

COW - OUR MOTHER

Telugu Version

A Work of Several Hands Compiled by T.T.D.

English translation

Dr. T. Viswanatha Rao
Retd. Professor, Kakinada.



TIRUMALA TIRUPATI DEVASTHANAMS
TIRUPATI

COW - OUR MOTHER

English Translation

Dr. T. Viswanatha Rao

Editor-in-Chief

Prof. Ravva Sri Hari

T.T.D. Religious Publications Series No.1061

© All Rights Reserved

First Edition : 2014

Copies :

Price :

Published by

M.G. GOPAL, I.A.S.,

Executive Officer,

Tirumala Tirupati Devasthanams,

Tirupati - 517 507

D.T.P:

Office of the Editor-in-Chief

T.T.D, Tirupati.

Printed at :

Tirumala Tirupati Devasthanams Press,

Tirupati - 517 507

FOREWORD

Cow is treated as mother in India as it bestows life-milk to the public and inevitable aid in essential agricultural operations. Apart from that cow is a pious symbol of great Indian religious culture that has gained universal fame.

TTD has taken up this work with pride to bring out various aspects on cow that draw our attention for study, utility and respect for revival of ancient fervour. Several facets which are specified in this as topics are : 'The Cow as Worshippable Mother', 'The Cow in the Vedas', 'Cows of Indian Origin', 'Movements for Protection of Cow', 'The Fruits of donating a Cow', 'Gopadmavrata', 'Gomati Vidya', 'Panchagavya Specialities', 'Cow Dung, Cow Urine - Economics and Medicines' and the like. The descriptions are vivid and valid.

Material is collected from several resources such as "Panchagavya Ayurveda Chikitsa" published by Govigyan Anusandhana Kendram, Devalapar Nagapur; Aavu-Aarogyam compiled by Dr. N.Ganga Satyam Raju for Viswamangala gogram yatra, A.P and "Gorakshana Enduku? Ela?" compiled by Manjira for Viswa mangala gograma yatra, A.P, Hyderabad, all in Telugu. We thank Sri Yadagiri Rao, Kshetra Goraksha Pramukh V.H.P for,

permitting us to use the matter in the books published by Viswamangala Gogramma Yatra, Andhra Pradesh. And on behalf of the Devasthanams we express our gratitude to the said publishers and anthologists. The English Translation is well spelled out into readable English by Dr.T.Viswanadha Rao, Retired Professor, Kakinada.

I hope that English readers would very well appreciate this sweet task.

Tirupati
Date :


Executive Officer
Tirumala Tirupati Devasthanams
Tirupati

ONE MOMENT PLEASE

The young Ganapathi and Kumara Swamy proposed a sportive bet as to who would come first in a race to go around the universe. Kumara Swamy who gathered all his strength, ran till he was exhausted and returned only to notice a smiling Ganapathi sitting in the lap of mother Parvathi, quietly. The reason -Vinayaka who knew the secret of triumph, circumambulated thrice, his parents Shiva and Parvathi, the very embodiment of the universe and won the bet quite early.

This, it is true, is only a story in an epic, but does it not hold a mirror to the present state of Indians? To make the country prosperous there have been innumerable plans, constructions, massive expenditure. As if these were not enough, lakhs of crores of rupees are borrowed from abroad. But God has made good arrangements for us and for our living even before we were created. God sent the cow-mother before creating us. Thanks to her mercy and benevolence, our country prospered grandly in the past. The Vedas, Puranas and all the sastras sang her glory with one voice. The cow-mother has been accepted as a visible form of the divine.

Today's society ignores the cow-mother who showers wealth and prosperity. Governments do not bother. The greedy indulge in cow slaughter as a political game. Rivers of blood of the cow-mother flow in a glorious country where once rivers of milk flowed. She takes pity on the ignorance and folly of her own people who mock at her. Still, the mother is not angry.

ACKNOWLEDGEMENTS

I have immense pleasure in being associated with the translation of a work on the cow by several hands and compiled by the T.T.D. The importance of such a work can hardly be exaggerated. Its undeniable contemporary relevance needs no advertisement.

I am grateful to the authorities of the T.T.D. for choosing me to translate this work. I cordially thank Sri M.G.Gopal, the Executive Officer and Prof. R.Srihari, the Editor-in-Chief of the T.T.D. Publications.

I have to remember the affectionate encouragement of my spouse Rajyalakshmi and my children Karthik and Kalpana who have always been a source of strength to me by constantly and unswervingly promoting all of my academic endeavours.

I take leave with salutations to the feet of the Lord.

INDEX

| | |
|---|----|
| 1. The Cow is the centre of our attention, our mother | 1 |
| 2. The Cow in the Vedas | 4 |
| 3. Service to the Cow | 16 |
| 4. The Fruits of service to a Cow | 18 |
| 5. Centres for service to the Cow in our County | 19 |
| 6. The Indian Cow | 20 |
| 7. Cows of Indian Origin | 25 |
| 8. Cattle are the Life of Indian Agriculture | 29 |
| 9. Cow : A Moving Powerhouse | 36 |
| 10. The Cow and the Environment | 41 |
| 11. Movements to protecting the Cow | 47 |
| 12. The Cow in Independence Movement | 48 |
| 13. Movements for the Protection of the cow in Independent India | 55 |
| 14. What Government should do to Protect the Cow | 58 |
| 15. What we can do to Protect the Cow | 59 |
| 16. The benefit of giving a cow in Charity | 61 |
| 17. The benefit of Circumambulating the cow | 62 |
| 18. There is no absolution for Cow slaughter | 62 |

| | |
|---|-----|
| 19. Gopadmavrata | 63 |
| 20. Countering secret envy of the people | 64 |
| 21. Opinions of some Foreigners | 65 |
| 22. A Temple for the Cow | 66 |
| 23. Godhulika Lagna | 67 |
| 24. Biogas | 67 |
| 25. Gomathi Vidya | 68 |
| 26. Some Laws | 71 |
| 27. How to Perform Service to the Cow | 72 |
| 28. Panchagavyas : Some Specialties | 75 |
| 29. Some Medicines made of Panchagavyas and their Qualities - Cow's milk (Goksheera) | 89 |
| 30. Cow's Urine, Cowdung and Economics | 111 |
| 31. The making of Medicines and consumables with Cow's dung, Cow's Urine and Cow's Buttermilk | 119 |
| 32. Cow-based Medicines | 125 |
| 33. The uses of Cow's Urine in Preventing and Curing Diseases - a Doctor's Report | 129 |
| 35. The Cow Says | 135 |

COW - OUR MOTHER

While we live in an age dominated by economic concerns, issues based on geography, caste, language, politics and society are also very significant in strengthening the country. Not only that. Religious and cultural unity gains even a greater degree of importance. In this monograph, it would be appropriate to examine, though briefly, the religious and cultural values of the cow, while elaborating the efficacy of the cow from a financial point of view. Though the modern man spends a utilitarian life, at one stage or the other in his life, at the outset, the middle or the end, there is a possibility that he might respond to the effect of religion and culture.

THE COW IS THE CENTRE OF OUR ATTENTION, OUR MOTHER

During the Vedic age, truth and wisdom were the two fundamental concepts of Dharma. Devotion to the cow is but a part of attaining these. Maharshi Bharadwaja has this to say about the Gosukta in Rigveda:

Cows are our wealth. To me, cows are like Indra and other gods. The cow is the first gulp of Somarasa. I love with all my heart and mind, the cow, Indra's representative.

The literal and spiritual meanings of the cow are contained together in the mantra. In literature of the

later day, the puranas, the smritis, and the dharmasastras, devotion to the cow has been explicitly demonstrated. Killing a cow was seen as a great sin. In the first mantra of Gosukta in Atharvaveda, it is said, "mata Rudranam, duhitha Vasunam swasadityanam amrutasya nabhih ma vadhista" meaning "The cow is the mother of Rudras, the daughter of Vasus, sister to Adityas, the navel of amrita!... don't kill the cow". Elsewhere in the same sukta, it is said, 'dhenuh sadanam rayeenam' meaning "the cow is a repository of all kinds of wealth and prosperity". In other words, the cow is like a mother to all worldly products.

In ancient literature of India, in the Astadhyayi of Panini, land for the cows to move about was mentioned along with agricultural land. During Panini's time, i.e., from 2800 B.C. cattle used to be the measure of estimating the prosperity of any nation. During the age of Smritis, panchagavya was very much in vogue. It was deemed to be a holy prasada. The devotion of king Dilipa of the Raghu dynasty to the cow is well known to the world. Like a shadow he used to follow the cow on foot. Nandini tells the truth about herself, "If I am pleased, I will fulfil all desires besides giving milk". The life history of Gopalakrishna made an indelible impact on Indian values. In Sikh, Jain and Buddhist works, mercy and non-violence to all living creation, have been advocated.

Rishabhadeva is no other than Adinatha, the parabrahman. On the coins obtained from Indus valley and Harappa, we find the image of Rishabha. The Samaveda says "sada gavah suchayo viswadhayasah" meaning, "The cows are very holy and propagators of bliss to all the people".

As a rider to goraksha in Atharvaveda, the cow has been described in Skandapurana as 'sarvateerthamayee'. Anointing the forehead with cowdust relieves one of all sins and transgressions. The cow is vatsala as it loves its calf with all its heart. For the European communities who believe in the survival of the fittest and the right to live of the mighty, the concept of 'sarve janah sukhino bhavanthu' (all must live happily, in good health, and good cheer) would be beyond their comprehension.

The cow is bound with the civilization, culture and national life of India. The cultural, economic and political perspectives on the cow are all connected with agriculture, the important profession of Indians. The basic concept that the Indian culture upholds is "ekam sat viprah bahudha vadanti" - "the truth is one though the wise ones give it many names". As it has been the prime objective, nonviolence has been regarded as the basic belief of coexistence acceptable to all. The worship of the cow has been an age-old practice in helping the Indians in their self-realisation. The cow is a symbol of traditional Indian society. While it is rooted in non-

violence and self education, it also provides inspiration to the people as a whole for propagation of ancient Indian culture. So the Yajurveda says, "goh matra na vidyate", meaning there is no limit to the benefits conferred on us by the cow. Thus the cow helps us immensely.

Viewed from a religious and cultural point of view, the cow from time immemorial has been very dear to the Indian society as a centre of attention and worthy of worship. To a culture like ours for which non-violence is a significant trait, the cow manifests itself as the centripetal pivot. Besides, it will be realized that the cow stood as the backbone of our socio-economic life. We have recognized the service of the cow and protection of the cow as a part of our inextricable social aspirations.

THE COW IN THE VEDAS

Rigveda

The cow's milk, curds, ghee, urine and dung are called panchagavyas. They are not only nutrients but are also excellent medicines that work miraculously, ambrosia-like- "Amritasya nabhih".

Yajurveda

"Gosamana na vidyate'-the cow is the only one among the living creatures of the world to be useful from beginning to the end.

Samaveda

All things obtained from the cow are sacred. So the cow makes our body, mind and buddhi (discretion) holy and makes our environment, pure (sada gavah suchayah).

Atharvaveda

“Dhenussadanam rayeenam”- the cow is the abode of prosperity. She is the repository of eight kinds of wealth. The peasant becomes wealthy with golakshmi and enjoys prosperity.

Gouragnihotramiti pranapanabhyamevagnim Samarthayathi avyarthukah pranapanabhyam bhavathi ya evam veda.

The cow was born of Agni's competence. Brahma created Agni, Vayu and Adityas. The latter also performed homa in the belief they should imitate Brahma if they wanted to create. “prananamagnih tanuvai vayuh chakshuraditya”, so saying they performed a homa and the cow, it is said, was born. Then a dispute arose among the three as to whom it should belong and who should get the benefit of its services. Unable to solve the dispute, they went to Brahma for settlement. Brahma asked them as to how each of them performed the homa. Agni said he performed the homa for pranadevatha (the god of life). Vayu said he performed it for sarirabhimanadevatha (the god of the body). Aditya said he performed it for

chakshus. Brahma gave his verdict that the cow belonged to Agni as he performed the homa with the chant "pranebhyah swaha". Vayu and Aditya could not deny the argument of Brahma, without life what will senses and body do? "Don't you think that everything is useful if only there is life?" As the cow is born of Agni's homa, the cow begets the qualities of Agni, the firegod. The cow is a form of firegod. The Rigveda was born of Agni, Yajurveda of Vayu, and Samaveda of Aditya. Hence it is stated in the Vedas that if one worships the cow, born of the power of Agni, Aditya and Vayu, one gets the fruits of learning the three Vedas, performing sacred deeds and rituals connected with the worship of firegod Agni. "Suryo trividyaaya trayya havishyagneyajethamam athitheyana thu vipragne goshvanga yavasadina" "gavo viswasya matarah"- "the cow is the mother of the universe itself " is how it is renowned. Therefore the ancients obtained Dharma, artha, kama and moksha, having worshipped the cow.

Ayurveda works like Charakam, Susrutam, Dhanwanthari, Bhavaprakasam among others state that we can not even count the benefits to be obtained from the cow.

The Upanishads are compared to the cow, Srikrishna to the cowherd, the ambrosia, the quintessence of Upanishads to milk, Arjuna to the calf and the Jnani or

the wise one to the benefactor. We praise Srikrishna as Govinda, Gopala and Gopalakrishna. Sahadeva among the five pandavas composed a book on veterinary science.

Those who chant the name of the cow, become holy. Vyasa's Bharatha says that even to indulge in a lie would be no sin if it were to prevent violence or harm to the cows and Brahmins.

"Suryognir brahmano gavah vaishnavah kham marujjalam". The Bhagavatha Purana establishes Surya, the sun, Agni, Brahmin and the cow among those assigned a place among eleven prime places called Adhistanas. Worship to the sun has to be performed with three Vedas. Worship of the Agni has to be performed with havis. The Brahmins must be treated to courtesies appropriate to guests. Cows must be served properly. Then only, Krishna says, he will be pleased.

Kamadhenu

While the milky ocean was being churned by Gods and Demons, Kalpavriksha, Kamadhenu and Sri Mahalakshmi were born along with ambrosia. Kamadhenu means the wish giving cow. The cow is the progeny of Kamadhenu. Vrishabha, the embodiment of dharma is also of its race. It is Nandi, the vahana or carrier of Lord Shiva. All the cattle in the world, the puranas say, have come from Kamadhenu. She is a

goddess with power to provide the milk necessary to Gods and saints or rishis.

The holy cow has three names-Kamadhenu, Surabhi and Nandini. One should know that there are not three kinds of cows. This finds a mention in Vyasa's Mahabharatha (Aranyaparva, chapter 9, slokas 7-17). Here the names Surabhi and Kamadhenu are assigned to the cows. In verse 14, chapter 99 of Adiparva, we find the name Nandini being given to the cow. In the epics, Surabhi has been described as Daksha's daughter and Kasyapa's wife. To Surabhi were born Rohini and Gandharvi.

Kamadhenu and its divine powers

(Chapter 99, Anusasanika parva, Mahabharatha).

Once upon a time, Aditi, wife of Kasyapa, nurtured Lord Vishnu in her womb. She stood on tip-toe and offered her penance. At that time, Surabhi went to Kailasa and performed a penance for Brahma for ten thousand years. The Gods, pleased with Surabhi's prayers, went to her accompanied by Brahma and said to her, "O Surabhi, we bestow on you the powers of a goddess. You will stay above heaven, earth, and hell. That will come to be renowned as Goloka. All the people will worship you. All the cattle will belong to you". In the epics, there is the mention of a Kamadhenu in the ashrama of

Vasishtha the sage, another with Varuna the God and yet another born in the milky ocean being churned. In chapter 102 of Udyogaparva of Vyasa's Bharatha, it is stated that when once God Brahma drank Ambrosia to the brim, Kamadhenu was born from the foam that flowed out of the mouth of Brahma and that it lives in the rasatala.

One day when Sri Krishna and Radha were strolling in a solitary place, Sri Krishna was tired and wanted to drink some milk. Out of his left hand he created Surabhi a cow and Manoratha a calf, both from his will power. While he was drinking milk drawn from the cow the milk was spilt on the ground as the pot fell down from his hand. The milk spread to a hundred yojanas and flowed in the form of a river. Radha and her maids bathed in it happily. Innumerable cows were born there. Sri Krishna gifted them to the gopikas (Ninth Skandha, Devi Bhagavatham). Thus we find Kamadhenus in ashramas mentioned in puranas.

Thanks to Brahma's benediction, Kamadhenu came to be endowed with divine powers. From Kamadhenu, the daughter of Kasyapa, the prajapathi, several Kamadhenus were born. Sri Krishna made a canopy of mount Govardhana, saved the cows and defeated Indra. In the tenth skanda of Bhagavatha, it is stated that Kamadhenu went to Gokula and showered Sri Krishna with milk.

Karthaveeryarjuna humiliated by Surabhi

Jamadagni, one of the seven renowned rishis, married Renuka, obtained Surabhi, a cow for homa and led a happy life with its power. Jamadagni was an ocean of mercy who would do good even to evil-doers.

Karthaveeryarjuna goes to the ashrama of Jamadagni along with his army. A pleased sage offers a feast with sumptuous dishes to them all, with the help of the cow. The impressed Karthaveeryarjuna wants Surabhi for himself. Jamadagni refuses. An enraged Karthaveeryarjuna declares war on Jamadagni. The sage fights, having raised an army with the help of Surabhi. After a fierce battle the king's army is defeated. The king goes to war twenty four times and every time he is defeated. The desperate king kills Jamadagni and looks out for the cow. The cow disappears. Having come to know of this, Bhrgu brings Jamadagni back to life. Thus Surabhi crushes Kartaveeryarjuna's pride.

Once, sage Jamadagni goes to the Goloka with his power and praises kamadhenu. Kamadhenu gives her sister Susheela in marriage to the sage. In ch. 18 of Agnipurana it is mentioned that Ajasa, Ekapath, Ahirbudhni, Twashta, Rudra and Viswarupa were born to Kamadhenu.

Satyavrata steals Kamadhenu

Satyavrata was a king of Ishwaku dynasty. He was the son of Arunakumara. He was a corrupt rogue. One

day he seduced a new Brahmin bride before her marriage. An angry father dismissed him from the palace. A desperate Satyavrata took to the jungle. From then a famine visited the kingdom. People and animals were starved to death. At that time, Viswamitra was in deep penance away from his wife and children. When Viswamitra's wife who was in dire straits, decided to sell a son of her to make both ends meet, Satyavrata came to her rescue and pleaded with her, "Please do not sell your son. Every day I will bring some meat and give it to you. Save their lives". For this he stole Kamadhenu from Vasishtha's ashram, killed her, ate some of the flesh and gave the remainder to Viswamitra's family. The next day, having realized it with his intuition, Vasishtha cursed Satyavrata. Satyavrata committed three mistakes – killing a cow, defaming his father, seducing a woman. As a result of these three sins, he was cursed to be called Trisanku. Vasishtha brought Kamadhenu back to life (7th skanda, Devibhagavatham).

Kamadhenu humiliates Viswamitra

Once while ruling his kingdom, Viswamitra goes hunting. On his way to the jungle he happens to visit Vasishtha's ashram. Vasista respects and treats him as a guest and orders Kamadhenu to serve a feast to Viswamitra and his followers. With her divine powers, Kamadhenu does it all in a short time. A pleased

Viswamitra praises Kamadhenu and asks Vasishtha to give it to him. He promises to give crores of cattle in lieu. Vasishtha promptly declines the offer. An angry and vengeful Viswamitra wants to take it away forcibly.

Kamadhenu, shivering in anger, creates from the roots of hair on her body an army that drives away Viswamitra and his followers. All the arrows of Viswamitra are repulsed by the Yogadanda of Vasishtha. Viswamitra realizes that the power of a Brahmin is mightier than the mere prowess of a warrior. So he entrusts his kingdom to his son and leaves for penance. The king becomes a sage (ValmikiRamayana, Balakanda, 52ndcanto) (Mahabharata, Salyaparva, ch. 40), (Mahabharata, Adiparva, ch. 175).

The discourse in Mahabharata on Vaishnavism (brihatavantara parvam) is all on the power of cow. In vishnudharmottara purana, Agnipurana, in Vedic suktas, the power of the cow, a form of Brahmin, is fascinatingly elaborated. From Kashmir to Cape Comorin, India is full of the devotees of cow. Ancient and Vedic literature, Aranyakas and Upanishads contain references to the various ways of maintaining the cow. Many details and references to the power of the cow can be obtained in the 'upa brahmana bhuta charitam' in the Vedas. Blissful welfare of the loftiest order is obtained through the cow. It is a great sin to trouble or harass the cow as only

sorrows follow as a result. The cows are perennial forms of Surabhi. They emit holy odour like the incense.

The living creation have an affinity to the cow. The cow is a giver of dharma, artha, kama and moksha. Cows provide the best food. It is said that a cow provides food for half a day for one Lakh ten thousand and four hundred and forty people during its lifetime.

The cow called Nandini

The cow Nandini says to Dilipa, "na kevalam payasam prasutim-avehi mam kamadhuga prasannam" - "Please do not treat me merely as a milching cow, I will fulfil all your wishes, if you can please me".

It is said in 'Srimadbhagavata' that mother earth manifests herself in the form of a cow. The cow mother is an embodiment of all Gods and holy rivers.

The Back of the Cow, an abode of Goddess Lakshmi

**Matadityanam duhita vasunam pranah
prajanamamrutasy anabhih
Hiranyavarna madhukasa ghrutachee mahan
bhargascharati martyeshu**

(Atharvaveda, 9-1-4).

"The cow is the mother of Adityas. She is like a daughter to the vasus. She is like the very life breath of people. The cow is a centre showering ambrosia on

humanity. The cow is a giver of ghee, capable of showering honey and other sweet things of a golden hue. She moves among people, dispelling their difficulties" is what the mantra means. Thus among the 'saptamadhus' or seven sweet things are cows and bulls.

Once Goddess Lakshmi went into a gathering of cows, having decked herself with beautiful ornaments and dress. The cows saw her splendour and requested her to let them know who she was. Then Goddess Lakshmi replied, "O cows, may you prosper! I am renowned in the world as Lakshmi. All the people desire my presence. All the Gods enjoy luxuries, sages obtain siddhi, thanks to my support. Dharma, artha, kama and moksha are all attained through me. But I want to live among you. So I came personally to request you". The cows answered, "O Lakshmi, you are inconsistent. You don't stay in one place, constantly. So please do not live amidst us. Live happily in some other place. We derive our strength from fodder. So, why do we need you? Goddess Lakshmi pleaded with them, "O cows, if you benefit others and reject me, the world will mock at me. I might go neglected. Please have mercy on me. You are great donors of wealth. I nurture many. I am your devotee. You are my refuge. Allow me to stay with you, at least in any limb of your body, even in your urinary passage. That would be fine for me. Nothing is unholy

in your body. Please let me know in what part of your body I may stay". The cows had a mutual consultation and said, 'O Goddess Lakshmi! You are lustre-filled. We have to adore you. You stay in our urine and dung as they are very holy". From then on Goddess Lakshmi started residing in the cow's urine and dung that are useful for purification. From this it is to be understood that the cows are considered to be a better wealth than all the other kinds of wealth and even the excreta of cows is considered to be holy and decorative.

The Cow as an image of the universe

The Ganges resides between the cow's neck and head. All the Gods reside in the divine limbs of the cow. The seven sages and the holy rivers reside in the cow. In its four feet Dharma, Artha, Kama and Moksha abide. Therefore by washing the cow's feet and sprinkling the water on one's head, all the sins are washed away. The cow's face projects or mirrors all the Vedas. Hence an owner enters a new house only after making a cow enter it first. The evil aspects of planets are dispelled with cowdust. Feeding the cow with nine kinds of cereals, greens and fruits brings blessings to the giver. People will be relieved from the burden of debts. So it is good to make it a habit during festive days and on auspicious occasions to worship the cow and donate cows in charity. Thirty crore deities like the sun and the moon, Shiva,

Kumaraswamy, Ganapathi, Vishnu, Brahma, Saraswathi, Hanuman, the nine planets, mountains Kubera, Agni, Varuna, Nagaraja, Narada, Lakshmi, Bhaumadevi, Bhairava and Vayu, reside in the cow's body. To feed the cow is as good as making an offering to all the thirty three crore deities. Hence it is said that circumambulating the cow is as good as circumambulating the earth. Bhakti or devotion is more important than strict observances in the worship of the cow. If we want salvation through short cut, our duty would be to perform worship to the cow, protect the cow, and prohibit cow-slaughter.

SERVICE TO THE COW

“Serving the cow fulfils even the most difficult wishes. The cow grants all of one's wishes if one were to look after it properly without anger or cruelty. One would be blessed if one worshiped the cow daily with a calm mind, keeping one's senses under control” is how the Mahabharata (Anusasana parva21/33-35) puts it.

The service to the cow and the rearing of the cow by sage Vasishtha are well known. He may be said to be the first to know the nature of the cow. With him there was a cow called Sabala. Sanskrit literature has many references to Nandini, her progeny. In the Mahabharata, Vasishtha tells about the greatness of the service to a cow to king Saudasa, “gavah pratishtha bhutanam gavah

swastyayanam mahat, gavo bhutam cha bhavyam cha gavah pustah sanataneer" (Mahabharata, Anusasana parva-78/5-6)-"O king, the cow is the refuge of all the people and the living creation. The wellbeing of the cow is the source of all good things, wealth and prosperity".

Veda Vyasa says, "Where there is a cow there will be a calm environment. The cow is an abode of all the Gods".

Sri Krishna came to be called Gopala. He used to serve the cows with great affection. Even a devotee of Krishna, Rasakhan described the greatness of service to the cow in more ways than one. The Kathopanishad mentions how Satyakama Jabali attains salvation through devotion to God, having acquired the habit through worship to the cow. The devotion to cow shown by king Dilipa finds no parallel anywhere. Kalidasa describes king Dilipa's devotion to the cow in his work Raghuvamsam. Dilipa was always engrossed in service to the cow. He would follow the cow like a shadow at all instances. He would not eat or drink anything without first feeding the cow.

If possible, every house should have a cow. "Among the important duties of the king, protecting the cow is also one", says Kautilya in his Arthasastra (2-6-48).

THE FRUITS OF SERVICE TO A COW

Once an ascetic visited a Brahmin's house as a guest. The Brahmin was by no means wanting in means. But he had no children. He and his wife were worried. The couple served the ascetic as their guest. All the people in the village came to see the ascetic. The ascetic got up in the morning and started out to go somewhere else. The couple requested him to stay back for lunch. The latter obliged and while leaving the place, blessed the couple, "May a good son be born to you". They were very happy with the blessings of the ascetic. Before leaving, the sage suggested that they may serve a cow. From then the couple followed the ascetic's advice. They used to wash the feet of the cow, sprinkle their heads with the water and drink it. In the cowshed they used to light a lamp, arrange a soft bed for the cow, clean the cowshed every day and look after the cow so that she might not face any inconvenience. In a few days, the cow and its calf grew hale and healthy.

After a few days, the woman of the house was with child. A son was born to her. All the people in the village felt happy. They thought that it was because of the advice of the ascetic and started worshipping cows. This episode occurs in Kalidasa's Raghuvamsa.

King Dilipa of the solar dynasty who was childless, was blessed with children after serving the cow and

protecting her as per the advice of Vasishtha. With his wife Sudakshina he performed a 'vratha' suggested by Vasishtha with devotion, served the cow Nandini and to protect it, he used to roam over forests, mountains and lakes. One day a fake lion leapt upon Nandini, attacked it, tested the king and later having appeared as the cowmother, blessed the couple. As a result, the queen gave birth to king Raghu. The impact of the service to a cow will be there now, hereafter and for ever. This is an ardent belief. Serving the cow cordially would result in reaching the feet of Krishna.

CENTRES FOR SERVICE TO THE COW IN OUR COUNTRY

1. The cowshelters in Tirumala Tirupathi
2. Under the management of Aryasamaj there are many cow protection centres in various parts all over India
3. The cowshelters run by Jain Samaj
4. Centres for service of the cow under Viswa Hindu Parishad
5. Akhila Bharatiya Goseva Samaj, Delhi
6. Sri Krishna Gopal Samstha, Govind Gadh, Jaipur, Rajashan
7. Kamadhenu Viswa Vidyapeeth, Jhansi, Uttar Pradesh

8. Bharatiya Goseva Rakshana, Samvardhana Parishat, Sankatamochana Ashram, Delhi
9. Bharat Sevak Samaj, Delhi
10. Rashtriya Godhana Mahasangh, Delhi

THE INDIAN COW

From ancient times in India, that is much before the Vedic times, the cows acquired great importance. The cow finds praise in the Vedas, smritis, puranas, itihisas and the works that come in later. With a hump on its back, with a soft hanging skin in front, under its neck, the cow has a beautiful body. The creature that goes under the name of jersey these days without a hump and soft skin in front is in reality, no cow. In the forests of the West, there used to be meat-eating seven feet tall animal called yoras. It had three feet long horns and a heavy body. People there domesticated it as its milk was suitable for drinking. The jersey cow takes after this animal. But it does not belong to the cow family. Nowadays the jersey cows are imported for more and more milk. But their milk is not so good as a cow's milk. In the West, cows are brought up more for flesh than milk. The birth and history of the Indian cow are totally different. When Gods and Demons started churning the ocean for ambrosia, in the beginning, a poison called Halahala was born from the depths of the ocean. The worlds trembled under its influence. Shiva drank the

Halahala, keeping in view, their welfare. Later Goddess Lakshmi, airavatha, ucchraisavasa, and the moon were born from the depths of the ocean. Later Kalpavriksha and Kamadhenu were born. Then Sri Dhanvathari, bringing ambrosia with him, was born. In the guise of Mohini, Sri Mahavishnu tactfully distributed ambrosia among the Gods. All the Gods became immortal. God, an ocean of mercy, gave them Kamadhenu with ambrosian navel to look after the welfare of the humans. The cow grants all the wishes of the human beings- 'Kamadhenu'.

Gods are immortal. They have no death. Men cannot escape death. God made arrangements for them to live up to 100 years of age. But when is this possible? It is possible if one were to follow the measures suggested in Ayurveda for the protection of health. Then men would be worthy of the blessing "satamanam bhavathi". The sages have suggested many remedies in ayurveda for longevity. But without the help of the cow, they can make hardly any impact. The milk, curds, ghee, urine and dung-these five together are called panchagavyas. Pancha means five. Gavya means substances obtained from the cow-govu.

The Cow and its many miraculous qualities

1. Milk, curds, ghee, butter and buttermilk-essentially they provide many kinds of nutrients to the body and protect our health.

2. The urine and dung, gomayam of cows are not merely excreta. The word 'mayam' implies that it is full of many good qualities. They protect the body from diseases by providing immunity.
3. The cow is the abode of all divinities. To salute, worship and circumambulate the cow amount to making offerings to all the Gods.
4. Lakshmi abides in the cowdung and the Ganges in cow's urine.
5. In exhaling and inhaling, the cow takes Carbon Dioxide in and sends out Oxygen.
6. The cow is known for its calm and quiet temperament. The serenity of people will grow by taking the panchagavyas of the cow. Jersey is violent and cannot help agriculture as it is not diligent like the cow.
7. The cow eats grass and gives ambrosia -like milk.
8. For children without mother's milk, cow's milk acts like one.
9. Mother gives milk only in infancy but the cow provides milk all through.
10. Even when the cow cannot give milk, its dung and urine will be available in abundance.
11. Even after its death, the cow is a great benefactor. The dead cow after its being buried yields invaluable manure after sometime.

12. The horn of the cow stuffed with dung after its death and buried in the ground becomes an excellent manure after six months.
13. The panchagavyas of the cow act like an antidote to poison. When the young Krishna killed Putana, his parents and all those around him were worried. The cruel woman gave milk to the young Krishna. They thought that her milk might be highly poisonous, they gave him a bath with cow's urine and dung and on his forehead, they put a 'tilakam' made of dust under her hoofs.
14. Sri Krishna the God performed many deeds to let the world know about the cow. From his infancy he took a lot of milk, curds and butter. Those children to whom these gavyas are provided, become sturdy and intellectually sound. But today, how can people who send the cows to be butchered, provide services of the cow to fulfill the needs of the children? Have not the Indians become weak as a result?
15. The house with a cow and a basil plant needs no physician.
16. 'Gostu matra na vidyate'-There is no limit to what we may say about the cow.
17. The Ayurveda says that even poison can be transformed into ambrosia, with the help of panchagavyas.

18. Panchagavyas will be available to all if the situation allows "a cow in every house and a cowshelter in every village".
19. For those who go in for ayurvedic treatment, every time one or the other of the 'panchagavya's would be necessary
20. By making a limited use of panchagavyas every day, all the deficiencies in the body will be rectified.
21. It is a matter of shame that in our country there are more than thirty six thousand slaughter houses.
22. On the backbone of the cow there is a nerve center called 'suryakethu'. It comes into operation under the rays of the sun. The cow prefers to stay in the sunlight. It starts oozing out yellow fluids the moment 'suryaketu' starts functioning. That's why the cow's milk is yellow. This yellow substance cures all diseases and poisons.
23. The cow's body smells of incense. It helps in preventing environmental pollution.
24. The medicinal qualities of panchagavyas have been attested by several research institutions of the government of India (IICT, NBRI, CSIR, IIT, NCERT, NBAGR among others).
25. "Come, let us go to the cow mother, come, let us go to the villages, to nature for protecting environment, come, let us go to Ramarajya through gramarajya".

Cow Manure

The values are average of General Analysis and are in dry matter basis

1. Nitrogen...1.00 Per cent / 100 g dry matter
2. Phosphorous...0.54 Per cent / 100g dry matter
3. Potassium...0.90 Per cent/100 g dry matter
4. Iron...2600 mg/Kg or ppm on dry matter basis
5. Zinc...57 mg/Kg or ppm on dry matter basis
6. Manganese...250 mg/Kg or ppm on dry matter basis
7. Copper...2.5 mg/Kg or ppm on dry matter basis
8. Boron...2.1 mg/Kg or ppm on dry matter basis
9. Boron...0.7 mg/Kg or ppm on dry matter basis

- **Dr. H. C. Behra**
Jodhpur, Rajasthan

COWS OF INDIAN ORIGIN

From ancient times the cow has been a companion to people and a domestic animal. The Indian cow is vegetarian. The hump and the soft skin under its neck are the specialities of cows of Indian origin. Cows of Indian origin can also be seen in Afganistan and some parts of Africa.

In the West, there used to be a meat-eating animal called Yoras living in jungles. It has three feet long horns

with a heavy body of seven feet. People there domesticated it as they could take its milk. But this animal does not belong to the race of cows. For more and more milk, we are importing the jerseys. But the milk of the Jerseys does not have the quality of a cow's. In the West, such cows are reared not only for milk, but also for meat.

As our governments have not properly prohibited the slaughter of cows, out of the 72 races of cows of Indian origin, only 32 have remained, now. In urban areas, there is a dearth of fodder. There is not even enough place for the cows to move about. The cows could not find a place in towns. The villages today are no different. Today, 6.4% of the cows are taken to the slaughterhouse every year for meat. After independence, there were 700 cows for a population of 1000, by 1951. Now the number has come down to 400.

Hybrid cows give more milk. But they do this only for a few years. There are medicinal qualities in milk, urine and dung obtained only from cows of Indian origin. Providing panchagavyas with medicinal qualities like immunity to diseases and the ability to work well even in hot places, is the speciality of those cows. As a result of the government's indifferent attitude, there is a danger of cattle disappearing.

The features of Indian cows

1. A hump on the back and a soft hanging skin under the neck are the specialties of native cows.

2. In general, they have long horns. Their bodies are normal.
3. Bulls of Indian origin can work hard. They are used extensively in agriculture.
4. The cow bellows with a loud voice.
5. The cow is always active.
6. Those cows give milk only to the owners, not to strangers. Even amidst hundreds of cows, the mother can identify its calf. The cow can identify the house where it stays even from a great distance.

The uses of Indian Cows

1. Milk from cows of Indian origin sharpens our wits. It has all the nutrients. It provides immunity from poisonous substances and boosts energy. It is most beneficial. It is easily digestible like the mother's milk. All the good qualities of mother's milk are to be found in the milk of cows of Indian origin.
2. It does not give much milk, but for 12-13 years, it gives it.
3. The cow of Indian origin inhales carbon dioxide and exhales oxygen.
4. Such a cow's ghee reduces cholesterol, sharpens wit and provides immunity from diseases. There are many medicinal qualities in this milk.

5. The cow's milk has the ability to counter poisonous qualities. It keeps its skin glowing always with the help of its tail. Even those who touch the skin affectionately will have the benefit of health.
6. The buttermilk obtained from the cow reduces the excess heat of the body. It cleans the intestines and gall bladder. As a result, the body becomes more active.
7. There is no B.C.M. (Beta Casein Marlin, the poisonous cell) in Indian cows.
8. The milk, curds, ghee, urine and dung of the cow are very useful, medicinally.
9. If after the death of the cow, its horns and the other parts of the body are buried in the ground or farm it will become a special manure after six months.

Specialities of Native Cows

1. If we burn one tula of ghee obtained from the native cow, it will release a ton of Oxygen.
2. Cow's milk contains Kerotene that has the ability to cure eye diseases. It works like an alternative to Vitamin A.
3. Like cow's milk, its curds also have medicinal qualities.
4. Cow's milk is thin. So even infants can digest it easily. Native cow's milk has all the good qualities of mother's milk. So the cow is treated like the mother.

CATTLE ARE THE LIFE OF INDIAN AGRICULTURE

Cattle wealth and tractors

Dr. Bhup Singh says that the best device for agriculture to be obtained at low price is no other than cattle. A pair of good bulls may cost approximately Rs.20,000/-. If you give it 5kilos of chana every day it would cost about Rs.70/-. (510 Rs. chana+20 Rs. Dry grass). If we add 18% interest per month to a tune of Rs.300/- the cost of the fodder would come to about Rs.2400 (70x30=300)-it would bring about Rs.20/-worth cowdung a day-meaning 20x30=600 Rs. per month.

On the other hand a tractor costs about rupees four lakh. Every month the interest would come to about Rs. 6000. A pair of bulls can till an acre of land per day. For the tractor to till an acre of land the expenses could be – Diesel Expenses+ 10x32=320 Rs. The rent for the tractor is Rs.700. Compared to this the expense on a pair of bulls would be less. Small patches of land can delay the work of tilling with the tractor.

Viewed at the national level every farmer on an average has an arable land of one unit, i. e. approximately 1.5 hectares. In Haryana, it is 2.11 hectares (statistical survey of Indian agriculture 1990-1991 by Government of India). A pair of bulls can till 7 hectares of land, easily. Two small farmers can till the land with one bull

each, while in Haryana, the number of big units of 7 hectares each constitutes 6% of the total arable land. At the national level, it is 4% (statistical report, Haryana 1995-96). Tractors are not economically viable for small units of less than 7 hectares. While in Haryana the number of big units each of seven hectares or more is 91658, the number of tractors there is 1,62,030. So they are twice the number of the required ones. Hence it is clear that in our country for 95% of the farmers bulls are more useful than the tractors, to farmers.

At the national level the transport by bulls or camels is thrice as much by the one by trains and trucks. If transport has to be done by diesel only, we have no option but to depend on foreign countries. The expenses would be a terrible burden. Besides, there are pollution hazards. Combined with an economic perspective, it is clear that the bulls are of great utility in an Indian context.

Till now, we have learnt only about native cows and cattle. The king bull is like the backbone of agriculture. There is no other bull as beautiful or competent as the Indian bull. Our bull has a hump. It pulls along the cart or the plough with its help. This facility is not to be found among foreign bulls. The endurance of the native bull is another aspect to be noted. When oxen and foreign bulls could not deliver the goods, our native bulls have easily and successfully performed their tasks.

In the North and the West of India in particular where the use of tractors has increased, bulls are sold away at a young age under the impression that they are of no use or they are sent to the slaughter house. This is wicked. We must review the position of entire India. As small farms in India are more, tractors are not of much use in all areas. 70% of the small farmers do not have an agricultural land of two acres each. Former Prime Minister Late Sri Lal Bahadur Sastri has opined that it does not appear to be possible to run tractors in a land of lakhs of acres in India as we do not have even roads to reach small villages.

Tractors used to till the land plough deeper than necessary. As a result, good bacteria, helpful to agriculture, die along with bacteria. This becomes a curse to the land and crops. As the plough goes deeper, more water will also be required. There is no consistent pattern for rainfall in our country. In many parts of the country, only 30% of water reaches the agricultural land. In such circumstances the problem of scarcity of water troubles the peasants even more.

The urine and dung of the cattle do not produce pollution. They are not only antiseptic but also help in preventing pollution and have the ability to keep the environment, clean. Cow dung or dung's ash saves grain from insects. For protecting grains, people make use of

dungash. In more contexts than one, we get urine and dung from the cattle-ploughing the land or drawing a motor, drawing juice from the cane or rotating the oil press. They serve as natural fertilizers and insecticides. But if we come to tractors, the smoke that comes out from them pollutes the entire air. From the race of the cattle, cattle can be born, but no tractor can be born of another tractor.

Besides polluting the environment, the tractor has its parts frequently broken or worn out. Sometimes they become totally useless. But even after death the cattle continue to be useful. Skin, horns and other limbs tend to be useful to people. The body of the cow can turn into a manure. A single horn stuffed with dung and stored in earth turns into an excellent and valuable manure. Even a dead cow can be sold. Thus it is proved that the cow is more useful than man. A tractor requires many repairs and proves expensive with repairs from time to time. But a bull eats from outside. Given some fodder, it remains fit.

For two or three years however the task of nourishing the calves rests with the farmer. The urine and dung provided by it during that period are very useful to people. We need not compete with affluent nations like America nor need we imitate them blindly. This is so because America has an area that is 2% of the world's

and 5% of the world's population. Though our country has less area, it has a population that amounts to 16% of the world's. In India, 70% of the people live on agriculture. America has the ability to utilize 33% of the world's oil production. We cannot use even one hundredth of it in spite of our best efforts. In fact, we do not have even 0.5% of the oil produced in the world. We are spending more than 5000 crore rupees every year for importing oil from outside. There are laws in Delhi to control air pollution. Vehicles run on petrol and diesels are inspected and tests conducted to gauge the measure of pollution. This is presently a problem in all towns.

In India arable land is only half acre per head. 70% of the farmers can not work with tractors on their small lands. About twelve crore acres of land remains sterile. The fertility of these lands can be increased with the urine and dung of cattle even if they be old or maimed. The tractor is of no avail in this regard. Recently, speaking in a seminar on cattle power, a central minister said that 4thousand crore horse power worth 10 thousand crore rupees is generated every year from 7crore 4 lakh oxen and 80 lakh bulls. Energy obtained from the cattle prevents atmospheric pollution. The cattle save us from the massive expenses on foreign currency for milk powder, artificial manures and insecticides. In India through oxen 7thousand lakh tons of (i.e. about 70%) agricultural or industrial land comes under cultivation.

Agriculture, run with the help of tractors based on foreign policy, is by no means suitable to the Indian farmer.

If we look at the activeness of the calves and the lethargy of the young ones of the buffalos, the specialties of the Indian cattle stand out clearly. An old cow's dung can provide fuel necessary for cooking for a small family of four to five people. Those who want to cook for two people with kerosene need about half a litre per day. Cowdung does not involve foreign exchange spending.

In India, 2 crore tractors would be required if they have to be used in the place of oxen. A sum of 8 lakh crores of Rupees required for such tractors is not in our reach. To run these, we may have to import diesel worth hundreds of crores. The manures obtained from the cattle can yield five times of produce when compared to artificial manures. Lands that might turn sterile under the influence of chemical fertilizers will gain complete protection from natural manures.

Cattle and their resourcefulness have great importance in Indian economy. The cattle resources we have are about one and a half crore bull carts coupled with 4 crore ploughs. To increase the efficiency of the cattle wealth and developing them scientifically are very much needed in the light of agricultural products and transport facilities in India. By fixing rubber tyres to bull

carts, their efficiency may be enhanced. It would also be more convenient. Srimannarayana, a former Governor of Gujarat said after returning from Japan, "Even the farmer in Japan started using oxen and cows instead of big tractors. When asked to comment, Srimannarayana reported that the farmer replied, "Till now, we have been using artificial manures. We realize that as a result, our lands were being ruined. So we started using cows and oxen. It appears the farmer from Japan added "these machines do not give milk, nor even dung".

A famous scientist of the modern times, Einstein sent a message to India, "Indians should not adopt tractors and chemical fertilizers. I say so because where these methods have been followed as in America, the productivity of the land is going to come to a close in 400 years, while in India where agriculture is based on cattle, the productivity has not lessened a whit". In 1951, Einstein added, "In an agricultural land tilled by tractors not even a blade of grass will grow after a thousand years". In recent times in Bhopal and Meerut indigenous tractors are made in the shape of bulls or oxen. This is very useful to the farmers. It is time specific researches be made to make implements needed for Indian agriculture. We are very backward in this.

The bull is the best Indian tractor. Agriculture by the cattle needs to be given an incentive. It is not suitable

for Indian economy to blindly follow or imitate the foreigners. It would be good if instead of becoming victims of the slaughter house, cattle may serve to strengthen Indian economy.

THE COW : A MOVING POWERHOUSE

Nowadays in India there is an acute scarcity of electricity and fuel. Today we are producing gas with the help of foreign implements instead of implements available to us that are cheaper. In the market a gas cylinder of 19 kilos is priced at Rs.1000. This may go up in future. We are constructing big dams for hydro-electricity. By a massive use of diesel or coal we are producing thermal electricity. In spite of this it is not sufficient for our needs. Besides, there are some risks involved in it. There is always the threat of dams near hydroelectric plants falling down and the consequent threat of inestimable losses. Yet another problem is the accumulation of mud near the dams. With us, raw material necessary for thermal electricity is rather meager.

Engrossed in and enslaved by concepts that are alien to us, we have mocked at the miraculous powers of cowdung and cow's urine. Gobar gas can be produced on a massive scale with the help of cowdung. We can even use the muddy substance coming out as a bye product -a valuable manure for agriculture. We have not only neglected using the cattle properly in a manner

befitting our economy, but are also given to killing them and by exporting their meat, making money. If we produce gas from cowdung and urine we may save fuel and dung cakes. With the help of research, we can even fill the gas in cylinders and take up supply of the same all over the country.

Near Ahmedabad, electricity is being produced from gober gas with the help of Kirloskar engines. Thus by taking up production in small units in every village or by making such efforts in cattle shelters, the requirement of electricity in villages can be met with to a large extent. The need of the hour is to enhance the production in small units rather than thermal and micro-units with the help of heavy machines. This is easier and also less expensive. It is also risk-free. This can be done by the society on their own without depending on the government.

In a gas plant, 12 cubic feet of gas can be obtained through 10 kilos of cowdung. In the newly developed gas, 6 cubic feet of gas may be enough for an individual to cook. If we can convert the dung of all cattle into gober gas, it would meet the needs of 60 crore people. The gas in urban areas today comes from crude oil. The price of oil is soaring up. On the other hand, the demand for gas is increasing day by day. The cattle yield dung, taking fodder of grass, leaves and such like. With dung, we can have gober gas plants and through them electricity.

The cattle need to be saved at least for this. If we stop felling trees, atmospheric pollution will be reduced. Thereby people will become healthy.

All the cattle, even those that are thought to be useless will yield dung. Like dung being processed in gas plants, even in pits filled with leaves dung gets processed naturally into manure. The difference seems to be that in pits made for natural manure, it gets processed along with Oxygen, releasing Carbon Dioxide, outside. In gas plants, it gets processed without Oxygen and will have twice as much Nitrogen in pits dug for natural manure. Nitrogen has a definite role to play in agricultural productivity. Humus has even a greater role to play than Nitrogen. It multiplies the microbes underneath. As much humus is contained in the mud coming out of the gas plants, the manure thus obtained would be of great use.

All the cattle yield 10 kilos of dung on an average. Some of it falls into the pit and becomes manure. About one third will be useful in making dung cakes and they are burnt to a shape. But only 13% of the heat generated from the dung cakes thus burnt would be useful. The remaining heat goes waste. But the heat generated from the gas kilns is useful upto 60%. If in the garbage heap we have 1% of Oxygen, the manure obtained from the gas plant contains 2% of Nitrogen.

If we can utilize all the cowdung and cow's urine we can fulfil the requirements of of cooking gas and natural

fertilizers of the country to a large extent. At least 25 lakh tonnes of dung is obtained every day from 24 crore cattle. Everyday we get 10 crore cubic metres of gas with one cubic metre of gas being produced from 25 kilos of dung. This will meet the requirements of 20 crore people. As a result, the pressure to import oil and kerosene is considerably reduced. Even if we calculate at 2% with 90 tonnes of dung every year we will have enough Nitrogen for all agricultural lands. As there are nutrients in cattle fodder, the productivity power of the lands will grow with natural manures. Besides in rice thus grown taste and sweetness increase and we will be saved from diseases to which we may be prone from artificial fertilizers. In a conference on energy in Nairobi, the then Prime Minister Indira Gandhi has said that in India the power obtained from the cattle can be more than the power obtained from all other power plants. As per the cost those days, it was estimated that through the cattle, 6 thousand crore rupees worth milk, 5 thousand crore rupees worth energy, 3 thousand crore rupees worth manures, 2 thousand crore rupees worth gas, into 16 thousand crore rupees worth benefits would accrue in terms of economy.

In many places now wall clocks are run with the help of cow's urine. Calculators, transistor radios, small television sets and even tube lights were made to work.

The stall that exhibited these things was a centre of special attraction in the Maghamela of Prayaga in January 1998. It was praised by everyone. The exhibition stall was organized by institutions for cow's protection in which there were medicines made of cow's urine, gober gas plant, fertilizers, insecticides and production of power. 40 Thousand megawatts of power (worth about 27 thousand crores of rupees) can be obtained through cattle and this is much more than what can be obtained from today's power plants. Through this the problem of environmental pollution can be completely solved.

Nowadays out of energy obtained for agriculture in India, 90% is obtained through cattle. Ploughing the land, running cane presses, water pumps and dragging weights along are all attended to by bulls. Had this been done with petrol and diesel we would have been forced to spend 100 times on foreign exchange to oil-producing foreign countries.

If we can utilize the resources properly we can produce twice as much as the power we generate today from power plants. Otherwise we need 30 thousand crores of rupees for power alone. This is beyond our reach.

Today it is necessary to establish cowsheds and cow shelters in every big village. All the cowdung must be collected and gober plants established there. The local

requirements must be met with to the extent possible by producing power from gas. Thus the needs of the people will be fulfilled. People need not depend too much on the government, then. One estimate says that a megawatt of power can be produced with the help of a hundred cattle. The villages will also have power. In states like Punjab and Tamilnadu, one need not fall prey to deceptive promises by politicians. Where is the need to depend on government when there is a possibility of producing power easily and locally? As per the experience of Dr. Kuverjee Bhai of Edara in Gujarat who is conducting experiments, 0.34 cubic metres of biogas is produced daily from 10 kilos of cowdung. With a total of 19 crores of cattle in the country 6.46 crores of rupees worth power is produced. The production cost would come to 4.94 crores of rupees at the rate of 50 paise per unit. If we go by market value at the rate of 2 rupees per unit, it comes to 19.76 crores of rupees. This therefore can become the most important channel for meeting the power requirements, in particular, of the rural areas.

THE COW AND THE ENVIRONMENT

The dung and urine of the native cattle are by no means unclean. They are actually helpful in cleaning dirt. They are not the cause of environmental pollution. They are friends of the environment and enemies of pollution. By sprinkling cow's urine on heaps of dirt, garbage, leaves

and rinds of fruits, flies and mosquitoes stop growing. Besides such garbage heaps turn into natural manures and help the crops. In such manures there is 1% and in muddy manures of the gas plants there is 2% of Nitrogen. It is unfortunate that we, the inheritors of great culture and civilisation who have scaled the pinnacles of glory have come to become slaves literally and psychologically during an alien rule. We have fallen into an illusory trap that what suits the people abroad would suit us also. In the post-independence era the trap has enslaved us even more. This is proved beyond doubt in our attitude to the native cattle. Good colonies have been built in metropolitan cities like Delhi with valuable materials like cement, concrete and marble. Every family there has a vehicle of its own. In many houses there are also garages to shelter them. Even dogs are brought up in imitation of the West. But no one makes provisions for keeping a cow at home. It is surprising that we want vehicles that create and promote pollution and a dog however much it may make the surroundings, dirty. We think that this is a measure of modern life. But we don't respect the cow-mother. We should alter our way of thinking. Cows which can protect the environment must find a place in colonies where aristocratic sections live, thereby checking environmental pollution and the smoke that emanates from the vehicles that can spoil the environment. It has been proved that the evil effects of

pollution can not touch houses sprinkled with cowdung. Hence, to protect our houses, we must make it a habit to sprinkle them with cowdung and cow's urine. Nowadays it is vehemently questioned as to how everyone can nurture the cows. There are no joint families now and every family is a unit by itself. Every one is busy with one's own work. But is it the meaning and goal of modern life to write off into, social life and togetherness? Though each and every family may not be able to do this, four families together can bring up ten cows that can give milk, curds, butter and ghee. With these, families can enjoy health and happiness. Not only that. They can even keep the surroundings free from pollution. People in the West are attracted by our life style of familial bonds and social togetherness. But here we do not even accost our neighbours even when we run into them. So thefts, murders and assaults have become a daily fare. It is suicidal to keep the cowherds far away from the colonies of the white-collared. To think of keeping cowdung and cow's urine away from the habitations because they are stinking and revolting is a result of surrendering ourselves to the notions of the West. It would be very useful to provide ourselves with cooking gas and power from gober gas plants. With this we can save fuel and save ourselves from pollution from kerosene and other such fuels. So it would be good to think of adopting this method.

Wisdom consists in using cowdung and cow's urine for manufacturing manure and insecticides. Through this, people will obtain tasty grains free of poison. In villages while some dung is used in the form of dung cakes, most of it can be used as manure. The use of dungcakes reduces the need for felling trees. Thus protection of forests becomes possible. For a pollution-free environment the planting and nurturing of plants is very much required. The Chirapunji mountain range has the highest rainfall in the world. The unbridled felling of trees there has led to the lands there in the mountain region becoming barren. Chirapunji has lost its former glory.

We can establish many cowsheds and cowshelters in the country. We can even think of acquiring land suitable for rearing the native cattle and for making use of cowdung. Plantation programmes can accompany. We might come out at least to some extent of the fear that holes in the ozone layer are increasing day by day. Consequent to the new policy of 1991 with regard to free trade and globalization machine-run slaughter houses have been promoted and encouraged to export meat. The World Trade centre holds the rights of European industries that obtain raw materials at a low cost as more important. It also holds the inalienable right to work and right to life of the Indian culture, useless. The General Agreement on Trade and Tariff (GATT) has

clearly stated that any restrictions on exports and imports by any country would be illegal as per code11, though they might be felt necessary in the light of culture, environment and economy.

The ministry of agriculture both at the centre and state have been giving 100% grants for establishing slaughter houses, in addition to many subsidies. A report of the central government branch connected with environment in 1996 reported that in the preceding five years, 32000 slaughter houses were opened unofficially and illegally. Earlier, there were only 3600 licensed and legally approved ones. Even this might be less for a correct estimate. While the exports of meat in 1975 were to a tune of 6195 tonnes, they grew to a staggering 137334 tonnes, twenty times in twenty years. In 1975 the export of meat from cows and other cattle amounted to 3412 tonnes, in 1995 it grew by 33.7 times, i.e. upto 125282 tonnes. While the total exports in 1975 amounted to 8517000 dollars, in 1995 they grew up to 14455000 dollars. As the exports of flesh grew by geometrical progression, the number of cattle in the country started declining very fast. Their progeny also started declining in number gradually. While in 1951 there were 700 cattle for every thousand people, by 2001 it has come down to 400. If this continues it might be reduced to 20 by 2011. It is unfortunate that cattle that are useful are being declared useless and are slaughtered. Every year, cattle

to a tune of 20000 are being clandestinely being exported to Bangladesh and Pakistan.

The native cattle have specific uses, social and cultural uses in addition to their endurance to environment and immunity. There is a pressing necessity to preserve them as they are. They are the live wire on which the foundations of Indian agriculture have been laid. Natural manures are the sources of power. The progress made by exporting the flesh and hide of cattle is no progress at all. That is the path to destruction. If we have a slaughterhouse with exports to a tune of 20 crore rupees, it means that we are losing 910 crore rupees of manures that can be obtained from the cattle. Thus we are inviting economic ruin. As a result, Indian agriculture faces instability and poverty increases even more.

In agricultural set ups like the ones in India the perspective on cattle and their importance would be totally different from the ones abroad. In those countries cattle are reared more for meat and dairy products than for agricultural products. In India they are thought of as being the basis of dairy as well as agriculture. The invention of hybrid varieties is a big blow to the native cattle. A report of World Agricultural Organization in 1996 stated that native breed of cattle from India are fast disappearing. The Punganur cow of Andhra Pradesh has almost disappeared. Even the Ongole breed renowned all over the world has become scarce. Nowadays we get about 32 varieties only of these cows

belonging to the native breed. If agriculture has to be firmly deep rooted we must revive variety in cattle and crops as well. It is much necessary to rear and protect the cattle for preventing atmospheric pollution. The river waters of the country are exposed to pollution because of the neglect in protecting cattle. Drinking water has become scarce. From what the scientists say we gather that frequent earth tremors that have been responsible for the destruction of population occur owing to the slaughter of cows. The progress of Indian economy depends on the protection of cows and cattle. If we take up protection, service and welfare of the cow, we can enhance our income by leaps and bounds. The lives of people will be enriched with health and prosperity and the environment will become clean. Our focus must be complementary to our culture and rural economy.

MOVEMENTS TO PROTECT THE COW

Swami Dayananda Saraswathi led many movements from 1881 to 1892, to protect the cow. He penned the book 'Gokarunanidhi'. He even convinced the British rulers. Some English officers stopped eating beef, convinced by his arguments. They collected opinion on the protection of cow from the Indians.

India is preeminently an agricultural nation. Even to date there are about 70% people who depend on agriculture for their livelihood. 26% of the national

income comes from agriculture. The cattle are at the root of agriculture. Today the mutual dependence of agriculture and the cow has come to be known as 'swetakranthi'. Rishi Dayananda has therefore mooted the idea of establishing a society for protecting the cow and agriculture with the name of 'Go krishyadi rakshinee sabha'. His book 'Gokarunanidhi' was published in 1937 in two parts. In the first part the aspiration to obtain and profit from milk, curds, butter and ghee among others has been described as being more beneficial than killing them to eat their flesh. Similarly the harm from eating meat and the great advantages of vegetarianism have been elaborated. In the second part the guiding principles of Gorakshinisabha intended to be established to protect the living creation like the cows have been indicated. Commenting on the name 'Gokrishyadi rakshini sabha' he said that it has been named thus by him because through that the protection of cows and other animals might be enabled, agriculture and other works might prosper and all the living creation including the human beings should be blessed with appropriate comforts. Almost the same words have been put into Article 48 of the constitution.

THE COW IN INDEPENDENCE MOVEMENT

The cow took the front seat in independence movement. The cow and its protection were mentioned

as prominent features by the leaders of Indian Independence Movement. They promised to take all the steps necessary for the protection of the cow in independent India.

During the independence movement, the national leaders have expressed their opinion on the subject.

In just five minutes after getting Independence, Lokamanya Bala Gangadhara Tilak has said cow slaughter will be stopped with the stroke of a pen. Pandit Madana Mohan Malavya felt that the prevention of cow slaughter should be the first issue to be tabled in Indian constitution. Rajarshi Purushottamdas Tandon felt that it would not be proper to make a mockery of the delicate sentiments of people as there is great reverence for the cow in Indian mind. He felt prohibition of cowslaughter was scientific and logical and that powerful popular opinion must be gathered in favour of prohibition of cowslaughter. Protection of cow is the ideal of our lives. To keep ourselves away from this will betray our weakness, he says and argues we should vote in favour of those who vow to protect the cow. He felt that if cowslaughter continues, the cow might not endure for long. Mahatma Gandhi says that he considers the cow as the mother who confers good luck and prosperity. He felt one should know the importance of products to be obtained from the cow like milk, curds, ghee, urine and dung and educate the others about the same. In his

view, protection of the cow was no less than the attainment of freedom. Sardar Vallabhbhai Patel opined that the basis of our culture is agriculture and that we have to protect the cow whatever be the odds as it is the basis of our culture and agriculture and any harm done to the cow is harm done to agriculture and structure of economy. Acharya Vinobha Bhave said that total and unconditional prohibition of cowslaughter is the desire of people and the Prime Minister has no option but to accept the same. If we can not protect the cow, the Acharya felt, we would be losing the benefits of independence.

Our view of the protection of the cow in independent India is reflected to some extent in Mahatma Gandhi's views. He used to say that we can not consider him to be a Hindu who has no faith in protecting the cow. He used to consider the protection of the cow more important than the attainment of freedom. Though the protection of the cow finds a mention in the Directive Principles, owing to the former Indian Prime Minister Jawaharlal Nehru, the protection of the cow had been deemed an economic problem. The protection of the cow that has been recognized as a part of Hindu culture even by foreign rulers like the British was taken to be merely a financial problem by the rulers of Independent India and the latter therefore perpetrated a great betrayal of Indian culture.

God created cows and oxen in this world to provide the humans with a lot of milk and also help in agriculture. To allow them to be butchered is like cutting one's own feet. The problem of the cow is not primarily an economic problem. It is an important social problem. Whatever it be, it remains a cultural and social problem rather than an economic one. The present government have come to believe protecting the cow, a natural part of industrial policy. As per the training in economics in vogue today there are two kinds of thinking on the cow. Dr. V.M.Dadekar is the representative of one school of thought. In his view the problem is all about the number of cows. It is felt by people that if the number of cows is considerably less, the available fodder would be adequate for the number of cattle suggested by the economists and legislators and they might be able to produce ample milk and as much meat as the people can consume.

To the second school of thought belong economists like Dr. K.N. Raj and Dr. C.H. Hanumantha Rao. They opine that at present the cows are less in number. If we reduce it further, an ordinary farmer may have to part with his oxen. If the number of lean oxen has to be reduced, even farming to a large extent would be endangered. Farming on a large scale sustained by heavy machines alone would survive. They would run as a section of large scale farming that is part of a modern

industrial set up. They say if cows are reduced in number, all the small farmers would lose their livelihood and be on the roads. Dandekar observes that to put into practice the programmes designed by the Government circles with gratitude and devotion by praising those sections, accepting the checks of Government policy, is the cooperation to be given by the people to the Government. But Sri Raj and Hanumatha Rao have felt that industrialization is merely like modern industrialization in America. Industries run with the help of heavy machines and huge capital will render man power useless and will make industries run on such power, bankrupt and increase unemployment. National policies like operation flood and such others for empowering and protection of cow provide incentives to the policy of slaughter of cows, thereby creating a situation where the small farmers are denied even the much needed oxen, fertilizers and even dung cakes for the fuel. Such economists can at best feel that cow slaughter should be prohibited at least to the extent that the small farmers might survive.

Even those who oppose the economic policies of the government are in a fix. If it is thought that the self sufficiency in food production is the minimum essential requirement of the nation, small and medium farmers need to be encouraged. During 1970-71 out of the 160224000 hectares of land, the farmers who had less

than 5 hectares of land numbering to 62479000 cultivated a land measuring 5421200. It is the responsibility of the Government to protect the lean cows and oxen of these small farmers. The labour put into the land by the farmers and his family must be treated as his capital. A cost effective system thus can provide security to their own agricultural needs to be evolved. The habit of destroying native cattle in large numbers under the pretext of productive competence must be given up. Protecting cattle must be given top priority as a need of the hour for the nation.

The luxurious, the tyrannical and the easygoing amongst us should keep their cool. Otherwise there is a possibility of their being rejected and avenged by the society. In 'The Living soil', a book by E. V. Bafur, the methods to improve agricultural lands with the help of dung from old emaciated cattle; In 'Romance of Cattle' by Elert Bosch of East Germany and 'Basic Facts about Wealth and allied matters' by Harban Singh and Y.M. Panekar, the specialty of cowdung has been elaborately discussed. A famous sloka ('Astaiswaya mayee Lakshmi vasanti gomayee sada') from the 'Mahabharatha' states that Goddess Lakshmi abides always in cowdung and cow's urine.

Only when the entire society raises its voice unanimously against cowslaughter can a government policy to prevent it anywhere and in any form can take

shape. Only a society that respects nonviolence based on the power of duty and spiritual reflections can build an administration with true faith in nonviolence. Only an administration that has such a governmental policy can build a system of its own. Such a government can take strong measures to protect the cow with the consent of all. So to prohibit the slaughter of cows is a socio-political and cultural problem. This is more an emotional rather than economic problem. It is more of a legal problem than one of sympathy and mercy. It is more a problem of coexistence than protecting the race of the cows. In fact, the cattle in India are not more in number than they are required. In fact, their number is much less. During 2003-2004 there was 14 crore hectares of cultivable land in India. If we add land allotted for cattle and others it comes to 19 crore hectares. Then the total number of cattle comes to about 18.52 crores. India is more than thrice the size of Britain. While the urban population of Britain is 91%, in India it is only 22%. While Britain developed industrially, India developed in agriculture and rural scenario. While in 1965-1975 the cattle grew by 78.64% in Australia, 27.89% in America, 24.5% in Britain, 54.6% in Brazil, 46.72% in Columbia, 38.30% in Argentina, 34.88% in Mexico, 28.67% in Pakistan, 25.4% in Burma, in India it grew only by 2.59% during this period. In India during 1975 it was 18 crore and 2 lakh. But when compared to the population,

the number proved to be very meager. This is so because in industrial nations like Britain, with a population of 5 crore 60 lakh there are 1 crore 47 lakh cattle and in United states of America with a population of 5 crore 60 lakhs, there are 13 crore and 18 lakh cattle. At this rate there must at least be 40 crore cattle. In earlier years cows were slaughtered on a massive scale in India. This is a big blow to the nation.

From the facts mentioned above, it is clear that cattle form the foundation of Indian economy. Protecting cattle of Indian origin is not only a social and cultural responsibility but also an economic and political necessity. If we want to make the country self sufficient on the basis of the present economic policy, we must protect, nurture and improve Indian cattle. Aping the West blindly would set our economy on a downward path. It would be better if we become alert, conscious and active before it is too late. All the elderly wellwishers of the country firmly believe that if we take to this path, our future will be bright culturally, socially and politically.

MOVEMENTS FOR THE PROTECTION OF THE COW IN INDEPENDENT INDIA

Ascetics and savants led a movement in 1966. Acharya Vinoba Bhave went on a fast unto death. Even then there was no response from the government. The houses for cowslaughter grew. Though the directive

principles of the constitution mention protection of the cow, the central government shifted the responsibility to the state governments. The laws on cowslaughtre in many states are merely nominal. Even the ones in vogue are not implemented properly. Every day thousands of cows are herded into the slaughter houses. In the light of the above, organizations connected with Hinduism conducted a viswamangal gogram yatra for protection of the cow and made efforts in that direction by educating people about the specialty of the cow and cow based products and by making everyone serve the cause of protecting the cow.

Protection of the cow

Being a lofty ideal, the protection of the cow gave the much needed impetus to Indian Independence. When the independence struggle started in 1857, the Indians working with the British refused to handle bullets coated with cow fat with their mouth. National leaders like Lokamanya Bala Gangadhar Tilak, Mahatma Gandhi, Lala Lajapati Roy, Madan Mohan Malavya and Purushottam Das Tandon among others held protecting the cow and preventing cowslaughter as their first and foremost ideal.

Protecting environment is the duty of every citizen as per Article 48A. The cow helps the entire humanity and the world as well. So it must be looked after with love. It is the duty of every citizen to see that they are

not troubled. All the rishis with one voice and the gods advocate in the four Vedas protection of the cow as national wealth and protection of the cow as protection of the world. Gandhiji, the father of the nation, said that to him protection of the cow is even more important than India's independence. Similarly Tilak maintained that in the protection of the cow is the protection of the world.

Ushne varshati site va marute vati va bhrusam

Prakrutee twatmanah pranam gorakshitwa tu saktitah

“Protect the cow first rather than protecting yourself. from heat and heat waves when cold breezes blow or when rain comes”.

Vanaspatyam mulaphalam homadravyam tathaiva cha

Trunam cha gobhyo grasarthamasteyam manurabreveet

“If you take fodder from another's manger for feeding a cow it does not amount to theft. If fruit trees unprotected by a fence, roots, faggots for homa, sacrificial fire, fodder for a cow-even if they belong to others, can be utilized as it does not amount to theft, says Manu in his smriti.

Stota me gosakha syat

The parabrahman made it clear in the Atharvaveda that a devotee may praise him but he must be a friend to the cow.

Cowslaughter has increased. Stop it. While protecting the cow mother one's concentration will be more on effort than on result. Protect the cow and it will protect the entire human race. In this world of ours we can buy many things with money. But we can not buy the cow which is another form of the divine. The percentage of profits from the cow can hardly be estimated.

The story of uttaragograhamam places before us the information that wars were fought for cattle among independent kingdoms of the past. Our country is a holy one which deems the offer of a funeral ritual to the dead body of an orphan or destitute. Even after the death of an individual, we respect the body till it is given a proper burial as it is a social ideal. The same should apply to the cow-mother.

WHAT GOVERNMENTS SHOULD DO TO PROTECT THE COW

1. The cow must be declared as the national animal.
2. A law must be made at the central level for protection of the animal.
3. The lacunae in the existing laws on cow protection must be amended. and the laws must be implemented scrupulously.
4. In the process of promoting the native cattle, foreign cattle breeds must be discouraged.

5. In order to promote cattle wealth, land must be allocated to cattle and the right steps must be taken in this direction.
6. A separate branch must be constituted for cow protection both at the centre and states.

In order to achieve the above said objectives, it is proposed to collect public opinion and bring pressure on the government by collecting signatures from all people above fifteen years of age in view of the proposed 'viswamangal gogram yatra' and submit them to the President of India. Public pressure coupled with people's agitations must be resorted to till the above demands are met by the government.

WHAT WE CAN DO FOR PROTECTING THE COW

1. We must study literature that focuses on the importance of the cow. The youth in particular in every household must be made to read this. Reverence for the cow must be promoted among the children.
2. We must encourage the use of cow products like milk, ghee, soaps, shampoos and tooth powder and incense sticks in daily life.
3. We must encourage all the members in households to make use of medicines prepared from cow's urine.

4. The trustees and devotees of temple must see to it that at least a cow or two may be looked after by the temple.
5. Visiting cowshelters with family and helping them financially, spending sometime for them and even working as a member to help their functioning.
6. At least once a year during Krishnaastami or any other festival the cow must be worshipped by all and the importance of the cow must be stressed in a temple or school as venue.
7. The families that domesticate the cow in rural areas must be encouraged. Nurturing the cow in individual capacity must also be encouraged.
8. A village with 60% of people with loving concern for the cow can be treated as abhayagramas. Such abhayagramas must be encouraged to grow in number.
9. The practice of allocating land for rearing cattle in every village must be revived.
10. The farmers must be encouraged to give up the use of chemical fertilizers and to follow practices that are cow-centred.
11. Groups of youth must be trained in every place to prepare various products from cowdung and cow's urine.

12. When we come across incidents of cows being illegally transported to slaughter houses, we must object, report the matter to the police and take legal action against such a party or parties.
13. Eating of cow's flesh must be stopped by educating people about its evil results.
14. Participating in various movements and programmes meant for protection of the cow.
15. We must give up using plastic products that cause damage to the environment and are responsible for the death of lakhs of cattle.

THE BENEFIT OF GIVING A COW IN CHARITY

Datasyah swargam apnoti vatsaran lomasammatan Kapila chettarayiti bhuyascha saptamakulam

Giving a single cow in charity may yield the benefit of donating a thousand cows. If one were to give a kapila cow or kapilagovu in charity, it helps in conferring salvation on seven generations.

It is said in the sastras that our forefathers can cross the fearsome Vaitharani lake if we give a cow in charity.

Go bhu tila hiranyajya vaso dhanyagudani cha Raupyam lavanamityahuh dasadanah prakirtitah.

The calf must be given in charity along with the cow. While giving a cow in charity, it should be seen that

the cow giving milk and the calf drinking must not face the same side. In other words, the one who gives a cow in charity and the one who receives it, must face each other. This suggests that the charity of a cow can make one happy in this world and the other world. The donor is blessed and his forefathers will come to occupy the holy other worlds. So the charity of a cow is preferable to other kinds of charity.

THE BENEFIT OF CIRCUMAMBULATING THE COW

Once God Brahma called for a big competition among those who desired to marry Ahalya whom he created as a symbol of beauty that stunned all the worlds. Along with all the Gods, the parabrahman who could give moksha to all in the world, participates in the competition along with Gautama, one among the wellknown seven rishis, the saptharshis. The sage Gautama circumambulates the cow instead of the earth as per the sastra and marries Ahalya, traditionally. Circumambulating the cow is equal to circumambulating the globe. So pregnant women have an easy delivery if they circumambulate the cow.

THERE IS NO ABSOLUTION FOR COWSLAUGHTER

Vinayaka promises his mother that he will free her from the rivalry of another woman as wife to Siva. So

he wants to send Ganga from the tresses of Siva to the earth. He knows Gautama alone can transform heaven into earth. He disguises Parvathi's maid into a cow, asks her to go into the farms and start eating away the crops. Unable to put up with this, Gautama tries to frighten it with a twig of grass and the cow dies. People blame Gautama for killing the cow. Gautama approaches Vinayaka and asks him to tell him how he can be absolved of the sin. The former tells him that if he can make Ganga in the tresses of Shiva to flow on to the dead cow, his sin will be absolved. Ganga who flowed from the tresses of Shiva has come to be called Gowthami. It is said in the Skandapurana that that nothing is holier than the Ganges, the Gita, the kapila cow, the peepal tree, service to the ascetics and observances in connection with Ekadasi. The Skandapurana says that if cows or Brahmins were to be touched with unwashed hands, the servants of Yama will burn their hands. In the Vishnupurana, the story is told of an individual who suffers from the pangs of hell for a thousand years for obstructing a cow from drinking water seven births earlier and who attains his salvation only with the arrival of a holy man.

GOPADMAVRATA

Among the ekadasis the one that falls in ashadha in the waxing fortnight is very special. This is called the

first ekadasi (toli ekadasi) or sayanaikadasi. The puranas prescribe gopadmavrata to be performed on that day. The cowshed should be cleaned and then decorated with rangolis and in the centre 33 lotuses must be made with rice flour. Lakshmi and Narayana must be worshipped with sandal paste and akshatas (rice made yellow with turmeric) and flowers. After offering circumambulation, the Brahmins must be given one gift (vayana) each for every lotus. The cow must be worshipped. The benefits of this are miraculous, really miraculous!

COUNTERING SECRET ENVY OF THE PEOPLE

There is a belief that the festival of Bhogi is celebrated to counter the secret envy of the people-naraghosha. It is natural that envious or evil eyes are cast on those who might roll in wealth. It is also natural to consider it as an oblique look. To divert the oblique look from oneself, from day one of Dhanurmasa, round balls made of cowdung (gobbillu) are placed in front of the house during the night time and on them are placed flowers of sweet Gourd or 'tangedu'. The secret of these gobbillu is to shift or divert the evil eye of some people. Later the round balls of dung are made into dungcakes and are burnt in a bonfire-the Bhogi bonfire.

On the day of Bhogi, rangolis are made in the shape of eight-petalled lotuses and on them are placed 'gobbillu' and are worshipped. It is said to be another form of

Goddess Lakshmi. Once upon a time when Gods unable to bear the sufferings to which they were subjected by the demons approached Kamadhenu for help, Goddess Lakshmi hid herself in cowdung on the advice of Lord Vishnu. Goddess Lakshmi promised that she would shower wealth and prosperity on those who would sprinkle the front of their houses with cowdung in water and decorate the place.

Cow's milk, curds and urine help in reducing the excess heat in the body. It is believed that we would be blessed when we light fire with cakes made of cowdung. In the belief that they would counter the evil eye, and benefit their children, people sometimes garland their children with dungcakes and after removing them from their necks, burn them and make children sit round them.

On the day of Sankranti, oxen are taken from house to house and are made to exhibit their feats. The delighted onlookers give gifts to their owners. The same day they prepare pongali with cow's milk, make an offering of it in cowshed and afterwards, sprinkle it in the margins or kerbs of farms. This is called sprinkling of poli. It is believed that through this, agriculture and milk come to thrive.

OPINIONS OF SOME FOREIGNERS

Scientists from America and Germany have announced with one voice the benefits of cows of Indian

origin. The lives of Sri Krishna, Mahasiva, King Dilipa, Vasishtha and Jamadagni are full of the miracles of the cow. In Thailand, the cattle market in central Sakayu province, a traditional marriage was performed between a bull and a cow and when they were taken out for a procession, two thousand people attended the event. The owner of the cow and the owner of the bull were offered rupees one lakh in Thai currency. The place where the cow saunters will be free of environmental pollution. This has been scientifically proved in America and Grmany. President Bush once made an appeal that the entire world must go for Gober gas.

A TEMPLE FOR THE COW

Sri Sadguru Samartha Narayana Swamy's ashram has been a centre of knowledge for propagating sanatana dharma through all its branches from a very long time and also for building a modern India for future and a life of righteous living. Their branch at Hyderabad has successfully withstood the inhuman onslaughts of the British, the inhuman times of Nizam with Razakar and Khalsar movements, and established service centres to preach good life, meaningful objectives and goals of human life coupled with Vedic chants and 'annadana'. Here a temple was built for the cow, mother Kamadhenu. Such a holy place can be found even in Sivabagh, Jiyaguda, Puranapool and Hyderabad.

GODHULIKA LAGNA **(The auspicious hour of cowdust)**

Godhulika Lagna is defined as the time, forty eight minutes after the sun appears to its one-third in the West in the last part of the day. This moment is considered auspicious for everyone and everything. If we serve the cow, we become quiet and serene (sattvikas), rajas and tamas having disappeared.

BIO GAS

The gober gas is made of cowdung and natural waste. By sending it through lime water, Carbon Dioxide is removed and pure Mithane gas is obtained. These plants are available in a range of 20 thousand to one lakh rupees. With the help of compressors, Mithane gas can be filled in cylinders. Such cooking gas can be used to drive vehicles. The remaining substances in the process might suffice as natural manure for two crops all over the country.

In 6.27 lakh villages all over the country and fifty farmer's families in every village the dung obtained from two bulls and four cows each in every family can provide petrol, L.P.G. Kerosene and L.N.G. required by the entire country. The country's economy will prosper. It has been proved that biogas produced from cowdung at 600 B.T.U. contains Mithane up to 55-65%, Carbon Dioxide upto 39%, Nitrogen and others upto 5%. The power of

ignition of biogas is much less when compared to that of other fuels. So it is being used for preparation of food and maintenance of engines. If quality can be enhanced, even electricity could be generated.

By building gober gas kilns with bricks, one can do away with the requirements of big machines. The banks also provide loans for purchasing machinery. Biogas is very useful and profitable as it saves on transport, tax, middlemen and godowns for storage. Coming from waste materials, it is converted in an environment-friendly manner. Biotech (Kerala), an Indian institution has got the Green Oscar Award for creating biogas useful for daily life.

GOMATHIVIDYA

There is a gostuti coupled with a great mantra that is known as gomatividya. In houses, countries and villages where it is recited, cows grow and people are relieved of sorrow. This vidya has been given special prominence in many Upanishads and epic tales. It is said that gomathividya helps the growth of cattle. If the cows grow in number, pure and valuable things like milk, curds, butter and ghee will be available and through them one may obtain peace and prosperity. Reading it would confer worldly bliss and otherworldly wisdom, also the goloka. It would be good to learn the following verses with their meaning, word by word:

**Gomatim kirtayishyami sarvapapa pranasineem
Tam tu me vadato vipra srunushwa susamahitah
avah surabhayo nityam gavo guggulugandhikah
Gavah pratistha bhutanam gavah swastyayanam param
Annameka padam gavo devanam haviruttamam
Pavanam sarvabhutanam rakshanti cha vahanti cha
Havisha mantraputena tarpayantyamara divi
Rushinamagnihotreshu gavo home prayojitah
Sarveshameva bhutanam gavah saranamuttamam
Gavah swargasya sopanam gavo dhanyassanatanah
Namo gobhyah srimatibhyah saurabheyyebhya eva cha
Namo Brahma sutabhyascha pavitrabhyo namo namah
Brahmanatschiva gavatscha kulamekam dwidhasthitam
Ekatra mantradhutam havirekatra samsthitam
Deva Brahmana go sadhu sadhvibhih satatam jagat
Dhayate vai sada tasmad sarve pujiyatamassada
Yatra tirtha sada gavah pibanti trushita jalam
Uttaranti patha yena sthita tatra Saraswatee.**

(Vishnudharmottara Purana, 2: 42, 49, 58).

Varuna's son is the overlord of water. He is the Lord of Pushkaradweepa or island, well read in all sastras. God Pushkara spoke of this vidya to Parasurama when the latter asked him about it. If one listens to it with attention, it will wash away all the sins. The cow is a perennial form of Surabhi. It spreads fine and holy scent. It generates scents like incense. The living creation is bound with the cow. It is the provider of dharma, artha, kama

and moksha. It provides the best food. With it one can make havis and purodasa to propitiate all the gods.

The cows make all living creation holy with their appearance and touch. They give ambrosia like substances-milk, curds and ghee. Their calves grow healthy and strong and help in lifting weights and tilling land like vrishabhas. They make even gods holy with havis in the background of vedic chants. They are greatly respected because it is through them that the materials for 'havana' are utilized in the yagnas of sages and ritual fire. For all creatures in the world, the cow mother is the best refuge. The cows are the ladders to heaven. They are at the root of prosperity and all things connected with bliss. Salutations to the cow who has given an abode in its body to Goddess Lakshmi, Salutations to the cow born docile in the Surabhi race. Salutations to the cow who makes the environment, holy. The cows and Brahmins are two kinds of creatures who belong to the same brand. In both, there is essentially a sattwaguna that is pure. While Vedic mantras are there with the Brahmins, havis the instrument of yagnya is there with the cows. Only through these two yagnya gets fulfilled and all the Gods like Vishnu and the living and nonliving are satisfied. The whole world is dependent on Gods, brahmins, ascetics, great men and 'pativrata's. These philanthropic creatures run the universe. Hence they are all worthy of worship. Where the cows drink water to

quench their thirst, there do dwell the rivers Ganga, Yamuna, Saraswathi and Sindhu. All kinds of dharmas and powers live in the cowdust.

SOME LAWS

- Andhra Pradesh Prohibition of Cow Slaughter and Animal Preservation Act, 1977
- Bihar Preservation Improvement of Animal Act, 1995
- The Delhi Agricultural Preservation Act, 1994
- The Goa, Damman, and Diu Prevention of Cow Slaughter Act, 1978 (13 of 1978)
- The Goa Animal Preservation Act, 1995.
- The Bombay Animal Preservation Act, 1954
- The Punjab Prohibition of Cow Slaughter Act, 1955
- The Karnataka Prevention of Cow Slaughter Act and Cattle Preservation Act, 1964

The Cow is not merely an Animal

- The cow is the crowning glory of our culture.
- The cow is like the white wash on the wall of culture.
- The cow is the inner secret of our dharma.
- The cow is the road to our economy, karma and salvation.
- The cow is perennially respectful.

- The cow is the boat that transports man from birth to salvation.
- The cow is a steadfast star in the sky.
- The cow is a welcome shelter in a desert.
- The cow is an embodiment of affectionate motherhood.
- The cow is the basis of agriculture, health, commerce etc.
- The cow is the sustenance for devotion, power, service, abundance and prayer.
- The cow is the sandal paste that anoints the head of ambrosia.

HOW TO PERFORM SERVICE TO THE COW

1. Are you Indians?

Then you should know-that cow is our mother. Cow's milk gives health and happiness.

2. Are you farmers?

Then give up chemical fertilizers and use natural manures.

3. Are you industrialists?

Contribute generously to the protection of cattle.

4. Are you employees?

Then educate your colleagues about the greatness of cows and other cattle.

5. Are you intellectuals?

Then drink cow's milk to enhance your intelligence.

6. Do you love cattle?

See to it that the cows are not slaughtered. Protect them.

7. Are you policemen?

Catch hold of people who harm cows and oxen and punish them. Protect the law.

8. Are you lawyers?

Catch hold of cattle thieves, file cases against them and argue for justice without charging fee.

9. Are you judges?

See that criminals who harass cattle protected by law, are punished.

10. Are you dealers in cattle?

Then do not sell cows to butchers.

11. Are you authors?

Write works that reveal the economic, cultural and scientific aspects connected with the cattle.

12. Are you butchers?

Do not betray the country by putting the cattle to the sword.

13. Are you correspondents?

Do not pen adverse sketches on cows and other cattle.

14. Are you sympathizers?

Do service to the cows and other cattle. Your sympathy might help the victims.

15. Are you analysts?

Inspire people to develop mentally. Work to prevent selfish cow slaughter.

16. Are you ascetics?

Praise the virtues of the cow and the fame of their race in your discourses.

17. Are you cowherds?

Educate people about the effectiveness of cow's milk.

18. Are you poets?

Please lend your voice to the cause of the cow-mother.

'A cow in each house and a cowshelter for every village'

Protecting the cow is our duty.

Violence to the cow i. is like sunset to the future of the golden land of India.

ii. It might even deprive us of newness and modernity.

iii. It might threaten India with becoming a graveyard, make it perish and disappear.

PANCHAGAVYAS : SOME DETAILS

Through the cow, we get the panchagavyas - milk, curds, ghee, urine and dung. "Yatwagasthi gatam papam dehey tishtati mamakey prasanat panchagavyasya dahaty agniriv endhanam"-All the maladies in our body from skin to bones will be destroyed through panchagavyas ilke fuel burnt by fire. Rasa, katu, tikta, kashaya, madhura and lavana are full of the pancha rasas.

**Gavyam pavitrancha rasayanancha
pathyancha hrudyam balamurjitam syat
Ayuhpradam raktavikasahari
tridosha hrudroga vishapaham syat**

The panchagavyas are great chemicals. They are medicinal and provide happiness to the mind. They give strength, wisdom and life. They remove impurities and cure heart diseases.

**Gavyam sumadhuram kinchid doshaghnam krumi
kusthanut
Kandutim samayet vatam samyak doshapaham
hi tat**

(‘Susruta Samhita’ - an Ayurveda work 500 years old).

Cow's urine is bitter in taste like a medical concoction. It is sharp and hot, giving strength to the brain. It removes phlegm and dispels disorders like phlegm, rheumatism, abdominal disorders and even leprosy.

1. Gayatrya gomutram

Tat saviturvarenyam bhago devasya Dhimahi
dhiyoyonah prachodayat.

2. Gandhadwareti gomayam

Gandhadwaram duradharsham nitya pustam karishineem
Eswareegm sarva bhutanam tamihopahwaye sriyam

3. Apyaswethi ksheeram

Apyaswa sametu te viswathah
Somavrushniyam bhavavajasya sangathe

4. Dadhikravanno ithi dadhi:

Dadhikravanno akarusham jishnoraswasya
Vajinah surabhino mukhakarath prana ayugum shitarishat

5. Sukramasiti ghrutam

Sukramasi jyotirasi tejosi devo vah
Savito punatwacchidrena pavitrena vasoh suryasya rasmibhih

These five are called panchagavyas.

1. So in spite of milk, curds, ghee etc., that produce heat, it is said in the sastras that by eating cow's ghee, intellect grows, "Ghrutena vardhate buddhih".

2. By taking cow's urine, one will be relieved from diseases like blood pressure. So in India, in Vedic schools and Vedic rituals, cow's urine has been given great importance.

Our body is constituted of five tatwas-earth, fire, air, water and akasa. These five are obtained in the form of panchagavyas. They cure all diseases from constipation to cancer.

"Gomutre tridinam sthapaya, visham tena visudhyathi"-If poison enters the stomach of the cow, it can keep it away from its milk and urine. The other animals do not have such ability. So cow's milk, urine and dung counter all diseases. That's why they have been included in the panchagavyas.

Cow's milk

"Pravaram jivaniyanam ksheeramuttamam rasayanam" (Charaka sastram). Among all the food products that have a nutritive value, cow's milk is the best. It drives away all the heart diseases. It has the ability to enhance memory, wisdom and vitality. It prevents jaundice in children as it has the chemical Orotic in it. Lactococcus, Bosisin and vitamins are aplenty in cow's milk. A Russian scientist has mentioned that it has the power of protecting from atomic radiation. The Suryaketu nadi on the backbone of the cow releases a yellow substance charged with solar light. Such milk serves as an antidote to poisons as it is charged with a golden temperament

(swarnatatwa). Cow's milk has the digestive power of a mother's milk. It is complete food absorbed easily by the body. It gives health and good cheer. It is very good for old people and children. It has no fat. Cow's milk is full of proteins, carbohydrates, minerals, vitamins, Magnesium and Chlorine besides other substances. Vitamins A, B, C, D and E are also available. So cow's milk provides lot of energy. Cow's milk and ghee provide immunity even from effects of nuclear radiation. The mothers of infants and expectant mothers, the weak and the disabled can all have cow's milk. As it has a cerebroid temperament it helps develop the brain. It also drives away excess of heat from the body and relieves the body from the evil effects of gall. For those who suffer from acidity, ulcer and thirst and for those who have a hot body it is very helpful. For patients of pleurisy cow's milk acts as a good medicine. In cow's milk, curds and cream, there are many nutrients. By taking it, we can obtain complete health and immunity from diseases. The sweets made of cow's milk promote vitality, youth and body glow. In cow's milk we have 100 units, in cow's ghee, 1900 units and in its kova, we have 400 units of 'A' Vitamin. As there are M. D. J. proteins in cow's milk, it can prevent cancer. Eating halwa made of cow's milk and ghee can reduce cancer. For 'grahanivyadhi', one might soak eleven kismiss fruits in cow's milk and eat them. One should also drink the milk without mixing sugar. If one does it for eleven days, the disease will be

cured. If a malaria patient takes in the morning five kismiss fruits and five dry grapes after soaking them in milk, the disease will be reduced. If the disease becomes chronic, it can be cured by taking the same prescription with the addition of ten gms of ginger.

If pregnant women drink cow's milk, worship the cow with devotion and circumambulate the cow, they will be free from the danger of abortion and the like. They will beget healthy, virtuous, intelligent and good children. They will be blessed with easy delivery. Even colour gives special qualities to milk. Red cow's milk reduces bile. White cow's milk reduces phlegm. Black cow's milk reduces rheumatism. The elders say that there are 66 dainty dishes in cow's milk. The cow drinking water and the calf drinking milk should not be interrupted. If some calves drink the milk from cows other than their mothers the matter should not be reported (to the owners).

**Jagat prasutir jagadepakavani
Vrajopakantham tanayairupeyushee
Dyutim samagram samithirgavamasa
Vupaithi tam tairiva samhithahutih**

The cows make the entire world holy. The cows are considered so holy universally that anyone committing sins of any kind can go for absolution of the same through panchagavyas. It is our culture to boil milk till it brims over and to offer it to the sun while entering a

new house. A light yellow golden sheen is unique to cowmilk because of a substance called Kerotene. This chemical prevents cancer by strengthening delicate layers inside the urinary tract, throat and lungs. From the same substance, 'A' vitamin is produced and it prevents night blindness and other eye diseases.

If a paste made of 10 grams of black gram flour, 10 gms. of resin, 10 gms. of castor oil and 10 gms. of fresh cow butter is massaged in the morning, heart ache will be reduced. So for nutritious food, we must take cow's milk, curds and ghee.

Jersey cows

Cross breed cows can not bear the heat of our country. Bringing up these cows is a task involving expenses and toil. They eat twice the food that the native cows consume. They bring with them diseases that are foreign to our country and generate losses. The jersey cows' milk is not of good quality. It does not have the value of native cow's milk. As such cows do not have tall humps, they are not fit for agriculture also. In Sanskrit the calf is called 'vatsa', "Vadati mataram ithi vatsa". The calf calls its mother, "ma". "Bhakta vatsalah bhagavan" and "prajavatsalah raja". The love for the vatsa is called vatsalyam. We address a child as vatsa.

While in milk produced in our country, cow's milk comes to 42% only, the average in the world comes to

about 8.5%. We must nurture more cows to meet the demand for cow products all over the world.

Cows' curds

Cow's curds and buttermilk tend to increase appetite. They help to improve digestion. Curds in a silver utensil are very good. Cow's curds form a component in panchamrutas, very dear to the gods. There are no fats in this. The Lactil bacteria in cow's milk enhance the immunity of the body.

Cow's curds reduce the intensity of drugs like brandy, opium and heroin. Taken twice a day, cow's buttermilk prevents tuberculosis. 400 grams of milk curdled and mixed with sugar and churned, cures Malaria. As there is no cholesterol in cow's milk, it does not harm the heart in any way.

Cow's ghee

This ambrosia, full of vigour, gives strength, vitality and life with a lot of glow. It contains Oxygen and acts like a medicine. Because of cow's ghee, we get good, deep sleep besides improved immunity.

If we make use of cow's ghee for a homa or sacrificial fire, the smoke that spreads destroys nuclear radiation effects and insects to the extent that it spreads. Propylene gas necessary for showering artificial rain can be obtained from cow's ghee and utilized in homa. Gases like Ethylene

Oxide, Propylene Oxide and acids are produced from a mixture of rice and ghee burnt in a ritual fire-homa. These gases help in protecting living creation.

The cow is at the root of dharma that is fulfilled only with cow's ghee. The all-important problem of environmental pollution is checked through yagnyas performed with cow's ghee. The place where the ritual takes place is also purified with cowdung and cow's urine. Cow's ghee makes the skin of the body glow and relieves us of fatigue. It cures the deficiencies in the body and destroys the poison. It provides all nutritious elements to children and old people. A tula of cow's ghee utilized in a yagnya can yield a ton of Oxygen.

Cowdung

No animal's excreta may be said to have so much importance as the cow's in god's creation. So the cow is called jagadekapavani, the purifier of the entire world.

Gomayena sada snayat karrashi chapyupaviset (Anusasanika Parva, Mahabharata)

Every day we should have a bath, anointing ourselves with cowdung and sit on dry dung.

Gosthangana gati priyah (10th Skanda, Purushottama Sahasranamavali).

It has been stated in the Mahabhagavata that Sri Krishna loves playing with cowdung.

**Gomutrena snapayitwa punar gorajasardhakam
Raksham sakrut krutwa dwadasangeshu namabhih
(Srimadbhagavatam)**

After Sri Krishna drank the milk of Putana the gopikas gave him a bath after massaging his body in cowdung. Such is the greatness of cowdung.

Yanme rogam sokancha tanme dahatu gomayam

A bath in cowdung reduces diseases. The greatness of cowdung is indescribable. It is an insecticide and a beauty aid giving glow, driving away stink and bad smell. It purifies the body and endows it with vitality. It is also described as being very holy.

During the Bhopal gas tragedy a particular house was unaffected by poison gases. Nothing in that house was disturbed, the reason being a yagnya was performed with cowdung, there. Cowdung is manure free from pollution. It is more useful as an insecticide rather than chemical fertilizers. A renowned medical scientist from Chennai has discovered that cowdung has the ability to destroy plague and cholera.

With cowdung and cow's urine (n.p.k.) fertilizers with Nitrogen, Phosphorus and Potassium in abundance can be made. Medicines useful for crops and by no means harmful to human beings can be made from cowdung and cow's urine. Chemical manures can destroy useful bacteria thereby causing losses of crops, sterility of land and lessening of their fertility.

Cowdung removes atmospheric pollution. It has the ability to act as an insecticide. It repels mosquitoes, cures skin diseases and heals wounds.

Methylene, phenol, Ammonia and Formaline gases come out when we burn cakes made of cowdung. So there will be no atmospheric pollution. If one were to put a few drops of cow's ghee thrice a day in the nose, nasal problems will be solved.

For the defence of the country and for protecting environment, growth of forests and natural fauna are very important. The cow and their race drive away atmospheric pollution. They protect us by eating fodder, dry or wet leaves, barley, wheat, sugarcane, leaves of pulses, agricultural wastes. Otherwise these substances rot or burn and spoil the atmosphere with pollution. Cowdung is a fertilizer and free from pollution. Even the dung of oxen is free from impurities. Both help in preventing drought and famine. They give biogas free from pollution.

With these we can make cooking gas and also oils like petrol, diesel and kerosene. Goddess Lakshmi lives in cowdung. So if we worship the cow, dharma stands on all its four legs. An intelligent man, desirous of bliss and prosperity should always salute the cows. Such a worship is a holy deed. The Srisukta mentions that offering salutations to the back of the cow bestows bliss. Experiments proved that things useful for daily life can

be made from purified cowdung and cow's urine. Face powder, shampoo, tooth powder, pain balm, incense sticks, hair oil etc., are made and sold.

Kamadhenu oil

This is made out of a mixture of cow's urine, salt, oil, cowdung essence, solid camphor etc. Any part of the body that pains may be fomented after applying it.

Gopal snuff

If the snuff made of 'govatsam', milk and pepper is blown into the nostrils, epilepsy can be cured.

Cowdung soap

If a soap made from oil obtained from cowdung, 'jamatti', camphor, multanimatti and cowdung essence is used, the pimples on the face disappear and a new glow is added to the face.

Kamadhenu shampoo

This shampoo is made out of cow's urine, camphor, 'aritha' and a powder of bishop's weed ('vamupodi').

Gomayadantamanjan

This is made of cowdung, cinders made of cowdung, ordinary camphor and bishop's weed, 'vamu'. By using this, swelling due to gases and sore throat can be reduced.

Cow's urine

There are chemical qualities and powers in cow's urine. They have the ability to remove the deficiencies

and the adverse changes in the body if any. This is an insecticide and is also regarded as holy.

**Jagar tulasi arugai taghar vaidya kabahunajai
Kahahai jeevantu avadhyah ta me vishasya dushanyah**

The cows should not be slaughtered. They should continue to live. They remove poison. In Ayurveda, poisonous substances are cleaned with cow's urine. We should know cow's urine is antitoxic, antiseptic, antibiotic and make use of it. As cow's urine contains vitamins and carbolic acid, it has the ability of curing hundreds of diseases.

Cow's dung and cow's urine clean externally and internally. Great sins as well as ordinary sins are dispelled. So the cow is described as Jagadekapavani by the sastras.

**Rushabhamschapi janami rajan pujita lakshanan
Esham mutramupaghranam api vandhya prasuyate.**

(Virata parva, Mahabharata)

Barren women are blessed with children if they but smell the urine of cattle of a good quality.

It was observed that in cow's urine, there are 24 chemicals, 16 minerals besides iron, calcium and phosphorus. So it is a good medicine for 108 diseases, like Sanjivani.

Chemicals in cow's urine Nitrogen, Sulphur, Ammonia, Ammonia gas, copper, iron, urea, Uric acid,

Phosphate, Sodium, Potassium, Manganese, Carbolic acid, Calcium, common salt, vitamins, other minerals, Lactose, enzymes, water, Hippuric acid, Creatinin, hormones (in the urine of an eight-month pregnant cow) and Auran Hydroxide.

Diseases cured by cow's urines

Indigestion, dehydration, acidity, epilepsy, ulcer, abdominal disorders, sunstroke, diabetes, alcoholism, fits, ulcer in urinary tract, blood pressure, hysteria, constipation, leprosy, jaundice, ear diseases, cough, thirst, diarrhoea, infant diseases, dental diseases etc.

Cow's urine sells at 120 Rs. per litre and its dung at 15 Rs. a kilo. 'Vedap Kasha' an organization made history by selling Rs. 60000 worth natural manures and 2.5 lakh rupees worth incense sticks. With the help of cow's urine, the fertility of the soil grows by 20%. Each gram of cowdung contains 300 crore microbes. They help in enhancing the fertility of the soil.

'Agramagram charantinam oshadheenam vane vane' – a healthy cow's urine works as a medicine. Many medicines need not be used to cure one disease. For all diseases cow's urine is the right medicine.

Some Books on the Cow

- Cow is wonderful : American Agricultural Laboratory
- Gosampade Gramodayam : Sri Bavanlal Kothari, President, Akhila Bharat Goraksha Samithi

- Jai Panchagavya : Sri Hukumchand Savla, Akhil Bharat Goraksha Sanghatana
- Gomutram paramaushadham : Sri Bapurao Sardesai
- Panchagavya chikitsa : Dr. Gowri Sankar Maheswari

N.B. Panchagavyas are milk, curds, ghee, dung and urine of the native cow, not of the Jersey cow.

When the strength of the cattle declines in any village, people will desert the village.

Animal Welfare Board of India, No. 7, 2nd Cross Street, Venus Colony, Alwarpet, Chennai-18.

This was formed under Sec. 4 of prevention of cruelty to Animals Act, to prevent cruelty and violence to the cattle.

Atmavatsarvabhutani yah pasyati sa panditah

Only those who identify themselves empathically with all living creation are pundits.

Te prapnuvanti mameva sarvabhutahite ratah

Those who identify themselves with the welfare of all living creation, it is said, will join the parabrahman.

'Vande dhenumataram' - The cows and their race purify and protect our surroundings and environment. Not only that. They create an ecological balance.

The cow has a unique place in Hindu tradition, dharmasastras, itihisas and puranas. The cow protects

us as much as the mother protects her child. So the cow is called the cow mother. Just as everyone has to pay the debt of gratitude to one's parents, it is necessary for us to protect the cow mother as she fulfils the wishes of human beings and bestows health on all of us.

The cow is important not only in Indian spiritual outlook; it is even more important for Indian economy. The cow is as important on the earth as the currency we use. While the Indians depend on agriculture, the cattle are the ones that shoulder the burden. The cows is the foremost among all such cattle. So the cow is our mother, while the bull or the ox is our brother.

Our culture is different from that of other countries. Ours is spiritual while theirs is materialistic. We propitiate the cow, wishing happiness for all, "Gobrahmanebhyah subhamastu nityam". Sri Krishna loves to stay amidst cows. Nandi the bull is the vehicle of Shiva. Cattle wealth is an important wealth for us. Among them, the cow, the bull and the ox are important for us.

SOME MEDICINES MADE OF PANCHAGAVYAS AND THEIR QUALITIES COW'S MILK (GOKSHEERA)

Cow's milk is better than the milk of all other cattle. It gives strength to the body. It gives wisdom, strength and good colour. It nourishes blood and other fluids required by the body. It adds to vitality. It helps the breasts

grow. Limbs become smooth and delicate with its help. It cures impurities of blood. By using milk, one can obtain great benefits in the case of diseases like various mental disorders and schizophrenia, epilepsy, depression, chronic fever, gout, constipation, piles, anaemia, sprue, liver, spleen and enlargement ascitis etc., besides gas, disorders caused by haemorrhages, abortion, uterine disorders, bone fractures and tuberculosis.

The milk of other animals can be taken only after being boiled. Cow's milk can be taken straight. The cow's milk is good for children, old and sick people. Ash Gourd and some other things mixed methodically with cow's milk will produce a medicine-kushmandavyalehyam. This can be used in diseases like hyperacidity, burning sensation, giddiness, loss of weight, loss of blood and other fluids, jaundice, gastric ulcer, anaemia, chronic fever, weakness resulting from other diseases, giving strength to the body and to counter thirst.

Dosage – 100 grams twice daily, once in the morning and once in the evening, to be taken with cow's milk

Time - After lunch or dinner as per Doctor's prescription

Precaution - The medicine should not be taken when one is not sufficiently hungry or when one does not want to take food or when the food taken in is not properly digested. Treatment at home with cow's milk, goksheera.

Physical weakness : Taking cow's milk reduces physical weakness. Once in the morning and once in the evening, cow's milk should be taken with sugar.

Thirst : Cow's milk with an equal amount of drinking water must be taken.

To prevent dysentery : Hot cow's milk in lemon juice- a spoon of lemon juice along with $\frac{1}{4}$ cup of milk

Cold and cough : $\frac{1}{4}$ spoon of turmeric in hot milk must be boiled and adding a spoon of jaggery to it, it can be taken.

The skin glows if it is massaged with cow's milk.

If pregnant women take cow's milk once in the morning and once in the evening, the pains of delivery will be reduced and healthy and strong children will be born.

Cow's milk increases vitality. Taking cow's milk always adds to physical strength. In case of less sperm count, taking cow's milk will help in enhancing the count.

Taking cow's milk at night makes one sleep comfortably at night.

2. Cow's Curds (godadhi)

Cow's curds improve hunger, act as purgative and help ease urination in cases where there is a problem. It helps the taste buds also.

It is good to take cow's curds in diseases like loss of appetite, allergic rhinitis, fever and cold, malaria, piles, blood disorders/bleeding disorders, anaemia, bile, weakness and insomnia.

Note : Cow's curds should not be taken without either sugar or salt. Curds should be taken during the night. Milk turned into curds in six hours is sweet and healthy. Diseases cured by taking cow's curds are obesity, rheumatism, skin diseases, haemorrhagic disorders and bile-induced disorders.

Cow's buttermilk (Gotakra)

How to prepare it

Take a litre of fresh curds. They should be churned first. Later 4 times of water should be added and it should be churned till butter comes out. While butter emerges on the surface hot water should be added to it. Then it should be churned again. After butter emerges on the surface buttermilk and butter appear separately. Then the butter must be taken into a separate vessel and preserved. This is cow's buttermilk. This is very useful.

How to use it

100-250 mls. of buttermilk and adequate rock salt, Jira powder, dry ginger powder must be mixed in desired proportion and taken. Cow's buttermilk prevents 'tridosha's. It is tasty and it is an appetizer. It is very useful in curing stomach disorders.

Drinking buttermilk may be useful in curing diseases like diarrhoea, dysentery, anaemia, jaundice, diabetes, sprue, malaria, obesity, stomach disorders, loss of appetite, gas in the stomach, oozing of saliva in the mouth, piles etc.

In Ayurveda cow's buttermilk has been equated with ambrosia. It is very good to use it during winter. In preparing buttermilk, fresh curds should always be employed.

Taking a glass of buttermilk with rocksalt and jira powder improves digestion and cures digestive problems and diseases.

Precautions : With weakness in summer; epilepsy, giddiness and bleeding disorders, it is not good to take medicines. Domestic treatment with cow's curds or buttermilk.

Pimples : Mix 4 spoons of cow's curds and Borax powder, 500 mgs. of Boric powder and apply like a plaster. The pimples will disappear.

Chronic cold : If one takes 100 gms. of curds with the powder of 4 pepper grains, everyday for a month, chronic cold will be cured. If pregnant women take cow's curds in a utensil made of silver daily, there will be an easy delivery. Premature delivery or abortion can be prevented. Cow's curds applied to the hair keeps lice and dandruff

away from it. If one takes a glass of buttermilk with jira powder and salt the intestines will be clean and free from disorders.

It is good for people suffering from piles to have a glass of buttermilk everyday.

Cow's milk is like ambrosia for those suffering from abdominal disorders. During summer and winter, buttermilk should be taken with rocksalt to get rid of rheumatism. In winter, we should take it with sugar. In spring and when there is a lot of phlegm, 1 gm. of powder, a mixture of dry ginger, pepper, long pepper (pippali) and Potassium Nitrate should be mixed in a glass of buttermilk.

3. Cow's Ghee (Goghruata)

Cow's ghee increases wisdom and memory. It also helps appetite. It is capable of improving physical strength. It adds to vitality and helps the eyesight. It does good to children and old people. It improves the skin glow. Cow's ghee is recommended in fever (to get rid of weakness consequent upon chronic fever, a good remedy would be taking two tea spoonfuls of cow's ghee in hot milk for a few days both in the morning and the evening), constipation, a bleeding nose, loss of appetite, epilepsy, pain in the neck, chronic cold, insomnia (massage of cow's ghee on heels recommended), skin diseases including leprosy, dementia and epilepsy.

Ghee stored for a long time

Ghee stored for along time will serve as medicine in curing 'tridosha's, mental diseases, diseases of the ear, eye diseases, respiratory diseases, fever and cough.

Dosage-1 spoon (5 ml), to be taken with lukewarm water or milk

Medicine with cow's ghee

1. In general bodily pains can be treated with a massage of cow's ghee.
2. If cow's ghee is taken as snuff, it cures many diseases connected with the head and increases vitality.
3. Two to three drops of cow's ghee melted and applied to the nostrils will prevent fall of hair, greying of hair and headache. Taken as a course for 45 days it will yield good results.
4. For allergic rhinitis, cow's ghee is a good remedy. Take a teaspoon full of ghee with hot water twice a day for cure.
5. Taking cow's ghee yields good results in the case of many eye diseases. Used as snuff applied to the nose and applied to the eyes it reduces the heat in the eyes and improves eyesight.
6. Taking an oil bath with cow's ghee revives the strength of people who suffer from bodily pains owing to weakness, immobility, muscular pains,

weakness in sitting, walking, rising and also in postoperative weakness.

7. Taking a spoon of cow's ghee every day increases the power of retention. It also blesses one with sound sleep. All kinds of sores and burns treated with cow's ghee not only heal early but will also become less painful.
8. In case of cardiac diseases, it is more beneficial to use ghee of Indian cows rather than other kinds. It has been proved through experiments that blood cholesterol will be under control if one uses native cow's ghee.
9. For chronic fever, two spoons - 10ml. of cow's ghee and a cup of cow's milk taken twice a day is a good remedy.
10. Taking a spoon of cow's ghee with rock salt and lemon juice before a meal increases digestive abilities and appetite.

Cow's urine (gomutra)

Ability to cure diseases : Ayurveda mentions eight kinds of urine-the urine of cow, buffalo, goat, sheep, camel, elephant, horse and donkey.

Cow's urine is the best remedy among them all. It increases appetite and is also capable of digesting food and curing skin diseases. Cow's urine is also useful in the

case of diseases like renal failure, leprosy, leucoderma and cough, skin diseases like eczema, piles, anaemia, jaundice, oral diseases, abdominal disorders, chronic bronchitis, pain in the ear and urinogenital disorders. For the last, a dosage of 10ml. taken with hot water in equal measure twice a day, under doctor' direction would be very helpful.

N.B. Cow's urine must be collected on the same day you want to use it and before using it must be filtered in a clean cloth in four folds.

Medicines made with cow's urine

Kamadhenu gomutra arc (U. S. Patent No. 6410059dt. 25/6/2002):

The above medicine is used in conditions like difficulty in passing urine, stones in gall bladder, obesity, kidney diseases, skin diseases, anaemia, diseases of the digestive tract (indigestion, constipation, loss of appetite, etc.).

Dosage : 5 to 10 ml. of Arka and 5 to 10 ml. of honey, along with cool drinking water or hot water as directed by the physician.

Medical treatment with cow's urine

Piles : Heating cow's urine piles must be fomented at their roots or sitting on warm cow's urine heated to the degree that one can tolerate it, or give 'vasti' with cow's urine.

Obesity and cholesterol : Taking cow's urine systematically would reduce cholesterol. This is very helpful in heart diseases.

In case of intestinal worms, 10 to 20 ml. of 'nadihinga' powder may be added to cow's urine for medicine.

Taking cow's urine can also cure constipation. Massaging with cow's urine reduces skin diseases.

In skin diseases like vicharchika, pama and mandala, the use of cow's urine has good effects.

20 ml. of Cow's urine and 4 gms. of 'yavaksharam' (Potassium Nitrate) taken for three months regularly will cure chronic pleurisy.

Used as snuff, applying 2 to 4 drops of cow's urine to the nostrils, or drinking cow's urine twice a day cures cold.

Fomenting with cow's urine or with a cloth soaked in the same reduces swellings and inflammation caused by injuries.

All sores must be cleaned in cow's urine.

Taken for twenty one days daily, fresh cow's urine of twenty ml. can cure jaundice.

Chemical properties of cow's urine, their miraculous medicinal and restorative abilities:

Nitrogen : It helps in the free flow of urine and removes impurities in blood.

Sulphur : Strengthens large intestines and purifies blood.

Ammonia : Ensures normal flow of blood in the veins and arteries of the body.

Ammonia gas : removes impurities in the lungs

Copper : this reduces the extra cholesterol in the body.

Urea : destroys the bacteria in urine

Iron : produces red blood corpuscles

Uric Acid : purifies the heart, releases urine and with it, poisonous substances, thereby reducing swellings and inflammation.

Phosphate : melts the stones in gall bladder.

Sodium : purifies the blood and reduces acidity.

Potassium : removes acidity from the stomach.

Manganese : destroys harmful bacteria and prevents gangrene.

Carbolic acid : destroys harmful bacteria and prevents their entry.

Calcium : helps growth of bones and purifies blood

Vitamins A, B, C and D help in keeping the body active and sportive, reduce anxiety and reduce thirst. Bones get strengthened. Physical energy will increase.

Other minerals : they will improve the immunity of the body.

Creatinin : acts as an insecticide.

Hormones : There will be a lot of hormones in the urine of a cow who is in her eighth month of pregnancy. Taking such urine bestows a lot of benefit on the body.

'Swarnaksharam' : acts as an insecticide and increases physical energy.

Diseases cured by Cow's urine

Of the diseases cured by cow's urine, mention may be made of reduction in appetite, indigestion, motions, hernia, hyperacidity, appendicitis, diseases of the ductless glands, fits and epilepsy, giddiness, loss of appetite, ulcer, piles, diseases of the prostate glands, stones, fracture of bones, addiction to alcohol, oral diseases, loss of memory, burning sensation in urine, sores in urinary tract, obesity, blood pressure, bleeding, impurities in blood, mental handicaps, constipation, rheumatism, intestinal ulcers, stomach troubles, cancer, dysentery, anaemia, constipation, diabetes, teeth diseases, sexual diseases, insomnia, nasal troubles, eye diseases, grey hairs, cold, nausea and vomits, leprosy, ear diseases, worms in the stomach, jaundice, cough, stomach ache, cardiac problems, children's diseases, typhoid, gonorrhoea, nervous weakness, gynaec problems, toxic states, cholera, fever, kidney troubles, dehydration, thirst, skin diseases, injuries, headache, swelling or inflammation, filaria, breast diseases, hiccups etc.

Cowdung (gomayam)

Prevention and cure of diseases

Cowdung acts as a medicine in asthma, cough, hiccups, eye diseases, facial disorder etc. In the case of skin diseases, taking a bath with cowdung massage and 4to 6 gms. of lukewarm water is highly recommendable.

Treatment with cowdung

In addition to scientifically prepared medicines, cowdung is also used in treatment at home.

Cowdung is mostly used in purifying environment and burning incense. It has been a tradition for long to coat and to sprinkle houses with cowdung. Cowdung attracts ultraviolet rays. So the house and surroundings remain clean and are also saved from the intensity of heat.

By merely smelling cowdung, Epitaxis, a nasal trouble can be cured or reduced. In respiratory diseases, applying two drops of the essence of cowdung gives immediate relief.

In cowdung there is abundant B12. So when there is a deficiency of Vitamin B12 in the body, cowdung essence would be a good supplement. A lot of good will be done if one brushes the teeth with cowdung ash even if one does not suffer from any dental disease.

Cowdung is natural, easily available and can serve as an insecticide. Diarrhoea can be quickly cured with cowdung.

The medical and economic significance of cow products

The specialty of the cow

Of all living creation, the race of Indian cattle is the best. While the presence of Arsenic is common in the flesh of cattle everywhere including that of the cow, cow's milk is free from it unlike the milk of other cattle. So cow's milk has been deemed the best. So there is no doubt about the specialty of the Indian cow. Cow's milk has an yellow tint, while the buffalo's milk is white. So they are called gold and silver, respectively. Cow's milk runs from its hump where it has a golden nerve, 'swarnanadi'. So cow's milk is naturally tempered with gold. This is very helpful to human beings. The milk that the cow gives reveals its quality.

The quality of cattle can be known from their progeny. The calf born of a cow starts leaping from the third day itself. On the other hand a buffalo's young ones keep cool till thirty days. So cow's milk makes one active while buffalo's milk induces lethargy. The calf abandoned in a group of 500 other cattle, goes to its mother, casually. But the young ones of a buffalo cannot identify their mother even in a small group of ten to eleven. This proves that cow's milk enhances intelligence. Cows and their young ones respond easily if one calls them by their names. The young ones of the buffalos do not have such intelligence. Wherever they are, the cows return

home at the usual time. The buffalos hardly remember time, place or even their herd.

Cow's milk

The Indian cow can endure sweltering heat. So its milk is healthy, free from diseases and is nutritious. But buffalos, Jersey breed of foreign origin and hybrid cows can not endure much heat. Cow's milk is particularly useful to heart patients. The fat in buffalo's milk enters the blood vessels and leads to heart diseases, eventually. The yellow substance of the cow's milk adds glow to the eyes. Infected eyes can be cured with a bandage soaked in cow's milk being placed on the eyes. All the developed countries rear cows and we can see the buffalos in their zoos. The Charakasamhita reveals that of all substances that add to vitality, cow's milk is the best. According to Dhanwantari Dictionary, there are many qualities in cow's milk like the ones that do good to the heart, the chemical substances that are nutritive and hygienic. They add to intelligence, longevity and virility. It has also the ability of countering phlegm, bile and rheumatism. A white cow's milk destroys rheumatism, a black cow's milk, bile and a red cow's milk, phlegm. Viewed in this light, a kapila or grey cow is very useful. The cow's milk serves as a panacea and keeps old age away from us. Nadep Kaka had no need for specs even at the age of eighty as he would proudly say he drank the Indian cow's milk from his boyhood.

According to Dr. N.N. Godbole, in cow's milk, there are nutritive substances upto 87.3%; water, carbohydrates, fats, proteins -4% each and minerals upto 0.7%. So this can be taken as complete food by children, mothers and old people. Besides, as the cow's milk contains Vitamins A, B, C and D in the right proportion, it imparts energy to the body. Cow's milk is not only easily available but is also nutritious. Also because of their cool nature they drive away disorders born of bile. In 'kova' made of cow's milk, there are 400 International units (I.O.U.) of Vitamin A, there is none such in kova made of buffalos' milk. 'Peda' made of cow's milk is better. The Russian scientists have opined that the cow's milk has the ability to counter nuclear radiation. A patient suffering from pleurisy is not supposed to drink water. Simply by drinking cow's milk and cow's urine as medicine, the disease gets cured. The yellow of cow's milk serves not only as panacea but it can also absorb poison. This quality is unique to cow's milk. So we consider the cow as equal to mother.

Medicinal qualities in cow's milk

Stirring 400 gms. of milk with a calotropis branch thick as the thumb the milk is made to curdle. Allow it to boil till all the water evaporates and the remaining substance becomes like 'kova'. Mix sufficient sugar in the kova and cool it. If a malaria patient is given to eat it, he will never again be afflicted with malaria in his lifetime.

The fat in the body will not grow because of cow's milk. Besides heart patients benefit immensely from it. Prof. Ronald Goraity, veterinary scientist of the Cornell University opines that owing to the proteins in cow's milk, the incidence of cancer can be prevented.

Taking cow's milk along with cow's ghee and also by eating sweet and hot halwa made of cow's ghee, cancer can be driven away.

Acute digestive t of New Delhi only in cow's ghee there are qualities helpful to the heart patient. According to the Bhava Prakasa Dictionary, cow's ghee does good to the eyes. Among all kinds of ghee, Cow's ghee is the best. It is capable of increasing the power of digestion. It is capable of destroying rheumatism, bile and phlegm. It is capable of giving strength, bestowing longevity, full of fragrance, sweet, cool and beautiful.

2. Similarly cow's butter also is a tonic, appetizer and gives a glowing skin. it is a medicine that can counter rheumatism, bile, T. B, piles, paralysis and cough. Cow's butter is ambrosia-like and is most beneficial to children and old people.

Four kinds of gases released by burning cow's ghee identified:

Acytelene : This can purify polluted air and prevent atmospheric pollution. As a result yagnyas performed with offerings of cow's ghee by the participants helps in

cleaning the atmosphere and in quick arrival of rain. The gas thus released helps in covering to some extent the holes in ozone layer.

Researches by the Russians have revealed that insects and bacteria are destroyed to the extent that the smoke coming out of fire born of cow's ghee, spreads.

Ethylene Oxide produced from burning cow's ghee with rice prevents the spread of bacteria. This would be of help in operation theatres. Besides, the gas is employed in lifesaving devices.

From the offering of cow's ghee to fire, Propylene Oxide is also born. This gas is capable of showering artificial rain.

As a result of cow's ghee being burnt in the fire, we might be protected from the dangers of Carbon Dioxide and helps in keeping under check, the 'tridosha's, phlegm, bile and rheumatic disorders.

Taken thrice a day-once in the morning, once in the afternoon and once in the evening, and at bedtime, if one can apply cow's ghee to the nose, we can keep the 'tridosha's away and obtain complete health.

Cow's curds and buttermilk

According to the Bhavaprakasa Dictionary, cow's curds tend to be specially sweet, tasty, rousing appetite and help the heart. This is the best as it is nourishing,

cures bodily pains and is useful to all parts of the stomach.

2. The same dictionary says that the one who drinks buttermilk will always be free from diseases. Diseases that are cured by drinking buttermilk do not recur again. For both gods and human beings butter milk is equal to ambrosia. 'Takram sakrasya durlabham'-even for the king of gods, buttermilk is not easy to get. Buttermilk is of five kinds.

Curds with cream adequately churned without water-Gholam,

Curds from which cream is removed and churned without water-madhitam,

$\frac{1}{4}$ of curds churned with $\frac{1}{4}$ of water-takram or mattha,

Churned with half of water sprinkled on it-udaswit,

Adding a lot of water, removing butter and churning the curds-chacch, chachika, challa or buttermilk.

Buttermilk made of cow's milk is a nutritious drink. This will benefit everyone. In villages buttermilk was popular from ancient times. Good buttermilk is obtained only from cow's milk. The lactic bacteria in it gives immunity to the body, longevity and health.

Taken with sugar, it acts as a digestive tonic. Taken systematically, the eyesight and strength of teeth remain

unaffected. Jaundice, loss of appetite, vomitings, rheumatism, piles, blood pressure, acidity, dehydration, leucoderma, abdominal disorders, obesity, urinary diseases, thirst, loss of taste etc. In all such diseases it is helpful.

To get rid of excess of heat in the body and to obtain a glow in the face, one may obtain profit by massaging the body softly with a cloth soaked in fresh buttermilk. To be relieved of headache, a little powder of nutmeg must be taken with buttermilk.

An excellent remedy for piles is to take two little grains of powder of emblic myrobalan (usiri) or triphala in buttermilk and powder of long pepper. For diarrhoea, buttermilk must be taken with powder of jujube leaves, for dysentery with half a spoon of mango seed powder. For pain in the stomach it is better to take buttermilk with fenugreek seeds. For motions it would be better to take buttermilk with honey and for 'samgrahani', buttermilk with dry ginger. Buttermilk must be taken frequently.

For patients suffering from respiratory diseases, buttermilk mixed with pepper, jira and salt works well.

To increase appetite, buttermilk mixed with powder of gallnut, dry ginger, black jira and be might be taken. People suffering from phlegm and cough should take warm milk with bishop's weed, medicinal salt and ginger juice.

Washing hair with buttermilk made and stored at night works like a tonic for the hair and the brain.

If one takes buttermilk thrice a day, obesity will be under control. One should cultivate the habit of drinking buttermilk to reduce the effect of drugs.

Cow's milk is excellent. In winter it is ambrosia like. For loss of appetite, rheumatism, loss of taste, obstruction in blood vessels, buttermilk is very useful as a remedy.

Butter acts as an antidote to poison. It cures vomits, oozing of saliva in the mouth, malaria, anaemia, growth of fat, passing urine painfully, sinus and fistula, stomachache, leucoderma, swelling and inflammation, thirst and bacteria.

Buttermilk is cool and is easily digestible. It prevents thirst, phlegm, bile and rheumatism. For storing buttermilk, earthen pots, porcelain pots, glass bowls or even utensils made of stone can be used. One should stop drinking it for a few days if one feels giddy, or passes urine excessively or suffers from motions. One suffering from fever, heat, weakness or T.B. should be given buttermilk only under medical advice. It is not good to take ghee along with buttermilk.

Sweets

There are innumerable sweets in India prepared with cow's ghee. Varieties of sweets are prepared with

cowmilk's kova in every region. With cheese made by curdling milk, varieties of sweets are prepared.

Sweets like Srikhanda are prepared with curds. No country can excel India in preparing sweets. That's why sweets also announce India's diversity.

From the researches in Punjab, it has been proved that the production of milk is more profitable to the farmers than the production of rice. In 1989, an income of Rs 4540 per hectare could be made out of dairy products in 1989. Cows rather than buffalos proved to be more profitable when reared. In this year while a profit of Rs.100 (with expenses upto Rs. 14) could be obtained from buffalo's dairy, Rs. 117 was got from cow's dairy. It would be an appropriate step from an economic point of view to bring up cows and their progeny and enhance their productivity, to bring in 'Swetakranthi'.

In 1991 there were 64300 dairies and through them 79 lakh farmers' families profited according to the then central minister for food and agriculture Sri Balaram Jakkar. If we can make it eightfold (not an impossibility) all the farmers' families in the country may be made to benefit. 44% of the milk in the country today is produced from cattle only. By improving the status of these animals, India can be made into an excellent milk producing country. As of now America is in the first place and India in the second.

By 2003, there were only 18.52 crore cows. By 1992-2003 the figure has been reduced by 2 crores. According to nutrition experts, everyone should get at least 13 ounces milk a day. But today the availability is reduced to one ounce only. In America, Denmark and Switzerland among other nations, every one takes at least 50 ounces of milk every day. So it is indisputable that in our country we should make a lot of progress in this direction.

COW'S URINE, COWDUNG AND ECONOMICS

No cow nor calf can give milk, nor can they till the land by birth. True, but by the age of three the calf can be in a family way and a young bull starts tilling and carrying weights. After sometime the cows stop becoming pregnant. Similarly bulls are not capable of much hatred work. The calves however are capable of such work. The oxen and the cows continue to give dung and urine. Even if we set aside for a while the uses of the cow for food products and medicinal values as long as they live they do provide urine and dung. In reality, they are the breath of agriculture which is the main stay of India.

From time immemorial agriculture has been regarded as an important profession in India. There can be no doubt that even in times to come it will continue to be an important vocation. The productivity of land in India depends on the water and air in addition to cowdung

and cow's urine. For thousands of years we have been protecting the productivity of the land with the help of manures made of cow's urine and cowdung. Before we started using the artificial manures of today there were no insects which could harm the crops. To protect our crops from these insects and creatures we have to spend crores of rupees. We have to waste a lot of foreign currency and reserves to buy chemical fertilizers and insecticides. These are now manufactured in our country also. Either way we are forced to give lot of subsidies to a tune of crores of rupees. Why this misfortune?

As per modern thinking, new seeds, chemical fertilizers, insecticides and tractors are the cause of progress in the field of agriculture. Let us talk about tractors when we come to discuss the subject of tractors. In seeds developed anew the power of resistance is less. So it is proved that they are not very useful. All the native as well as foreign scientists of today are convinced about the harm that can be done by chemical fertilizers and insects. The chemical fertilizers suck up the natural productivity of the earth. Gradually they reduce the soil to a sterile one. Besides one may have to use more and more chemicals every year for good yield from crops, steadily. Only 30% of the qualities of the fertilizers help crops. Stored in the soil layers, the remaining 70% will turn the land, sterile. The crops that grow with such fertilizers are neither nutritious nor good. The insecticides destroy helpful as well as harmful bacteria,

indiscriminately. Thus the crops come to be harmed even more. Coming to today's state of affairs-the scientists are of the opinion that there is no opportunity for improvement in the production of food crops irrespective of the use of fertilizers to a greater degree.

Researches in the West have revealed that as a result of the use of chemical fertilizers thousands of acres of land both in U.K. and the United States has become barren. The use of chemical fertilizers tends to increase harmful insects in crops. So foreign customers prefer to purchase cotton, tea etc. produced with natural manures at twice or even thrice the rate at which such products obtained from the use of chemical fertilizers are sold.

Is the cow that does not give milk, useless?

The milk, curds, ghee, dung and urine of native cows of India are very special. Five components-milk, curds, ghee, dung and urine constitute the panchagavyas. The Indian classics of yore speak of the importance of panchagavyas. In India no important traditional function can be complete without the use of panchagavyas. It would be possible to make sterile lands fertile only through cow's dung and urine. Even in lands where even grass would not grow, even in lands full of pebbles, crops can be made to grow by sprinkling dung in water. For this one or two gober gas plants should be established. The gas from these can be utilized for cooking and for running machines for power generation. If the mud that

remains in the process is mixed with water and sprinkled on barren land, it becomes gradually productive. Such cow – shelters in Delhi have been very helpful. An experiment conducted in the laboratory with pebbles in cow's urine, melting gradually, demonstrated this truth.

From cowdung, the best manure full of productive energy is made. The mud that remains after the gas is released from the cowdung has still many virtues that can help in producing fertilizers.

In Punad, a village in Maharashtra late Sri Narayan Devadhar Pandey (Nadekappa) demonstrated how manure of about 20-30 kilos is obtained from one kilo dung in the method renowned as Nadep method. By constructing two tanks allowing a lot of ventilation, filtered soil, leaves and garbage, vegetable waste and dung can be filled systematically to produce natural manure. The fertilizers thus produced are bought by businessmen at the rate of one rupee and a half per kilo to be sold for profits. The cowdung of one kilo can earn 3 to 4 rupees, How can then the cows and other cattle be an economic burden? Even the maimed and old cows can earn money for us. In fact they can earn for us profit more than many times we spend on them. An enthusiastic American in the California region conducted an experiment. He nourished 80 to 90 thousand cows that were maimed or handicapped. From them 800 to 900 tonnes of dung and thousands of barrels of urine could be obtained. He installed generators that could produce power to a tune

of 15 megawatts from dung. The power thus generated can be used by 20 thousand families. Besides hundred tonnes of mud and ash are obtained from cowdung as fertilizers. The entire project costs 4 crore 50 lakh dollars for maintenance and per a year the expense on maintenance works out to about 20 lakh dollars a year. As every year the earning is one crore dollars, an amount of 8 lakh dollars is the profit. Not only that. As the expenses on petrol and diesel work out to be minimum, to that extent, foreign exchange can also be saved.

Insecticides are made of cow's urine. We have to boil cow's urine in a copper pot with leaves of neem, calotropis, basil, bel and of other plants for about a fortnight. When it is reduced to half on boiling, it should be preserved in bottles. If 100 litres of water is added to a litre of liquid and sprinkled, insects disappear. Thus foreign exchange worth crores of rupees would be saved, if cow's urine mixed with ten times of its quantity with water is sprinkled on plants as the latter can be protected from insects.

If the soil wet with cow's urine is sprinkled on agricultural land, it works as a fertilizer. Cow's urine collected and mixed with red soil or soil from anthills prevents the entry of poisonous lizards, mosquitos and flies into houses where the walls are coated with such a mixture. Such houses would be safe from radiation effects as they become impenetrable to such rays.

Add a litre of cow's urine to the paste made of fresh cowdung with 5% of water in it. Stir it twice a day regularly. After ten days the paste can be used as manure. If one makes it a practice every week the healthy yield on crops would be doubled. If a litre of cow's buttermilk is left to itself unprotected and mixed with 500 to 1000 litres of water it can be used to increase the productivity of the land by sprinkling it on agricultural lands. There would be no need to treat such lands with insecticides and foreign remedies. This mixture would be enough for half an acre.

The race of cattle in India started declining mainly due to mechanized slaughter houses. Even then gas can be produced with the help of the cowdung collected from the living ones and with mud that remains 88 lakh tonnes of Nitrogen and 88 lakh and 20 thousand tonnes of Phosphorus and 40 thousand tonnes of Potassium can be obtained and natural manures be prepared. Their value would come to about 80 thousand crores of rupees. The gas thus obtained can be used for cooking, to run machines and also for generating power. Power is produced in the Edar cowshelter near Kanavathi in Ahmedabad with the help of gas and a Kirloskar engine. By initiating such processes in particular in rural areas in India, the scarcity of power can be considerably reduced.

According to the Animal Welfare Board of India 4500 litres of biogas, 80 tonnes of natural manure and

200 litres of natural insecticides can be obtained from an old cow. Their total value in 1989 was 17885 while in 1998 it reached 25000 rupees. So we have the opportunity of being able to produce thousands of crores worth biogas, 80 tonnes of natural manure and 200 litres of natural insecticides. So this also serves to enhance earth's productivity and the ability to retain water. According to a survey conducted by the National Council of Agricultural Research and National Council of Applied Economic Research, New Delhi, fuel to a tune of 6crore 80 lakh rupees is saved by the use of dung cakes. That means 14 crore trees aged 15 years each are saved.

What a wonder! Is it not an income beyond our imagination? Even then some argue that cattle would be of no use when they become old. But they were never useless. Though as of now the number of cattle has come down compared to the one in 1951, it is a fact that the cattle provide dung worth lakhs of crores of rupees. The value of cow's urine is not included in this. That would amount to another big income. In the next chapter, how medicines prepared from Indian cows' urine are sold, is given in detail.

Even after their death, cattle would be of great benefit. Varieties of sandals and agricultural implements are made of their skin. Cow's horn stuffed with dung and buried in earth becomes a good manure and a means of productivity. All may not use the skin (eg. jains) but if

a dead cow is buried in the earth, a good manure will be ready. It helps the productivity of many acres of land. So the cow dead or alive becomes an instrument for getting the expected profit and income for those who might domesticate it. A report on the research being conducted under the supervision of Dr. Kuverjee Bhai Yadav, President of Indian Kisan Sangh in Karnavati, Ahmedabad and the Gosadan in Edar cowshelter has the following information.

A cow gives on an average about ten kilos of dung. In Nadep method manure to a tune of 20 to 30 kilos is got. About 80 tonnes of natural manure is made from a cow for a year. Even if half of it is burnt in the form of cakes for crops or for protecting trees or forests 760 tonnes of natural manure can be obtained, given the estimated number of cows at 19 crores. Its cost comes to about 760000 crores. A kilo of such manure costs at least a rupee and a half in the market. Here however it has been calculated at the rate of a rupee a kilo. If we estimate the total cultivable land in India as 19 crore hectares, at the rate of 10 tonnes of natural manure, 190 crore tonnes of such manure would be enough for us. We will still be left with 570 crore tonnes of manure. There would be no need to import chemical fertilizers, nor the need to produce them in India. The trouble from insects on agricultural lands would be completely removed. The productivity of the land would in no way be affected. There would be no poisonous effect on agricultural

products. All the people will be blessed with good health. 80 tonnes a year from a cow is a really low estimate.

THE MAKING OF MEDICINES AND CONSUMABLES WITH COW'S DUNG, COW'S URINE AND COW'S BUTTERMILK

It is not enough in a primarily agricultural country like ours to know merely about useful products like milk, curds, butter, ghee and buttermilk, varieties of sweets, insecticides and manures made of cowdung and cow's urine. Cow's urine is an excellent remedy for the human body. Viewed in this light, even cowdung has great importance. The cow-mother has a place of pride in Ayurvedic treatment. It acts like a panacea. Hence it is said that the cow provides all kinds of comfort, "gavah sarvaphalapradam". It is even proper to describe the cow as a mobile hospital. "For every house a cow, for every village a cowshelter". This is our hospital. It is our desire and aim. If we can reach this goal we might say we have reached a milestone in the all round development of India.

According to Ayurveda diseases enter our body if we go against nature, i.e., if we eat or conduct ourselves unnaturally. If three unhealthy natures of the body – vata, pitta and kapha lose their balance in the body. So treatment amounts to keeping them in right proportion. Cow's urine checks these three evil propensities. But there is the possibility of bile erupting. As the grey cow, kapila

cow, is capable of reducing bile, they are thought to be the best. Among all the cattle, Indian cattle are the most renowned. This is elaborated in the third chapter. For all diseases poor digestion is a cause, "sarve rogha mandagni". Cow's urine promotes appetite. It sucks up poisonous elements, it is a chemical. Some useful substances are normally discharged through urine. Cow's urine is capable of filling or compensating enzymes thus lost. Cow's urine has pure water in it. The older it becomes the better it gets. Never does it become impure. In it one can find traces of copper and gold. This is very helpful to the human body.

Depression is at the root of all mental diseases. The human body may be afflicted with poisonous elements. Their association results in cancer. These microscopic substances turn into blood cancer. This is mainly the result of mental depression. Taking cow's urine helps in countering depression and poisonous elements in the body. So cow's urine is the right medicine for cancer. It is customary in Ayurveda to purify poisonous plants and roots in cow's urine. Cow's urine cures all diseases.

Cow's urine has many chemical properties. One may find in it Nitrogen, Sulphur, Ammonia, Copper, Nitrogen, Iron, Uric acid, Phosphate, Sodium, Potassium, Manganese, Carboic acid, Calcium, salt, Vitamins A, B, C, D, E along with enzymes. They are very helpful in purifying blood, countering poison, killing insects and

in strengthening the bones. They promote health, vitality and immunity. So it has been said that no doctor need visit the house in which there is a basil plant and a cow, "ja ghar tulasi arughai – ta ghar vaidya kabahu na aaye".

Hundreds of diseases can be cured with cow's urine. Doctors say that about 108 disorders that begin with the abdomen are treated with gomutraghananati, gomutrasava and gomutraarka. Either in constipation or in loose motions 2 pills of ghanavati must be taken with water. To have it twice or thrice is even better. Instead of two pills 20ml. of cow's urine or 20 ml. of gomutrasava or 10ml. of gomutraarka can be taken. Gomutrasava should not be used by people suffering from diabetes, bloodsugar or swellings in the body.

If cow's urine is mixed with cloves and other spices like nutmeg and filtered, gomutraghanavati and gomutravati can be prepared from its precipitate. They must be made to dry in cowdung ash or basil powder so that they might not melt away. For children 'balpalrasa' and for women 'nareesanjivani' are made from cow's urine. Gomutrasaharadechurna has been proved to be very helpful in treating many stomach disorders. For removing worms from children's stomach, gotakrasava is renowned. As it is tasteful, children love to drink it. Pramehadi, a medicine, is helpful to youth who are troubled with loss of vitality, weakness, headache, loss of memory etc. With cowdung, cow's urine, cow's milk and cow's ghee, Panchagavyaghrutam is made.

This is beneficial in case of fits, mental retardation, jaundice, piles and some other diseases. Gomayadanthamanjan works very well in case like sensitivity of teeth, change in voice, sore throat, bad smell in mouth, paiorrhea. Kamadhenu shampoo made of cow's urine makes hair shine. To get rid of pests that may destroy crops, gomutra jhallee nasak spray can be employed.

Many medicines are made out of cowdung. The oil made by mixing gingili oil in cowdung essence is good for the eyes. It is good to foment or massage with this oil to relieve the body of its pains. Cowdung bandage provides relief from skin rashes, eczema and injuries. Gopalnasya is made of dung obtained from calves. Fits, brain disorders, hysteria, headache and nasal disorders can be treated with this. Soaps made of cowdung can be used to treat itches, to act as an antidote for bad smell and to serve as insecticide. Gomaya angarag also acts like a soap. It cures dandruff and prevents lice. For purification of environment and preventing pollution Viswadev Dhup incense sticks, and godev dhup are used. Soaps are being prepared with cowdung to deal with itching sensation.

Only a few have been cited above by way of example. Ghanavati alone helps in treating 108 diseases. Only the urine of healthy native cows has to be used in preparing medicines. The urine of cows which roam the streets,

which eat garbage and polyethylene covers is not fit for preparing medicines. Cows which roam in the forest or in places where they move about usually are to be preferred. Cow's urine must be filtered in an eight-layered white cloth before it is taken. It must be taken on an empty stomach. Even after having it, one must keep the stomach empty for not less than an hour. Cow's urine is very healthy for women during monthly periods.

Young people can have cow's urine upto 150-200ml. Those who may not take cow's urine straight may take ghanavati or har day powder or gomutraarka.

For any disorder in the stomach, drinking cow's urine is recommendable. Charaka says that for leucoderma, one may take thin iron filings soaked in cow's urine filtered and mixed in milk. For ear trouble, some warm drops of cow's urine must be applied to the ears. For skin diseases, taking a bath after massage with cow's urine may reduce ringworm, eczema and itching. In case of diseases of liver and spleen a piece of brick heated and soaked in cow's urine, rolled in a cloth will be of use if it is employed to foment the liver or spleen where they are inflamed. Patients of filaria should take cow's urine on empty stomach. If cow's urine is applied to the hair and washed after it is made to dry, the hair becomes smooth and presentable. If the children look tired they must be given cow's urine with a little 'kesari' in the evening for a month. Patients of tuberculosis will be benefited by

staying in cowsheds with the cows and having their cots washed again and again with cow's urine.

The Government of Maharashtra gave license to sell 14 medicines made in Nagpur after conducting the tests required. Similarly some medicines made in Akola, Calcutta and Jaipur have been certified as excellent.

Deadly diseases like cancer, severe blood pressure etc., were found to be well treated with drugs made of cow's urine. Such medicines have been even patented. The authenticity of treatment with medicines made of pachagavyas has been attested by Research institutions of the Government like IICT, NBRI, CSIR, IIT, NEERI and NBAGR. In Panipat, Narayangadh, Ambala and Kasargodu of Haryana, cancer patients were treated with such medicines. Oral medicines and ointments to treat Leucoderma have also been made.

Treatment of Cattle

Not only for the humans but also for cattle medicines are made of cow's urine, e.g. in 'Mata' (Render Pest) Haemorrhagic septicaemia, anthrax, Black Quarter, Foot and Mouth diseases, Mastitis, thymopaniyte, Impaction of Rumen, Ephemeral fever, dysentery, indigestion etc. 250 ml. of cow's urine with 50 gms. of jaggery in the morning and evening has been recommended. Besides, sprinkling cow's urine and cowdung ash on the affected is also recommended. 25 ml. of cow's urine with or without jaggery may also be

given. The ailing cattle must be isolated and treated with cow's urine and washed with the same. Larger doses can be administered even thrice a day.

Dr. Gowri Sankar Maheswari of Mumbai cured many heart patients with cow therapy without any surgery. Take the butter out of the native cow's milk, prepare ghee and experiment. The ghee of the Kapila or grey cow is far superior. The ghee must be mixed in hot water or heated in daylight instead of heating it straight on fire. Then the patient should be allowed to lie down and treated with two drops in each nostril. A little ghee must be applied to the navel with a finger. A cow must be kept at home or in a nearby cow shelter. High or low blood pressure will become normal if the cow is gently massaged with the hands on its back and neck for about 15 to 20 minutes every day. If there be some discomfort on the face or head the cow's tail may be made to fan the face or the head by rotating it for a while for relief. If a paste made of a few grains of cowdung mixed with 100 gms. of cow's urine filtered in a cloth is taken daily in the morning and evening before taking food, patients of throat cancer will be immensely benefited. In fact, one may write any number of books on the uses and importance of cowdung and cow's urine.

COW - BASED MEDICINES

Cow's milk, curds, ghee, urine and dung mixed in equal proportion are called panchagavyas. Taking this is

useful in the case of many diseases, in particular in epilepsy, swelling, jaundice and cough. Chemical analysis of medicines made in Indian Institute of Chemical Technology, Hyderabad and Govignyan, Devalapur, Nagapur has revealed some specific qualities:

1. Astamangalaghrutam : Removes bile, phlegm and rheumatism. It tastes sweet, sour, bitter, pungent used to treat diarrhoea or dysentery, helps longevity and virility, reduces mucus, diabetes, nausea and vomiting etc.

2. Kamadhenu Dantarakshaka Churnam : It cures disorders born of bile, phlegm and rheumatism. It is useful in diabetes, nausea, joint pains. It also kills worms, and protects liver among others. It tastes sweet, sour, bitter or pungent.

3. Kamadhenu harday churnam : It cures defects born of bile, phlegm and rheumatic pains. It protects the liver, kills worms, cures diarrhea and dysentery, reduces some abdominal disorders. It has good chemical properties that help it serve as medicine. It can be sweet, saltish, bitter or pungent.

4. Kamadhenu gochatra arc : It removes tridoshas, diabetes, worms, stomach disorders and has chemical properties that make it medicinal.

5. Kamadhenu arc : It removes tridoshas, stomach disorders, protects liver, treats diabetes and acts as a medicine by virtue of its chemical properties.

6. Kamadhenughnavati : It removes bile, phlegm and rheumatism, purifies blood, kills worms, protects the liver, treats some stomach disorders and acts as a medicine by virtue of its chemical properties.

7. Kushmandavalehyam : It removes bile, phlegm and rheumatism, diabetes, stomach disorders, protects liver and kills worms.

8. Panchagavyaghrutam : It removes tridoshas, kills worms, cures diarrhea, dysentery, treats stomach disorders and acts like a pure medicine with chemical properties.

9. Kamadhenu kesanikhar : It remedies bile, phlegm and rheumatic pains, purifies blood, protects the liver and acts in reviving body parts that might have been rendered stiff or immobile.

10. Kamadhenu switranasakavati : It remedies bile, phlegm, rheumatism etc., purifies blood, kills worms, counters nausea and vomitings among others.

11. Kamadhenu switranasakalepanam or ointment : It cures phlegm, bile, rheumatism etc., acts against nausea and vomiting, purifies blood, removes worms etc.

12. Jatyadi ghrutam : It remedies phlegm, bile, rheumatism, kills worms, treats abdominal disorders, counters nausea and vomiting, protects the liver, reduces stiffness of body parts, purifies blood, cures diabetes besides other disorders.

13. Armoharamarham : Cures defects born of bile, phlegm and rheumatism, stomach disorders etc. and acts as a good tonic with chemical properties.

14. Gomayaditailam : It is useful in diseases connected with ear and nose. It remedies defects born of phlegm, bile and rheumatism, stomach disorders etc. and acts as a tonic with its chemical properties.

15. Gomutra asavam : It counters the tridoshas, in particular, bile. Taken in good quantities, it strengthens the gall bladder, cures stomach disorders, helps in strengthening joints and treats diabetes besides other disorders.

16. Vibhitakavalehyam : Cures tridoshas, in particular, defects of bile, stomach disorders, helps in strengthening joints, and cures diabetes besides other diseases.

17. Madhuraarkam : Cures tridoshas, helps in strengthening the joints, removes mucus, treats stomach disorders, jaundice, anaemiaetc using it in excess might result in increasing bodily pains.

18. Hingvadi ghruram : Remedies phlegm, bile, rheumatism cures stomach disorders, kills worms and acts as a remedy in some gynaecic disorders.

19. Kamadhenu soap : Remedies defects born of bile, phlegm, rheumatism, kills worms, removes mucus besides other disorders.

20. Kamadhenu body paste : Used in proper measure it helps as a medicine with chemical properties, countering bile, phlegm and rheumatism and kills worms.

THE USES OF COW'S URINE IN PREVENTING AND CURING DISEASES- A DOCTOR'S REPORT

Dr. Ashok Kumar (Principal investigator, consultant and Lecturer from Acharya Tulasi Regional Cancer Treatment and Research Institute, S.P. Medical College, Bikaner, Rajasthan), has some observations to make on the above subject.

In curing diseases of human beings, medicines are used and in surgery, mechanical devices. In Allopathy, Ayurveda, Homeopathy, medicines are used for treatment. In allopathy, chemicals are used in a pure form. Crores of cells combine to make the human body, work. Any imbalance will result in disease. Chemicals used in medicines cure these imbalances. But as a result of their chemical properties, side effects will be produced in parts of body other than the ones for which treatment is given. Many medicines in allopathy are taken from natural substances. But they are artificially moulded later. When medicines are associated with natural herbs, they do not harm the body in any way. Some act as depressants, some as energizers, some as neutralizers. Owing to the natural harmonizing abilities of the body, they give proper results without any deviations. Medicines made of chemicals

affect the body, adversely. They do not act on the deep rooted (emotional and psychological) causes of the diseases. These things ought to be kept in mind, while treating a patient. From ancient times, the Indian cow's urine has been used as medicine. It was compared to Ambrosia (Rigveda 10-15). Its medicinal qualities find a place in Susruta Samhita 45/221. In sloka 100 of Charaka Samhita the virtues of cow's urine in the treatment of diseases have been described. The 'salagrama Dictionary' describes its power in healing wounds. In many works of Ayurveda we find a mention of the effective role of cow's urine in the treatment of kidney and heart troubles, intestinal disorders, jaundice, anaemia, skin disease, and Endocrine disorders.

The diverse characteristics of cow's urine have been identified with the help of chemical analysis. Only the Indian cow (not hybrid) promotes health. Its urine contains proteins, urea, uric acid, vitamins, creatinin, phenol with its products, aromatic Amino acid, vitamins, antioxidants, enzymes (LDH, Acid Phosphates etc.) basic minerals, calcium, phosphorus, gold, hormones and their products all of which work actively in metabolic processes.

All the above have a role to play in the treatment of diseases. When pure and unmixed cow's urine was used, the total influence of the above was evident. Owing to its chemical reactions and its agelong history, its 'arka' has been recognized in an American patent as an

antibiotic, life-sustaining energizer, insecticide, anti-cancer drug full of nutritive values and the one capable of protecting DNA from Oxidants.

Methods of Selecting a Cow for Experimental Purposes

A healthy cow is selected for this purpose. Its blood and urine are subjected to a pathological test to confirm that it is free from any disease. An unhealthy cow is not acceptable for research experiments. Cow's urine is collected in a nonmetallic vessel. It is then filtered in an eight layered piece of cloth before it is sent to the laboratory.

At least half an hour before or after taking cow's urine, one should not take any food. In the first week 50ml in the morning and 50ml in the evening; in the second week, 100 ml. each twice a day must be taken. This should be consumed systematically for several days. At the outset, it may be nauseating, though not beyond one's tolerance. In about a week the body finds it habitual. The distaste is partly caused by its smell and taste and is partly psychological. Given a proper explanation and encouragement, the patients will be habituated to the treatment.

Effects of imbibing fresh cow's urine in some common diseases

1. Common kidney failure : 27 Patients were tested. Of these 15 had no immunity and the other 12 were

patients of diabetes. They were on dialysis thrice a week. Their blood urea was 150-170 mg, their creatinin 0.5 to 14.5 mg. before dialysis. After they took cow's urine for three months, they required dialysis only thrice a week. Their blood urea increased to 70 to 90 mgs and creatinin to 0.5 mgs. In 9 microglobulin cases (7 diabetic and two other patients), Microglobulin in urine disappeared after they took cow's urine for five months. For seven with stones in gall bladder (of less than 11cms. In size) the stones were broken into small pieces and were discharged through urine after they took cow's urine for one to two months.

2. Diabetes : 32 patients were enrolled. Among them 13 used to take Insulin and 19 others, pills. After taking cow's urine for four months, observing food restrictions and living in a natural way, their dosage of Insulin was reduced by 50%. After four more months, their dosage was reduced by 75% of the original dosage. 21 Out of 45 patients suffering from diabetes, taking Insulin and pills for 20 to 25 years, were cured of diabetes with cow's urine. (They did not suffer from Diabetic Neuropathy, Retinopathy, Neuropathy, Myo-cordial disorder-infarction resulting in difficulty of supply of blood to heart muscles). Two others had a mild myocordiac infarction. All this, in spite of their regular use of antibiotics and proper levels of blood sugar. These adverse effects occur commonly among patients of Diabetes. Taking cow's urine could keep them all away from such problems.

3. Heart Patients : 11 patients who had 85% to 95% of obstruction in coronary artery, consulted Dr. Ashok Kumar and his assistants. Earlier they were all asked to undergo coronary by pass surgery. They rejected the advice. They were started on a treatment with cow's urine. 9 to 10 Months later their angiography revealed that the obstruction was reduced by 5 to 15%. As a result, the flow of blood in their case, improved considerably.

16 Patients suffering from hypercholesterolemia (more than 500 mg/dl) when they were treated with cow's urine reached a 225 mg/dl level after they were treated with it. 24 Patients with essential hypertension (with 160-180 mm Hg. systole and 90-100 Hg. of diastolic) reached a level of 130-140 mm Hg. of systolic and 80 to 84 mm Hg. diastolic. It was noticed that systolic pressure was reduced in just half an hour to 16 to 30 mm. Hg. after taking cow's urine.

4. Cancer : 77 Patients suffering from Stage 4 cancer enrolled themselves. They refused to take Radiotherapy and Chemotherapy. They were given treatment with cow's urine. They spent their life for 6 to 12 months more happily than those treated with Radiotherapy and Chemotherapy for the same limbs according to their age and their tumor grade disorder. They spent a serene life full of spiritual bliss and merely needed routine assistance for their daily living.

221 Cancer patients in stage 2 and 3 going through Chemotherapy (D12, D21 Protocol 3, 4 cycle) were treated with cow's urine as well. The adverse effects of Chemotherapy like leukopenia, thrombocytopenia and anaemia were examined. It was found that cow's urine succeeded in reducing Cytotoxic levels (The levels were steady in Grade 1 and 2, while in 3 and 4, they were controlled).

160 Patients under Radiotherapy accepted to be treated with cow's urine. The adverse effects under radiation like skin eruptions, mucositis, cystitis and proctitis were mainly noticed while in grades 2 and 3, under the group controlled (treated with cow's urine), radiation effects were delayed...

5. Skin Diseases : 11 Psoriasis patients suffering from skin disease could nearly be cured in 6 to 7 months. 8 Leucoderma patients to whom cow's urine was administered for 4 months had their skin turning red and becoming normal in 6 to 8 months. 5 People suffering from allergic skin disorders were cured after taking cow's urine for 3 to 4 months.

6. Other cases : 2 Hepatitis-B positive patients who took cow's urine for a year showed signs of improvement as their Hbs ag titer increased. 4 HIV patients improved with their viral count reduced and CD-4 count increasing. Seven Rheumatic arthritis patients who were on steroids and Methotrexate could reduce their dosage to 50% after

they took cow's urine for three months. Six months later they could avoid steroids altogether. The pain was also reduced. The Rh factor and the titer also came down.

Conclusion

Cow's urine described in Charaka of Ayurveda, Sustruta Samhita and many ancient works is very useful in treating and curing diseases. Experience tells us that treatment with cow's urine is inexpensive and easily available in villages. So we should describe the cow as a mobile hospital.

Allopathy may be resorted to in cases of emergency. Treatment with cow's urine is however comprehensive in its ability to treat diseases. Such a treatment is complete treatment. The molecular and microscopic effects on the cell are yet to be investigated into. Many more clinical studies have to be made. Randomized, Placebo control, Multi centric and Blind studies must be continued on the use of cow's urine for our health.

THE COW SAYS

Yes, this is indeed true! I will bestow on each and everyone without discrimination, wisdom, strength, longevity, health, wealth, prosperity and fame. All those who know this and experience this, call me mother. I treat and love them as my children.

Is it not the duty of the children to serve, protect and wipe the tears from her eyes? I have been performing

my duty, sacrificing my life from time immemorial for the welfare of the world, dedicatedly. For this, you call me a universal mother. My duty continues for ever be it the dharmayuga or the scientific age.

Whether my children love me or trouble me and pretend not to know me I continue to love them. I will continue to give ambrosia in the form of milk, curds and ghee. By taking this, my children will become repositories of all good qualities. I give medicines to human race in the form of dung, give productive energy to earth through manures and insecticides for abundance of harvest. For agriculture that is our livelihood, I provide you with bulls and oxen. With my breath-my exhalations and inhalations I purify the environment around you. With the touch of my feet I will make even dust particles, powerful. Panchagavya, built from substances generated from me, is a miraculous boon, an omnipotent chemical and a shield for your life breath.

My dear children! Only those who understand me and my utility, dedicate themselves to my service. Only the lucky people will obtain ambrosia-like bliss. For all such, I am always a Kamadhenu (wish-giving cow), a dear cow- mother!

Why can't you be the children?

Jai Gomata - Jai Bharatmata!