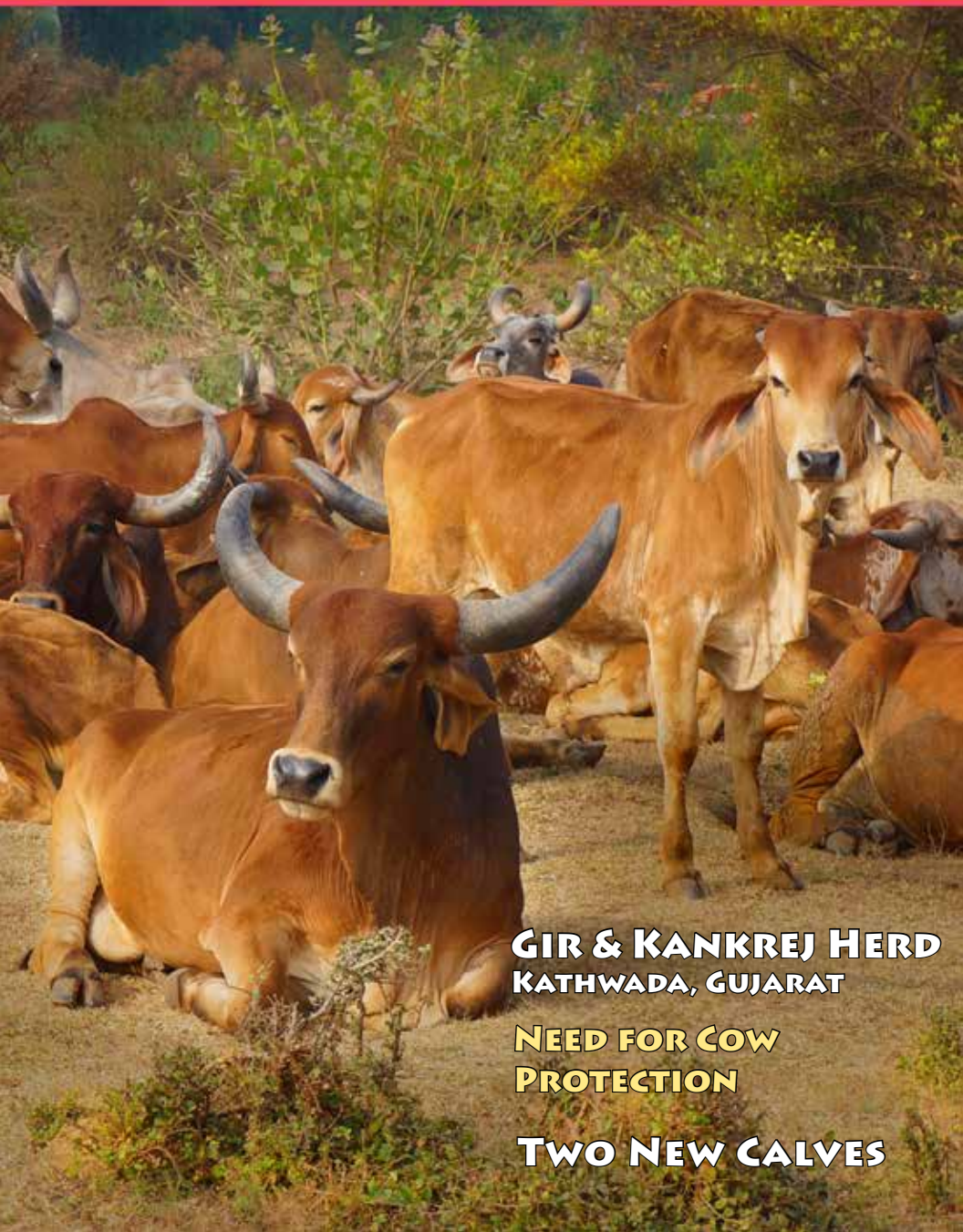


February 2014



# CARE FOR COWS

INTERNATIONAL



**GIR & KANKREJ HERD**  
**KATHWADA, GUJARAT**

**NEED FOR COW**  
**PROTECTION**

**TWO NEW CALVES**



Kurma Rupa dasa  
Hansarupa Dasa  
Amit Duhlani  
Vraja Mohan dasa  
Harivallabha dasa  
Radha Govinda Dasa

Kesi Nisudana Dasa  
Braja Gopal dasa (Switz.)  
Vivek Sharma  
Puri Maharaja  
Nishant Vashishst  
Rasamandala Dasi  
Syam Hari, Vijay,  
Ajeet, Dadu, Tej Prakash

Kurma Rupa dasa

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



INTERNATIONAL

careforcows.org

**Devotee:** “And this is a very nice thing he said, Prabhupada. He said, “We want to improve things in the countryside to the extent that people from the cities start running to the villages.”

**Prabhupada:** "Yes. That I want. Everywhere I go and say... how these rascals...? So much land is lying, and these rascals are not developing. And they are making... coal stone. Coal. They are interested with these bricks and stones, not green vegetables. Such a rascal government.

“Give them facility. We know how to do it. Let them engage in *kirtana*. There will be more water for gardening... and it will be moist. Then produce fodder for the animals and food for you. And animal gives you milk. That is Vṛndāvana life.

"And they are absorbed in this so-called opulence. Kṛṣṇa has taken birth. They are bringing so many nice, pleasant foodstuff, very well-dressed and ornamented. There is description... how they were happy, the inhabitants of Vṛndāvana with Kṛṣṇa and living with cows.

That I want to introduce. At any cost do it and... don't bother about big, big buildings. It is not required. Useless waste of time.

“Produce. Make the whole field green... then whole economic question solved. Then you eat sumptuously. The animal is happy. The animal (cow) even does not give milk; let them eat and pass stool and urine. That is welcome. After eating, they will pass stool. So that is beneficial, not that simply milk is beneficial. Even the stool is beneficial. Therefore I am asking so much... farm, farm, farm...

“That is not my program... it is Kṛṣṇa’s program. Produce greenness everywhere... everywhere. Vṛndāvana. It is not this motorcar civilization.

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada,  
conversation May, 27 1977 Vrndāvana, India*







# Gir & Kankrej Herd

## Kathwada, Gujarat

Just two kilometers from the Ahmedabad Ring Road lies the village of Kathwada where a 100-acre farm was gifted to His Divine Grace A. C. Bhaktivedanta Swami Prabhupada by the late Bhogi Lal Patel. At present there is a Gir and Kankrej herd of 130 residing on the farm and providing Sri-Sri Radha-Govinda, Sri Nathji, Sri-Sri Gaura-Nitai and Sri-Sri Sita-Rama, Laksman and Hanuman with Their daily dairy requirements.

Sri-Sri Radha-Govinda Dhama (ISKCON) invited Care for Cows to help oversee the go-seva and help develop plans to produce fodder for the herd, grains, vegetables and flowers for the ongoing service of Their Lordships.

Our strategy is to focus on pleasing the cows as we have faith in the statement: *One should follow the cows, feed them sufficiently and circumambulate them. If the cows are happy, then Lord Gopala is understood to be satisfied.*

--- Hari Bhakti Vilas 17.244

So our first task was to renovate the existing cow pen, make sure the feeders always had



something for the cows to munch on and assure they be taken out to graze and sit in the fields for a few hours everyday.

The land here is fertile and at present we are growing wheat, mustard and fodder for the cows. Once a field has been harvested, the cows are free to roam and find whatever left-over grains remain as well as herbs growing in the wild. Once the cows have filled their bellies, they carefully sniff the earth to find a suitable place to sit and ruminate. At that time they emanate peace and satisfaction and surcharge the atmo-







sphere with the mode of goodness (*sattva guna*.)

Above is a field which has been harvested and as you can see there is still plenty of growth to keep the cows interested and busy.

The farm hosts many species of birds including the cow egrets (*Bubulcus ibis* right) which are often seen following the cows eager to eat whatever insects they stir into flight and flies that land on them. They are also known to pick ticks and other parasites off the the cows. They are welcome friends.

On the farm it is common to see herds of Nil Gai (*Boselaphus tragocamelus* below right) which are



Right: a Kankrej cow grazes in the company of cow egrets.

Below: A Gir and Kankrej mixed cow grazes with a sissor-tail perched on her hump.







the largest antelopes in Asia. They are beautiful and graceful and have been grazing on the farm for many years. But as we have plans now to have a nursery, flower beds and vegetable gardens we have started building a six-foot high boundary wall to protect the fields we will plant.

The farm is blessed with sweet ground water and is bordered by a canal which supplies water from the holy Narmada River for several months a year. Winters are mild and there is the possibility of growing crops throughout the year.







Above:  
Peacocks and  
a variety of  
waterfowl feed  
on insects in  
the wheat  
fields while our  
neighbors plow  
with Kankrej  
oxen below.  
Left, buffaloes  
rest under a  
tree.









The herd of 130 includes several pure-bred Gir and Kankrej cows and bulls yet the majority of the population are a mixture of these two breeds. Left is an alert calf who has the short snout common to the Kankrej breed yet she is colored like a Gir. Below, the middle calf sports the long curved pendulous ears typical of a Gir yet the crown of her head lacks the concave bulge. The two calves flanking her show Kankrej characteristics yet the coloration of the Gir. In any case most are gentle and affectionate.

Left is a mother tending to her just-born calf who has been licked clean and is searching for the udder. Since the calf first explored under her mother's front legs, her mother gently nudged her until the calf found her food-source between the back legs.





On this page is Balaram, the pure-bred Gir bull who is the leader of the herd. He is gentle yet demands the respect he deserves.

Above is the dutiful Ghanasyama, a pure-bred Kankrej oxen who happily does his chores without a nose harness.

Immediate right are two young bulls who will be trained to plow and pull the cart.





Above is an retired Kankrej ox who is free to wander as he likes. Notice how his horns sport the symmetry of the Greek letter Omega.







Left: Two beautiful calves decorate the calf pen.

Above: Syam Mukhi, one of the beautiful cows.

Below the calves are being treated with special laddhus.

We request everyone's blessings that we can continue to serve the wonderful cows in Kathwada and that it develops into what Srila Prabhupada wanted our farms to be.



# Need for Cow Protection

by Jayadayal Goyandka

Excerpt from *Kalyana-Kalpataru*,  
*The Cow Number*, January 1945

Protection of the cow is an article of faith with the Hindus. Every Hindu is taught to look upon her as a second mother. Just as a devoted son would not tolerate the persecution of one's own mother, even so a devout Hindu would not permit cruelty being perpetrated on a cow, much less allow her to be slaughtered. He would lay down his own life for the sake of a cow rather than see harm come to her. We read in our ancient books how Emperor Dilipa, a forefather of Bhagavan Ramachandra, offered his own life in lieu of his preceptors cow, Nandini. Arjuna courted exile for twelve years in order to rescue a Brahman's cow.

But alas! These days have gone by. The Hindus have grown weak. They have lost their independence, they have lost their virility, they have lost their religious fervour, they have lost their faith in God and His divine laws, they have lost their respect for the injunctions of the Shastras, they have lost their freedom of thought, they have lost their regard for their own culture and traditions, they have lost their all. They are torn by faction and mutual jealousies. They cannot unite among themselves to resist and repel an onslaught on their culture and religion. They have no life in them. They can be driven like dumb cattle. They have been reduced to the position of slaves, not only politically but mentally as well. They have begun to think in terms of the West. That is why they allow lakhs of cows being slaughtered in their holy land every year and cannot raise their finger against this inhuman atrocity. The examples of Dilipa and Arjuna no longer inspire them. Their impotency has become proverbial. What a pity!

We blame the Government for riding roughshod on our sentiments. We quarrel with our Muslim brethren for their callousness towards the cow. But we never care to look at our own faults. Our respect for the cow has been reduced to a mere sentiment. The homage that we pay her is mere lip homage. It is we who send the cows to the slaughterhouse. We ill-treat her, starve her, bleed her to the last drop of her milk, rob her calf of its due, heap all sorts of cruelties on our bullocks, go on encroaching upon the pasture lands, and still call ourselves the protectors of the cows and curse the beef-eaters. Our Vaishya community have renounced the vocation of rearing the cows, which is one of the three functions assigned to them by our Shastras, the other two being agriculture and trade. Our Goshalas are ill-managed and there is no co-ordination between them. In short, everything is topsy-turvy.

Our Shastras proclaim that the cow fulfills all the four objects of our life, viz., Dharma, Artha, Kama and Moksha. In other words, the cow has a four-fold importance to us -- religious, economical, material and spiritual. In the Puranas we find it mentioned that the cow is one of the four earliest creations of God, viz., the Vedas, Fire, the Cow, and the Brahman. The Vedas teach us our duty, they are the primal source of our knowledge. They tell us the method of propitiating the gods, viz., the performance of sacrifice. The Gita says:

"Having created mankind along with the spirit of sacrifice at the beginning of creation, the creator, Brahma, said to them: 'Do you multiply through this; may this yield the enjoyment you seek. Foster the gods through this (sacrifice), and let the god foster you. Thus fostering one another



disinterestedly you will attain the highest good. Fostered by sacrifice the gods will surely bestow on you unasked all the desired enjoyments. He who enjoys the gifts bestowed by them, without giving them in return, is undoubtedly a thief.'

"The virtuous who partake of what is left after sacrifice are absolved of all sins. Those sinful ones who cook for the sake of nourishing their own body eat only sin. All beings are evolved from food; production of food is dependent on rains; rain ensues from sacrifice and sacrifice is rooted in action. Know that action has its origin in the Vedas, and the Vedas proceed from the Indestructible (God). Hence, the all-pervading infinite is always present in sacrifice. Arjuna, he who does not follow the wheel of creation thus set going in this world ( i.e., does not perform his duties) sinful and sensual he lives in vain." (Gita 3.10-16)

From the above it will appear that (1) the spirit of sacrifice was created at the beginning of creation and (2) that sacrifice is the root of our worldly prosperity and spiritual good. Through sacrifice we can attain whatever we desire. It is the gods who bestow worldly property and earthly as well as heavenly enjoyments on us. They are the divine intelligences, the conscient superhuman forces which cater for the human and sub-human needs, provide us with sunshine, moonlight and a timely and regulated supply of rainfall, which are so indispensable for our crops and vegetation and thus for our very life.

It is they who supply us with the earth to stand and live on, water to quench our thirst and to maintain moisture in the air and our body, fire to cook our food, to protect us against cold, to maintain the heating our own body and the temperature in the atmosphere, air to breathe and sustain our life and space to make us move about and allow free passage to the various heavenly bodies including the earth. In short, it is they who regulate the world process, control the affairs

and destinies of mankind, bestow on us the fruit of our good and evil actions, regulate our life and death. In order to secure their good will and with a view to maintaining the principle of "give and take" which is so very essential for the continuance of the world order, it is incumbent on us to propitiate these forces through the performance of sacrifices. So long as sacrifices used to be performed by us, India was rich and happy. Plenty and prosperity reigned in the land, monsoons appeared at the right time and brought as adequate supply of rainfall and the country was comparatively free from natural calamities such as floods, earthquakes, famines, epidemics and the like. Even as sacrifices have fallen into desuetude the country has gradually found itself more and more in the grip of all sorts of catastrophes.

In this way it is clear that sacrifices are the mainspring of our material happiness as also of our spiritual good, of *abhyudaya* and *nissreyasa* both. They bring us plenty and prosperity by propitiating the divine intelligences, who are responsible for maintaining the world order, and performed disinterestedly they tend to purify the heart and secure the pleasure of God and thus help us in realising the goal of our existence, viz., moksha or liberation from the rounds of birth and death. Nay, failure to perform these sacrifices constitutes a sin.

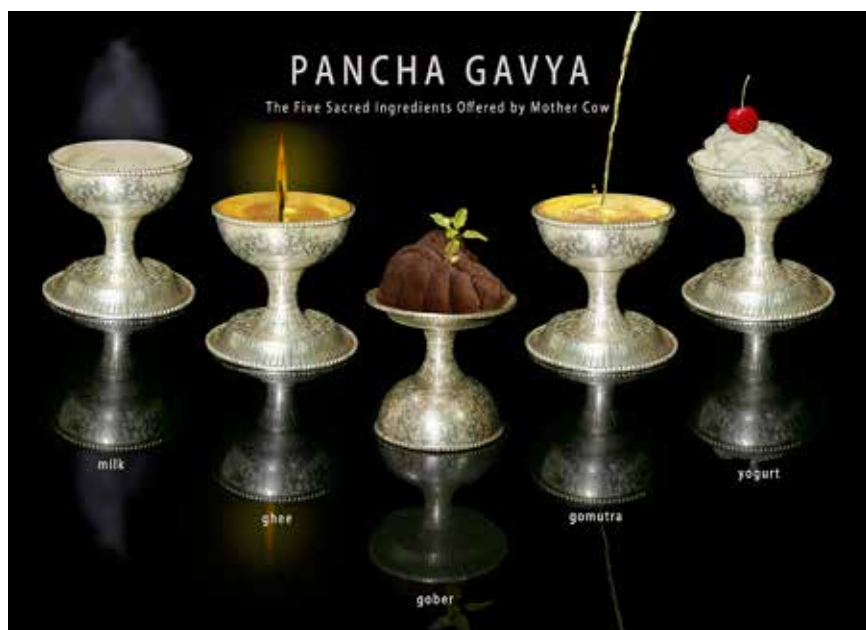
It is with a view to maintaining this institution of sacrifices that the Lord created the Vedas, the Fire, the Cow, and the Brahmana. The Vedas instruct us in method of performing these sacrifices; the Fire and the Brahman are appointed as the media through which the oblations are carried to the gods, and finally it is the cow which supplies us the wherewithal to perform these sacrifices. The butter which we get from the cow is the most favourite food of the gods. It is the progeny of the cow, viz., the oxen, who help us in furrowing the land for preparing the sacrificial

ground as well as in raising the crops of wheat, barley, seasamum seeds and paddy, etc., which are known as Havisyanna or food-grains worthy of consumption by gods.

Again, the feces and urine of the cow are drawn upon for consecrating the sacrificial ground and rendering it fit for the performance of sacrifice and dried cow dung is used for feeding the sacrificial fire. Nay, the preparation known by the name of *Panchagavya* and composed of five substances got from the cow, viz., milk, curds, butter, cow dung and cow's urine, is invariably sipped by the sacrificer before commencing the sacrificial performance and is believed to possess an extraordinary purificatory virtue.

is regarded as impure. Paramanna and other delicacies from cow's milk and milk-products are considered the best dishes for feeding the Brahmans with and as stated above, gods are best propitiated by oblations thrown into the sacrificial fire or by food offered to a Brahman. Thus the cow is the most important, nay, indispensable factor in carrying on our religious performances.

The economic value of the cow, especially in a country like India which mainly depends on agriculture, is too patent to require any lengthily discussion. It has been stressed by all who have made a special study of the rural conditions in India. Mixed farming has been recommended by all those who are interested in the economic



Again, it is the cow's milk and milk products that constitute the most delicious and nourishing food for vegetarians. Rice boiled in milk is known in Sanskrit by the name of Paramanna (the supreme dish) and butter is the most nutrient of all substances. Food which does not contain ghee

welfare of this country. India would be nowhere if it neglects its cattle-wealth, which is the main source of its strength. No stone should, therefore, be left unturned to arrest the rapid deterioration in the number and quality of its cows and all possible endeavours should be made to ameliorate



their condition, to improve their breed and to enhance their milking capacity and thus increase the milk supply of our country. Slaughter of cows, calves and bullocks and atrocities perpetrated upon them should be stopped by legislation and even non-Hindus should be made to realise the importance and sanctity of the cow and obtain from beef. What a pity that pure milk and unadulterated ghee should become a rare commodity in a land which abounded in these substances! The importance of the cows milk for national health too has been recognised by all.

The spiritual value of the cow is also unique. It's very sight and touch are purifying. Its person is

said to be an abode of the gods. Even the dust raised by its hooves is considered as sacred. The gift of a cow bestows the highest spiritual good on the donor and absolves him of the greatest sins. The consecration of a bull for stud purposes is also said to confer spiritual benefit of the highest order. In this way the cow has a unique importance for us from every point of view and deserves the greatest amount of reverence, love and care from us. Let us unite in our effort to protect the cows and raise it once more to the position of eminence it occupied in ancient India and thus earn the grace and good will of the Divine Cowherd.



## A Few Glories of Ghee

It increases Intelligence; helps enhance memory power; rejuvenates the skin from inside and increases its glow; boosts body energy; detoxifies body; normalizes vata; increases clarity of voice; normalises pitta; nourishes the body; improves digestion and increases body fire; increases quality of semen; it is very effective in eye disorders; acts as a good rasayana; is the best form of fat.



Sudevi (right) was born here on 5/1/2009. Her mother died while giving birth and she was adopted by Tungavidya who nursed her for a year. She is healthy and just gave birth to her first calf sired by Krpa, the valiant son of Padmalocana (below). The calf has been sponsored for life by Gigi Wong (Hong Kong) in the name of her son Derek.





# Two New Calves

Sanika (left) was born here on 12/16/2009 and just gave birth to her first calf (right) sired by Bhola-nath (below). Sanika carried her calf for almost ten months and she was consequently born healthy and hearty... full of energy. She requires a sponsor



# Thank You From the Cows



**Our heart-felt thanks to those who assisted during December 2013 - January 2014**

Aditi Sathye  
Aihul Baitenova  
Akincana Krsna Dasa  
Alina Zayneeva  
Allan Tjahja  
Amit Goswami  
Anand Samani  
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Derek Carroll  
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Devender Kumar  
Dina Leini  
Dina Sarana Dasa  
Dipal Patel  
Doyal Govinda Dasa

Dhruv Singh  
Ekaterina Iskanian  
Ekaterina Kile  
Ekaterina Kirik  
Elena Antonova  
Elena Nikiforov  
Eli Tamal  
Emily Jiminian  
Ergiun Valeriya  
Ermakova Elena  
Gasimov Farid  
Gaura Chand Dasa  
Gaurav Sabharwal  
Glavnaia Yuliia  
Gritsay Marina  
Gulnara Bissengaliyeva  
Harmit Alag  
Hemant Jha  
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Isabelle Duperon  
Jahnava Sundari Dasi  
Jaisacisuta Dasa  
Jasminka Fainkuti  
Jayesh Bhatt  
Jean Luc Bocle  
Jennie Jensen  
Johan Wallander  
John Ricciardi  
Jorgine Jensen  
Judith Carreras  
Julia Volkova  
Kamlesh Desai  
Kasparov Evgeniy  
Kate Prognimak  
Kateryna Salenko  
Kavita Shah  
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Madina Umbetova  
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Manish Tyagi  
Mansur Us  
Marci Diverde  
Mark Leigh  
Martyn Ryder  
Maryia Tryputsen  
Meaghan Sloane  
Mikhail Suvorau  
Milan Tatalovic  
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Naresh Aasadi  
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Svetlana Osseiko  
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Valentina Mazyliuk  
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Vatsala Pavan  
Venkatesh Raghavan  
Vidya Devi  
Vijay Patel  
Vijay Sharma  
Vikas Shah  
Vishal Thakur  
Yogata Khatri  
Yuliya Suvorava

**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**