

# THE SECULAR COW ECONOMY

DEDICATED TO  
MATWAS & MALDHARIS

(MUSLIM COWHERDS) (HINDU COWHERDS)

For their tenacious maintenance of superior cow breeds in the  
teeth of Governmental onslaught, hindrances &  
handicaps during last 100 years

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### **ABOUT THIS ESSAY.....**

This essay attempts to bring out the most important phase of the basic Indian economy thrown overboard in its stride by the frenzied industrial tempo. Let me state clearly that I am not against industry but most emphatically insist that all industrial development must be in consonance and in conformity with the herein discussed basic Indian economy. Industry should support and not distort this basic cow economy of the country.

- V.M. VASU

# THE SECULAR COW ECONOMY

## CHAPTER I - INTRODUCTION

The recent anti-cow-slaughter agitation has aroused a worldwide interest inspite of the fact that both the agitator and the other side have, either from ignorance or on purpose, nearly ignored the most important aspect of the cow-issue, namely, its economy woven in the Indian life through centuries and centuries. Even the Muslim rulers of India, from Babar downwards accepted that the basic fibre of the Indian Economy is woven around the cow to the extent that even reportedly anti-Hindu Aurangzeb did not ado the cow-slaughter ban confirmed from time to time by Babar, Akbar and other Emperors.

The cow is the foundation of one of the greatest economies in the world. It is forgotten that the Hindu Religion, the Hindu Culture and the Indian Life are woven around the cow, and in consequence protagonists of cow-slaughter ban are dubbed religious fanatics, communalists and reactionaries by the foreign and the Indian vested interests whose vigorous propaganda has created an atmosphere of scepticism in the country, clouding the real issue. And yet the stormy scenes witnessed in New Delhi on 7th November, 1966 and the fasts of the Jagatguru Shankaracharya have aroused considerable interest in the world. A truthful picture of the issue may help those interested but the aim here is to bring the truth to the notice of the leadership of the country who should with a free mind study and consider the full implications of the issue discussed. Also the notice of the youths of the day is sought to be attracted to this basic factor of the Indian life for it is these youths and their progeny who will have to face the disaster envisaged on account of the cow slaughter.

Here it should be noted that the agitation for cow slaughter ban was not an election stunt; in fact a complete cow slaughter ban has been advocated from earlier periods of the British Rule as far back as 1857. Late Sheth Shri Goculdas, the pioneer of the famous house of Morarji Goculdas appealed to the British Government to enforce a cow slaughter ban. His son Sheth Morarji Goculdas did plan to go to England and agitate for the cow slaughter ban but unfortunately his early death foiled the plan. Thereafter his son, Sheth Narottam Morarji undertook his father's mission and did present a case to the British Government in London. And throughout in the subsequent years this demand has persisted through different persons and institutions all over the country. Shree Jivadaya Mandli of Bombay has always worked for the implementation of the cow slaughter ban and its Hon. Secretary Shri Jayantilal Mankar has devoted his life to this cause.

To appreciate in full all the aspects of the issue, we have to go deep into the past. Here one point in respect of Hinduism needs be borne in mind, namely, that Hinduism as a religion is perhaps the most practical and earth-bound, i.e. material religion so far as material life is concerned as it is highly idealistic in respect of spiritual aspects. For centuries downwards our country's economy is cow based, carrying on farming and transport with bullocks, and obtaining nourishing food from cow. So old thinkers placed the cow on a high religious pedestal to provide adequate protection to the cow and thereby to the economy. This Essay attempts to bring to the notice of the people the basic facts of the cow economy which has so far been disregarded.

The total area of our country is 32.6 crore hectares having East to West distance of 2977 km. and North to South span of 3219 km. A population of nearly 50 crores is spread over this vast area. Of this 82% is in 566878 villages, nearly half of these villages having less than 500 persons. And of course it is this rural area that does the farming and so supports the cow. In the centuries-old cow economy of this country, nearly all basic necessities of life were woven around the pivotal cow. These are

- 1) Farming and manure
- 2) Food and nourishment
- 3) Transport
- 4) Fuel
- 5) Housing and
- 6) Medicinal usage.



## CHAPTER II - FARMING

The bullock pulls the plough, manures the land by its dung, and feeds itself on the left over stalks of the cereal crops which man consumes.

We have nearly 40 crore acres under the crop. To switch this area over to mechanised farming, we shall need five million tractors against which we have today only a meagre 31000. To make these tractors we will need 30 mln. tons of steel and our annual production of steel is 4.5 mln. tons. And as we have during the last 20 years made 12000 locomotives, 0.6 mln. trucks and automobiles, what a long span of time shall we need to make the needed five million tractors? even if we make these alone? And from where the capital estimated to be Rs. 14000 crores has to be raised. The annual depreciation of Rs. 1400 crores apart from the required spare parts (capital and steel for these) and the astronomical diesel consumption needs to be accounted for to get the complete picture of the Tractor Farming Fantasy. Instead of bringing about this situation by continuous cow-slaughter, would it not be more advisable, economic and in the national interest to export steel and to earn foreign exchange?

The problem of farming does not solve itself by employing 5 ml. tractors at the cost afore-estimated. No cow, no manure. So we shall need to make fertilizers. Our annual needs would be .40 mln. tons (against our fourth Plan target of 1.6 mln. tons) of different fertilizers. Please add the capital and other investments to the tractor production. Of course the fertilisers will have to be transported all over the country and in given time. Our vast country of 566878 villages has 6800 railway stations, 58300 km. of railway, 23818 km. of high ways and 283680 km. of surfaced roads with 219933 trucks to ply over the roads. How are we going to make up for the transport of the fertilisers in proper seasonal time? Obviously, the effort will involve further, capital investments, further steel consumption and so on. Go on adding these to the tractor production programme.

The socialistic policies of the Government and its capitalistic execution have brought about a monopolised capital accumulation and though negligible in comparison with the country's demand, the production of tractors and fertilisers and its many fangled branches have proved only to be in the interest of that small monopolist group controlling the country's capital and economy but at the vast cost of the country as we should see. Cow-slaughter serves the interests of this small group only. If we destroy our cattle wealth even God will not be able to save the country. Let us see.

To plough our 400 mln. acres of land we have 406,70,000 traditional ploughs and for these we have 73 mln. bullocks. Counting a pair per plough we need 81.3 mln. bullocks. Therefore it is clear that we have a

much smaller number of bullocks than required for farming alone. But surely a very large number is employed in transport and other work, thus even as it is we are very short of bullock availability for ploughing. Many of us have been men and women pulling a plough in our fields. The position is quite apparent that our land is not fully utilised on account of shortage of bullocks and this fact reflects in our food shortage.

To meet this food shortage, the Government have built many dams. More than Rs. 15,000 crores have been spent on these dams (I do not say invested for this has proved only to be expenditure and without any tangible benefit to the nation except power to the benefit of the aforesaid capitalist monopoly) but there has been reduction in food production instead of the promised increase.

In this situation we have to decide whether we should invite national destitution by slaughtering the cow or promote prosperity by improvement and increase of cattle.

To maintain high fertility of our soil and to meet our other requirements of health, transport fuel, etc., we need 630 mln. cattle as against our present wealth of only 170 mln. heads and it is this cattle shortage that lies at the root of our famine conditions, shortage, unemployment, rural exodus, daily rising costs and under-nourished health.

Let us see how cow slaughter has contributed to our spiraling costs and unemployment. Unlimited slaughter of cattle and imported economic policies of the Government have brought about a steep price rise as can be seen from the table A.

TABLE - A

<<<<<<<<< I N T H E Y E A R >>>>>>>>>

Price of	1900	1920	1940	1960	1967	1987
Cow	Rs.3	Rs.10	Rs.20	Rs.200	Rs.500-1200	Rs.1500-2500
Bullock	Rs.5	Rs.12	Rs.25	Rs.500-1000	Rs.1000-1500	Rs.2000-5000
Goat	As.4	As.6	Re.1	Rs.75	Rs.120-150	Rs.500-1000
Kadab per Md	As.4	Re.1	Rs.2	Rs.6-10	Rs.15-20	Rs.20-40
Grass 1000 lb	—	Rs.3	Rs.6	Rs.45-85	Rs.125-185	RS.200-500
Cotton Seed Md.	As.4	As.8	Re.1	Rs.15	Rs.20-25	Rs.100-300
Bajri Md.	As.6	Re.1	Rs.1.50	Rs.14	Rs.24	Rs.200-300
Wheat Md.	As.8	Rs.1.50	Rs.2	Rs.15	Rs.20-40	Rs.80-160
Ghee Md.	Rs.12	Rs.15	Rs.30	Rs.100	Rs.300-350	Rs.2600-4000
Edible Oil Md.	—	Rs.2.50	Rs.3.50	Rs.30	Rs.100-120	Rs.1000-1500
Milk lb	As.0.25	As.1	As.2	As.8	As.12	Rs.2-4

The above figures show that during the 20 years of our Independence the price rise has been 20 to 160 times as compared with the latter 40 years of the British Rule. As the tempo of the cattle slaughter increased, shortage of manure and bullocks resulted in diminishing food production. Milk and ghee production went on reducing and prices started galloping. The price rise in the cost of cattle during the period 1940 to 1967 exposes clearly the alarming acceleration of cattle slaughter. Cattle is neither a hoarding nor a speculative commodity so that artificial price rise can be manipulated. It is simply a case of lower supply against higher demand. And yet foreign experts and their indigenous disciples advise us that our agriculture is deteriorated and production reduced on account of excess of cattle population and therefore the cattle needs to be slaughtered. The American Bell Commission have advised that all our food and nourishment problems are due to excess number of cows, that India's greatest problem is that she has no adequate machinery to slaughter cows more than 30000 a day; that India should slaughter about 200000 cows per day and earn foreign exchange by billions and start new industries.

And U.S.A. is very anxious to help to supply modern machinery to slaughter these two lakh cows per day and unburden us of the cow liability. This foreign and the indigenous experts and their advices smack of vested interests and pose the greatest danger to the nation, an unprecedented one, directed to create complete dependence on the foreign food supply.

On account of the bullock and the manure shortage, our food production per acre is diminished by stages on one hand and on the other hand, because of the ghee and milk shortage cereal consumption increased. The imbalance between consumption and supply thus created, resulted in higher and higher prices. An accepted principle of economy is that when food prices rise all other things and commodities start up the price ladder. It is argued that our population increase is the cause of the price rise, but it is not correct. If population increase is 50% than land under cereal production is increased by 100% which should mean more and cheaper food supply and if there is no export; surely the imports would not become necessary. Our foodgrain imports are multiplying every year. Last twenty years have seen this increase by 1000 per cent and yet different parts of the country are falling in the clutches of famine and price of food grain and on its account of other commodities are rising in tidal waves. In reality the doom of our agriculture is solely on account of our reckless slaughter of the cattle wealth.

Our Ministers and industrialists falsely daydream that our agriculture can take huge strides by establishing scientific fertilizer plants. Our 400 mln. acres under agriculture will need (every season) 40 mln. tons of fertiliser. To produce these 40 mln. tons of fertilisers annually, how many billions of rupees will be needed? One fertiliser factory established in 1946 with a capital of Rs. 7 crores is manufacturing about 2,75,000 tons of fertilizers annually. On this basis, capital requirements to meet our 40 mln. tons needs may be estimated. Further, the use of these

fertiliser costs Rs. 90.00 per acre while the food grain produce attained is only 15 mds. meaning an additional expense of Rs. 6.00 per md. of foodgrain. And by these fertilisers the agriculture is extra-burdened by Rs. 36,000 mln. Can the farmer bear the burden?

And though in the final stage, the burden is passed on to the consumer from where would the farmer produce this fantastic amount even before crop is sown? A further danger to this impracticable fertilizer idea is its monopoly either in the hands of few foreign and indigenous capitalists or in the hands of the State Governments. Apart from all these, the fact remains that in spite of all the scientific fertilisers, manure is indispensable. Manure is needed to obtain effects of fertilisers. Ten cartloads of manure per acre has to be used prior to the use of the fertilisers. Therefore even taking for granted that all problems in respect of the production and distribution of the scientific fertilisers are solved and these are delivered at the door of the farmers in the desired time, the fact remains that if manure is not available, the entire labour is lost and the fertilizer remains useless.

So it will be seen that if being misguided on advice of the foreign and the indigenous vested interests, we slaughter our cows treating them unproductive (American Bell Commission advises slaughter of the 80% cows) we shall left without manure and all our investments and labour for fertiliser manufacture will be in vain. The country will for centuries not come out of the most unhappy and disastrous era. Further the use of scientific fertilisers needs increased use of water. We cannot provide this. Even after spending Rs. 1,500 crore on dams, 26% of our population semi-starves for water. On what basis then can we expect to provide the additional water supply to our 400 mln. acres necessitated on account of the use of the fertilisers? There are many instances where adequate use only of manure and well ploughed land and no scientific fertilisers at all have yielded 50 to 70 mds. of grain in our country while scientifically advanced countries like America and Russia with fertiliser are not getting more than 15 md yield per acre though we hear loud praises about over abundance of their crops. Does it stand to sanity and justice that we should sink billions in fertiliser plants; burden our lank transport by further 14% and load agriculture with Rs.3600 crores of added cost solely because we are advised that the cow is unproductive and so be slaughtered. Instead of going into all this unending labyrinth of problems; why not feed the so-called unproductive cow at a negligible - completely indigenous cot - and in return receive milk, ghee, manure and bullocks, even of negligible value. This way seems more sane and in the interests of the country.

The U.S.A. uses scientific fertilisers; but it has to use manure and probably short supply of manures enforces the use of fertilisers as additive, for their cattle wealth is limited. However, the adverse effect of the excessive use of scientific fertilisers is now being felt in their output as also on the produce. Their crop yield per acre is in no way more than the Indian acre, while the quality of their foodgrain is much



inferior to its Indian prototype. Compare their red wheat with our Khandva or Pisi and their red Jowar with our white Jowar. It seems sensible that the inferior foodgrain we receive from America are not specially grown for us but it is the only quality produced there and what they eat is sold to us. Both the U.S.A. and India have nearly the same acre-age under agriculture and produce 100 mln. tons each but because of their population being a third of that of India, the U.S.A. has food surplus. Further their daily diet has a very high content of milk products adding to the exportable surplus. After 1947, the agriculture cost in the U.S.A. has risen by 35%. Progressive mechanisation of the agriculture progressively increased the output costs and deteriorated the quality. We should not remain under a false impression about the vastness or prosperity of their agriculture. If U.S.A. would not increase their cattle wealth on a very large scale, they would never have cheaper or larger foodgrain output. Higher production per acre is the headache for U.S.A. while that of Russia is to become self sufficient. In spite of this fact both these countries boast of improving our agriculture and alleviating our distress. Not only foodgrains produced with manure are definitely superior in quality but also are more resistant to rotting. Our foodgrains last for years while the American varieties rot in a few months.

Here it would be worthwhile to assess the part played by the cow in food preservation. To establish a buffer stock of foodgrains is the permanent post-independent head-ache of the Government. To meet famine conditions and provide against war-time contingency, a buffer stock of about 20 mln. tons should regularly be maintained. To preserve this stock the use of poisonous insecticides and pesticides and air conditioned godowns are prescribed. And even after these huge costs the results obtained, are far below expectations. The cheapest and most secure method of food preservation is to mix weight by weight the cowdung ash with foodgrains and store it in containers. Cowdung ash is insecticidal and germicidal, and moreover it absorbs moisture. If sufficient number of cows is available in the country and if rationing and controls are removed, people would store two years requirements in this manner. Fifty years back foodgrains were preserved in this way. What the Government could not achieve in twenty years the people will achieve in two years.

Irrigation by huge dams is a folly. Wells are the only answer. But are we to fit pumps to these wells? Or KOSH (leather water lifter)? If use pumps, we would need 20 mln. engines and 20 mln. engine rooms. These engine rooms would eat away fully our entire years cement production as also iron sheets and steel in huge tonnage. And we are miserably short of all these commodities. Moreover all these costs would be on farm produce. Now if we propose to use bullock-drawn Kosh (leather water lifters) for water drawing, no extra costs are added. The bullock will plough and irrigate the land, carry loads and give manure. Mechanised farming involving tractors, motors and pumps, fertilizers and trucks for transport would add very heavily to the costs so that the farmer will never be able to sell his products below the present prices and people can never hope for a relieved and easy life.

## CHAPTER III - TRANSPORT

Our agriculture and industry produce 100 mln. tons of foodgrains, 10 mln. tons of sugarcane, 2.2 mln. tons of sugar and an equal tonnage of jaggery, 10 mln. tons of cement, millions of tons of spices, vegetables and fruits, 5.8 mln. tons of minerals oils, 66.5 mln. tons of coal, thousands of tons of tea, and coffee, 50,000 tons of rubber, 11.1 mln. tons of paper and boards, 6.9 mln. tons of pig iron, 4.5 mln. tons of steel, 600 mln. tons of grass, 6 mln. tons of groundnut and a few mln. tons of other oilseeds, soap and millions of tons of chemicals, fertilisers, salt and 6.5 mln. tons of cotton and equal if not more tonnage of cloth and yarn. Agriculture and industrial production aggregates to more than 1,000 mln. tons. This 1,000 mln. tons of commodities have to be transported from fields to factories and from factories to the consuming centres which are spread over this vast areas, and the major bulk of this transport is carried by the bullock. For transport we have 1.21 mln. bullock-carts, 3,58,000 railway wagons and 2,20,000 motor trucks. Obviously, if these 12.1 mln. bullock-carts were to be removed from the operation, our transport and distribution system, and as a result both agriculture and industries and the resultant national life, would be in a chaos, for the reason that the railway carries only 180 mln. tons and trucks only 120 mln. tons. whereas the balance 70 per cent, or 700 mln. tons, is carried by the age old bullock-carts. Therefore it will be seen that if this poor bullock is done with either by slaughter or by negligence, nothing but chaos will result. And yet we are moving in this direction simply following the advice of the so-called experts (both foreign and indigenus).

Slaughter your cow, and your bullock supply is slaughtered.. Neither trucks nor railways can be built up to replace this transport for obvious economic and technical reasons, roads and so on. Even if we plan and carry out the mechanised transport (a remote possibility) would our farmer be able to bear the cost of such transport? Instead, if we only export the diesel only expected to be consumed in such eventuality (of total mechanised transport) we will earn enough foreign exchange. Instead of adopting the right way if we slaughter our cattle which actually are much lesser than required, we have no alternative but to face a nationwide unprecedented famine and chaos.

Let us examine further the price on account of cow and bullock shortage. A farmer grows food in his field. If he has bullocks he would bring his produce to city in his cart and therein he incurs no extra expenses. But once we slaughtered bullocks, his produce has to be transported by truck and of course the cost thereof, resulting in higher price of his produce, will be borne. Ultimately by the Consumer Price-rise results, and transport by trucks would at every stage go on adding to the costs so that the farmer can never sell his produce below the present rates and the poor millions ground in the price mill may never hope for a respite and for an easy and ample life. This is not imagination, it is a fact based on careful study.

As we have seen our agriculture depends upon the cattle and its removal does not seem possible even in distant future. Our food supply from ploughing of the field to the delivery of grain at our home depends on the son of the cow, the bullock.

## CHAPTER IV - NOURISHMENT

Milk is an essential nourishment and even a reduction of its quantum affects the people and therefore the nation adversely. Total deprivation is suicidal. Before the first world war army recruitment required minimum 45" chest measure. But during the passage of time since more and more cows were slaughtered, reducing thereby milk and ghee availability to the people, the construction and physique of the Indians deteriorated so that today the army has to accept recruits with minimum 29" chest. New Zealander consumes one gallon milk per capita and hence New Zealand has proved to be the sturdiest and the strongest soldier during the last world war. Per capita milk consumption in America is 5 lbs. while in Britain it is 2½ lbs. The British Medical Council has prescribed minimum two and a half pounds of milk per man for him to keep physically fit. Provision of two and a half pounds of milk per capital four our people, would need 1250 m.lbs. of milk per day. To obtain this quantity of milk we would need 62.5m. milch cows and an equal number for dry period replacements averaging 20 lbs per cow. However against our need of 125 m. cows we have today 54 m. cows and 49 m. heifers. Most of the 54 m. cows give less than 3 lbs. milk a day and possibly less in the case of about 80% of the cows. Because of this reason along their slaughter is unwarranted; and if they are slaughtered the entire social and economic life of the country would be disorganised and in a mess.

Moreover, if not for milk, even for the fuel and the housing (as would be seen later) this low yielding cow should not be slaughtered as thereby the people — the villagers would be left in a most helpless position. Such cow, though of negligible value in respect of milk-yield, amply justify their existence as being very profitable to the nation in respect of the cow-dung fuel to the villager; manure and most important the bullock they could give. These forty million cows in their life time would give 200 m. bullocks valuing Rs. 50,000 M. on the present lowest market value. Further this class of cows can be developed and improved to give about 10/12 lbs. of milk per day in about 15 years time, and forty lbs a day in further 15 years. Instead of adopting this sane way if these 40 m. cows are slaughtered, then crores of Rupees worth milk powder and condensed milk shall have to be imported annually for our children, pregnant women and the sick only. Higher prices may be demanded in our such dire need and moreover we shall yearly lose 65 m. tons of cow dung. A life of 15 years for such cows would result in a loss of 972 m. tons of cow dung amounting to loss of fuel to the villager, manure and 12,000 m. lbs. of milk."

A pregnant mother has to have milk. In cities owing to short supply of milk, calcium can be injected, but what will be the plight of 82% village population! There are no injections, no doctors and no nurses. And these people have no money to buy injections and to pay for doctors' services even if these could be available. For them milk is the only valuable source of nourishment. The health of the country, already deteriorated, would be racked to pieces. We have seen the milk requirements of other nations' and there seems no sense in disregarding their cows and depriving our children and mothers and sick of this precious and sole nourishing food.

We should fix minimum per capital requirements of foodgrains, nourishment, clothing and housing and should see that this minimum is maintained. Otherwise the Independence is of no avail to the common man. Per capital American consumption of nourishing food is one ounce of butter and 1½ ounces of fat. Fatty foods are essential to body and insufficient quantities open the door to many diseases. Against the American nourishment standard if we accept only half the quantity, we need half an ounce of ghee or Vanaspati Ghee and one ounce of vegetable oil.

Provision of half an ounce ghee per capita would need 19 mln. cows only for this purpose. (on estimation of 10 lb milk per cow). These 19 mln. cows would mature 3.8 mln. acres of land to yield 76 mln. tons of jowar and bajri and the stalk of these corn plants would well feed these cows. The by product, butter milk would be 380 mln. lbs. Both ghee and butter milk would save 2 ounces of foodgrain per man. This health giving butter milk would reduce the incidence of sickness and illness.

Now instead of pure ghee, if we were to provide Vanaspati ghee the requirement would be 255 mln. ounces or 6975 tons per day. Today we produce 1000 tons. (Here we do not propose to go into its demerits on human health and consider it only from its economic aspects). Our dehusked groundnut production is 4 mln. tons which quantity if fully crushed would give 1.6 mln. tons of oil. (Of course we do not crush entire production of groundnut). To get this daily production of 1000 tons of vegetable ghee we use 375000 tons of the oil annually. To get daily 6975 tons of vanaspati we would need 2.6 mln. tons of oil annually. For this purpose only 9.7 mln. tons of groundnut will have to be harvested and the area under groundnut crop will have to be increased six times. The result would be so much less acreage for foodgrains. The loss of foodgrains on account of this sixfold acreage under groundnut would be of such a magnitude that the deficit cannot be made up with any large scale means of whatever nature. Then again the transport problem arise. These 9.7 mln. tons of ground have to be transported from fields to oil mills and more than two and a half mln. tons of vegetable ghee to be returned to villages. This would further load our already over burdened poor transport means to a cracking point. Above all these vanaspati supplies will be monopolised into say, a few capitalist hands, and the entire nation would be at their mercy as to the prices they would extort from the people. The profits of these 2.5 mln. tons of vanaspati will be shared by only these few capitalists whereas the distribution of the profits of pure ghee will be amongst more than one lakh MALDHARIS. Decentralisation of the production of ghee between these one lakh people would doubtlessly be a curb to any price rise by them for hoarding would be beyond their reach. Further, because of production being in the consuming areas themselves the transport has not to carry extra burden. Also one lakh of the Indian citizens would earn their bread in an honourable way out of the ghee production as against a few hundred employed in the vanaspati ghee industry. Industry is for people and not people for industry. Vegetable ghee factories' uproar of loss of investment should be ignored and the factories be scrapped if other uses cannot be found.

There are a few instances to show that the cow slaughter brings about price rise while cow protection and propagation would actually and effectively counter act it as also bring ease in life of people. To put it

in a nutshell, pure ghee is socialism, while, vegetable ghee is capitalism. Moreover it is obvious how pure ghee production instills healthy national economy while how the vanaspati production gnaws at the very core of the national life.

Now let us consider edible oil. One ounce per head per day would need 52,00,000 tons of oil. Industrial requirements are not included in this figure. This quantity of oil would need crushing of 12 mln. tons of groundnut, which if crushed at mills would involve transport to cities and back resulting in added cost to consumers and added load on transport means. More damaging to the consumer interest would be the resulting monopoly in hands of the few hundreds industrial crushers, and these wealthy gentlemen by whatever means would keep the prices higher, the Government remaining helpless, onlooker and people being stripped. In some areas artificial shortage may be created by hoarding resorted to by these speculators while in others by zonal restrictions. This is happening today. The profits of the entire oil industry will flow to the bulging coffers of these few hundred individuals exploiting the common man. How do we reconcile this aspect with our avowed socialistic pattern of the society? Further elaboration on oil prices does not become necessary for the fact that people of all the States have experienced to their cost that in spite of lakhs of tons of oil production and despite the fact that about 50 per cent of the people cannot afford to buy oil, the prices are soaring higher and higher and one or the other state is always in the grip of oil shortage.

If this situation is to be counter-acted effectively and the prices of oil have to be brought down, we shall have to seek the assistance of the bullock. Gandhiji always preached that production of a commodity should be in the area it is consumed. The entire produce of oil seeds should be crushed in the traditional Bullock-ghani, in the areas in which it is consumed. Each village should have sufficient ghanis in proportion to the local consumption of crop. Having fulfilled the local requirements, the surplus should be carried by bullock carts to the nearby cities. This would put an end to hoarding, by decentralization of production and distribution through small traders and so would check price rise. Such production and distribution would reduce adulteration to the minimum and provide earning to the lakhs of ghaniwalas and small traders and the profits that the vat oil industry is pocketing would be distributed among these lakhs; instead of among the few millionaires.

This switch over to ghani would need 6,70,000 ghanis and 13,40,000 bullocks, apart from those required for the transport. Mechanised oil crushing has gifted us with artificial speculative hoardings and resultant shortages, zones, tax evasion, price rise, and such harmful legacies; whereas bullock-oriented industry would lower prices, provide living and employment to millions, create a fair distribution of the commodity, and distribute the profits amongst the people reducing their economic and mental strains.

If on account of the cow-oriented economy, the people were to get cheaper and better foodgrains, sufficient ghee, milk and buttermilk, oil etc., their life would be easier and ample and free from worry and their health would improve adding to their capacity for work. As a by-product the drugs and medicines thus saved can be exported.



## CHAPTER V - FUEL

In our villages, the traditional cow dung cake along with firewood is the common fuel. In cities like Bombay if electricity or gas is not available, may be on account of strike or damage to the plants even for a day than what disorder and discontent life hell is created. Then if these 575000 villages are deprived of their only source of fuel what would be the result? Even the thought is staggering.

Life needs cooked food. For 82% population of India in villages, kerosene gas or electricity is neither available nor within the villager's means. For them the only economic and easily available fuel is cow dung cakes and firewood. Gas, electricity, kerosene and coal are costly and in difficult supply in cities. The situation in the rural districts is still more difficult. Possible 75% of the villagers may not have seen most of these. To them the only available fuel is cow dung cakes. Before slaughtering cows, we should think in what untenable position these 82% will be placed into.

Insignificant though this problem would appear at first, its ramifications are nearly attaining nation wide grave complexities. If appropriate steps are not taken in time, the day may not be far when imports of bread and biscuits would be necessitated for want of fuel to cook. We have six types of fuel available, namely, electricity, gas, kerosene, coal, wood and cow dung. Electricity and gas are city luxuries because we have no means to plan these within the reach of the 566888 villages and huts. Even if these were possible from where would the villager meet its costs; when for him to get two meals a day is a problem? In cities like Bombay kerosene supplies are short so that eight hours queues is a day-to-day affair; then, from where are we to feed these villages? To most of the villagers kerosene even for night lamp is not available and they go without night lamps.

Thoughtless use of wood and coal as fuel has result in depletion of jungles,; producing water shortage. River bed filled by falling river banks denuded of trees shallows and dries rivers, causing both water and wood shortages. We are at the dangerous juncture where if we do not develop our jungles the entire country would turn into a desert.

This leaves us with cow-dung cakes. Easily available, of this we can meet the demand if simply the cow population is increased. For such fuel requirements we would further need 80 m. cows, and if these cows were to give us 5 lbs. of milk, a lb. per capital supply can be assured. This milk supply would save 2 ounces of foodgrains per head, annual saving being 8.55 m. tons. Cow-dung cake ash becomes a very good fertilizer."

## CHAPTER VI - HOUSING

Before our own eyes lakhs of human beings live on footpaths unprotected from rain, sun and cold, their life a howling hell. Deprived of nourishment, education and reasonable upbringing; their children grow up in the gutters. Millions of the middle class society live in tottering tenements always in fear of a live burial. The solution to this problem has so far eluded all state governments and municipalities. Housing society schemes have provided buildings for a few thousands only. And not even a full one percent of the footpath dwellers can afford living in these costly houses.

Villagers having lost their independent small trades and professions as a result of mechanisation, to escape from the increasing grip of shortages created by rationing, zonal restrictions and controls, rush to cities to earn bread. In the cities their only resort is footpath, a life-hell. We dumbly witness this tragic downfall of the Indian culture and religion. Nobody says a word against this. Nobody seems to have an answer to this most uncouth and degrading predicament of human life settlement of this ocean of human beings has to be found. Deprived of any human facilities, their children either succumb to many sicknesses or, if they survive they add, to the growing anti-social elements. If this process is not checked in time a large section of such anti-social roughs will form in the society endangering the very existence of the cultured and good and the entire Indian culture and religions would face extinction. At such a stage, this internal devouring monster would get beyond all control.

There is only one answer to this: a nationwide earnest for adoption of the cow based economy at all government levels and its serious implementation with a view to return this vast millions to the villages, providing them housing and employment.

At the time of building of the Bhakra-Nangal Dam, the Government proudly announced that the Aryans of Rigveda times did not know even to build a house where today a dam of the vast magnitude is built. The officials seem to have only heard the name of Rigveda. Even a volume may not have passed under their eye. Therefore how would they know that the Rigveda describes five types of houses, in detail, namely, those of stone, of bricks, of wood and bamboos, of cow-dung and mud and of tree leaves. Choice of housing should be in consideration of time, financial reach of the people concerned, the circumstances and climate. Our cement production is far below to suffice buildings for all the required houses. Nor can people afford cement built houses. Of the annual one crore ton cement production half has to go for defence purposes. Cement shortage impeded defence constructions of Rommel, enabling Montgomery to break through the German lines in one onslaught. Therefore defence requirements have to be met on priority. A large bulk of the balance would be consumed in large houses and roads, and

industries, leaving a negligible surplus for people's small dwellings. Are we to allow these unhappy millions to rot on footpath and gutters for the next fifty years? And where is the guarantee that at the end of the fifty years the cement supply would meet total requirements of people's dwellings?

Therefore we should adopt the practical and sensible way of providing cow dung-cum-mud dwellings, more suited to the climate, necessities, circumstances and most important to the finances of the people of our country. Cement structures demand repairs in about five years time while the garmati, dwellings need a fresh wash with the dung and earth carried out by the owner involving no monetary expenses. Two to three hundred years old structures of this combination of clay and cow-dung survive today.

It is seen that even the housing problem can easily be solved with the help of cow. Villagers do not get dung on account of the cow slaughter and so cottages are also not available to them. Housing requirements of the country is 9.3 mln. in cities and 56.1 mln. in the rural area. To provide one room dwellings to the villages only would need 170 mln. tons of cement and our annual cement production is only 10 mln. tons. We cannot wait for generations to build cement structures. This mud-dung dwellings would require dung of 6.30 mln. cows and with this the entire rural housing requirements can be met and comfortably solved.



One of the arguments by the cow-slaughter protagonists is that when man does not get food from where to feed the cow? Conversely, feed cows and keep them alive and allow men to starve and to die. This argument is clearly misleading and false for the fact that men do not eat grass and cows do not eat rice, dal and chapaties. Obviously men's food interests do not clash with that of the cow. We grow Jowar and Bajri and men eat grain while cows its kadab (decapitated stalk). Our food interests are interdependent and correlated. The root of our food shortage is in the cow shortage. We have seen that if the cow is not there how adversely, to the disastrous limit our commerce and industry, our agriculture and health are affected.

The difficulty experienced in feeding cows is due to the fact that our agriculture is industry-oriented and not food oriented, which means that instead of meeting human needs, the agricultural priorities are made to serve industrial needs. For example, groundnut is sown in 2.40 crores of acres, yielding 16 lakh tons of oil. To get, this 16 lakh tons of oil til sowing needs only 60 lakh acres. But til oil cannot be converted into vegetable ghee. Therefore, til is neglected by the farmer because the industrial consumer, the vanaspati ghee manufacturer would not buy this, as also the farmer is encouraged by the Government to produce groundnut. In fact til sowing would not only create a surplus of 1.8 crore acres of land for foodgrains, amounting to 45 lakh tons of excess food, but would benefit soil, it not being deteriorated as in the case of groundnut cultivation. Further, til-oil-cake is the best food for cattle. In India rice eaters are about 16 crores as against 32 crores of wheat eaters. For this wheat eating population 8 crores tons of wheat plus a further stock of 3 crores tons for famine and war contingencies, totalling to 11 crores of tons has to be provided for. To meet this tonnage, 16 crores acres have to be under wheat (our present land under cultivation cover 40 crore acres). There is no alternative but to achieve the target. Huge dams and fertilizer factories have, instead of helping towards this target, actually retarded the progress. Therefore 16 cr. acres should be allotted for wheat sowing only. Of these 32 crores wheat-eaters about 6 crore are Jowar eaters, 3 crore Bajri eaters and 5 crore maize eaters. Now jowar, bajri and maize are khariff crops while wheat is a Rabbi crop. Khariff crops will yield 5 crore tons of food grains alongwith 140 crore tons of kadab (stalks). Immediately on harvesting kharif crops gadab should be sown yielding 100 cr. tons. This gadab is also a good fodder and dried gadab is a good fertiliser. The same land can then be utilised for wheat sowing, yielding 5 crores tons of wheat.

Sixty-three crores cows will need 175 crore tons of grass and sowing jowar and bajri only we get a grass-yield in excess of this need. Further by developing graze fallow lands an additional 100-150 crore tons of grass can be made available. If the people's need of one ounce

edible oil is met 6.25 crore tons of oil-cake would be available. Twenty-six lakh tons of cotton seed is produced, lakhs of tons of jowar is produced and having procured sufficient manure and bullock supply for farming our foodgrain production would rise threefold. With such huge food production the cattle fodder does not remain a problem at all. As a matter of fact we would have fodder in surplus. Along with this, because of superior quality, world markets would willingly pay higher prices for our foodgrains. To achieve this, first of all vegetable ghee production should be totally banned. On our agriculture, cattle and the social economy vegetable ghee has deadlier effect than even atom bombs.

AICC held in Ahmedabad under the presidentship of Late Shri Purshottamdas Tandon passed a resolution to ban completely production, sales, imports and exports of vegetable ghee. This step was in the right direction but for whatever reasons it was never enforced.

The figures above should satisfy the reader that cattle feeding is not a problem at all for us but if we do not completely stop the slaughter of the cow progeny our already difficult food problem would aggravate into the question 'What will men eat?' and our rulers will recommend meat and fish eating duly supported by foreign experts; inspite of the fact that fish diet accelerates population growth.

Today we have only two alternatives: Prosper through propagation and development and improvement of cattle, OR destroy cattle and perish yourself.



## CHAPTER VIII - DEFENCE

Now let us consider the impact of the cow economy on the defence of our country. The atom bomb is the gravest danger to the very existence of the mankind. Even the USA and Russia fear its outcome. So far no defence is invented against atomic explosions. The Indian Government expects an atomic umbrella from the Atomic Powers. But this provision is not protective, and seems impracticable and purposeless. Manufacture of the atomic bombs does not provide protection against atomic bombs. It is only a deterrent, as the invading nation fears return attacks. But in the eventuality of an atomic umbrella or possession of the bombs. The atomic umbrella would necessitate the furnishing powers' installations on our land and it can in return rain, fire on the enemy territories but cannot defend us from destruction. And China cannot be deterred with atom bomb. Our development structure if viewed with sound sense and defence potential, would be found to be very defective. All our industries are localized from fiscal considerations only and in disregard of defence planning. In all industry-saturated areas peoples' hardships are very great in respect of housing, supplies water and transport. Now suppose we are invaded by China and Pakistan. By enemy air raids industrial centres like Bombay, Ahmedabad, Calcutta, are destroyed while armies are fighting on battle fronts. This would immediately result in disruption of supply line. Both army and civil life would starve of essential supplies and chaos all over the country would result in our defeat. Germany lost both the world wars solely on account of her supply line being hit. During the first world war, the German armies were spread over very vast French territories led by great generals like Hindenberg and Leudendorf and yet they were beaten solely on account of food shortage. At the end of the second world war the German armies were intact but the Allied aerial bombardments destroyed their industries and distorted supply lines and ushered in the German defeat. We should learn a lesson from these facts. Our country is so vast that if decentralised economy were implemented, even the retreating armies from the battle fronts would not impair or damage the national life as the distribution of life's necessities would remain unimpaired and uninterrupted. Railway and Motor trucks would fully be spared for military demands only. Decentralised economy implies the cow economy. In this decentralised economy large cities are not very important; it is the self sufficient villages and districts which are really important radiating power and strength to the entire nation from end to end. The creation of such self sufficient units is of vital importance, units not dependent for smooth running of life on any outside help. Such units cannot be destroyed by atom bombs. review the Indian History of many centuries. Alexander, Huns, Sythians, Timur, Mahmud Gazni and Ghoris, Nadirshah and Ahmedashah Abdali came like typhoons blowing destruction and went back. Large cities were burnt, looted and massacred and these invaders carried away fabulous wealth. But the Indian prosperity and wealth did not recede nor did the inherent strength of the country ebb. Because the heart and soul of Bharat was throbbing in villages. Her industry was

humming under each roof in her villages. And all this power and strength and culture and dignity were symbolised in cow, for the country's economy was woven around the cow. Every palace and every hut had a cow tied to its life and the foreign raiders were not able to pierce or damage this power, generated in such a vast land in each dwelling. But the British penetrated the truth; the root base of our strength and power. They slaughtered the cow and broke the cow economy; hit the villages and developed the cities by establishing industries. With this our prosperity departed and poverty stepped in. Cities cracked villages and city thronged people were sucked dry by the vested interests created by the industries, reducing us to the plight we are in."

The temptation to atom-bomb Bombay, Calcutta, Ahmedabad and Kanpur is very difficult for the enemy to resist but what would he benefit by bombarding villages in the rural vast? No power would be foolish enough to squander away atom bombs on villages to destroy meager life and few huts. The atomic armour of both Russia and USA deters each against the other. But China fears none. Russia forced the British retreat on Suez Canal by atom bomb threat in one warning but neither of the top atomic powers have been able to impose even a streak of fear in China because the Chinese strength lies not in her heavy industries but in her multitudes. China cannot be defeated by bombardment of cities like Peking and Shanghai. Her strength lies in smooth functioning of her decentralised industrial and agricultural unit, the village. Both the USA and Russia avoid direct war with China because despite the destruction of cities, these units will function, war will drag on and it will be very very long time before it can be won. Japan could not conquer China for years despite her quick occupation of Peking and Nanking, because the Chinese power was decentralised in her villages, and defeat and destruction of each village the Japanese could not achieve. An identical situation persists in Vietnam. Tiny Vietnam combats huge American armies for years, for her strength lies in her jungles, in her marshy lands and in her population distributed in small units. Dependence on heavy industries would have brought Vietnam to its knees at a much earlier stage of the war. Boasting of no large industries this tiny Vietnam has during last two and half decades faced, Japan, routed France and now baffles the USA.

We have two alternatives, namely to develop large scale heavy industries, make atom bomb and starve and become debtors by billions, (a further load would be inevitable to accomplish this in addition to the resulting agricultural recession) OR create such conditions that the enemy would have no temptation or inclination to atom bomb us. My reasoning may not appeal at present but when two of our neighbours would poise for invasion our remorse will know no bounds.

Pakistani disturbance on the Kutch borders affected our transport line, so that wagons for commercial uses were difficult to get. What would happen if both the eastern and the Western borders were afire? All our mechanised transport would have to be employed for the military needs bringing all civil transport to a stand still, all civil life to disorder and chaos. Food, clothing and medicines and agricultural and industrial

necessities would accumulate at the production centres, transit of these commodities to cities and villages becoming damned difficult. Entire civil life would break down. Chaos in the rear supply lines would result in defeat of the army on the front irrespective of its large size, experience and upto-date equipment. Poland, France, Italy and Germany are examples of such defeat during the second world war. The cow economy discussed herein assures well disciplined national civil organisation, non-stop all round production and undisturbed distribution to the relief of the government to concentrate full attention on the war in such an eventuality, because the enemy cannot bombard home to home production centres spread over such a vast area. The cow is the creative atomic power while atom bomb is destructive power of an atom. Power of destruction can be countered only with power of creation. Destruction of fertilizer factories or destruction of railways in times of war, or transport means in total service of defence, any one of these contingencies would result in a total failure of crops and the ensuing defeat on the war front. On the other hand accumulation of huge stocks of fertilizer and industrial products in the factories would create unprecedented financial crisis. Therefore it will be seen that the cow based economy is a guarantee of the safety of our frontiers.

If the cow protects us from the outside invader, she also protects us against the physical enemies, namely diseases, and that to a higher degree. Cow's milk, ghee and other produce gives immunity from Tuberculosis, Raktapitta, small-pox, dysentery and nearly 105 such diseases. Immunity and treatment of diseases with cow medicines will leave a large surplus of indigenous pharmaceuticals for exchange earning export. Today the cow problem has to be considered not only from milk and hide and skin aspects but from all angles of her use and utilities. Enormous benefits the nation would derive from cow progeny development against her negligible feeding costs.

## CHAPTER IX - EFFECTS

The minimum requirements for our farming, transport and oil Ghanis amount to 107.2 m bullocks, while Milk, Ghee, Curd, Buttermilk, manure, fuel and housing maintenance demands further 270 mln. cows and 270 mln. young stock as against our present availability of 176 mln. cattle heads including heifers. Our economic downfall is solely due to this insufficient cattle, wealth and particularly due to cow shortage.

The question that now arises is how long this depletion of our cattle wealth and on its account the economic decay, would take to resurge? And what would happen in the meantime? The answer is not so difficult as it appears at first sight. If we completely ban cow slaughter and employ practical means to develop, propagate and improve the cow progeny, a period of ten ears should suffice to reach the minimum herein prescribed. Fifteen years of our three five-year plans have brought nothing but famine, drought, unprecedented price rise, unemployment and all accompanying calamities to the people. Increased steel, cement and other industrial productions have, instead of strengthening the economic fabric of the country, reduced it to a threadbare state and involved it in overall complexities. The people's, life is increasingly becoming unbearable. Instead, if the cow-economy is adopted, the national life would be relieved of the octopus strangle with the economic upsurge.

The difficult 15 md. yield of foodgrains per acre would be raised to fifty mds. per acre easily. Proficient farming and cow-dung manure are the bet means to reap bumper harvests. This is the same land where 100 mds. yield per acre was reaped. These achievements would convert us as one of the largest exporters of foodgrains instead of the largest importers we are today. Our foodgrains would be of such superior quality that world markets would demand our produce in preference, even at a higher price.

Over and above these foodgrains exports, we would export petrol, diesel oil, kerosene, steel trucks and a thousand things to quench the thirst of our exchange-starved leadership. Gandhiji dreamed of days when all national requirements would be met from village industries and large industries would solely manufacture products for exports. With this aim he founded the Charkha Sangh and Village Industries Sangh. But unfortunately, he was killed and Mr. Nehru evolved the Planning Commission as the nation's highest authority, taking exactly the opposite direction to Bapu's advice and dram and with rapid strides rushed down-road to the national ruination.

We go on adding to our unfortunate and helpless condition by slaughtering our cows to satisfy the hunger of our exchange-crazy government. The exchange earnings from exports of hide and skins of cows dying naturally would be much higher if we achieve our target of 630 mln. heads giving 60 mln. natural deaths annually, and slaughter



would become unnecessary. Having met our requirements, the exportable surpluses would also be available in Milk Powder, Ghee and Butter, condensed milk etc. In spite of the all round deterioration in cattle breed, our Gir, Ranthi, Haryana, and other such class of cows are still considered the best in the world, and Brazil, Mexico and many other countries purchase them from time to time at Rs. 3,000 per cow. Powder and condensed milk made from the milk of such cows always proves superior to Australian and Dutch products.

Cow slaughter is one of the most harmful legacies of the British to our Government. No Muslim rulers made cow slaughter legal. It is only during the British regime that it was legalised. Both the Muslim and the British rulers fully realised importance of the cow in the Indian economy. But whereas the Muslims wished to maintain and strengthen the national economy, the British intended and acted to strike a blow at its very base. Emperors, Babar, Sher Shah, Akbar, Jehangir, Sha Jahan and even Aurangzeb in order to protect and preserve the cow progeny, had ordained strict punishment to any cow slaughterer.

One of Akbar's royal farmans stated that as the prosperity of this country is dependent on the cow, no where cow slaughter had to be permitted and officers were required to be on the alert, punishing the cow slaughterer by first severing off his fingers and then killing such a miscreant. Akbar's successors also from time to time issued such strict orders. To these wise Mugal emperors the cow was the symbol of the national wealth and foundation of the national economy. They were no Hindu co-religionists and fanatics. To uproot the strong basic economy of this country, the Britishers legalised cow slaughter and to the country's misfortune maneuvered support of a section of Muslims, by inciting them to slaughter cows in public on one hand and incited a few Hindus to play the band in front of Masjids. The seeds of discord thus sown resulted in poisoning the relations between these two communities and finally bringing about partition of the land and formation of Pakistan.

Today both the indigenous and the foreign vested interests practice the same British policy, adding in the conflict a third party, namely Christians to the already existing Muslims and Hindus, by advancing the right of beef-eating of both Christians and Muslims against the Hindus. But this is a futile move. For neither of the poorer communities can afford even cheap beef costing Rs. 40-50 per kg. nor the quantities available would meet the demand. For if all beef eaters were to get a quota, not even one gram per head would be available of the 30000 cows slaughtered daily. This is only for the industrial interests that the cow slaughter is preached and practised. Industrial vested interest in cow's fat, skin hide, blood and bones keeps, promotes and persevere for cow slaughter, along with manufacturers of tractors, fertilizers and vehicles, ably aided by their foreign collaborators. Also foreign interests, desiring to establish mechanised dairies support cow-slaughter so that they may be assured of open and monopolised field to squeeze the people.

The cow economy is secular and embraces all communities in the country. In truth, it is the Muslims who have to their credit the great tradition of the protection, preservation and development of the cow. Some of the best cow breeds are the results of their efforts and preservice for generations. In cattle breeding they prospered so much that families engaged in this trade maintained 50 to 500 cows. But the policies of our government hindered and obstructed their activities, drastically reducing their cattle wealth.

They were handicapped by decapitation of jungles and graze lands and the resulting water shortage; increased acreage under cash crops at the cost of food production and grass lands denuded for industries; cotton-seed crushing, higher cost of fodder and high living costs; all these contributing to the higher cost of milk as against the reduced purchasing power of the people, reducing the demand of milk and raising the cost of milk produce. Government indifference to cattle during famine and draught conditions, ignorance of new generations about the importance of milk diet and such other causes further contributed to the difficulties of the cattle-breeding communities as a result of which they lost their traditional occupations and the country lost cows to the slaughter houses. Only the government policies are responsible for this situation. Whatever of this vast empire of such cowherds and cattle breeders has survived in the face of these odds, be they Hindus or Muslims, they deserve our respect and salute for their tenacity and endurance.

Starting fertilizer plants, serves the interests of the U.S.A.; Australia, New Zealand and Canada are interested in milk-product market in this country; Russia is interested in purchasing shoes, boots and other leather goods; while petrol producing countries aim at our country's oil production being consumed in India so that they may not have to face competition in world markets from us. Our government does not see through the camouflage of the foreign interest and the so-called government experts have no comprehensive knowledge of the cow economy of our country. Consequently, this purely economic problem is dubbed a religious movement and uproar and the protagonists of cow slaughter ban are disparaged in the eyes of the people. This is only imitating the British policy.



## CHAPTER X - THE ANSWER

Vested interests and persons ignorant of the cow economy often suggest that saints, religious institutions and rich temples and rich people should keep and maintain and develop cows as also that more panjrapoles should be made available. These suggestions clearly indicate the absence of the knowledge of the issue. These should be governmental responsibilities and should be so planned that not only the rich and the temples but even the poorest hut in the country can financially afford keeping a cow. The Cow Economy should be accepted as the established national economy, the basic economic activity. The imported economy with its industrial basis implemented during the last 20 years has proved not only an object failure but vastly injurious to the national economy. The learned and distinguished planners of our three-five years plans have brought the country to economic ruination. We do not question their honesty but their quixotic adventures amply prove their fumbings and ignorance of the country's problems. Particularly the food front anarchy, the outcome of the twenty years labour of the planners, fully disqualifies them and the planning commission needs to be scrapped off at the earliest. New planning, benefit of all inhibitions of the past three plans-alone with the fourth one which is in the process of initiation now-should be entrusted to sincere persons who understand and have insight in Cow Economy and who are seriously devoted to its implementation. The slaughter of cows condemned unproductive by the foreigners and their indigenous disciples, need not only be banned but be given full protection to survive and develop healthily, for as said already, their maintenance costs would be returned with multiple profits in form of their most important progeny, the farming, the land manuring and the load carrying bullock and the milk giving cows, all of which at their natural death will give hides, skins and bones. It is this power that should be harnessed for the uplift of the country's economy and people capable of such achievement should be in the saddle, people who having the know-how of the cow economy would faithfully and honestly implement it.

To establish the cow economy the first essential condition and priority is the total ban on the slaughter of the cow progeny. Secondly, the so-called unproductive cows and the productive cows must be amply provided with grass and water. The resultant economic power should be coordinated with decentralised industries over the villages and with a clean and simple administration that would ably maintain law and order even during the times of stress such as a foreign invasion. The decentralisation envisaged and proposed heretofore seems to be the only answer to our belligerent neighbours and the world cowed with war-mania.

Prevention of soil erosion is essential to augment food, water and grass availability. It is necessary that subterranean water pools be developed in dry areas. For this a nation-wide short-term plan should be implemented in the co-operation of the people.

Most of the rivers remain dry for about eight months of the year, rivers which fifty years ago used to flow for all the twelve months. This happened because of the denudation of jungles, consequent washing away of river banks and the filling up of river beds by the washed off soil. Such shallow rivers do not and cannot hold and preserve water. River which could take in twenty five inches of rain in 24 hours, comfortably, now overflow with two inches of rain and go dry in a short span of weeks. The unlimited water poured by nature flows away to sea in three months, and water scarcity has to be faced for the rest of the year, only because of our foolishness. To remove this handicap, deepening of all rivers by about 10 feet should immediately be taken in hand and river banks should be raised with the earth obtained from this digging. Further, trees, should be planted on the banks to prevent it from being washed away. This work should be carried out between November and June at the State Government level through panchayats. This work would be found much easier if villagers on the banks are asked to co-operate which they are sure to do . The implements and other facilities for the digging where necessary, should be supplied by the government. Digging should be completed before monsoon and immediately tree planting should be carried out. Each panchayat should be made responsible for this work in its area and the completion should be enforced as a must. Afterwards, taking into account the flow, the route and the current, small dams of stone and earth should be erected at distances of two to ten miles but these should never be higher than the banks. These dams should be plastered with asphalt. This would convert rivers into lakes holding large volumes of water which would in due course seep into the substratum of land feeding dried wells in the surrounding area. On the slopes of the banks grass seeds should be sown. Just the initial rains would raise grass meadows. This grass overgrowth would stop erosion of the fields. The cows condemned by foreign experts as unproductive should be colonised in these grass areas. These colonies should be handed over to wealth temples and to panjrapoles and placed under the guidance of export cowherds Maldharies. Employing superior types bulls, the breeding should be carried out to improve the strain. These colonised cows being well fed and cared for, would provide ample manure to all nearby farmlands and also, in three years time, supply bullocks to the farmers. Higher food-yield would be the outcome of such well-ploughed and well-manured lands. Such cow colonies may also be developed on the slopes of hillocks and mounts after growing grass and tree there. Once the soil is protected in this manner with trees, water is accumulated and cow colonies have improved farming, steps should be taken to make each unit, each village, self-sufficient and independent in respect of its basic needs. It is worth a sight for our leaders to witness slum dwellers, such as those on the Tulsi Pipe Road, the human beings collecting for their use dirty gutter water running on the edges of roads and footpaths. The very same people for whose benefit are the plans and industries.

In proportion to its population each village should estimate its requirements of ghee, milk, fuel etc. and fix targets of breeding good cows and allot sufficient grazing land on its out-strips. If these grazing lands are found short, even the industrial and farm lands may be acquired for the purpose. Land for cattle-breeding may be given priority as industrial land requirements are given at present. The existence of industrial priorities can be deduced from the fact that during 1966 water shortage in Bombay, the industries, uproar for water supply priority, clamouring that their huge investments were lying idle, secured sufficient water supply from the Government at the cost of Rs. 5 mln. Bombay people, getting drastically cut water quota to ensure the capitalists their return on few crores their pound of flesh. Where cotton is grown (and it should be grown wherever possible) the ginning should be carried out in the growing village itself so that farmers and maldharies have not to depend for cotton seeds on the hoarding merchants. Spinning and weaving of cotton also should be done by the villagers. Further, edible oil-seeds also should be crushed in the village by the villager so that speculative hoarding of the edible oils, as also the price rise, is held in check. Thereby the people will get good quality of oil at reasonable prices and the farmers and the maldharies would get fresh and cheap oil cakes for their cattle. If this is attained, the maintenance costs of the cow, and the bullock would be much reduced. All these measures would definitely be found to react very favourably on the general price structure. If every village has one oil crushing ghani (bullock drawn), six lakh families in the country would earn livelihood. The aforesaid colonies of cows would meet the bullock requirements of these ghanis. Moreover, village blacksmiths making agricultural tools and implements should be given full employment by banning production in large factories of such tools and implements. These factories should make only items they can export. This would provide further six lakh families with employment and cheaper tools to the agriculturist. Foodgrains, oil, ghee and milk, cloth and iron tools would be transported by bullock-carts to cities. In this manner the colonies of the so-called unproductive cows would become major supply centres of bullocks, manure and in six years of milk and ghee. As the graze lands go on increasing and cow breed go on improving, more and more maldharies would take to cow breeding and be absorbed in the milk production trade. Lakhs and lakhs of families would be provided livelihood in this way. At present the dairy trade is planned on the lines of Aarey and Anand with foreign help. This is purely capitalisation offering opportunity to large capitalists to exploit the common man. Aarey has not solved milk supply problems of Bombay and Anand has failed to do so for Ahmedabad. We know that every year hardships increase and prices go on rising. Milk production of Aarey has not increased even after twenty years of running and the Bombay demand is not fully met even after milk has been drawn from the surrounding villagers where people have to go without sufficient milk.

In 1900 A.D. milk was available at two paise a litre. This can again become possible in twenty years if the cow is accepted and established

as the centre of the national economy. Not only that but prices of most of the other commodities would return to pre-first-world war level. Those prices were as under: All types of foodgrains between Rs. 1.5 to Rs.2 per md., cloth four to six annas per yard, sarees and dhoties Rs. 1.5 to Rs. 2, edible oil Rs. 3 per md., ghee Rs.30 per md. and jaggery Rs. 3 to Rs. per md. There is no substance in the present day argument of the economists that because the price rise is felt all over the world we cannot escape it. This happens in industrial based economy but not in decentralised economy. There cannot be such inflexible principle of universal applicability.. If milk in Bombay costs Rs. 3.00 per litre should it necessarily mean to cost the same in New Zealand?

If the imported economy is replaced with the old Indian cow, economy, the present price gallop would not survive even for a period of further three years. Vested interests and foreigners create a bogey of the issue of the cattle feed. As a matter of fact this problem does not exist at all. It is not possible to go into full details here as to how these goals can be achieved as that would fill a very large volume. The attempt here is only to draw a sketch of the all embracing importance of the cow and this noble animal's hold on the Indian social life, inspite of being neglected.

People's attention is sought to be drawn to the importance of the cow in the Indian Life and as a result of due appreciation, force the Government not only to ban cow slaughter but also implement the cow economy as envisaged herein. This talk of cows, bullocks and its dung may nauseate a few. But did not economic experts and industrialists be little Gandhiji's charkha and khadi and did not the communists defame it as a return to old crude jungle life? However, a majority of the people today believe that if Gandhiji were alive the present all-round deplorable plight of the country would have been averted. This indicates that people have faith in Gandhiji's Khadi and gramodyog but the Congress and the Government have failed miserably in directing peoples' aspirations. Khadi Board and the Gramodyog Sangh are only show pieces in their hands. Even staunch followers of Gandhiji have failed to respond to the challenge and have bowed down to foreign experts and to communism. As no planned programme in consonance with wider national interests and aspirations has been placed before the people, even the Gramodyog workers seem to fumble shortsightedly. Withdrawing from the field, or receding into the background, they have cleared the way for the capitalists and their foreign collaborators.

Some experts, both Indian and foreign, have it seems made it their life-mission to slaughter cows on a national scale. They have placed before the people false figures and twisted facts. My humble attempt is to place before the people the other side of the issue as also to challenge the experts to satisfy the people as to how after slaughtering the cattle, science would help solve existing problems and relative points raised herein. I claim that the cow herself is alive science. The cow is the answer to the atomic destructiveness, the cow is the natural and

totally indigenous atomic umbrella, and the cow is the solid function of all economic, cultural and religious activities of the Indian life.

So far I have kept aside the religious aspects of the cow, and have touched only her value in the economic life of the country. Since religion is the foundation of life, a brief consideration of this would not be out of place here. Eating and evacuating, sleep and sex are activities common to all the animal life. Only religion distinguishes man from animal. Denial of religion — according to one's own likes and attitudes — would make man only human animal. All living life follows its designated tasks and if man goes beyond his religious limits and evades day to day routine and responsibility, he reduces himself lower than even common quadrupeds and birds.

For Hindus from the birth to death sixteen samskaras (ceremonies) are prescribed as stages of cultural advance. Man has to fulfill his appointed duties to God and to his ancestors to whom he owes his being and culture. All these activities for a Hindu, necessarily depend primarily on the cow. Most of the relevant rites and need the use of panchgavya (five cow products). The Hindu religion, the Hindu culture and the Hindu life are thus based on cow. We must, from economical and cultural points of view, understand and appreciate why the Vedas call the cow the mother. Every son has duty to his mother. So every Hindu has — and as a matter of fact every Indian has — a duty to the cow. The vedas have ordered that a Hindu, before he eats his meal, must take out even a small token share for a cow from his food. As the State claims a share of the income of all its citizens so also the cow claims her share of a Hindu's food. What we have stated herein in the forgone pages, prove the wisdom of the Vedas which, along with a man's duties to the cow, have prescribed cow protection, promotion and propagation to the State. The State cannot escape this responsibility and if the State fails to fulfill its responsibility in this respect as a result of its bungling policies, the State cannot lay the blame at the door of the saints and the temples and adopt a cow slaughter programme instead.

True, our country is proclaimed secular. This claimed secularism is not an annihilator of religions. If the beef eating is claimed as a constitutional right; it should be denied since it infringes upon other people's rights. The rights in the matter of religion and their repugnance to and abhorrence of cow slaughter of Hindus, who form more than two third majority, must be respected. In this secular country has the vast majority no rights? No claims of any section of the people which assail and contravene national interest can be entertained.

The cow slaughter ban is of vital national interest and therefore all claims and objections against the ban should be denied. The question of the cow is not purely religious as has been shown. It is a secular question affecting all Indians. It is the main prop of the economy of our secular country. The economy is secular, therefore the cow is secular. The cow should be protected in the interest of our avowed secularism. The cow economy is socialist, therefore in the interest of the avowed

Socialistic Pattern of the society, the cow should be protected. That the cow is part and parcel of the Hindu life is also a point to be considered as a matter of constitutional and religious rights of the Hindus and should therefore be protected.

**CHRISTIANS! MUSLIMS! PARSIS !  
ALL ARISE WITH HINDUS IN SAVING THE COW  
FOR IT IS SAVING OUR ECONOMY — OUR FUTURE**

**MAY THE ALMIGHTY SUCCOUR US ALL**