

September 2007



CARE FOR COWS

I N V R I N D A V A N

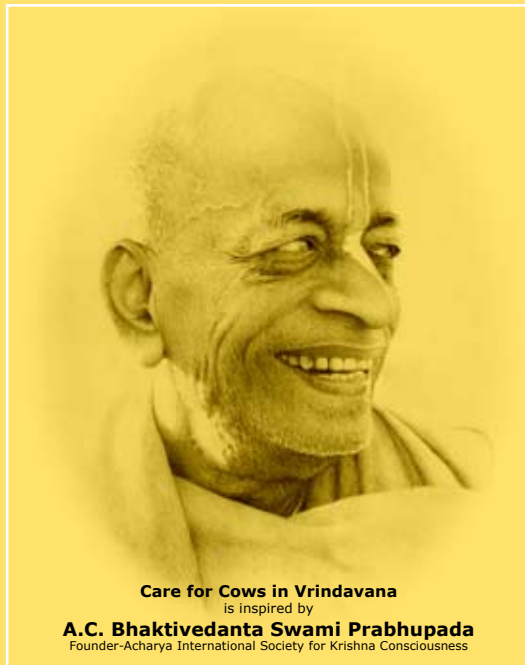


**Two-faced
Cow Born**

**Emblem
of Dharma**

Emergency Care

**Neem
for Health**



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CARE FOR COWS
IN VRINDAVAN

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

Dear Friends,

India continues to experience rapid economic growth and Vrindavan is feeling the impact. The growing middle class, anxious to demonstrate their new-found affluence, pack into their new AC cars and cheer as their chauffers wrecklessly usher them to Vrindavan for a Holiday (Holy Day). Middle-aged fat ladies in silk saris spill out of the cars followed by their teen-age daughters in hip-hugger jeans and sleeveless blouses. The elders ask directions to the temples; the youth complain of no discos; and the drivers curse the street cows for impairing their speed.

Holy cars are replacing holy cows.

The pasturing grounds have become residential colonies where the affluent invest in a second home away from the congested city. The trees where peacocks perched and sang are replaced with luxury apartments promising the happiness of natural living. Land prices soar to the point it is no longer practical to keep cows in the city. New cars, new homes, new values, are forcing the cows out of Vrindavan. What will Vrindavan be without cows and peacocks?

Swimming against the current, we remain your servants in caring for Sri Gopal's abandoned Cows in Vrindavan.

The CFC Staff

careforcows.org

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



KANHAIYA



Emblem of Dharma

As a bull's dharma is to work, Raju a big white sturdy ox, fulfilled his duty to the letter hauling heavy construction materials in a cart for twelve years.

He had broken one of his long horns in a road accident, lost a lot of blood which made him weak and though he didn't recover fully he was put to work again as his owner had no other means of income. His weight didn't pick up and his health was in serious trouble, which was noted by Nirguna dasi, who was determined Raju must retire.

She followed him into town one day, adamant that it would be Raju's last day of work, and it so happened his owner stopped to deliver some goods at the Krishna Balaram Temple. Nirguna followed him in and called the security guards to corner him while she scolded him and informed him of the laws protecting oxen being worked in that condition and if he didn't hand Raju over



May 2005, a kind soul enforced Raju be taken off the street and retired at CFC



Raju upon arrival: old, weak, undernourished and in no condition to be working

to her she would have him arrested. She promised to find him another working ox to replace Raju and then escorted Raju and his owner to CFC.

Poor Raju was skin and bones, weak, covered in ticks, and though tall in stature he stood before us with head lowered, his spirit broken. Raju's owner was chastised some more by the CFC staff and he removed the cart from Raju's back for the final time and Raju settled down for his first night at CFC with a hearty evening meal.

Over the following days

and months Raju was given the full retirement treatment being bathed, groomed and pampered, fed new and wonderful grains, fruits and treats, and had time on his hooves for lots of R+R. He was mostly a loner, had a cool spot under a shady tree to himself, but then after dinner he would be surrounded by a few devoted cows who would lovingly groom him till dark.

In 2006 Raju was instrumental in training up many of the resident oxen at the CFC Ox Training Program, partnering with young

unexperienced oxen, spending a few hours a day leading them in how to work in the field, follow commands, and passing on tricks of the trade. By winter though Raju was troubled by arthritis which quickly crippled his back right leg so he was permanently out of action.

During this time, when Raju relaxed spending long hours soaking up the winter sunshine, an uncharacteristic trait became apparent in that Raju showed an uncommon affection for calves, who would cluster around him like



Raju's experience in working was invaluable in training up young CFC oxen like Sravan, shown here on a lesson with Raju

many stars around the moon. He became their Grandfather figure, who would babysit them every morning while their Mom's were relaxing out in the field. The calves would spend hours playing around Raju, or sharing peaceful times being groomed by him, and as the months turned to summer they would take shelter of Raju, standing underneath his long legs to keep out of the midday sun.

As Time waits for no man, Raju's time had inevitably come, and in August 2007 at around age 17, Raju's health deteriorated, he then became too weak to stand up on his own and within a few days he breathed his last, peacefully leaving this world in the company of his Carers, with tulasi and Ganga *jal* in his mouth and hearing the Lord's holy name. We sadly farewell that great soul whose gentle nature endeared him to us all, and give thanks that his last years were a renewed life of happiness, respect and love.



Ekadasi being groomed by her Grandpa



Taking shelter of Raju



Lifting Raju in the cow sling in an attempt to help him stand up

*'Beautiful Vrindavan
abode. The beasts,
worms, humans and
here with Me will
to My*

Lord Sri Krishna,



Raju was changed sides by raising his legs and rolling him over with his back on the ground

*is My transcendental
birds, trees, insects,
demigods who stay
all go, when they die,
own abode.'*

Mathura Mahatmyam



Some of Raju's 'grandchildren' stood nearby as Raju prepared to leave his body



Raju's sponsor, Suresh Vagjiani of Sow & Reap UK, was present for the samadhi ceremony at CFC

Neem for Health

Among the many natural plants and herbs that people in India use for their medicinal properties, the **Neem tree (L. Azadirachta Indica)** is one of the most beneficial for natural or Ayurvedic medicine.

Found over most of the forested regions of the Indian Subcontinent, as well as in other countries of similar climatic conditions, the Neem tree can thrive in climates that range from hot, or tropical (45 degrees celsius) to altitudes of semi-temperate, higher altitude regions, with temperatures slightly above freezing.

Veterinary Uses

For centuries Neem has been used in India to provide health cover for livestock of various forms. It has also very widely been used as animal feed. Almost every part of the tree is bitter and finds application in indigenous medicine. Records exist that Neem has been used in a large number of ailments in animals ranging from systemic disorders to infections and injuries. The use of

Neem in veterinary medicine in India dates back at least 5000 years to the time of the *Mahabharata*. According to scholars, two of the five Pandava brothers Nakula and Sahadeva, who practiced veterinary medicine, used Neem to treat ailing and wounded



horses and elephants by applying poultices prepared from Neem leaves and Neem oil for healing wounds etc. Various Neem preparations were standardized in the form of oils, liniments, powders and liquids.

Ayurvedic scholars recommend the use of Neem oil as antipyretic, sedative, anti-inflammatory, analgesic, antihistaminic, anthelmintic and as an acaricide.

Animal Feed

De-oiled Neem Seed Cake

A valuable supplement considerably reducing the shortage of protein in high producing animals. Seeds from Neem yield sufficient oil and the residual cake is the major

by-product. Neem cake consists of all essential and non-essential amino acids including sulphur containing amino acids but with negligible quantities of valine and tryptophan. The cake contains sulphur 1.07-1.36% which is more than other cakes. The cake has high crude protein, ether extract and fibre contents. Neem seed

cake is a very good source of animal feed protein (up to 40%). The keeping quality is good as it is not easily spoiled on storage nor is it attacked by fungi. Since the cake is bitter, it acts as a good appetizer. It is also a wormicide.

Leaves

Neem leaves contain appreciable amounts of protein, minerals and carotene and adequate amount of



Dried Neem flowers



Neem flowers, leaves and twigs



Dried Neem seeds



Tender Neem leaves

trace minerals except zinc. These may be helpful in alleviating copper deficiency when feeding cows straw and dry fodder. The Neem leaves have appreciable quantity of digestible crude protein (DCP) and total digestible nutrients (TDN). Cows can be fed twigs and leaves in small quantities when mixed with other feeds.

Human Health

Neem has a long record of safety to human health and wide acceptability as a herbal medicine. It is one of the few trees that has withstood modern scientific scrutiny. Neem boosts the immune system on all levels while helping the body fight infection even before the immune system is called into action.

Unlike synthetic antibiotics, Neem does not destroy beneficial bacteria and other micro organisms needed to maintain optimum health. Neem offers a non-toxic alternative to powerful and sometimes damaging prescription medicines. It also has powerful skin rejuvenating qualities. Every part of the Neem tree is packed with anti-bacterial, anti-fungal, anti-viral, anti-histamine, anti-septic and immune stimulating compounds for treating hundreds of

ailments including skin diseases, arthritis, heart disease, diabetes, stress, malaria, viral diseases, dental problems and is being trialed for use against HIV Aids and cancer.

Environment

Neem is also ecologically special. It can tolerate very high levels of pollution and has the capacity to recover even if most of its foliage is dropped. Plants with a large leaf area such as Neem, accumulate relatively higher quantities of lead. Trees vary widely in their capacity to absorb pollutants like particulate dust, CO₂, oxides of sulphur and nitrogen. The Neem tree is one of the most suitable species for checking urban pollution in industrial locations and it has potential in green belt development in hot spots with high air pollution.

In 1998 an Indian nationwide campaign 'Greening India with Neem' took shape, a long term environmental program aimed at providing one Neem tree for every 10 Indians, so that Indians can use it freely for health and hygiene as well as for organic agriculture.

Neem is also used as an organic bio-pesticide repellent against various insects.

Who is Responsible to protect the Cows?

Excerpt from a lecture by His Holiness Sivarama Swami



His Holiness Sivarama Swami

Krsi goraksya vanijya. *Krsi* means ploughing or agriculture and *goraksya*, cow protection. These are the staples of society, this is what people live on.

All living entities subsist on grains. So the ksatriyas may direct and instruct people, the *brahmanas* may perform their *yajnas*, but if they don't eat then giving shelter or instruction

is not going to work.

That eating is therefore the most essential aspect of life and this is why the *vaisyas* and their assistants, the *sudras*, are so integral that the other castes think that they are the most important people, because it is actually they who are feeding. Of course the *vaisyas* think that the *brahmanas* are the most important because they are taking the result of their work and offering it back to the Lord.

Srila Prabhupada said that this very common type of exchange was there but the responsibility of this *goraksya*, is it the duty of just some people? Some very very exclusive people? Is it the responsibility of all *vaisyas*, or is it for all *grhastas* or all devotees?

My proposition is that it

is everyone's responsibility.

Just like everyone's responsibility is chanting Hare Krishna, watering Tulasi devi, reading *Bhagavatam*. Similarly part of our common *dharma* is to protect cows. This is something that you see ingrained in communities like Bhaktivedanta Manor, where they have to limit the amount of cows they receive as gifts, and be very careful about the type of food that is offered to the cows, because to a greater or lesser degree all the devotees see the protection of cows as their *dharma*.

It is everyone's *dharma*: the cow is our mother, she gives us milk while all over the rest of the world cows are being butchered, slaughtered, abused, and taken advantage of.

Vaisnavas must take it as their responsibility to protect cows. Now, how do you protect cows? Does that mean that you have a cow on your balcony in downtown Singapore? No, that type of cow protection is actually cow abuse. You cannot just keep your own cow.

Cows only give milk if they have calves, which means you have to constantly have calves, which means you have to have a herd, and that is a full time business. So how is it that individuals should protect cows? They should in some way or another be connected to ISKCON's herds. Srila Prabhupada established cow protection for instance in New Vrindavan, Gita Nagari, or as we have done here in Hungary at New Vraja-dhama. These herds are not the sole responsibility or duty of the local devotees in those places, they are the responsibility of the

devotees and congregation of the local country. It is their responsibility to contribute to the cow protection, to donate towards the maintenance of the cow, to come and do some cow seva, and when they come to the temple they should bring some *bhoga* for the cows, to find out what items are needed by the cowherds.

Cow protection is everyone's business, it is everyone's responsibility. This is being written down as *varnasrama dharma*. If one does not contribute or participate directly in cow protection then he should know that he is neglecting his dharma. In other words he is *adharmic*.

This is in my view the greater picture of what *varnasrama* means. *Varnasrama* doesn't mean that we simply philosophise about a way of life, but what are the duties of *varnas* and *asramas*, what are the duties that are common for all Vaisnavas,

for all humans. And one of them is the protection of cows, just like chanting Hare Krsna is a common responsibility as mentioned earlier.

So, similarly, cow protection is a common responsibility for everyone. It doesn't necessarily always occur to us, and even when it does, it's difficult to get devotees interested. More difficult than getting devotees to do sankirtan, more difficult than getting someone to cook in the kitchen or be temple president, is to get devotees to be cowherds. To make devotees work with the cows, bulls, and oxen and to make that their life, it is very difficult for devotees to do this. "I am an educated person, I have this diploma and you want me to take care of cows? You want me to do that thing that God does? You want me to do that activity that is going on in the spiritual world?"

And that is what is

going on the spiritual world. That is what is going on where we are going--at least where I want to go is where there is only *gopas* and *gopis*. The whole social identity is based on go, on cows. There are milkmaids and there are cowherd men. And if we are not willing to be milkmaids and cowherd men here in the material world, if this service is beyond us and we cannot foresee how we are going to dedicate our lives to working with the cows, then were are we going? Then you had better look for somewhere other

than Braja. Then you had better go to Dwaraka or Vaikuntha, where that is not a compulsory, integral part of life.

Because in the spiritual world, in Goloka Vrindavan, Krishna goes out every day to tend cows. And yet it is so difficult to get devotees to be cowherders, to see that this is a respectable future, and to stick with that service. Because once again, cow protection is something that we talk about as being against the principles of slaughtering the animals. We don't believe in slaughtering

the cow, we don't believe in eating the meat of the cow, cows should be properly protected. But, when it comes to properly protecting the cows, are we willing to do it? Are we actually willing to dedicate our lives to taking care of cows? Or are we willing to participate and support the protection of cows?

Therefore, we should ask: "What am I doing for protecting my mother? What am I doing to sustain cow protection in my zone? It is my responsibility, my duty as a Vaisnava. Am I performing my *dharmic* duty?"



The meticulous cowshed at the farm in Hungary where H.H. Sivarama Swami has his headquarters.

Bulls wear shoes!

Working bulls that is.

A bull shoe is very similar to a horse shoe, but as a bovine has cloven hooves, their shoes come in two pieces instead of one. Shoes protect hooves from injury due to stones, glass, etc and general wear and tear.



Did You Know?



Fitting Rama with a new set of shoes



Emergency Care

Mid August we received an emergency patient suffering from both a prolapsed vagina and rectum.

The rectum tissue was abnormally large and had split open on-route causing heavy bleeding. On arrival at CFC the tissue was washed, fit back together and secured in cloth to check the bleeding until the doctor arrived within the hour.

Dr Lavania arranged for a shallow hole to be dug in the ground with the aim of lowering the cow's front end into it, so that the rear end was raised to aid replacing the prolapse through gravity. The Doctor explained that when he worked in UAE he replaced



Once the patient was positioned for treatment Dr Lavania administered a tranquilizer injection



Suturing to prevent another prolapse



Thick natural fibre rope was used as suture thread

many camel uterus prolapse cases in this manner, digging a pit in the sand and lowering the animal inside with rear end raised to aid replacement.

The cow was then tranquilized and given an epidural anesthetizing the back end. Dr Lavania first washed clean the vaginal tissue before manually replacing it back inside. A few sutures were made to keep the tissue from being pushed out again. With the vaginal prolapse now taken care of, the damaged rectal tissue was then examined by the Doctor.

After cleaning the pieces were sutured back together and the bleeding was controlled. There was however no chance of replacing the huge fibrous mass of tissue which physically could not fit back inside. The state of the tissue indicated the prolapse had occurred at least a week prior. For now the tissue was cleaned and wrapped in a wet cloth and a course of



The damaged rectal prolapsed tissue was examined by Dr Lavania



The flap of tissue was sutured back into place



Shree relaxing with her calf Venu Gopal

anti-inflammatories were prescribed with the aim of reducing the size of the swollen tissue over the following days, so that it could be manually replaced. Surgical removal of the tissue was the last resort as it was wrought with complications.

Once the Doctor's work was complete for the day the cow, named Shree, was lifted to level ground once again and accompanied by her calf, ate a

nutritious bowl of cow food. Over the following days of Shree's treatment the tissue was cleaned daily and rewrapped in clean wet cloth. She was an excellent patient and mother, regularly feeding her calf whatever milk she could and kept him well protected. Though she was seemingly progressing well, on the fourth day she suffered from diarrhoea and ate very little. The mass of tissue had

shrunk to almost half size and when the Doctor came to check on her in the afternoon he was able to successfully replace the rectal prolapse keeping it in place with a simple purse-string suture.

The following day Shree's diarrhoea treatment continued but she was off feed the whole day and unfortunately later that night she suddenly left her body. She was then placed in samadhi at CFC.



19 August, the mass of flesh was too large to be replaced



The swelling had reduced significantly within a few days



Dr Lavania was able to push the prolapsed tissue back inside with minimal effort



Gober was passing through and the suture lines were checked and cleaned daily



Shree suddenly passed away and was put in samadhi



Sati and Rukmini recuperating at CFC



Rukmini's first steps at CFC



Rukmini's elbow wound on arrival 13 July 2007



1 August 2007



14 August 2007



30 August 2007

Patient Update

Rukmini and Sati featured in last months newsletter, escaping a dog attack which left them both with deep open wounds.

Rukmini's elbow wound has

completely healed, however the muscle which was torn out by the dogs has left her with a walking disability. Which is actually the good news, because it was possible she

could have suffered severe nerve damage paralyzing the whole limb. Rukmini is very cautious and till now only ventures out of the safety of her pen in Sati's company.



Sati on arrival in July, distressed and in desperate need of medical treatment



Sati's wound 13 July 2007



1 August 2007



14 August 2007



30 August 2007

Sati's large shoulder wound has made tremendous progress with all the exposed bones now completely covered by healthy new tissue and the area has filled out flat. Three of the four deep pockets under the wound edges have filled in and closed, and now we watch

with amazement at each wound cleaning how tender new skin and hair is growing around the wound perimeter, slowly shrinking the wound in size day by day. Though the wound is large she doesn't appear to be in pain.

Both calves have good

appetites and line up for treats after the medical rounds each morning. They will stay together in their recovery pen until Sati is completely healed, about a month longer, and gradually be introduced into the bigger yard to mingle with the other recuperating calves.

Two-Faced Cow Born

By The Associated Press, 5 Jan 2007

RURAL RETREAT, Va. (AP)

One of the newest arrivals at Kirk Heldreth's dairy farm is drawing crowds. A calf with two faces was born Dec. 27 at Heldreth Dairy Farm, and word has spread in southwest Virginia as residents flock to his farm.

The animal is normal from its tail until its unusually large head. The calf breathes out of two noses and has two tongues, which move independently, according to Heldreth. There appears to be a single socket containing two eyes where the heads split.

"It's the craziest thing I've ever seen," the dairyman said. During the calf's birth, Heldreth said he first thought there were two calves. The calf has two lower jaws, but only one mouth. Heldreth feeds her through a tube, and acknowledges he probably can't maintain that feeding schedule for long.

The calf was the product of artificial insemination, which was supposed to create a genetically superior specimen. "Genetically, this is one of my better calves," he said.

Bob James, a professor in the



A healthy two-faced calf born in Virginia USA has two mouths, two tongues and four eyes

dairy science department at Virginia Tech and Heldreth's former teacher, said such births are unusual.

"In my 25 years, I've seen it maybe two or three times, but it's pretty rare," he said. James said the abnormality could be caused by a developmental problem or a genetic quirk.

According to MedicineNet.com, the condition is called diprosopus. It

happens when twins start to form and don't completely separate. In most cases, the twins are completely fused with one set of limbs, but part or all the face is duplicated.

Heldreth said the calf doesn't appear to have any other physical ailments or complications. "It's as healthy as can be," he said. Heldreth expects many more people will be curious enough to stop by.

New Ad



Uttama

I was living in Sundrakh village which is just next to Care for Cows. I would pull a cart for my owner and almost everyday we would pass by the clinic. I used to admire the cows as we passed by but we never visited as my owner only wanted me to work. I decided to play a trick on him so I could get admitted to CFC. So one day I started to limp and made out that I could not pull as before. My owner was concerned and he left me at home where I just sat and ate. I watched as his attitude quickly changed towards me. I was no longer as an asset, a bread winner, but a liability... He quickly thought how to cut his expenses and rather than taking me to see a doctor which would cost him, he asked Care for Cows to look after me and as they like to serve retired oxen. It worked! The first day I was there Dr. Lavania examined me and told the cowherd men to remove my shoes. Now that I got what I wanted, I hardly limp at all. Now I'm considering training their young bulls and pulling the school bus when one of the other oxen needs a break.



Kajal

I was born in Belvan in the summer when it is dry and hot. I am the son of Kajal who was rescued by Naga Baba after she was abducted by butchers and loaded on a truck enroute to the slaughter house. I know it is hard to believe such things go on in Vraja, but it is true, or so I'm told. I am very thankful to Naga Baba for his dedication to cow protection. Were it not for him, I would not have seen the light of day.

I was among those cows who were abducted and enroute to the slaughter house when Naga Baba and many villagers foiled there plan. We were rescued and taken to Belvan where we have been well looked after ever since. Owing to his valiance I am still alive and have a wonderful son to look after. We naturally send our blessings to whoever protects us. That is our nature.



Bhakti

missions



Bhramarika

I was born in Belvan and given to the goshalla after my Mom stopped giving milk. I was about five months old and didn't have much trouble getting adjusted. I am known to be very clever and sneaky. They named me *Bhramarika* which means one who wanders everywhere like a bee. When I see some nice grass on the other side of the fence, I lay down flat and wiggle under the lowest wire of the fence and sneak over to feast. Recently I was caught by a farmer who brought me back to the *goshalla* and chastised the cowherd men. Since then they have tied me on a long rope to prevent me from sneaking out again. But day and night I am contemplating a way to get loose and it's just a matter of time before I outsmart them.



Deeptaksha

One night I was sitting on the roadside ruminating when some rogues tied a rope around my neck and walked me some distance to where their truck was hidden.

The more I resisted, the more harsh and brutal they became. They loaded me on the truck where there were several other frightened cows standing. After some time the truck began to move and then there was a commotion. Some people stopped the truck and called the police and the rogues ran away. Another man drove the truck to Maat where we were unloaded and a naked man calmed us down and fed us. The next day some cowherd men walked us to Belvan where we have been happily residing since. There I was named *Deeptaksha* which means "one who has bright eyes". Later I heard that the rogues we caught and were given a good thrashing by the police. How dare they come to Vrindavan to rustle us. What gall! Now I have a calf and we are living very peacefully in Belvan.



Prahlada

I am the happy son of the famous *Yasoda* who underwent a complete transformation after arriving at Care for Cows. As far as I am concerned her greatest quality is that she will not let anyone take her milk except me. This characteristic promises to make me very strong and healthy. I am happy living in Belvan as the ether is always filled with the singing of birds and the air is as fresh as can be.

Today our herd numbers



Laddli

I am the daughter of Deeptaksha who Naga Baba saved from the hands of butchers. I owe my life to him and to my Mom. She is so affectionate to me that at almost a year old I am still nursing from her. I feel like the luckiest calf in the world. Life in Belvan is wholesome--simple living and high thinking. When we cannot go out to graze, they bring us fresh grass in the bullock cart pulled by Tilak.



Dhavali

I was born in the village of Kinki Nagala not far from Care for Cows. My owner was poor and thus forced to neglect me. I had a calf but because my owner took all my milk, he starved. It is hard not to hold this kind of thing against my owner but by nature, cows are forgiving. So I kept being favorable towards him as he was feeding me. Then one day he could not afford to feed me any more so he took me to Care for Cows and begged them to take me. That day one of their retired oxen had passed away and they were digging his grave. One cowherd man told my owner that if he assisted in burial ceremony, then he would accept me and maintain me the rest of my life. That was my lucky day.



Menak

I was separated from my Mom in Radha Kund and wandered the streets and eventually found Sudevi's goshalla. I sneaked in and started to eat and it wasn't until a few days later that they noticed me. They were sorry to see that I was so skinny so they gave me special food. I packed in as much as I could as I did not know how long my good fortune was going to last. I became so stuffed that I could not sit on my side as normal. In order to digest I had to sit like a frog and that's why they named me Menak. Later I got bullied by a big cow and slipped as I ran from her and dislocated my back legs. It took some time to recover but I am OK now and have moved to Belvan and am quite happy here.



Kuber

I was hit by a car and left to die in Chattikara. My leg was broken and I couldn't walk. It is a lonely feeling to be lying helpless on the side of the road with hundreds of people passing by and no one taking notice. I wouldn't wish that on anyone. Every once in a while someone would give me a *roti* or a potato, but that's it. Then one day, to my great fortune, Sudevi saw me and came to examine my leg. I took her hand in my mouth and pleaded with her to help me and she melted. She immediately arranged for me to go to Radha Kund which is very difficult to achieve in this world. She mended my leg and then sent me to Belvan where I am doing very well. Thank God that there are some concerned souls in this world.

When I was born to Sri she developed a prolapse probably due to calcium deficiency and our owners unceremoniously put us on the streets of Govardhana. I remember days when she hardly gave me any milk as she was weak and hungry. Those were dark days sleeping on the side of the road and being pestered by dogs all night. By a stroke of great luck Sudevi rescued us and we were taken to Care for Cows where we were attended to. Unfortunately my Mom left her body and I was distressed for days. Now I have adjusted as they have put me in with some other really nice calves and I am bottle-fed milk morning and evening. I am getting on well enough now.



Sri & Venu Gopal



Sitapriya

I was one of the cows captured by the butchers and saved by Naga Baba. I was so inspired to see him wield his trident at

the butchers. We are all deeply indebted to that man as he sacrificed much to protect us. Now I have a bull calf named Ramu and I have hopes he will grow long horns like mine. Soon I will start teaching him to poke anyone who tries to disturb the peace around here.



Ramu

Thank You From the Cows



The cows send their heartfelt thanks to those who assisted during August 2007

Advaitacarya dasa, India
Alessandra Petrassi, Italy
Amritapani dasi, NZ
Ananda dasa, Guatemala
Anonymous, Singapore
Atanu dasa, NZ
Braja Gopal dasa, Switzerland
Charanya Chander, USA
Daniel Laflor, Denmark
Dhruva Maharaja dasa, India
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Marianna Polonski, USA
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IN VRINDAVAN

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Radha Caran and Krsnamayi, India
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Rahul & Rama, NZ
Ramesh Kausik, India
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Star Adagio, USA
Steve Kreynin, USA
Suan Ng, UK
Suresh Vagjiani, UK
Tattva's Herbs, USA
Vaninath dasa, USA
Vidyasagar Lokande, USA
Visvambhara Priya dasi, USA
Vrindavan Vilasini dasi, Germany