



Cow Universe



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Cow universe

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From the Editor's desk:

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We take immense pride and pleasure in bringing to you the first edition of this monthly e-newsletter "Cow Universe". Cow Universe as the name suggests will bring to you everything you can find under the sun in the name of Cow and in all forms. The newsletter is aimed at waking our community from its deep slumber to fight against the crime meted out to Cows. There are definitely innumerable ways and means to serve society and make it a better place to live in, "Then why Cows alone?" is the question that pops up every now and then, among, within and without us. No doubt, children need education; women need empowerment and the downtrodden need betterment. Activists have been doing these for centuries now and there has been some progress, but they hardly had the life of a bubble on water, for the real disease lies elsewhere. If the root is rotting what can save the tree? Time and again it dawned over men that Cows are the basis of prosperity, but efforts were never made to save them owing to their own reservations and fears. The greatest revolution mankind has seen is when they invented agriculture and became dominant agricultural societies. Cattle were the pillars on which the superstructure of human society stood. As long as the pillars were tended to, the structure could withhold. Those who claim agriculture as a non-profitable business are making the grave mistake of treating agriculture as business in the first place. Food is the need of mankind and so is agriculture and cattle based agriculture nourishes the field and goes easy on the environment. The advent of technology in agriculture such as chemical fertilizers and machines has definitely increased quantity but has left lands infertile and food inconsumable. It has even led to exploitation of the poor farmer, which is evident from the farmer suicides we hear of, everyday in the country.

Is there one solution to all these problems? Yes, there is. Retrace your tradition or rejuvenate it. The tradition of every society is built on evolution and on the gradual adaptation to ecological niches. A species that follows evolution turns out to be the best fit and cross breeding only breaks this natural development path and results into something unfit even during least unfavorable conditions.

All religions advocate the significance of cow and for the atheists if science is your religion, scientific research confirms its indispensability to India. In India most of our ancient wisdom is covered in symbolism, which the world calls a myth. It is this wisdom hidden inside the symbol we are trying to unravel and those who give up on the treasure for they cannot break the pot are similar to the fox in the sour grapes story. This e-letter comes with such a purpose and every word written here shall add strength to that thump in the unstoppable march of this great revolution. Let the society be rich in cattle and prosperity is not far. Friends, join hands and save the root, for the tree shall stand against all storms. For once the cow shall roar, the days of mooing are no more.

"Hail Mother Cow".

Cowpathy Part –I

Mired in the thought of modernization and taken over by arrogance, most of us have turned a blind eye to our ancestry and traditions. There has been a widespread belief that tradition is synonymous with something that is worn-out or lacking rationale. But research indicates that traditional wisdom is timeless and rich with logic. So here we come, to convince that mind that has surrendered itself to science, with scientific explanations based on empirical observations for something to which the world is waking up in all its alertness, Cowpathy. In this column we will be presenting to the reader a series of essays on the value substances obtained from Indian Cows.

Many will not be aware that Pachgavya therapy or Cowpathy is in itself a system of medicine just like homeopathy, allopathy or naturopathy. Pachgavya is a collective term that describes five major substances obtained from Cow (Cow's urine, milk, ghee, curd and dung). All these five substances carry medicinal properties and are used either singly or in combination with herbs. The ancient ayurvedic literature (Vir Charak Samhita, Sushrut, Gad Nigrah) suggests a number of pharmacological applications of the substances obtained from Pachgavya. These substances are abundantly used in Ayurveda for treatment of several disorders such as leucoderma, hyperlipidemia, arthritis, renal disorders, dietary disorders, gastrointestinal track disorders, acidity, asthma etc. Recently the cow urine has been granted U.S. Patents (No. 6410059 and 6896907) for its medicinal properties, particularly for its use along with antibiotics for the control of bacterial infection and fight against cancers. Apart from being medicinal, these products also serve as biofertilizers, vermicompost and biopesticides improving soil fertility and provide food grains free from health hazards of using chemical fertilizers/pesticides.

Pachgavya therapy or Cowpathy is in itself a system of medicine just like homeopathy, allopathy or naturopathy

The major substance from cow with abundant medicinal value is its urine. Research shows that cow urine enhances the immune system of an individual. The reason lies in the nature of Cow's urine to activate macrophages (cells that play a major role in immunity), which then augments their engulfing power (macrophages act as scavengers; they rid the body of worn-out cells and other debris) and also increases their bactericidal activity. Rightly known as the Water of Life in the Vedas, it is the only natural and universal medicine that optimizes element balance in the body. Studies indicate that cow's urine

contains 24 types of salts and the composition being 95% water, 2.5% urea, minerals, salts, hormones and enzymes accounting to another 2.5%. With traces of copper, Gomutra (Cow Urine) also helps in

destroying diseases and act as antidote. Its role in immune enhancement might be attributed to the presence of Cytokines and amino acids.



Most of the medicines are prepared by distilling urine and collecting vapour. This therapy is even used for dreaded diseases like cancer, AIDS, diabetes and skin problems. Improvements have been shown or reported with those suffering from flu to ear infection, snakebites to leprosy and Parkinson disease to eczema fatigue. It is also used in treatment of chronic malaria, as curer for blood disorders, asthma and even tuberculosis. A thousand year history cannot be all wrong and especially urine of Indian breed cows show high medicinal value when compared to exotic breeds.

One of the major reasons why the medicinal community is showing interest in Cow Urine is because of its anti cancer properties. Research work carried out by Govigyan Anusandhan Kendra (Cow Science Research center) at Nagpur revealed the beneficial properties of Cow Urine in treatment of cancer.

Further research carried out by the same institute along with CIMAP, Lucknow confirmed the findings. The issue of US patent recognizes this milestone achievement. The reason behind anti cancer properties is the nature of Indigenous cow urine to act as bio-enhancer. Scientists have proved that pesticides even at very low doses causes cell suicide in lymphocytes and blood through fragmentation of DNA. Cow Urine helps the lymphocytes to survive and also repairs the damaged DNA and thus is effective in cancer therapy. The patents have reinstated the belief of the global community in Indian traditional medicine as science and not a superstition.

Another interesting find is in the fight against ageing. Free radicals damage the tissues and attack enzymes, fat and proteins disrupting normal cell activities or cell membranes, producing a chain reaction of destruction leading to ageing. Cow urine prevents free radical formation and hence is an effective agent in fighting the process of ageing. It has also been found useful in healing of surgical wounds. Recent research has shown that cow urine has antiseptic properties in wound healing. With this here is a list on how cow urine helps to get rid of common problems.

1. Use it as ear and eye drops for treating ear infections, conjunctivitis and glaucoma.
2. Sniffing cow urine is useful in sinusitis and other nose related problems.
3. Gargling is helpful in throat ache and cold.
4. Massaging nourishes the body through skin and helps against increased heartbeat.
5. Can also be used as after-shave and on hair and on scalp for stimulating new hair growth.

6. Footbaths can be used for skin and nail problems (athletes foot, ringworm etc.). There are many more medicinal uses of Gomutra or Cow urine and the biological activity for most of these are yet to be explored.

This is an excerpt from a review article published in the International Journal of Cow science, Cow therapy society, India.

▶ Do you know me?



BARAGUR

Home Tract: Baragur hills of Erode of Tamilnadu.

Type: Draught medium size

Unsurpassed in speed and endurance in trotting. For most part of the year cattle's remains in forest.

Characters

Colour: Brown with white markings. White or dark brown colour may be seen.

Forehead: Slightly Prominent and has a deep furrow between the roots of the horns.

Horns: Light brown colour, closer at roots, sharp at the tip.

Limbs: Thin and bony.

A peek into history

The demand for an end to cow-slaughter dates back to Indian Independence struggle with great leaders representing themselves to Queen Victoria for prohibition of slaughter. But the British administration had initiated slaughter in an intensive manner and as the call for total freedom from British rule grew stronger this demand became an integral part of the demand for Independence. Leaders of the movement, Hindus and Muslims alike pledged this to the nation. Lokmanya Tilak had declared that on Independence, cow-protection would be ensured by a stroke of the pen. His famous words "Kill me but spare the cow" still reverberate in history. Gandhiji said, "As long as the cow is slaughtered I consider my own self being slaughtered." Under Dr. Rajendra Prasad, the Congress formed a committee and studied all questions relating to protection and rearing of cattle. While the Constitution was being formulated, the Constituent Assembly that included representatives from all religions and communities unanimously agreed to include cow-protection in the Directive Principles. Within three months of Independence a committee of government and non-government experts under the Chairpersonship of Dr. Datar Singh, the head of the Department of Animal Husbandry, was formed. But it took yearlong deliberations for the committee to recommend that slaughter of useful cattle be stopped forthwith and that a law for a complete ban be implemented within two years. In the meantime cattle-houses be set up wherein unproductive cattle would be looked after. The Committee professed, "The slaughter of cattle is in no way in the interests of India and must be prohibited by law. India's prosperity, to a great extent depends on its cattle, and her soul shall be rested only after a complete ban on the slaughter of the cow and the bullock is implemented." But by then, enough damage has been done and there was the dependent hide export business that would be adversely

affected. So even after the expert committee had submitted its reports and the Constituent Assembly accepting it as a Directive principle of state policy the central government secretariat sent out a circular to the provincial governments advising a "go slow" on its implementation

The states of Uttar Pradesh and Madhya Pradesh had already passed laws and almost all princely states that later merged into the Indian Union had regulations prohibiting cow-slaughter. But, on the whole, the position was such that after the central circular, steps towards anti-slaughter enactments were frozen. In the course of Vinobaji's walking tour through Bihar, the Chief Minister Dr. Shrikrishna Singh on his advice took the initiative of enforcing a complete ban on slaughter in Bihar. Those involved in

"As long as the cow is slaughtered I consider my own self being slaughtered." –
M.K.Gandhi

the butcher-trade challenged the law in Patna High Court. They further went into appeal in the Supreme Court against the High Court's decision, which was in favour of the Bihar Government. The Supreme Court in 1958 dismissed the appellants' contention that cow-slaughter is a religious duty according to Islam. The arguments in the case were on economic grounds. Clearly, it said, the issue is economic, not religious- The Supreme Court affirmed that "cattle in India had three-fold uses, firstly providing milk for consumption, secondly, for draught purposes, and finally as provider of manure for agriculture. Dung is cheaper than chemical fertilizers and extremely useful. In short the cow and the bullock are the back-bone of India." The Supreme Court in support of these facts stated that if cows yielding less than one-half liter of milk were permitted to be slaughtered, nine-tenths of the milch cows would also face extinction. It therefore accepted the demand for a complete ban on the slaughter of cows and calves while allowing impotent bulls and old bullocks to be slaughtered. This partial ban made the whole law redundant as it for one made all the states to amend their existing laws on a

complete ban and hence welcome an impotent implementation. This resulted in strong and sturdy cows and bullocks being killed, so much so that most government officials are unaware that any law in this regard exists. Only in Jammu and Kashmir, due to its special status, did the law passed by Sheikh Abdullah remain unchanged. Slaughter of cattle is prohibited in that state and is punishable with rigorous imprisonment up to 10 years. In 1966-67, the movement was rejuvenated when Swami Niranjan Dev Teerth, Shankaracharya of Puri, and Shri Prabhudutt Brahmachari undertook fasts-unto-death. Mr. Jayprakash Narayan tried his best to find a way out of the impasse. After 72 days of their fast the Government agreed to set up a committee and promised to implement its recommendations through its declaration of 5th January 1967 and thus the extraordinary fast ended.

On 12th March 1970, the Agricultural Minister announced that the government was determined to implement Article 48 of the Constitution regarding cow-protection. As is a practice a cow protection committee was formed which was expected to report its findings in six months and they did it in six years, recommending that the government enact laws regarding the preservation of cows, bullocks and bulls within the limits prescribed by the Supreme Court without delay and implement, and enforce implementation with all care and alertness. The final report was never submitted and in 1979, after twelve years, the Janata Government finally dissolved the committee.

Vinobaji's fast unto death in 1976 to implement laws were futile as the governments of West Bengal and Kerala refused to pass such laws. As a result the laws of other states have proved ineffective. All the nation's cattle are led to these two states and slaughtered. The Union government remained indifferent towards fulfilling its promise while cow-slaughter and beef export registered steep increases year after year. His second fast unto death started on 22nd April '79 and he gave it up only after Mr. Desai announced in Parliament five days

later on 26th April that the subject of cow-protection and animal husbandry would be brought under the Concurrent List and a law would soon be made on the matter. But political turnarounds happened resulting in the dissolution of Parliament and therefore also in the death of the said bill. In December 1981 under Vinobaji's guidance some activists offered satyagraha at Deonar to demand that no cattle of any age be slaughtered there. Shri Achyut Deshpande, an old colleague from the Ashram was selected to co-ordinate the action. So, the present campaign was initiated on 11th January 1982, and since then it goes on incessantly, all 24 hours of the day. (It is in its 20th years as on 2001.)

Over 200,000 people, from all parts of the country, belonging to all religions have participated in it. In conjunction with the campaign, programmes have been conducted in different states. In 1983, a weekly satyagraha campaign was initiated outside Parliament House under Shri Radhakrishna Bajaj's leadership. The campaign ran for around three and a half years, most of the participants coming from surrounding states. The fast-unto-death undertaken by Shri Badrinarayan Gadodia of Bombay was given up after 69 days on the express assurance given by the government, through Mr. Keyur Bhushan, MP, that the law would be strictly enforced. As a matter of fact, experience shows that a law imposing a partial ban is wholly ineffective. Cow-slaughter continues unabated. A new dimension of beef export has been added and due to the craze for export of hide the Government has shelved the implementation of the Constitutional directive. With these steps it is as if the government has signed the death warrant of the whole species.

Cows in India are not just animals, but are revered as one of the icons of the country's very culture and civilization, and are indeed worshipped as "cow-mother."

Circle of Elixir

Excerpts from The Inaugural Speech by Shri Raghaveshwara Bharathi Swamiji on "Visva Gou Sammelana" (World Cow Conference) held at Ramachandrapur Mutt, Hosanagara, Karnataka.

The reason behind the initiative of the World Cow conference is to reconnect "The World" and "The Cow", the connecting chain that is on the verge of breaking. Emphasizing on the significance of the conference, His Holiness interestingly brought everyone's attention to the expression of Cow in the meet. There was the overwhelming presence of Cow everywhere all around you in all forms, physical, speech, thought, economy and art. He also mentioned that the conference is that clarion call, the great beginning of what is going to be a long revolution.

Throwing light on how we consume poisonous food everyday, His Holiness emphasized on the need to convert this poison to what it was, Elixir. "Nandhi" in Sanskrit stands for "Bull" and is derived from the word that means prosperity. If the whole world kills the Bull for meat, then we are but destroying our own prosperity. He also added that throughout our history we have seen God appearing in the form of man (referring to



avatars) and disappearing as well from the face of earth. But if there is one form in which the Divine remains on earth forever, it is "Cow". He also rationally explained this by stating that what we ask in God, all that the

Cow provides us with. If there is one manifestation of God, even the excretion of which can be considered pure, then it is of the Cow. The major question that haunts thinkers today is "Why Cows be saved?" His Holiness overturned the question and asked "Why Cows be killed?" The answer lies in this, "If there is no man, Cows shall live, even much happier and healthier. But if there is no Cow, can men live?" Then there are two circles, the "Circle of Poison" and the "Circle of Elixir". The Circle of Poison lies in the meat of Cow. The condition of the man who works in a slaughterhouse is much pitiful. He lives in a very unhygienic environment and one in every three men suffer from job related injuries. Sixty percent of the slaughterhouse workers leave their job every year, His Holiness stated. The problems encountered by those who consume Cow meat, the less said the better. Whereas the "Circle of Elixir" lies in the use of Cow's urine. With its medicinal properties it makes men healthy

"Cows need not be saved for cows are in danger, cows need be saved for men are in danger".

and the need for it alone will keep Cows alive. Once Cows are saved their contribution to prosperity is well known. Hence if we

have to move from the Circle of Poison, which we are in today, to that of Elixir, the solution lies in saving Cows. To quote His Holiness "Cows need not be saved for cows are in danger, cows need be saved for men are in danger".

The bring the society into the Circle of Elixir, His Holiness had put forth twelve action points to be followed

1. Saving endangered Indian breeds of Cow
2. Banning Cross breeding
3. Stopping use of harmful chemical fertilizers
4. Controlling harmful machinery usage in agriculture
5. Grazing grounds shall be retained for grazing alone
6. Maintaining hygienic environment for Cows
7. Upholding the fundamental rights of Cows as living beings
8. Introducing Cow science in Education

9. Continued Research on Cows
10. Making Cow urine products as an organized industry
11. To stop all inhuman activities against Cow
12. Convergence of all Cow Lovers

► In the news

Also, addressing people from Government, His Holiness said, "It is said, when you govern, keep in mind the last man in the chain, I ask, what is the first need of the last man? Clean food. It doesn't matter if you save Cows or not as long as you give clean food to everyone in the society. But to offer that the only way is Cow based agriculture."

He questioned,
If Cow dies, who lives?
If Cow lives, who dies?

The inaugural speech ended with an oath that was taken by everyone in the meet to protect cows in their thought, word and deed. His Holiness concluded by saying, "Follow the Cow and the world shall follow you".

✍ Shree Jagadguru Shankaracharya Srimad Raghaveshwara Bharati Swamiji received the BHARAT VIKAS PARISHAD UTKRISHTATA SAMMAN, a National award constituted by Bharatiya Vikas Parishad, in recognition to his holiness's contribution to the conservation, protection and propagation of "Indian Breed cattle's" importance. He received the award on Oct 14th, 2007 in an award ceremony held at New Delhi.

✍ I was shocked to read a news piece on Bangalore Mirror, Friday October 19, 2007 (page 9). The news bit states that two culprits hailing from Hassan district, Karnataka were arrested as they were found trading tiger skin. While the "Wild Life Protection Act, 1972" has placed stringent punishments for the offenders who hunt endangered species, these two have found a way to escape. They deny that the skins in their possession were tiger skins and say that they tanned cow hides to make them look like tiger skins and sell them for a high price. The police are investigating the authenticity of the skins.

What worries me most is, if it is a skin of a cow and not tiger will the culprits be set free? If hunting of endangered wild species is a crime, then killing of cow should be termed no less than a cold-blooded murder. How could one justify the killing of domestic animals that serve man all through their life and then go scot-free? Rigorous punishments should be put in place for ill treatment of domestic animals and people should be made to understand that domestic animals should be treated as one in their family or at least as employed resources and the owner holds no right on its free-will to live. If wild animals deserve protection, domestic ones deserve love and respect.

✍ Kamadugha's Successful Steps

- 🏠 30 native breeds of cows (pure breeds collected from all over India) have been protected at Amrita Dhara GoShala at Hosanagara
- 🏠 Artificial insemination has been totally banned in order to discourage inter-breed hybridization
- 🏠 12 GoShala-s have already been opened, out of the total of 108 GoShala-s planned at places all over India.
- 🏠 68-day Bharatiya GoYatra -- a 5830km-long cow-awareness campaign -- was carried out successfully at 330 centres of 28 districts in Karnataka and Kerala in 2005-06.
- 🏠 Over 500 native cows were brought from Rajasthan and distributed in Karnataka and Kerala in 2005-06 through Shaankara GoYatra, a special campaign

Other Side

Unpainted walls, a sheet-roof, one room which is shared by four and a television set as well; by mere appearance of their life style you would never believe they own an acre of farmland in Bangalore, knowing how hard even a piece is to come by now. They had come down to this city more than twenty years before and do what, one might wonder, agriculture. I am talking about a family that stays not far away from mine who still plough the land and make a living. That's hard to believe but what is even harder to believe is they rear six cows. I was delighted at the prospect of meeting this family and knowing how they go about all this being in a city. I went to their place on the appointed day with a set of questions, clearly noted down to be asked and expecting some enlightening answers for this edition. The head of the family was out of town for the day and his presence would have hardly made any difference. One of his sons was present and we decided to have a chat near the cattle-shed overlooking the farm. The hot wind on the street just ten feet far reached me as a cool breeze and I was surrounded by coconut palms and knee-high wild grass. While I could hardly find any activity here, the far end of the farm bordered by the main road, I could hardly find a motor resting there. If at all any vehicle stopped it was to refuel. Wondering at the strange contradiction I asked him "So which place you belong to?" He proudly replied, "I am a Bangalorean".

"What?" I quirked.

"Yes we have been here for more than twenty years now and all that land you see before you stretching till that petrol bunk and extending to your left, its all ours." His eyes were gleaming.

My eyes slowly scanned the area and rested on the cow that was lying in front of me. I am not new to the smell of the dung and it brought my wandering mind to the reason I was there.

"Six" he paused and continued, "Some have gone out for grazing and its nine years now that we have been tending cows."

"How many cows you have and how long have you been rearing cattle in Bangalore?" I questioned again.

"Six" he paused and continued, "Some have gone out for grazing and its nine years now that we have been tending cows."

I was visibly happy to listen to that and my next question was waiting on the tip of my tongue, "What you do to them once they stop giving milk?"

"We buy new ones".

"Be specific, ask what you want to and there is no meaning beating around the bush" my mind was reasoning with me.

"No, I mean what do you do to the old ones that are no more productive. Ok, let me be direct, do you send them to slaughter houses?"

"No, never, they stay with us as long as they live" he shot back.

My happiness knew no bounds and the next interrogative sentence was ready to unfold.

"How much you spend on a cow each day?"

"It costs anywhere around three hundred rupees a day for all six, so that must be fifty to sixty rupees a day for one and each one gives around twelve litres of milk everyday" he had his figures right. "People come here and buy the milk fresh" he added.

"You must be knowing cow's urine has medicinal properties, so you must be using it as well, don't you?" mine was more of an assumption than a question.

"No, we don't. At times someone comes asking for the Go-mutra for puja. Otherwise its only the dung we use for the land."

Some consolation at least and this was another organic farming family, I thought. Before I could ask the next one in the list he added, "In fact this dung isn't enough, we buy a tractor load for three thousand rupees."

I said, "I am glad you believe in organic farming. I hope everyone takes this up for these chemical fertilizers are killing the fertility of the soil and poisoning the food we eat."

"Organic farming?" he quizzed. "We depend only on chemical fertilizers as they increase the yield. This dung we use as it is a tradition to do." His last statement was slowly damaging the rosy picture I had built. Trying to overcome the disappointment I asked out of assumption again "But you must still be using bullocks to plough, isn't it?"

"Bullocks!" he mocked. "Don't you see the tractor? I thought you realized when I said a tractor load and pointed my fingers to it."

I received another blow and the plough with its six huge curved iron blades lying in front of me, mud smeared all over it for the first time caught my attention and I was wondering how I missed the huge machine with wheels standing beside me ever ready to torture the soft body of the earth and squeeze life out of it.

Then my eyes turned on with suspicion to the beautiful cow that was lying in front of me and the thought sapped nearly all my strength and before the question could come out I knew the answer. "Are these Indigenous?" there was a shiver in my voice and I could sense them refusing to come out of my mouth.

"No" my mind caught the first letter of his answer and the whole structure had fallen off with that one final blow, "they are cross bred" the rest of his statement really didn't register and was merely trampling on the ruins. It took me sometime to recollect myself and I told him "I am going to print our discussion for a magazine on Cow and we work for the protection of Indian breed cows." He said he knew what I am talking about though it really mattered not much to him. I could see how much technology has penetrated into the life of this Indian farmer and has substituted all his needs with wants. Yes, we are definitely wearing a glitzy garb, but the spirit inside is gone. But I still believed, one-day things will be different and my hopes resurfaced when he said "There are families on the Thindlu (place where I stay) circle who rear indigenous breeds. You might get some good information from them." I shook hands with him, "That one is for the next edition. Thanks Bharat, have a nice day" and moved on.

► Coffee with cow

Solve the anagrams - each anagram stands for an Indian breed of cow

1. HAIR HAM MALT
2. AGNI-D
3. YAK M.NAGA
4. GO-N AIR

Red I am, may be scarlet brown,

Half moon eyes, I like to frown;

I am the king for I have a crown-

Chant you will, when I am upside down

Who Am I?

For tips visit <http://www.vishwagou.org>