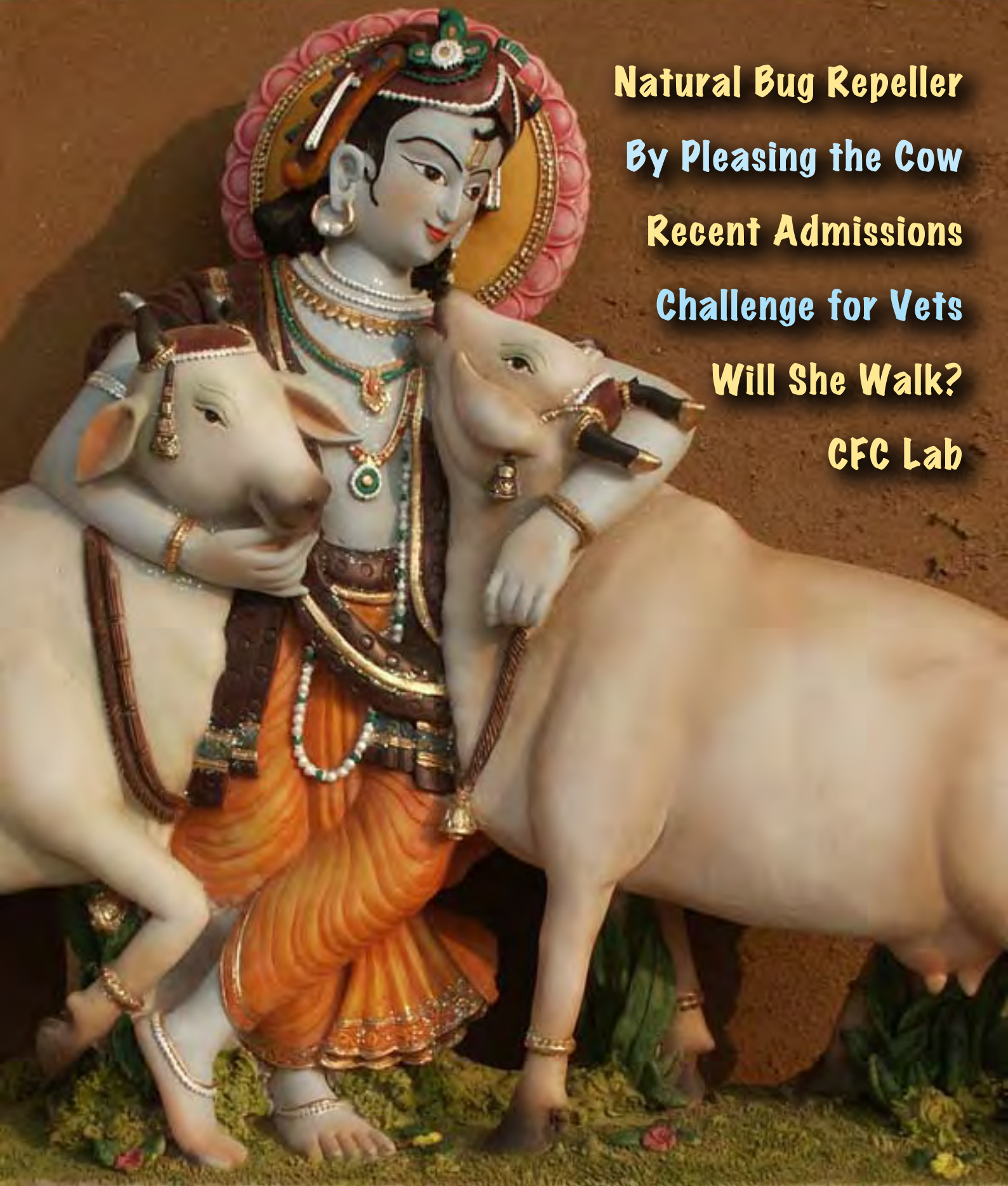


May 2007



CARE FOR COWS

IN VRINDAVAN



Natural Bug Repeller

By Pleasing the Cow

Recent Admissions

Challenge for Vets

Will She Walk?

CFC Lab

Challenge for Vets



On April 5, Devaki had her second operation performed at CFC by two specialist veterinarians.

The remains of her dead unborn calf had been festering in her womb for possibly a year by the time she was brought into CFC a few months back. Doctors had attempted to remove the remains by various manual methods over the months but to no avail. Much of the calf's skeletal remains were stuck inside, fixed within a thick layer in the uterus.

The surgery was quite a challenge for the Doctors and it's undertaking proved to be difficult and grueling. During the three hour operation the skeleton of the dead calf was successfully removed piece by piece. Devaki remained



Doctors Lavania and Singh commencing the three hour long operation



As many of the bones had become embedded within the uterus removal took great effort



CFC Carers comfort Devaki during the surgery



Dr Singh tries to pull the bones out assisted by Dr Lavania pushing through the other side



Closing after successful removal of all the bones



Washing up after surgery

stable throughout.

When at last the Doctors were confident they had emptied all the contents out, she was prepared for closing, which took time as the Doctors had to suture many different layers.

Devaki sat up after the operation and remained under close supervision the remainder of the day, until Dr Lavania returned in the afternoon to continue with her post-operative care.

Thereafter Devaki was attended around the clock over the following weeks by Dr Lavania and CFC Carers. She had one setback after another for the first ten days, and she did not pick up eating at all. Drips, banana lassi's and green grass that she was hand fed sustained her during that time. Surgical fluid



Devaki resting after the grueling three hour long operation



Over one hundred bones were removed from the uterus, the remains of Devaki's unborn calf

continued to collect around the wound and was drained on a daily basis by Dr Lavania. Consequently the suture line partially opened and had to be resutured.

Then she seemed to be over the hump - her appetite reappeared and her eating and drinking increased, there were no signs of infection internally or in the wound, she even went out of the sick bay for a walk around, and she looked much brighter.

However within a few days she took a turn for the worst and on the fifteenth day after the surgery she suddenly passed away. It was hoped that the surgery would give her a chance at a normal life, but she could not cope with the surgical stress. She is sadly missed by all who cared for her.



Devaki in post-operative care



Day 10, sutures are removed

Rohini today



Rohini



Asvini



Asvini today



Asvini being groomed by her Mom, Rohini



By Pleasing the Cow...



Worship of the cow is accomplished by gently scratching, offering green grass and by circumambulating. By pleasing the cow, Sri Gopal is also pleased. — Gautamiya Tantra

The first part of the above verse defines what constitutes worship of the cow:

1. Gentle scratching

Attentive *go-sevaks* have discovered that cows like being scratched at the base of their horns, along the top and underside of their neck, all along the spine to the root of the tail, the pits where their

rear legs join the torso and inside their ears.

Some think that cows associate brushing with the affectionate licking they naturally get from their mother and this explains why they are most pleased to receive it. Actually when cows are scratched or groomed, many become so euphoric they may even stop eating or lose their





balance. Cows will compete to receive affectionate caresses and we have seen that gentle scratching boosts their self-esteem and if seriously injured or ill, inspires their desire to live.

Gentle scratching pleases cows, and pleasing them constitutes worship. From this it is understood that practically any wholesome activity that pleases them can be considered worship.

2. Offering green grass

Offering green grass of course means feeding them fresh grass but the implication is that they should be taken out for grazing. They should have ample time for wandering

as they like and nibbling a bit of this and that. They instinctively know what herbs and grasses they require to maintain good health.

One should not think that keeping cows tied up 24-hours a day and feeding them fresh grass constitutes worship. Cows have been born with four legs for a good reason. It does not please them to be tied to a three-foot rope so they only have the option to sit or stand. They like to walk, spar, scourge the earth and occasionally run and jump. If taking them out for grazing is not possible, then the next best thing is that after they are fed, they should



be offered a place to roam free, engage in recreation or sit in a clean place and ruminate.

3. Circumambulating

It is said in the *Hari-bhakti-sudhodaya*, "A person who circumambulates the Deity of Vishnu can counteract the circumambulation of repeated birth and death in this material world." This means that clockwise circumambulation nullifies the accumulated karma that keeps one bound to the cycle of birth and death.

Circumambulation demonstrates respect for the object kept on the right and purifies the performer. In the Vedic culture elders, the king, saintly persons, cows, Tulasi (sacred basil), Deities, temples and holy places are respected and honored by circumambulation.

Since the scriptures mention that Vishnu, Brahma, Siva and many other divine beings as well as the sacred River



Children sing and circumambulate a calf

Ganges and all holy *tirthas* reside in the body of the cow, it is understood that the benefits of circumambulating Vishnu are to be obtained by circumambulating the cow. So circumambulation is considered worship.

The second part of the verse defines the result of worshipping or pleasing the cow — Sri Gopal is pleased. From this we can deduce that the opposite is also true: If the cows are not pleased, Sri Gopal is not

either. This underscores the importance Sri Gopal gives to how cows are treated and clearly indicates His intimate connection with them. Actually the cows are Sri Gopal's Deity. They are the worshipable Lord of the Supreme Lord.

The cows are so dear to Gopal that treating them properly and making them happy actually constitutes worship of Himself. He tells Uddhava, "I can be worshiped within the cows by offerings of grass and

other suitable grains and paraphernalia for the pleasure and health of the cows.”(S.B.11.11.43)

The simple formula is that offering things which enhance the pleasure and health of the cows actually constitute worship of the Supreme Lord.

We often hear that the cow is *sattvic*. Sattvic qualities include peacefulness, purity, cleanliness and simplicity

and these are quite easy to detect in the cow. Cows are simple and fortunately quite easy to please. By offering them fresh water, grass, suitable grains, *gur* and a clean place to sit, they can be quite satisfied. And by this simple process, Sri Gopal, the Supreme Personality of Godhead, is pleased.

Srimad-Bhagavatam declares that the highest perfection one can achieve is *hari toshanam*, or

pleasing the Supreme Personality of Godhead (S.B.1.2.13). And for one who has accomplished that, there is nothing left to be achieved.

Furthermore, the Supreme Lord promises, “One cannot appreciate or understand Me without pleasing Me, but one who has seen or pleased Me has nothing more for which to lament for his own satisfaction. (S.B.7.9.53)

Below are sad cows. Contrast them with the happy cows to the right →





**Make cows happy... Sri Gopal will be happy
and YOU will be happy!**

