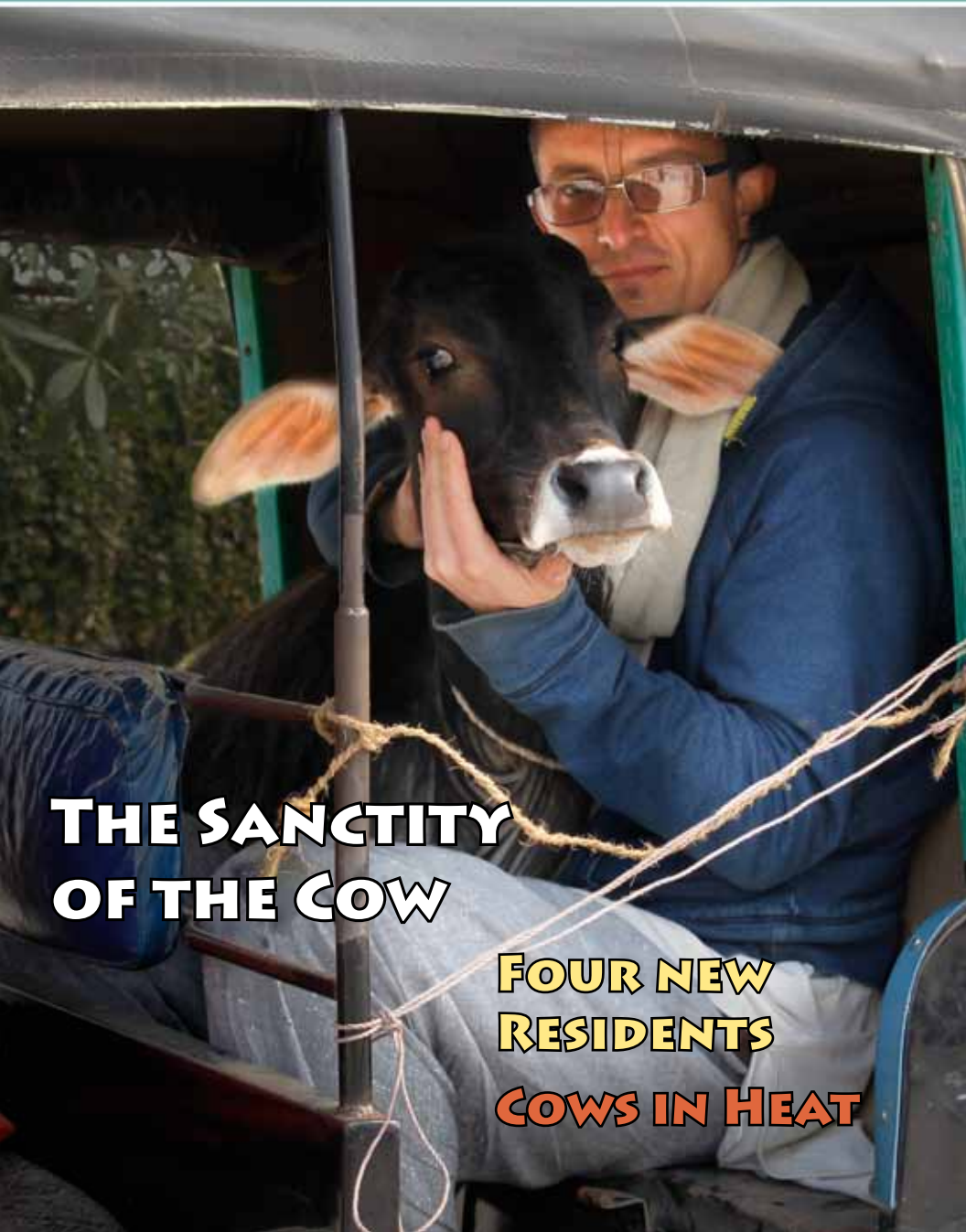


Jan. 2012



CARE FOR COWS

I N V R I N D A V A N



**THE SANCTITY
OF THE COW**

**FOUR NEW
RESIDENTS
COWS IN HEAT**

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

Dear Friends,

Five calls come from concerned Vrindavan cow-lovers regarding a handsome adolescent black bull hobbling around MVT. His left front ankle is injured and he can barely walk.

“He’s going to starve if we don’t help him.” they all say.

Our recuperation rooms are full and the unexpected rain on the first day of the year has created further crowding.

Rainwater has made the road under construction to Care for Cows a slippery dangerous mess. What to do?

Bhima Karma will supply the food; Karuna Purna will feed him and keep him dry; Parvati will host the unexpected guest (the personification of Dharma) in her garden until Indra’s wrath passes and we can accommodate him; and Gopal Bhatta volunteers to sponsor the black beauty for a year!

Go seva is contagious.

It unites people.

It allows us to practice compassion.

I hope this issue finds you experiencing the happiness and internal satisfaction that accompanies Go seva.

The CFC Staff

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



Care for Cows in Vrindavana
is inspired by His Divine Grace

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Founder-Acharya
International Society for Krishna Consciousness

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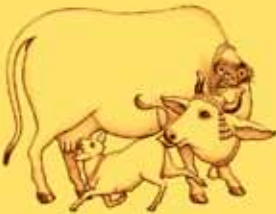
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CARE FOR COWS

IN VRINDAVANA

careforcows.org

~ PORTRAIT OF THE MONTH ~



~ KRISHNA ~



VISIT TO BANSI GIR GOSHALLA

by Basu Ghosh Das

In early December I accompanied Jasomatinandan Prabhu, Acharya Dharmendra and Acharya Samskritananda Hari on a visit to the Bansi Gir Goshalla, on the outskirts of Ahmedabad.

The goshalla is the private endeavor of Sri Gopal Sutariya (Patel), who is a rich "builder" of Ahmedabad.

He's a young entrepreneur - 36 years old - who spends four hours a day at the *goshalla*, looking after the 107 *Gir* cows. *Girs* are one of India's indigenous breeds of cattle known for being a good milkers. They are indigenous to the Saurashtra region of the present Gujarat state.

Here are some of the interesting features of the goshalla gathered during our visit there.

1. Cows and bulls are "pedigree". Records of their lineage have been

meticulously kept.

2. Records of the milk production of the present animals are kept, and records of the milk production of their ancestors are "in hand".

3. All cattle are fed fresh,

green grass (no dry grass).

4. Green grass grown at the goshalla is a special variety that grows upto 14 feet in height.

5. Only organic cattle feed is fed to the animals, in addition to the grass mentioned herein above.

6. Milk is being sold at Rs. 70 per liter by the goshalla (the local market rate is Rs. 25/30 per liter). Ghee is also produced. I neglected to ask

about the retail rate he asks for that.

7. The goshalla has protected some cows and bulls that were slated for export to Brazil (where there is a sizeable population of *Gir* cattle that were exported there from Gujarat in the past.

8. Sri Gopal Sutariya promised to donate us a one-year-old bull, who would become a breeding bull for our exclusively *Gir* goshalla at ISKCON Baroda.

Pictures of the visit can be seen on the internet at: <https://picasaweb.google.com/103360994652182030572/BansiGirGoshallaAhmedabad> or, <http://tinyurl.com/6ot83td>



A person in a light-colored kurta and dhoti, wearing a backpack, is walking away from the camera on a dirt path. A large white bull is walking ahead of them. The path is lined with trees and a brick wall on the right. In the background, there are some buildings.

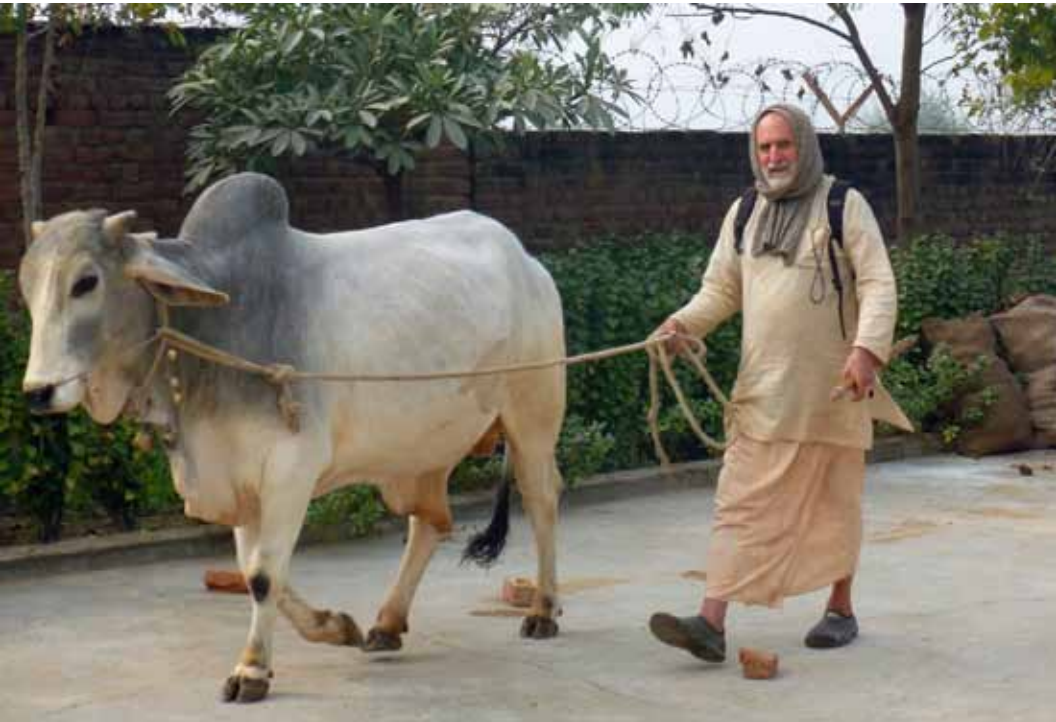
BHOLA'S DAILY WALKS

by Rasamandala Dasi

“Every day Kurma Rupa Prabhu has been taking an hour out of his schedule to take Bhola the strong three-year-old pure-bred Tarparka bull for a daily walk along the road outside of CFC Kiki Nagla. Here are some beautiful photos which show how even a powerful animal like Bhola can be conquered with love and kindness.

Grazing land has all but

disappeared here in Vrindavan as in many parts of India due to urbanisation and also due to industrial farming practices with many of those farmers who have not sold out to developers having been persuaded to trade in their bullocks for tractors and artificial fertilizer to create cash crops.





In Vrindavan developers have been investing in huge areas of land to create so-called green apartment complexes for both the Delhi residents as a spiritual weekend Get-Away and also to house the numerous International guests.

Although many thoughtful and caring persons have taken

in many of the cows who had recovered from their traumas after being cared for at CFC (as reported in previous issues of CFC Newsletters) more land is required to allow the current residents and newcomers a place to kick up their heels and play rather than being restricted to the limited Goshala area.



NEW RESIDENTS



Rasa is a seven-month-old female calf who was abandoned in Madhuvan Colony. She is very friendly and determined to get what she wants. She is a picture of good health since she is endowed with enough aggression to get her needs met. She is a natural leader and enjoys being groomed regularly. She requires a sponsor.





This three-year-old bull got in a fight with a larger street bull and was pushed into a drain under construction. His left rear leg is swollen at the joint and he received minor gashes all over his legs and torso. He hobbled to my door in Madhuvana Colony as if he knew that was the place to get medical aid. He is presently recuperating in the winter sun at Kiki Nagla.



This five-month-old black bull calf was found sitting on the side of the road in Sundrakh village. His pelvis has been injured and he is not able to get up by himself. If he is assisted, he can stand and walk around. He has a good appetite and we are hopeful he will recover. fully

NEW RESIDENTS



The above eight-month-old bull calf was rescued from Sant Colony by two ladies who called us for help. He is healthy, friendly and well-adjusted. It is apparent that he has not been on the street for long.



COWS HAVE BEST FRIENDS

by Hannah Velton

News that cows have best friends comes as no surprise to those of us who have worked with them – and their mood swings.

Who would think that beneath that calm exterior there is a boiling mass of emotions? I'm not talking about Wimbledon champions here, but cows. Yes, cows; those creatures that we take milk from, but rarely think about. According to new research by scientists at Northampton University, cows have "best friends" and get stressed when separated.

In his book *The Cow*, the former butcher and poet Beat Sterchi invented an adjective to describe the way that cows stand placidly – "cowpeaceably". If you watch cows lying down in a field they will

normally be ruminating (chewing on regurgitated grass), staring blankly into space and looking totally at peace. This state of total calmness makes the cow appear withdrawn and "otherworldly". This is perhaps why we assume there is nothing much going on between a cow's ears.

But we cow lovers have always known that cows have emotional depth. DH Lawrence wrote brilliantly about his relationship with Susan, a black cow that he milked every morning in 1924-5 on his ranch in Taos, New Mexico. He comments on her "cowy oblivion", her "cow inertia", her "cowy passivity" and her "cowy peace" and he wonders where she goes to in her trances. But he believes, quite rightly, that there

is always “a certain untouched chaos in her”, which is never far away. Some days, he writes, she is “fractious, tiresome, and a faggot”. This is because she will deliberately do things to annoy him, such as swinging her tail in his face during milking: “So sometimes she swings it, just on purpose: and looks at me out of the black corner of her great, pure-black eye, when I yell at her.”

To anyone who works, or has worked, with cows, it comes as no surprise that cows are capable of friendships. Within any herd there is a pecking order that results in cows coming into the milking parlour every time in more or less the same position in the queue. Certain cows will always be the ring leaders when trouble occurs – bulldozing fences until they give way is often found out

by accident, but then pursued with great joy by the felons. And woe be to anyone who gets in the way of a mother and her calf.

But there are also the gentler cows who always appreciate a scratch behind the ear as you go past and the cows that Temple Grandin, the animal scientist, would describe as “curiously afraid”. These cows, and most do exhibit this behaviour, will be curious of any new thing but terrified of it at the same time. The braver ones will come forward to investigate first, but will stand at such a distance that their necks and tongues will be stretched out as far as possible. They will snort, sniff and try to lick the novelty until they decide after about 15 minutes that they are bored and will wander off. There’s a lot going on between those hairy ears.



COWS ON HEAT

Excerpt from *A Manual for Primary Animal Health Care Worker*

Signs of heat (oestrus) in ruminants

Heat or oestrus is the period when the female will accept the male and mate.

There are signs which mark oestrus in all ruminants. Recognising when the female is on heat means you will know when to put her with the male or use artificial insemination.

What is heat?

The female reproductive system consists of two ovaries and a womb. Every so often the ovaries produce very small eggs (ova). The time when this happens is called heat or oestrus.

Cattle and buffalo regularly come into heat all year round.

Knowing when a cow is in heat

If you know when a cow is in heat you can introduce her to a chosen male for mating or you can arrange for her to be artificially inseminated if the service is available. You will also be able to identify animals which do not go in heat.

The time to look for signs that the female is in heat is early morning or evening. Take care not to disturb the animals but just watch the animals for the signs.

Signs of heat

Ruminants can be kept on pasture or they may be stabled or tied up for most of the time. It is therefore necessary to consider this when looking for signs of heat:

1. Signs of heat in free animals (at pasture):

- Most females in heat will allow other animals to mount them.
- Cows in heat will mount one another, from the rear or from the front. However the cow on top may not be on heat.
- The vulva becomes swollen and the area around the tail becomes wet and dirty.
- If cows sniff each others' vulva and urine they may both come into heat.
- Cows can be coming into heat if they stand resting the chin on the back of another or are seen to lick or gently butt each other.

· Restlessness and calling loudly can also mean the female is coming into heat. Goats in particular become very noisy.

2. Signs of heat in the stabled or tied animal:

The animals should be allowed out twice a day when they can be watched for signs of heat. If the female is not allowed out then the following will show that she is in heat:

- Swollen vulva.

- The animal is active, there is a loss of appetite and she calls loudly.
- In milking animals the amount

of milk produced suddenly drops.

- A jelly-like mucous can be found on the floor with the dung.

You will need to be able to recognise the differences between signs of heat and signs of ill health in the animal which is tied up.

How long does heat last?

The duration of heat is short.

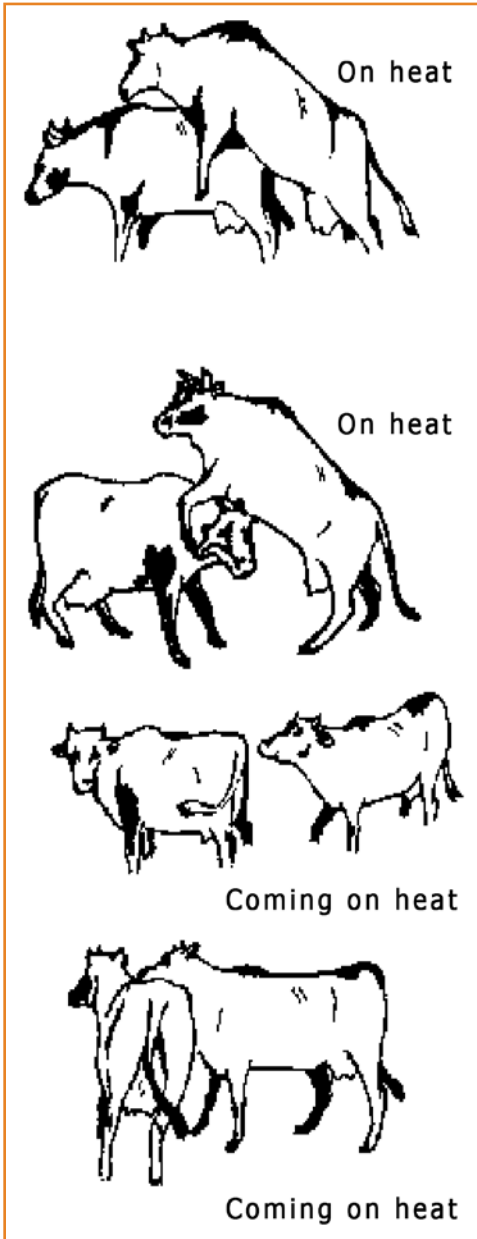
- In cows and buffalo it lasts for less than a day.

· A healthy animal which was not mounted by a male or given artificial insemination will come back into heat. Cattle and buffalo cows will come into heat after 3 weeks (give or take a day or two).

The female which does not come into heat

The female may not show signs of heat because she is too old, or she may have been mated without the owner knowing. Sometimes animals come into heat without showing any signs. This is called a "silent heat" and is common in buffalo cows. If the feed is not sufficient or there is a lack of protein, salts or water, the animal can fail to come into heat. You will need to improve the female's feed to bring it into heat.

If young, well fed females do not come into heat or do not become pregnant you should ask your local veterinarian for advice.



ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



KALYANA KALPATARU

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā*, VI. 30

Vol. XI]

February, 1945

[No.

मयोभूवति अभि वानुस्रा ऊर्जस्वतीरोषधीरारिञ्चन्ताम् ।
पीवस्वतीर्जीवधन्याः पिबन्त्ववसाय पदते रुद्र मृळ ॥

(*Rgveda*, X. 169. 1)

“Let healthy winds blow, let cows be nourished
with strength-giving herbs. Let cows, the nurses of
strong beings, drink good waters; O Lord, keep the
cow—the protectress of our lives—happy.”

The Sanctity of the Cow

A Study in Psychological Foundations

By M. S. Srinivasa Sarma, M. A.

THE ESSENCE OF RELIGION

The religious veneration accorded to the cow by the Hindu is unique in the history of the culture of the world. The killing of the cow is a heinous crime. It is a most dreadful sin. It is a taboo. It is prohibited by specific religious injunctions. The cow is sacred. The worship of the cow is ordained by the Epics, the Purānas and tradition. The reverence for the cow has not diminished in modern times in our country. It is a well-known fact that the Hindus of the present day are filled with horror at the slaughter of the cow. Appreciation of value and a feeling of gratitude for benefits obtained are the dominant traits in the religious consciousness. The Hindu is irrepressibly religious-minded. Among the virtues cultivated by every Hindu, gratitude occupies the highest place. Religion has its source in every case in the feeling of helplessness and the confiding dependence upon a power for the satisfaction of one's wants. Thus the fundamental motive in religion is practical. Mountains and rivers, the Sun and the Moon, forests and trees, birds and animals, fire and rain, which are useful to man in some way or other, are at once personified, deified, and worshipped with reverence. This is the genetic explanation for the sanctity of the cow; it is rooted in the material benefits conferred on mankind.

THE COW—A TOTEM

Two things should be borne in mind while considering the role of the cow in the economy of Hindu social life. In the first place, India is pre-eminently an agricultural country. Among the things which the peasant uses for cultivating

his land are his cattle. The cattle are his most precious possession. They fit admirably into the agricultural scheme. They are useful to him in a thousand and one ways. They draw the plough; they bale out water from the well; they pull the cart to the market. They are the bulwark of agriculture. They require little care; they are not easily carried off by disease; their manure makes possible the retention and renewal of the richness and mellowness of the soil. India, in the second place, is predominantly vegetarian. Perhaps it is the only vegetarian country in the world. The majority of the people in India do not take meat, fish or eggs. In a vegetarian country milk, butter and ghee are indispensable. In order to create physical stamina, and strengthen bodily vigour and improve mental power, the food should include plenty of milk and ghee. It is, therefore, essential that the cow should be protected for the sake of maintenance of the human race. Our ancients thought that this could be achieved by making the cow a "Totem" animal, and creating a halo of sanctity and divinity around her. The respect for the totem or the sacrosanct animal may be shown positively or negatively. The system of prohibitions by which respect is shown is called "Taboo." It is generally forbidden to kill the animal; it should not be eaten even if killed by another person. Positively, it is an object of worship. It is to be associated with on all auspicious occasions, should receive special honour on certain festival days, and should be regarded more or less as a deity.

THE COW—A NATIONAL INSTITUTION

In order to bring home to the mind of the people the holiness of the cow,

and impress upon them the necessity for her utmost care and protection, our ancients point out that all the deities reside in the different parts of the body of the cow. This is to prevent effectively any injury or harm being wantonly done to the animal. Since every organ of the cow is the abode of some deity or other, the cow becomes a veritable temple; and consequently the worship of the cow is considered to be equivalent to the worship of the gods. A well-known verse in the *Mahābhārata* (*Anuśāsana-Parva*) says that "all that kill, eat and permit the slaughter of the cow rot in hell for as many years as there are hairs on the holy body of the cow so slain." A number of chapters are devoted in the same section of the great epic to the glorification of the worship of the cow, and the extraordinary merits to be acquired by GODĀNA, the free gift of cows to deserving Brahmans. It was in this way the mental organization of the Hindu was firmly established regarding the cult of cow-worship.

The cow is a national institution in India. Not only is the cow sacred, but the five products of the cow (THE PANCHE-GAVYA)—milk, curd, ghee, dung and urine—are means of purifying men, and are used in many ways for the purpose. They are in daily use in temples, and are essential for all religious functions. The dung and the urine may at first be repellent; and because of this feeling of repugnance we are likely to ignore the disinfectant, purifying and prophylactic qualities of these two products. Therefore, a story relating to the dung and urine is told in the *Mahābhārata* (XII. 82). Śrī, the Goddess of Fortune, who had left the demons for the gods, came to the cows desiring to reside in them. They would, however, have nothing to do with the fickle deity! But in the end they were moved by her entreaties, and consented to honour her. "Do thou live," they told her. "O auspicious goddess, in our urine and dung. Both are sacred." No wonder, the Hindu mind came to regard the cow as the mother of the world. The Hindu touches

the tail of the cow, circumambulates her (does Pradakṣiṇā every morning), takes in a few drops of her urine for self-purification, and uses the dung for cleansing the house. Every Hindu home is kept clean and tidy by plastering the ground with cow-dung. "The man who uses milk and ghee in his daily food is absolutely free from disease." "Woe unto the face without Vibhūti (the sacred ash of the cow-dung cake) and the food without ghee. They are accursed." These are two proverbs current in the Tamil country, illustrative of the immense importance of the cow and her products. In Saivism (the cult of Śiva) the sacredness of the cow is an article of faith; and kindness towards animals (JIVAKĀRUNYAM) is an outstanding trait of the devotees of Śiva. Their daily prayers begin and end with an invocation for the imperishable, ever-growing and never-diminishing glory and splendour of the Brahmans, gods and cows—each of these being superior to, and more important than the preceding. The cow is useful throughout. No part of her is better or worse than the other. She helps all round. She is the very embodiment of utter and perfect beneficence to mankind. Everything, in fact, about the cow—not only the Pañchagavya, but the skin, teeth, bones and hoofs can be put to some use for making other things.

A FOUNTAIN OF BLESSINGS

Since man is a mammal, milk is universally known. That milk should have become an object of sacred importance in the mind of early man was inevitable. All food was sacred, and milk, so beneficial in every way, has been accorded a special place among the objects of religious veneration by man at nearly all stages of his development. Since milk is so universal an element of human diet, it is but natural that it should have been offered in sacrifices to deities. Because of her importance to man, the cow has constituted a vital factor in all civilizations. In antiquity it was an element not only in the food supply, but also in the

artistic and religious activities. The ancient Babylonians considered milk as the divinely given nourishment of man. In our country, milk is viewed as a symbol of nourishment. The *Atharvaveda* regards a house full of nurture as one full of milk. Milk and honey were so highly valued as food that they naturally formed a part of the most precious offerings to gods. The fact that Śrī Kṛṣṇa passed His early days among the cowherds, and became the lover of the Gopis (Cowherdresses), especially of the lovely Rādhā, illustrates the high reputation which resulted from one's connection with cows, since even herdsmen were thought guardians and companions of the highest God. Our immortal saints have sung endlessly about Śrī Kṛṣṇa protecting the cows, by giving them refuge under the canopy of the Govardhana by lifting it, and grazing the cows while playing on the flute and enchanting them with His divine melody. He is hailed endearingly as "Gopāla" by the Hindu devotees demonstrating their reverence for the cow and the Divine Cowherd at the same time.

The keeping of cows, like the vegetable garden, was mainly a part of the self-sufficient family economy. Dairying is one of the oldest industries, and has existed in some form in most parts of the world. In some instances the entire culture of the people has centred round their cattle, whose economic use was primarily for supplying milk, and as draught animals. Butter and cheese is an article of diet so useful, so wholesome and so palatable that dairy management, which includes all that concerns its production, constitutes a most important branch of husbandry. About the year 1875 the agriculturists of England, influenced by various economic causes, began to turn their thoughts more intently in the direction of dairy-farming, and to the increased production of milk and cream, butter and cheese. On the 24th. of October 1876, the first London Dairy Show was held under the auspices of a

committee of agriculturists. On that day Prof. J. Prince Sheldon read a paper on the dairy industry, proposed the formation of a Society to be called the British Dairy-Farmers' Association, and gave the following TRIBUTE TO THE COW, which deserves to be printed in letters of gold :

"If civilized people were ever to lapse into the worship of animals, the Cow would certainly be their chief goddess. What a fountain of blessings is the cow ! She is the mother of beef, the source of butter, the original cause of cheese, to say nothing of shoe-horns, hair-combs and upper leather. A gentle, amiable, ever-yielding creature who has no joy in her family affairs which she does not share with man. We rob her of her children that we may rob her of her milk; and we only care for her when the robbing may be perpetuated."

MILK AND NATIONAL SELF-RESPECT

The reverence for the cow is quite human. Her milk is an indispensable item in the diet of infants, adults and all brain-workers. Hence an adequate supply of pure milk is a matter of public concern, particularly to urban dwellers. The milk problem was not serious when most of the population lived on farms or in villages and small towns. Milk was provided by the "family cow", or obtained from nearby producers. With the growth of large cities, however, the problem of obtaining a satisfactory supply of milk has become serious and grave. But milk is one of the most perishable of foods; and scientific research has shown the potential danger of milk as a carrier of disease when not produced and handled under sanitary conditions. Unsanitary and adulterated milk has been proved to be an important cause of the high infant mortality. The business of producing milk for urban consumption and distribution has grown to vast and immense proportions. In the United States of America the milk trade is regulated and

supervised by excellent municipal ordinances, which have done much to prevent adulteration and to improve the average quality of the supply. Such efforts to furnish "certified and guaranteed" milk, together with general competition for the best class of trade are doing more to raise the standard of quality and improve the service than all the legal measures. As a result of higher standards of quality and sanitation, improvements in transportation and refrigeration and educational campaigns by Health Departments, there has been in the American and European countries a marked increase in the consumption of milk. No other country in the world has approximated the high standard and proportion of pasteurized and bottled milk and delivery service of the United States. In Germany, 99 p. c. of the milk is pasteurized, and special regulations are enforced for the handling of infant's milk.

More than three-fourths of the children of our country are under-nourished because of the lack of milk. Consequently the physical condition of our school population causes grave anxiety. We have not yet realized that good physique is a matter of national importance, vital to the welfare and even to the survival of the race. The nationalistic ambition of our country to put herself alongside of other nations of the world could be realized only by a great national movement for developing the physical stamina, and drinking more milk. Our Upanishads declare that *Puñji* (Vitality), *Tuñji* (Contentment) and *Śānti* (Peace) are the triple ideals of life. The

first of these is the necessary condition for the realization of the other two ideals. The body is the instrument and apparatus of cultural, spiritualized life. Heightened vitality means an increased sense of power, a keener zest in everything. It means efficiency, more work done, greater usefulness to society. The state of depressed vitality resulting from malnutrition and under-nourishment is an important factor in the production of cowardice, effeminacy, insanity and crime.

The estimated world population of cattle is in the neighbourhood of 80,00,00,000, of which India has 18,45,55,000. The United States of America has 5,79,78,000. India has over 18 crores of cattle, and yet Germany gets as much milk from her 2.5 crores of cattle as we do from our 18 odd crores. The United States of America with only a bare 6 crores of cattle manages to get twice the quantity of milk that we get from our 18 crores. Does this not throw sufficient light on the health, strength, vitality and the power of endurance of the Germans and the Americans contrasted with the disease, weakness, low vitality and lack of physical stamina of the Indians? At least 25 cows to every 100 of the population are required to keep the country supplied with milk, curd, butter and ghee. It is estimated that there is one milch cow in the United States for every 4 persons, making the number of cows about 1,75,00,000. When will our leaders and legislators realize that on the welfare of the cow depends the integrity of the Indian nation?



Beneficent to All for all Times in all Climes

"Milk and its various products are a boon to:—Young and Old, Infirm and Invalid, Rich and Poor, Sick and Healthy, Aristocrat and Pauper, Master and Servant, Yogi and Artist, Vegetarian and Non-vegetarian, Capitalist and Socialist, to one and all without bar of caste, colour, creed, convention, age or stage."

—Romance of 'the cow.'

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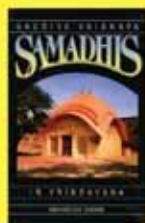
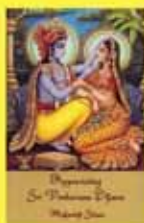
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Thank You From the Cows



The cows send their heart-felt thanks to those who assisted during December 2011

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Derek Carroll	Mark Leigh	Vijay Sharma
Devaki Kumar dasa	Mary L Valerio	Vikas Shah
Devender Kumar	Mayapurchandra & Champaklata	Viveck Baluja
Dina Sarana Dasa	Mika Tuominen	Vyasapada Dasa
Doyal Govinda Dasa	Miniketanarama Dasa	Yajnavalkya Dasa

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