

17.00 hrs.

RESOLUTION REGARDING BAN ON
COW SLAUGHTER

[English]

MR CHAIRMAN. Shri Guman Mal Lodha will now continue his speech on the Resolution regarding Ban on cow slaughter moved by him on 4th May, 1990.

[Translation]

SHRI GUMAN MAL LODHA (Pali). Hon'ble Chairman, Sir, a resolution was passed by this House on 12th April, 1979 which sought the imposition of ban on cow slaughter through a central legislation but it had not covered the entire country

Shri Vinobha Bhave had gone on fast against that move and it had caused a deep concern in the entire country. It is regrettable that inspite of such a legislation the Central Government has not been able to enact a central legislation seeking a complete ban on cow slaughter in this country. Regarding the importance of cow and its progeny in a country like India, there have been frequent discussions in this House. According to the cattle census of 1935 it was found that 80 percent of cows had died their natural death and only 20 per cent of them had been slaughtered. It is a matter of regret that as per the figures available for the post independence period, prepared in 1986, it was found that the situation has reversed because now only 20 or 40 percent of cows die their natural death and the remaining 80 per cent are slaughtered. Today the position in this country of Lord Krishna, Gandhi, Mahavir and Buddha is such that according to official figures, 2.17 cores cattle perish every year. Out of it, the number of cattleheads dying a natural death is 1 cores 9 lakhs and 11 thousand. So with every dying day we find that a number of 29,500 cattle heads are butchered in the slaughter houses or at other places in the country bringing the average cattle killing to 20 heads per minute. I would like to submit that from the ancient ages it

has been said in the Vedas:

"Mata Rudranam Duhita Vasunam
Svasambhaditya Nammritya Nabhi.
Pranum Vonchum Chikitushe Janai
Mam Gamanarnditi Vadhishita;"

Cow represents various forms of womanhood—mother of rudras, daughter of Vasus and sister of Lord Sun. Cow is the only source of milk and butter. It is why the learned say that cows should not be slaughtered, because cow serves the humanity. It has been stated in the Atharva Veda that I urge upon each and every person not to slaughter the cow. The importance of cow has been explained in Mahabharata and in all our ancient scriptures. Shri Maithilisharan Gupta was a member of the Congress Party, had once recited the following this in the House:

Daton Tale Trin daba kar Hain Deen
Gayen kah rahin,
Hum Pashu Tatha Tum Manuj,
Par Yogya
Kya Tum ko Yahi?
Jan Raha Kram: Yadi: Yahan Yon hi
hamare nash ka,
To Asta Samjho Surya Bharat Bhagya
ke akash ka:
Jo Tanik Haryali Rahi: Vah bhi
na rahine payegi,
Yah Swarna Bharat Bhum: Bas,
marghat ban jayeg."

Mr. Chairman, Sir, King Dileep of this country had offered his life to save a cow, Prithvi Raj, the King of Delhi, had sacrificed his life and kingdom both to protect cows. Even the Moghul emperors had issued fiats to cut down the hands or kill the persons found guilty of slaughtering cows. In Delhi, a resolution was passed for non-cooperation to the British Government on the day of Gopasthmi in 1921 in the presence of Mahatma Gandhi and Pt. Moti Lal Nehru to protest continuation of cow slaughter. Now in the same Delhi, the situation is that every day thousands of cows are being slaughtered. I would like to submit that cow is useful in our country not only from religious and

economic point of view, but it is useful from other points of view also. During the course of a discussion on the subject in this House, it was stated that the Supreme Court had opined in its judgement that if a person belonging to minority community slaughtered a cow on religious ground as an obligatory overt act to exhibit his religious belief and idea, his argument could not be accepted as valid under the law. There is a full Chapter devoted to cow protection in the Holy Quran. The Prophet was the devotee of God and refrained from taking cow's meat. In his book, "Cow protection under Muslim rule. A historical survey", Dr. Sayeed Mahmood has written that Akbar had totally banned the cow slaughter by issuing edict under his entire kingdom. It has been mentioned in detail in *Ain-e-Akbari*. His successor, Jehangir also followed the same policy. Other rulers of India like Mohammad Shah and Shah Alam had also banned the cow slaughter under the Islamic Cow-Protection Law. It has been seen that muslims in Saudi Arab, Syria, Egypt, Tripoli and Asian Turkey do not slaughter cow. In Saudi Arabia, even today capital punishment is awarded to the persons found guilty of cow-slaughter. Similarly, in many other countries, cow-slaughter is prohibited. Even the Prophet Mohammad has said that cow-milk is the best for good health. According to him, ghee is a medicine and beef is a disease. Many diseases are cured with the cow-milk. Butter is medicine and beef is the root of diseases. Mahatma Gandhi struggled throughout his life for it. He said that the cow was the sign of wealth and prosperity of the society. According to him, cow is more pious than the mother. On 25.1.1925, Gandhiji had said that there was no difference between killing a man and slaughtering a cow. These are two facts of the same coin. Mahatmaji had said that whenever he saw cows being slaughtered he felt as if he was himself being killed. Dr. Rajendra Prasad had also expressed similar views. Bal Gangadhar Tilak has said that he would ban cow-slaughter within five minutes after getting independence. But even after so many years of independence, cow-slaughter is still continuing in our country. Rather, its magnitude increased from earlier 28 per

cent to 50 per cent now. Pandit Madan Mohan Malviyaji had said that it was his last desire that the first chapter of the Constitution of India should be about ban on cow-slaughter. We remember Jawaharlal Nehru as a nation builder. He had said that—

[English]

"It is not surprising that the Hindu should be mild and non-violent, for his patron animal is the cow."

[Translation]

Jai Prakash Narayan, who started a movement in this country and gave a new life and new way to the entire country in 1977, said that—

[English]

"To my mind, in the Indian conditions, nothing can be more scientific and rational than to ban cow slaughter."

[Translation]

Mr. Chairman, Sir, on economic basis with pragmatic approach he had said—

[English]

Nothing can be more rational and scientific than to ban cow slaughter. Cow's milk is the cheap cause of recovery and health. Ghee is a medicine and beef is a disease." This is what Prophet Mohammad has said.

[Translation]

Sir, in its judgement in 1958, the Supreme Court had opined—

[English]

"In short, the backbone of Indian agriculture is in a manner of speaking the cow and her progeny."

[Translation]

During British period Lord Lanthin who was

[Sh. Guman Mal Lodha]

the ruler of this country had also accepted the importance of cattle rearing in development of agriculture and the rural people. He had written:

[English]

"The cow and working bullock have on their patient back the whole structure of Indian agriculture."

Well-known Rafi Ahmed Kidwa said:

"When a large section of public is in favour of prohibition and prohibiting cow slaughter, this opinion must be respected. Thus, alone democratic government can function successfully."

[Translation]

MR. CHAIRMAN: It would be better if you express yourself in brief as many members are to speak.

SHRIGUMAN MAL LODHA: Mr. Chairman, Sir, I would like to put forth yet another aspect of it. During the course of discussion in the Constituent Assembly on the ban on cow-slaughter, many of the Members of the Assembly including Shri H. Lahri who belonged to a minority community advocated for prohibition of cow-slaughter. He opined:

[English]

"My own submission to this House is that it is better to come forward and incorporate the clause in fundamental rights that cow slaughter is henceforth prohibited, rather than being left vague in the Directive Principles, leaving it open to the provincial government to adopt it in one way or the other, and even without adopting definite legislation to resort to emergency powers under the Criminal Procedure in the interest of goodwill in the country and of cordial relations between the different communities, I submit that this is the proper occasion when the majority should express itself clearly and definitely."

[Translation]

Mr. Chairman, Sir, I would like to submit that yet another Member Syed Mohammed Said-ulla had also opined.

[English]

"I know the vast majority of the Hindus revere the cow as their goddess and therefore, they cannot brook the idea of seeing it slaughtered. I am a Muslim as everyone knows. In my religious book, the Holy Quran, there is an injunction to the Muslims saying: La Ikraha fid Din. It means, there ought to be no compulsion in the name of religion. I, therefore, do not like to use my veto when my Hindu brethren want to place this matter in our constitution."

[Translation]

Mr. Chairman, Sir, it was our misfortune that while making a proposal for abolition of untouchability under Article 17, the proposal of Seth Govind Das to include it in fundamental rights was not accepted and was instead included in article 48 as Directive Principle of State Policy, as a result thereof, it being a goal of state to achieve, courts expressed their inability to enforce it fully. However, while delivering judgement in the case of M.H. Qureshi versus State of Bihar vide 1958 AIR. Supreme Court, 731 the Supreme Court opined that slaughtering of cow was not a religious right. They opined:

[English]

"Held that the sacrifice of the cow on Bakrid Day is not an obligatory overt act for Musalmans to exhibit religious belief and ideas and consequently, there was no violation of the fundamental rights of the Muslims under article 25 (1) of the Constitution."

[Translation]

Mr. Chairman, Sir, this question was raised before and was debated. The Government is not enacting a law to ban cow-

slaughter despite a number of resolutions having been brought forward in this House. It has clearly been mentioned at page 745.

[English]

"No reference is made in the petition to any particular Surah of the Holy Quran which, in turn, requires the sacrifice of a cow."

"It is part of the known history of India that the Moghul Emperor Babar saw the wisdom of prohibiting the slaughter of cows as and by way of religious sacrifice and directed his son Humayun to follow this example. Similarly, Emperors Akbar, Jehangir and Ahmad Shah, it is said, prohibited cow slaughter. Nawab Hyder Ali of Mysore made cow slaughter an offence punishable with the cutting of the hands of the offenders. Three of the members of the Gosamvardhan Enquiry Committee set up by the Uttar Pradesh Government in 1953 were Muslims and concurred in the unanimous recommendation for total ban on slaughter of cows. We have, however, no material on the record before us which will enable us to say, in the face of the foregoing facts, that the sacrifice of a cow on that day is an obligatory overt act for a Mussalman to exhibit his religious belief and idea. In the premises, it is not possible for us to uphold this claim of the petitioners."

[Translation]

Mr. Chairman, Sir, Babar had advised his son Humayun in his will that if he wanted to rule this country, he should respect the sentiment of the people about cows and he should not allow cow slaughter. Mr. Chairman, Sir, you should prevail upon the Government to prohibit cow-slaughter.

Sir, I would like to quote yet another letter written by Shri Jai Prakash Narayan to Shri Jyoti Basu. I quote it:

[English]

"Dear Jyoti Basu,

You may have learnt from the newspapers about Acharya Vinoba Bhave's announcement to go on a fast which, in his age, is almost a complete fast, in support of a ban on cow slaughter, in accordance with the interpretation given by the Supreme Court..... was reasonable and that there should be no difficulty in giving effect to it."

[Translation]

Mr. Chairman, Sir, Jyoti Basu had agreed to ban it. Our colleague Shri Vasant Sathe now sitting in the opposition categorically said in his forceful debate.

[English]

"Shri Vasant Sathe.

On behalf of the Congress-I Party, we are for a total ban on cow slaughter. I say on behalf of Party."

[Translation]

Mr. Chairman, Sir, it has been supported by the Congress Party and it has the blessings of other worthy leaders like Shri Jyoti Basu, Jaiprakashji, Gandhiji, Nehruji and Satheji. Shri Sathe had delivered a speech full of logic in support of it.

Therefore, my submission is that this initiative is necessary to be taken from the economic point of view. You are aware that we are facing shortage of fertilizers. The only natural fertilizer in our country is cow dung. It is the best fertilizer. From economic angle too, it is better than other fertilizers.

Milk is considered to be ambrosia. However, it is very unfortunate that the people engaged in cow breeding such as Gujars, Ghosis, Yadavas and others who are totally dependent on cow are grossly neglected. The economy of our country is totally based on cow breeding.

[Sh Guman Mal Lodha]

Mr Chairman, Sir, I would like to submit to you that Shrimati Indira Gandhi once accepted this fact while addressing a public meeting and said that if all the scientific equipment like tractors, bulldozers etc were put aside and cow and ox are utilized properly, they would prove to be highly beneficial in raising agriculture production. Agriculture is very essential for the development of rural people, cattle breeders and for the health of common people. Therefore, I would like to say that artificial fertilizers are not good as they adversely affect the fertility of land. Mr Speaker, Sir, scientific analysis in the whole world shows that the number of cow protectors in the world is considerably good. I would like to submit that in other countries the ratio of milch cattle after every 1000 people is (Interruptions) Mr Chairman, Sir, I would like to tell you that in our country the ratio in 1951 was 430 for every 1000 people, in 1961 the number went down to 400, in 1972 it was 328 and in 1982 it further fell to 271. Thus the number of cow and its progeny fell continuously. Compared to this, in Argentina, after every 1000 people, this ratio is 2089, in Australia it is 1365, in Columbia the ratio is 919 and in Brazil it is 728. Thus, there has been a constant decrease which has caused a heavy loss to the nation. Mr Chairman, Sir, the process of decrease is still continuing (Interruptions) I would like to tell how cow and ox are useful in every sphere of life. Before I conclude I would like to quote what Shrimati Indira Gandhi said in Nairobi while addressing the Energy Conference.

[English]

Mrs Inaira Gandhi said in Nairobi while addressing Energy Conference in August 1981

"In this jet age, people refer to bullock carts as symbols of the past. However, in India, animals provide more power than all of our power houses, whose installed capacity is 22000 Megawatts. Replacing them would entail a further

investment of 25-40 billion dollars in electricity over and above the loss to the farm economy of manure and cheap fuel."

[Translation]

Mr Chairman, Sir, my submission is that curd, butter and ghee are prepared from the cow milk, cow dung is used to generate energy and it is one of the important elements to protect environment from pollution.

My submission is that this resolution should be passed in accordance with section 48 of the constitution. The resolution passed earlier also expressed total unanimity on this issue. Now the time has come when we should make unified efforts to pass this resolution.

MR CHAIRMAN Now please conclude

SHRIGUMAN MALLODHA I am going to conclude. I have laid a photograph on the table of the House showing how cows and calves are slaughtered. This is the report of the Government not mine. Small calves are slaughtered brutally. These incidents are taking place in the land of Lord Krishna and Gandhiji. All this is done merely for a few silver coins. Some people deliberately engage themselves in such works and some others do it for some other reasons. My submission is that this resolution should be passed.

SHRI PREM PRADEEP (Nawada) Mr Chairman, Sir, the hon Member who was speaking just now stated that Babur had advised Humayun that if he wanted to rule India he will have to stop slaughtering cows. Did not Babur thought that temples should not be demolished to construct mosques? (Interruptions)

SHRI GUMAN MAL LODHA Babur was not willing to do so. One of his army commanders was instrumental for it (Interruptions)

SHRI VASANT SATHE (Wardha). Mr.

Speaker, Sir, Shri Lodha has once again raised an important issue. Earlier in 1977-78 too we had made a strong demand in the House to ban cow-slaughter. Though the issue is quite important, the Supreme Court has favoured it, all the political leaders have lent their support to it and there is no religious hurdle- no religion favours cow slaughter; then why a law to this effect is not enacted? We shall have to think over this issue seriously.

One thing I would like to submit in this regard is that if we take this issue from religious point of view, then the followers of other religions who do not believe in the concept would take it other way. In countries like Argentina, America or other Christian countries, cow-slaughter is allowed and beef is eaten there; imposition of religious concept would create problems there I would like to tell my friends that if we go through the literary works of the great thinker, Veer Vinayak Damodar Sawarkar, we will be astonished that he has written a special article to assert that instead of worshipping the cow, we should protect it. Worshipping creates misconception, insistence creates prejudice. He cited an example that the so called priests and other such people neglected the religious observance to the extent that the cow protection became extremely difficult. It has been stated just now that the number of cows and its progeny has been decreasing continuously in the country while their ratio in the beef eating countries has been increasing considerably. I would reiterate that if agriculture in this country has to be improved, not only cow slaughter will have to be stopped but buffaloes which are used in place of oxen will also have to be protected. Cattle useful for agriculture will have to be protected. People become sentimental on this issue, they are unaware of the real facts. I have brought this book from library.

[English]

This book is "The Vedas and Brahmanas", by Shankara Acharya.

[Translation]

Mr. Chairman, Sir, you will be surprised, rather all the Member of the House will be surprised to know the factual position of cow or ox in the Vedas. Nothing is greater than Vedas and none is greater than saints in the Indian culture. I would like to quote from Vedas the actual position of the cow in those days:

[English]

I quote from page 57 of this book.

"Modern Hindus, who now worship the cow, can scarcely believe that their Aryan forefathers sacrificed her and ate her flesh. But times without number the Vedas refer to ceremonies, called gomedha, in which the cow was sacrificed. Minute directions are given as to the character of the animal to be chosen. The Taittiriya Brahmana of the Yajur Veda gives the following rules:

"A thick-legged cow to Indra; a barren cow to Vishnu and Varuna; a black cow to Pushan; a cow that has brought forth only once to Vayu; a cow having two colours to Mitra and Varuna; a red cow to Rudra; a white barren cow to Surya."

The author further says and I quote:

"Ignorant Hindus now alleged that the animals were not really killed, but that after the form of sacrificing had been performed, they were allowed to go free. This statement is a pure fabrication."

"That the animal slaughtered was intended for food", says Dr. R. Mitra, "is evident from the directions given in the Asvalayana Sutra to eat of the remains of the offering; but to remove all doubt on the subject, I shall quote here a passage from the Taittiriya Brahmana in which the mode of cutting up the victim after immolation is described in

[Sh. Vasant Sathe]

detail; it is scarcely to be supposed that the animal would be so divided if there was no necessity for distribution".

I do not want to go further.

[*Translation*]

This problem cannot be solved, if you get swayed by sentiments. Go on quoting this in your mind and then think of bringing it into practice. I have talked to many bureaucrats in this regard and they have said that objections are bound to come from other sides if we look at this issue from this view point. Therefore, we should desist from doing so.

[*English*]

No Government has shown courage uptill now. Why? Because it looks at it from emotional angle and from religious angle.

[*Translation*]

Everyone gets embroiled in this. Therefore, I appeal to you that you should look at this issue of Cattle wealth from a purely economic point of view. If you adopt this attitude, then there cannot be any contention about it and no one would be able to logically prove the reasons for the unacceptability of it. Agriculture is India's mainstay and even today, more than fifty per cent of the transport needs of the rural areas are met by animals like Bullocks, Buffaloes, and even Camels in places like Rajasthan and thus the agriculture sector is very much dependent on the cattle. Moreover, here there is so much shortage of petrol and diesel that we are forced to import them. If we put an end to bullock-carts and other similar cattle-based modes of transport, then our whole economy would collapse, our whole economy would be in ruins. Therefore, I would like to tell my friends in the Government, especially the young people that by studying this proposal thoroughly and by looking at it from the economic point of view, they should endeavour to protect and increase our cattle wealth.

One should not be emotive about the slaughter of cows, buffaloes or bullocks who become aged and consequently useless. How is the flesh of an animal different from that of another? What is the difference between eating the meat of a goat, chicken, fish or for that matter even eggs? Instead of getting swayed by sentiments, try to logically think about it. Once when Acharya Vinoba Bhave was taking it. curd, I told him that if he looked at the curd with a microscope, he would stop eating curd, because there are so many bacteria present in it and that he is eating it because, he cannot see those living beings externally. Are there lesser living-beings in the form of bacterias in the milk that you consume? It is said in our ancient texts that

'Jeevo Jeevasyth Jeevanam'.

Life is present, even in the air you breathe. Therefore, I would like to request once again that this issue should be looked at from a scientific and logical point of view and not from an emotional or sentimental view point. If you think about it from the scientific point of view, you will find that we are exterminating our cattle wealth for short-term benefits. One Scholar told me:

[*English*]

"Do you know how much foreign exchange we are earning?"

[*Translation*]

Thus, today, we are taking outside our good cattle wealth for a few Dinar, Dollars or Roubles. They do not take away lean and thin cows because these cows don't have much flesh in them and hence are useless in terms of fetching money. Therefore, they take away healthy cows and calves from Deonar. Our friend from Bombay, Shri Ram Naik is well aware of it and similar things could be found, even in Calcutta. The worst situation is in Calcutta from where cattle brought from Bihar are sent to Bangladesh. They transport cattle from States like U.P. and Bihar and cities like Nagpur where a ban on cow slaughter is in force. Everyone is

aware of the goings on in Deonar. There is a law under which an animal can be stamped as useless, if a veterinary doctor gives a certificate to that effect. You can imagine the scope for corruption there. Legs of young and healthy animals are broken and they are sent to the slaughter houses after getting a certificate of uselessness from the veterinary doctors. You can imagine the loss and misuse of our precious cattle wealth. What for are these things done? I have been told that more money, than the expenditure incurred on the purchase of the animals and the subsequent expenditure on the purchase of fodder for them, are received in the form of Dollars from Arab countries through the export of animal meat. Thus, you go on destroying our precious animal wealth day after day, for pure business reasons. Hon. Shri Lodha has presented some statistics. I would like him to state in a few words the number of cattleheads in the country and the number of useful among them. Chances are that statistics may mislead us and present an incorrect picture. Healthy cows stop giving milk, at the time of pregnancy and you may be surprised to know that such cows are sold because they yield more money and when such cows are slaughtered, it is the nation's economy, that suffers in the long run. Therefore, I would request the Government to look upon this issue, as a subject where there is no scope for squabbling. You must think about what you can do about it. Gentlemen, this is a question concerning the entire nation. Some one should take an initiative in this regard, something which we have not been able to do todate. Someone among us should take the initiative for doing this noble task. If we have not been able to do it in the past 40 years, then do it now. You take the credit for whatever good work we have done in the last 40 years and put the blame on our doorsteps for all the mistakes committed during those years, but I would like the Government to do some good work now. This law, which is in the larger interests of the country should come into effect as soon as possible so that cow slaughter is prohibited and thus our precious cattle wealth is saved and protected. With these words, I support the Resolution brought forward by the hon.

Shri Guman Mal Lodha, Thank you.

SHRI R.L.P. VERMA (Kodarma): Mr. Chairman, Sir, I fully support the Resolution on cow-protection, cow-breeding and a ban on cow-slaughter brought by Shri Guman Mal Lodha. Today, the issue of cow-slaughter has come before us in a formidable form, but this issue was given serious thought even during the pre-independence days. During those days, leaders like Mahatma Gandhi, Lala Lajpat Rai, Mahamana Madan Mohan Malviya, hon. Shri Golwalker and other stalwarts played a significant role in the field of cow-protection and in order to create public opinion through mass awakening, they even conducted 'Padyatras'. Cow-slaughter is actually a matter of disgrace for this country. As India is a predominantly agricultural country, cow-protection and cow-breeding are pre-requisite for the proper development of agriculture.

Cattle wealth and cattle-breeding are directly related to our culture and national pride. About 33 crore million hectares of land are cultivated in India and about 8 crore pairs of bullocks are needed to plough them but unfortunately, our cattle wealth is getting destroyed day by day. The slaughter of about ten lakh bullocks and cows is adversely affecting agricultural work in the country and we have not been able to make the desired progress in the agricultural sector. The reason for our making only a minimal progress in the agricultural sector is that to date we have not paid necessary attention in this direction. The efficiency of one kilogram of cow dung is equivalent to that of twenty five kilograms of chemical fertilizer, but in our craze for modernity, we are ignoring this natural resources. Earlier, only cow dung was used for agricultural purposes in our country, but now it has been replaced by Chemical Fertilizers. Once if we use chemical fertilizer in the fide, then every year we will have to put a larger quantity than that of the previous year in order to yield produce, but if cow-dung is used even once, then it is not necessary to use fertilizers for about three to four years and the produce too remains the same as well as good.

[Sh R L P Verma]

At the time of independence, our population was about 36 crores and we had a good number of cattle also. They numbered about eight crores. The ratio of cattle-heads per one thousand people was more than 450 at that time, but now when we look at the 1990-91 figures, we find that it has been reduced to a meagre 201 cattle heads per one thousand persons. If this trend continues, then by the beginning of twenty-first century, there would be a further reduction in our cattlewealth and we would be facing a situation, which would be dangerous for agriculture and human welfare. Artificial milk cannot provide vitality to human beings. Many things including ghee are made with the help of cow milk and these products are useful in many ways. Apart from its use as a manure, cow-dung is also used for pargetting and cleaning the house. Thus, from every point of view, cows are very useful for our country. If we look into our culture and tradition, we can find that cow occupies a prominent and important place in them.

In the Vedas, it has been said that cows should not be slaughtered. It has also been lavishly praised both in the Ramayana and the Mahabharata. In the Vedas, if any name comes after that of the Supreme Soul (Paramatma), Brahm and God, then it is that of 'Yajna' and the holy cow. Therefore, the cow always had an important place in our culture and India has always been identified with cows. Thus, we cannot ignore the issues of cow-protection and cow breeding. If we brush aside or overlook these issues, it would tantamount to the neglect and disrespect of our ancient culture and traditions.

Under the present circumstances, it is essential for our country to give a serious thought to this issue. We should not just confine ourselves to feel it in our heart and discuss it, but we should also endeavour to translate it into action. This is the supreme duty of every Indian. In my constituency when I see thousands of robust cows of good breed being transported to Calcutta in trucks, I think about the blind and irrational laws

existing in this country. Why do we want to go ahead, forgetting our old system? Why don't we keep flying the banner of our ancient culture?

There is no such religion in India which encourages cow slaughter. It is true in respect of all religions, be it the Jainism, Buddhism or Sanatan Dharma, with no exception of Islam because it does not lay stress on or does not encourage slaughter. We do not find any instance of cow slaughter even in the Mughal period with the only exception of Aurangzeb who had laid emphasis on cow slaughter. But as regards Babar, Humayan and other Muslim kings, they had given special attention to putting a ban on cow slaughter. Whereas, our Government believes only in making speeches and holding out false assurances in this regard but do not implement them. That is why there have been constant agitations for the same. The Government has undertaken many programmes such as Goshala, Pinjrapuri, Gosamvardhan, Gopashni etc. They have been spending crores of rupees on such programmes but it is only an eye-wash and under the policy of appeasement, they encourage only cow slaughter. For that matter, the number of slaughter houses has increased in the country. As against the earlier number of 280 at the time of independence, the number of slaughter houses during the post independence period has gone upto 2800. Also during the year 1988-89, our export of beef touched the mark of Rs. 110 crores and for that purpose, 8 lakhs cattle heads had been slaughtered. Now, as per the further planning, a target has been fixed to export beef worth Rs. 500 crores. It seems that thereby the cow progeny would be totally destroyed and one day the time may come when 50 percent of our cultivable land would become barren land. As at present, there is not more than 8 lakhs tractors in our country against the total acreage of cultivable land running into 33 crore million hectares in the entire country. It means that with our present fleet of tractors, we can cultivate only 25 per cent of our agricultural land. Our country has to depend only on bullocks to cultivate the remaining land. 80

per cent population of our country depends on Agriculture and it requires a proportionate number of pair of bullocks for their agriculture. Since 26.8 per cent of land of our country is under the ownership of 75 per cent of farmers and the remaining land is in the possession of big landlords who are only 2.4 per cent of the total farmers and as such only 2.4 per cent farmers can purchase tractors and the remaining 75 per cent farmers, who have a very small piece of land measuring less than 2 acres of land, can not purchase tractors for agriculture. Therefore, for such farmers, only bullocks or cow progeny is the only means of cultivating their fields.

Mr. Chairman, Sir, in 1972 a Member of Parliament, Shri Chauhan had presented a Bill in this regard in Lok Sabha on which a detailed discussion had taken place in the House. Again in the year 1979, a Bill was presented by Dr. Raniji Prasad Singh, on which there was a discussion in which 50 Members of Parliament had participated with the ultimate adoption of that Bill. In spite of it, the Government has not enacted a law to that effect because it might affect their politics of appeasement. For that very reason, Shrimati Indira Gandhi and Jawahar Lal Nehru did not implement this legislation and adopted an attitude of dillydallyng. This is the reason that cow slaughter had not been included in the Directive Principles of State Policy. Therefore, it is necessary to bring an amendment in the Constitution seeking a total ban on cow slaughter.

With these words, I conclude.

SHRIKALP NATHRAI (Ghosi): Hon'ble Mr. Chairman, Sir, I would like to thank Shri Lodha that he has presented a Private Resolution with a view to seek a ban on cow slaughter. The crores of people of India will be thankful to you if you get this work done during your Parliamentary term.

Hon'ble Chairman, Sir, the Directive Principles of the Constitution of India provides that—

[English]

"The State shall endeavour to organise agriculture 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 and other milch and draught cattle."

[Translation]

Hon'ble Chairman, Sir, our country has a deep emotional attachment with cows. I hold the view that keeping in view these public sentiments, cow-slaughter should be banned in this country. In my own village, where I was born, it was only in my 11th class that I came to know that cows were being slaughtered in my country. It is not the question of a particular party. I am speaking all these things rising above all political considerations. The framers of our Constitution, who were great freedom fighters and had made great sacrifices during the freedom struggle had opined on the issue of national language and also on that of cow-slaughter, that there should be a ban on cow-slaughter. I also view it from this point of view that India is an agricultural country where 90 per cent of agricultural land is with those farmers who own less than 10 bighas of land holdings. For these small farmers, who have only 4 to 6 or 10 bighas of land, bullocks i.e. a cow progeny are the only means for ploughing their fields. They live on cow milk and use cow-dung as manure in their fields for increasing the fertility of land and it is coming down to this day. So even from the economic point of view, the cow has got a great significance in India. From the Vedas and our ancient history, we can easily infer that this practice of cow slaughter might have started with the people, who had invaded this country. In this ancient land of Aryans, people used to drink cow milk which is much more rich in its content to make a person stronger than those who live on buffalo milk or a non-veg diet. It is for that reason that the people of this country are brave.

[Sh. Kalp Nath Rai]

Our country has an emotional attachment with cows. Scientific research should also aim at the improvement of cow breed to have high yield type of cows. Shri Vinoba Bhave also wanted that there should be a ban on cow slaughter.

18.00 hrs.

Every country has got its national animal—for example dog is considered to be the loveliest animal in Great Britain. Bear is the national animal in Russia. Similarly, cow is the national animal of this country. No other animal can be compared with the cow. In India, the Vedas, Upanishads, the Quran and the Geeta, which are the treasure of our cultural heritage, hold the cow in high regards. The crores of people of our country had a very deep sense of affinity with the Arayans. Hence, there should be a ban on cow slaughter along with the recognition of cow as the national animal of our country.

I would like to thank Shri Guman Mal Lodha for his having moved this Resolution in the Ninth Lok Sabha. In this connection, I would like to urge upon him to undertake this mission of mobilising irrespective of the party in power, at the Centre of mobilising public opinion at the national level and to build up pressure on the Government on this issue, unless and until such a legislation to that effect is enacted. Considering it a national issue, it should be accorded top priority and such a legislation as soon as it is enacted, should be got implemented immediately. Shri Bal Gangadhar Tilak had stated that his party would be putting a complete ban on cow slaughter within five minutes of his country's Independence. All the national leaders right from the eminent Freedom Fighter Shri Veer Savarkar to Shri Bal Gangadhar Tilak and Mahatma Gandhi had stated that the very day Indra gets independence, they would be going to accord Hindi, with a single stroke of pen, the status of National language. But to this day i.e. even after 42 years of Independence, there is no single national language of this country. All of us

have come here in the House to represent the people from all parts of our country but we do not have a national language in our country. A country without a national language of its own can not preserve its independence. Even after our independence, people take pride in expressing themselves in English because it makes them feel superior to those who cannot speak English.

I have been a Member of Parliament for the last 16 years. During all these years, I always delivered my speeches in my mother tongue only.

With these words, I conclude and I would like to submit that an immediate ban should be imposed on cow slaughter. I support this Resolution from emotional and economic point of view.

KUMARI UMA BHARATI (Khajuraho):
Mr. Chairman, Sir, I am very grateful to you for giving me an opportunity to speak. I would not take more than five minutes because I have to catch the train for Punjab at 8 P.M. tonight and visit the trouble-torn state where killings of innocent people take place every other day.

I would like to speak on the issue of cow-slaughter which is still continuing in our country. I feel surprisingly over-whelmed today and am at a loss to understand whether I am awakened or sleeping? Because in 1966, it was during the Congress regime itself that the Government of India had unitedly resisted the move seeking a ban on cow-slaughter in India. At that time, the sages and saints, who had advocated the cause, were dragged to death on the roads of Delhi more ruthlessly than the way the cows were being slaughtered there. I am, therefore, taken aback by the words which have been uttered by the hon. Members belonging to that very party here in this House. That is why I am trying to make sure that I am not sleeping and dreaming. However, it's good; better late than never. I pray that they may continue to think in the right direction.

Mr. Chairman, Sir, I would also like to

submit, through you, that I could have interrupted and obstructed the proceedings if I chose to do that, when an hon. Member of the House who is not present here at the moment and about whom any mention would not be a proper thing, was trying to prove on the basis of a Vedic Text that Aryans used to take beef but I did not want to waste the time of the House that way so Mr. Chairman, Sir, I would like to throw a challenge to that hon. Member to come prepared to have a debate on this issue with me outside this House and I will prove that Aryans never ate beef during the Vedic period. In this context, I would also like to submit to you that every word has got its various shades of meaning and that principle applies even to the word 'gow' in Sanskrit language which does not mean 'cow' alone and in this context, I would say that even a layman, having some knowledge of Hinduism, can challenge the Hon'ble Member on that meaning of the Vedic text which he has wrongly interpreted to convey that there was the practice of beef eating among the Aryans during the Vedic period and can tell him what exactly that text intended to convey. Don't talk of me because I do not know that much of Sanskrit because I have studied Sanskrit only upto my 6th standard. Moreover the issue of Article 370 with regard to Kashmir and that of Ram Janam Bhoomi-Ayodhya imbroglio and the cow-slaughter are such three issues which have been given a communal overtone. I would like to state how these things were given a communal colour and where from did these things originate. I want to conclude very soon. At the very outset, I would like to say that it is in the very innate disposition and an attribute of a Hindu that he holds in high esteem anything useful to him and a religious bond gets established between the two. That is the basic difference between the Hindu culture and the Western culture. Culture of Hindus' is a religion-oriented culture rather than a money or passion-oriented one. Therefore, a Hindu attaches a religious credence to anything beneficial to him. It is an inherent trait of Hindus that they attach considerable respect and significance to anything religiously related to them rather than a blood-relation; and it is here that

Hindu culture is different from the Western culture. Hindus believe that a religious bond is far more vital than anything else. Had the blood-relation been a vital consideration for them, they would have treated like their own offsprings a the parasites like lice and bed-bugs, that feed on human blood. When Hindus came in contact with the cow and came to know that cow-milk is as nutritious as a breast feed from the mother, they established a religious relation with the cow, because they had been taught since childhood that "Matra devo bhava" which means that the mother is the God incarnate and it is true even in case of a cow. I say this because when the issue of cow-slaughter is raised, people ask me as to why I was not demanding a ban on buffalo-slaughter or cock-slaughter as well. In that context, I would like to submit that the cow-milk is useful in making the mind sharp and strong and in our country sharp intellect is given greater regard and importance and, moreover, a person feeding on cow-milk cannot be erring or negligent and such a person is always witty and smart. And it is for that reason that Hindus developed a special emotional attachment with this animal and this attachment got manifested in a religious manner. That is why whenever the point of banning cow-slaughter is raised, it is considered to be a Hindu issue. After independence, a strange mentality emerged in India. After partition some sort of malice and ill-will plagued Hindu minds against the Muslims and vice versa because beef eating is not prohibited for Muslims according to their scriptures, and Hindus thought that cow-slaughter should be banned because of this. On the other hand, the Muslims, out of sheer malice, supported cow-slaughter and opposed the imposition of ban on it because they knew it that Hindus worship cows. The result was that those who were busy with the politics of appeasement and working for complacent electoral gains gave it a political colour and it was turned into the politics of vote by the political parties. A trend emerged subsequently that one who talked of imposing ban on cow-slaughter was considered to be playing a Hindu card and trying to appease Hindus while one who opposed it, was pleasing Muslims. Ultimately,

[Kumari Uma Bharati]

it came to a point that this issue which should have been viewed from an intellectual, logical and economical angle, was also seen from a communal point of view. In the ultimate analysis the issue of cow-slaughter has been relegated to the background. If somebody raises it now, people say that a Hindu issue has been raised whereas cow-milk is equally nutritious and useful for health of even Muslims, Christians and their children. There should have been no event of cow-slaughter today, had this issue not been communalised and had there been no politizing of religion in India.

I have seen that people sell their cattle because the Land Reforms Act has not been fully enforced here. There are some persons in our country who possess 300 acres of land that may be owned by them in the names of different people but actually such persons have a monopoly over the yield thereof. On the other hand, there are some people who are landless and others own very little land. Such people do not possess enough grazing ground for their cows. The agricultural land under their possession is too inadequate to make them able to live from land to mouth and produce enough to feed their family. Under such circumstances, they are forced to sell their cows off as soon as they stop yielding milk because they cannot afford to feed their unproductive cattle. It has come to my notice that even the grazing ground are not spared from unauthorised possession. Consequently, there is little grazing ground left for feeding cows. So the people get forced to sell their cows off in case they grow old, weak or disabled even though they are not mentally prepared for it.

In fact, we have become cruel to our animals though we talk a lot of compassion in our country. There are instances when a cow is seen lying hurt or fractured on the roadside languishing in pain and agony and the passerby hardly pay any attention to it and ignore this sight of apathy. Such people who leave their cows in such conditions on the roads or fields should be liable to some

social punishment.

I request the whole House not to turn cow-slaughter into a communal issue. The figures provided by Shri Lodha clearly indicate that there is a dearth of cows in our country. His speech also indicates that we have a scarcity of milk too. Therefore, cow-slaughter should be banned so as to supplement both. The issue of cow-slaughter should be seen from economic point of view rather than from a communal point of view. It should be linked with farmers' prosperity. There are a number of other allied problems and a solution to the problems can also be found if a ban is imposed on cow-slaughter.

M: Chairman, Sir, I am overwhelmingly pleased today and I am confident that the present generation whenever they come out to get the cow-slaughter banned, will bear in mind the previous incidents and our hon. Members will be extending their support and contribution to their movement.

I am sure that the resolution of Shri Lodha would be cleared by the House. With these words, I support Shri Lodha's resolution and submit that there should be a complete ban on cow-slaughter in this country. This issue should be viewed from an economic point of view rather than the communal point of view.

SHRI SHOPAT SINGH MAKKASAR (Bikaner): Mr. Chairman, Sir, I was just listening to Kumari Uma Bharati and was surprised to note that a person who has never offered even one kilo of fodder to a cow is advocating the cause of that animal.

I also listened to my learned colleague who comes from Pali and has been the Chief Justice once. He was talking of 1966. Kumari Uma Bharati was also talking of cow protection. However, I would like to tell her that all this is being done only to capture power rather than to protect the cow. Such people are prompted by the sole motive of capturing power in this country in the name of religion and cow-slaughter. Even our hon. lady Member has similar intentions.

18.15 hrs.

[MR. DEPUTY-SPEAKER in the Chair]

Hon. Deputy Speaker, Sir, I belong to Rajasthan where maximum number of cows are found. They are of best breed. I would have been very glad if Lodha Sahib would have inserted the word "Gow Raksha" in his resolution and then I would have supported it. In this House the said resolution should have been titled as "Gow Raksha" instead of "Gow Hatya". If it was written in the above manner it would have been more appropriate. (*Interruptions*) Hon. Deputy Speaker, Sir, they have come to power by a stroke of luck and in the name of Ram Janam Bhoomi and Article 370. They want to serve their political ends. (*Interruptions*)

KUMARI UMA BHARATI: I was not saying in the name of Ram Janam Bhoomi.

SHRI SHOPAT SINGH MAKKASAR: I know your ability in this regard. We have been in politics, we have been in jails and we have been elected to this august House after a many struggles and not through muscle power. I feel proud to say that it anyone in Rajasthan has ever protected the cows it was my family and myself for that matter and we have saved not one cow but lakhs of cows. You may ask the hon Members hailing from Rajasthan about the person who had provided maximum protection to the cows in Rajasthan when they were dying.

I know these people who claim to be the, custodians of Hindu religion very well. They were apprehended in Jaipur while mixing tallow. Lodha Sahib knows about it but nobody protested against it and today politicians talk of protection of cow only for their political ends. What is the condition of the cows these days? The cows in my area are facing worst disaster, when my region was effected by the severest drought did anyone visit that place? No one went there. At that time in our region we saved the cows by providing fodder to farmers at a meagre rate of Rs. 2 per kilo. I am a political activist and I am honestly telling you that in 1968 when

our region was hit by a severe drought our people were in great distress as they were, solely dependent on the cattle for earning their livelihood since no agriculture is done in this region. Their cows, buffaloes, goats and camels are the only source of their livelihood. During the course of the drought I had been to that region and my party workers also accompanied me.

Here I would like to mention that on the day when Lodha Sahib moved this proposal your attention was drawn to Bengal and Kerala where he had referred to the cow slaughter in such a manner which was not called for and for which we had to check him. Just now my sister was referring to Muslims. I know that community very well. The Muslims residing in my constituency keep them properly and care a lot for them.

On the contrary look at Hindus who do not provide even fodder properly to the cows and claim that Rupees two hundred crores have been spent on to. In 1987 a major chunk of money that had been given to them for providing fodder for the cattle has been misappropriated by them.

Mr. Deputy Speaker, Sir, 200 crores of rupees had been given for fodder and those who call themselves Hindus and think that they are the custodians of the religion have pocketed Rs. 100 crores out of it. We know this has happened. Who did it? Has a muslim done it? Those who claim to be the custodians of the religion with a white Tika on their forehead we have seen them doing it. They have done it.

Mr. Deputy Speaker, Sr, the need of the hour is to find out as to how the cow can be protected. I would like to ask here that on the one hand we are demanding ban on slaughter of cows but who will take care of old cows and ox. You may say or BJP may give a slogan that a every house should have a cow.

(*Interruptions*)

Those who do not provide even fodder,

[Sh. Shopt Singh Makkasar]

claim to be the custodians of religion. (*Interruptions*)

You keep the cows in your houses and do this work, it is very good. Why are you getting annoyed. Fifty cows are there in my house, that is why I am saying this, you keep at least one cow..... (*Interruptions*)

You please listen to me. Please do not make the Parliament a platform of politicking. The way in which the hon. member Shri Guman Mal Lodhaji has brought this issue before the House, perhaps he feels that in the name Ram Janambhoomi they could get 88 seats against 2 and then in the name of cow protection they will capture the seat of power. Mr. Deputy Speaker, Sir, they themselves indulge in politicking and at the same time pose as if they are very pious. They say that communalism should not be politicised. Just now a lady member was saying that.

Day before yesterday I had been to Ayodhya, I went to Tanda and Faizabad as well. It is obvious that when I went there I must have visited Babri Masjid and Ram Janambhoomi also. I am also a Hindu and I have an urge to see that place but I have never claimed that I am a custodian of religion. Even my party does not stake any such claim however some people make such claim. These are the people who are against the religion. I have seen these people talking of religion but they do not practice what they preach. I am not one of them I have read a sentence there. An office of Vishwa Hindu Parishad is just in front of Babri Masjid. The sentiments of Hindus are being exploited and large sums of money is extracted from them. In this country 80 per cent of the Hindus are exploited in the name of religion. These people want to rule this country. I went to the office of Vishwa Hindu Parishad and saw a model of Ram Janambhoomi there. You can go and see it. There is a Poster near the model which says and I want to read it aloud.

(*Interruptions*)

You have already delivered your speech, now let me also speak. Do not try to teach me politics. You yourself made a mention of Article 370 as well as Ram Janambhoomi, I did not.

(*Interruptions*)

Mr. Deputy Speaker Sir, I want to read out what is written there.

KUMARI UMA BHARATI: Mr. Deputy Speaker, Sir, please give a ruling as to whether the discussion is on ban on cow slaughter or on Ram Janambhoomi. (*Interruptions*)

SHRI SHOPAT SINGH MAKKASAR: When you have a right to speak do we not have it.

MR. DEPUTY SPEAKER: All the Members have the freedom to express their views. But try to adhere to the Subject of discussion, a little variation may be accepted but do not get provoked. Please continue. (*Interruptions*)

SHRISHOPAT SINGH MAKKASAR: Mr. Deputy Speaker, Sir, I am talking about Vishwa Hindu Parishad and not about him. Some people play politics and consider it to be chaste but when others indulge in it, they say it is dirty. Then we are compelled to say something in this regard. We do not want to say it. We do not want the House to become a political platform. This is not a lecture room. We have all come here to talk about politics and as such you can't be the sole custodian. Mr. Deputy Speaker, Sir, we will not allow this house become a lecture room.

Mr. Deputy Speaker, Sir, I would like to ask as to what is happening in this country I am reading the matter of the poster that is displayed there on the picture. The headline of that text states that one lakh seventy six, thousand Hindus were sacrificed their lives when the temple was demolished. The troops of Babar could not enter the temple because of the resistance put forth by the devotees of Lord Rama and therefore the temple was

demolished Fakir Jalal Shah laid down the foundation of the mosque with the blood of Hindus. Mr. Deputy Speaker, Sir, it is not a place where only the devout Vishwa Hindu Parishad Volunteers pay frequent visits, it is a holy place and a pilgrimage where thousands of Hindus go. Those who have faith in it and those who do not; even they go. There is exploitation in the name of Hinduism. In which history has this been written? After all what sort of an atmosphere you want to create in this country. The Muslims have started suspecting the majority. This language is going to benefit whom? For whom has this language been written? What is the ultimate meaning of this? This will create bad blood between Hindus and the Muslims. Mr. Deputy Speaker, Sir, I wish to say that these people who are talking of religion and about cow protection do not really want to protect them.

SHRIRAJENDRA AGNIHOTRI (Jhansi): Mr. Deputy Speaker, Sir, I am on a point of order. No hon. member should be given the opportunity to quote examples deviating from the actual topic. Mr. Deputy Speaker, Sir, I urge upon you to ask the hon. Members to speak on the topic only in the House. (Interruptions)

SHRI GUMAN MAL LODHA: The issue raised by the hon. member concerns our sentiments. (Interruptions)

MR. DEPUTY SPEAKER: Hon. Member please resume your seat.

(Interruptions)

MR. DEPUTY SPEAKER: Let me speak on the point of order that you have raised. Shopat Singh ji is deviating far from the actual topic, please come to the point.

(Interruptions)

SHRIGUMAN MAL LODHA: You kindly

give acceptance to the proposal put forward by me. We will narrate the history to him.

(Interruptions)**

[English]

MR. DEPUTY SPEAKER: Do not record this.

[Translation]

SHRI SHOPAT SINGH MAKKASAR: The hon. member who hails from Pali is aware that slaughter of cows is not a union subject but a State subject. This is a State subject. Knowing this fully well, you do not stop a person who indulges in violating atmosphere, though politically. I was thinking while listening to his speech that he is feeling great pain now. On the other day, he was telling that the cows are slaughtered by the Muslims and their blood spreads on the roads of Bengal. In this context, I would like to narrate an incident.

MR. DEPUTY SPEAKER: Do not get excited please and forget the incident. A number of members have to speak.

SHRI SHOPAT SINGH MAKKASAR: I would like to refer to an incident. In 1968, I went to Bikaner. I reached Kolayat where there is a very big pond. At that time, there was famine. Thousands of cows were standing there to drink water. Fodder had been arranged by the government. At a short distance, I saw an old woman who was sitting near a 12-13 month old she-calf. We approached that old woman and asked her for what she was sitting there. She was a Muslim woman she told us weepingly that her calf was of a very good breed but was dying for want of fodder. When animals near death, they stop moving their tail and the cows begin to eat the same. They start eating the rear portion as the same is soft one. That calf was covered with a gunny bag and that woman told weepingly that she would remain sitting there till her calf was

[Sh. Shopt Singh Makkasar]

dead. I would like to ask whether any Hindu leader would guide as to what to do in such a situation. She said that worms had infected the calf but not one came forward to take them out. The custodians of Hindu religion pass by ignoring them. The people leave cows just at their fate when they cease to give milk. Where will those cattle go? We are also against cow-slaughter. The farmer depends on cow for milk, bullocks, leather etc. etc. The custodians of our religion have put such restrictions, that the farmer has to leave his calves, even of the worst kind, for making the bulls. They do not tell the place for keeping the old cows. In our country, due to hypocrisy, we can either keep good calves not bring healthy bulls of good breed to improve the progeny. Who will keep those cows which do not give milk at all. There is no question of Hindu or Muslim in this respect. The Muslims rear more cows in our Rajasthan as I know. I am one of those whonsaved lakhs of cows during the famine. In my family, everyone rears a cow. We shall not allow any one to call himself supreme just by pretending to be the saint by wearing saffron or yellow clothes. We have more experience about cow. Some people want to politicize the issue. Some of them want to utilise this issue as their weapon and some of them have enhanced the number of members in the Parliament upto eighty-eight from two in the name of Ram Temple. If you are serious in this matter and do not want to make it a political issue, then you will have to think for their protection as well as the improvement of their breed. I am sorry to say that Shri Lodha's resolution is politically motivated, his aim is not to protect the cow.

SHRI PRAHLAD SINGH PATEL (Seoni): Mr. Deputy Speaker, Sir, I rise to support the Motion on ban on cow slaughter moved by Shri Lodha. First of all I wish that may God provide strength to Shri Makkasar to pursue his own standpoint but I am not going to be provoked by his provocative speech. At the same time I will definitely put forth my view point. They are 'talking of providing protection to the livestock. Senior

Members are also present here. So far I know there are laws in this regard viz. Prevention of Cruelty to Animals Act 1971, and Wild Birds and Animal Protection Act 1972 etc. At far as I know all the senior hon. Members are well conversant with these Acts. So far as the question of Wild Birds and Animal Prevention Act is concerned, it has not been linked with any economic strategy of the country. The question of cow protection may be a religious issue for some but I am not basing my arguments on religion. I will only make a few submissions and give some statistical data to substantiate my viewpoint. This issue has become complicated for the last 40 years due to jugglery of words. Had it not been complicated and had it been thought over deeply, this dispute would not have been brought into the Parliament. I have been a student of the Jabalpur University. As per the figure roughly collected by the University the value of livestock in the country is approximately Rs. 45,000 crores in the open market. This livestock carries a load of about 25,000 metric tonnes every year. In terms of energy, the livestock generates 56,000 MW of power every year. As compared to the income accrued from electricity, the annual income from livestock is Rs. 10,000 crores. So far as savings is concerned, we save 10% from them. When the hon. Members talk of cows protection with special reference to Rajasthan I would like to tell them that the Plan allocation for the development of livestock is only Rs. 3,000 crores in the 8th Plan which is only one per cent of the total allocation. As against this meagre allocation there are proposals to provide protection to livestock which would give 4.4 crore tonnes of milk. Perhaps the hon. Members who are speaking on this subject have poor knowledge of the subject and they have hardly rendered any service to the livestock. A slaughter house was opened in Jodhpur, but the hon. Member never opposed it. The previous Government was celebrating Jawaharlal Nehru's birth centenary. May I ask them if they understand the philosophy of that great man, because it is during the Congress regime only maximum number of slaughter houses were opened in the country. At the instance of Malaysia a

meet technology mission has been set up in the country to raise the quality of meat. As a further step in this direction there was a proposal to open a slaughter house at Izzat Nagar, Bareilly by investing crores of rupees. Similarly, there was also a proposal to open a slaughter house on an area of 244 hectares at East Nimad at Khandwa and to open another such slaughter house in Karnataka at a cost of Rs. 7. Not only that there were proposals to open as many as 4000 slaughter houses all over the country. Pandit Jawaharlal Nehru had expressed great resentment at Lahore on the question of opening slaughter houses, but the very practice is being supported in his centenary year. May I ask them whether it is not jugglery of words. When these people talk of Animal Welfare Board and their President talks of welfare of animals and declares that they are the supporters of non-violence, is it not a jugglery of words? Shri Fakappe has written a book under the title "Is Human Slaughtering possible?" I would also like to know if it is possible to commit human slaughtering of animals? Slaughtering and human—whether it is in Hindi or any other language—is it not a jugglery of words to say that we are killing the cows which do not give milk or make them unconscious before killing. Is it not an act of slaughtering? Does anybody call it human slaughtering I would therefore like to make a submission to all of you that even in terms of economic considerations steps will have to be taken to protect the livestock. The importance of protecting cows, about which a motion has been moved by Shri Lodha, is waning year after year. Just now the hon. Member made a mention of one of our Muslim brethren in Rajasthan who rears cows very carefully. I would like to congratulate him for such a reference. We also share the same view and say that let somebody belong to any community but his endeavour to protect the cows and set an ideal will be widely welcome by all. We will praise his efforts in the Parliament and in any other forum. But he should not try to perpetuate his standpoint by dragging any religion, any community into controversy. He is a senior Member. He could have put up his views in an affirmative way by taking the economic aspects into

consideration. He could have taken the religious aspects and talk of responsiveness. But he should refrain from indulging in jugglery of words. Earlier to me several senior Members expressed their views on the subject. Shri Lodha spoke before me and gave various details in support of his view point. But I would sincerely wish that let them take up any aspect they like—whether the economic aspect, the culture aspect or the religious aspect and let them link it with religion and if our friends of the Communist Party raise the economic aspects of cow protection let them place their views with the general consensus of the House. We will welcome their views. If they wish to protect the cows and make proposals to increase the livestock, let them place their views. We will support their views. Let them come forward with any point they like to raise. With this wish I especially support Shri Lodha's views/point. With these words I would like to thank you and conclude.

SHRI DASAI CHOWDHARY (Rosera):

Mr. Deputy Speaker, Sir, the august House is holding a discussion on the Motion moved by Shri Lodha. It is a fact that due to cow slaughter the live stock of the country is fast depleting. It is most ironical that instead of banning cow slaughter and protecting the cows, issuing of licences for opening slaughter houses is increasing day by day.

Mr. Deputy Speaker, Sir, Mahatma Gandhi, Lokmanya Bal Gangadhar Tilak and Acharya Vinoba Bhave had launched an agitation to stop cow slaughter, but the Congress Party which came to power in the wake of Independence all along committed atrocities with this country. It is due to the policy of the Congress Government that such a high number of slaughter houses have been opened in the country and with the result thereof the live stock in the country has reached the point of extinction. Mr. Deputy Speaker, Sir, now a days animals of good breed are rarely seen in the country. When animals of high breed are produced with the help of semen collected at the hospitals and these animals are sold to farmers, the slaughter house owners purchase these

[Sh. Dasai Chowdhary]

animals and slaughter them. This practice of killing high breed livestock has adversely affected the farmer community, especially those poor farmers who have been left with small land area. They require livestock for ploughing and other agriculture purposes. Without the help of oxen, they have no other means to till their land. It is, therefore, necessary that all the licences since issued for opening slaughter houses should be cancelled. At the same I would like to make yet another submission to the hon. Minister that it will be nice if a ban is imposed on cow slaughter or a law is enacted to protect the cows. If he is not able to do so, he must enact a law by which sending animals of high breed to slaughter-houses at their very tender age for being slaughtered could be checked. In this way killing of these animals could be stopped. If the slaughter house owners violate these instructions, they should be awarded criminal punishments. The Government must enact such a law.

MR. DEPUTY SPEAKER: Sir, since time is short, instead of going deep into the matter, I would like to put up this much that there is no difference between banning cow slaughter and cow protection as has been demanded by the hon. Member of the C.P.I. that cows should be protected. I feel that there is no difference between these two. As such, through you, I would like to make a request to the Government to enact a law which will help produce high breed animals, the number of which is decreasing checked and the farmers could be benefited.

[English]

MR. DEPUTY SPEAKER: The time

allotted for this resolution is coming to an end and there are only two minutes to go.

SHRI GUMAN MAL LODHA (Pali): Sir, I request for extension of time, because today some extraordinary circumstance has happened. So, it may be continued on the next day.

SHRI YADVENDRA DATT (Jaunpur): Sir, due to the special circumstance, the Adjournment Motion took a longer time today. So, as a compensation, why should we not increase the time for this Bill to be discussed further.

MR. DEPUTY SPEAKER: That is alright. But, I would like to know how much time the Minister would like to take.

THE MINISTER OF STATE IN THE DEPARTMENT OF AGRICULTURE AND CO-OPERATION IN THE MINISTRY OF AGRICULTURE (SHRI NITISH KUMAR): Sir, I want only 10 minutes.

SHRI VAMANRAO MAHADIK (Bombay South Central): Where is the quorum in the House?

MR. DEPUTY SPEAKER: The bell is being rung—

MR. DEPUTY SPEAKER: Since there is no quorum, the House stands adjourned to re-assemble at 11.00 a.m. on Monday, 21st May, 1990.

18.54 hrs.

The Lok Sabha then adjourned till Eleven of the Clock on Monday, May 21, 1990/Vaisakha 31, 1912 (Saka)