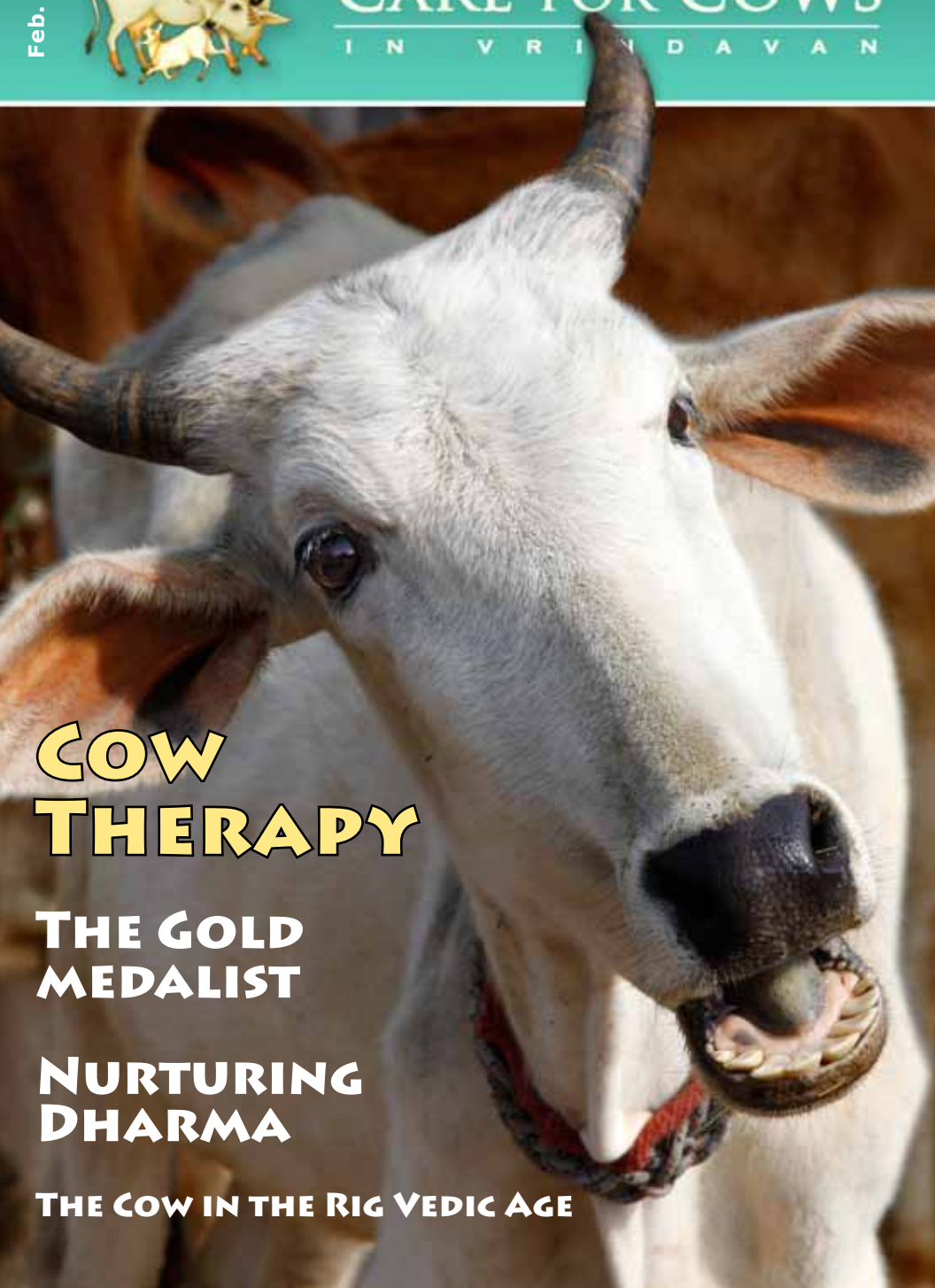


Feb. 2012



CARE FOR COWS

I N V R I N D A V A N



COW THERAPY

**THE GOLD
MEDALIST**

**NURTURING
DHARMA**

THE COW IN THE RIG VEDIC AGE

Jaya Sri Guru! Jaya Sri Gopala!
Jaya Sri Go Mata!

Dear Friends,

The Personality of Kali offered riddles to be solved and Yudhisthira Maharaja, the Personification of Dharma replies:

Kali: A scare crow was standing in a field, but instead of protecting the crops, he began to eat them. What does it mean?

Yudhisthira Maharaj: In the age of Kali, those who are meant to protect the citizens will exploit them.

Kali: A bucket of water was able to fill four other pots but when the water from the four pots was poured back into the bucket, it merely rendered it half-full. What does it mean?

Yudhisthira Maharaj: In Kali-yuga, one father will be able to maintain four sons, but four sons will not be able to maintain one father.

Kali: From the eye of a needle, the whole elephant was able to pass but only his tail got stuck. What does it mean?

Yudhisthira Maharaj: In the age of Kali all big criminals will escape freely but small criminals will be caught and punished.

The CFC Staff

Care for Cows in Vrindavan is a Charitable Trust registered in India, USA, and Switzerland.



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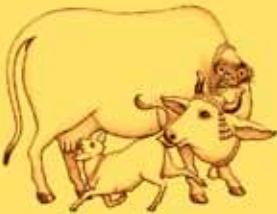
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CARE FOR COWS

IN VRINDAVANA

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~ PORTRAIT OF THE MONTH ~



~ CHITRA & RAGINI ~



COW THERAPY

by Rasamandala Dasi

The *goshalla* at Kiki Nagla is managed by the effervescent Kesi Nisudana Dasa whose dedication to the cows is totally apparent as soon as you meet him. Accordingly, Kesi (as known to everyone) has established a strong, motivated, cow-loving team of local cowherdsmen. These *gualas* are unassuming and always of good humour as they go about their daily tasks caring for the cows - supplying fresh water, feeding, attending to their injuries, milking, cleaning etc. - and can often be heard singing praises to Their Lordships Sri Sri Radha Krishna.

One of Kesi's talented team is a young man named Sonu. At around 16 years-of-age Sonu is much younger than most of the CFC team but what is more striking is that he is quite physically disabled. Along with having limited functioning limbs he is also illiterate and unable to speak other than to make various audible noises. Despite his physical limitations Sonu's mind is alert, perceptive and aware of exactly what needs to be done around the *goshalla* at any given time. All the staff members have come to understand Sonu's "speech", and although he is a serious young man he enjoys a good laugh with his fellow CFC cowmen even if it is at his own

expense when they light-heartedly imitate his sounds. Actually all the men are very protective of Sonu and have developed much affection for this hard-working young man.

Sonu came to CFC after his father had been employed at the Kiki Nagla *goshalla* for some months at the request of his mother, who asked her husband to please take Sonu along with him just to keep him out of mischief. Prior to this Sonu had been hanging around his home town with all the layabouts who used Sonu to keep them entertained. Begrudgingly Sonu's father agreed to his wife's request and thus Sonu started the arduous task of walking on his crippled legs the four kilometres to CFC.

When Sonu first arrived his father told him to sit in a corner of the *goshalla* and stay out of the way. He obeyed but after several days of just sitting and doing nothing, Kesi encouraged him to pick up cow dung. He began and soon noticed how nice the cows were being treated at CFC and how affectionate they were to him. Thus he became enthusiastic to join in with all the jovial workers in serving the loving cows and Nil Gai (antelope) at CFC.

He threw himself into *gober-seva*, struggling greatly with his restrictive body. When it was time

for the men to take a lunch break Sonu sat down and hugged the cows and calves, all the while enjoying the wonderful healing qualities of these beautiful caring creatures who licked his face in appreciation.



Sonu and Samhita

Every day Sonu returned home with his father and at the end of his first month Kesi, appreciating his hard work and determination, paid him Rs.1,500.

Now it is over seven months since Sonu started working with and hugging the cows and amazingly his body has become free of many of its restrictive movements.

Initially he could barely put his twisted hands together or even walk properly but today he is doing many of the tasks performed by the able-bodied men such as pushing the full wheelbarrow to its destination, mixing the feed and delivering it to the feed troughs, and he is able to make round Gur Laddu balls - the cows favourite treat whenever a kind sponsor makes a special 'Feast' donation.

Sonu has even been left to mind the main area of the Goshalla for short periods while the other staff members leave to complete the finishing touches to the new shelter (see: CFC Newsletter December 2011) on the other side of the compound. As such, Sonu's self-confidence has grown immensely, along with his income! So much so, that each month it has increased to where he is now receiving almost the same wage as the qualified and experienced cowmen at CFC.

Unfortunately Sonu's father saw his son's improvement as an "out" for his own responsibilities and decided that he could retire from supporting the family as they could live off Sonu's pay. Sonu happily offers his monthly earnings to his mother every month. Before doing so, he asks Kesi to deduct Rs.5 with which he purchases a package of cookies to feed to his favorite calves. Three

months ago Sonu became the sole carer of his mother and two young sisters after his father took off.

However, due to Sonu's strong sense of duty and his devotion to Krsna's munificent cows his family members are surviving nicely. Sonu's sisters are being educated at Food for Life's Sandi Pani Muni School where they are also provided with healthy delicious meals made from fresh organic produce and offered to The Supreme Lord. The food is full of nutrition as the soil has been fertilised with the cow dung from CFC. Dried cow dung is also used as fuel to cook the preparations. Plus wonderful pure wholesome milk is provided for the nursery school children from those same loving cows who produce plenty of milk for their calves.

Sonu still walks the four kilometres to CFC every morning and catches a ride back home with the tractor that delivers fresh grass. It is very clear to see that Sonu loves the cows and the cows love Sonu and that due to his tireless service they are rewarding him with improved health, wealth and love of the Supreme Lord. From his humble beginnings, when Kesi noted his willingness to do some *seva* for the cows, Sonu has now become an invaluable and appreciated member of the CFC staff.





Kala Krsna

NURTURING DHARMA

A handsome adolescent black bull with an injured front ankle drew much attention from the community of devotees around the MVT. They were all drawn to help him. There is always something special about extending a hand to someone in need... especially when that someone is innocent, helpless and deserving.

Such was the case with Kala Krsna, as he is now called. Parvati Devi volunteered to host Kala Krsna in her spacious garden until we made room for him at the

Kiki Nagla facility. Karunapurna Devi manifested her maternal instincts and attended to him as a nurse does a patient. She arranged food for him and when Kala Krsna did not show much interest in eating, found out how to whet his appetite so he would eat voraciously.

She also arranged a wool blanket and a rain-proof cover for the temporary splint we placed on his leg and checked on him constantly despite many personal challenges.

Parvati Devi (left) and Karunapurna Devi (right) mothering Kala Krsna





Parvati Devi did her best to keep him dry during the three nights of challenging weather as she hosted him. Vrajesvara Pran who manages the MVT arranged the food and once we were ready to host him at Kiki Nagla, arranged for the cow ambulance, courtesy of Govind Godham, Akrura Ghat, Vrindavan. Gopal Bhatta Prabhu from Los Angeles has provided for Kala Krsna's full maintenance for one year.

As the ambulance's tail-gate lift lowered so the interior bed could be seen, six attendants huddled around the patient murmuring various encouraging reassurances. Rarely has such a fuss been made for the comfort and safety of a street bull. The concern of the devotees stood in great contrast to the apathy of the thousands of pedestrians filling Vrindavan's streets.

Once unloaded, it

took Kala Krsna a few minutes to reorient himself and understand no harm was in store for him and he soon returned to his former peaceful composure and welcomed those who volunteered grooming, encouragement and *laddhus*.

The vet mentioned that his ankle is only fractured and that he should remain in a cast for two weeks and if he still refuses to put weight on it, then we should take him to the hospital for an X-ray.

We have settled him in the recuperating area where he is sunning himself daily and eating voraciously. He is well on his way to recovery. It is our hope that this effort has a parallel effect of nurturing Dharma back to good health in this dark Age of Kali.





I Aced
the Course

BALARAMA

THE GOLD MEDALIST

CARE FOR BULLS ACADEMY

My name is Balaram, perhaps you've seen me at CFC. I am a four-year-old bull just like Bhola but that's where the similarity ends.

I was abandoned sick and injured on the streets of Govardhana after being separated from my mother so I never received the proper nutrients which a baby bull needs to grow up big and strong like Bhola. But hey, I'm not complaining because just in the nick of time some kind person brought me to CFC where, despite my disadvantaged start in life, I've managed to build a stout little body from eating all the wholesome food donated from our kind sponsors.

The cowherd men sometimes enter the barnyard to examine us bulls with intent to select some of us to train to pull the school busses. I stood by as they picked Nandi, Mohan and Tamal who are strong and stout and saw how they became trained. It was then the desire to be trained entered my heart and each

time the cowherd men came to select some bulls I so much hoped they would pick me. But since I'm scrawny, they never did.

But I didn't give up hope... I wanted to show the trainers that I could outdo any of the big boys...that size didn't matter. My body was weak... but my brain and desire was strong. So I made a firm resolve.

The next time the trainer came in our yard with a rope coiled in his hand I knew he had come to select one of us and I watched as he headed for Kripa, the well-nursed, handsome son of Sita. I was ruminating but quickly got up, swallowed, stretched my back and focused all my mental energy to send him this demand: "Pick Me! Train Me! Not next week... not tomorrow... but RIGHT NOW!"

Though the trainer was about seven feet from Kripa, all of a sudden he turned away and started coming towards me! With one-pointed attention I continued my demand and





CARE FOR COWS

IN VRINDAVAN

CARE FOR BULLS ACADEMY REPORT CARD

STUDENT Balaram

DATE 01/22/2012

AGE 4

Qualities	Grade	Comments
Humility	A++	<i>Number One!</i>
Tolerance	A++	<i>Over the Top!</i>
Self-control	A++	<i>Numero Uno!</i>
Obedience	A++	<i>Bravo!</i>
Enthusiasm	A++	<i>can't hold him back!</i>
Attentiveness	A++	<i>his mind is fixed!</i>
Punctuality	A++	<i>like a clock!</i>
Determination	A++	<i>like a rock!</i>
Predictability	A++	<i>like the moon!</i>
Memory Retention	A++	<i>he's a srotidhara!</i>
Positive Attitude	A++	<i>he can't be discouraged!</i>
Confidence	A++	<i>Like Arjuna!</i>



We're priveledged to be his trainers!

*Kurma Rupa Daja
Syama Hjeri*



looked him straight in the eyes. It was like I had him hypnotized! As he fastened the rope around my neck, he said, "So Balarama, are you ready to get to work?"

He had no idea how ready I was!

He led me to the training ground and fastened a halter around my muzzle. I was so attentive and obedient he soon realized I didn't need it. He kept the rope tied to my neck but soon realized it wasn't necessary either

as I learned the voice commands quickly and did everything he said.

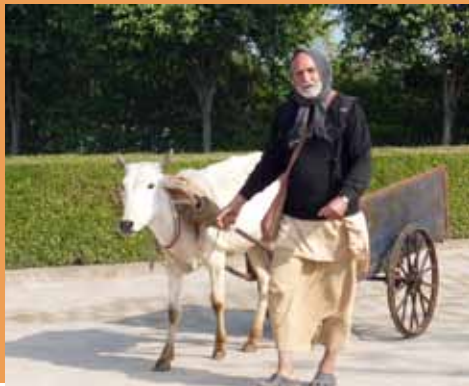
Everyone was shocked at my performance. Three hours into the training I started pulling a cart! I amazed myself maneuvering my body, keeping good balance and at the same time adjusting my feet to do those tricky little turns when we reached any corners. I was even shocked with my own strength when a young teenage boy from Hong Kong jumped into the cart and off we went for a ride.

But the best part is because of my enthusiasm to learn I know I have captured the trainer's heart, why else would he keep giving me those simply scrumptious *gur laddu* sweets.

My Care for Bulls Academy training programme report card shows the highest marks ever awarded to any bull at CFC! Due to my progress the trainer is considering that I might be the perfect bull to help Sonu move the cow dung to the organic garden area.

As you can imagine I'm really stoked about this as it seems to me that Sonu and I are pretty similar since we have both battled the odds to become fit. Plus we have a great willingness to work to show our appreciation.

Now there is only one thing I'm concerned about. I've been





Balarama raises his head in jubilation and lowers it in humility upon being congratulated by his elder trained brothers

observing Sonu since he arrived several months ago and I've seen that he has developed a real soft spot for Lila, one of the real beauties at Care for Cows - you know her, she is the one always wrapped up in the arms of one of the guests. Not that I am jealous... who wouldn't want to hug Lila? I think with a little effort I can win Sonu over too with my disarming smile - yeah I know I have buck teeth but some people find them very charming. After all I captured my trainer's heart didn't I?

I know that together Sonu and I will become a great working duo. Plus I hope that you will be able to visit Care for Cows to see us in action one day soon.



THE GOLD MEDALIST

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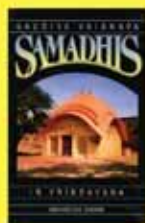
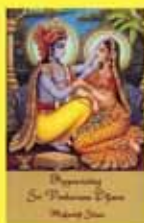
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Jai Radhe & Dharma

Jai Radhe gave birth to her third calf, a handsome bull who was sired by Nandi. He is healthy, handsome and has a large hump. He has been sponsored by Ashta Murgesan who has named him Dharma.

NEW CALVES

Citra gave birth to her second calf who has been named Ragini sired by Padmalochana. She is healthy and vibrant and has been sponsored by Ragini G. Nayak.

Ragini & Citra







Praneshvari gave birth to her second calf, a female. She was born on a cold evening and required some special care. By morning she was normal and is healthy and happy. She is sponsored by Jitin Gupta and has been named Shwetambhri.



Carl & Stella

January ushered in many interesting guests and cow lovers. Most prominent were Carl & Stella Herzig who are professor and librarian at St. Ambrose University, Iowa, USA. They brought with them a group of students who spent two weeks in Vrindavan doing volunteer work in the Sandipani Muni School, the

Bhaktivedanta Hospice and Care for Cows.

Carl & Stella have been sponsoring a Vrindavan bull named Bihari for more than three years.

As you can see, the students of St. Ambrose are very gentle, sensitive and wholesome. The cows delighted in their company.



VISITORS from USA



from Mainland China



Yoga students from mainland China were brought by Sankirtana Dasa, a Yoga teacher and author who travels in China, Hong Kong and Tai Pei. This was the first trip to India for the students who showed great apptitude and interest in cow protections and devotional yoga.





CFC manager Kesi Nisudhana has cultivated a strong, meaningful relationship with the Che Sekkhar Mandir, Sundrakh. The head of the Trust is Mr. Nair who is from Kerela and regularly organizes tours from South India to Sri Vrindavan.



Kerela is one of the few states of India that is 100% literate. Yet, surprisingly, it is one of the states that has legalized cow slaughter. Mr. Nair and Caitanya Swami (Kerela) are anxious to educate the people of their state about the glories and advantages of cow protection and regularly send their pilgrims to CFC.





After the yoga students of mainland China left, Sankirtana Dasa brought a large group from Hong Kong, several who have visited before. They were happy to see old friends and make new acquaintances.



Among the visitors we were pleased to meet Arjuna a 13-year-old gifted Indian student who has been home-schooled and is awaiting acceptance into the most prestigious universities in the USA where he plans to study physics.

During his visit he learned how to lead bulls and Fate brought him in contact



with Balarama,
our gifted Gold
Medalist student of
the Care for Bulls
Academy. Arjuna
got the privilege
of riding on
Balarama's cart.





Care for Cows was also blessed with the visit of several couples from Israel who have taken a serious interest in cow protection. On their own they inspired Re'em Stern, an Israeli yoga student who visits India regularly, to translate issues of our Care for Cows Newsletter into Hebrew and post them on their web site: <http://www.yogaoflove.org>.

Unfortunately we failed to capture more photos of these wonderful cow lovers but we look forward to doing so during their next visit.



Right: The Care for Cows Newsletter in Hebrew

The Cow in the Rigvedic Age

By S. N. Vyas, M. A.

In the *Rgveda* the cow looms so large at every step that it would be meet and proper to regard it as the pivot on which rotated the entire structure of society. The Rigvedic culture minus the cow would become a supportless edifice. In religious, social and economic life, it was the cow which answered the varied needs of the people. The *Rgveda* offers innumerable hints from which we can gather every detail regarding the place and importance of the cow in national life.

TENDING OF COWS

The care of the cows constituted one of the principal items of daily routine. In well-to-do families, the *Gopa* or cowherd used to tend the cows and take them out for grazing after they had been milked in the morning (I. 164. 21). He was armed with a goad (X. 60. 3). It was his duty to see that they did not fall into pits or break limbs, or were not lost or stolen. He also took the help of trained dogs, which prevented the cattle from straying (VIII. 22. 2). The cows ordinarily returned to their folds in the evening (X. 149. 4) and were milked again. But some of them were milked in the noon, as milk was required thrice daily for sacrificial libations. The ears of the cows were marked to indicate ownership (VI. 28. 3). They were fed on barley and corn (X. 27. 8) and supplied with pure drinking water drawn from wells and poured into wooden cattle-troughs (X. 101. 5-7). The cow-stall, *gotra* or *goṣṭha*, was an extra-strong construction, a veritable iron citadel or *pura* as the poet prefers to call it, invincible to the attacks of wild beasts or robbers. It was guarded by watch-dogs at night. When the cows got dry, they used to be sent out to distant pastures under the charge of cowherds and were brought home after they had calved. The hymn

(X. 19) invoking Indra, Soma and Agni to protect them from dangers in their wanderings bears testimony to the solicitude of the Vedic Aryans for the safety of their cattle.

DOMESTIC LIFE

The cows were one of the chief factors which contributed to domestic happiness and plenty. They were regarded almost as their kith and kin by the women and children of the Aryan household. The daughter of the family acquired the appellation of *dadhīr* (milkier); for to her was entrusted the duty of milking the cows (IX. 97. 47). Among the manifold duties of the wife was that of keeping a watchful eye over the feeding and tending of the cattle. Milking time was an hour of great jubilation and activity in the family. As soon as the cows were milked and the milk brought home in pails, the housewife stirred it over fire and churned some of it for butter (I. 28. 4). From butter ghee was prepared, not only for use as food but also for sacrificial purposes.

FOOD AND DRINK

Since each family possessed a number of cows, milk and its various preparations formed the chief food of the people. The Vedic Aryan was highly fond of the cow's milk, known as *Payas* in the *Rgveda* (I. 164. 28). The milk was consumed warm as it came fresh from the cow, and Vedic poets marvel at the miracle of the 'raw' cow giving cooked milk. The cow's milk was considered to be a highly nutritious drink; says a poet: "O cows, ye fatten e'en the worn and wasted and make the unlovely beautiful to look on" (VI. 28. 6). Many savoury dishes were cooked with milk. *Kṛtrodana* (grain cooked in milk), *Karambha* (milk mixed with barley-flour) and *Dadhīr* (Soma juice mixed with *dadhī* or curd) were favourite dishes. Milk

and curd were churned, and *manthā* was the name of a churn (I. 28. 4). Butter was produced by churning, and *ghṛta* was made from it by melting it on fire. *Ghṛta* is repeatedly mentioned in the *Rgveda*.

SOCIAL LIFE

The domestication of cattle obliged the Vedic Aryans to abandon their nomadic habits and resort to a more or less settled life. It restrained their freedom of movement and awakened them to a new sense of responsibility. The possession of cattle gave them an idea of property. In the Rigvedic society, the status and prestige of an individual depended upon the number of cattle he owned. Possession of cows entitled one to the membership of the *Sabha* or Assembly (VIII. 4. 9). The value and utility of the cow formed one of the topics of discussion in the Assembly. Almost every family possessed a sufficient number of cows. Kings possessed vast herds of them and liberally presented them to learned and pious *Ṛṣis*. In the early stages of society, several families commonly shared one *gotra* or cow-shed. These *Gotras* thus became the centres of social intercourse. At milking time both in the morning and evening, the men and women, the boys and girls of different families congregated at the common *gotra*, and naturally they became alive to the true civic sense that they all belonged to one large family, living under the supervision of a common *gotra-pati*. Perhaps it was from such a state of society that in later times the idea of prohibiting *Sa-gotra* marriage, or marriage within the same clan, originated.

RELIGION

The Vedic Indian prized the cow not only because she was of the greatest secular service to him, but also because it was indispensable to him in his religious ceremonies and rituals. The milk of the cow and the butter churned from it formed an essential part of the sacrifices to gods. *Ghṛta* was poured on the sacrificial fire; hence *Agni* is styled *ghṛta-pratīka*

(butter-faced), *ghṛta-prīṣṭha* (butter-backed) and *ghṛta-prasatta* (propitiated with butter). The name of the sacrificial fee, *dakṣiṇā*, is explained as referring originally to a cow placed 'on the right hand' of the priest for reward. *Dakṣiṇā* afterwards became an equivalent in money to a milk cow. The Rigvedic kings vied with one another in making large gifts of cows to deserving Brahmins. The Vedic poet never grew weary in praying for abundance of cows. In the songs and invocations to the gods, the prayer for cattle repeatedly occurs. Cows are as much prayed for as heroic sons. Gods were also invoked to protect wandering cattle; a poet says to *Pūṣan*: "Follow the kine of him who pours libations out and worships thee, and ours who sing thee songs of praise. Let none be lost, none injured, none sink in a pit and break a limb. Return with these all safe and sound."

ECONOMIC LIFE

Economic life centred round the cow. Cattle-rearing was one of the principal occupations and the chief source of income of the people. Bulls and oxen served for ploughing and drawing carts. Cow-dung was used as fuel and also as manure for the corn-fields. Herds of cows enabled the Vedic *grāma* or village to become self-sufficient in dairy products. Trade in those days consisted in barter the cow being the pecuniary standard which served as the unit of exchange for everything. Ten milk cows were regarded as the price for an image of *Indra* (IV. 24. 10). The *Soma* plant was usually bartered for kine (VIII. 32. 20). Food-grains and garments were also exchanged for kine. Even a bride could be had by offering her parents a certain number of kine. Cows were so highly prized that one was tempted to resort to malpractices in one's business dealings. The trading class, known as *Pāṇis*, was notorious for this. When they roamed about in the country with their merchandise, exchanging their articles for cattle, they used to steal other people's cows and, mixing them

with their own herd, swiftly moved away from the locality. This frequently led to brawls and skirmishes. On one such occasion they were completely overpowered and punished by Indra (VI. 31. 2).

WARFARE

That the cow often formed the bone of contention between warring clans, is indicated by the fact that the word for war or battle was originally *Gaṅgī* (desire for cow). Strife among the hostile aboriginal inhabitants frequently turned on the possession of cattle. Forays were sometimes made by the nomads for cattle, and Pūṣan was invoked to aid them in their enterprise (VI. 53. 4). Sometimes there were quarrels between two villages about the possession of kine, resulting in bloodshed and loss of life and limbs (VI. 25. 4). Since cows were the most valued possession, every member of the household, including womenfolk, were expected to do their bit in protecting them. Most thrilling is the instance of Indrasenā, the valiant wife of the sage Mudgala, who helped her husband in the pursuit of robbers stealing away their cows. When her husband was put in a tight corner, she drove the car for him and, taking up his bow and arrows, gave the robbers battle, defeated them and recovered the stolen property (X. 102).

COW-SLAUGHTER

Scholars have tried to find evidence in the *Ṛgveda* to the effect that the Vedic Aryans slaughtered cows and ate beef. But it must be borne in mind that if at all it is only bulls, barren cows and calves that were killed for sacrificial and other purposes; milch cows were not slaughtered. The killing of cows came to be condemned even in the Rigvedic times. Propaganda against cow-killing was carried on in the Sabhās. That the cow already possessed a sacred character is shown by the fact that one Ṛṣi addresses her as Aditi and a goddess, impressing upon his hearers that she should not be slain. The cow was pronounced to be *aghnyā* (not to be killed) from economic and humane considerations. This sentiment in a later age developed in a general prohibition against cow-slaughter. In the *Atharvaveda*, the worship of the cow is fully recognized;

while the *Satapatha Brāhmaṇa* emphasizes the evil consequences of eating beef.

RIGVEDIC POETRY

The cow occupied no small place in Rigvedic poetry. In the most hyperbolic expressions cows and bullocks are praised as the most precious possessions. 'No sight gladdened the Vedic Indian more than the cow returning from the pasture and licking her calf fastened by a cord; no sound was more musical to his ear than the lowing of the milch kine.' The cow supplied the Vedic poets with the motif for indulging in various poetic imageries, conceits, metaphors and similes. Gods are readily compared with bullocks, goddesses with cows. The beams of dawn and the clouds are cows. The earth itself is often spoken of by the poets of the *Ṛgveda* as a cow. The rattling and rustling of the fire is compared with the bellowing of a bull, and Agni is called a bull. The pointed, rising flames are imagined as horns, and a singer speaks of Agni provided with a thousand horns. When the Soma juice is mixed with water in the vat, Soma is said to rush into the lap of the waters like a roaring bull on the herd. When the priests add milk to Soma, 'they clothe him with cow-garments.' A Vedic singer praises the god Indra for the miracle that he has put the shining white milk into the red or black cows. The relation of a votary to the gods is often likened to that of a cow to her calf; sings a Vedic bard: "As cows low to their calves near the stalls, so we will praise Indra with our hymns," or "Like un milked kine, we have called aloud (lowed) to thee, O hero (Indra)."

From the above survey of the *Ṛgveda*, it is evident that the cow occupied a supremely important position in the life of the Vedic Aryans. The veneration in which the cow is held by the Hindus today thus goes back to the hoary days of Vedic antiquity. To no other animal has mankind owed so much and the debt has been richly repaid in India with a reverence incredible in other lands. Indeed, the cow has played so eminent a role in Indian life that an exhaustive account of her influence from the earliest times would fill an important page in the history of civilization.

Thank You From the Cows



The cows send their heart-felt thanks to those who assisted during January 2012

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May cows stay in front of me; may cows stay behind me; may cows stay on both sides of me. May I always reside in the midst of cows. —Hari Bhakti Vilas 16.252