

[Mr. Speaker.]

and the Long Title stand part of the Bill"

The motion was adopted.

Clauses 1, 2 and 3, the Schedule, the Enacting Formula and the Long Title were added to the Bill.

Shri B. E. Bhagat: I beg to move:

"That the Bill be passed".

Mr. Speaker: The question is:

"That the Bill be passed".

The motion was adopted.

12.15 hrs.

APPROPRIATION (No 6) BILL

The Deputy Minister of Finance (Shri B. E. Bhagat): On behalf of Shri Morarji Desai, I beg to move:

"That the Bill to authorise payment and appropriation of certain further sums from and out of the Consolidated Fund of India for the services of the financial year 1959-60, be taken into consideration"

Mr. Speaker: The question is:

"That the Bill to authorise payment and appropriation of certain further sums from and out of the Consolidated Fund of India for the services of the financial year 1959-60, be taken into consideration"

The motion was adopted.

Mr. Speaker: The question is

"That clauses 1, 2 and 3, the Schedule, the Enacting Formula and the Long Title stand part of the Bill".

The motion was adopted.

Clauses 1, 2 and 3, the Schedule, the Enacting Formula and the Long Title were added to the Bill

Shri B. E. Bhagat: I beg to move:

"That the Bill be passed".

Mr. Speaker: The question is:

"That the Bill be passed".

The motion was adopted.

12.16 hrs.

PREVENTION OF CRUELTY TO ANIMALS BILL—contd.

Mr. Speaker: The House will now take up further consideration of the following motion moved by Shri M. V. Krishnappa on the 25th August, 1959, namely:—

"That this House concurs in the recommendation of Rajya Sabha that the House do join in the Joint Committee of the Houses on the Bill to prevent the infliction of unnecessary pain or suffering on animals and for that purpose to amend the law relating to the prevention of cruelty to animals, made in the motion adopted by Rajya Sabha at its sitting held on the 31st August, 1959 and communicated to this House on the 17th August 1959 and resolves that the following Members of Lok Sabha be nominated to serve on the said Joint Committee, namely:

Pandit Thakur Das Bhargava, Shri M L Dwivedi, Shri Masuraya Din, Shri Har Prasad Singh, Shri K G Wodeyar, Shrimati Mafida Ahmed, Shrimati Subhadra Joshi, Shri Chapalakanta Bhattacharyya, Kumari Mothey Veda Kumari, Shri C R Narasimhan, Shri M K Junachandran, Shri Kanhaiyalal Khadiwala, Shri Mohanlal Bakliwal, Shri Inder J. Malhotra, Shri Laxmanrao Shrawanji Bhatkar, Shri Akbarbhai Chavda, Shri Anurudha Sinha, Shri Chandramani Lal Choudhry, Shri K S Ramaswamy, Shrimati Uma Nehru, Shri T C N. Menon, Shri

†Moved with the recommendation of the President.

Baishnab Charan Mullick, Shri Jagdish Awasthi, Shri Amjad Ali, Shri Kamal Singh, Shri Bala-sahab Salunke, Shri Atal Bihari Vajpayee, Shri Prakash Vir Shas-tri, Dr. Sushila Nayar and Shri S. K. Patil"

Who was in possession of the House?

Sardar Hukam Singh (Bhatinda): Nobody Shri Assar wanted to speak. But he is not here.

Mr. Speaker: Now, Shri C. K. Bhattacharya.

Shri C. K. Bhattacharya (West Dinajpur): The hon. Deputy Minister while moving the motion for concurrence has tried to give an Indian background to the Bill that he has placed before the House. He was particularly referring to the cow. When I heard him speak, I was just thinking about Gandhiji's own remarks about the cow. He described the cow as a "poem of pity". Again, when he took up the cause of Khilafat, he described Khilafat by that metaphor and said 'Khilafat is the cow of the Mussalmans; since I have taken upon myself the duty of protecting their cow, I expect them to protect my cow'. It was very good on the part of the hon. Minister to refer to the cow as a symbol of the animal world requiring protection from unkindness.

But what surprises me in this Bill is why even such a Bill as this is not sought to be extended to the State of Jammu and Kashmir. This Bill can be easily extended to that State. I believe the consent of the Government of the Jammu and Kashmir State could have been easily secured in order to have this Bill extended there.

Mr. Speaker: The hon. Member may resume his seat for a minute. The Business Advisory Committee has not allotted any time for the discussion and voting on the Demands for Supplementary Grants (Kerala) for 1959-60. May I know how long that will take?

Shri Kodiyam (Quilon—Reserved—Beh. Caste): About two hours.

Mr. Speaker: I do not know.

Coming to the Prevention of Cruelty to Animals Bill, I would like to know how many hon. Members want to participate in the discussion. I find that there are only three more Members. After them, I shall call upon the hon. Minister to reply.

Shri C. K. Bhattacharya may now continue his speech.

Shri C. K. Bhattacharya: So far as kindness to animals is concerned, it is ingrained in Indian thought and Indian culture from times immemorial. If we go to the days of the Vedas ...

Mr. Speaker: The hon. Member may kindly move forward to one of the front benches. He is not audible at the Reporters' Table.

Shri C. K. Bhattacharya: It is my misfortune, Sir, to languish under the shadow and to pine at a distance from you.

Mr. Speaker: The hon. Member can come to the front whenever a seat is vacant.

Shri C. K. Bhattacharya: If we go to the days of the Vedas, the rule was:

मा हिंस्यात् सर्वाणि भूतानि ।

'You may not be unkind to any type of animal.'

Later in the days of the Puranas, the question is put in Mahabharata.

को धर्मो ?

'What is virtue?' and the reply in one word is:

भून-दया

—'kindness to all forms of animals'. Come to a later period and we get it in the form of.

अहिंसा परमो धर्मः .

'Ahimsa is the highest virtue in the world.' Come later to the days of the Buddhistic age and the rule that Buddha laid down for the guidance

[Shri C. K. Bhattacharya]

of his followers and for people in general was:

प्राणतिपातावेरमणि शिक्कापदं समाश्रियामि :

I accept the vow that I shall desist from causing unnecessary loss of life. That was the rule that was accepted under instructions of the Master himself.

In our days, we have seen Gandhiji propagating the creed of non-violence. He insisted upon every Congressman accepting it not as a matter of policy but as a creed. Of course, there have been killings. But even in the matter of these killings that have been found to be necessary for the purpose of our daily life, the rule of social conduct ascribed a particular demerit. Animals are killed for the purpose of food, but when that is being discussed, the demerit of killing is being attached to all the parties concerned in the killing. The rule says:

“अन्मन्ताः विशसिता निहन्ताः क्रय-विक्रयीः
संस्कर्ता चोपहर्ता च खादकश्चेति षातका”

Each one of these is a killer: अन्मन्ता, the person who permits the acquisition of an animal for the purpose of killing; निहन्ता, the person who kills; विशसिता, the person who cuts the body into pieces; क्रय, the person who buys the meat; विक्रयी, the person who sells the meat; संस्कर्ता the person who cooks; चोपहर्ता च, the person who serves; and last of all खादकश्चेति, the person who eats. The demerit of killing attaches to all the parties involved in the matter of killing of an animal from its acquisition up to the stage of it being taken as food. That is the Indian viewpoint, and that is the way we have looked upon these things.

Of course, this Bill that has been brought before us is inspired by western thinking. I wish this could, at the same time, be placed against the Indian background—just what I stated in the beginning of my speech.

I had forgotten to mention the precepts given in the edicts of King Asoka. The Asokan edicts convey particular instructions for the people to be careful for animalhood.

Some of my hon. friends on the other side raised the question whether man could be included in the term ‘animal’ for the purpose of prevention of cruelty to him. The Bill is designed to prevent cruelty to animals by men. If men are brought within its purview, from whose cruelty are they to be protected? It is not a question of saving a man from cruelty by animals, it is a question of saving him from cruelty by men. That is perhaps difficult to prevent in the form of society that we now have. The poet himself has lamented over “what man has made of man.” But in spite of that, the unkindness of man to the creatures of his own community has continued. Of course, man is included in the definition of ‘animals’. That is the western definition, but the western definition distinguishes him by one adjective, that is, ‘rational’. Man is an animal, no doubt, but, at the same time, he is rational. In our case, in our place, in India, man is looked upon as a rational being, but the rationality is also extended to the animal kingdom. Animals are not completely devoid of rationality; that is the Indian way of looking upon animals. It says:

“ज्ञानिनो मनुजाः सत्यम् किन्तु ते नहि केवलम्
यतोहि ज्ञानिनः सर्वे पशुपक्षी मृगादयः”

‘Men are rational, no doubt’, “किन्तु ते नहि केवलम्” “but not only they” “यतोहि ज्ञानिनः सर्वे पशुपक्षी मृगादयः.” “because rationality extends also to the kingdom of beasts and birds”. That is the Indian outlook on life and that is the principle on which Indian philosophy is built. So the question of prevention of cruelty to animals might be regarded as extending to human beings also, but that particular provision need not be enacted in this

Bill. That might be given effect to by our own conduct and by other social legislation.

Some kind friend of mine has forwarded to me the rule about our dealings with human beings. The rule is:

अष्टादश दुरागेषु व्यासस्य वचनदय ।
परोपकारं पृथ्याय, पापाय पर्यहनम् ।

Shri S. M. Banerjee (Kanpur) No animal will follow it

Shri C. K. Bhattacharya: The question of prevention of cruelty to animals is being solved by this Bill, but the question of preventing cruelty to human beings, which my hon friend raised the other day, is dealt with by this rule of conduct

परोपकारं पृथ्याय पापाय पर्यहनम् ।

'Do good to others. That should be your viewpoint. If you want to do injury to others, that is sin.' I could quote another which our Vice-President, Dr Radhakrishnan, quoted on the occasion of the unveiling of the portrait of Pandit Madan Mohan Malaviya in the Central Hall here

श्रुताम् शर्म-मर्मसुम्, बुद्धि च हृदि शयंताम्
आत्मनः प्रतिहृत्तानि न परेषा ममाचरेत् ।

That should be the rule of human conduct. "Just hear this essence of all virtues and keep it always in mind what you yourself dislike, you should not practise with regard to others."

आत्मनः प्रतिहृत्तानि न परेषा ममाचरेत्

I wish some form of social conduct could be evolved by which people in the society could learn to conduct each to the other in that way. We may not do to others what we do not like to be done to ourselves. That is the rule of conduct that we should find out and follow. That is what I say.

But in carrying into effect the provisions of this Bill for prevention of cruelty to animals, I would utter a word of caution. We should be care-

ful that this itself does not lead to cruelty to human beings. When I say this, I have a particular thing in mind. I have seen in Calcutta that buffaloes and bullocks are not, under the Act, allowed to draw carts in the summer months during noon. Now what is done is this. Men themselves draw the carts over molten asphaltum and concrete roads hot like fire. We want to prevent cruelty to animals, but that itself leads to cruelty to human beings. That should be prevented, and when rules are framed under this Act, it should be done in such a manner that this form of incongruous application of the provisions of this Bill may be avoided.

Regarding the use of animals for purposes of experiment, I am again reminded of Gandhi. He was strictly against vivisection. He repeatedly said that he would not allow it. So, I would request that this infliction of pain on animals for the purpose of helping to find out scientific truths or finding out medical remedies, should be limited to the minimum and that should not be done in a way so as to cause unnecessary infliction of pain on these animals.

That is all I would say and I would repeat again what I stated just before that in framing rules under this Bill care should be taken to see that these rules are not framed in such a way that their application might prevent cruelty to animals but might lead to human beings themselves suffering from what we do not want the animals to suffer.

Shri Nanjappa (Nilgiris) Sir, one senior Member of this House complained that this Bill is not very stringent and he wanted more stringent provisions to be incorporated in this Bill. Another Member complained that the provisions in the Bill are very stringent and that the administration is entrusted to the police.

Dealing with the first that the provisions in the Bill are not very stringent. I would say that law alone cannot mend ways. The offender here is

[Shri Nanjappa]

the human being and the offence is against animals.

I would call this Bill as derogatory to human beings. If the provisions are more stringent it will be more derogatory. It is considered that a human being is the top most in the creation of animals. Such being his rank, if he has not developed such finer feelings as a compassion for his fellow-beings and love etc., towards them, law alone cannot mend his ways. If stringent provisions are to be introduced into the Bill I think no useful purpose will be served.

Dealing with the other complaint that the administration of the provisions is entrusted to the police, I would say that there is some prejudice against the police and so the complaint has arisen. Even more stringent provisions contained in the Brothels Act and the Sarda Act are entrusted to the police to administer. It is not the duty of the policeman always to go and find out which cart is overloaded and which animal is very badly beaten and such other things. I do not think that much harm will be done by entrusting it to the police. It is only for the purpose of seeing that the provisions of this Act will act as a deterrent or as a check on the people so that they may behave properly towards their fellow-beings. I do not think law alone can correct a man and bring about the necessary change in him.

I also feel that this Bill is not a comprehensive one. It excludes, in the first place, feat performing animals like monkeys and bears, which dance and prostrate before the man in the street. I do not know why they have not brought these animals within the purview of this Bill. They are kept and treated very badly day and night. I hope the Joint Committee will consider bringing these animals within the purview of the Bill, animals which perform feats in the streets; just as

others, are being protected they should also be protected.

This Bill also totally excludes the birds. I do not know why they have been excluded. Birds are maimed very badly and they are kept in cages day and night. Cruelties are inflicted and for such things there is no provision in the Bill. And the worst thing regarding birds is that they are allowed to fight. Animal fight is prohibited but not fighting among birds. I should like to mention the instance of cock fights. It is not mere fight. People engaged in this tie sharp instruments to their legs and they fight. It is a horrible sight to witness when they bleed and in the fight at least one party dies and the fight ends. One may say that such fighting is prohibited. But it is not cock fight that is prohibited. It is the fight between the men, the men who witness or encourage such fight. The prohibition is on account of the men engaged in this affair. This is another thing.

In this Bill castration is allowed. I also welcome it. But castration by the old method is very bad. Testicle, whether it is of man or of animal, is a very tender organ and you cannot meddle with it violently. In the old method castration is done with greater violence and the animals suffer a good lot. Now, we have a very small instrument that can be handled very easily. In a moment the spermatic chord is crushed and castration is done. For this no veterinary surgeon is required; even a veterinary assistant can perform this operation in the village parts. So, people should be made to resort to such castration and not to the old method. The old method must be prohibited.

Next comes branding. This is done very badly in village parts. I do not think we do branding on human beings for anything. It is quite unnecessary to do branding on animals. Branding is done over any swelling. The swelling is caused by any blow, injury, fracture, disease and such other

things. For that, even in village parts there are veterinary surgeons, trained people, who can treat the animal. Branding is quite unnecessary. Any swelling comes down even by rest. Such being the case, branding—and they do very bad branding, on hips and other parts of the body—must be prohibited. I think the Select Committee will go into this question deeply and do the needful.

Next comes destruction of dogs. Here also, lethal chamber has been mentioned. That is quite welcome. But in many of the municipal towns what they do is that they kill all these animals by fumigation. Mostly potassium cyanide gas is used and the animal struggles a good lot. Potassium cyanide is very irritating, and on account of suffocation the dog dies. And it takes some time. Even beating the dog with a long stick makes it die in a moment, but this process is very cruel. Lethal chamber is the only method. And to construct lethal chamber is, not very costly. In many of the municipalities they have done that. Every municipality must be asked to do that. The method of fumigation is very cruel, the animal struggles for so many minutes before it dies. So, such kinds of methods should not be allowed to be used.

One hon. Member complained that in medical schools and colleges experiments are done on living animals for deriving experience. I do not think anywhere experiments are done on living animals. It is only done on dead bodies. So I do not think there is any meaning in the complaint that experiments for deriving experience is done on living animals. He also complained that spinal cords are extracted from living animals. The spinal cord is mostly extracted for preparing anti-rabicercum. I do not think they do it on living animals. It is only after the animal is dead that it is done.

One other thing to which I wish to refer is the provision in the Bill about conducting experiments. Experiments can be done in institutions. It is on 'v

institutions that do experiments. Rarely do individuals conduct experiments. The provision in the Bill will give room for individuals doing things and escaping the provisions of the law. Nowadays, mostly laboratories do such experiments, there are trained people in the laboratories and they do it. So, in the place of 'individuals' I would like to substitute 'laboratories wherein trained people carry on experiments'. As a matter of fact, ever here not much of experiment is done, there is no need for it also. Because, only the big institutions like the Pasteur Institute and so on carry on these experiments on animals. So, even these laboratories, most of them, may not do anything, only a few of them may do such experiments.

Then, there is an omission in the Bill which I would like to point out. In big shandies where animals are brought for being sold, there is no provision for feeding them or giving them water. In many places I have seen that there is not even a shed and they are kept in the sun and rain throughout the day. So, the local bodies must be advised that wherever such animals are brought for sale, they must make provision at least for water, proper feeding and shed for them.

With these few words, I thank you for the opportunity you have given me.

सरदार झ० सि० सहगल (जजगीर)
अध्यक्ष महोदय, जो बिल पशुओं के प्रति निर्दयतापूर्ण व्यवहार को रोकने के लिये रक्खा गया है, मैं उस के ऊपर अपने विचार रखना चाहता हूँ। आप यदि इस के दूबें बलाब को देखें जिस में कि फुड्स के बारे में लिखा है तो पायेंगे

"The funds of the Board shall consist of grants made to it from time to time by the Government and of contributions, donations, subscriptions, bequests, gifts and the like made to it by any person."

[सरदार भ० सि० सहगल]

मैं कहना चाहता हूँ कि जहाँ तक विक्ट्स और सविक्रिमान्स का सवाल है प्राप हैलिये कि जिन संस्थाओं द्वारा प्राप सविक्रिमान्स न बचाने किये जाते हैं उन की क्या हालत है। जब तक पूरा पैसा भारत सरकार या प्रान्तीय सरकारें इस के लिये नहीं देती है तब तक इस बिल के बनाने से कोई फायदा नहीं है। इस के साथ ही माथ यदि हमें पशुओं की हालत को ठीक करना है तो हमें चाहिये कि जो लोग पशु पालते हैं लेकिन उन के साथ ठीक व्यवहार नहीं करते हैं, उन को ठीक न करने रखते हैं उन के खिलाफ कार्यवाही करें। इस में पनिसमेंट के लिये जो क्लॉज रक्खा गया है वह बहुत माइल्ड है और मालूम होता है कि जिस कड़ाई के साथ उसे रखना चाहिये उस तरह से वह प स नहीं किया जा रहा है। दिल्ली में ही मुझे एम्ब्रोड्रीम के पास जाने का मौका मिला। वहाँ बहुत सी भैंसे बाध दी गई हैं। उन भैंसों को रखने की हालत इतनी खराब है कि मैं नहीं कह सकता उन का कैम बदल त किया जा रहा है, खास तौर से इस दिल्ली शहर के बीच में। इस चज को भी दूर करना चाहिये और जिन म्यानों पर वे बाधी जाती है वे ठीक नहीं हैं तो उन के मानिको के खिलाफ कडी से कडी कार्यवाही की जानी चाहिये।

भर्मों के दिनो मे उन को ठीक से रखने के वास्ते पानी का भी ठीक से इन्तजाम करना चाहिये। प्राप में मध्य प्रदेश के कुछ हिस्सो का जिक्र करने के लिये तैयार हूँ जहा पर कि दो दो, तीन तीन, और चार चार मील जा कर पशुओं को पानी मिलना है। जब तक उन के लिये पानी की ठीक से व्यवस्था नहीं होती तब तक इस तरह का बिल पास करने से क्या फायदा है ? मैं उप-मंत्री महोदय से प्रार्थना करूँगा कि वे इन चीजों का पता लगायें। स्टैटिस्क्स एकत्र करें और मध्य प्रदेश में जहाँ जहा पशुओं की हालत बहुत शोचनीय है वहाँ के

लिये सोचें कि वे क्या कार्यवाही कर सकते हैं। प्राप का जो बिल बन रहा है वह सिर्फ़ भरबन एरियाज के लिये है वीसा कि प्राप के स्टेटमेंट प्राफ़ आब्जोक्ट्स एंड रीजन्स में लिखा हुआ है :

"it applies only to urban areas within municipal limits".

कृषि उपमंत्री (श्री भो० बें० कुण्डलवा) : यह पुराने ऐक्ट में है।

सरदार भ० सि० सहगल : जो पुराना कानून है यदि प्राप ने उसमें रद्दोबदल किया है, तो मैं इसका स्वागत करता हूँ। लेकिन फिर भी मैं कहना चाहता हूँ कि कुछ एरियाज हैं जहाँ पशु गावों में रक्खे जाते हैं। प्राप उन सब को एका साथ नहीं ले सकते। इसलिये यह जरूरी है कि हम कोई इस तरह का कानून बनायें कि जयमें कम से कम एक एरिया के सब हिस्सों पर यह लागू किया जा सके। हम एक प्रदेश में कोई एरिया मुकर्रर कर लें, वहाँ पर इसका एप्लिकेट करे, और यदि एक्स्पैरिमेंट गवर्नमेंटुज हो जायें तो इसे दूसरी जगहों पर लागू किया जाय। दो तीन जगहों में ली जायें और उनमें एक्सपैरिमेंट ठीक न हो सके तो मैं मसझता हूँ कि यह ठीक न होगा।

प्रापने एक एनीमल वेल्फेयर बोर्ड बनाया है। एनीमल वेल्फेयर बोर्ड के लिये प्रापका क्लॉज ४ (१) यह कहता है

"4(1) For the purpose of protecting animals from being subjected to unnecessary pain or suffering and for the promotion of animal welfare generally, there shall be established by the Central Government, as soon as may be after the commencement of this Act, a Board to be called the Animal Welfare Board."

इस तरह का बोर्ड ग्राम सेंटर में बनावेंगे लेकिन इसी तरह का बोर्ड ग्रामकी प्रवेशों में बनाना चाहिये, जिलों जिलों में बनाना चाहिये। जब तक ग्राम जिलों के अन्दर उनकी नहीं बनायेंगे तब तक वहाँ की जो हालत है वह सुधार नहीं सकती है। इसके साथ यह जरूरी है कि जब हम बंसकेधर बोर्ड बना रहे हैं तो हमें देखना पड़ेगा कि हम किन किन लोगों को उसमें रखें। जो लोग हममें दिलचस्पी रखते हैं, जो चाहते हैं कि पशुओं का प्रोटेक्शन किया जाय उन को हम में रखना चाहिये। इस सम्बन्ध में जो लोग काश्तकारी करते हैं, या जिन को उससे हमदर्दी है, उन्हीं से सहायता मिल सकती है, दूसरों से नहीं। ग्राम के बिल में जो क्लॉज ५ (आई) है उसमें ग्रामने लिखा है

5.(1) Four Members of Parishment, two to be elected by the House of People, (Lok Sabha) and two by the Council of States (Rajya Sabha)

यहाँ पर मैं ग्रामसे एक सवाल कर सकता हूँ कि जहाँ पर ५०० मेम्बर है वहाँ में भी ग्राम दो मेम्बरों को लेना चाहते हैं और जहाँ पर कम मेम्बर है वहाँ में भी ग्राम दो मेम्बरों को लेना चाहते हैं, आखिर यह किस तरह का प्रमोशन है? यह चीज मेरी समझ में नहीं आता। इस लिये ग्राम को इस पर गौर करना चाहिये। जो लोग गौमवडन का काम करने हैं, पशुओं की रक्षा के लिये जिन लोगों ने अभी तक काम किया है, उनको भी हममें लेना चाहिये और उनके एकम प्राफिगिओ मेम्बर के तौर पर लेना चाहिये।

श्री श्री० चं० शर्मा (गुरुदासपुर)
वह कौन है?

सरदार स० सि० सहाय बहुत सी संस्थाओं के लोग हैं। अगर ग्राम सोचे तो वहाँ सब जायेगा।

परसों मेरे से पूर्व कुछ बचताओं ने बताया कि मध्य प्रदेश की गाय बहुत छोटी होती है। यह ठीक हो सकता है, लेकिन हर जगह पर ऐसा नहीं है। इस तरह से ग्राम को छत्तीसगढ़ में मिलेगा, मालवा में नहीं मिलेगा। लेकिन मध्य प्रदेश तो बहुत बड़ा है। सारे मध्य प्रदेश को इस में शामिल करना वाजिब नहीं है। जो हमारा छत्तीसगढ़ का इलाका है उसमें बेशक पशुओं की हालत खराब है। अगर हम इस बिल को पूर्ण रूप में कामयाब बनाना चाहते हैं तो यह देखना भी हमारा कर्तव्य होना चाहिये कि हम उन की वृद्धि कैसे कर सकते हैं, किस तरह से उनको अच्छा बना सकते हैं और अच्छी नस्ल पैदा कर सकते हैं। हमलिये जो मध्य प्रदेश की सरकार है उनसे ग्राम को इस के बारे में कहना चाहिये।

अभी थोड़ी देर हुई है स्टेशन में आ रहा था तो देखा कि एक गाड़ीवाला बहुत ज्यादा बोसा अपना गाड़ी पर लादे हुए था। खैर, पुलिम वाला वहाँ पर था, उसने उसे पकड़ा और बैलों को खुलवाया। तो जो क्लॉज ग्रामने रखा है वह बहुत अच्छी चीज है लेकिन इसमें काम चलने वाला नहीं है। हमें यह भी देखना है कि आज बहुत में लगडे बल होते हैं, उन्हे भी लोग जल देते हैं। यही नहीं जो गाये होता है उनको भी गाड़ी में जोत दिया जाता है। गायो का गाड़ी में जोतना ठीक नहीं है। अगर हम इस के बारे में पूछते हैं तो कभी कभी गाड़ी वाले कहते हैं कि हमसे थोड़ी देर में गाय को गरमाहट हो जायेगी और हो सकता है कि उसके गर्भ हो जाये और बच्चा पैदा हो जाये। मैं नहीं कह सकता कि किन साइम की से वह ऐसा कहते हैं और इसमें हम कहा तक कामयाबी हासिल करेंगे।

इन शर्तों के साथ ग्राम ने जो बिल रखा है मैं उसका स्वागत करता हूँ।

सेठ जयलाल सिंह (भागटा) मध्य प्रदेश के अध्यक्ष, जो दिल हमारे सामने है उसका मैं हृदय से स्वागत करता हूँ। ग्रामको यह मान्य

[सेठ अचल सिंह]

होगा कि हमारी पालियामेंट में और स्टेट असेम्बलीज में बिल तो पास हो जाते हैं, लेकिन जिस नियत से वह पास किये जाते हैं उसका पालन डिस्ट्रिक्ट लेविल पर पूरी तरह से नहीं होता है और लोग उसको इबेड करते हैं। यह कानून करीब करीब सभी स्टेट्स में पास हो चुका है त्रिबेन ऑफ क्रुएलिटी टू ऐनिमल्स, लेकिन इसका पालन ठीक से नहीं होता। मैं आपको बतलाऊँ कि खास तौर से उजर प्रदेश के हर जिले में एक एक बील-वाडी पर १००, १०० मन बोझा लाद दिया जाता है जबकि वहाँ पर कायदा ज्यादा से से ज्यादा ५० मन का है। इसी तरीके से रावे में, जिसमें ३ या ४ सवारियाँ बैठाने का कायदा है, १५, १५ और २०, २० सवारियाँ बैठा ली जाती हैं। इसी तरह से जो बूचर हाउसेज होते हैं उनमें बड़ी बेरहमी से पशुओं को लाया जाता है। जो कमाई होते हैं वह ग्यावन पशुओं को १००, १०० और ५०, ५० मील से लाते हैं और १०, १० या २०, २० दिनों में पहुँचते हैं, उन पशुओं को वह ठीक से खाना भी नहीं देते हैं, और भारत पीटते उनको अनग है। मुम्बैन में कहीं पानी पिला देते हैं, लेकिन खाना तो बिल्कुल नहीं देते। उन की यह हालत देख कर हमें बड़ा दुःख होता है। जिन पशुओं को १५ १५ रोज से खाना नहीं मिलता है उनका रोज बच किया जाता है। उन में से बहुत ग्यावन भी होती है लेकिन फिर भी उनका बच किया जाता है। हम किम्म का कानून बना हुआ है कि जो 'मि'क पशु हों जो ग्यावन हो या जो बूझ देते हों वह पशु हो उन को न काटा जाय।

लेकिन हम देखते हैं कि प्रायः दिन सैकड़ों पशु काटे जाते हैं। हमारे पशुओं की नसल बहून बिर गई है और काश्तकार लोग उनको रक् नहीं पाते हैं। वे लोग लोभ और स्वायं के खातिर भवेसियों को कसाइयों के हाथ बेच देते हैं और कसाई लोग चूँकि उनके चमड़े के अच्छे दाम मिल जाते हैं इसलिये उन्हें

काट डालते हैं। जिस वकत उन भवेसियों को बूचड़खाने में कतल किया जाता है और वे चकारते हैं और जिल्लाते हैं वह वृष्य बड़ा पर्वनाक होता है लेकिन उनकी चीख और पुकार को कोई सुनने वाला नहीं होता और खूबारी पशु रोजाना इसी तरह बेरहमी से काट डाले जाते हैं। मेरा निवेदन है कि यह जो बिल हमारे सामने है इसको इस तरीके से काम में लाया जाय जिससे कि डिस्ट्रिक्ट लेविल और स्टेट लेविल पर ठीक से उसका इस्तेमाल हो। यह ठीक है कि इन्स्पेक्टर्स भुकरंर है लेकिन वे भी लोभ का शिकार हो जाते हैं और पैसा ला जाते हैं और उनको जिस तरह ठीक से देखभाल करनी चाहिये, वह नहीं करते हैं। इसलिये मैं इस बिल का समर्थन करता हूँ और यह मानता हूँ कि यह बड़ा अच्छा बिल है लेकिन जरूरत इस बात की है कि इसका प्रयोग डिस्ट्रिक्ट लेविल और स्टेट लेविल पर ठीक तरह से हो।

मैं इस बिल का समर्थन करते हुए यह धारा करता हूँ कि मंत्री महोदय इसको स्टेट लेविल पर इस तरह से लागू करें ताकि इसका सही तरीके से इस्तेमाल हो सके।

Shri Neswi (Dharwar South). I rise to support the Bill wholeheartedly and before doing so, I would like to offer my great tributes to the sponsor of the Bill, Shrimatu Rukmini Arundale

Mr Speaker: The House would like to hear more and more the views of hon Members who are not purely vegetarians

Shri D. C. Sharma: He is not a vegetarian

Shri Neswi: India is a country where ahimsa has been practised to the utmost extent possible. Our Shastras and Puranas and our great men had been preaching it. Still, somehow himsa has come into prominence. We have adopted Asoka Chakra; we have

been teaching the principle of Mahatma Gandhi. In spite of all that, *himsa pravriti* has somehow come to India and it should be stopped. Mrs. Arundale has brought, in her vision, a very comprehensive Bill which is now before this House for discussion. She has taken care to look to the practical conditions where at least some *himsa* has to be inflicted because *ahimsa* in the strict sense of the term is impossible. Everybody is doing *himsa* even while talking, eating, walking, etc. So, she has looked into this very carefully and she has brought here a Bill including all the necessary and important points and eliminating those that are rather difficult to observe.

Animals are killed for the purpose of food and she has referred to it in the Bill. I am told that there are two ways of killing animals for food purposes. One way is called *jatka* killing—killing the animal with one stroke. The other way is called *halal* killing—cutting slowly so that all the blood goes out slowly. Of these two ways, the second way, the slow process of killing the animal, is the most cruel and nobody should tolerate it. The non-vegetarian section of our people has got to practice killing and that cannot be avoided. Therefore, she has taken care to make some provisions in regard to killing of animals for purposes of food, and everybody must take care while considering those provisions. By the provisions contained in this Bill, she has brought out that the way of killing which amounts to cruelty should be stopped.

3 hrs.

Secondly, animals are killed for the purpose of some religious functions in some parts of the country buffaloes are killed on certain festival days. They have he-buffaloes for that purpose. First the animals are fed well, they are then made to drink lime water after which they are allowed to remain without food for three or four days, and at the end of that period they are taken out in a process-

sion before being killed. They are killed in such a way that even the sight of it is horrible. This kind of sacrifice done during festival days should be stopped immediately. In many parts of the country these things have already been stopped. It should be stopped immediately throughout India. Cruelty is a word which nobody likes. It is self-explanatory. Nobody likes cruelty and it should be stopped.

Then, cruelty is effected in the fields of experimentation for research purposes. Of course, here also we cannot avoid it, just as it is difficult to avoid killing for the sake of food. Science has advanced so much that it is doing a great amount of research wherein animals are being experimented upon for conducting so many kinds of research. But the way these animals are used is most pathetic. I have got here a large amount of literature and pictures on the subject. Monkeys are taken in small cages where something like 400 to 500 monkeys are made to huddle together. They are packed in cages like cards or paper. By the time they reach their destination, from the time they are caught and the time by which they are transported, nearly 50 per cent of the animals die. Many of them bleed and suffer from various diseases. This kind of treatment to these animals during transit is really very horrible and it should be stopped. If they are to be transported for such research purposes, all possible care should be taken to see that they do not suffer during transit. I do not want to go on with this point for a long time. I have got some pictures, they are very pathetic.

To stop cruelty to animals entirely there is going to be a Board. I welcome it. Some money is also going to be granted by Government. But the money that is now sanctioned is very small. I, therefore, wish that a large sum of money is granted to this Board.

Then I come to the question of punishment. The punishments provided

[Shri Neswi]

in some of the clauses are very severe, because the punishments extend to a fine of Rs. 2,000 or two years imprisonment. I think that will be a heavy punishment in the beginning. The punishments provided should be proportionate to the injuries inflicted and gradually they should be increased.

I do not want to add anything more because the Bill is self-explanatory. Nobody likes the word "cruelty". But I only want to say something about clause 11. In clause 11(a) it is said: "If any person (a) beats, kicks, over-rides, over-drives, over-loads. ." I think the word "kicks" is rather unnecessary here. Nobody kicks an animal so as to injure it. Again, what does "over-ride" mean? This will enable the police officers who are authorised to take cognizance of these things to take the law into their own hands. Supposing two bullocks are used for pulling a cart, nobody can say whether it is over-loaded or under-loaded. Even if there is one man more the officer who is entitled to take cognizance of these offences may say that the man concerned has over-driven the animals. Therefore, Government must see that all unnecessary words are removed so that the poor people do not come under the clutches of the law.

Another word used here is "beats". They have just qualified it by saying "unnecessary beats". How do you explain necessary beats and unnecessary beats? The drafting animals do require some beating, otherwise they won't pull. Being a farmer I know what kinds of animals are there. Sometimes you have to beat them. We beat even our own children.

Shri Narayanankutty Menon (Mukandapuram): What is your definition of 'cruelty' then?

Shri Neswi: Everybodys understands the word "cruelty".

Shri M. V. Krishnaappa: Nobody can define it.

Mr Speaker: You must persuade the animals

Shri Neswi: If that is possible, of course, we must do it. Where that is not possible we have to resort to beating to some extent. I will divide it into "practical cruelty" and "non-practical cruelty" or something like that. Words like 'kicks, over-drives, over-loads' etc. are difficult to interpret. They will enable the officer concerned to take the law into his own hands and trouble the ignorant farmers. Similarly, there are the tongawalas who use horses in their tongas. Of course, they do sometimes whip the horses more than what is necessary, but without beating sometimes the horses won't pull.

13 07 hrs.

[MR DEPUTY-SPEAKER in the Chair]

If they do not whip the horses they would not be able to earn their livelihood. Therefore, if you want to stop to earn their livelihood. Therefore, if cruelty to animals entirely you must see that these poor people are given some kind of employment. Without doing that if you simply ask people to stop cruelty it cannot serve the purpose.

Therefore, Sir, in order to see that the law is not misused by the officers concerned and, at the same time, our objective is well served, this Bill requires some amendments and I think that it will be done by the Joint Committee.

बीकानेर जिल्ले वरती वाराई राय (सागर-रक्षित-अनुसूचित जातीया) : उपाध्यक्ष महोदय, मैं आपकी बहुत भारी है कि आपने मुझे इस समय बोलने का मौका दिया।

भाज जो बिल यहाँ पर विचारार्थ पेश है यह बहुत महत्वपूर्ण बिल है। अब जहाँ तक पंजाब के मवेशियों का मवाल है वहाँ पर मवेशियों की हालत अच्छी है क्योंकि पंजाब में नहरें काफी हैं और जिनके कि कारण वहाँ पर मवेशियों के लिये हरी घास और वराई बगीरह साल के बारहों महीने मिलती है लेकिन कुछ ऐसे प्रान्त भी हैं जहाँ कि पानी की व्यवस्था ठीक नहीं है जैसे कि पहाड़ी इलाके, अब ऐसे इलाकों में गरमी में मवेशियों का बहुत बरा हाल होता है और वहाँ पर मवेशी पानी और चारे के बगैर भूखे प्यासे मर जाते हैं। सरकार को ऐसी जगहों पर पानी की व्यवस्था को ठीक करना चाहिये और वहाँ पर नहरों और कुओं आदि की व्यवस्था करना चाहिये। इस काम के लिये प्रान्तीय सरकार और केन्द्रीय सरकार दोनों को मिल जुल कर मवेशियों के लिये पानी और चारे आदि की समुचित व्यवस्था करनी चाहिये।

अब मैं आपकी बातनाउ कि पिछले वर्ष हमारे मध्य प्रदेश में पानी के अकाल के कारण हजारों बछड़े और गाय बिल मर गये। वहाँ पर घास केवल चार महीने रहती है और मान में चार महीने जब वहाँ पर पानी पड़ जाता है तो मवेशी जी उठते हैं लेकिन पानी की वहाँ पर कोई स्थायी व्यवस्था न होने के बाकी घाट महीने और गरमी के चार महीनों में खास कर मवेशियों को बड़ी तकलीफ होती है।

जब हमारा देश स्वाधीन नहीं हुआ था तो हम लोग जनता के पास जाकर यह

नारा मनाते कि आजादी मिलने के बाद हम मवेशियों का चर छोड़ देंगे लेकिन मुझे खेद के साथ यह कहना पड़ता है कि आज इसका उलटा हो रहा है और जहाँ पर पानी की व्यवस्था नहीं है वहाँ पर भी मवेशियों पर चर लगाया जा रहा है और हम देख रहे हैं कि जहाँ पहले मवेशी पर चार बीसे चर लगता था वहाँ अब उस पर चार घाने लिया जाता है और जहाँ मवेशी पर चार घाने लगता था वहाँ पर अब चार हाथे लगाया जा रहा है। अब हमारे बोटसं पूछते हैं कि आपने तो अब मवेशियों का छुड़ाने का वायदा किया था लेकिन आप तो चर को उलटा और बढ़ा रहे हैं। मैं तो सरकार को यह मुझसे दूंगी कि जैसे आप भ्रष्ट का मंत्रण कर के रखते हैं और साखान्न की कमी वाले इलाकों को आप भ्रष्ट की मद्दायता करने की व्यवस्था करने हैं ठीक उमी तरह की व्यवस्था आप हरी घास और चारे आदि की करे और उनका भी स्टॉक अपने पाम जमा करके रखें ताकि जहाँ पर उनकी कमी हो और जरूरत महसूस हो वहाँ के मवेशियों के लिये आप हरी घास और चारा आदि मुलभ कर सकें। यदि सरकार पानी, हरी घास और चारे की समुचित व्यवस्था कर लेती है तो भाज जो हमारे हजारों मवेशी मर जाने हैं वे मरने से बच जायेंगे।

इसके अतिरिक्त मैं सरकार का ध्यान मवेशियों के लिये चिकित्सा की व्यवस्था की और भी दिनाला चाहती हूँ। कस्बों और शहरों में तो हम देखते हैं कि छोटे मोटे मवेशी अस्पताल कायम हैं लेकिन देहातो में जहाँ कि बात अधिक सख्या में मवेशी रहते हैं वहाँ पर उनकी चिकित्सा के लिये कोई इतजाम नहीं है और देहातो में चूकि मवेशी अस्पताल नहीं है इसलिये हमारे किसानों को बड़ी मुसीबत और दिक्कत का सामना करना पड़ता है और उनको बीस, बीस

[धीमती सहोदरा बाई राय]

धीर पच्चीस पच्चीस मील चल कर जिला हडकवाटर धीर कस्बे मे इलाज के लिये अपने मवेशियो को ले जाना पड़ता है धीर कितनी ही मर्तबा बे मवेशी रास्ते मे ही मर जाते हैं धीर अस्पताल तक नही पहुच पाते हैं । इसलिये मैं चाहती हू कि सरकार देहाती में मवेशियो के इलाज की व्यवस्था चलाये ताकि आज जो उनको २०, २० मील चल कर अस्पताल अपने मवेशियो को दिखान के लिये ले जाना पड़ता है धीर चूकि मवेशिया को समय पर इलाज नही मिलता है इमालिय अक्सर बे रास्ते मे ही दम तोड देने है, यह सुखद न हो । देहाती में मवेशियो के अस्पताल न होने की वजह से हम देखते हैं कि प्राये दिन कितनी ही गाये, भैंमें धीर बैल बेचक का शिकार होकर मर जाते हैं ।

अभी हमारे माननीय सदस्य सहगल साहब ने कहा कि हमारे बैलो पर १००, १०० मन बोझ लादा जाता है तो मैंने तो कहीं यह नही देखा कि बैलो पर १०० १०० मन बोझ लादा जाता हो, अलबत्ता २५ मन धीर ३० मन बोझ तो लदते मैंने उन पर देखा है । मुमकिन है कि उहोन १०० मन बोझ लदते देखा हो बहुरहाल मैंने तो नही देखा । इसी तरह जो उन्होने कहा कि गायो को खेती मे जोता जाना है तो गायो को खेती मे जुलते भी मैंने तो नही देखा अब उनके बहा छत्तीसगढ मे गाये जुलती हा ता धीर बात है ।

इसके अलावा मेला मे मवेशी लाय जात है धीर कसाई लोग वहा मे खरीद कर उन को बचडवाने मे काटने के लिये ले जाते हैं तो अक्सर देखा गया है कि दुघार धीर गामिन गायो की कसाई लोग काटने के लिये बचडवाने में ले जाते हैं । डाक्टरो को इतना तो ज्ञान होना ही चाहिये कि

कीन सा जानवर दुघार है वा व्याहने वाला है धीर ऐसे मवेशियो को कमाहयो को बचकवाने के लिये न दिया जाय । सरकार को इस बारे मे सावधानी बर्तनी चाहिये ताकि इस तरह प्रासो मे घल हाक कर जो मवेशी ले जाये जाते है उन का जाना बन्द हो लके । सरकार को यह जो हमारे पशुधन मे निरन्तर कमी हो रही है इस को रोकने की व्यवस्था करनी चाहिये । अब जिन किसानो के पास काफी पैसा है वे तो ट्रैक्टर खरीद कर खेती करा लेते है लेकिन ज्यादा तादाद ऐसे किसानो की है जोकि ट्रैक्टर नही खरीद सकने धीर न आज रो रहे है । आज उन को बची विकल्प का सामना करना पड रहा है क्योंकि जब वे खेती के लिये बाजार में बैल खरीदने जाते है तो एक बैल की जोडी के लिये १५०० धीर २००० रुपये भागे जाते है धीर जोकि उस की सामर्थ्य से बाहर होते है । सरकार को इस दिशा में भी देखना चाहिये धीर मवेशियो के ऊपर नजर रखनी चाहिये लेकिन खेद का विषय है कि सरकार की दृष्टि अभी तक उभर नही गई है । सरकार को आज जो निरन्तर मवेशियो की नस्ल गिरती जा रही है धीर लाखो की तादाद मे मवेशी मरने जा रहे है, उस पर कुछ कडा नियंत्रण रखना चाहिये ताकि अन्धाबुन्ध हमारे मवेशी न कटते चले जायें धीर केवल वे ही मवेशी काटे जायें जो कि बूढ हो चुके है धीर दुघार न हो । आज हमारे देश में से दूध धीर घी गायब सा होता जा रहा है धीर चासलेट धीर डालडा बडल्ले मे लोगो द्वारा इस्तेमाल में लाया जा रहा है धीर जिस का कि कुप्रभाव हमारे सामने आता जा रहा है, लोगो की सेहत गिरती जाती है धीर हमारे लडके निहायत कमजोर हो रहे है धीर डालडा की मेहरबानी की वजह से १२ साल की उम्र मे लडके मर जाते हैं । मैं चाहती हू कि हमारी सरकार इन सब बीजो की धीर ध्यान दे धीर मवेशियो की अल्प मुधारने का प्रयत्न किया जाय । पशु-

वन की रक्षा की भाव और उन का विकास किया जाय। बरागाहों के लिये जमीन खूबानी चाहिये और मवेशियों के लिये चर-बाँट की व्यवस्था होनी चाहिये। पशुओं के लिये उत्तम चारे की व्यवस्था की जाय। चाहेर जाय जापान व अमरीका आदि विदेशों से कितने ट्रैक्टर मंगवायेगा ? इसलिये मैं ने जो चन्द एक मुसाब एक कास्त-कार बराने से ताल्लुक रखने के नाने दिये हैं मुझे आसा है कि सरकार उन पर महानु-भूतिपूर्वक विचार करेगी। मैं बूकि समय कम है इसलिये और अधिक न कह कर इस बिल का स्वागत करती हूँ।

Shri S. M. Banerjee: Mr Deputy Speaker, Sir, I rise to welcome certain aspects of this Bill I must congratulate Shrimati Rukmini Arundale who took the trouble to bring this Bill in the form of a non official measure, which later on Government have accepted and have brought forward in the form of an official Bill now before the House

My fear is only this Certain clauses of this Bill may be used against the peasantry The hon Minister stated while initiating the debate that there is overloading Let us analyse this What is the mode of transport for bringing foodgrains or fodder or any thing from the villages? The only mode of transport is the bullock-cart If we place any restriction- I do not say that there should not be any restriction—on this particular aspect of the matter, this particular clause of overloading will be used against the peasantry if proper vigilance is not kept

My second fear is this It will be used by the policeman also I come from a city where not only the bullock-carts but the buffalo-carts are used for carrying tanned and untanned leathers I have seen the horrible condition of those buffaloes No cartman wishes to harm or to be cruel to the buffaloes or to the bullocks,

because the death of the animal means starvation of his family-members. The point is, he is unable to feed them I do not know whether the hon. Minister has any idea as to what quantity of grains is given by the owners of these buffaloes or cows or bullocks or horses to these animals They can hardly feed these animals, and I feel I sincerely wish—that had these cattle, cows, bullocks, buffaloes and horses, a sense of unity, they would have demonstrated more against the food policy of the Government than we

I remember about ten to 12 years back the tongawallas used to feed their horses with jalebis at least once a week It was very common Right from our childhood we know that jalebis used to be given to horses. To-day, the tongawalla cannot possibly give jalebis even to his son! So, how is he to maintain the animals? Therefore, before passing this sort of legislation, it is the duty of the Food Ministry also to see that these animals are well fed

Why is it that the cow of Hariana, when it is sent to West Bengal, is absolutely reduced to nothing? I have seen the conditions of these well-fed Hariana cows which are very famous in the country When they go to West Bengal, there is no grazing place there and they do not get gram and other things in as much quantity as they get in Punjab So they are reduced to nothing

The other day I happened to see those beautiful well-fed cows of the President's estate I was really wondering how it is that when they are here, in this farm, they are so nice-looking, well built and well-fed, while the same cow, if bought by somebody else who is unable to feed it properly is reduced to nothing and indeed reduced to skeleton So, it is the duty of the Government to see that such difficulties are removed The man only becomes cruel to the animal, in such circumstances, but the nature of the Government is cruel to the man! Right

[Shri S M Banerjee]

from the beginning, our country has believed in doing cruelty to none Nobody wants to be cruel to these animals

When I was only three years of age, I used to recite one line everyday under instructions from my mother "Jibe Daya Kore je Jan, Shee Jan Shebuche Ishar"—one who shows mercy and pity to the animals is actually worshipping God Nobody in this country wants this should be done My fear is only this This Bill may not be used against the peasantry by the police Unfortunately they have to play cards and I am opposed to giving all this power to the policemen

In Kanpur I have seen during summer, from 15th May to 15th June, even the rickshaws are restricted Bullock carts are restricted My friend Shri Bhattacharya, also said the same thing about Calcutta But by paying four annas or eight annas they can ply regularly This should be stopped If we want this legislation to be effective, there are certain measures to be taken to see that nobody uses the Bill against the interests of the cartmen or the animals.

Another point is about rickshaws I also feel that something should be done for the rickshawwallas I know about the hand-pulling rickshaws in Calcutta It is really a sight I asked that particular man, "Why do you pull rickshaws?" He said, "There is no employment for me" I agree, but the condition of the rickshaw and the physical condition of that man excite horror Still, he goes on and he wants to compete with other vehicles He wants to show to his customers that his rickshaw is as good as a taxi, without taking the least care of his health and without caring what his family members will do if he dies In Kanpur a survey was taken of cycle-rickshaw pullers and it was found that 10 to 20 per cent of them, after pulling cycle-rickshaws for three to four years, have become T.B patients or are on the verge of becoming T.B.

patients These things should be considered by Government.

Then, I suggest that there should be some rationing of grams and other things which are given to these animals Some concession should be given to those who keep these animals. Otherwise, if the cartman or anybody becomes cruel to the half-fed animals, the cruelty will be much worse than what is depicted in this Bill

With these words, I request the hon. Minister to throw some light as to how these things can be avoided and how arrangements can be made under which these animals can be well-fed Otherwise, as I have said, they have a legitimate ground against the food policy of the Government They are unable to express themselves, had they been able to do so their expression would have been more violent than any agitation in any of the States

श्री बीनारायण दास (दरभंगा)

उपाध्यक्ष महोदय, समार में कोई भी ऐसी सम्य सरकार नहीं होगी जिस ने अपने मूलक के लिये इस तरह का कानून न बनाया हो। इसीलिये सन् १८६० में इस देश में भी ऐसा कानून बनाया गया था लेकिन उस का क्षेत्र सीमित था। आज सन् १९५६ ई० में जो यह कानून बनाया जा रहा है इसका क्षेत्र पहले कानून के मुकाबले में बहुत व्यापक है। यह अवश्य स्वागत करने की चीज है।

जब माननीय मंत्री महोदय ने इन विधेयक को इस सभा में पेश किया था उस दिन मैं यहाँ नहीं था। मैं ने उन के भाषण को पढ़ने की कोशिश की लेकिन पूरा पूरा नहीं पढ़ सका। अभी जो भाषण मैं ने सुने हैं उन से जो विचार मेरे मन में आये हैं उन को मैं सदन के सामने रखना चाहता हूँ।

अभी माननीय सदस्य श्री भट्टाचार्य ने ज्ञान किया कि इस देश में वैदिक काल

से के कर अब तक जीव दया और अहिंसा को सिद्धान्त के रूप में माना जाता रहा है। लेकिन मैं देखता हूँ कि इस दया के सिद्धान्त के होते हुए भी वैदिक काल से अब तक धर्म के नाम पर वही देवता रहते हैं वहाँ जीवों की हिंसा खुले रूप में की जाती रही है और अब भी जारी है। चाहे वह अपने स्वार्थ के लिये हो या नहीं, पर देवता को बुरा करने के लिये हिंसा का प्रयोग होता चला गया है। जब बुद्ध देव का अवतार हुआ तब उन्होने अपने प्रचार से हिन्दुस्तान में यह जो बड़े पैमाने पर बलिदान होता था इस को बन्द कराने की कोशिश की। उन्होने सारे देश में घूम घूम कर बलिदान की प्रथा को बन्द कराने का प्रयत्न किया लेकिन न जाने क्यों उन के बाद उनके अनुयायी ही इस चीज को करने लग गये। इसलिये मनुष्य समाज में इस तरह का कानून लाना एक तरह का विरोधाभास सा मालूम होता है। सिद्धान्त एक चीज है और व्यवहार दूसरी चीज है। लोग कहते भी हैं कि मनुष्य अगर एक तरफ देवता है तो दूसरी तरफ दानव भी है। मनुष्य में देवता और दानव दोनों के गुण मौजूद हैं। मनुष्य जहा तक एक जगह देवता का अवतार है वहा दूसरी जगह वह दानव का भी अवतार है। मनुष्य कोश में धा कर या क्रोध में धा कर, भावना में धा कर, अपने स्वार्थ के लिये या गरीबी की वजह से या जो उस में अपराध करने की मनोवृत्ति है उस की वजह से मनुष्य तक को मारने से नहीं हिचकता तो फिर अन्य जीवों के प्रति दया का बरताव न करना तो उस के लिये साधारण बात है। फिर भी जैसा मैं ने कहा सभ्य समाज के लिये, चाहे वह समाज अहिंसा में विश्वास करे या न करे, इस प्रकार का कानून पास करना जरूरी सा हो गया है। जीव जीवस्य भोजनम् यह हिन्दुस्तान के शास्त्र में भी लिखा है और पारशात्य देशों के शास्त्रों में भी इसी प्रकार की व्यवस्था है। एक युग में जब मनुष्य को भक्ष पंदा करना नहीं आता था तो जीवों का शिकार कर के ही अपनी बुभुक्षा

को शांत करता था और भाप भी इस विज्ञान के युग में भी बड़े पैमाने पर भाप ऐसी चीजें पैदा कर रहे हैं कि जिन से मनुष्य अपना पेट भर सक। तो भाप देखें कि आज जीवों को मार कर पेट भरने का काम केवल हिन्दुस्तान में ही नहीं दुनिया के दूसरे देशों में भी बड़े पैमाने पर चल रहा है। पर भाप ही सभ्यता के नाम पर, दिखलाने के लिये, इस तरह के कानून बनाना एक रीति मो हो गई है, इस विवेक पर विचार करन समय हमारा ध्यान हम बान पर भी जाना चाहिये। अगर हमारे देश में यह कानून न बने तब भी जो जीवों पर दया करना है वे करना ही रहेंगे और जो जानवों पर दया नहीं करना चाहते वे कानून बनने के बाद भी नहीं करेंगे। तो इस कानून क बनने से मनुष्य के विचार से कोई ज्यादा फर्क होने वाला नहीं है। मैं यह इमनिये कह रहा हूँ कि जो पहले कानून था वठ केवल म्युनिसिपैलिटीज तक ही सीमित था। उम में यह दिया गया है कि अगर कोई भ्राममी किना जानवर क साथ, चाहे वह उसे तागे में जोत या बंनगाडी में जोत, दुर्व्यवहार करता है ता उस को सजा या जुर्माना हो सकना है। लेकिन विभाव क जो अफसर उस को देखने के लिये होते हैं वे अतिक्रम मे इस बहाने गरीबी से पैसा बमूल किया करते हैं। अगर वह किसी गरीब के जानवर के जरा सा भी घाव देखते हैं तो वे उसको पकड़ लेते हैं और उस पर मुकदमा चलाने की बात करने हैं। अगर उस के उन को पैसा मिल गया तो मुकदमा नहीं चलाया जाता और अगर पैसा नहीं मिलता तो उस पर मुकदमा चला दिया जाता है चाहे उस के जानवर क घाव भी न हो। जिन जिन म्युनिसिपैलिटियों मे इस प्रकार का कानून है वहा गरीबी को पीसा गया है। लोग इस्पेक्टर को दूर से ही देख कर कहते थे कि यह कौन धा रहा है क्योंकि वह जानते हैं कि यह हमारा भला करने वाला भ्राममी नहीं है बल्कि हम को दबाने वाला भ्राममी है। इसलिये मैं कहता हूँ कि

[श्री श्रीनारायण राव]

इस तरह का विवेक भाष की सरकार के लिये एक दिखाने की चीज है। यदि हम इस प्रकार का कानून नहीं बनायेंगे तो बहा दुनिया के सम्य समाज में चर्चा बलेगी और यह कहा जायगा कि हिन्दुस्तान में जीवों के प्रति निर्दयता को रोकने वाला कानून नहीं है तो हमारी गिनती सम्य सरकारों में नहीं होगी। इसलिये सिद्धान्त के रूप में तो यह ठीक है लेकिन वैसे इस का महत्व नहीं है।

जहा तक हिंसा और अहिंसा का सवाल है, कहा जाता है कि जब हम एक पलक गिराने हैं तो वसा करने में हजारों जीव मर जाते हैं। तो इस तरह तो हिंसा और अहिंसा का सवाल बहुत सूक्ष्म है। लेकिन देखना यह है कि इस को मनुष्य कहा तक व्यवहार में ला सकता है। मैं तो यह मानता हूँ कि यदि हम जान कर किसी जीव को कष्ट देते हैं वही हिंसा है। अगर अनजाने में किसी जीव को कष्ट हो जाय तो वह हिंसा नहीं कही जा सकती। अगर हम जान-बूझ कर अपने स्वार्थ के लिये, अपना भूल व्यास मिटाने के लिये किसी जीव को कष्ट दें तो उस को गिनना, हिंसा में प्रवृत्त होगी और वह निर्दयता की परिभाषा में आ जायगी। इसलिये मैं इतनी भूमिका के साथ कहना चाहता हूँ कि इस विषय में मैं समझता हूँ कि यह केवल एक स्वप्न ही सिद्ध होगा। लेकिन मनुष्यों के सम्बन्ध में भी हम इस प्रकार के कानून बनाते हैं और उनका हम ठीक ठीक प्रयोग नहीं कर पाते। फिर भी कानून बनाना तो जरूरी है। इसी तरह से अन्य जीवों के प्रति निर्दयता रोकने का कानून भी एक जरूरी चीज है और

बिना रूप में यह पाया है मैं उस का समर्थन करता हूँ।

अब और ज्यादा भूमिका में जाने की जरूरत नहीं है। मैं केवल इतना कहना चाहता हूँ कि इस के क्लॉज ४ में एक बोर्ड बनाने की योजना है। इस बोर्ड का काम यह होगा कि जो कानून हम बनाते हैं उस के लागू करने के सम्बन्ध में समय समय पर सरकार को सुझाव दे ताकि हम में सुधार लाया जा सके। लेकिन मैं चाहता हूँ कि इस बोर्ड के कार्य की एक सीमा होनी चाहिये। जहा जानवरों के प्रति निर्दयता का व्यवहार होता हो बहा बोर्ड को उसे रोकने का प्रयत्न करना चाहिये। लेकिन इस में एक व्यापक शब्द जोड़ दिया गया है। इस को कहा जायगा, एनीमल वेलफेयर बोर्ड, मैं समझता हूँ कि जहा तक जानवरों का वेलफेयर का सवाल है यह काम तो सरकार का दूसरा विभाग, एनीमल इन्स्पेक्शन, कर सकता है। इस कानून के अन्तर्गत जो बोर्ड बनाया जाय उस का जिम्मेवारी केवल जानवरों के प्रति होने वाली निर्दयता को रोकने तक ही सीमित रखी जानी चाहिये। जहा तक जानवरों के कल्याण का सवाल है इस काम को सरकार का दूसरा विभाग करेगा। एक तरफ प्राय मछलियों का इन्विजाम करने हैं, पोल्ड्री बढ़ाने का इन्विजाम करते हैं, बकरे ज्यादा पैदा करने के लिये फार्म बनाने हैं और दूसरी तरफ कहते हैं कि जानवरों का कल्याण करने के लिये बोर्ड बनाने हैं, यह तो मुझे हास्यास्पद मालूम देना है। जीवों का कल्याण करने के लिये तो दूसरा विभाग है, एनीमल इन्स्पेक्शन का। इस बोर्ड को यह काम न दिया जाय। मैं तो समझता हूँ कि सिलेक्ट कमेटी को इस चीज को हटा देना चाहिये और बोर्ड का काम सिर्फ इतना ही रखना चाहिये कि वह जानवरों के प्रति होने वाली निर्दयता को रोके। इस में यह दिया गया है

"For the purpose of protecting animals from being subjected to

unnecessary pain or suffering and for the promotion of animal welfare generally, there shall be established by the Central Government, as soon as may be after the commencement of this Act, a Board to be called the Animal Welfare Board."

बै वाहता हूँ कि इस में से बैलकेयर वाली बात को हटा देना चाहिये। यह काम तो दूसरा विभाग कर सकता है और उस को ही यह काम दिया जाना चाहिये। इस के अन्दर सिर्फ इतना रखा जाना चाहिये

"For the purpose of protecting animals from being subjected to unnecessary pain or suffering there shall be established by the Central Government, as soon as may be after the commencement of this Act, a Board to be called the Animal Welfare Board"

ऐनीमल बैलकेयर का काम इन बोर्ड को नहीं सीपना चाहिये। इस का काम सीमित होना चाहिये। ऐनिमल बैलकेयर का काम ऐनीमल हस्पिटली विभाग को दिया जाना चाहिये। इसलिये मैं कहना चाहता हूँ कि जब सब क्लबों में बोर्ड के बैलकेयर के फन्शन का जिक्र है उस को भी हटा देना चाहिये। इस बोर्ड का काम सीमित कर देना चाहिये। इस का यही काम हो कि यह बोर्ड जानवरों के प्रति होने वाली निन्द्यता को रोकने का काम करे। यहाँ तक इस बोर्ड का फन्शन सीमित होना चाहिये।

इस में यह दिया हुआ है कि बोर्ड के सदस्यों को बहुत सी कंटेन्स है, जिस में एक कंटेन्सरी यह है —

"One person representing each of the municipal corporations of Bombay, Calcutta and Madras, to be elected in each case by the members of the Corporation concerned from among themselves."

मैं समझता हूँ कि इस बोर्ड के मेम्बरों की संख्या बहुत ज्यादा है।

इस के प्रतिरिक्त हमारे देश में बहुत से अनु-निश्चित कारपोरेशन्स और बन गये हैं। इस में बम्बई, कलकता और मद्रास कारपोरेशन को प्रतिनिधित्व दिया गया है। अच्छा होता कि जो दूसरे कारपोरेशन्स बने हैं, उन का भी प्रतिनिधि इस बोर्ड में रखा जाता। अजीमाननीय सदस्य ने कहा कि यह अच्छा नहीं लगेगा है कि लोक-सभा और राज्य-सभा से बराबर बराबर सदस्य किये जायें। मैं सुझाव दूंगा कि पार्लियामेंट के चार मेम्बरों की जगह पांच मेम्बर कर दिये जायें, जिस में से तीन लोक-सभा के हों और दो राज्य-सभा के। इस से काम चल जायेगा।

क्लाज २८ में यह प्राविजन है कि अगर किसी जानवर के मालिक को किसी भी अपराध के लिये दंड दिया जाय, तो उस का जानवर भी ले लिया जा सकता है और सरकार उस का दूसरा इन्तजाम करेगी। मैं समझता हूँ कि बात तो बहुत ठीक है, लेकिन मेरा तर्जुमा है कि खिलाने पिलाने के मामले में सरकार का इन्तजाम धोकर से भी बदतर है। इसलिये जानवर को लेने की कोशिश न की जाये। उस को नोनाम कर दिया जाय, या बेच दिया जाय, लेकिन अगर जानवर को फोरफोट कर लिया गया, तो उस को मरना हुआ समझ लीजिये। लोकल बोर्ड्स ल हमारा तर्जुमा है कि अगर कोई जानवर किला वा बे चर, ईक कारग पकड़ा जाता है और उन को पांड में रख दिया जाता है, तो उस को खिनाया नहीं जाता है। सबपि कानून यह है कि जानवरों को खिलाना चाहिये, लेकिन किसी भी जानवर को नहीं खिलाया जाता है। अगर कोई जानवर सरकार के पास दो तीन दिन रखा, तो उस का हावत बराबर होने के अलावा कुछ नहीं होगा। इसलिये सरकार का इन सम्बन्ध में कोई जिम्मेदारी नहीं लेनी चाहिये।

उपरोक्त महोदय : माननीय सदस्य द्वारा सु-तसर कर दे। बाड़े समय में ही खतर कर दे।

श्री श्रीमदारव्य हास : मुझे धास्तर में समय मिला है। मैं बोला सा कहना चाहता हूँ।

जहाँ तक जानवरों को प्रयोगों के लिये इस्तेमाल करने का सम्बन्ध है, जो एन्क्वायरी कमेटी इस सम्बन्ध में बैठी थी, उसने सरकार को कहा था कि जिस तरह एक बॉर्ड बनाया जाये, उसी तरह इस बारे में देख-भाल, चाय-पड़ताल और निगरानी करने के लिये एक कमेटी बनाई जाये। सरकार ने यह प्रबन्ध किया है कि अगर किन्हीं समय जरूरत होगी, तो बॉर्ड की सिफारिश पर सरकार यह कमेटी बना सकता है। मैं समझता हूँ कि इस सम्बन्ध में बॉर्ड की सिफारिश को शर्त न रखा जाय। जिस तरह बॉर्ड बनाया जाने वाला है, उसी तरह कर्मियों को भी स्थापना की जाये। इस विषय में बॉर्ड से काम ठीक तरह में नहीं चलने वाला है। यह वैज्ञानिक विषय है और यह काम विशेषज्ञों के द्वारा ही होना चाहिये। इसलिए शुरू में ही एक कमेटी बना दी जानी चाहिये। जिस तरह नम्राज के दूसरे अंश में जानवरों के साथ निरदयतापूर्ण व्यवहार किया जाता है, उन्हीं तरह विज्ञान का उत्थान के लिये अन्वेषण करने वाले लोग जानवरों के साथ बुरा व्यवहार करते हैं। अगर उन पर निगरानी रखा जाये, तो वैज्ञानिक अन्वेषण करने वाले लोग भी जानवरों के साथ दया का व्यवहार करेंगे।

उपाध्यक्ष महोदय, मेरे पास कुछ ऐसे अवर्द्धन प्वाइन्ट्स हैं और मैं भी संक्षेप में बोलने का आदेश दिया है इसलिए इस सुझाव का साथ इन विषयों का समर्थन करता हूँ और आशा करता हूँ कि मलबट कमेटी इन सुझावों पर विचार करेगी।

Shri M. V. Krishnappa. I am very grateful to the House for the general approval given to the clauses of the Bill. Except for one or two Members, who referred to certain details in certain clauses, by and large, there has been almost universal welcome to the

provisions of the Bill in this House. Starting with Shri Bharucha and ending with Shri Shree Narayan Das, a number of important Members have taken part in the discussion and they have given some very useful suggestions. Some Members have raised some objections and the others have given replies to those very objections. That naturally has very much lessened my work, for which I thank the House.

But before concluding I would like to say that laws are very essential but laws alone will not bring the desired effect. From time immemorial this country is known for its ahimsa humanitarianism, kindness and love towards animals. But the great acharyas, like Mahavira, Buddha, Mahatma Gandhi, though most of them were kings, would not like to make laws. They did not want to legislate and bring about this change in the minds of the people. In fact, they resigned from kingship—most of them—became sages and started preaching in the country. By preaching they changed the minds and hearts of the people towards animals.

Shri Thimmalah (Kolar—Reserved-Sch Castes). But you are bringing in legislation.

Shri M. V. Krishnappa. Why we bring in legislation is because of Shri Dodda Thimmaiah. In these days legislation also is very essential. But legislation alone will not fulfil the requirements and will not bring the desired effect.

Regarding all these important suggestions given by hon. Members, the Joint Committee would go into the debates that took place in this House and in the other House and will bring in all amendments necessary wherever they are needed, and improve the Bill.

Shri Warior yesterday referred to the semi-starved people and said that they should be protected, and that the Government should think of the semi-starved people before they think of

animals, that is, the *vidyavihina pashu*, the illiterate and the poor people in the country should be protected and cruelty towards them should be prevented. I would like to reply to his point. It is a vicious circle. We have to protect animals in order to protect ourselves. You have to feed the cow so that it will feed you. Unless you feed the cow you would not be getting enough of milk from it. So, if you want milk, first you have to feed the cow not for the sake of the cow but for your sake. So, it is a vicious circle. So, if you want to avoid cruelty towards mankind, specially the downtrodden people, the poor and the common sections of the population, you have to protect certain things in this country.

I had been to China. The first thing a visitor to China would come across is that he will see women drawing carts. In the city of Canton women are allowed to draw carts and very heavy loads. It is so all over in China, in many cities of China. It is not only confined to China but it is so in most of these South East Asian countries. Even in Japan where there is a great deal of mechanisation and modernisation and where civilisation has reached its zenith, women are still employed for drawing carts. Specially in China, whatever be the kind of regime, whether it is Communist or Capitalist, women cannot be avoided from drawing carts. The population of cattle in China is very, very small. In some villages practically there are no cattle. There are hundreds of thousands of villages in China without a cow or without a bullock. Then, who is there to draw the plough? It is men and women. I have seen with my own eyes a farmer tying his two sons to the plough and ploughing in China, in the Communist regime. Even the Communist regime cannot avoid it because the circumstances are such. The circumstances are beyond their control. There are no cattle there because all the cattle have been consumed in that country because of overpopulation. There everything has to be drawn by men. The plough has

to be drawn by men. If you look into the figures of China as to how many cattle they have, you will find that they have not got even one-tenth of what India has. So, when they have no cattle, what is the motive power to drag the plough, the cart and other things? It is the men and the women. They cannot avoid it. China is not highly mechanised. They have not got the lorries or mechanised power for draft purposes. So, men are being used. So, it is our duty to see that the drudgery of labour is avoided as far as possible. If you have to avoid the drudgery of labour, that is, men and women dragging carts, ploughs and everything, you have to protect the cattle. You feed the cow so that the cow will feed you. That is the spirit. Though it is a vicious circle, we have to start with cattle. We shall try to protect the cattle so that they will protect us. That is the spirit behind this legislation. It should not be taken as lightly as some of the hon. Member have done. We should see how to protect the animal kingdom so that they are useful to man.

Agan, Shri Warrior referred to the Police (*Interrupt.on*). Of course, clause 11 has been criticised by many other people also. There is some truth also in it. It is not far from the truth. There is scope for the Police to make use of the provision of beating, kicking, over-riding etc. But these things were considered by the Committee. They have thoroughly gone into this question and in this Report they have mentioned that also. They have also said that nowhere in the world, though everyone knows what cruelty is, anybody could define it. So, not only in India but anywhere else in the world also, nobody is capable of defining cruelty. They have left it as it is and have just given some specific instances of cruelty where that clause would come in. That Committee has given thought to this problem and has felt that these words, namely, kicking, beating, over-riding, are all in the old Act and it is nothing new. It is just sheer copying of the 1890 Act. All these words are there in the old Act. So, the Committee felt

[Shri M V Krishnappa]

that they would be doing injustice to the Act itself if they tone down even the old Act that was in existence. If all these 60 years of existence of this Act has not done any harm to the people, there is no reason why we should think that the policeman today

Mr Deputy-Speaker: Because it has not been implemented, it has not caused any hardship. But suppose a peasant brings his cart to the town and the bullocks stop in the middle of the road. The policeman is there to reprimand him and to ask him to clear out. The bullocks do not move. If he does not clear out, he is challaned by the Police. If he has to clear out, he has to beat those bullocks. What would happen then? He would be challaned in that case also.

Shri M V Krishnappa: I think the Joint Committee would consider this question.

Shri Narayanankutty Menon: Cruelty is very well defined.

Shri M. V. Krishnappa. So as to cause cruelty, he should not override beat or kick.

Shri Narayanankutty Menon: What I said was that cruelty is very well defined. It is doing of more harm than what is necessary.

Shri M. V. Krishnappa. If the hon Member could give me any definition where they have defined cruelty, I am prepared to send it to the Joint Committee. I am sure they would replace by it whatever we have now. But what I was saying was that they have given thought to this problem and they felt that instead of toning down the old Act better copy it. Not only in this House but in the other House also there was criticism on that point. I also, as a farmer, feel that 90 per cent of the population belongs to the agricultural sector and their everyday life is affected by it. So, we must look into it before bringing this Act throughout the country.

There is also another point. These days we cannot take it that the farmer will be very much affected by the policeman because people are very much vocal these days. Not only men, even animals have a vote in the country. The other day we were catching some animals in some village. There were elections being held in the same area and we had to abandon the catching of animals because we thought that the elections might be affected thereby. So, not only men but even animals have votes now. In a democracy we do not have any fear that the policeman is going to harm our villagers who are not as backward and ignorant as they were once upon a time. After independence every farmer has shown that he is not afraid of a policeman. When we were boys we used to run away at the sight of a policeman. Now it is not so. So, I think the Joint Committee will go into this problem.

Then Shri Ramji Verma and Shri Shree Narayan Das referred to vegetarianism and said that this Government on the one side preaches development of fisheries, poultry, piggery and all that and on the other it preaches prevention of cruelty to animals. They asked how is it so and said that it is quite opposed to each other. I would like to say that this is a balance of nature. It is very easy to talk of vegetarianism. It is true that India is a vegetarian country though majority of the people in India are non-vegetarians. Though the majority of the people are non-vegetarians, it is still a vegetarian country.

An Hon. Member: Including the hon Deputy Minister.

Shri M. V. Krishnappa: Because vegetarianism prevails, even a non-vegetarian would not like to see a thing killed before his eyes. Then, he would not like to eat it. That spirit of humanitarianism, kindness to animals prevails always in India. So, India is always called a vegetarian country though a majority of the people are non-vegetarians. There is that love for animals.

Shri Kesilwal (Kotah): They are vegetarians.

Shri M. V. Krishnappa: Ninety per cent are non-vegetarians. It has been found that the majority are non-vegetarians.

Shri Shree Narayan Das: : What is the basis of this statement? Are there statistics?

Shri M. V. Krishnappa: If the hon Member would put a question, I shall see that all these figures are given

Mr. Deputy-Speaker: The hon Minister includes those who take eggs as vegetarians?

Shri M. V. Krishnappa: Eggs and fish also, in Bengal, it is said to be vegetarian food and so they eat them

This is a balance of nature. If man does not eat chicken, what will happen to man?

An Hon. Member: Chicken will eat men?

Shri M. V. Krishnappa: They will start eating men. The multiplication of chicken is so much that if there is one hen today, at the end of a year, there will be 100. It is going on in this way. There are 9 crore hens in this country. If they are allowed to multiply in such a way that they will start eating men. It is so in many other respects.

Mr. Deputy-Speaker: In eating chicken, we are protecting ourselves.

Shri M. V. Krishnappa: Certainly. It is a question of balancing nature. If man does not eat some of these things, they will start eating men. That is the main reason why we are not able to produce as much as in other countries.

There is a very pertinent question put to the Agriculture Ministry why, if an acre of land in Egypt or China could give 2000 pounds of paddy, in 190 LSD—6.

India, you could not produce it. I tell then, in India, our land is as good as the other land, our farmers are as hard-working and skilful as the others, but there are certain other natural enemies. We have so many monkeys, so many rats, so many birds, so many pests. There are so many stray cattle that from the day a farmer sows his seeds, birds start eating the seeds. When it germinates, there are a number of natural enemies. There are so many monkeys. There are the natural enemies.

Shri Nagi Reddi (Anantapur): Monkeys are a pest to M.Ps also.

Mr. Deputy-Speaker: Would it not be cruelty to protect our fields from these birds?

Shri M. V. Krishnappa: That is why we must draw a line between where cruelty to animals ends and *ahimsa* starts. In China, you can't come across rats. Because, one famine means, they have completed all the rats. So also with the birds. One famine means, they eat all the birds. And monkeys—everything has been eaten. The farmer can sow the seed and come back to his home without any damage to the crop. That is a very serious thing that people have to give thought to. From the day the farmer sows the seed, he won't be able to protect it. There are so many enemies in India because India has been a vegetarian country. In India, we have more birds, more rats.

Shri Narayanankutty Menon: Foli-dol is being used.

Shri M. V. Krishnappa: We have more monkeys, and so many other things that it is like a big zoo sometimes. How does it affect the farmer? I am a farmer. It is a big problem. To talk of vegetarianism and combine it with *ahimsa* and cruelty to animals: I would not advocate. There is a limit of vegetarianism. If man does not eat some things, they will start eating him. That is true. People should realise that.

Shri Shree Narayan Das: If we come to the question of ahimsa and himsa, the scope of the Bill is very limited.

Shri Narayanankutty Menon: Are you against the Bill?

Shri M. V. Krishnaappa: I am not against the Bill. You must also see that I am the Minister in charge of fisheries, poultry, piggery and I must encourage and multiply them so that they will be useful to mankind. That is the problem. We have to make a distribution between these issues and not mix them up and say, how can the Government of India on the one side encourage poultry, fisheries and piggery and on the other hand pilot a Bill on cruelty to animals. On the question of monkeys, why are we thinking of exporting? There are so many monkeys. Not only are they destroying the crops, they are troubling the MPs in the South Avenue and North Avenue. There were enemies for them. They were being eaten by cheetahs and tigers in the forests. Now, the trees in the forests are being cut. Monkeys used to be in the forests formerly. Now, they have come to the cities and they are harming men. The cheetahs and tigers ate the monkeys and kept them in balance. So also, monkeys and deer are eaten up by some animals and the balance of nature is always kept up. Once you disturb it there is difficulty.

In Mysore and Assam, every year, there will be a cry from the farmers, unless you catch the elephants, they will not allow the crops. Government has to spend lakhs of rupees to catch the elephants. The reason is, there is no animal which can eat an elephant. There is no animal to eat an elephant; nor can man eat it. So, once in a year, Government has to spend lakhs to catch elephants and send them elsewhere and train them for other purposes. Vegetarianism is not so easy. It is more theoretical to talk about

vegetarianism. The balance of nature has to be kept up. That is being done in this country.

I hope the Joint Committee would go into all these problems. As I said, man has to change his heart; not much can be done by legislation only. The Board would do all that is necessary because we love animals in this country. We know how to worship animals in this country; but we do not feed them. I can see a cow with kumkum and pasupu and all the pooja performed, but with an empty stomach, sunken eyes and broken back. It will give sapam to this man that he should die because, we worship animals, but we have forgotten to feed them. The Board has to do a lot of propaganda in the country and they would do it.

With these words, I commend the Bill to the Joint Committee.

Mr. Deputy-Speaker: The question

"That this House concurs in the recommendation of Rajya Sabha that the House do join in the Joint Committee of the Houses on the Bill to prevent the infliction of unnecessary pain or suffering on animals and for the purpose to amend the law relating to the prevention of cruelty to animals, made in the motion adopted by Rajya Sabha at its sitting held on the 13th August, 1959 and communicated to this House on the 17th August, 1959 and resolves that the following members of Lok Sabha be nominated to serve on the said Joint Committee, namely:—

Pandit Thakur was Bhargava, Shri M. L. Dwivedi, Shri Masuriya Din, Shri Har Prasad Singh, Shri K. G. Wodeyar, Shrimati Mafida Ahmed, Shrimati Subhadra Joshi, Shri Chapalakanta Bhattacharyya, Kumari Mothey Veda Kumari, Shri C.

R. Narasimhan, Shri M. K. Jinachandran, Shri Kanhaiyalal Khadiwala, Shri Mohanlal Bakliwal, Shri Inder J. Malhotra, Shri Laxmanrao, Shrawanji Bhatkar, Shri Akbarbhai, Chavda, Shri Anirudha Sinha, Shri Chandrameni Lal Choudhry, Shri K. S. Ramaswami, Shri mati Uma Nehru, Shri T. C. N. Menon, Shri Baishnab Charan Mullick, Shri Jagdish Awasthi, Shri Amjad Ali, Shri Kamal Singh, Shri Balasaheb Salunke, Shri Atal Bihar Vajpayee, Shri Prakash Vir Shastri, Dr Sushila Nayar and Shri S. K. Patil"

The motion was adopted.

12-58 hrs.

DEMANDS FOR SUPPLEMENTARY GRANTS (KERALA)*

DEMAND No. XI—ELECTIONS

Mr. Deputy-Speaker: Motion moved:

"That a supplementary sum not exceeding Rs. 15,00,000 be granted to the President out of the Consolidated Fund of the State of Kerala to defray the charges which will come in course of payment during the year ending the 31st day of March, 1960, in respect of 'Elections'."

DEMAND No. XV—POLICE

Mr. Deputy-Speaker: Motion moved:

"That a supplementary sum not exceeding Rs. 2,76,400 be granted to the President out of the Consolidated Fund of the State of Kerala to defray the charges which will come in course of payment during the year ending the 31st day of March, 1960, in respect of 'Police'."

DEMAND No. XVII—EDUCATION

Mr. Deputy-Speaker: Motion moved:

"That a supplementary sum not exceeding Rs. 9,300 be granted to the President out of the Consolidated Fund of the State of Kerala to defray the charges which will come in course

of payment during the year ending the 31st day of March, 1960, in respect of 'Education'."

DEMAND No. XXV—MISCELLANEOUS DEPARTMENTS

Mr. Deputy-Speaker: Motion moved:

"That a supplementary sum not exceeding Rs 100 be granted to the President out of the Consolidated Fund of the State of Kerala to defray the charges which will come in course of payment during the year ending the 31st day of March, 1960, in respect of 'Miscellaneous Departments'."

DEMAND No XXXIV—CONSTRUCTION OF IRRIGATION, NAVIGATION, EMBANKMENT AND DRAINAGE WORKS (NON-COMMERCIAL)

Mr. Deputy-Speaker: Motion moved:

"That a supplementary sum not exceeding Rs. 42,300 be granted to the President out of the Consolidated Fund of the State of Kerala to defray the charges which will come in course of payment during the year ending the 31st day of March, 1960, in respect of 'Construction of Irrigation, Navigation, Embankment and Drainage Works (Non-Commercial)'."

DEMAND No. XXXVIII—CAPITAL

ACCOUNT OF CIVIL WORKS OUTSIDE THE REVENUE ACCOUNT

Mr. Deputy-Speaker: Motion moved:

"That a supplementary sum not exceeding Rs. 35,100 be granted to the President out of the Consolidated Fund of the State of Kerala to defray the charges which will come in course of payment during the year ending the 31st day of March, 1960, in respect of 'Capital Account of Civil Works Outside the Revenue Account'."

*Moved with the recommendation of the President.