

GOUSAMVARDHAN - ENHANCING CATTLE WEALTH
JEEVDAYA-COMPASSION TOWARDS ALL BEINGS
PASHURAKSHA - PROTECTING ANIMALS

KAMADHENU

THE WISH COW



- Gunvant Barvalia

भक्त्या गुरौ मय्यनुकम्पया च
प्रीतास्मि ते पुत्र, वरं वृणीष्व।
न केवलानां पयसां प्रसूतिम्
अवेहि मां कामदुधां प्रसन्नाम्॥

Raghuvansha, Sarga 2, Shloka 63

Son! I am pleased with your devotion towards the Guru and your compassion towards me. Ask for a boon! Do not mistake me for only a milch cow. Know well that I am a pleased Wish Cow who will gift you anything you desire.

(These words spoken by the Cow to Maharaj Dilip are truly in the form of a boon for the entire mankind.)

**GOUSAMVARDHAN - ENHANCING CATTLE WEALTH
JEEVDAYA-COMPASSION TOWARDS ALL BEINGS
PASHURAKSHA - PROTECTING ANIMALS**

KAMADHENU

- THE WISH COW

Gunvant Barvalia

: Publisher :

AHIMSA REASERCH FOUNDATION

40, Thirumalai Pillai Road, T. Nagar,
Chennai - 600 017.

Tel.: (044) 8277133, 8283130

Fax: (044) 8277885

KAMADHENU the wish cow
Contributing Editor
Gunvant Barvalia '*Gunjan*'

October - 2002

© Dr.(Mrs.) Dr. M. G. Barvalia

Sponsered by :

- ♦ Shri Ghanshyam Gopalan Trust, Mumbai
- ♦ Govignyan Bharati, Mumbai
- ♦ Shri Mandar Vipin Shah, America
- ♦ Manilal Bhaichand Mehta Charitable Trust, Chennai

Published by :

Ahimsa Reaserch Foundation, Chennai

Price : Rs. 50/-

Available From :

● **Chintan Prakashan**

1/316, Siddhi Vinayak, Hingwala Lane Extn.,
Ghatkopar (E), Mumbai-75. Ph.: 5125658

● **Navbharat Sahitya Mandir**

Princess Street, Mumbai-400 002.

Typesetting & English Translation:

IMPRINTS: Anshumalin D. Shah, Bangalore

Printed By :

Nitinbhai J. Badani - Arihant Printing Press

Saibaba Nagar, Pantnagar, Mumbai - 75.

Tel.: 511 4341, 511 9152

DEDICATION

In commemoration
of the affectionate musical notes
emanating from Gopal Krishna's flute for
the Kamadhenu;
of King Dilip's reverence for the Cow;
of the value placed in the Cow
by Maharshi Chyavan,
Muni Gavij and King Nahush;
of Satyakam Jabal's service to the cow;
of the status of Guru accorded to the
Cow by Guru Dattatreya;
of the ideal and venerable protection of
the Cow provided
by Bhagawan Mahaveer's ten Shravaks,
Apadana and Apagiga; of Kathiawad
Sincerely dedicated to the
compassion for all animal beings
harboured by
Viniyog Parivar, Mahajanam,
Shri Vadhavan Mahajan Panjrapole,
Ghanshyam Gopalan Trust,
Go Vigyan Bharti
Mumbai Jivdaya Mandali
the numerous organisations active in the
fields of
Gouseva, Jeevadaya and Pashuraksha
and the Saints, the Trustees,
Organisers and Donors of numerous
ideal Goshalas and Panjrapoles.

KAMADHENU

LET US LEARN THE STATEMENT OF THE RISHIS TO TRULY UNDERSTAND THE KAMADHENU.

The glory of Gouseva, Jeevadaya and Pashuraksha is unfathomable. We can never attain it completely. An effort has been made through 'Kamadhenu' to absorb from the spring of knowledge emanating from the stalwarts and experts in these fields, devotees of the Cow and the Saints.

If I could scientifically re-evaluate and re-establish the immense value of the Cow and the Cow-species in human economics, food, nourishment, health, agriculture and ecology then I would have done justice to the statement – “the country and the culture survives only if the Cow survives”.

The villagers today are unwilling to rear unproductive animals for whom they have to buy and provide fodder. Those involved with Jeevadaya stop such animals from ending up in the abattoirs and provide them protection in the Panjrapoles. If comfortably placed villagers or the rich rustics would pay heed to the advice of the saints and the awareness campaigns and take up the rearing of such animals, then the burden on the Panjrapoles would be greatly lessened.

There are many of the opinion that in a poor country like ours where there are humans living in utter poverty, how could money be spent on animals! But giving the same opinion a proper study and thought, brings out the fact that in this country several problems can be solved through protecting and enhancing the cattle wealth and the aim of humanity is also well achieved.

KAMADHENU

If in the present times, the rich, the social and religious organisations and trusts, the well-to-do industrial and trading houses, and the non-resident Indians could gift one cow each to the lakhs of needy families in our thousands of villages; if they could channelise their physical, mental and monetary resources into fodder, hay, Animal Health and Welfare Centres, Water and Soil Conservation Centres, and the protection and development of grazing grounds; if they could support the activities of Goushalas and Panjrapoles and assist them in their research work, it would all be construed as a great service to the nation.

I am thankful to Shri Surendrabhai Mehta (ARF Chennai), Shri A. D. Shah (Bangalore), Dr. Rasikbhai Mehta & Sponsors of Kamadhenu.

For a true understanding of the 'Kamadhenu' we will have to learn the voice of the great foreseeing Rishis.

Gunvant Barvalia 'Gunjan'

601, Smeet Apartment,
Upashray Lane,
Ghatkopar (E),
Mumbai 400 077.
August, 2002

AHIMSAA RESEARCH FOUNDATION

Regd. Office

40, Thirumalai Pillai Road, T. Nagar,
Chennai - 600 017.

Ph.No. 91-44-8277133, 91-44-8283130

Fax: 91-44-8277885

AIMS OF THE FOUNDATION

- F To propagate and spread the concepts of Ahimsaa, Jeevdaya, Cattle protection and vegetarianism.
- F To make Panjarapoles and Goushalas self supporting.
- F To promote and encourage organic farming which is done without the use of poisonous insecticides, pesticides and chemical fertilizers, to promote research in the field of compost fertilizer and to encourage all those institutes that are working in this field.
- F To help and encourage institutions engaged in research on Gau-Vaidak.
- F To create pollution free ecology with the help of Ahimsaa Principles.
- F To prevent the cattle from going to slaughter houses and to stop the slaughter houses being run on the basis of violation of the Government rules killing the cattle with utmost cruelty.
- F To form a national federation of all Ahimsaa Premise and institutions dedicated to the cause of Ahimsaa (Society, Panjarapoles, Jivdaya, Mandals etc.)
- F To publish a journal giving information of all the Ahimsaa activities and distribute among members.

The Guiding Spirits of the Foundation

- F **Shri Dipchandji S. Gardi**, Chairman, Mumbai.
- F **Jain Ratna Shri N. Sugachandji**, Jain Vice Chairman, Chennai
- F **Jain Ratna Shri Surendrabhai M. Mehta**, Managing Director, Chennai
 - F **Shri A Sivasailam**, Director, Chennai
 - F **Shri Kishorebhai B. Sanghvi**, Director, Mumbai
- F **Shri Kailashmal Dugad**, Deputy Managing Director, Chennai
 - F **Barrister Shri Vipinbhai Shah**, Director Mumbai

An Appeal to Ahimsaa Premi (Non-Violence Loving) Society

Indian culture has given to the World, a system based on four pillars of Dharma, Karma, Artha and Moksha for the peace prosperity and happiness of the mankind. Dharma is the most important of these four tenets. All the religions all over the world have accepted Ahimsa - non violence, Daya-pity, Karuna, Compassion as being inseparable elements of its basic tenets, Ahimsaa - Non-violence means respect for every life and compassion for every suffering being.

Ahimsas Research Foundation was founded in 1997-98 with an aspiration of achieving the aforesaid objectives. It was registered as a Charitable Public Ltd. Co., with an authorized capital of Rs. 500 crores to pursue all the above objectives. The income of the foundation is not taxed and no dividend is payable. The face value of share is Rs.1000/- each and are freely transferable. The share holders are the partners and beneficiaries of the PUNYA earned from the various benevolent activities of the foundation. This is the dividend on your investment, the benefit of which will accrue to you now and in future rebirths.

FOUR YEARS OF ARF ACTIVITIES AT A GLANCE

- 1) To inculcate a sense of reverence for the principles of Ahimsaa (non-violence) and Karuna compassion amongst the children and students at a young age. Karuna clubs have been started in about 350 schools and some colleges in the South India. Relevant literature in English, Hindi and the South Indian Languages has been prepared and made available to the schools. This movement of Karuna clubs is spreading to North and Western India too.
- 2) Experimental organic farming centers were set up at Panvel near Mumbai, at Pondicherry and also at Chennai. Efforts are on for spreading awareness of goodness of Ahimsak Kheti, or organic farming amongst farmers and the people.
- 3) Ider Panjarapole has been given a substantial financial assistance for its compost fertilizer project which is reported as successful.
- 4) Go-Vigyan research center at Nagpur has been given very large financial assistance for their projects of Panchgariya medicine organic farming and wormiculture based compost fertilizer at their Devlaper Site. Animals are part of the aforementioned used for above projects. This project proves that at no stage the animal is useless. Most of the animals used are those which have been rescued from going to slaughter houses.

- 5) Steps were taken to prevent the setting up of a slaughter house near Coimbatore. This was achieved with the co-operation of the local public as well as other NGOs.
- 6) State Government and Central Government sponsored Ostrich farms were proposed to be set up in Tamil Nadu as well as in Karnataka. Ostrich's young ones were initially imported, they were planned to be farmed and then slaughtered and the product to be exported. Strong protest along with the public and like minded Animal Protection Organizations were made, to prevent the projects being proceeded with which resulted in its being abandoned.
- 7) Mr. Laxmi Narain Modi the North Zone Chairman and Secretary General has by constant and sincere effort at the Central and State Government level over a period of 4 years has succeeded in convincing the Planning Commission to bring down the planned meat sector allocation from Rs.1804 crores to Rs.500 crores and he continues his efforts to do away with this amount also. He has worked in various other directions including the expected allocation by the Planning Commission of Rs.250 crores for animal energies. This will go a long way in our efforts of promotion of Ahimsaa and economical condition of farmers and villagers.
- 8) A combined journal of Ahimsaa Research Foundation and Indian Vegetarian Congress, Calcutta is published from Calcutta by Chairman of the Eastern Zone Dr. Chiranjeelal Bagra and sent to members of the Foundation.

- 9) Foundation has given fight in courts as well as out of courts for the cause of Ahimsaa. The Mourigram Slaughter house situated at just 15 kms from Calcutta is the largest in Asia with a capacity to slaughter 14500 animals per day. The legal fight along with co-operation and opposition of local people started more than 4 years ago by young enthusiastic Hon. Secretary Dr. Chiranjeelal Bagra, Indian Vegetarian Congress. He is also the Eastern Zone Chairman of Ahimsaa Research Foundation. After an unfavourable judgement in Calcutta High Court an SLP was filled in Supreme Court at this stage Ahimsaa Research Foundation sought the assistance of Barrister Shri Vipinbhai S. Shah of Mumbai around middle of 1999 and he helped to obtain a stay till the Judgement by the Supreme Court. The appeal to the Supreme Court was restricted to the issues involved at the High Court and on this technical ground the judgement went against us. The stay continued for nearly 15 months, at the end of it the judgement went against us for technical reasons. However, we continued our fight from out-side the court. From the time of appeal to the Supreme Court our able Barrister Shri Vipinbhai S. Shah has been fighting this difficult case. He must have made nearly 35 to 40 visits to Delhi from Mumbai and 3 visits to Calcutta and helped to prepare the brief of case after losing at High Court. Now even after the judgement of Supreme Court went against us, the slaughter house is non functional because the some special steps taken by our Barrister Shri Vipinbhai Shah. He has continued his fight and now nearly

another 20 months have gone and the company has not been able to function the slaughter house. So far, for almost 35 months this gigantic mechanized slaughter house has remained non-functional and consistent. Credit goes to our Barrister Shri Vipinbhai S. Shah for his day and night efforts in saving over one crore and 40 lakhs cattles.

The most important aspect which deserves our consideration is that he has done all this effort without charging professional fees and continues his effort to see that it does remain closed, even in spite of the fact that odds are against us. We feel we must appreciate his unparalleled devoted efforts for this noble cause suitably.

Ahimsaa Research Foundation takes the lead in sending out this appeal of support suitably to honour him.

This is probably the only instance so far in our history where an advocate has successfully carried on the fight after an unfavourable judgement by the Supreme Court. Three more large slaughter houses have been licensed in West Bengal but they have not proceeded in view of the situation pertaining to Mourigram Slaughter House.

This is the first large scale approach by ARF to make the public aware of its achievements in a short period of 4 years.

We invite all the Ahimsaa lovers to join ARF in this crusade for Ahimsaa, Karuna, Non-violence and compassion.

Ahimsa Research Foundation

CONTACT PERSONS

SOUTH ZONE

1 Jain Ratna Shri Surendrabhai M. Mehta

40, Thirumalai Pillai Road, T. Nagar, Chennai 600 017.

Tel.: 044-8283130, 8277133 Fax: 8277885

1 Shri Kailashmal Dugar

Deccan Finance Ltd., 34-B, Nungamakkam High Road,
Chennai 600 034. Tel.: 044-8222071

NORTH ZONE

1 Shri Laxminarayan Modi

Ahimsaa Sthal, Anuvrat Marg, Mehta Town,
New Delhi 110 030. Tel.: 011-6519218, 6590989

WEST ZONE

1 Shri Bharat K. Jogani

1512-A, Prasad Chambers, Opera House,
Mumbai 400 004. Tel.: 022-3633903, 3632436

1 Shri Gunvantbhai M. Barvalia

601, Smeet Apartment, Upashray Lane, Ghatkopar (W),
Mumbai 400 077. Tel.: 022-5125658, 5155476

EAST ZONE

1 Shri Chiranjeelal Bagra

Strand Road, Kolkata 700 007.

Tel.: 033-2580449 Fax: 033-4050100

SHRI GHANSHYAM GOPALAN TRUST

40, Commercial Chambers, 3rd Floor, Masjid Bunder Road,
Mumbai - 400 003. Phone: 342 1757

Main objects of the Trust -

To propagate and spread in Rural Areas the message of non-violence (Ahimsa), moral elightenment (Sadachar) in order to make the villagers free from vices.

To Inspire, encourage and guide the villagers to keep the cow in each and every house of the village in order to get economic benefits. To reap the maximum benefits of the cow guide. Propagate and provide best fertile Bull for natural breeding.

Village prosperity through the proper care of cows should be inspired. The religious significance attached to the cow has a sound rural economic basis.

The destruction of green fields (charyan) for the cattle grazing should be stopped. There should be complete co-operation in Government Welfare Schemes for the development, growth and progress of cow. Poor people and also of the village.

Cows and Bulls can be saved from butcher house by establishing the honour of cow in the minds of people. To serre this purpose Trust has published "Cow Gnan and Vignan" Book first of its kind in India.

Trust received the fullest co-operation, for all such activities of the welfare of all and hence the trust became famous popular and trust worthy among people.

The Late Prime Minister of India, Shri Morarjibhai Desai was a friend philosopher and Guide of this institution up to the last breath of his life.

The trustees of this institution after deep study of dragging the valuable cow wealth and cattle wealth of our nation to butcher houses, came to conclusion that these things happen due to the lack of medicine, doctor and money in the hands of owner of animals. They sell the diseased cattle at the lowest price to the agents of the butcher houses.

To save such sick animals from the agent of butcher

house and to give them the real life - new life, Trust has joined hands with swaminarayan Gurukul Rajkot has started at various villages the free cattle treatment camps without charging even a paise. In last ten years 225 cattle medical camps are organised and it has saved, treated properly Abhaydan 242421 cattle. Thus it has given them 'Jivandan'

There is no other Punya as compared with the cattle diseases treatment camps.

Hence, we request you to send the donation for such cattle treatment camps, which are organised regularly at the various villages. A donation of a paise may bring you punya of crore rupees. Please send your donation at the above mentioned name and address.

Name of Trustees: (1) Shri Surendrabhai C. Butala (2) Shri Ramubhai M. Thakkar (3) Yogacharya Shri Shantikumar J. Bhatt (4) Shri Kamalbhai R. Thakkar

THE BLESSINGS OF THE SAINTS TO THE GHANSHAYAM GOPALAN TRUST

Shri Ghanshayam Gopalan Trust has contributed a lot for the welfare of cow, poor people and villages. This trust since last 25 years constantly works for the upliftment of villages, animal welfare and cow protection.

The trust is trying their level best to save sick cattle from dragging to the butcher house. The trust has arranged 225 Free Medical Treatment Camps for sick cattle at the various villages. Thus they have recorded the best possible work in the field of cow protection cow saving and non-violence. This is very expensive and hard work, but trustees are trying their level best to do it. They take perfect care to spend each and every paise properly and without any selfish interest. The entire work is progressing nicely and smoothly with good administrative workmanship.

The eminent personalities of the world have blessed this trust and its work. Sahitya Kalaratan a Puja Acharya Shri Yasodevsuriji, Puja Acharyashri Hemratnasuriji Puja Dongreji Maharaj are named to be mentioned.

The best possible use of the donation of donar is done here in this trust. This is the best institution, please donate generously to this trust.

Ahimsa Research Foundation

GOVIGYAN BHARATI

Introduction

The Indian culture is basically an agrarian cum forest culture. In forests our Rishi's and Sages developed a non-violent life style. Compassion for every form of life is the essence of Indian philosophy which has become visible in the form of Go-raksha (cow protection) principle. The sacrifice and penance made for the protection of the cow is unique in the world. As a result of this unique sacrifice and struggle, Go-vigyan (Scientific aspect of cow) developed in India. Go-vigyan is the best example of a synthesis of spiritualism and science.

In view of these facts, Bharatiya Vidyabhavan, Swami Vivekanand Institute of Research and Training, all Sarvodaya Institution and the scientists, economists and social workers joined together and found 'Govigyan Bharati'

Govigyan Bharati which is totally non-sectarian and non-political institution, is an association of people who believe in truth and non-violence.

Objectives:

- 1) To arouse a spirit among people for Govigyan in the country.
- 2) To develop a national policy of cow protection rearing cows, reform the types, preserve the types and try to get the State and Central Government to implement the same.
- 3) To establish and conduct a national level Govigyan research and training centre.
- 4) To develop a scientific sense among the Gopalak and to train them in using highly scientific methods.

- 5) To propagate the use of cow milk and other milk products on permanent basis.
- 6) To find out every simple methods of making fertilizers from cow dung, urine and bones and popularize their use.
- 7) To bring about suitable changes in the gadgets and machines using bullock energy and to popularize these reformed gadgets among people.
- 8) Research on gobar-gas plants and popularize their use. To develop gadgets run on gobar gas.
- 9) To protect various species of cows and found a centre to reform the species.
- 10) To develop industries based on the hides of the dead cows.
- 11) To give all possible help to develop a cow centred economy, social system and village life.

Programme:

Govigyan Bharati is mainly conducting the following activities -

- 1) To bring up necessary procedures to get Central Government law, banning slaughter of the cow and preventing export of meat, contacting and meeting government, administration and policy makers'
- 2) Propagate and Popularize the use of cow milk, cow dung, urine, gobargas, ploughing with bullocks and highly organic fertilizers.
- 3) Publication of literature on protecting the cow and serving the cow.
- 4) Conducting website on Go-vigyan
www.govigyan.org / www.cowlogy.org
- 5) Organizing camps for training in Go-vigyan.
- 6) Starting organizing and conducting cow centred Gramseva projects.
- 7) Contacting and joining together various Go-seva organization.

KAMADHENU

Last year Go-vigyan Bharati has done note worthy work in the field of cow protection, bullock-energy, and knowledge on cows. It runs Cowcentred Service Projects in Zinjuwada (Dist. Surendra Nagar, Gujarat), Kavitha (Dist. Ahmedabad) and in Ujjain (Dist. Madhyapradesh). It has organized national level workshops on Scientific aspects of Go-seva, Law for protection of the cow, Bullock-energy, etc. Workshops and seminars are also being organized on prohibition of export of meat and uses of dead animals.

Organization:

You can co-operate in this noble work by becoming a Life Member (Rs.1000) or Annual Member (Rs.100)

We request you to help the Govigyan Bharati organization in all other ways and also by becoming a member.

Kindly send the amount by cash, cheque or draft in the name of "Govigyan Bharati" at the following address. Donation is exempted under 80G of Income Tax.

Yours humbly

Kantisen C. Shroff
(President)

Dr. Suresh Upadhyay
(Vice-President)

Narendra Dubey
(Secretary)

Amritlal Doshi
(Jt. Secretary)

GOVIGYAN BHARATI

C/o. Mumbai Sarvodya Mandal, 299, Tardeo Road,
Nana Chowk, Mumbai - 400 007. Phone: 387 2061.
website: 222.govigyan.org

COW - WISH COW

In the Indian civilisation, cow has been given the same status as that of the mother. From the references available in the old epics, cow was created out of the body of Bhagawan Vishnu.

The Vedas have saluted the cow saying it is the mother of all Universe.

The cow has been considered divine, owing to its tremendous importance in the economics of human family and society, in agriculture, health and nourishment etc., and the presence of cow has been imagined in them. In truth, if we were to observe the way in which the cattle serve not just mankind but all life forms, we would appreciate that the cow is certainly venerable and deserving the status of mother. The modern social scientists, experts on Diet and Nutrition and on Rural Economics have accepted that cattle are an important aspect of human life.

Since the cows fulfil several desires of the humans, they are indeed Kamadhenu - Wish Cows. The cow is stolidly a part of the foundation of life in the Universe.

The Late Shri Venishankar Morarji Vasu, a great student of Indian civilisation and economics has said while analysing the fundamental principles of Cow Protection and enhancement of cattle wealth, "Cow and Cattle have always been a fundamental part of India's economy. The goal of Indian economics is to protect and preserve all life forms through protection of the cow, the forests, the land and the water resources. These

four principles of protection are like the warp and the weft of the fabric of Hindu Civilisation. If even one of these four principles is hurt, then all four will collapse and the future of India's population will be doomed."

The Western mechanical economy is replete with the sins of violence, abuse and injustice. The existence of that economy cannot be imagined without getting into violence, abuse and injustice. Terrible consumerism, destruction of animals, abuse of natural resources, and the abuse of universal wealth through destructive machines is built into the western mechanical economy.

There is no place for the cattle in the mechanical economy except for killing and eating it up. For them cow is but a device to be abused for its milk. Except for extracting the maximum amount of milk from the cow in the least time and then killing and eating it up, they have no other use for cows.

The Acharyas of ancient India, who considered Dharma, Artha, Kama and Moksha as the four pillars of civilisation, have given a noble concept of 'glorious justice' to economics, where in every activity or project has to be evaluated not just from the viewpoint of monetary gain but from a holistic view.

In the enhancement and rearing of the cow, in addition to the concepts of economy, health, ecology and agriculture, the concepts of religion, compassion and jeevdaya also find a place.

In this country, cow is not for killing but for veneration, for the very existence of Hindu population is dependent on the cow. The Hindu civilisation developed along the

banks of rivers, at the junction of streams, or close to lakes and forests. The Hindu economy developed out of its productive soil. The Hindu Civilisation had become inseparably involved with the cow. Without protecting the cow, there cannot be protection of the forests, the soil and water.

It used to be said of ancient India, that 'It is a land of flowing Milk and Ghee.' That is to say there was abundance of milk and ghee. The cows and buffaloes were highly milch animals. Therefore, ghee too was in abundance. Animals were looked after as members of a family.

The animals grazed freely on the grazing grounds. Every family could afford to have a cow. But due to the English rule's policies detrimental to India, the cows in the villages had become limited to the households of only wealthy villagers or wealthy traders or at best the Maldharis. When dairies were established in the cities, those operating the dairies began to require cows and buffaloes for their dairies and thus began the trade in cows along with the trade in milk.

While on one hand, the dairymen bought the best cows and buffaloes from the Maldharis and brought them to the cities to start their trade in milk, the Government started licensed abattoirs in the cities, like in Calcutta and these abattoirs ensured that they got on unhindered supply of animals.

The following reasons are responsible for the hindrance of animal protection and animal rearing in our country:

- The cutting down of fodder supply to our animals after 1967 happened due to the increase of One Crore acres of land under Wheat and 17 lakh acres of land under Sherdi.
- The increase in land under wheat resulted in encroachment of grazing land.
- Unnatural (Cross) breeding under the pretext of attaining higher production of milk. That is the native cows were inseminated through foreign bulls.
- The establishment of ... factories ...
- Total disregard for the problem of shortage of water resource in the villages.
- Shortage of water due to sinking water table as a result of Tubewell project
- Policies framed with vested interest. Policies for dairy, tractor, cotton spinning, ..., ..., veterinary medicines, ancillaries to dairy, import of milk powder, industrial use of animal products.
- Permission to destroy unproductive animals.

All these impractical and senseless policies resulted in a massive deathblow on the animal husbandry and cow protection machinery in India. Encouragement for the production of grains, like Jowar and Bajra, would have provided the animals with fodder but the Government desisted from it. neither was there protection nor enhancement of

The total ban on the slaughter of all cattle and protection and enhancement of cattle wealth is the voice from the soul of the Hindu population.

Mahatma Gandhiji had said, "After attaining Independence, the first job should be to ban cow-slaughter from this land forever."

"The problem of cow protection in Indian is in no way smaller than the problem of Independence. In many aspects, I believe this to be greater than the problem of Independence. Until we are able to find a way of saving the cow, our Independence shall be called meaningless. Protecting the cow is protecting the entire silent creation of the Eshwar. The happiness and progress of India is attached to the cow and its offspring. In India the cow alone is the truest and biggest support for the humans. If you protect the cow, everything else will get protected. I consider cow-slaughter as my own death."

Disregarding these words of Gandhiji, who held protection of cow above Independence, we are turning more impure and sinful with every passing day through the symbolic murder of Gandhi along with the slaughter of cows.

Experience has told us that the 48th amendment in the Constitution has proved futile in protecting the cow. When Uttar Pradesh, Madhya Pradesh and Bihar brought in total ban on cow-slaughter in those states in the shape of the 48th amendment, a stay was brought in at the Supreme Court, with the help of invisible interests and in complete repudiation of compassion and national pride and the amendment was rendered meaningless. Organisations like FAO and UNO interfered to belittle the sovereignty and pride of our country and smothered all voices that arose within. As a result, the foreign

powers waiting in the wings to throw the noose of economic slavery around the neck of India by capturing the largest industry in India and the second largest market of milk, ghee, cattlefeed and medicines, were successful in gaining entry into the country by hook or crook. Now our cattle wealth will also get destroyed without being slaughtered or it may even become necessary to destroy it. In the guise of globalisation and liberalisation, the multinational companies are able to ensnare our country into economic slavery through economic and business agreements. And the Indian civilisation is being attacked by religious conversions.

The Rishis had given a great importance to the cow. Our leaders have lost their way. But in the hearts of the people of our country, the advice ... of the voice of the sages is flowing. The voice of the rishis is resonating. As such, there is a hope of improvement.

The cow cannot be given a price tag through various arguments. Cow is not a thing to be measured in the scales of profit and loss. Yet the cow has come out in flying colours in every test conducted by Health and Nutrition experts, Ecology and Agronomy experts, and Rural Economists. The adage that 'no problem exists where there is a cow, and no satisfaction exists where there is no cow' has been proved true.

COW – PRICE AND VALUE

In ancient India cow used to be looked after as a member of the household. Cow and cow's milk were never considered as a commercial commodity in the Hindu civilisation. So long as this was the accepted norm, India's cattle wealth was the greatest in the world. Its agriculture was also the best in the world. The day cow was made into a dairy animal and milk became a commercial commodity, the downfall of India's cattle wealth, agriculture and health began.

The moment cow was viewed from an economic angle, its evaluation altered and instead of its rearing it was dragged to the abattoir, and even the calf was denied its share of milk. This economic measure led to the rise of several disasters.

When one reads the beautiful rendering of 'Chyavan Bhargava Dialogue' in the 50th chapter of the Anushasana Parva of Mahabharat, by Shri Makarand Dave, one realises the true value of the cow –

Once when Maharshi Chyavan was pursuing his vow by remaining in water at the confluence of Ganga and Yamuna, all the beings in the water had become the recipients of his love. The fish would smell the Maharshi and speed away in joy. After some time, several fishermen came there. They threw their nets to catch the fish. They managed to cover the water of both Ganga and Yamuna with their strong and stout nets. When they pulled out their nets, along with the fish and other life in water, Maharshi Chyavan was also caught in the net.

Chyavan Bhargava with a green moustache and

beard, covered entirely by moss and oysters and shells, also came out. The fishermen saw him and fell at his feet. The fish began to die soon as they were out of water. Maharshi's heart was filled with pity for the dying fish and he let out a deep sigh. The fishermen begged the Maharshi for pardon with folded hands and asked him what they would have to do to please him. Chyavan seated in the midst of the fishermen, said, "Listen to my greatest desire of this moment. I shall end my life along with these fish or I shall get sold with them. I cannot abandon them after having lived with them in water."

The fishermen shivered with fear upon hearing these words and ran up to King Nahush and told him of this happening. Having heard of the arrival of Maharshi Chyavan in the vicinity of his city, Nahush reached the place along with his court Purohit and ministers without losing any time. The King cleaned up the Maharshi's body and introduced himself with folded hands. The purohit performed the proper puja of this great truthful and god-like Muni.

Nahush said, "Bhagawan! What can I do to please you? I shall try to accomplish that act even if it is the most difficult thing."

Chyavan replied, "The fishermen who live off the fish are very tired. Give them, therefore, the value of their catch including myself."

Nahush turned and said, "O Purohit! Give the fishermen a thousand mudras as desired by Bhagawan Bhrgunandan."

Chyavan intervened, "Maharaj! My value surely cannot be as low as a 1,000 mudras. Don't you understand? Think well and assign a proper value."

Nahush told the Purohit, "Give the fishermen one lakh mudras. Bhagawan! I hope this is your correct value. Or do you wish to offer them anything more?"

Chyavan replied, "Maharaj! I am not to be sold for one lakh mudras. Assign a proper value. You may discuss this matter with your Ministers."

Nahush said, "Give them one Crore mudras!"

Chyavan again intervened, "Maharaj! Even if you were to offer One Crore or even more wealth, you cannot meet my value. You discuss this matter with your Brahmins and then offer a proper value."

Nahush said, "O Dvijottam! Give away the fishermen half my kingdom, or even my entire kingdom. Can you think of anything more?"

Chyavan replied, "Maharaj! Neither half your kingdom nor in its entirety can it meet my value. You may discuss this matter with the Rishis,."

Bhishma who was relating this story, continued and said that King Nahush was greatly disturbed upon hearing the Maharshi and was deliberating with his Purohits and Ministers as to what could be done.

At the same time, a Muni by name Gavij, who had been born from a cow's womb, who ate only fruits and roots and lived in the forests, reached there. He addressed Nahush and said, "O King! I shall please Maharshi Chyavan in a way that could satisfy you. I have never spoken a lie even as a joke, then why would I speak a lie at such a moment? Just follow what I say without having any doubts in your mind."

Nahush said, "O Bhagawan! Do tell me what value should be assigned to Maharshi Chyavan. By doing so you would be rescuing my kingdom and my dynasty. If

Maharshi Chyavan were to get angry he could destroy the three worlds. I only have muscle power and no power of penance. There is no doubt that he will destroy me totally. O great Muni! I am about to sink along with my ministers in the deep waters of this trouble. Please be our saviour like a boat. Please assign some special value to the Maharshi."

Having heard King Nahush, Gavij said to the pleasure of the King and his ministers, "Maharaj, O Lord of this Earth! Among all the varnas, Brahmans and the Cow are the most superior and invaluable. Therefore, against the value of Maharshi Chyavan, you may consider one Cow as adequate."

King Nahush was greatly pleased to hear Muni Gavij. He approached Maharshi Chyavan and convinced him saying, "Maharshi! Please arise. You have been bought in exchange for a cow. O knower of Dharma! I have assigned this value to you."

Chyavan said, "O Innocent King! Here I am. You have assigned a proper value. I do not see any wealth that could be compared with a Cow."

Thus Maharshi Chyavan established the value. The price of anything indicates the equivalent of its material benefit. Price considers the substance and its ... utility. While value includes the consideration of love, purity, reaction, long time effect and result.

You may have a dish at the Restaurant for Rs. 300/- while at home your mother serves you a plate of curry with chapati. The value of the plate is much more.

Milk made from the imported milk-powder of non-vegetarian cow or buffalo's milk may work out cheaper; but it is neither pure nor healthy. In fact, the import of

such milk-powder adversely affects our milkmen, and ... milk producers.

The economics of Dharma, principles and spirituality is quite different. It does not resort to making profits in every which way. It also considers people, situation and circumstances. It is inspiring to know that Gavijmuni and Maharshi Chyavan assigned a value to the purity of a cow which far exceeded the worth of the King's entire kingdom.

THE OTHER SIDE OF OLD AGE HOMES AND PANJRAPOLES:

The proliferation of Old Age Homes and Panjrapoles are an indication of a sick society. As growing number of households deny a proper maintenance to old parents, it becomes necessary to set up Old Age Homes, as also when people are unwilling to feed unproductive and old animals, it becomes necessary to set up more Panjrapoles. Both these situations are unfavourable to a healthy society.

The solution to this problem lies in an education that can inculcate an understanding and influence of religious culture and affection towards elders from childhood, and invoke feelings of duty in people.

The feelings of Jeevadaya and national pride should be invoked through public education among rich villagers so that they look after unproductive animals and bring jeevadaya into practice through the preaching of the saints. The grazing fields should be kept alive and green. The solution to this problem lies in a drastic change in the Government's policies.

JEEVADAYA IN THE MODERN CONCEPT

Americans are surprised by the tremendous wastage of natural wealth for non-vegetarian food

We all who believe in the principles of Aryan civilisation promote vegetarian food. In this promotion we stress on the aspects of jeevadaya, non-violence and compassion. But the pollution of the atmosphere that occurs due to the non-vegetarians is terribly damaging for the entire mankind of our world. The tremendous loss that occurs to natural resources, energy, water and vegetation demands serious consideration.

Pujya Hitruchi Vijayji Maharajsaheb has advised that we read a book titled – ‘Diet for New America’. John Robins, the CEO of a very big Ice Cream manufacturing company in the USA has presented his observations and analysis from a very new viewpoint in the book ‘Diet for New America’.

According to the author, the amount of grain and soybean that is used to feed the animals that are farmed for feeding meat to the Americans could be sufficient to quell the fires in the stomachs of more than 100 crore hungry people in this world. Let us set aside the idea of totally giving up meat for a while, but if the Americans would reduce their consumption of meat even by just 10%, it would be possible to comfortably feed 6 crore people in the world who die of hunger every year. To produce one pound of meat, 16 pounds of grain and soybean, 2,500 pounds water and energy equivalent one gallon of gasoline (petrol) is wasted. In America, the amount of water that is wasted on the

animals farmed for producing meat is the same as that spent in domestic use, agriculture and industries put together. For this same purpose forests covering 22 crore acres of land (equivalent to the size of Australia) in the central part of US have been denuded to support the production of beef. The amount spent on production of meat every year is more than the aggregate amount of crude oil, natural gas and coal used during one year. Even with just 5% of the resources utilised for production of meat, much more grain, vegetables and fruits could be grown. When it is possible to manage with just 5% of resources, is it not criminal to waste 20 times more just to appease the taste-buds of a few, in this age of resource crisis?

For the number of hamburgers that are served at the world famous food chain-store 'Macdonald' in just one week, the most important right of living is wrested from 16,000 animals. For every single serving of chicken, 408 gallons of water is used. It takes 100 times more water to produce one pound of meat as compared to growing one pound of wheat.

This book is now made into a film, which has had a dramatic effect on many non-vegetarian people who have become staunch vegetarians.

The author in this book has described the harm caused by non-vegetarianism and its terrible consequences in future in a prosperous country like America. What could be the effects on a developing country like ours?

It is obvious that, on account of the non-vegetarian habits of some of our so-called prosperous (?) Indians, who blindly ape the west, India also wastes precious

natural resources like water and energy. What needs to be understood here is that mere promotion of vegetarianism does not complete our job. It is essential to highlight the tremendous loss that occurs in various ways due to non-vegetarianism.

Owing to overindulgence in non-vegetarianism, Pakistan has indiscriminately slaughtered its bullocks necessary for farming, so much so that now it has had to call for tenders to import 4 lakh bullocks.

In our country too, the illegal slaughter-houses have adversely affected the cattle population and the production of dairy products, which calls for immediate attention.

Non-vegetarianism leads to a damaging effect on ecology and enhances the imbalance in the economy. Today, afraid of the ailments affecting them due to non-vegetarian food habits, the foreigners are fast turning towards vegetarian food. Yet their high-pitch promotion of forbidden food is like the speed of a super-fast train. A strong and galloping promotion of vegetarianism, opposition of non-vegetarianism and a campaign to highlight its disadvantages is the need of the day.

Maneka Gandhi's book – 'Heads and Tails' carries a detailed analysis of vegetarianism, jeevadaya, animal protection, India's export-import policy, ecology, vegetarianism and good health, abuse of animals and violence. In addition, while talking about 'Ahimsa Shops' which will stock only those items which are obtained or produced without causing violence, an ideal proposal for setting up 'Ahimsa Shop Chain Store' in the cities of our country has been made in this book.

Sometime back a film by name 'Silent Scream' had

raised a storm about abortion and foeticide. This film so effectively depicted the struggle of a foetus trying to save itself from the Doctor's instruments attacking it and then ultimately its untold scream, that it drew even the most hard-hearted away from abortion and sex-tests, thus saving many girl children from death in the wombs and so many people were spared from the great sin of abortion.

Matters relating to non-vegetarianism do not directly apply to us for we are vegetarians. But the promotion of vegetarian food preparations, stores stocking purely vegetarian goods, marketing of non-violent food products and cosmetics and campaigning for awareness towards all these would be considered service to Ahimsa religion. If vegetarian food items and non-violent cosmetics are brought in as easy options in attractive packaging and made easily available through chain-stores, certainly a great number of people would get attracted.

If jeevadaya is not treated as only the presiding deity of the Jains, but consecrated in the temple of humanity, we will be able to behold universal kindliness. No doubt, Jains have made a sizeable contribution in the field of Panjrapoles. However, Animal Hospitals; augmenting Panjrapole incomes through better utilisation of their lands; contribution towards water centres; taking up protection and enhancement of grazing lands; ensuring that the Goushala's milk and milk products are made available at reasonable prices in the best quality; these are areas where additional effort needs to be made immediately. To arrange modern scientific guidance, it is necessary to establish research centres in this field.

Many organisations are engaged in the task of

providing food to stray dogs. But in Mumbai there a couple of organisations which save such dogs consigned to Municipality Electrocuting Centres and neutralise them to stop their breeding. Indeed, it may be said that these organisations have adopted a modern approach to jeevadaya by advocating the cause of these mute animals and saving them from injustice.

In addition to providing grants for saving animals from being despatched to slaughter-houses and making contributions to Panjrapole, Goushala or Jeevadaya accounts, we should also positively consider the thoughts provoked by 'Diet for New America', 'Heads and Tails', 'Silent Scream' and 'Beauty without Cruelty'. We should accept the effort of promoting these as a part of jeevadaya and give it a wider scope, which will be appreciated as an honour to Ahimsa Dharma. Further, by channelising the flow of charity in these additional directions, there will be more comprehensive work and we will be the recipients of many sincere blessings.

THE MARTYRDOM OF COW

Ruthlessly destroying anything that obstructs the path of their expansionist plans, is the custom of western mechanical civilisation. In the plans to conquer the economic capitals of India, the cow, the Indian cattle wealth and the many proud nationalists happen to be the obstructions. Between the sword of these invisible powers and our human populace is only the head of the cow. Once these mute animals are annihilated, who do you think will face the sword?

**LET US CONSECRATE JEEVADAYA IN THE
TEMPLE OF HUMANITY****TOPICAL CONTEMPLATION**

All the religious faiths in the world have accepted non-violence, compassion and love as an inseparable part of religion. Religion is at the centre of human faith. Yet, in the present progressive viewpoint, before faith is given a place in life, man puts to test every aspect of religion in the context of logic, evidence, experience, illustration, science and psychology.

All preachers of religion, all saints and all the great thinkers have advised love, compassion, kindness, tolerance and brotherhood towards all beings. The principles and tenets of any religion not just discourage injustice, dishonesty, savagery and cruelty but also reject them.

If we were to look at the history of religious traditions, we would realise that there have been several occasions when religious beliefs were influenced and became distorted which necessitated the re-establishment of religion in its pure form. Whenever such a need arose, enlightened great sages have re-established religion in the society through a proper tremendous effort.

In the Hindu tradition too, the custom of animal sacrifice in Yajnas had assumed awesome proportions. It was then that great sages like Mahaveer and Buddha hoisted the flag of Ahimsa in common life. Thus the Shramana tradition rekindled the revolution of Ahimsa at the macro and micro levels in the Indian civilisation.

Chaitra Suda 13 – 29.3.1999 happens to be the Janma Kalyanak (Birth Anniversary) of the embodiment of Ahimsa, the last Tirthankar Bhagawan Mahaveer.

This observance of the birthday as 'Janmakalyanak' is in appreciation of the one whose life was salutary to all the beings in the universe, who in his entire life of devoted pursuit only desired the welfare of the beings of this world. The birthdays of great sages are called 'Janmajayantis' for they have become Siddha with no more births. Since they have liberated from the cycle of births, there is no chance of their birth date changing and hence it is also celebrated as Janma Jayanti.

The Government observes this day of Mahaveer Jayanti as Ahimsa Day. Legally no slaughter of animals is allowed on that day. As a coincidence this time, the same day happens to be Bakri-Eid. Muslim brethren following traditional Islamic tenets believe that this day they should sacrifice a goat.

When acceptance of coexistence is the foundation of religion, whether Islam accepts or not the act of sacrifice is a topic of mutual deliberation.

Allah once asked his greatest devotee Hazrat to sacrifice something that he loved most, only to test Hazrat. Hazrat loved his son Islam Alaihissalam more than his life. The devotee raised his blade to offer the son who was dear to him as his own heart in sacrifice, and there was a miracle. The blade rested on the neck of an animal in place of the son. Allah had got an angel to replace the devotee's son with an animal to avoid the son's killing. Merely on the basis of this legend or the anecdote in Islam the tradition of sacrifice has continued and today millions and millions of animals are sacrificed.

Paigambar Hazrat Mohammad was a great saint. Reading through his life story one realises that he used to feed animals with his own hands. In 'Islam Darshan' the scholarly Islambhai Nagori notes that Paigambar saheb used to even scrub the Camels. These references indicate the love which he harboured for the mute animals.

The Allah has told in Kor-an Majid that' "All living beings have the right to live in this world. All those who have been given birth by the God have the right to live. Those who extend love and compassion towards other beings are also being compassionate towards themselves. For God has been extremely merciful upon you. God does not agree to the destruction of agriculture through the killing of animals. Allah never approved of such an evil. Rasulullah had strictly prohibited the cutting or branding with hot iron of animals. Once he noticed a hot brand cut on the face of an ass and exclaimed with grief that whoever had done it would remain without the God's blessings. When Nabi went to Mecca – Madina in 622 A.D. people used to cut the tails and other parts of animals. The noble Rasul expressed terrible sorrow over this and forever banned the barbarous act.

The Surat Alhaj 32:22 of Kor-an-e-Hakim clearly says that, "The flesh and blood of humans does not reach God, only relinquishment and compassion do." Indeed, Islam is against the use of blood. In reality, blood and flesh can never be totally separated. From this view Islam does not support non-vegetarianism.

The representative of Islamic Medical Association Dr. A. M. Kalme opines meat eating clearly transgresses the law of Kor-an.

KAMADHENU

Akbar had given up meat under the influence and preaching of Jainacharya Hirvijayji Maharaj. In the Din-e-Elahi faith propounded by Emperor Akbar, meat eating and killing of animals is strictly prohibited. In the edict dated 1581 A.D. of Din-e-Elahi, all types of violence against animals is considered a sin.

Islamic saints, known as the Sufi Fakirs, do not ever eat meat.

Rasulullah while narrating an anecdote has said that a courtesan once saw a thirsty dog yearning for water in the terrible heat of summer. This dog was sitting on the parapet of a well panting with its tongue hanging out. The courtesan saw this, took her kerchief . . . dipped it in the well water and squeezed it into the dog's mouth, thus quenching its thirst. The saint says that the God has absolved the courtesan of all her sins for this act of hers. On the other hand, it also remains for us to see how the Lord's law punishes for killing animals.

The namaz of five times is one of the five virtuous duties for the Muslims. As told by the companion friends of Rasulullah, he went for the namaz only after finishing the task of feeding or offering water to the animals, no matter how long it took. In the Islamic faith, the human virtues particularly compassion has been given great importance. We come across countless instances of love, pity and compassion towards animals in the Islamic faith.

In many cases, the evolution of religious traditions and rituals has a reference to the circumstances of particular time and place. A Muslim manages to very well cleanse his hands and feet with just a tumbler-full

of water. This is the ritual of cleansing in Islam. For someone not following the rule, even a bucket full of water would not suffice for such a wash. The question arises as to how this rule came to be. According to Advocate Salman Arshad, an Islamic thinker, it was with reference to the circumstances of the place and time. The first spread of Islam was in the Arab world. Since water was in shortage there, this rule was essential. We are aware that in the Arab world, the production of food grains was much less than the human requirement and under such circumstances perhaps eating meat may have been allowed. This tradition continues to this day.

In reality, the Arab countries today are prosperous in all terms due to their Oil production. This prosperity gives them the means to fulfill any human need. In today's life-style there is no situation that compels anybody to adopt meat eating as an option to food-grains or vegetarian food. How proper, in the context of religion, is the concept of wresting the right of another's life, merely to feed the passions of our taste buds or to fulfill our fancies, is a question that needs to be pondered over.

Recently, an eminent Jain nun was on her journey towards Panvel. On the way, near a Farm House, a Muslim brother came to see the revered nun. His words about Eid and sacrifice are sure to set every Muslim brother thinking. "Allah has asked for a sacrifice of some loved thing on the Eid day. That it should be a sacrifice through the killing of an animal is merely a misunderstanding, which has been carried down the tradition. For the last fifteen years, I have been giving away food, clothes and money among the poor on the

Eid day. These are the things, which are most loved living a life. Sacrificing these loved things and distributing them among the needy is truly religion."

The thought of giving away food, wealth or clothes on a festive day is the value of Indian culture.

Sacrifice is but another word for renunciation. If on a festive day we renounce our passions, vile thoughts and sins then the Lord would inspire us to replace them with virtues.

The scientists too have upheld the fact that meat is not the suitable food for humans. Non-vegetarian food is damaging the physiological and psychological health of humans. Non-vegetarianism and animal sacrifice is also responsible for ecological imbalance.

If the Sufi saints and the religious leaders of Islam were to preach the true meaning of Qoran, then it would be a blessing for the entire living kingdom of this Universe.

The former Imam of the 'Shahjahan Mosque' of England, Khalhafiz Bashir Ahmed Majri in his book 'Janwaron ke bare mein Islami nazariya' – (Islamic viewpoint about animals) – has, with the help of over a 100 extracts from the holy Qoran and about 50 extracts from the Dahiz, put forth the Islamic view that the behaviour of humans should be of love, compassion and respect towards animals. If all the temples, the Mahadev Temples, Jain Temples, Mosques, Gurudwaras, Ashrams and Prayer / Meditation halls were to repeatedly state the principle of 'Live and Let Live', 'Every life has the right to coexist' and spread the message of love and compassion towards all living beings, if this message were to echo from all religious centres, then it would

pave the way for the welfare of all living beings.

The Jains are avowed to the principle of complete non-violence. A true Jain Shravak's eyes are bound to well with tears upon seeing any animal in distress. It is natural that animal sacrifice on any day at any place will make the non-violence loving Jains sorrowful. Indeed, if on a holy festive occasion of Mahaveer Jayanti celebration, there were to be animal sacrifice, the Jains would be hurt beyond limit, because they treat compassion for all living beings as the ruling deity.

Let us have faith that the followers of Islam will understand the feelings of the Jains. They will find a substitute for the tradition of sacrifice and respect of the law of the land. Decisions regarding religion are taken through wise counsel. The friction between eternal truth and momentary truth is but at the level of thought. To end this friction by resorting to discretion is non-violence at the intellect level.

The Gurus and preachers of the Jain path are well aware that friction is not the solution to any problem. The followers of this Jain path along with the principle of non-violence also accept the principle of Anekantvada (the plurality of truth) of Bhagwan Mahaveer. They consider every situation or thing from every possible angle. The Jains are tolerant of other faiths. They respect followers of other faiths. The fact that the Jains do not have any opposition or disagreement with others is itself the living Anekant. The principle of tolerance towards other faiths is the foundation of Anekantvada. Gandhiji was greatly impressed with the Jain faith owing to the time that he spent with Srimad Rajachandraj. In the present times we have been shown the path of Satyagraha (insisting that truth prevails) by people like

Gandhiji – the father of the Nation and Muni Santbal. The renunciation by Arishtnemi, in order to stop the violence that was resulting from his own wedding celebration, was in itself full of Satyagraha.

In a secular nation, when a controversial situation arises there is bound to be a dilemma. We have declared our objection to violence. We now have to safeguard from the invasion of politics upon religious sentiments with a cautious approach so that no personal interest is pursued in the name of religion.

Let us all have the noble wish that every 'Deonar' be showered with the holy atoms from 'Pavnar'. (Deonar is the seat of a slaughter-house in Mumbai while Pavnar is the place where the great follower of Ahimsa and preacher of renunciation and charity, Acharya Vinoba Bhave built his Ashram).

Let us enhance the feelings for Ahimsa through fasting and chanting of the Namokar mantra. Let us pray that both the festive occasions are celebrated in a spirit of amity and tolerance according to the principle of Bhagawan Mahaveer.

(This is a reprint of the essay that appeared in the wake of 29.3.1999 – the day on which Mahaveer Jayanti and Bakri Eid coincided).

40,000 Megawatt (Horsepower) is generated from the cattlewealth.

Milk, Curds, Buttermilk, Butter, Ghee and in addition cow-dung the best manure is available to us from the Cow.

BHAGAWAN MAHAVEER'S VIEWPOINT IN THE PRESENT CONTEXT

The Jain faith has shown a culture founded upon the four-pronged effort – purushartha – of Dharma, Artha, Kama and Moksha to make the humanity happy, peaceful and prosperous and to prepare a ground for religion and liberation.

The goal of human life has to be Moksha. To attain this goal religion alone can become the means. It does appear that Artha and Kama are hindrances on the path to Moksha, but they are inseparable from material life. But, if in Artha and Kama we have the elements of Dharma, restraint, regulation and discretion, then their damaging effect can be possibly removed.

If the dharmas of honesty, humility and contentedness are included in the Artha and if the dharmas of good conduct, detachment and contentedness are included in Kama, then they will turn both Artha and Kama into Purushartha.

There is no doubt that if in today's context we keep Bhagawan Mahaveer's message in mind and adapt our life style to it, we will be establishing peace and truthfulness in our life. It is interesting to investigate the roots of the material and spiritual progress of the Indian people.

Accepting Ahimsa at macro and micro levels in life – that is to avoid hurting or subverting anybody; and accepting the total right of all living beings to life came naturally to this culture. This included protecting

vegetation and animals. There was peace and prosperity in life due to acceptance of purity of means in material life.

Both the rulers and the ruled were under the regulation of the saints, in the command of the Dharmagurus. This was the foundation of the spiritual progress of the Indian people.

The chief of the Lichchawi Republics Maharaj Chetak, Samrat Ashok, Samprati Kharvel, Shrenik, Chandragupta, Sidharaja, Kumarpal, Vastupal, Tejpal and Shivaji Maharaj were in the command of great saints like Bhagawan Mahaveer, Gautam Buddha, Hemchandracharya and Swami Samarth Ramdas and that is why the people were happy.

Recently news appeared in the papers that under the obligation of another religion the Mumbai municipality had permitted the operation of slaughterhouses in the name of 'Dharmik Vadha' – Religious killing. This permission is no doubt, bound to be withdrawn in the wake of tremendous objection from the supporters of non-violence; yet what is the Government trying to convey by linking the word 'killing' with 'religion'?

A life style, a society or a Government is bound to fall if it is based on the foundation of violence. Nourishing the body through cruelty is not the sign of material prosperity. Where the streams of love and compassion dry up, disturbance is bound to grow as a result.

The physical and mental health of a people is based on food. But now the multinational corporations have an eye on the Indian agricultural system and farm produce. They have already begun the process of poisoning the Indian life style. Instead of violent pesticides

adopting Bio-farming makes the soil more fertile. Japanese farmers have experimented successfully with ancient Indian farming techniques and now believe that rather than chemical fertilizers, the manure from cows and bullocks and other animals makes the soil more fertile, improves the produce and provides the necessary vitamins through several nutrients.

But with us the fodder meant for animals is eaten away by politicians while the foreign food-chain store Macdonalds is making the meat of cows and bullocks easily available. If the flour for chapatis coming from Maxmillan is mixed with fish powder it should not be surprising. The GATT treaty and the Patents treaty are not only a danger to our economy but also to our life itself. The patents on Neem and Basmati Rice are recent experiences.

Activities based on violence take away the conscience of humans. Fish farming, Poultry farms or the mechanised slaughter houses are activities that make a tremendous waste of water and at the same time lead to ecological imbalance.

We do not have any right to annihilate that life which we cannot create.

Once while on a tour abroad, Swami Vivekanand was shown around a mechanised slaughter house. A buffalo was slaughter and then cut to pieces and packed into several small containers in a jiffy and placed before him. The Directors of the slaughter house were eagerly awaiting a word of praise from Swamiji. But alas! What Swamiji said was altogether unexpected. "I shall appreciate your effort if you can now restore a live buffalo out of these containers with the same ease!"

Later while making a touching comment on the violent culture of the foreign countries, Swami Vivekanand said, "You are able to kill an elephant with a bullet from your gun, but you cannot bring alive an ant."

Bhagawan Mahaveer has mentioned about sadhan shuddhi – purity of means, while referring to economic and material progress. Religion is not a hurdle in the way of economic progress. Along with purity of means, he has also mentioned discretion and a limit on parigraha – the desire to possess.

Many of Mahaveer's followers were economically prosperous. If we were to refer to the Shravak Anand, he had thousands of acres of land, thousands of Goshalas, hundreds of vehicles, thousands of godowns and crores together invested in business. He was an avowed Shravak. He had never resorted to dubious means while earning money. He had a vow of limit on possession. He put his additional wealth to good use. Riches were following him, he was not chasing them. He did not have even an iota of attachment for wealth; he was beyond desire.

Whether it is an individual, a family or a nation, this feeling of ownership – possession becomes the cause of all agitation. All wealth, possessions or material happiness gained through impure means eventually leads to unhappiness. This applies to a society, a State or a government.

When a State collects revenue by way of taxes on such businesses as gambling, lottery, night clubs, obscene video channels and films, such revenue not only does nothing good for the public but certainly leads to their moral degradation. States which do not ban

desensitizing and hazardous substances like alcohol and pan masalas in the greed of revenue, are stamping out the wealth of good health of their own population. They are destroying the mental health and domestic stability of their people.

Due to the company of Srimad Rajachandrajī, Gandhiji too had given a great importance to the concept of purity of means. Bhagawan Mahaveer's economics rests on the principle of non-violence and detachment. Modern economics advocates increase in desires and wants. Increasing desires and wants would lead to more inventions and activity. But Bhagawan has analysed this tendency and told us to limit our wants through restraint and in fact told the Sadhakas to vanquish the wants. As a result the diversions in life begin to grow fewer. The modern thought process of income generation evaluates this activity in the context of an individual's income. That which does not generate any profit is of no value in view of economics. The state of an individual, the nature of a person and the prevailing circumstances are totally disregarded.

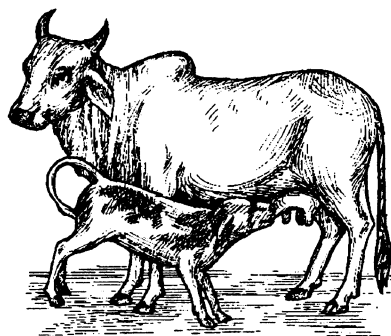
If the spiritual way is involved with the activity of earning then a person generates income only through virtuous means. The unparalleled Jain shravak Srimad Rajachandrajī had entered into a contract for precious gems with a trader. Owing to a sudden rise in the prices in the market, the trader was likely to lose a lakh of Rupees. Srimadji had realised the situation, which the trader had got into. He asked the trader to come in with the contract papers. The trader came in and said, "Kindly do not worry at all. I shall make good every paisa that I owe you. At this moment, I am in a difficult

spot.” Picking up the contract and tearing it into pieces, Srimadji said, “Rajachandra can drink milk, but not somebody’s blood. I cancel this contract.”

In such cases in terms of earning, there is no question of profit or loss. There is a feeling of friendship, discretion and compassion.

The concept of Anekantavad put forth by Bhagawan Mahaveer is ideal for world peace. When a matter that appears false on the face of it, is considered from several viewpoints, it begins to appear true. If a dialogue between friends, individuals, teacher-disciple, man-wife, employee-employer, between two religions, two regions or two nations, or between the ruler and the ruled, between two parties or coworkers is conducted keeping in view the Anekant principle, all misunderstanding vanishes giving rise to friendship. Discord will make way for an accord. Bhagawan Mahaveer has told us through Anekantvad that if an individual respects another’s viewpoint then half the world would settle down in peace.

Thus in the present life Bhagawan Mahaveer’s concept of non-violence, detachment and anekant could contribute to true happiness and peace.



COW-DUNG CULTURE

Industries that make soap, powders, paints for walls and incense sticks are based on cow-dung. Cow-dung contains sixteen useful minerals. Cow-dung is not only useful in purifying the floor and the atmosphere, its use is also considered auspicious in the process of cremation.

Cow-dung is used in construction, it is useful as a fuel. Ash from cow-dung is useful in protecting food-grains, scrubbing vessels and in making medicines. It is truly said that Cow-dung is a veritable gold mine.

The sages used to say that Laxmi resides in cow-dung.

India has 48 crore acres arable land. Every acre needs five tons of bio-fertiliser. The cattle wealth generates 40 crore tons of dung. Out of this nearly 30% or 12 crore tons is used up as fuel. The remaining 28 crore tons is dried in the present process and used for farming.

Cow-dung and cattle-urine may be cheap but they are capable of literally enriching agriculture.

In the villages cow-dung provides employment through construction and other activities.

“Dung Economy” was a complete economically sound and scientific discovery of the great Aryan Civilisation. Putting a total stop to animal slaughter and establishing ‘Dung Culture’ is the way to welfare.

That land on which the cow is served in protection Centres is as pure and divine as the Vraj and Vrindavan.

THE GREATNESS IN DONATING COWS

From times immemorial donating cows has been glorified in the Indian civilisation. In those days along with clothes and other things, a cow with a female calf used to be given away to a girl in her wedding, so that the couple could easily make a living. In festive times and after a death, a good breed of cow with a calf used to be donated in a ritual.

Giving away a cow in charity was considered very highly. When the female calf weaned away after ten months it would be given away in charity to some needy temple, goshala or a charitable trust. If the calf were to be male, any farmer would take away and nourish it into a strong bull.

In the erstwhile Hindu tradition, if a youth died a bachelor, then in the course of cremation rites a male and a female calf would be married according to traditions and gifted to the society.

Another tradition in southern India respects the importance of donating an Ox. The Ox gifted to a temple would be nurtured as a stud bull and the cows would benefit from it.

In the olden days in India, King Dasharath is said to have conducted a Putresthi Yagna (a sacrifice to fulfil the desire of bearing sons) as he was not blessed with any son. In the course of this Yagna, the King had gifted away one million cows. At the time of Rama's wedding, Dasharath reportedly gifted four lakh milch cows along with a bronze vessel for holding fresh milk.

The horns of the cows were gilded with gold. At the time of Rama's exile in forest, thousands of cows were given away to Rishis Vishwamitra and Agastya along with 12,000 bulls. On the occasion of his consecration as the King, Sri Rama gave away one lakh cows and a 100 Nandis. Bhagawan Sri Krishna is said to have been giving away 13,000 cows bedecked with gold and silver every day. Giving the Kapila breed of cow in charity was considered uppermost.

In the olden days the Kings used to honour the winners of intellectual debates with bedecked cows.

More than 70% of agriculture uses Oxen to till the lands.

Bullocks are commonly used to transport goods.

Panchagavya is the nectar that makes this world clean, beautiful and worth living in. The heat and smoke rising from burning diesel, chemicals and gases, monstrous factories has turned into a poison for the entire life on this earth. This poison can be destroyed only with the proper use of the nectar of panchgavya.

Grazing Pastures are the foundation of animal protection.

If we establish Jeevadaya as the reigning deity in the temple of humanity we can perceive universal brotherhood.

COW'S MILK – NECTAR

MILK IS PURELY VEGETARIAN

Milk is a sweet, fatty, coolant, anti-acid, anti-flatulent chemical that enables instant generation of semen and provides life and life-building energy to all beings.

Cow's milk is easy to digest, very tasty, antacid and enhances intellect and strength, blood and semen and is used in several medicines.

Depending on the kind of fodder the cow takes the quality of milk and ghee keeps changing.

There is a difference in the quality of milk produced by cows of different colours. A black cow's milk is considered more effective as an antacid and has better qualities. A kapila (light brown coloured) cow's milk effectively controls both acidity and flatulence. A white cow's milk generates phlegm and is a bit difficult to digest. Milk from red and spotted cows eliminates flatulence. Freshly milked cow's milk is very easily digested, coolant, appetizer and has the quality of eliminating acidity, flatulence and phlegm.

A study of the work done by H. H. Chandrashekhharvijayji Maharajsaheb and the late Venishankar Morarji Vasu who has done a great research in this field tells us that cow's milk is veritably nectar. That is why the Rishis and Munis used to have cows in their ashrams.

Cow's Milk and ghee are rejuvenating – sanjivani.

If we were to consider from the Ayurveda viewpoint, the body has seven elements. Fluids, blood, muscles, fat, bones, cells and semen. Every element takes seven

days to make one after the other. Thus what one eats today takes between 43 to 49 days to turn into semen.

In the first seven days what is eaten today turns into fluids and waste matter. Fluids remain within the body and the waste is expelled as excreta.

From the eighth day to the fourteenth day blood forms and so do the other elements subsequently. Now when the cow eats hay in the morning it turns into milk the same evening. While blood is formed out of the fluids of grass eaten today by the eighth to fourteenth day.

While milk forms on the first day, blood takes eight days to form.

Thus milk holds all the nutrients of a purely vegetarian diet.

Our cows in the olden days probably produced 10-20 litres of milk (they were called Kundoghni). This milk used to be first offered to the calf till it was contented.

Then presume if about 8-10 litres were to remain in the cow's udders, what does one do with it? If it were to remain in the udders for long, it would turn toxic. So milking the cow is imperative. That milk which is drawn from the cow is not to be thrown into the river. After all it is a nutritional product and humans can use it.

Today's cows hardly give 2-3 litres at a time. The cowherd first draws out the maximum and then allows the calf to drink up the balance quarter litre or so. That leaves the calf always hungry. This certainly is cruelty. But taking this as the example and totally giving up milk is an act filled with the danger of eliminating the utility of the cow itself.

Just as the advent of the tractor has rendered the

bull useless and driven it straight to the slaughterhouse, the cow will also be marched to the slaughterhouse if we stop drinking its milk or do not let it procreate and render it useless.

Those who do not drink milk claiming it is cow's blood thus believing themselves to be excellent vegetarians are unaware that the cows will then be flocked to the slaughterhouses or the young born female calves would be killed instantly.

With the advent of tractors the ox was rendered useless and then million of oxen were sent to the slaughterhouses. Do we want the same fate to befall the cow?

Every being is said to have a previous birth. To prove this point the philosophers point out the fact as to how a just born baby is aware of the act of suckling from the breast. Whoever taught them to do so? Nobody. It does so on its own as it remembers the same act from its previous birth. Every baby drinks the mother's milk soon after birth.

Now the question that arises is – if milk were to be blood, then has every human drunk mother's blood soon after birth? How can we say so?

Of course, it may be true that some mothers from the western civilisation may not be breast-feeding their children. But now even they have begun breast-feeding since scientists have proved after research that those women who do not breast-feed stand a high risk of contracting breast cancer.

If a baby receives breast milk in the early months, its physical growth is excellent.

Mothers in the olden days used to say, "Son!

Perform heroics on the virtuous path so that I know what kind of milk I fed you”.

It is said that a baby whose mother breast-feeds it for at least a few days from birth, plays with it, picks it up in its lap and hugs it often, such a baby grows into and remains very strong all its life.

Milk from the crossbred Holstein and Jersey cows (this is a very dangerous matter) is not suitable at all.

1) It contains elements that lead to illnesses, 2) They contribute to several contagious diseases spreading among native cows, 3) Since they provide milk only for a short period their fatty bodies are very useful for slaughter-houses, 4) They are very expensive, 5) They have to be kept in controlled temperature which is impossible for our poor farmers, 6) They have a very poor immunity. Mad Cow Disease occurs due to artificial insemination and the presence of animal food in the fodder.

If breeding is through artificial insemination the uterus generally weakens and the cow can deliver at best three to four calves. While a native cow inseminated by bulls delivers upto 13 calves.

If milk is obtained through the cruel treatment with oxytocin it will not be accepted by any body. Then the stale and infected milk at the dairy will be of no use.

What the yogis called the nectar on this earth – the milk of some mother or cow cannot be treated as unfit by any logic.

ANALYSIS OF THE COW MILK

It is so said in 'Vedas' that cowmilk is valuable. Even if you pay Gold coins for purchase of cowmilk, yet it is priceless.

In the body of cow, there is a nerve system, known as "Suryaketu" which with the help of sunlight creates "Suvartatva" It has a medical merit.

On scientific analysis it is known that cow milk increases the resistance power against diseases. It also contains vitamin 'A' and a substance in it is known as "Keratin" which increases the light (vision) of the eye.

Modern science says that in the cowmilk there are 8 types of proteins, 25 types of minerals, 5 types of vitamin, Amino Acid, 2 types of sugar, 4 types of phosphorus, calcium, iron, copper iodine, Manganese, chlorine, silicon are there in it. Milk contains many amino acids, one of them is lysine. Where as in carbo hydrate main substance is Lactose, which help in keeping digestive system in order. Moreover, 4.9% Sugar, 3.7% Ghee, 3.6% in protein which contains, amino acids like glutamic Acid Tyrosine and also Ammonia & Phosphorus. Similarly 0.75% minerals like Pottasiam, Sodium, and similar Enzymes like lactase and Diastase enhance the process of digestion whereas other constituents such as Keratin, Urea, Caesin, Phosphates, Lactose etc. are useful in various biochemical activities of our body. Because of these qualities, cows milk is of a Herbal value and is called "Jadibutti"

Keratin nourishes the body, increases the eyesight. Milk helps in the development of intelligence. It is said

by the Russian scientist, that a substance named 'strontium' gives power of resistance to harmful radiation. Even cowdung, and ghee prepared from cow milk can diminish the power and poison of Atom-dust. Prof. Ronald Gorvit, an expert of animal science is also of the opinion that the cowmilk contains Protein - M.P.G.I. that can destroy the cancer cells.

Cowmilk is always in harmony with changing atmospheric condition. In winter it gives warmth to body and protect us from cold and in summer it acts as a coolant.

Thus cowmilk keeps the temperature of the body in a normal condition & also it gives protection against pollution.

The cow milk is considered the best for health. In a well-known book 'Charak Samhita' there is a detail description of the innumerable merits - Physical, Scientific and spiritual.

It is always desirable to drink cow milk, drawn by hands and firstly properly given to calf. Such a cowmilk is called nonviolatic and sacred.

Analysis of Cow's Milk

| | | | |
|-----------------------------|-------|----------|-------|
| Water | 87.20 | Protein | 3.50 |
| Cassein | 2.90 | Fat | 3.70 |
| Lactose | 4.90 | Calcium | 0.12 |
| Phosphorous | 73.00 | Calories | 73.00 |
| Riboflavin Litre | 1.75 | | |
| Vitamin A, I, E, U. Litre | 1560 | | |
| Thymine : Milligram / Litre | 0.40 | | |
| Ascorbic Acid / Litre | 21.00 | | |

GOVERNMENT'S INDISCRIMINATE POLICY

According to the report 'Agriculture in brief' published by the Government in 1955-56, the total production of milk for 1951 in India was 52 crore muns. In 1955 the production of milk came down to 47 crore 77 lakh muns.

In just five years the production of milk fell by 8%, whereas the population had increased by 11%. In the later years the disparity continued to grow.

To draw attention away from the grave loss that the public had suffered on account of the killing of animals, the experts in the Government impressed upon the citizens that 283 gm of milk is adequate consumption per head. While in reality, the citizens of developed nations get 1,500 gm per head.

Of course, in our country the factories of multinational companies and large industry houses making chocolates easily get as much milk as they require, as against the young child crying out for a cupful of milk.

Several cows and other animals die a horrible death after eating the plastic bags thrown across our streets. The Government machinery has proved to be useless in doing anything about this.

The Government's ... policy – In 1953-54 the ... was 6,883 ton. In 1954-55 it was 65,423 ton and in 1955-56 it was 2,31,427 ton in 1955-56. In just three years the ... increased 33 fold. 1966-67 just ... in ten months was 6,69,159 tons and Paddy and Wheat husk was 54,551 tons. This indicates that has shown an increase of over 100 fold.

We have recently read that the Government of Maharashtra has decided to shut down the Aarey Dairy and auction off all the cattle in it. Several Jeevadaya organisations have appealed to save the animals now headed for the abattoirs as a result of this disturbing news. The Jeevadaya work which is being organised by Vinayog Pariwar, Mahajanam, Ghanshyam Gopalan Trust, Go-vigyan Bharti, Shri Mumbai Jeevadaya Mandal, Ahimsa research Foundation and other Goushalas and Panjrapoles needs to be supported in the interest of the comprehensive benefit of the society.

Mahatma Gandhi said, "The matter of protecting the Cow in India is of no less magnitude than the matter of Independence. Protecting the cow is protecting the entire silent creation of the God. India's happiness and prosperity is attached with the Cow and the Cattle family. In my opinion there is no difference in killing a cow and in killing a human."

**WITHOUT THE GRAZING LANDS
THE VERY EXISTENCE OF
COWS IS IN DANGER**

Grazing pastures are the foundation for enriching and protecting the Cattle wealth

In days before independence every village had its own grazing pastures. Pastures are lands where cattle are free to graze. In Kathiawad they are also known as 'Ghasni Vidi' or 'Ghasna Beed'.

In the olden days the grazing pastures used to surround the villages and the cattle could be restricted to those lands. Pastures are the lifeline for protecting and enhancing cattle.

In a way when even the industrially developed nations have to depend on agricultural produce, countries like India which are agricultural economies, will have to save their cattle wealth for the progress of agriculture. Cattle can be saved only if there sufficient grazing lands. Britain imports food-grains and Japan imports cotton to ensure that their grazing lands are not disturbed. If our agriculture experts, veterinary experts, leaders, NGOs, and organisations involved with animal welfare and cattle wealth protection and the Government itself were to realise the importance of grazing lands, then several problems relating to cattle wealth protection and prosperity would be solved on their own.

Since cattle graze free of cost on the village grazing lands, villagers of all strata find cattle rearing affordable. Along with cowherds and milkmen even cobblers, ironmongers, carpenters, potters and traders all find cattle rearing affordable. Every household would have a

couple of milch cows.

The grazing lands were destroyed to make roads, lay railway lines, convert into farms, construct houses and establish industries and in addition there was also illegal encroachment.

The unreasonable attitude of our high-ranking officials received in heritage from the British rule, corrupt politicians and the execution of the hidden agenda of multinational corporations is responsible for the destruction of the grazing lands. These destructive forces have struck at the very roots of the noble cattle rearing in our country through the destruction of grazing lands and cattle.

The 3 crore 32 lakh and 50 thousand acres of land that was under grazing pastures in 1968 reduced to 3 crore 25 lakh acres in 1970 and to 3,22,50,000 acres in 1974. Thus in just six years 10 lakh acres of grazing pastures were destroyed. It is difficult to ascertain the true picture of these figures for 1999-2000.

Quite often these grazing lands were situated next to rivers and lakes so that the cattle could graze and then drink water.

Where there were no river or lakes, there used to be lifts for providing water from the wells. The cattle would graze on the pastures and the soil would get trodden under their hooves, thus becoming loose. Their dung and urine get mixed with the chewed up grass roots and make very good manure, which helped further good growth of grass.

According to the late Venishankar Vasu grazing land is a fundamental matter of life and death for the Hindu society. So long as grazing pastures do not

flourish again in their pristine glory, the cow will not regain its exalted status as a member of the family in every household.

In our country the cornerstone of religion, culture, prosperity and security was our cattle wealth and the lifeline of the cattle were the grazing lands. As a part of their agenda of destroying our cattle wealth, the British resorted to destroying the pastures. In the modern cattle rearing techniques we were told that the cattle should not be allowed to move about. As a result the grass from the pastures had to be cut and bundled. Since the cattle did not enter the grazing land, their dung and urine was lost to it and nutrient manure would not be available. In fact the saliva of the cattle has such a quality that when it nips the grass from the ground, the saliva it leaves on the stems helps the grass to sprout again. Whereas grass cut with a sickle does not sprout again.

Not allowing the cattle on to the pastures resulted in a shortage of grass.

The absence of woods and pastures drove the cattle into the farms and fields. This led to a friction between the cowherds and the farmers. This also proves that the grazing pastures were pillars of support for a friction-free society free from any anxiety.

Conservation of forests, water, soil and cattle are built into the protection and enhancement of grazing pastures.

Merely compassion and laws cannot protect the animals. They can be saved by the grazing lands. Therefore, a movement to educate people and awaken them is the urgent need.

TO REJUVENATE THE PANJRAPOLLES

If we were not to consider the Panjrapoles as merely pens or boxes for cattle and were to accept them as temples of jeevadaya – compassion towards animals, then we can contribute towards the progress of religion, society and the nation.

Several Kings and Emperors, Noblemen and Philanthropists had donated hundreds of acres of land to Goshalas and Panjrapoles. Several Trusts have acquired lands on their own. These pastures are not being utilised to their capacity. Pastures should not be allowed to lie barren. Such lands should have trees and crops of Bajra or Jowar growing so that the cattle have some green fodder. Of course, such farming should be with the sole intention of generating fodder. It should be ensured that a goshala is clean, bright and airy and open.

Trusts which run Panjrapoles or Goshalas should have transparent operations. The management should be honest through able administrators, the true statement of accounts should be published periodically and they should be made available in detail to donors and those interested so that people's faith in such institutions is reinforced.

The staff that runs Panjrapole and Goshalas should be active. They should be eager to do or accept

something new. If the youth is induced to take interest in this effort, it will bring in very good results.

In the entire Gujarat, Saurashtra and Kutch the Wild Babool has wreaked havoc. The Government and NGOs will have to put in a tremendous effort to eliminate it.

The Viniyog Pariwar has made several suggestions to rejuvenate Panjrapoles which have been presented here. These guidelines if followed by the Trustees and Managements will greatly benefit the organisations.

For every 50 acres of Panjrapole pastures, there should be a ten metre deep pond of one acre size. The pond will ensure drinking water for the cattle wealth, improve the water table of the land, which in turn will produce ample fodder and provide support for the trees. In this way water conservation will also be possible.

The lands belonging to Panjrapoles should be primarily used from growing fodder for the cattle. Simultaneously, to ensure that the cattle gets some shade, the birds get their grain, and the land gets its moisture and rainfall improves, at least twelve trees should be planned for every acre.

Trees among which particularly are : Banyan, Peepal, Mango, Tamarind and Neem (i.e. the Panchavati), Harda, Beheda and Amla (Herbs), Shami, Bilwapatra, Umbar and Nirmali (for water), if planted will hasten the process of protecting forests.

To avoid encroachment of land, the embankments should be planted with thorny herbal borders such as Kounch, Kanchka, Giloya, Madhunashini, Shatavari, Bhilama, Chanothi, Shevari, and Agastha. These will provide protection to the land and also provide fodder for the cattle and will also restrain soil erosion.

To ensure that the Panjrapole can feed the entire cattle that comes in, there should be a thumb rule followed of 'one animal per acre'. The land should be generously planted with various types of native grasses. Simultaneously, planting of many types of fodder and various types of trees such as Subabool etc., which can be nibbled will protect the animals.

Many Panjrapoles are harassed under various Industrial Laws, Labour Laws, Measurement Laws, Land Ceiling Act and so on. Nothing much but empty promises are available from the Government to stop the cattle wealth from going in to the slaughter houses. In this context, it is necessary to set up panels of Legal Experts who can provide continuous guidance, which can solve legal tangles.

All Goshalas and Panjrapoles should strongly petition before the Government, which is encouraging violent activities such as fish-farming, fishing, chemical fertilisers and pesticide manufacture etc., for sanctioning of permanent subsidies to ensure that the lamp of Jeevadaya keeps glowing.

LOVING SERVICE TO THE COW ESTABLISHES EVEN AN ILLITERATE AS A RISHI

We get to see inspiring examples of service rendered to cows by great rulers like King Dilip, Rama and Krishna of ancient India.

Raghuvansha has a wonderful description of King Dilip serving the Nandini Cow. There the King rescues the cow from the clutches of a Lion. In the Jain religion, service to Cows and the Cattle Kingdom has been given a great importance from the very beginning. Several rich shravak-shravikas who were Bhagawan Mahaveer's disciples were endowed with such enormous cattle wealth which is well beyond our imagination. Such places, which could support ten thousand cows at a time, used to be called Vraj or Gokul. Bhagawan Mahaveer's disciples Anand, Kamdev, Chullashatak, Phundakaushik, Suradev, Mahashatak etc., each had several such Gokuls. Puja Vijayasenji, Puja Hirvijayji and Puja Shantidasmuni were well known for their efforts in protecting cows.

Nandini-pita and Shalini-pita of Shravasta each had 40,000 cows. Mahashatak's wife had received 80,000 cows. Bhagawan Buddha's disciple Dhananjay Seth had gifted his daughter so many cows, which occupied a land that was three mile long and nearly 500 feet wide, in her wedding. We can get an indication of what the cattle wealth of India was in the olden days.

The first Tirthankar of the Jains – Rishabhdev was the first to propound the concept of agriculture. The Jain noblemen of the same tradition followed Bhagawan Mahaveer's advice of limited attachment and having no interest in wealth used their cattle wealth for people's welfare. Even in today's times in India, Jains have made excellent contribution to the field of Jeevadaya.

The old chronicles have liberally praised Satyakam Jabal's service to cows. The devotion of two saints of Saurashtra – Apadana and Apagiga – towards the cow has been noted in golden letters in the pages of history. Apagiga was born to a woman of low caste out of union with a Sadhu. But Apadana held his hand with love and Apagiga managed to elevate his soul through herding the cows on temple's grazing lands, cleaning up the cow-sheds, stepping about in dung and urine while serving the cows. Apadana recognised the brilliance of this soul. He himself made out a new flag which he presented Giga along with several cows and bade him bye on a mission of establishing religion and promoting the cause of truth. Giga went on to settle in Gir and established the cause of truth. Giga – the cow devotee came to be counted as godly among the great saints of Kathiawad. Even an illiterate one who serves the cow with true devotion reaches the state of sainthood.

Gorakhnath found high spirituality from the cow. Guru Dattatreya and the cow were synonymous.

Vinoba Bhave used to say that banning cow slaughter was the order of Indian culture. Lokmanya

Tilak had said that after gaining independence we should certainly bring in a ban on cow-slaughter. A famous jain saint popular as 'Tapasamrat' in Saurashtra used to say that Cows and Women (who were weak, helpless and widows) should be protected and served.

If the slaughter of cows continues, their lament and sighs are bound to burn both our culture and prosperity. According to the survey conducted by Russian scientists, slaughter houses enhance the possibility of an earthquake.

May the tribe of people in the service of the cow increase, drawing inspiration from the fragrance of the symbolic flowers that have grown on the blood shed by martyrs like Gitaben.

Valuable Document

Grazing pastures are the lifeline of animal protection. The encroachments of grazing lands are in reality the wealth of the animals. Re-establishing the grazing pastures is truly religion. The enhancement, protection and expansion of live grazing pastures are the basics of animal protection. Such thoughts are the valuable document of jeevadaya and economic progress.

THE MONUMENT IN MEMORY OF AN INDIAN COW DEVOTEE IN BRAZIL

Brazil has a state called Parana where a village by name Krishnanagar has been settled. The road which connects this village to the country headquarters has been named Krishnakumar Road.

In this village a statue of Bhavnagar's Maharaja Shri Krishnakumar Sinhji has been placed on which are inscribed these words in Spanish -

Maharaja Shri Krishnakumar Sinhji, Bhavnagar, India.
The man who gave Brazil 'Gir' and 'Kankrej' breed cows. The nation is grateful to him.

Brazil is a large country like India where a huge river, which is greater than our Ganga and Yamuna, the Amazon, flows. A land of forest and agricultural produce. The two South American countries Argentina and Brazil have a huge production of wheat and they also produce milk and milk products in a big way. Very few countries have managed to strike a balance between agriculture and cattle rearing. In the western countries the dairy industry has developed very well.

A distant land like Brazil has honoured an Indian King by installing his statue, because he helped them establish the breeds of 'Gir' and 'Kankrej' cows there. Today in India one hardly finds Gir-Kankrej breed cows

and stud bulls of 100% pure lineage. While in Brazil you find the cows in lakhs and bulls in the thousands, in a place where 50 years ago there was not a single such breed. The entire credit for this goes to Maharaja of Bhavnagar Shri Krishnakumarsinhji's love for animals and the Goshala, which he established and nurtured with love. Just one Goshala in India was responsible for the honour he received. The problem of milk shortage in Brazil was wiped out in 50 years and today it would not be an overstatement if one said that rivers of milk flow in Brazil. This success can be attributed to two persons. One Mr. Grazia seed of Brazil and the other the Maharaja of Bhavnagar Shri Krishnakumarsinhji.

Mr. Seed used to run a business of cattle rearing in the Parana region of Brazil in a big way. He needed pure bred cows which could thrive in the Brazilian climate. He was against the cross-bred cows of Europe. There were also other reasons why he was keen on finding cows of pure breed. He visited India and took away cows and stud bulls from Punjab, Sindh and Southern India. But these breeds could not thrive in the Brazilian climate. Someone suggested to him that the Gir-Kankrej breed of cows would be perfectly suited for the Brazilian climate. He went around the cattle fairs in Saurashtra but could not find a breed that could satisfy him. Eventually he was informed that some of the best bred cows would be with the Goshala run by the Maharaja of Bhavnagar and thus Mr. Seed reached Bhavnagar.

Mr. Seed was wonder-struck when he saw the Bhavnagar Goshala. maharaja Shri Krishnakumarsinhji's love for animals greatly impressed him. The lineage of each of the breed was listed in great detail with the Goshala. The breeding and rearing of calves was being done very scientifically. Services of all those who were experts in cattle breeding and rearing were taken for the Goshala. The maharaja himself used to often visit the Goshala. He would pay close attention to the watering, feeding and grazing arrangements for the cattle. He had a great love for Cows and Horses. The abandoned female calves that were taken into the Goshala would grow into such strong cows that it would be difficult to believe they were the same feeble ones who stepped in. The Goshala simultaneously worked on developing the breed. Mr. Seed's knowledge about animals and his method of work very much satisfied the Maharaja. The Maharaja gave Mr. Seed several cows and stud bull of excellent breed for taking away to Brazil. Mr. Seed presented a signed blank cheque to the Maharaja and asked him to fill it with a figure of his choice. When the Maharaja wrote out the figure it surprised Mr. Seed, for it was hardly 25% of what Mr. Seed had envisaged. The stock that grew from the stude bull, which Mr. Seed took to Brazil, was named 'Bhavnagar Breed' instead of Gir-Kankrej. After the bull died, it was stuffed and preserved in the Parana museum.

When the cows and the bull were being sent on a chartered steamer they were given a very touching send

off. Although Mr. Seed was himself an expert in cattle rearing, the Maharaja was not satisfied. He was worried whether there would be some shortcoming in the rearing of his dear calves. Mr. Seed understood the Maharaja's apprehension and requested the Maharaja to depute the services of Shri Pradipsinhji Gohil, an officer at the Goshala. Mr. Seed later appointed Mr. Gohil as consultant who visits Brazil every year.

From his information, there are lakhs of 100% pure Gir Kankrej cows in Brazil today. Just one region of Parana has so many of these cows, which even the entire state of Gujarat may not have. There are hordes and hordes of our cows in Brazil and they are of great importance to Brazil's economy.

When Shri Krishnakumarsinhji visited Brazil, the Governor of Parana region personally escorted him around the entire state. The Governor unfolded the map of Parana region and asked the Maharaja to mark as much land as he desired as a gift. The Maharaja politely refused the offer and returned to India. The Maharaja died in 1965. Nobody replaced him.

The late Maharaja had a great knowledge of cattle breeding and rearing. With his passing on the Goshalas he ran also closed down.

There is the great knowledge of cattle breeding and rearing of the Maharaja on one hand and on the other there is the total ignorance of Mr. Kurien of the Anand Dairy. Kurien has brought about the total destruction of

the country's cattle wealth by bringing in the plan of cross breed cows. Yet no one is getting wiser.

(With thanks from the letter received by the Viniyog Parivar from Shri Nanji Bhavanji of Kolhaur)

Note: Bhagawan Swami Narayan settled in the Darbar of Dada Khachar at Gadhpur in Saurashtra in the year 1862. With his inspiration were established the Temple and Goshala. Years later, the Maharaja of Bhavnagar visited this Goshala and was greatly pleased to see the cows there. To establish a Goshala near his palace, the Maharaja had taken some cows from here. His Goshala later became an ideal. Even to this date the Gadhpur region has the lineage of these cows.

Goshalas are successfully run by many swaminarayan Temples as well as Vaishnav Temples called 'Havelis'. The preachers be followers of Swaminarayan Community are always dedicated for the welfare of the cows.

Cow's urine, which is anti-bacterial, is available in millions of gallons thanks to the cattle wealth. It contains chemicals such as Nitrogen and carbolic Acid. Milch Cow's urine contains: Lactose, Sulphur, Ammonia Gas, Potassium, Manganese, Urea and such health-giving elements. "A cow is a mobile hospital.... Really."

WHAT WILL BE THE SLOGAN FOR 10TH FIVE YEAR PLAN-JAI KISAN OR JAI KILLER?

For the all round developemnt of independent India, a planning commission was appointed. For the development in various fileds of our country, this Planning Commission have given us, so far, nine five year plans. Our government is preparing 10th five year plan; this work is progressing in full swing. Our government is trying to present as a surprise gift by way of this plan.

The founder members of Independent India, while advised for the five year plan, they had in mind the progress in various fields of our country. Only economic progress and rate of growth in economic field can not make our citizen happy.

Keeping in mind the important aspects like moral values, mental and physical health and hygiene and also the ecological balance if the five year plan is prepared, then and then only the welfare of our countrymen can be achieved. If our government is not considering all these points, will run blindly after so called prosperity, there will not be any progress in true sense.

The planning commission, with the help of team of experts is preparing 10th five year plan scheme for the year from 2002 to year 2007 A.D. In the data of this scheme the preliminary points for the scheme of 'Meat Industries' is shocking to the people and institutions who are working for Jivdaya (Ahimsa) and for the welfare of animal lives.

The planning commission in its preliminary suggestions, it seems that the greenery of this country will be reddish with the blood shed of animal lives.

The experts of planning commission have gone through the by laws of animal husbandary of the state and they have recommended to remove the ban on buffalo killing. As a matter of fact buffaloes who are giving milk are considered a first ranking milk producing pet animal. Moreover, its dung is useful as a natural manure, its dung is also useful for burning purpose. Who will advise these experts, that by killing buffalos and other animal which are national assets, what public prosperity and people welfare they are going to get who will give such type of advise to the experts?

Another shocking advise given by the experts of 10th planning commission is that for the development of cow oriented economy the realistic approach of age should be taken into consideration for slaughter of ox and ban of export of cow meat should be removed completely.

This is nothing else but a conspiracy to finish the holy cow Culture, which is a source of enlightenment to the world at large. A living cow is an assest of the Nation. It is basic foundation of the village economy. Killing ox is to kill the persons who are depend on them and who earn their livelihood with the help of them. For poor farmers of the villages ox serve them as tractor, and its dung is used as a manure and also dry dung is useful for them as a fuel.

Does the planning Commission did not got any other item for exports for getting easy foreign exchange that they have kept their eyes an the export of Meat?

This is nothing else but a great blow to the Indian culture to send its dead bodies to the world.

These experts of the Planning Commission have also advised, "power to establish slaughter houses should be vested not to the local authorities but to the state Government and in rural areas the slaughter house should be established."

As a matter of fact this vested interest must be in the hands of local power or local administrator who really knows whether to allow or not to start poultry farm or butcher house. The local authorities really know the ecological and also the environmental circumstances so it will be totally injustice to snatch this right from them.

By establishing the slaughter house in Rural areas. What does government wish to achieve? Our farmers are earning their livelihood by ploughing the fields with the help of ox-buffalo. They also contribute to the progress of our country. Does the government wants the people (farmers) from pure farming business to butcher business to kill the animals? Whether govt. wishes to give up the noble principle of "Live and Let Live?" If this is true then let the slogan of 'Jai Kisan' mentioned in the book of 10th Five year plan be changed to 'Jai Killer'!! or Jai Slaughterer.

Government Report on Meat Exports.

| Year | Buffalo Mutton | Govt. Mutton |
|-----------|----------------|--------------|
| | (in Tons) | (in Tons) |
| 1990-1991 | 63,502 | 8,328 |
| 1994-1995 | 1,16,137 | 1,0819 |
| 1999-2000 | 1,67,299 | 1,2419 |

Government of India has decided to export 2,88,000 tons of meat for the year 2000-01. A buffalo if it is giving 80 to 85 kilos of meat, then nearly 32 lakhs bufflow will be killed to obtain 2,88,000 tons of meat.

On one side, our government is celebrating the 2600th Birth Anniversary of Bhagwan Mahavir by declaring this year as "Non-violence year" while on the otherhand for the sake of the development of meat export he has prepared a scheme to kill lacs of animals! To modernise the butcher houses and for more export of meat of animals, the planning commission has allotted Rs. 1804 Crores of rupees! but with the pursuance of the individual and institutions, who work sincerely in the filed of Jivdaya and animal welfare, the planning commission have come down to a low rate of 500 crore of rupees!

The Planning Commission has allotted only Rs.250 crore for the upliftment of gober plant. It is absolutely proper to put pressure on the governemnt for the total removal of 500 crore of rupees allotted to meat section.

There should be a provision for the study and research of desi and compost manure. Subsidies for its distribution, living farming, cow therapy, research on the medicines of panchgavya, special study on cow, moreover a provision for the treatment of animals, animal husbandary camps should be arranged. Free Medical Camps for animals also. For these purpose government must allocate Rs.1800 crore. For all such works, commission must recommend to state government to allot proper amount.

The life styles based on the foundation of killing,

such a person, society or stage is going to destroy. To nourish human body with the killing of other is not a physical progress at all, where there is no love, no pity then there is always trouble and unhappiness.

The government which looks after the animal welfare board, has shown its intellectual bankruptcy by establishing a 'Meat board' with 2 crore of rupees. This board will look after the develop and export of meat and will guide also.

Moreover, within the framework of 10th Five Plan, this board will prepare the laws and by laws for the increase in cattle productivity, birth rate and its use. The words "Cattle Productivity" and "Use of the Cattle" will be utilised to hide the reality of the cattle killings. Animal can not be seen as an object but it must be seen as a part and parcel of human society. Its usefulness in the various fields like human family, economic welfare of the society, farming, Health, etc. should be taken into consideration.

Great personalities from Lord Mahavir to Mahatma Gandhi have always preached non-violence, right method of prosperity, pure means for achievement of any allive, right means of livelihood. Merely an economic progress or material progress can never make people happy. The materialistic progress, without proper consideration will harm the society.

Out of the five members of the advisory committee of Planning Commission, two members, namely Mr. Irfan Allana and Shri Satish Sabarwal are associated with business of Meat export and also connected with the

slaughter houses. What else can be expected from these members? Such is the way of working of planning commission. They are one and same for making great amount of capital. Mass movement of the people can stop all these activities. Our country can not economically prosper with the export of meat or establishing more slaughter house. Non-violence, love and compassion can make us happy and prosperous. No happiness can be brought with only material wealth.

It is a matter of the mechanical civilization of western culture that those who came in the path of their progress or in expansion of business they must be removed by killing them. Just to capture the economic zone, cow-buffalos, Indian cattles and many nationalists are obstacles to them. In between the sword of those cruel persons and men there is many heads of cattle. By eliminating live stock where the sword will fall next?

Instead of exporting meat, it will be in the interest of the country, just to encourage the artist, professionals, craftsman and industrials, info-technology the creation pieces of art, to encourage the household industries a by exporting all their produced material. This will be in the Welfare of Society. Mankind will be happy by the proper thinking of useful creation and its proper use.

Let us hope that, while preparing the draft for the 10th Five Year plan, there will be complete ban on cow slaughter and also ban on export and import of meat. It is said that buffalo (ox) is the symbol of Lord Rushabhdeva, cow is the symbol of Lord Krishna, and Nandi is a symbol of Lord Shiva. In all these three

animals the divine elements rest. They are part of almighty.

In our country, plenty of milk is available to Multinational companies and big industries for the preparation of chocolate while on other hand a poor child is deprived of a glass of Milk.

The scarcity of Milk in our country is due to the encroachment of greenland, using fodder for industry purpose, loopholes for the prevention of cruelty of Animal act, incompetent export and import policy of milk, fodder and animal food.

The national cattle commission must inform all these to the Planning Commission. Cattle protection is the backbone of Indian culture and progress of the country. If the draft prepared as per the above mentioned time, by the Planning Commission then our agricultural land will be saved from becoming the killerland.

Such a proper draft will bring the happiness to Jivdaya (non violence) cattle protection, village freedom and economic welfare to our country. It will be invaluable and holy document for our nation.

The importance of Cow and the Cattle family in economics, food, nutrition, health and agriculture related to human life, should be re-evaluated and given its due credit. This will justify the saying that 'If the cow is saved, the country and the culture will be saved.'

RESULT OF N.G.O.'s MOVEMENT

Inspired by Jain Muni Chandrashekharji & other saints - NGO's like Ahimsa Research Foundation, Viniyog Parivar, Beauty Without Cruelty and other N.G.O.'s strongly opposed the removal of ban on export of beef and setting up of slaughter houses across the country as recommended in the 10th Five year Plan.

An alarm call raised by them almost a year ago yields a nation wide awakening and action to protect the enormous Animal Wealth of our Country.

This campaign picked up a momentum and the result was that a letter was received from Dr. N. Das (Advisor of Planning Commission - Govt. of India) in the favour of "Animal Welfare Society of India"

Letter is quoted as :-

- As per existing procedure, the Animal Husbandry Department will examine various recommendations and decide on the schemes. No new scheme regarding meat sector has been received from the Animal Husbandry Department.
- No decision has been taken by the Planning Commission regarding accepting the recommendations of the Sub-Group. There is also no proposal to sanction any new schemes for the Meat Sector.

US Patent to Gomutra Distillate Change Global Health Scenario

New Age Kamadhenu

Indian scientists have bagged a US patent for a pharmaceutical composition comprising Cow-urine distillate and an antibiotic - a fusion of Indian traditional knowledge with the modern science.

Cow-urine distillate is a bioenhancer which when mixed with a drug enhances the antimicrobial effect of antibiotic drug without taking away its properties.

This finding will have significant impact on drug usage:-

- 1) First, the use of distillate will help reduce the dosage, thereby the medication for the patient will cost less.
- 2) Secondly, toxicity of the drug will be minimised; especially in anti-cancer drugs, like Taxol, which have unpleasant side effects. Indiscriminate use of antibiotics leads to antibiotic resistance. A large portion of drugs used fail to reach target site.
- 3) Third, there are ecological/environmental benefits. Taxol is derived from the bark of the 25-100 years old Pacific Yew tree, a slowest growing

tree. With like Cow-urine distillate fewer trees will be destroyed.

India is the global leader in developing bioenhancers derived from natural products. Bioenhancers are drug facilitators, which when used in combination with other drugs enhance the activity of the drug molecule in various ways thereby increasing the bioavailability of the drug across the membrane, also acting as receptor for the drug molecule to reach the target cell.

The research - an entirely Swadeshi Project-was carried out by Central Institute of Medicinal and Aromatic Plants (CIMAP) the Lucknow based laboratory of Council of Scientific and Industrial Research (CSIR) and Govigyan Anusandhan Kendra, Nagpur jointly.

Since generations Cow-urine in Indian tradition is believed to have therapeutic properties. Go-mutra has been used as medicine not only for human health but for plant and animal health as well.

This revolutionary research has given scientific acceptance to the traditional knowledge. Now the modern doctors who were averse to the Ayurvedic and Unani Preparations will start acknowledging the age old traditional wisdom. A synergy between Ayurved and Allopathy will emerge in the global health scenerio.

- Courtesy, Times of India

BRITAIN TO PRODUCE ELECTRICITY USING ANIMAL SLURRY

Britain's first power station using animal slurry is set to begin operating in a few weeks using dung from local cattle farms, the plant's director said.

"We are producing electricity from cow slurry from about 25 to 30 farms." Charles Clarke, one of the power station's directors, said on Tuesday.

The pioneering multi-million pound energy scheme is waiting for the green light from the environment agency before swinging into action.

The plant in Holsworthy, Devon, southwest England, will run on around 1.6 million tonnes of slurry a year.

Biogas from the fermented slurry will be used to produce up to two megawatts of electricity for the national grid, fraction of the 1,000 megawatts produced each day by a normal British power station. Mr. Clarke said the plant's processes would also produce hot water for use in a community heating scheme, and organic manure which farmers can use on their land.

The plant was virtually complete, Mr. Clarke said, but was waiting for a pollution control licence from the environment agency.

"As soon as we get the licence we will start collecting slurry and get the process going." Said Mr. Clarke, a retired farmer.

"We are looking to be in full production in early May."

The complex was funded by a grant of more than 3.5 million pounds (£5 million) from the European Union, and a 3.5 million pound investment from German based firm Farmatic.

VARAKH

The begining of making Varakh starts from killing Houres (Katal Khana). This word VARAKH was not known in ancient India. It was not found in any of our languages either Sanskrit, Prakrut or Arthmagthi or even in any other languages of India. In any books of religions of any sect, the word Varakh has never been even mentioned in any of its religious activites and ceremonies because VARAKH never existed in our country. Hence it was never made here, so it was never mentioned in any of the religious books of any sect, nor it was never used in any temples of any religion, nor its application on any eatable food or fruits or any articles nor its application on any statues of any religion. So the fact is that even in jain temples Varakh was never applied in ancient periods, since it never existed in this country. There is no relevance between Varakh and Indian religious culture. When Moghal Empire ruled this country. Hence to attach Varakh to Indian religious culture and its religious activities is much away from the truth. So it is against religion to link Varakh with its activities and cerimonies. Varakh is the word from Arbic languages. Varakh is made form gold or silver by a special method through which many animal have to be killed.

The method of making Varakh is very cruel. The intensiles of animals like cows, goats, sheeps are taken out from there bodies by sharp instruments after killing them. These intensiles are cut in peices and make a bood type pothi and they put silver or gold foils in b'etween and hammer the pothi continuously till the thin varakh is made. It is likely that a very thin layers of meat and blood might get involved which

might have been left in making pothi might go into varakh while hammering. That can perhaps be visible through microscope only. Those can perhaps varakh are hinsak and their method of making varakh is cruel. There are many shops where varakh is made in the area of Pydhuni-Mumbai, Jogeshwari and may be many other places where one can personally go and varify the cruel methods of making varakh. This is the TRUTH.

- Every year, one family consumes 50 kgs. of sweets. Then in 10 years 500 kgs of Silver coated sweets kills one Cow.
- Every year, 285 tons of Silver Foils is made. For this 5,26,000 Cows & Calf's Intestine & 18,400 Animals Skin are being used.

Courtesy - N. K. Kapadia

Matter of Saving the lives of Speechless Animals if not been granted and ignored then the killing of Cows will not stop. So come forward and come together to stop the use of silver foil and in the pure land of Mahavir Buddha, Krishna and Mahatma let us destroy the problem of killing of cows.

As long as we do not extend our flow of love towards all living being, till then the peace will not be attained.

- Albert Switzer

THE CONTRIBUTION OF COW TO GOOD HEALTH AND MEDICINE

COW MEDICINE

The Pandava Sahadev, Madri's son was an expert in the science of the Cow. Cow's milk, curds, butter, buttermilk, ghee, dung etc. are very useful in treating maladies or in improving good health.

Placing cotton swabs soaked in milk with Alum powder sprinkled on them can soothe burning eyes.

In cases of acidity, seven tolas of milk should be boiled with about a half to one tola of dry ginger until it is almost solid and that cake should be mixed with sugar. A tablet of this cake taken at bedtime, without water removes acidity.

In cases of Heart or Chest problems, drinking milk with about 10 – 15 drops of Bhilamal oil added helps.

In cases of anaemia, tuberculosis and dysentery drinking milk boiled in iron vessels for seven days helps.

Drinking milk diluted with water helps in relieving the problem of bloating stomach due to block in urination.

Severe headaches can be treated with application of ginger paste in milk applied through cotton swabs and left for about eight hours.

Taking curds mixed with sugar removes the problems of acidity, burning, thirst and blood impurities.

Curds mixed with jaggery improve semen production and removes the problem of flatulence.

In cases of internal injuries and swelling and severe burning, curds sieved through cloth to remove all water will cure all pain.

For burning eyes butter from cow's milk should be applied. Drinking buttermilk can cure dysentery and piles problems. Shatadhouta Ghrit i.e ghee washed a hundred times, is very useful in treating burning, fever and many other illnesses.

In cases of migraine drops of pure ghee from cow's milk should be administered into the nose every morning and evening.

Bleeding nose can be cured with ghee from cow's milk.

If acidity leads to severe headache, applying ghee on the forehead helps.

Bleeding in pregnant women can be cured by rubbing Shatadhouta Ghrit on their bodies.

For burns on the body the same ghee should be applied.

In cases of hiccups a little warm ghee should be swallowed.

In case of a snake bite about 17 to 27 tolas of ghee should be consumed. After 15 minutes the person should drink as much lukewarm water as possible. This will result in a vomit and stomach-wash and will purge the poison. If necessary the process should be repeated.

Cow urine sieved through cloth and consumed will induce a stomach purge every time it is taken.

In anaemia a person should be administered cow's urine sieved through cloth every morning for twenty-one or forty-two days depending upon the person's capacity.

In case of discharge from ears, lukewarm cow's urine should be used to cleanse the ears.

To cure skin disorders and itching, cow dung should be rubbed on the body followed by a bath.

Night-blindness can be cured by applying the paste of Pipar rubbed in the liquid portion of dung.

For worms in the stomach take 2 tolas of white ash from dung-cakes and mix it with 10 tolas water after sieving for three days morning and evening.

For bad breath and pain in the gums dung-cake ash should be used as tooth-powder.

Ayurved has approved cow's milk and ghee for heart patients. The bark of Arjun tree should be boiled in cow's milk until it turns into porridge, and the taken with sugar. Powder from the same bark can also be offered in ghee or milk.

Bark of Arjun tree boiled in milk and taken can join broken bones early.

Quarter tola of Ashwagandha churna and one tola of sugar mixed with milk and taken twice a day cures excessive discharge problem among women.

There are instances where taking ghee from cow's milk, mixed with the same cow's milk and by burning the tongue with hot sira made in the same ghee have cured cancer. When the burn on the tongue begins to cure and the patient is fit enough to eat, he or she should be fed only Sira made in ghee.

It is learnt from saints and sadhaks living in the seclusion of the forests that drinking just milked cow's milk in its warm state (dharoshna) early in the morning (between 4:00 and 6:00 a.m.) through the nose, standing absolutely erect, can help one see in the darkness of night.

Panchgavya

According to the treatise 'Nirnaya Sindhu – Tirtharaj' mixing cow's milk, curds, ghee, dung and urine in water

with darbha grass gives us Panchagavya. 50 gm urine from a red cow, 15 gram dung from a white cow, 15 gram milk from a yellow cow, 15 gram curds from a dark or spotted cow, 10 gram ghee from a black cow and 10 gm water of darbha grass together will make panchagavya. However, if it is difficult to locate cows of all these colours, one can take these products from the same cow of one colour to make panchagavya.

Panchagavya is used for purification during various religious rituals.

Experts in treating patients with 'Cow Therapy' use panchagavya in cases of cancer and many other maladies.

The various remedies listed here will be helpful if they are administered under the guidance of expert Vaidyas or specialists in Cow Therapy. The ghee and milk required for medicines should not be obtained from any commercial dairy, traders or any goshala. They should be procured only from our own kitchen, or from a dependable goshala or a trust. It is not advisable to use milk and milk-products from sick, crossbred or just delivered cows.

From this it is clear that one remedy for a hundred maladies are the various products available from the cow.

The Government of Maharashtra have given recognition to medicines made from panchagavya and other products obtained from the cow.

Adarsh Goseva Anusandhan Prakalp, Akola; Govijnan Anusandhan Kendra, Nagpur; Shivaji Lok Vidyapeeth, Kalyan; Vardhaman Jeevadaya Kendra, Luni; etc. are involved with research in these subjects. The Ahimsa Research Foundation takes a keen interest in such matters.

THE CONCEPT OF CHARITY IN THE INDIAN CULTURE

There is an episode in the Upanishads. Once Gods, Demons and Humans went to Brahma and asked, "Give us the knowledge of our duties". Brahma only uttered the syllable da da da. The Gods took the meaning of the da as daman (suppression) of the senses. The demons took the meaning of the da as daya (compassion) on the living beings, while the humans understood da as dana (charity) and tried to put this advice into practice.

Both hands can earn what one gives in charity out of one hand. Prosperity multiplies with charity. Charity is not for bloating one's ego or for building a status. Noble emotions like compassion, affection, service and brotherhood develop from charity. Along with an awakening of divinity one experiences a supreme joy. There is a great importance attached to the feeling of charity in every religion of the world. For that matter in such societies where not much faith is placed in religious matters, it is said that one hand rising in charity is more important than two arms rising in prayer at a temple.

In the Vedic philosophy of India the Mimamsa Darshan (Analytical Philosophy) is virtue based. It attaches a great importance to earning Punya through charity. While the Jain and Buddhist Shraman Traditions (the traditions of Monks) have attached importance to charity to only the eligible (supatra dana). The Jain tradition believes charity to be a good deed. Therefore, to reduce attachment and possessive nature it is suggested to do charity. That is why all the Tirthankars

from the first Bhagawan Rishabhdev to the last Bhagawan Mahaveer had been giving away possessions in charity for one year (varshidana) before their ordainment.

Bhagawan Mahaveer in the 'Sutrakrutanga Sutra' has called 'abhaydāna' (refuge) as the best charity. The sages have described charitable people with the simile of the cloud, which is of four types. There is one, which thunders but does not shower. There is the second, which showers but does not thunder. The third both thunders and showers. While the fourth neither thunders nor showers. Thus like the cloud humans are also of four types. Some make a lot of noise about charity but never come out with it. The second type does charity but never speaks of it. The third both advertises and does charity. While the fourth type neither speaks of charity nor does any. Bhagawan Mahaveer has brought out the glory of charity through this statement. Among the four divisions of dharma i.e charity, conduct, penance and thought, the path of charity is the easiest. Every one can perform it in one's own capacity every day.

The money we invest in bonds for securing our future pays bank in this life alone while the money given away in charity pays back many times over in several births to follow. Only that charity which does not make the giver feel proud and the taker feel belittled can bring about the welfare of the self and others.

When we give in charity to some Religious, Welfare or Jeevadaya organisation we should give up the feeling of possessiveness over that money. It may certainly be alright to place conditions or certain control to ensure that the money or the means are properly utilised. But if

KAMADHENU

there is feeling of possessiveness, selfishness or pride then that charity cannot be treated as accompanied by sacrifice. The sages have said that just as we do not turn to look at our excreta we should also not turn back to see our charity. The thought of termination of wealth in charity is its success.

One who uses up is better than one who accumulates. So the poet says that the clouds which shower and go away are better than the lakes and the philanthropists deserve praise over the ones who amass wealth.

Millions come and millions go away from this world without a trace,

Only the one that has achieved something is remembered forever.

The sage Bhartruhari has said that if wealth has been acquired by self, it should be treated as a daughter. If wealth has been acquired by one's father and passed on as a legacy, it should be treated as a sister. If wealth is acquired by someone else, it should be treated as another's wife. Howsoever one may love a daughter or a sister, one cannot hold her back in the house where she is born for a long time. Therefore, wealth acquired by any one of these three means is not worthy of accumulating. So the pious souls believe that there is welfare in sacrifice or charity rather than in developing attachment for wealth.

Wealth primarily goes out in three directions – enjoyment, theft and charity. Wealth is destroyed through overindulgence, enjoyment and addiction. It is also destroyed through theft, looting, swindling and plunder. That wealth grows which is acquired through just means

and utilised with discretion for the conduct of life. When Lakshmi (wealth) is joyfully given away in charity she turns into Mahalakshmi (Goddess of Wealth). The enjoyment of wealth represents its enormity while the charity of wealth displays its divinity.

The saint Kabir has said that when water increases in the boat and wealth increases at home, pouring it out with both hands is a wise thing to do. Air that flows in from one window at home and goes out of another makes way for more air to follow from the first window. There never will be a vacuum in that space. Similarly charity does not result in a vacuum in wealth.

Once charity is announced, the sum should be remitted immediately. Whatever one has planned to donate one should go ahead and donate on one's own and if there is a delay in doing so should remit the committed donation along with interest. In the present times it is necessary to ascertain the purity of means of charity in social and religious organisations. Discretion and awareness are necessary to prevent charity to be used as a means to cover up one's sins. The trustees, management and staff of the beneficiary organisations should make just use of the funds received in charity.

Donors or charitable organisations, which offer charity, should do so through such schemes so that the beneficiary does not have to repeatedly seek charity and in fact, can become self-sufficient.

While donating to Goshalas and Panjrapoles the charity should ensure that the beneficiaries become rejuvenated and active.

If individuals with such feelings support the causes of ban on cow-slaughter, bio-farming, water conservation,

animal protection, protection of grazing pastures and their enhancement, the effort of protecting the cow will also indirectly gain momentum.

The chief purpose of charity is to eliminate possessive nature and ego.

Let us first remember the great pious philanthropists of the past like Kuber, Anand Shravak, Shalibhadra, Dhanna Anagar, Vastupal, Tejpal, Jagdusha Jivadsha, Bhamashah, Karna, Baliraja and Shivaji and then salute those philanthropists of the present times who are enabling the Ganga of charity flow for the welfare of people by penetrating the mountain of attachment.

REFERENCES BOOKS : ACKNOWLEDGEMENTS

- Gomimamsa – Late Venishankar Morarji Vasu
- Vishwa Chetnana Vanzara - Makrand Dave
- Gaay Gnan And Vignan - Shantikumar J. Bhatt
Ramubhai Thakkar
- Panjrapoleni Pranpratishtha - Viniyog Pariwar
- Times of India
- Jain Prakash
- Kathiyawadi Jain
- Bulletin of Viniyog Pariwar
- Jeevdaya
- Mumbai Samachar

ABOUT GUNVANTBHAI BARVALIA

Hailing from the Khamba town in Amreli district of Gujarat, Gunvantray Madhavlal Barvalia qualified as a Chartered Accountant in Mumbai. After a few years of practice, he is now engaged with a Textile processing industry.

Gunvantbhai has edited and brought out over 18 books on varied subjects such as religion, spirituality, poetry etc. He serves as Honorary Editor for various representative periodicals like 'Kathiawadi Jain' (Kathiawadi Sthanakwasi Jain Samaj, Ghatkopar), 'Jagruti Sandesh' (Jain Jagruti Centre, Central Board, Mumbai), 'Enlightenment' (Forum of Jain Intellectual, Mumbai), 'Jain Jagat' – Gujarati (Bharat Jain Mahamandal), and 'Vishwavatsalya' (Vishwavatsalya Prayogik Sangh, Mumbai-Ahmedabad inspired by Muni Santbalji).

He is a Trustee of Santbal Award Foundation, Secretary of All India S. S. Jain Conference & Joint Editor of Jain Prakash.

Gunvantbhai presides over several Lecture Series and Dialogues conducted in Mumbai. He has successfully delivered lectures in the Far East including Singapore on Jain Religion. His discussions on Religion and Spirituality appear ever so often on Mumbai Doordarshan.

Gunvantbhai is the Hon. Coordinator for the Saurashtrakesari Pranguru Jain Philosophical Literary Research Centre organised by the P. N. Doshi Arts

College under the aegis of Shri Pandit Ratnachandrajii Jain Kanyashala Trust, Ghatkopar. This Research Centre is active in conducting research on ancient Jain scriptures and promoting Jain literature on the Internet.

Gunvantbhai is also connected with Shri Saurashtra Dashashrimali Seva Sangh, Brihad Mumbai Sthanakwasi Jain Mahasangh, Jain Adhyatma Study Circle, Ghatkopar. He is also a Trustee of the Chembur Jain Sangh. His wife Dr. Madhuben has earned a Ph.D. for her doctorate in research on Hindi Literature.

'Gunjan Barvalia' is the pen name under which Gunvantbhai's articles on various subjects, including Religion and Spirituality, appear in Mumbai Samachar, Janmabhoomi, Dasha Shrimali, Jain Prakash, Shasan Pragati, Dharmadhara, Jain Saurabh, Vinaydharma etc.

His article appearing in Mumbai Samachar in 1997 has earned him the 'Best Journalist Award' from the Mumbai Jain Patrakar Sangh. Gunvantbhai organises projects in the field of Holistic Healthcare under the auspices of M. B. Barvalia Foundation.

COW FROM THE VIEWPOINT OF SCIENCE AND ECONOMICS

- The Russian scientist Shirovich has propounded that Cow Dung has the highest potential for protecting from atomic radiation. Houses where cow dung is used as a wash are protected from radiation.
- A cow eats useless things yet it gives us nectar like sweet milk.
- Cow milk inhibits heart diseases, provides energy and enhances memory power.
- Smoke rising from ghee, made out of cow's milk, sprinkled on fire clears atmospheric pollution. Such rituals (havans) protect from radiation. "A cow is a Mobile Hospital....really."
- The mooing of cows is capable of curing psychological disorders and psychosomatic illnesses.
- According to research conducted by Dr. King of Chennai, cow dung has the ability to control the cholera bacteria.
- Sprinkling cow's urine makes the environment pollution free.
- Tuberculosis patients placed in Cowsheds had shown amazing recovery owing to the smell of dung and urine.
- Burning one tola ghee in a yagna releases one ton of oxygen.
- Burning ghee from cow's milk along with rice grains releases Ethylene Oxide and Propylene Oxide gases which are very useful in preparing life-saving drugs and inducing artificial rains (cloud-seeding).
- A sizeable portion of the GNP (6 - 7%) is generated out of animal wealth.
- Cow's urine, which is anti-bacterial, is available in millions of gallons thanks to the cattle wealth. It contains chemicals such as Nitrogen and carbolic Acid. Milch Cow's urine contains Lactose, Sulphur, Ammonia Gas, Potassium, Manganese, Urea and such health-giving elements.
- 40,000 Megawatt (Horsepower) is generated from the cattlewealth.
- Milk, Curds, Buttermilk, Butter, Ghee and in addition cow-dung the best manure is available to us from the Cow.
- More than 70% of agriculture uses Oxen to till the lands.
- Bullocks are commonly used to transport goods.

**Bhagawan Shri Krishna has said in the Gita,
'I am Kamadhenu among the cows.'**



**Saying that the cow should be saved from
religious viewpoint alone is full of ignorance.
For, religion does not save the cow; the cow
saves the religion.**