There was political agitation in the past in the Cellular Jail of Andaman for inhuman treatment. But there were tremendous pressure to stop such kind of treatment. In my opinion the law should be strictly enforced and then the cow slaughter will be stopped gradually. For this the minority community should see that infirm cattle are not sold away.

Madam, what is the different between rebel and revolutionary. The rebel who fights and wins becomes revolutionary but who fail is sent to prisons and even to the Cellular Jail of Andaman. On the hand the person who wins becomes famous like Lenin. So the difference between rebel and revolutionary is very little. I feel that those who are working to ban the slaughter of cows are performing an excellent task. They might face some problem while they are pursuing such work. But it is meant for the welfare of the nation and the mankind. Their efforts in this regard are therefore laudable.

Madam, I would like to take one or two minutes. We take cow milk which contains SNF. When the baby is delivered she is given cow milk. This SNF quality is not there in buffalows' or goats' milk. So the cows milk is very useful for our health. Please remember that the baby grows when it is in the womb. When the baby is born she grows with cow milk.

So, if we want a strong India we have to stop the slaughter of cows and we have to create revolution by implementing operation milk flood programme.

With these words, I thank very much and conclude my speech.

SARDAR SIMRANJIT SINGH MANN (Sangrur): Madam Chairperson, I thank you for giving me this opportunity to speak on the Resolution of Shri Prahlad Singh Patel asking for the ban on cow slaughter. Myself and my Party, the Shiromani Akali Dal strongly support this Resolution because we feel that the majority sentiment of this country should not be offended by slaughtering the cows. This principle is also enforced in the Directive Principles of State Policy. I would appeal to the Government of India to bring in a strong resolution for the ban on cow slaughter.

Whereas I support the ban on cow slaughter, I would also like the Government of India to include in this legislation the need for protection to the cows and how they are to be treated in a humane manner. I would recommend that the *gaushalas*, which are all over the country, should be brought under the purview of the MPLAD Scheme and the MPs in their respective jurisdictions should be held responsible for the proper upkeep of *gaushalas* and extra funds should also be allocated to MPs to see the *gaushalas* are in efficiently and with enough finances.

Whereas I support the Bill against the slaughter of cows, I also want the Government of India to bring in a stringent legislation on the pattern of POTA against the slaughter of minorities in India. I would like the Government of India to recognise United Nations Treaty against Genocide and to bring in a strong legislation against genocide and for the protection of the monuments of the minorities—the Christians, the Buddhists, the Sikhs and the Muslims. India must become a humane society and every aspect of the religious sentiments of the Indians must be respected. I must remind this House that during the period of the Sikh Empire of Maharaja Ranjit Singh from 1799 to 1846, though capital punishment was banned for most of the crimes, capital punishment was given for the crime of cow slaughter. This empire extended from

Peshawar to the River Suttlej and included Jammu and Kashmir, Leh and Ladakh. So, I think, in a secular society, we must also honour the sentiments of the majority and this is not secularism if the sentiments of the majority are not respected.

I, while fully supporting this resolution, hope that the Government of India will bring in both these legislations against the slaughter of cows and the slaughter of minorities.

SHRI KHARABELA SWAIN (Balasore); Madam, I rise to very strongly support the resolution moved by hon. Shri Prahlad Singh Patel. Already quite eloquently, hon. Shri Anadi Sahu has gone into the ancient aspect, the scriptural aspect of cow slaughter, but I will simply go into the historical aspect of it, that too what happened during the time of Mughal Emperors in India. Basically, these Mughal Emperors were Muslims, who were beef-eaters.

Madam, take the example of Babar. Babar was the founder of Mughal Empire in India. He ordered in 935 Hijra that cow slaughter should be banned.

From his death-bed, he wrote a letter to his son, Humayun, saying, "My son, Humayun, if you want to the rule over India, you must respect the cow. You must stop cow slaughter." He totally banned the cow slaughter. It is a historical fact and the letter is now available in the archives. Then, let us take the example of Jehangir. The Mughal Emperor, Jehangir, also promulgated an order. He ordered that on two days, that is, on Sunday, when his son, Akbar was born, and on Thursday, when he himself ascended the throne, no animal should be butchered or sacrificed. The Emperor, despite being a Muslim, supported this ban on cow slaughter. Then, Akbar issued a *farmaan* in 1586 forbidding the cow slaughter throughout his Empire. He totally stopped it. Even take the example of one of the most *kattar* Muslim, we say, that is, Aurangazeb. He also saw to it that people refrained from cow slaughter during *Bakrid*.

As already said by Shri Mann, during the time of Maharaja Ranjit Singh, the Emperor, the only crime which capital punishment was awarded was this cow slaughter. As you know, Madam, during the First War of Independence in 1857, when the British Army Commanders forced the Hindus and the Muslims to teeth the cartridges, which was supposed to contain fat of cow and pig, it created a rebellion. Mangal Pande, a Brahmin, fired a shot at Sergeant Wheeler. This cow slaughter is one of the reasons for which the First War of Independence started in 1857. I mean, it is very closely

associated with the psyche of the Hindus, who constitute the majority in this country.

You take the example of the Middle East. In the Middle East, beef simply is not available. The cow is rather protected because it is a very precious animal in the desert. There they rather kill the camel, but the cow is not killed.

In India, if you say that we are just killing the cows because we want protein food, we want nutritious food, then, I will ask you one thing. Do you know what sort of cow is being slaughtered? Is it of a very good quality? You have seen it yourself as to what sort of cow is being slaughtered. The cow that are old, incapacitated, and having some disease are only being offered for slaughter. Now, whoever eats that meat, he is likely to acquire those diseases. I think, it is better if those people do not take that sort of beef because it is not at all of a good quality.

Now, I will just come to my final conclusion. Whatever we may say, it might be associated with the Hindu psyche and Hindus are worshipping it, the ultimate fact is that it is basically the Hindus who sell the cow or the bullock.

When a cow grows old and is no more able to give more milk or a bullock grows old and is incapable of ploughing the land, it is the farmers, belonging to the Hindu community, who sells them. To whom does he sell those? He sells them to the butcher. It is a fact of life. It is only because a cow or a bullock becomes incapacitated after a certain period of time and the farmer is unable to provide fodder to them that he sells them. It is persons from Muslim community who buy them and butcher them. So, whatever we might say, we would have to see to it that these cows bullocks are not sold by the persons belonging to the Hindu community.

Madam, I have got two suggestions to make in this regard. I would like to appeal to the Hindu Community at large to come forward and construct *Gushalas* for the protection of the cows and bullocks. If butchering of cows and bullocks are associated with the Hindu sentiment, then why should it not be that the Hindus come forward to protect their own cows and bullocks? I do not think that just putting the blame on somebody else is going to serve any purpose. If we worship the cows, then we must take the responsibility to look after them when they become incapacitated. Do we drive out our parents and grand-parents from our houses when they grow old? If the Hindus consider cows to be their mother, then it is the Hindus who should come forward to protect them.

[Shri Kharabela Swain]

We have so many *dharmshalas* in our country. Why not we also have *goshalas* for protection of the cows and bullocks? This is my first suggestion, specifically to be taken note of by the Hindus of this country.

Madam, my second suggestion is, why do we not gradually phase out the unproductive Indian cows and bullocks and replace them with a better version and better breed of cows and bullocks? They could be of a lesser number. But possibly such type of cows would yield more milk and such bullocks would plough the land in a much better way and also their longevity would be more. So, instead of going in for number, we could go in for quality. Nowadays, tractors gradually are replacing the bullocks in the rural areas. Even in a place like Orissa where the land holdings are small and the farmers also are poor in comparison to the farmers of Haryana and Punjab, they are phasing out the types of cows and bullocks and are replacing them with a better variety. Such a thing would help in providing a better solution to this problem.

Madam, I would like to make a suggestion about organic farming and replacing chemical fertilizer with organic fertilizer. I was a part of the Task Force formed by the Ministry of Agriculture to recommend to the Government of India about the introduction of organic farming and organic fertilizer. Wherever we went in India we found that cows are essential for development of organic compost. The excreta of cows and bullocks are required for this purpose. If one wants to prepare organic manure for one acre of land, then it would require the excreta of at least one cow or one bullock. It is beneficial in this way.

Madam, finally my appeal to the Hindu community is that they should come forward to have more *goshalas* in the country and let us replace, in a gradual manner, the number of unproductive cows with a better variety of cows. I would also like to make an appeal to all those who consume beef in India that they should also show some respect to the sentiment of the majority Hindu community of this country.

With these words, I conclude.

MADAM CHAIRMAN: If you imported breeds of cows, you will have imported *Go Mata*. You will have a problem then.

SHRI TRILOCHAN KANUNGO (Jagatsinghpur): We should import high quality breeds.

[Translation]

SHRI PRIYA RANJAN DASMUNSI (Raiganj): Mr. Chairman, Sir, I am not challenging the objective of the resolution because the mover has brought this resolution in the House by honouring the sentiments which are also linked with the Directive Principles of State Policy of the Constitution. In view of the unity, multi-region, multi society, multi-language, multi-rituals, multi-rules and multi-principles of this country may be it was understood right that it should be included in the Directive Principles of State Policy. All State Governments by interacting with their society, class & religion should reach at level where the whole society thinks in the same terms.

[English]

MADAM CHAIRMAN: I thought you were quoting Swami Vivekananda.

SHRI PRIYA RANJAN DASMUNSI: I am coming to that.

[Translation]

Each and every person eats food and wears clothes of his own choice. This is the tradition of our country. One day I asked my mother Hindus worship Kali Maa, Durga Maa, but the people who worship Shiv and do not believe in Vaishnavism why they sacrifice goats and pigeon. Why don't they sacrifice lion and bear? They don't sacrifice lion and bear just because it will eat them and that is why they sacrifice pigeon and say, "Oh God!, we are sacrificing it in your name. All this is not written in our scriptures. We have ourselves made these rituals in our own interest and have taken the shield of religion. My mother laughed at my question and advised me to ask this question to Pandit Ji who comes to our home for Puja and she told me she does not have any answer to this question.

I will conclude only mentioning one thing, why only cow is treated as Mother? Nature is also our mother, Universe is our mother, World is our Mother and sea is our mother. If entire "Chandi" Shloka is read then we find a description for all this.

"Ya Devi Servbhuteshu, Shraddharupen Sansistha,

Trishnarupen Sansistha, Chhayarupen Sansistha,

Mayarupen Sansistha, Jalrupen Sansistha"

Everybody treats nature as mother. People eat beef, fish and chicken. They eat goat meat also but why do we not insist on putting ban on slaughter of goat just because Hindus believe that they are not committing any sin by eating mutton therefore, it should not be banned, let any child be drinking her milk.

I am not against the objective of the resolution I agree that to have unity in this country...(Interruptions)

YOGI ADITYA NATH (Gorakhpur): You also please support this resolution...(Interruptions)

SHRI PRIYA RANJAN DASMUNSI: If I go on your words then I should not have been in the Congress Party, I should have been sitting on the other side. The saints should be unanimous as to what does Hinduism mean? After that everything will be all right. Swami Vivekananda ji was greater a saint than the Swami ji who is sitting here. When a famine struck some young boys went to him and asked for donation for Cow Protection Association. Then Swamiji chastised them, that at this time when there is severe famine, so many people are dying and you are not worried about them and you want donation for protection of cows. The boys then replied, those who are suffering they are suffering because of their 'Karmas' of previous life. Swami ji said that if a man is dying of starvation for the sins he committed in the previous birth then may be he is born as cow because of his Karmas of previous life and is dying now. They requested Swamiji not to say so and they said that they would think about man later on but first he should take care of the cow. Swamiji said that if a mother has given birth to a son who is not taking care of men then he is not going to give any donation to them. I would like to associate myself with Swami ji's sentiments that there is not only the question of cow before the country. I have no objection if any National Policy is formulated for the protection of animals which are associated with agriculture in our country, and are beneficial for the society. But when there is a talk about one thing selectively, then, it leads to division in religion. So, the Central Government on the basis of Directive Principles of State Policy should create a balanced situation by consulting everybody in this regard, nothing happens by adopting the resolution forcibly. I have to say only this.

SHRI RAJO SINGH (Begusarai): Madam, Chairman, the honourable M.P. Prahlad Patel ji, has moved the Bill in the House, I think he wanted to draw the attention of the House on this issue otherwise he is a member of the Treasury Bench, it is their government, and the State

Minister are sitting here. If the Government had realised its importance then we would have also passed this bill like several other Bills that have been passed in the House. I think them because the Bill which he has brought from social and economic point of view, was very essential. It is not so that this Bill does not contain any important subject. Now whatever has been said by honourable Sahu ji, and Mahtabji, made us to remember about old generation in Orissa. Honourable Sahu ji has worked on administrative posts for a long time. He must have come across many issues which he must have tried to solve them.

I want to tell the honourable Minister of State through you—Uttam Kheti, Madhyam Baan, Adham Chakri, Bhikh Nidan. In ancient times, agriculture was treated as the best, business of medium, category service was placed in third category and begging in the fourth category. That is right. But had this Government which is so concerned about society and state ever pondered over this? Who says that there is no importance of the cow. Its urine and dung has some utility. When has society not accepted it. But who is responsible for it. Now cows are being slaughtered. 90% of such cows and its progeny is being slaughtered which have been sold by the owners at throw away price when they lose their utility when they do not get milk, from them and they cannot be used for ploughing. Whose responsibility is it to ban this. It was said that there are only two states which had not drafted Bill to ban cow slaughter, but other States had done it. It should not be used to gain a political mileage. This is very important from social and economic point of view. It is being said in Bihar and other places that Yadavas are responsible for the protection of cows, State Minister Hukumdeo Narayan Yadav is not. I don't accept this.

It is not so that our financial position improved, our health improved and our production increased because of it. All these things were adversely affected when you passed ceiling law. You started the agitation. You asked to impose the ceiling on the map of India. You asked to provide land to tillers, but where are the tillers now. Now all people leaving their land and selling away their cattle to others, want to go to cities like Delhi, Mumbai and Kolkata and are in search of jobs. Now the job has been given priority and profession has gone even above it.

I want to submit that you attracted our attention towards the Private Member's Bills brought by you. But you count your own party members, it will be clear how much importance it carries. You do not discuss it on political lines, the society has been adversely affected by

[Shri Rajo Singh]

it and it will be so in the future. I think it has economic and social aspects, which should be considered. Who closed the cow shed, hon. Minister for Agriculture and Hukum Dev Babu are not here. We had enough of cowsheds in our areas. The persons who did not use to keep cattle, cow or ox which he considered to be old and unuseful, used to keep these in cowshed. The farmers who used to come to purchase certain articles, certain taxes was realised from them for cowsheds. That was a very good thing. Who stopped you to monitor it?

One hon. Member has said that cowsheds have become defunct. Whosoever was responsible for these cowsheds had their organisation at the state level. You did not pay attention to those responsible for protecting the old cows from misuse. Some delay was made but no matter better late than never. Keeping these matters in view if the government will not frame comprehensive policy, it will not do. Our senior Congress leader Dasmunshiji has also described it in his own ways, all have to describe it in his own ways, but we have nothing to say regarding the principles of the government or state...(Interruptions) We do not know the mention of 'cow-mother' in 'Mahabharat' and 'Ramayan'. I do not want to go on why people even refer to the 'Ganges' as 'Ganga-Mother'. I want to request the Government, the Minister for Agriculture and even the Minister for State are not here, only one Minister from the Council of Ministers is here...(Interruptions)

MR. CHAIRMAN: He has gone away right now by telling me that he is coming in two minutes.

SHRI RAJO SINGH: He must have gone with your permission, how can he go without your permission. I would also tell the hon. Shri Sharad Yadavji that after discussion with all the parties with regard to it, you bring a good Bill before the House. When you would bring a bill after discussion with all the parties, there will be no difficulty for the House in passing it. We have also passed many important Bills even today. Patel Saheb a very good opportunity has come, you are already observing that what happens to the private Members' Bill in Lok Sabha. After some time it would happen that Minister would rise and say that you withdraw the Bill. But the Minister must say that much that keeping in view the suggestions given by Hon. Members, he would bring this Bill before the House in this session itself from comprehensive economic and social point of view.

16.00 hrs.

If we bring this Bill after discussing with our leaders, we would pass it unanimously. Nobody would object to it. No section of society is against it. All sections of people keep cows. But you see in Delhi that for milching people keep these with them, after that they let loose them. The result is that cows stray on roads and railway tracks and they become victims of accident and die. People rear cows, milch them, their family members depend on that, even then they do it. Therefore, the government must monitor it. The government must also rehabilitate the cowsheds all over the country. We must have the feelings of rearing those till death which give us so much of benefit.

I thank Prahladi for presenting such an important resolution here and we got the opportunity to participate in it. All agree to it. With these words, I conclude.

DR. LAXMINARAYAN PANDEYA (Mandsaur): Madam Chairman, we are discussing over an important resolution. This resolution is related with the sentiments of crores of people of the country. Likewise, it is related with the prosperity of the country. This country is predominantly an agricultural country. How important is cow progeny for the agriculture, we all know, it. For the protection of cow progeny, there should be a ban on cow slaughter. In view of this, I support the resolution introduced in the House.

Our Constitution makers, keeping in view the sentiments of the country for the protection of agriculture, it has been clarified in 48th Article of Directive Principles of State Policies.

[English]

"The State shall endeavour to organise agricultural and animal husbandry on modern and scientific lines and shall, in particular, take steps for preserving and improving the breeds, and prohibiting the slaughter of cows and calves."

[Translation]

It has been said clearly that government should think over the ban on slaughter of cow and calves and the way in which their number may be increased.'

Many types of agitations were held in the country keeping this in view. Saints and great people courted arrests. Saints and people in lakhs of numbers assembled before the Parliament House. At that time, bullets were

fixed in which many people were killed and many have to go to jails also. This incident should not be repeated. We all know it. Today there is resentment among the people due to it and they want the cow-slaughter to be completely banned. This is the country of Gautam, Gandhi, Ramkrishna and Dayanand.

Many hon. Members have given speech just now. I would not like to repeat them. Our hon. Member Rajo Singh jee was talking about its importance pertaining to agriculture. Alongwith it he was also telling about its importance related with medical field. Today new experiments and researches are being made with cow urine and dung. Many facts have come to the fore before us. The urine of cow may be used to treat the cancer patients. Many researches are carried out at several places. Many scientists and doctors are busy in this work. The urine of cow kills the germs of cancer. Likewise cow dung is useful in agriculture. The manure of its has been helping to increase the crop. But the way in which chemical fertilizer is used today, it is adversely affecting the land. My friend Shri Sharad is present here. He is an agricultural specialist. He knows that the fertility of soil is decreasing. Therefore, these fertilizers are being reintroduced and are being used again alongwith composite or biological manure (cow dung and cow urine). This type of agriculture not only increases the fertility of soil but also destroys insects thereby further enhancing the fertility of soil. From this view agriculture based on biological manure is very important...*(Interruptions)*

16.06 hrs.

[MR. DEPUTY SPEAKER *in the Chair*]

For the improvement of agriculture protection of cow is very essential. Therefore, it has become necessary that 'Goshalas' are constructed and financial assistance is given. The efforts of protection of cows should be made. Many State Governments have already made efforts to give full protection of cows, to encourage good breed of cows and high yielding seeds, so that there are calf's of good breed and a new revolution is instead in the field of production of milk. It is correct that we are marching towards white revolution because India is basically an agrarian country and India had made good progress in the area of agriculture...*(Interruptions)* In India, cow is being traditionally worshipped since vedic times.

[English]

MR. DEPUTY SPEAKER: Hon. Members, the time allotted for discussion on this Resolution is already over. Now, is it the pleasure of the House to extend the time for half-an-hour?

SEVERAL HON. MEMBERS: Yes.

MR. DEPUTY SPEAKER: So, the time is extended for another half-an-hour. Now, you may continue.

[Translation]

DR. LAXMINARAYAN PANDEYA: I would like to submit that we have made progress not only in the field of production of foodgrains but also in the production of milk and are marching towards white revolution. Many other countries have also made tremendous progress in agriculture. In India we have attained self-sufficiency in the production of foodgrains and we are going to attain self sufficiency in the field of milk production too. So we must protect the cow and slaughter of cow should be completely banned. Most of the state Governments are in agreement on this issue and the rest may fall in line in future, because it is connected with the sentiments of the people and in thread of the hour too. I would not like to cite long examples, but even during the Mughal period slaughter of cows was banned. Therefore, I would like to appeal to one and all that if it was correct to do it then keeping in mind the peoples sentiments, why is it not essential to do it now too. I would like to urge the Government that it should consider to attend to the feelings of the people of the country and respect the spirit of the construction of the country. Even the Hon. First President and many scientists had advocated that slaughter of cow should be banned, Shri Prahlad Singh Patel has moved this resolution in the context that this question is linked to agriculture also and is not merely an emotional issue. Agriculture is our mainstay and for strengthening there is a need to protect cow and its progeny. However, instead nowadays cows are being killed. I would not like to dwell at length about the cows being saughtered and whether there were slaughter houses even during the British rule and whether their number has gone up because I really want protection of cow and its progeny otherwise their number will continue to dwindle thereby having adverse effect on agriculture. Nowadays even Doctors prescribe cow milk as an alternative to mother feed.

All sorts of statements have been made advocating various types of milk viz. Buffalo, Goat, Camel etc. and

[Shri Laxminarayan Pandeya]

Doctors have recommend that even cancer could be cured with 'Go-mutra' (Cow Urine). It is also prescribed in case of ear ailments. Utility of no other animal is more than that of cow as cow's milk and Cows Urine have medical value. In India even 'Panchgai' has been elaborated upon. If we want to increase agricultural production in the backdrop of shortage of petroleum products and import of diesel for tractor etc. then remedy lies in protection of cow and its progeny. Now a days about turn is being witnessed and we are reverting back to traditional manures from chemical manures to raise production. Further, ban on cow slaughter is also necessary from the point of view of economic assets, security, health and well being of people. Many committees have given favourable reports in this regard and need to be accepted. Hon. Justice Lodha ji also gave a similar proposal, but it could not be accepted and approved because of the untimely dissolution of House.

With these words I thank you for giving me the time to speak.

SHRI SHRIRAM CHAUHAN (Basti): Mr. Deputy Speaker, Sir, I rise to support the resolution moved by Shri Prahlad Singh Patel that proper legislation should be introduced to ban slaughter of cow and its progeny and to give to them.

Many Hon'ble members have expressed their views about the importance and place of cow in our society. Milk, curd, cow-urine, ghee, cow dung are utilized for treatment of diseases. Cow is worshipped. Even in Charanamrit cow milk is used. All the people in the country demand that cow-slaughter be banned throughout the country. I would like to cite an example from Mahabharata. When Pandavas had to go to forests for 12 years exile and one year banishment (Agyatvas) then they had to take shelter from King Virat and disguised themselves during this period and worked in various capacities at various places. Therefore, Duryodhana got disturbed that where have the Pandavas vanished. So they were searched everywhere because had the Pandavas been discovered within 12 years then they again had to suffer 12 years exile. King Virat had a big 'Goshala'. They then tried to steal away the cows from 'Goshala'. But before this incident Kauravas came searching there and the king Virat went fighting else where and there was no other warrior left.

Only Arjun was leading a simple life in disguise. He said if the cattle are driven away like this then society and posterity will never forgive me. Then Arjuna battled

all the forces of Kaurvas with his bow and arrow without caring for suffering exile for another 12 years and defeated them.

Had the only thought of his life exile he could not have fought Kaurvas. Cow was worshipped and protected even during the period that's why Arjuna behaved this way. Now we remember Arjuna for these good deeds. Since Vedic times Cow had been worshipped in this country and there was economic angle too for worshipping cow.

Sir, so many districts today experience communal disharmony and tension following the incidents of cow-slaughter. The adjoining district, Sant Kabir Nagar recently underwent serious tension in Dudhara Police Station when a cow was killed. People of two communities came face-to-face and communal violence fibred up, but people could handle well the situation. Bakra Police Station faced the same situation, whenever there is some such incident takes places, communal disharmony is caused and communal harmony is badly affected. So, it is very crucial with a view to social aspect too. Cow-slaughter should be totally banned in this country. It is a foundation stone economically, too. Bullocks plough our fields, and held farmers in growing foodgrains. It is the cow and ox only which make this country, rich and prosperous. Cow gives us milk.

Laxminarayan Pandeya ji was telling that the milk of cow is the purest and full of strength and contains all the nutrients in it. Researches have proved that cow milk strengthens the body and it improves our mental and intellectual caliber as well. Cow dung is good for quality manures which enhances production. Ten cows are enough for 10-20 families to earn their livelihood happily and comfortably. So cows are very important from the economic point of view too. It is established medically that where medical science fails, cow milk cures even incurable diseases. A number of diseases can be cured with the help of cow related products. If we think on this line, we'll find that cow influences and enhances all the aspects of life in many ways.

I strongly support the Private Member's Bill brought by Patellji and thank him. I am thankful to you, too, for giving me time to speak and I conclude.

YOGI ADITYA NATH (Gorakhpur): Mr. Deputy Speaker, Sir, I welcome the Private Member's Bill urging Government to ban cow slaughter throughout the country brought by hon. Member, Shri Prahlad Singh Patel ji and

thank him for it as he had done a great job by bringing the proposal on such an important issue and has drawn the attention of the whole House as well as the whole country.

Sir, the foundation of Indian culture is Vedas. It has been enunciated in the Vedas that 'Adhyane te roopay namah' i.e. O Sacred Cow! I Salute thee. The Vedas have declared cow and her calf to be worthy of worship in all respects. It is because the importance and utility of Cow from the religious, social, economic point of view in context of Indian culture can not be denied. It won't be an exaggeration if it is said that cow is the only cementing factor of religion and agriculture-based Indian culture. By not giving due place to cow progeny, the country like India where 70 to 75 percent of population depends on agriculture, is following materialist life style and approach of those developed countries whose just 2 to 5 percent of population earns its livelihood through agriculture. It is nothing but a folly. By respecting all the cultures, all the religions and all the classes, India, a religion-dominant country has followed an ideal of "Sarva Dharma Sambhava". And the foundation of that religion, that culture lies in nothing but the respect for cow, cow progeny, and mother cow. Looking at such characteristics of cow in our lives, cow has been declared as 'Gavo Vishwasya Maatarah', in Aryan culture. It is said in our 'Shastras' that 'Sarva Devah Sthita dehe Sarvah Dev Mahi Hi Gau' i.e. the way to seeking the blessings of all Gods-Goddesses can be possible only by serving and worshipping Mother Cow, looking at the attributes it inheres. Our Shastras say so. If a agriculture-dominant country like India whose 70 to 75 percent of population depends on agriculture follows the materialistic approach of developed countries of West where just 2 to 5 percent people depends on agriculture, it will lose its identity. Soon we'll be among the backward countries of the world, if we follow the western countries. Since Independence we have not been able to attain the desired level of progress and development because we have forgotten our culture and our traditions. So many such examples are there before us. So many instances and stories are cited in our country sacrificing self for Mother cow.

Mr. Deputy Speaker, Sir, King Daleep was in the great lineage of Suryavanshe, to which Lord Rama belonged to. King Daleep had no son. He went to his Guru, Vashishtha and told him that he was not being blessed with a son. Guru Vashishtha then said that he had a 'kamdhenu' gai (cow) which has a calf, named 'Nandini'. If King Daleep would serve 'Nandini', he would be blessed with a son. King did everything to protect

that cow. Even God himself came to put the King to test, and the king succeeded. When a lion tried to prey the cow, King Daleep requested the lion to leave the cow by offering himself to be preyed in place of the cow. By offering himself, the king established a great tradition of sacrifice. What I mean to say is that India has established a great tradition in the matter of protecting cow.

Mr. Deputy Speaker, Sir, in the conflict between Gods and demons out of 14 gems attained during seachurning (Samudhra manthan), one was 'Kamdhenu' cow. Even today, we worship her. The same tradition is being followed. In such a country, where 'Kamdhenu' was attained from the Sea, King Daleep sacrificed himself and 'Lord Rama' was born. Thus cow came to be regarded as Mother cow.

As per our mythology, once, demons started terrorizing people on earth in Treta age (Treta Yug), Mother Earth went to Lord Vishnu in disguise of Mother cow and prayed that he should save the earth from demons. And then, Lord Vishnu incarnated in as Lord 'Rama' and eliminated the demons. The Earth is one of the forms of cow. Senses are also the form of cow. What is happening in a country of exemplary traditions, Slaughter-houses are being opened everyday. Daily 29,500 cows are sent to slaughter houses with every sun-rise. As long as, cows are slaughtered, there will be no peace, no harmony and no development at all in this country.

Mr. Deputy Speaker, Sir, Ours is a religion-guided and agriculture dominant country. We have divided our life into four segments— 'Dharma', 'Artha', 'Kaam' and 'Moksha'. The foundation of all religions is Mother cow. By serving her, we get so many useful things, such as cow milk, 'gau mutra' and means of livelihood. The cow has always been important in agriculture-dominant country of ours. We are serving religion by serving cow. The cow dung the cow milk and its calves are means for carrying out farming activities.

We are earning money through her and with that money, we are able to fulfill our desires. We can achieve moksha—the fourth 'purushartha'—through cow.

Mr. Deputy Speaker, Sir, there are 16 'Sanskaras' from the time of birth to death in Hindu religion. It is said that no matter a man has done something, or nothing at all in his life, no matter he had committed some sin, knowingly or unknowingly, but when his end comes and

[Yogi Adityanath]

he makes 'gau—daan', he gets salvation, the 'moksha' i.e. he gets free from shackles of life and earth. And Mother cow leads the way to it. All four 'purushartha'—Dharma, Artha, Kaam and 'Moksha' can be achieved only through Mother cow.

Besides, Gaumata has played a vital role even in our freedom for struggle. Who does not know the reasons behind the 1857 mutiny. Indian soldiers out rightly denied to use the cartridges made of cow and pig fat. As a result, mutiny (Gadar) happened. And it ultimately paved the way for independence. Today, what is our condition, where we stand today? Not that the efforts have not been made. Our religious leaders (dharmacharayas) started a movement after 1946-47 and demanded that cow slaughter should completely be banned, a legislation should be introduced. As a result, a committee was constituted under the Chairmanship of Sardar Datar Singh. The Committee recommended to ban the cow slaughter completely in the country. The Committee recommended that 'as long as cows in India are slaughtered, the soul of India will find no solace or salvation anywhere', It is, therefore, necessary immediately ban the slaughter of this useful animal and all the State Governments should open the gaushalas and old cows should be sent there and cow slaughter should positively be banned within two years.

After that, the agitation for cow-protection began in 1966-67 in which 25 lakhs people alongwith Dharamacharyas (saints) of the country demonstrated before the Parliament. This was the largest agitation in the known history of the country. These agitations sustained blows of lathis and bullets in this incidence at that time and as a result in 1967, the then Hon'ble President assured the people of the country through a Radio Message that newly constituted Government will make a law for putting completely ban on cow-slaughter. But it has not been done till day. There was a Janta Party's Government in 1977.

[English]

MR. DEPUTY SPEAKER: The time allotted for this item is also going to expire. It is the pleasure of the House to extend it till the reply of the hon. Minister?

SEVERAL HON. MEMBERS: Yes.

MR. DEPUTY SPEAKER: So, the time is extended to that extent.

[Translation]

YOGI ADITYA NATH: There was a Janta Party's Government in 1977. At that time Acharya Vinoba Bhave had observed fast unto death for putting complete ban on cow-slaughter. As a result of that agitation, the then Government, through 42nd constitutional amendment have made a way for putting. Complete ban on cow-slaughter.

But, Sir, it could not be done due to lack of strong will power. It has been seen since independence that no law could be made due to lack of strong will power within Government towards our culture, nation and society.

In 1996, BJP's Government under the leadership of Hon'ble Atal Bihari Vajpayee came into power for 13 days and also in 1996, the then hon'ble President Dr. Shankar Dayal Sharma had made an announcement while addressing both Houses of Parliament that this Government will bring a Bill for putting complete ban on cow-slaughter, but with the fall of the Government the assurance lapsed.

Sir, now I remember that the Acharya of Kanchipuram had declared to go on fast unto death. The Government as well as the hon'ble Prime Minister then realised that as a result of his declaration for fast unto death for putting complete ban on cow-slaughter the amity of nation may get affected and the situation may deteriorate. That is why, on the instructions of Hon'ble Prime Minister a "National Commission on cattle" was constituted on 1 August, 2001. Sir, the Commission under the Chairmanship of Justice Gumanmal presented its report to Hon'ble Prime Minister and Hon'ble Agriculture Minister on 31st July, 2002. The whole report of the commission consists of 1500 pages. All kind of reasons have been mentioned in the report. Religious, economic and social reasons have been mention and while giving all those reasons, National Commission on cattle has expected the Government of India and has requested that there should be complete ban on cow slaughter. Sir, certainly there should be some efforts to understand that feeling.

Sir, after independence, there has been a continuous decrease in the cow progeny of Indian breed in our country. India is an agrarian country having large number of cows. The number of cow progeny in India is less than other countries. In 1991 there was 436 cow progeny per 1000 population. It reduced to 400 in 1961, 328 in 1971, 271 in 1981 and 216 in 1991 and in 1996-97 it was 156. This is the report of Indian Cattle Welfare Board.

It has reported as to how there is a continuous decrease in cow progeny and if the situation continue the whole cow progeny of Indian breed will become extinct. Out of 22 species of Indian cow progeny 6 have already become extinct and 3 are on the verge of extinction. We don't want to do research. The Government gives grant upto 100% for opening new slaughter-houses, but surprisingly if a farmer wants to take loan for research of cow progeny he is not given the loan. The pitiable conditions of Gaushala is an open secret. The land-mafias have encroached upon meadows. Even a number of Governments have allotted meadows for their vote bank.

All these work are being done but nothing has thought about cow progeny. Such kind of situation has been created in country like India. We provide loan only for Jarsey Cow which give maximum of 40 kg of milk. The cow of Gir breed are found in Girnar of Saurashtra. These specials cows were taken to Brazil. The cow of Gir species in Brazil is giving 100 litre of milk. We can not do the research, we can not do other related work. We are dependent on others. We have become worthless. Our perseverance has come to an end. We do not want to do penance, we do not want to do the research work. When we depend on others then such kind of situation will be arise.

The cow of Gir breed in Brazil can give 100 litre milk. Why the same Gir breed cannot be produced here? Why you cannot improve its breed by protection and development? What our Research Centres are doing on which the Government has spend billions of rupees. Saiwal cow progeny belongs to Indian breed. Haryanvi breed belongs to Indian cow-progeny, Sindhi, Ghat Pakar and Kaafrech breed of cows are indigenous breed. Even today we see in rural areas that the farmers leave them free to graze. Even in such a situation this breed of cow gives two of four litre of milk. We want to get everything without labour.

We worship Lord Krishna. He had preached that cow progeny should be worshipped in agrarian country like India. Cow should be worshipped. He had preached that instead of worshipping King and Indra, one should worship cow which gives us milk, Ghee, curd and Salvages your sins. Panchagavya is Salvages of sin. We have only Panchgavya Like Ganga Jal. If anybody takes cow urine, cow dung, cow ghee and cow-milk etc. with Kush Jal then his all sins will be salvaged. Please protect the mother cow which gives Panchagavya. We should worship Govardhan.

We celebrate Gopashtomi after Diwali. Each and every Hindu celebrates it. In such country cow is being slaughtered and new slaughter houses are being opened. If Planning Commission presents report or formulate any plans to export beef in this country. We are trying to earn foreign exchange by exporting beef. They do not want to make any plan for protection and development of cow progeny in India. These days some of our institutions are making different kinds of medicines by cow urine. More than 36 kind of medicines are being made by cow-urine.

Now Hon'ble Pandeya ji has said just now that one of our private institution has received patent for curing incurable disease like cancer from cow-urine. I remember that in 1998, I was participating in a programme in Kathmandu. When my programme finished I was told about a gaushala in Pashupati area in Kathmandu. The cow of indigenous breed are reared there. One Nepali servant had worked over there. He had ulcer which got bursted in his stomach Doctors diagnosed him cancer and told that he will not live for long. A research on cow urine was being concluded in Nagpur. Several medicines are being manufactured there with cow urine and cow dung. One of my workers has learned the formula in Nagpur. He took with him some packets of cow urine from there...(Interruptions)

MR. DEPUTY SPEAKER: Please conclude because one resolution of Shri Ramanand Singhjee is still pending. Even otherwise, we have to conclude the discussion on Private Member's Bill at 5.20 p.m. because we had taken it up early.

YOGI ADITYA NATH: When the doctor refused to treat him, the activist who had fetched 'cow-urine' tablets' from Nagpur thought if death is inevitable then I might give a try and eat-the tablets. He started taking two tablets of 'cow urine' for two months and within these two months his ulcer, which had developed into cancer completely vanished, he was cured. When I asked him is it true he confirmed that, this wonder has been possible by the grace of 'cow-mother' and with the help of medicine made of cow-urine'. He was told by doctors that he would not remain alive but he was alive before all and was healthy. We have got its patent only this year. We got such a big achievement from 'cow-urine' and 'cow'. We do not want to work, want to see straight away. Certainly, the hon. Member has introduced an important resolution at the instance of Hon. Prime Minister, National Commission on Cattle has submitted its report. It recommend a central law to completely ban cow-slaughter then its importance increases all the more...(Interruptions)

MR. DEPUTY SPEAKER: Please conclude now.

YOGI ADITYA NATH: I am about to conclude...(Interruptions)

[English]

MR. DEPUTY SPEAKER: Please conclude. I will call the Minister now because there is another resolution to be moved by Shri Ramanand Singh.

[Translation]

You have already taken forty minutes.

YOGI ADITYA NATH: Certainly a central law should be enacted on such an important subject. The laws enacted in different states have not been successful. Different states have enacted the laws—for example, West Bengal had enacted such a law. But what is going on in West Bengal. Cows are being slaughtered on roads even today. Cow smuggling is taking place in West Bengal and Bangladesh on a large scale.

I had been to Tamilnadu and Karnataka. The seer of Kanchipuram was sitting on a hunger strike. I had also gone there. All cows are smuggled out from Tamilnadu, Andhra Pradesh, Karnataka to Kerala, where there is no ban on cow-slaughter, and as a result cows are slaughtered on roads in broad daylight. The religious sentiments of the majority community of the country is directly hurt. The result is that famine and drought are taking place regularly.

A professor of Physics from University of Delhi had given its research paper. It is full of facts. I am fully religious and have great faith in cow, our culture and religion. The professor of Physics has mentioned in his research paper that the cosmos is composed of sound waves. The first sound of sound wave is 'onkar' when a cow cries, it produces the sound of 'onkar', of 'om'. Large number of cows are being slaughtered in abattoir. The chill cry of cows being slaughtered is the reason for disturbance in sound waves and that is the reason for earthquake. This conclusion has been drawn in the thesis of professor of the University of Delhi...(Interruptions)

MR. DEPUTY SPEAKER: Please conclude now.

YOGI ADITYA NATH: Please allow me to speak me for a bit more time.

MR. DEPUTY SPEAKER: Shri Ramanandjee's Resolution is still to be taken up.

YOGI ADITYA NATH: The discussion will take place next day on it. He will be allowed to speak when his turn comes up.

[English]

MR. DEPUTY SPEAKER: His Resolution is also very important.

[Translation]

YOGI ADITYA NATH: I am not repeating even a single line. I am stating the facts only.

MR. DEPUTY SPEAKER: And you cannot tell a lie here.

YOGI ADITYA NATH: Therefore, I am saying that atleast in this House you must extend your protection in this important matter...(Interruptions) If we do not say on cow protection on which subject would we say...(Interruptions)

ONE HON. MEMBER: All matters are important.

YOGI ADITYA NATH: Your state is producing the biggest stigma.

MR. DEPUTY SPEAKER: Please conclude it soon. Ramanandajee is sitting there with his resolution.

YOGI ADITYA NATH: If a physicist today is accepting this thing in the present situation, certainly there must be some reason behind it. Our scriptures have long ago worshipped cow as the mother of universe- 'Gavo Viswasya Matarah'. As the other of universe, it has been said that 'Serva deva Sthitah Dehe, Sarv Devah Mahi hi Gau'. If it has been worshipped as mother, there must have been some reason behind. We forgot about the social cause, the scientific reason behind it. But one-by-one, these are unfolding before us. But by the time everything becomes crystal clear it will be too late. As I have said six breeds of Indian species have become extinct and the three are on the verge of extinction, out of 22 species. Large scale smuggling and new arrangements made by the Planning Commission for export of cow meat are certainly dangerous. It is not a good sign. Therefore, it is necessary that from religious, spiritual, economic and ecological angle cow has been worshipped and it must be accorded the respect likewise.

There was a ban on cow slaughter even during the Mughal period. I would like to recite a poem of Emperor

Akbar's Court. At that time, cows were slaughtered at many places. Shri Narharijee who was one of the gems of Akbar's Court, took a cow to the court hanging a piece of paper in its neck. Through a historical couplet he quoted certain lines which was written on that piece of paper:

"Arihun Dant Trin Dharai, Tahi, Marat Na Sabal Koi,  
Hum Santat Trin Charahin, Bachan Uccharahim Din Hoi,

Hindutin Madhur Na Dekhi, Katuk Nahin Turkahin  
Pyavahin,

Pay Vishudha Ati Srabahin, Bacchamati Tham Na  
Lavahin,'

Sunahu Shah Akbar Araz, Karat Gau Zove Karan,

Kavan Chuk Mohin Mariyat, Muehun Charan Serat  
Charan"

That is, if the enemy keeps grass in his teeth which is a pointer of coming under enemy's refuse, even a powerful person doesn't hurt him. Cows always eat grass, then why are they killed. Again, it is not that they give sweet milk to Hindus and sour milk to Muslims. They provide sweet milk to all. Hindus, Muslims and Christians alike they don't even save milk for their calves. In this situation, oh King Akbar, they request you with folded hands, on to what crime these are being killed, when even after death they provide leather to shoes of all.

With the historical couplet, through you, I want to convey that the National Commission on Cattle also recommended in its 1500 pages report to the Government of India that there should be complete ban on cow slaughter. In this situation, in a nation like India and on the land of Ram-Krishna, Buddha, Mahavir, Ashoka and Gandhi, a central law should be enacted for a complete ban on cow slaughter so that Indian culture and its soul could be saved from being ruined.

With these words, I once again thank heartily to the Hon. Member.

SHRI RAMDAS ATHAWALE (Pandharpur): Mr. Deputy Speaker, Sir, please give me two minutes time.

MR. DEPUTY SPEAKER: What will you speak in two minutes, now let the honourable Minister give his reply. The second resolution has to be taken up after that.

SHRI RAMDAS ATHAWALE: I will take only two minutes. The resolution which the honourable Prahalad Singh has presented here, seeks to ban cow-slaughter. My suggestion is that if we consider from the humanity point of view there should not be cow-slaughter, in the same way there should not be slaughter of any other animal. A demand to put a ban on cow-slaughter is being made in the name of religion. Some days back, some dalits were taking off the skin of a sick cow at Jhajjar in Haryana. Then, on this ground they were killed. If we want to maintain secularism in the country, if the lesson of Sarvdharam is to be given to everybody in the country there should be ban on slaughter of all animals. People are adopting sectarian Hindutva but basic Hindutva is not like this. Real Hindutva does not recognise casteism. Casteism was based on work and not on religion. Religious Hindutva is not acceptable to me. If Hindu religion has to be promoted then all people should think about this that those who are Adivasis, they are also Hindus. They are not treated equally. That should be done. So, there should be consideration on humanity and not on casteism.

SHRI SHYAM BIHARI MISHRA (Bilhaur): Mother cow gives milk to everybody and treats equally to everybody so why there is its slaughter—this resolution has been brought with this objective.

SHRI RAMDAS ATHAWALE: The cow gives milk and hen also gives eggs, so its killing should also be stopped. That is why there should be consideration on humanity.

SHRI SHYAM BIHARI MISHRA: Will you call hen as mother?

SHRI RAMDAS ATHAWALE: I do not want to meddle into other's discussion. As far as the question of mother is there, you people admit cow as mother, but there is also a need to think about other animals. If you are to discuss on humanity, strengthen Hindu religion then you should not slaughter all animals. Such kind of resolution should be brought. Don't slaughter only cow but slaughter others, this should not happen. That is why I oppose this resolution. If you consider about national Integrity Sarvadharam Sambhav then also consider about other religions. You say that Muslims are like this, Christians are like that.

SHRI SHYAM BIHARI MISHRA: You don't understand the definition of Sarvdharam Sambhav. There is the importance of cow in its root.

SHRI RAMDAS ATHAWALE: We should not slaughter cow, this thought is very important, but I am saying only this that we should not slaughter not only cow but all other animals also. So there should be a resolution that all animals should not be slaughtered. Maybe in buffalo or bullock. I will support when you bring such kind of a resolution. That is why, I oppose this resolution.

17.00 hrs.

SHRI RAMANAND SINGH (Satna): Mr. Deputy Speaker, Sir, I will take one minute before the reply of the hon. Minister. In this whole discussion, there has been no discussion on the 18 point programme which was in operation sabarmati and Sevagram Ashram of Mahatma Gandhi ji under which cow slaughter was banned. It was not at all discussed and the honourable Dasmunsi gave another turn to this discussion. Everybody should support the resolution of hon. Prahlad Singh because in the struggle of independence, Gandhi ji presented his 18 point constructive programme in Sevagram and Sabarmati Ashram which includes subjects like removal of untouchability, self sufficiency and Khadi Gram Udyog. There was also a subject to cow-service and cow protection. There was also a subject of a ban of cow slaughtering. In this regard, in future the Govt. of India should convert this resolution into a law.

THE MINISTER OF STATE IN THE MINISTRY OF AGRICULTURE (SHRI HUKUMDEO NARAYAN YADAV): Sir, honourable Member expressed his views in this regard elaboratively. All the examples of Ramayana and Mahabharat in this regard from ancient and vedic ages till date were given. When the honourable Patel made his speech in modern age he quoted the views of Vinoba Bhawe ji, Gandhiji and all the leaders right from the days of struggle of Independence and of national level. Earlier to this also such type of Bills were brought. There was also discussion on them. Again a discussion is being held on it.

Honourable Member, nobody can deny the importance of cow, its dung, urine, milk, curd and sweet meal made of them in Indian culture. They shape the Indian economy in all spheres of activity viz Agriculture, economic policy, rural economy, fertility of land. People also have faith, they do worship with full devotion. We should give respect to all worships. But as far as the question of the subject related with cow and agriculture is concerned, they have their importance in agriculture and economy. Other people talk about animal husbandry but ours is a family of cow herds and I am associated with them. My cow herd family

is there because God is also force of taking milk, curd and butter etc. then only he was borne in my house. He did not go to Berlin, London or Washington for milk and curd. He had gone to the bank of the Yamuna for grazing cow, buffalo and goat and had gone for milk, curd and butter. That is why, I have emotional, religious cultural, psychological and economic relations with him. We are half animals and half human beings. My god is also the incarnation of Narsimha. He was half animal and half human being. In the same way, Lord Ganesh is half animal and half human being. Honourable Ramdas Athawale, you were raising a point. In Indian culture there is elephant's head on the forehead of Lord Ganesh, and horse head on the forehead of God Ashwani Kumar. In the same way there is a lion's head on the head of the God Narsimha. I would like to tell the honourable Member that this is not the subject of discussion. These thoughts carry religious, cultural sanction. These thoughts exist since time immemorial, Ramdasji. As long as sun rises in the east, you may keep you discussing as but I cannot change my religious and cultural faith and if you have a commitment you will also not change. In this universe, as many times cataclysm may take place, we may take rebirth several times but our commitment is with us and a Muslims commitment is with him. A Christian's Commitment is with him. Therefore, discussion cannot solve this problem. Regarding the questions raised by the rest of the other Hon. Members, I agree with their sentiments with all their logics. But government is not run by sentiments as there are constitutional duties of the Government. We are guided by the Constitution, the law of the Parliament and the present articles of the constitution. If constitution is amended by the laws made by the Parliament or any instruction is given by the House in majority, then it is the duty of the government to follow it. It is a fact that discussion was held. The commission constituted by us on 2nd of August, 2001 has submitted its report on 31st July, 2002. He has given many important suggestions and the commission has pointed out 50 such points which are important. We have constituted an expert Committee to take action on these points by the department.

The scope of the commission was multi dimensional and diverse. The expert Committee was constituted to take action on the report of the commission. The Committee did not only limit itself to the ban on slaughter of the cows but also on their development, progress protection etc. When the report from the expert Committee comes up, the govt. would discuss on the basis of the report of the Committee and then we would take a decision on it.

17.07 hrs.

[DR. LAXMINARAYAN PANDEYA in the Chair]

Hon. Member, Shri Prahlad Patel and other hon. members have opened about the article 48. In article 48 of the Directive Principles of State Policy, it has been said that the State will organise agriculture and animal husbandry on modern and scientific lines and will take steps to stop the slaughter of cows and calves and other milching beasts of burden in order to protect and develop their breeds. In order to implement it, 23 states after independence framed laws differently. On those laws, state govt. implement in their own ways. Whether those laws are implemented or not, certificates are taken from doctors or not or it is smuggled, then it is the responsibility of the government to implement rules. State Govts. must implement the laws made by the legislature and alongwith it. I can say that if all State Govts. implement laws, upto 95% to 98% success can be achieved in stopping cow-slaughter. But it is unfortunate that those laws are not being implemented. The six states which have not passed the laws are Arunachal Pradesh, Kerala, Meghalaya, Mizoram Tripura and Lakshdweep. The same arguments are given which are given here, for example, there is the majority of non-vegetarian, they do not regard them venerable...(Interruptions)

AN HON. MEMBER: In West Bengal?

SHRI HUKUMDEO NARAYAN YADAV: Laws have been enacted in West Bengal. Where Acharya Vinoba Bhave jee had gone on fast, the then Government had assured Vinobajee and on account of the 50th constitutional Amendment was brought in the House on 18.5.79. But coincidentally the House was dissolved and that law could not be passed. From the time, many cases here come from Bihar and U.P. continuously and they have been sent to High Court and Supreme Court...(Interruptions)

SHRI PRAHLAD SINGH PATEL (Balaghat): Everybody, knows all these things, therefore, there is no point in telling all these...(Interruptions)

SHRI HUKUMDEO NARAYAN YADAV: It is the duty of the Government to inform the House about the points discussed here. If we will not provide information on the part of the Government, we shall be failing in our duty. I am providing information from my own side that the government have taken such steps but the government has not succeeded in it. We shall not discuss in detail

on the decisions given by High Courts and Supreme Court on the cases brought before them but I would like to say about the questions raised by the Hon. members in this regard. If Parliament enacts a law after making a consensus with State Govts. and after taking into account their suggestions, that law will be effective and will be complied by the States. If their concurrence is not taken, it will not be good.

We work for reaching consensus with State Governments under the framework of federal structure, whatever party remains in power at the centre. An issue is brought before the Govt. Hon. Pateljee and many hon. members have discussed it. I want to inform you the reason behind it. The states which have not enacted ban on slaughter of cows have registered on increase in the number of cattle as per the data of 1982-1992 and the states which have enacted laws in this regard have registered a decrease in the number of cattle. The 'Angol' of Andhra Pradesh, 'Gid' and 'Rantha' of Gujarat and 'Bechud' of Kerala are considered better breeds of cows. Last time when I was the Minister of Agriculture, Nanaji Deshmukh told me that a project was underway in the Agriculture university of Kerala. Satisfactory progress is being registered in saving that breed.

Sir, in the end I would say only this much that programmes are being run by the Govt. of India that where the number of cattle are registering decline, better breeds should be protected and promoted. The cross breed cows are not fit for our needs. We have come to the conclusion that cross-fertilisation must suit to our needs as well. The cross breed of foreign cows gives us milk but its calf is not suitable for agriculture. It cannot carry the burden of plough. On the one hand, there is one breed, the calf of which is kept for the production of meat, for example, the goat. But the cows of Indian breeds were not only good but their calves were also sturdy in agriculture. Therefore, two viewpoints are involved in it. Here two types of agriculture takes places. Here scholars more knowledgeable than we are sitting. There are two methods of agriculture—one is horse power and the other is ox-power. The agriculture in India and all of its instruments, belong to ox-power.

At other places, machine is run and that is based on horse power. The cost of ox here is based on breed. Rural transport, traffic takes place through ox. The data gathered from Andhra Pradesh, Gujarat, Haryana, Himachal Pradesh, Manipur, Punjab, Rajasthan, Tamilnadu, Uttar Pradesh make the situation clear. In West Bengal from 1982 to 1992, there has not been

[Shri Hukumdeo Narayan Yadav]

decrease in the number of cattle but there has been decrease in the number of cattle during the period...(Interruptions) Swamijee, there is the separate context of land-reforms.

KUNWAR AKHILESH SINGH (Maharajganj, U.P.): Stringent law should be enacted to punish those who abandon the high breed cattle on roads after their exploitation, because this is the biggest crime.

SHRI HUKUMDEO NARAYAN YADAV: Detailed discussion was held in the commission, constituted in this regard. Those who abandon their cattle should also make arrangements for the upkeep of such animals. Shri Akhilesh ji, you very well know, the real farmers and those engaged in animal husbandry neither leave their cattle wandering nor sell these to the butchers. Those who are engaged in dairy business and sell milk...(Interruptions)

[Translation]

MR. CHAIRMAN: Hon. Minister, your reply will continue because two and a half hours allocated for this subject are over. Whenever the issue is taken up again reply will continue. Now, as per rules, half-an-hour discussion is to be taken up.

KUNWAR AKHILESH SINGH: This is a sensitive and serious question. Please allow it to be over.

MR. CHAIRMAN: Two and a half hours are over and we could not take more time than this. We would now take up half-an-hour discussion. The reply of the hon. Minister would continue next time.

...(Interruptions)

[English]

MR. CHAIRMAN: Now, we will take up item No. 23, that is, Half-an-Hour discussion. Now, I call Shri Naresh Puglia to initiate the discussion.

...(Interruptions)

SARDAR SIMRANJIT SINGH MANN: Sir, please give me just one minute.

MR. CHAIRMAN: I have already called Shri Naresh Puglia to initiate the discussion, and I will not take up any other issue.

...(Interruptions)

SHRI RAMESH CHENNITHALA: Please allow him to initiate the discussion...(Interruptions)

[Translation]

SHRI PRAHLAD SINGH PATEL: I have a submission to make. After the Government business was over the House was adjourned for 15 minutes, but I had requested that private members' business may be taken up. Shall we assume that there was no listed business?

MR. CHAIRMAN: Two and a half hours allotted for this are over. The hon. Minister's reply will continue next time. Whenever the discussion on this resolution is taken up again the reply of the hon. Minister would continue.

SHRI PRAHLAD SINGH PATEL: At half past five half-an-hour discussion could be taken up.

MR. CHAIRMAN: The time allotted for it is over. We are following the rules. We are moving as per the time calculated. Two and a half hours was allocated for discussion and the allotted time is already over.

...(Interruptions)

SHRI RAMANAND SINGH: Mr. Chairman, Sir, a resolution is listed in my name too and I would like to know whether it would be taken up today or not?

MR. CHAIRMAN: As per rules, the situation would come before you.

17.20 hrs.

## HALF-AN-HOUR DISCUSSION

### Old Incomplete Railway Projects

[Translation]

SHRI NARESH PUGLIA: (Chandrapur): Mr. Chairman, Sir, with regard to starred question No. 41 pertaining to 'old incomplete projects', the hon. Minister of Railways had given a reply on 21.11.02 but the hon. Members were not satisfied by the reply. Thus, hon. Speaker, allowed half-an-hour discussion on the subject. I thank you for allowing to participate in this half-an-hour discussion.

The hon. Minister of Railways is a well informed Minister. He pays complete attention to the points which