



From the Editor's desk:

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Thanks To:

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Yet another eventful month passed by after the release of the first edition of this e-magazine. The effort that goes behind the making of this magazine has only educated us more and opened new vistas to a much wider world that surrounds the mother Cow. Hinduism says, Cow is where all the Gods reside and in saying so offers a reverence to the Cow that is the sum total of all the worship humankind can possibly make. The scriptures in making that statement hold the Cow as a symbol that transcends all diversities and as a manifestation of the eternal truth. A man's relation with the Cow is no different than his relation with God. In the understanding that it's the Cow that fulfills his material needs, man begins his spiritual journey and is like the child standing at the foot of a hill looking above and for once realizing the might of the mountain and wondering at its majesty. At that state of mind he becomes thankful and hence the beginning of worship. The spiritual ascent begins when he looks at himself as a part of the Cow and hence he feels the love of a son towards his mother. This is the ripening of devotion and worship. The sight of the pinnacle is the dawn of wisdom that he is no different than the Cow, none in the Universe is and feels one with nature and loves the Cow and the world as he loves himself. His "I" would for once become inclusive of everything and he shall look at himself as reverberating with whole. His has no needs for He Is.

A journey begins by taking the first step towards the destination. But, mankind today is taking a step in the opposite direction. Even men among us who claim to be Cow Lovers, are unconsciously resorting to things that can only prove harmful to Cows. A revolution's basis is knowledge. A thorough examination, assimilation and digestion of facts and information are necessary for all those who want to bring about a change. Applying the knowledge and making it a way of life is a step ahead. This e-magazine in that sense attempts at doing that. The current edition reflects on the events of the month that has gone past, our responsibilities going forward and more facts on the mother Cow. We also thank all those who have been generous enough in contributing to this edition and we hope to see your support in future too. Arise, Awake and be Alert. A war is not fought in sleep.

"Hail Mother Cow".

Alarm Bells

Being a vegetarian alone does not warrant that we are Cow lovers. The urban population might argue that it's the best they can do to "Save Cows" or may be spend a little money and adopt one in a place, hundreds of kilometers away from their own home. But do we realize that we are little slaughterhouses ourselves and are murdering Cows in thousands every year. A cow might prefer death in a slaughterhouse for that happens more quick than the agonizing slow death we offer them. Unconsciously we have been responsible for the dwindling cattle population in India. One may wonder how? Here is a piece of alarming news reports for you. Cow found dead on the streets of Delhi had 35,000 plastic bags in its digestive system. According to the official estimates, in Lucknow alone about 80-100 cows die every day due to polythene consumption.



Cows feeding on plastic garbage with stray dogs around

Where do these plastic bags come from? Definitely they don't fall from the sky. These are the very bags that we dump on the streets casually everyday, packing our kitchen garbage or anything of the like. Due to lack of proper grazing grounds, the owners allow the cows to roam free foraging for food. These cows consume garbage wrapped in polythene bags. The polythene swallowed is not digested and get stuck in the intestines, which leads to infection and eventually the death of a cow. What a shame, that we claim ourselves to be cow lovers and yet contribute to its death that is much more horrible. The story doesn't end here for the law of nature prevails. For the injustice we mete out to them we suffer in turn. "If the milk from an infected cow is consumed by human beings, it would make them susceptible to diseases like tuberculosis and cancer" warns Hardev Singh, director of the Veterinary Department.

Lucknow has seen many protests against the use of plastic bags. Governments of different states imposed ban on the use of plastic bags for different reasons though, but there has been failure in its implementation and the reason lies more in us, the common men than the Governments. We have to understand that we are harming the eco system for our trivial comforts and the effects can be irreversible. If we don't wake up now, then our future generations will have nothing

else but to clean the filth we have deposited on earth in terms of ideas and deeds. Let us feel responsible for a moment and make a conscious decision not to indulge anymore in this foolish act. All that we have to do is to be alert. When you go that grocery shop next time carry your

own bag. When you throw that plastic chocolate wrapper on the street, remember you are committing a potential murder. When you break open that popcorn packet and enjoy your corn, remember you have a duty to perform at the end of it. Dispose your plastic waste carefully and teach your children on the harmful use of plastic. After all it's the future that is at stake.

Let us be responsible and wise. The revolution needs us to be ever vigilant.

Apart from killing Cows, it also leads to

- Ground water depletion
- Respiratory problem in children
- Death of Marine and land Animals
- Air and water pollution during production and later
- Cancer
- Adversely affects soil health

Cowpathy Part –II

The last edition of Cowpathy emphasized on the uses of Cow's Urine. While at one hand the mysteries of Cow's Urine remain to be revealed, on the other hand "Cow Dung" is considered a Mine of Gold for its wide applications in the field of agriculture, energy resource, environmental protection and therapy. From being used as a household fuel to being used as a Tooth polish; traditional wisdom on this particular gift of nature has been immense. In rural kitchens Cow dung patties are used for cooking. Potato gets roasted in Cow dung for one reason that the temperature never rises beyond a point and there is no risk of the food getting overheated and ending up with destroyed nutrients. An extension of the Cow dung patties fuel is the very famous Gobar Gas Plants. Most of the Villages in India where cattle wealth is considerable have no dearth of fuel. A Gobar Gas plant produces biogas that can be used for cooking or driving a self-combustion engine to produce electricity. The slurry is used as compost. The rich nitrogen value in Cow Dung makes it the best standalone fertilizer and composting only enriches it more.

With the farming community is slowly opening their eyes to the harmful effect of chemical fertilizers on their fields that had resulted in a heavy loss of soil fertility over a period of time, organic farming is catching up in many villages. Though at this point in time, Organic farming products are costlier in the market, but with a widespread adaptation and rising demand, the prices are destined to bow down. Cow Dung plays a primary role in the preparation of Organic compost. The presence of Cow dung keeps the rotting compost antiseptic. It is said that, from 1 kg of cow dung, 30 kg of good compost can be made and NABARD approves this manure. With the kind of damage we have done to land fertility, Organic farming seems a costly affair today. But once a land is Organically fed for 10-15 years, there is no need for fertilizers at all for the next 50 years is what research indicates. In the name of growth and technology the poor farmer is exploited and in turn we are consuming toxic food, even the supply of which is alarmingly

depleting. Another significant product of Cow dung or rather all the five products from Cow is the Panchgavya spray in organic farming. Empirical observations show higher growth and productivity while the biogas slurry improves the health of the land.

Seeds were covered in cow dung and planted to protect against pests and conditioner for soil. The floors and walls of mud houses are smeared in cow dung in rural areas and the reason is attributed to the antiseptic property of dung. With Mud, Cow dung ashes become like cement and show improved resistance to disintegration. In countryside, grain is stored in huge earthen pots plastered with Cow dung and urine to keep it free from insect infestations. It must be noted that a dung-smeared floor is always free of flies.

Interestingly, figures indicate that a cow in its lifetime can produce 4500 litres of biogas which is equivalent to burning 6,80,00,000 tons of wood. This is saving 14 crore trees from being cut and burned. Not only as a substitute fuel, but cow dung also is resistant to solar radiation. Experts say that the pyramid shaped hump of cow absorbs solar energy and houses coated with cow dung plaster are save from nuclear radiation. A new method of creating enriched dung is invented in Indore where, dead cattle horns are filled with dung and buried underground before winter. In autumn they are taken out and 25/30 gms of this enriched dung is mixed with 10 litres of rain water and sprayed.

If one is wondering, cow dung doesn't fall back when it comes to therapy. Mixed with crushed neem leaves, it is smeared on skin for reducing boils and heat rashes. Use of cow dung ash as tooth polish removes toothache. The famous Italian scientist Prof. G.E. Bea God has proved that cow dung kills germs of Malaria and T.B. The superiority of cow dung over other dung lies in its antiseptic and prophylactic properties. It destroys harmful microorganisms too. Cow dung stays pure only as long as it remains fresh. Once it has been laid on the ground for a long time it starts to change. So one needs to use the dung as soon as it's laid to make the best out of it.

In the moon light

Excerpts Lush green on both sides and blue lakes along the way; that's how Malnad, Karnataka welcomes you. I was on my way from Sagar and had prepared myself for an overdose of beauty but Jog falls was a disappointment. Instead of a roar and massive flow of water all I could see was only a pair of thin streams trickling down the cliff. Never mind, that was not my destination either. We camped there for a while before proceeding towards Kargal from where I would reach Sampa. Sampa's uniqueness lie in its desolated mud roads that embrace thick forests on one side and arecanut plantation on the other, as if they were the very paths through which mankind traveled from wilderness to civilization. Paradise, I would say is here. I was visiting one of my relatives over there for "Bhoomi hunume" a festival where we worship the land for taking care of us. Even before I entered the house, I noticed that the cows were being let loose for grazing from the cattle shed and there were both, the exotic Jersey and Indian malnad gidda among them. The beautiful mountains beckoned them and I was beckoned in to the house. In the air that carries an unknown freshness and in the rhythm of that unfamiliar silence, time loses all its meaning. I was having a discussion on cattle breeding with my relative.

My first question started as usual, "How many do you have?" Pat came the reply "7, we have 4 Malnad Gidda and 3 Jersey". Well, I thought, the foreign breeds have made inroads not just in Bangalore; this Irish and American breed of jersey cows are all over the world. When we take pride speaking about our Gir breed which are exported to US, Venezuela and Mexico, what we fail to see is our own Malnad gidda's getting slowly replaced by the American jersey, huh! "Globalization! at its best". Then our discussion slowly moved to other things while I was eagerly waiting for the cows to return to their shed. To my surprise I found out that jerseys were there with him for past 5-6 years whereas Malnad gidda have been there

for 5 generations. The reason for the shift being commercial viability, the usual more milk jersey chant bored me. India has breeds, which produce more or equal milk per lactation and are active and resistant to major diseases such as the foot and mouth disease, which affects cattle. First and foremost question is that, is the information available and if yes is it readily available? Both the questions have one profound answer NO!

While we were contemplating the reasons behind high fodder prices (almost increased by 120% in last one year) there were some noises near the cattle shed. We went and opened the door and found that all the jerseys have returned from grazing, back within 2 hours.

My eyes were searching for the malnad gidda as I found them not in the troupe that returned. When

asked, I came to know that they were expected to be back by evening. Yes, the jerseys don't graze much from outside, as they are not used to the terrain and hence can't find enough food for themselves, but our Malnad Gidda knows where its food is. Then the discussion slowly moved into the grazing habits of the Malnad gidda and Jersey cows. It is true that 'Malnad Gidda' finds enough food and water outside even during the peak summer when the grass supply dries up; they know their geography well and it is no wonder that these malnad giddas know where medicinal herbs are and cure their ailments on their own.

Food in this part of the state is delicious and after a power lunch I had let sleep take over me. When I woke up it was already 5 PM in the evening and it was almost time for the Malnad Gidda to return. We decided to have a walk down the surrounding hills for it's hard to resist a glimpse of the rich flora on the background of a resplendent setting sun. An experience of a lifetime followed with the fresh breeze blowing gently and the green top of the hills dancing to the tune of the breeze. When we returned it was almost dark

The herd was still not aware that their actual danger is not in the wild tiger but in men who are wilder.

and the hills were getting ready to bathe in the moonlight.

Moment we were back, I went straight to the cattle shed to see if our Malnad Gidda had returned and to my shock, they had not and to add to the disappointment, they possibly were not going to return until the next day. But my disappointment was short lived once I knew the reason. On a full moon day the Malnad Gidda would like to have their own share of fun staying back in the hills enjoying the full moon. Here we have the jerseys, which returned back in the morning and on the other side we have Malnad Gidda, which is staying, back in the hills having fun. My curiosity to explore set me on yet another journey that I least expected to turn out as the most memorable one of my life. The wild forest displayed no colours now. In the bright moon and the cold breeze it looked like a mere all black painting on a canvas as wide as the sky, swaying, dancing and telling stories that remained locked in the deep treasure box of nature. The silence was unbearable and started pounding my chest and was mocking at all I thought is growth, the notorious smoke and blaring horns of cars and bikes to which my life was used to. We slowly moved into the dense forest and up towards the hill looking for the herd. It took a while before we could cross the streams and reached the adjacent hill where to my disbelief I found 30 to 40 cows in a congregation. Yes, they have mastered the art of living, she knows the terrain like nobody else, she knows where danger is and by merely sitting in a circle, each one of them facing a different directions, it displayed commonsense that men are found lacking in. The circle formation was to foresee any danger and be alert with they are attacked from any direction and a smallest of disturbance would make them run for cover. I didn't want to disturb them and hence slowly without making noise we moved back towards the house surprised, happy and at the same time not without a sense of pain. The herd was still not aware that their actual danger is not in the wild tiger but in men who are wilder.

Cross breeding and genetic modification of cows for high lactating is definitely not a move in the right direction. The indigenous breeds have a special quality for themselves as a gift of evolution and those faculties will be lost by cross breeding.

Definitely we will contribute to the extinction of these local varieties, the strong and sturdy breeds of India will slowly become extinct. Here the livelihood of millions of people depend upon the cattle as a whole and we just don't breed cattle for milk, it is part of our agriculture, not just agriculture but part of our culture.

Moreover aren't we spending huge amounts to keep the milch animals free from diseases? Recent experience of the dairy farmers had shown that the breeds of mixed varieties of animals were prone to diseases and these varieties should be reared in highly sterile conditions and the Indian weather is not conducive to them. We had reached the house by then and it was time to bed. I lay down hoping that there will be dawn tomorrow.

Koti Neerajana

Bangalore, Nov. 18 - The main attraction of the never before and much awaited program "Koti Neerajana", that was held in the Garden City, its main Stage. There were several unique things about it.

The striking thing about the stage was that the focus was on swadeshi cow (Gou). The arrangements by Shri Shri Raghaveshwara Bharathi Swameeji were depicting the theme - "we should glorify the Gou and disregard the rest", which is also His Holiness's belief. The arrangements done in this regard is really appreciable.

To emphasize the same, only the Gou was placed on the main stage. The seating arrangement for the Chief Guests and the other dignitaries were done on a separate stage which stood in front of the main stage. The VIPs who shared this stage included His Holiness and the Honorable Chief Minister. They stepped on to the main stage only when they had to address the gathering. Amritha Kirana, as the main stage was called, had 3 Kuteera(cottages). These Kuteeras were built in traditional Malnad style and were decorated with only natural things like Hullu(hay), Thene(grain bunch), Gotu adike(areca nut) and mango leaves.

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Cow insight -AMRITMAHAL

Origin and Distribution

The Amritmahal breed is found in Hassan, Chikmagalur and Chitradurga districts of Karnataka state in southern India. It is a famous draught breed known for its power and endurance. Animals are fiery and active. Bullocks are especially suited for trotting and quick transportation. Cows are poor milkers.

The Amritmahal originated from a herd established by the rulers of Mysore state between 1572 and 1636 AD. They reared these cattle to supply milk and milk products to the palace, and to produce bullocks to be utilized for movement of any equipments. These cattle consisted of 3 distinct strains: Hallikar, Hagalvadi and Chitaldoorg. Thus the foundation cattle from which the breed was developed were of Hallikar and closely related types. Between 1572 and 1617 Vijaynagar dynasty brought a group of Hallikar cows to Srirangapatnam, which was later taken over by the Wodeyars of Mysore. From these cattle royal families of Mysore (Shri Chamraja Wodeyar) established Amritmahal kavals between 1617 and 1636 AD. These herds were further strengthened by Shri Kanteerava Narasaraaja Wodeyar between 1628 and 1636 AD and by Sri Chikka Devaraja Wodeyar between 1672 and 1704 AD. Nawab Hyder Ali Khan (1704 to 1799 AD) kept around 60,000 bullocks for movement of army equipage. Nawab Tipu Sultan these males and classified them as gun, pack and plough billocks. He used these bullocks successfully in wars against the British. He also changed the name of these cattle to Amritmahal, which literally means department of milk.

Location And Topography

The breeding tract lies between latitude 11°36'N and 15°0'N and longitude 74°04'E and 78°04'E. The area is an undulating table land much broken by chains of rock hills and scores of deep rivers. Its form is that of a triangle with the apex to the south at the point where the Western and Eastern Ghat ranges of the hills converge in the group of Nilgiri hills of the south. The altitude ranges from 540 to 900 m above msl.

Soil

Soils in the east are red loam or clay loam. These are generally in phosphorous. Stony and widespread pasture grounds in the central parts of the region represent very poor soil with coarse grasses. Tracts in the south and west are irrigated by channels drawn from rivers. Sugarcane and rice are grown here.

Climate

The climate is pleasant throughout the year. Temperature ranges from 14°C to 35°C. The tract gets rains from both southwest as well as northeast monsoons. The rainy season begins in early June and continues with some intervals in August and September to the middle of November, closing with heavy rains of the northeast monsoon. These later rains are very useful for pastures. Annual rainfall ranges from 70 to 90 cm. Then the mild cold season begins, which is dry and lasts until the end of February. The hot season then sets in and increases in intensity to the end of May with occasional relief owing to thunderstorms.

Management Practices

This breed is purely used for draught purpose. Calves are not weaned. Bull calves are allowed to suck and milk from their dams. Calves of poor milkers are sometimes given extra quantity of milk. After 3 months calves are allowed to graze. Amritmahal cattle are reared mostly in small numbers. They are owned by well-to-do cultivators and large breeders who maintain herds in the vicinity of hills where good grazing is available. Breeders sell calves to cultivators, who after training them for yoke sell them at cattle fairs. These animals are kept in the open all the time and trees are the only source of protection from rain and sun. This weeds out the weaklings automatically. Bull calves are castrated at the age of 18 months but under village conditions this age may be as high as 4 years. Depending on the soil and irrigation facilities various crops are grown. In black cotton soil in the north, cotton, millets, Sorghum and oilseed are extensively grown. In the south sugarcane and paddy are

grown. Grasses commonly observed are Andropogon sp., Arstida, C.dactylon etc.

PHYSICAL CHARACTERISTICS

Amritmahals are grey cattle but their shade varies from almost white to nearly black. In some animals white-grey making are present on face and dewlap. Muzzle, face and tail switch are usually black but in older animals the colour looks lighter. Cows are white, bullocks slightly white and bulls dark rusty white and even interlace to some extent. Typical characteristics of this breed are head, shape and horns. Head is long and tapering towards muzzle. Forehead is narrow, bulging out with a furrow in the middle. Horns are long and emerge from the top to the poll fairly close together in backward and upward direction, turn in and end in shape black points. Sometimes the long, sharp points touch each other and appear like torchlight, eyes are bright, ears are small, horizontal and taper to a point. Hump is well developed and is carried slightly forward. Dewlap is fine and does not extend very far. Sheath and navel flap are very small and close to the body. Legs are medium in length and well proportioned. Hooves are hard, close together and small, skin is thin, smooth, tight and jet black with short glossy hair. Udder is small and compact with hard small teats.

Morphometric and performance parameters.

Body length, height and heart girth average 130, 150 and 170 cm respectively in males and 130,150 and 150 cm respectively in females. An adult male weighs around 500 kg and female around 318 kg. Age at first calving is 1337.6 ± 115.52 days and milk yield is 572 ± 24 kg. Calving interval is 577.6 ± 24.32 days and lactation length is 299 ± 10 days.

Breeding Farms

Cattle Breeding Station, Ajjampura, Karnataka

Composite Livestock Farm, Hessarghatta, Bangalore, Karnataka

Contact Agencies

- State Animal Husbandry Department, Karnataka
- BAIF, Pune, Maharashtra

- University of Agricultural Sciences, Bangalore, Karnataka
- People's Trust, Bangalore, Karnataka

► Coffee with cow

Answers for last month's anagrams

1. AMRITMAHAL
2. DANGI
3. KANGAYAM
4. NAGORI

Answer for puzzle – GIR

Anagrams for the month

1. I AM LAV
2. HARA KILL
3. ONE ID
4. RAAG RUB

Cattle Biopiracy

India is the most significant source of the cattle diversity in the world and India's cattle breeds are being used in Australia, South Africa, Latin America and USA for developing major livestock economies. While India's gift of its animal wealth to the world's economy has not undermined our own sovereignty to his wealth, the emergence of the animal patenting and cattle biopiracy creates a major threat to the sovereignty of animal biodiversity.

Among our most famous breeds are "Ongole, Gir, Hallikar, Tharparkar, Sindhi, Vechur, Khillari, Nimari, Kangayam, Hariana, Krishna Valley, Sahiwal, Kankrej, Amritmahal, Bachaur, Bhagnari, Dajjal, Gaolao, Mewati, Nagori, Rath, Hissar or Hansi, Sanchori, Kenkatha, Kherigarh, Malvi, Ponwar, Tarai, Dangi, Deoni, Dhanni, Barrgur. These diverse and rich breeds are being used world wide to enhance the genetic wealth of cattle. However in India our cattle biodiversity is under severe threats through cross breeding programme which are replacing our unique breeds with crossbred Jersey and Holstein cows. On the one hand this is displacing our indigenous diversity, on the other hand it is leading to the severe erosion of draught cattle and the replacement of renewable animal energy with imported fossil fuel.

A recent controversy has erupted in Kerala over the extinction and piracy of the unique Indian breed called "Vechur" or "Vechoor". The Vechur is a short draught cattle, the smallest cattle variety in the world. The average height of an adult Vechur cow is only 87 cms, length 124 cms and weight 125 kg. This rare breed is being conserved by the Kerala Agriculture University (KAU) livestock farm at Mannuthy in an Indian Council of Agricultural Research (ICAR) founded ex-situ conservation programme.

The most important genetic quality of the Vechur breed is the high fat content in milk - from 6.02 per cent to 7.86 percent. The fat

percentage of Europe's high yielding varieties ranges between 3.5 and 4.5 per cent. The butter production capacity of milk is highly dependent on the fat content. An institution in a developed country can earn billions of dollars per year if they develop a new breed through transferring Vechur genes if we fail to assert and claim the Vechur as part of the sovereign national heritage through our National Biodiversity Laws.

The name Vechur has been repeatedly coming up in the context of research and patent application by the Roslin Institute which is a leading institute in animal genetic engineering and became famous through the cloning of Dolly. Roslin Institute has commercial links with the PPL Therapeutics Ltd. and they jointly held the patent



on Dolly.

The Roslin Institute has been denying the use of genetic material from Indian cattle and it has also denied having any patent application based on such research.

A patent search by Research Foundation for Science, Technology and Ecology in collaboration with Public Interest groups in Europe has confirmed that the Roslin Institute and the PPL Therapeutics (Scotland) Ltd. has 14 patent applications with the European Patent Office (EPO) and one of these clearly refers to an Indian Cattle Breed. This patent no. EP 0765390 on the Alpha - Lactalbumin Gene Constructs, states: "The present invention provides recombinant gene constructs for expressing protein a-lactalbumin, especially human a-lactalbumin, in bovine cells." Further on in the text (which is 80 pages long!), there is a paragraph discussing the biology of bovine a-lactalbumin. It states (p.17): "There are three known variants of bovine a-lactalbumin, of which the B form is the most common. The A variant from BOS NOMADICUS F.D. INDICUS differs from the B variant at residue 10: GLU in A is substituted for ARG in B."

The Roslin patent for the Gene Construct of Bovine Alpha - Lactalbumin has no scientific reference cited for the claim. Since this is based on an Indian breed there is every possibility that the basic research was done in India and 'pirated by the Roslin Institute'. Since all Indian cattle breeds in spite of their diversity are called *Bos indicus*, the patent claim itself confirms that an Indian breed was used. Which of the many Indian cattle breed has been used by the Roslin Institute for its patent application no. EP 0765390 needs to be investigated by the Government of India or whether this was the Vechur? Whether the breed was the famous and nearly extinct the "Vechur" breed of Kerala can only be confirmed by investigating the research of the Kerala Agriculture University? Was the research on the A-varient lactalbumin done by the scientist at KAU? If not, who did it? How does Roslin know about it? Did Kerala Agricultural University scientists worked with the Roslin researchers or Roslin doing the research in Scotland? In which case how did they get the material? Since India is on the process of drafting its biodiversity law which will regulate and govern access to our biodiversity, the case of the Roslin patents and the status of the Vechur are important examples of the piracy that needs to be prevented through the Indian Biodiversity Act. The status of India's animal biodiversity wealth and the biopiracy of the wealth is too important to the survival of the Indian agriculture and the small and marginal farmers to be left unattended. The Government of India should immediately investigate the full scope of cattle biopiracy for India.

*Courtesy: <http://www.navdanya.org/>
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Koti Neerajana

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One could easily notice that there was no touch of artificiality anywhere in the Kuteeras. A team of 15 dedicated people have worked day and night for over a week under Malnad's own Gudde Thimmappa to set up and decorate these Kuteeras. In the central Kuteera, a huge model of the Geer Gou, the best and the rarest of the Indian breeds, was placed. This breed is originally from Gujarath and is reddish brown in colour. It is considered one of the oldest breeds in the world and has a history of over 1200 years. Because of its ability to yield the highest milk, it plays an important role in the dairy field. The remaining two Kuteeras have the models of Karanataka's very own Khilari breed. This famous breed is mainly found in Maharashtra and Karnataka, and is popularly considered as a hard worker. Khilari breed is famous for its beauty and thankfully is found in good count in India today.

To add to the theme, two live Gous – Kapile and her calf, of Malenaadu Gidda breed, were brought for the inauguration of the program. These Gous were witness for all the activities that took place as part of the program. Coming to the inauguration of the program, it was again unique. Since the main theme of the event was lighting the lamps, it was to be done towards the end of the program. Lighting the lamp to inaugurate would look monotonous. To avoid this, a creative plan was under taken. His Holiness Shri Shri Raghaveshwara Bharathi Swameeji handed over the Gouraksha Dande to the President of the all India Koti Neerajana Samithi, Smt. Usha Agarwal. This symbolically represented handing over the responsibility of Gousamrakshane to the the women of our society. By tying the dande to Kapile, Smt. Usha showed her commitment to the responsibility of Gosamrakshane and paalane. With this, the inauguration was complete. The lighting arrangement too was unique and the sound system was not a pain on the ears. One had to search and still could not find unnecessary banners, plastics, artificial decorative items anywhere in the ground. Only the traditional and cultural Taliru Torana and flowers, which also depict the simplicity and beauty of rural life, were used for the decoration and it was a treat for anyone's eyes. On the whole, Uniqueness and Creativity was present in each and every part of the program.