



Ahimsa Foundation for Cattle Protection

AFFCAP March - April 2015 Newsletter



CORPORATE SOCIAL RESPONSIBILITY

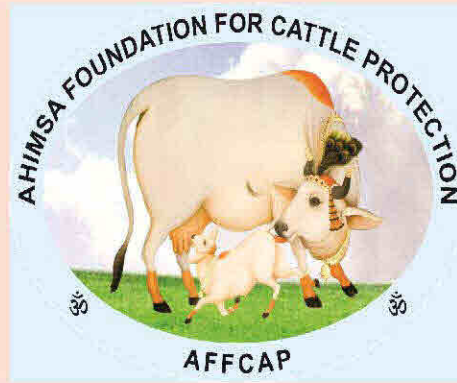
INDIA'S FIRST COW MINISTER

COW MINISTER MEETS AFFCAP

**THE IMPORTANCE OF THE COW
IN VEDIC CULTURE**

MAYAPUR GAUSHALA TRUST

**No
Slaughter**



**No
Slaughter**

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PICTURE PERFECT



AHIMSA FOUNDATION FOR CATTLE PROTECTION

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CORPORATE SOCIAL RESPONSIBILITY

AFFCAP is a registered non-profit, charitable trust under the Indian Trust Act 1881, Section 11 of Income Tax act 1961.

Our trust is registered with the Income Tax Department and has a 12A for tax exemption and 80-G for 50% income tax deduction for donors.

The objectives of the Trust are:

1. To identify members of society in India, committed to improving and promoting the protection of Cattle, through a Goshalla/Cattle Certification Program that follows a No-Slaughter policy.
2. To promote Pedigree breeds of Deshi cattle in India in order to increase quality, health and production.
3. To promote Ahimsa By-Products (Karma Free) made from the milk, urine and gobar, etc. of protected cattle and to educate the public in their use.
4. To develop Go-Sadhan's (Cow Sanctuaries) where AFFCAP members may apply to send cattle to live out their natural lives guaranteed "No Slaughter."
5. To promote and educate members and public in traditional principles of organic farming using animal power and simple traditional technologies.
6. The Trust may also carry on any activity conducive, ancillary, essential, subsidiary, collateral or incidental to the attaining of these objects herein before mentioned.

The Certification Program regulates goshalas by providing and enforcing a minimum standard of care while providing oversight of the goshala movement. This provides a benefit to the goshala movement by establishing public trust in the standard of care and ethics provided by the goshala.

A regulated program of care and breeding assists in maintaining herd health and milk production through standardized care, nutrition and improved genetics

Encouragement to develop an economy based upon the cow's byproducts will be a welcome assistance as it provides a strong financial footing to the cow protection movement.

As well, AFFCAP's goshala programs assists in achieving the national objective. As described in *Article 48 of the Directive Principles of the Constitution of India*:

"The state shall endeavor to organize agriculture and animal husbandry on modern and scientific lines and shall, in particular, take steps for preserving and improving the breeds, and prohibiting the slaughter, of cows and calves and other milch and draught cattle."

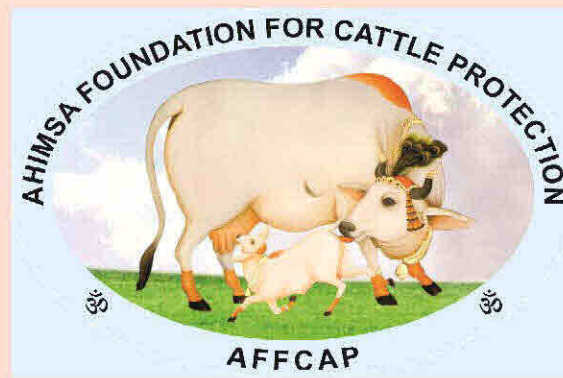
The aims of the Foundation allows your company to participate in India's Corporate Social Responsibility tax program. If you are in need of a CSR partner, please contact us so we can discuss further how we can assist you in curtailing cow slaughter and maintaining India's social heritage.

With best regards,

Vyapaka das
Executive Secretary
info@affcap.org



**No
Slaughter**



**No
Slaughter**

The Ahimsa Foundation for Cattle Protection (AFFCAP) performs physical inspections of gaushalas throughout India. Through the means of ear-tagging, animals are identified and placed in our database for lifelong tracing.

Additionally, the database allows tracking of parentage and milk production. Births and deaths are recorded, providing useful information to assist gaushalas in improving their herd's genotype and milk production.

Our visits to gaushalas have revealed many of the challenges faced by gaushalas. Some have rescued animals during transport to a slaughterhouse while others have adopted under-nourished street cows. This is the result of a non-Ahimsa dairy industry focused solely on profits. Millions of cows are suffering due to lack of support.

ALL INDIA LIVESTOCK CENSUS (in thousands)			
CATEGORY	2007	2012	% Change
Cattle			
<input type="checkbox"/> Exotic/Crossbred			
<input type="checkbox"/> Male	6.844	5.971	-12.75
<input type="checkbox"/> Female	26.216	33.760	28.78
<input type="checkbox"/> Total Exotic/Crossbred	33.060	39.732	20.18
<input type="checkbox"/> Indigenous			
<input type="checkbox"/> Male	76.779	61.949	-19.32
<input type="checkbox"/> Female	89.236	89.224	-0.01
<input type="checkbox"/> Total Indigenous	1,66,015	1,51,172	-8.94
Total Cattle#	1,99,075	1,90,904	-4.10

Livestock Census¹

India's consumption of dairy is increasing 15% annually,² which will result in a steady increase in the size of the national herd and/or a push for higher milk yields. The 2012 census reveals that in 2007, India's cow population was upwards of 199 million cows but whose numbers shrank by 4.1% five years later. Even so, the crossbred herd grew at over 20%.

The Census figures reveal that the reduction came on the backs of bulls from both Desi and cross breeds. The crossbred herd, on the other hand, has increased their numbers by 29% while the Desi herd fell by 9%.

It is notable that in both herds, the male component saw the highest level of attrition in contrast to the 29% increase of crossbred females. The apparent reason being that cows present financial opportunity through milk production with bull calves posing primarily a liability,



other than for meat. This is exemplified in the near 13% reduction of the crossbreed male population and 19% of indigenous breeds over the course of five years.

The downsizing of the male component is fueled by various factors including tractor use and culling of bulls. The numbers disclose that bull populations are more of a liability since using animals for draught has fallen from favor.

It is noteworthy that milk demand is growing at a rate of 15% per annum³, yet over the course of the years 2007 – 2012, the herd size shrank by nearly 9 million head. This points to higher milk yields of Crossbreeds compared to indigenous breeds.

The increase in demand for dairy simultaneously skews gender ratios within the herd. The natural proportion is a

50/50 split. In contrast, the 2012 census exposes crossbreeds at a 15% male to 85% female combination compared to 41% male to 59% female amalgam within the Desi variety.

In both situations, human intervention is the main driver behind gender bias. The solution is to develop economic benefits for bulls and oxen. Otherwise, society — following strictly economic paradigms — will see little benefit in male progeny.

If an alternative to a slaughterhouse society is to develop, utilization of bulls will be an essential part of the solution.

Milk Yield

Jay Mazoomdar underlines why Desi breeds are not given proper respect:

...Unfortunately, the facts on ground prove otherwise. Success stories like Ganga are rare: despite the huge costs in rearing them, the national average yield from exotic crossbreed cows in India stands at 6.62kg.

Contrast this with Israel. In just four decades, a dairy-deprived Israel has developed its own Friesian crossbreed cattle that have consistently started giving 26 kg of milk daily. After five decades of expensive effort, the exotic crossbreeds in India produce only one-fourth that quantity. Despite this, governments insist on pursuing this policy. Their defence is that even at 6.62 kg, the average yield of exotic crossbreeds in India is still thrice that of desi cows, which averages at 2.2 kg.

It is true that, maintained well, crossbreeds often produce milk in excess of 30 kg per day. But as their average yield in India is stuck at 6.63 kg, it's clear that the majority of this [sic] cattle, in the care of resource-strapped farmers, is not delivering to potential. In such a scenario, quality desi cows with an average yield of 8-20 kg would be a far more lucrative option. Again, it's [sic] true exotic crossbreeds can produce 4,500 kg per annual lactation. Desi cows, on the other hand, rarely cross 2,500 kg per lactation in standard home conditions. But, crossbreeds rarely lactate more than four times; while desis lactate 10-12 times. In effect, this means a crossbreed can only produce 18,000 kg of milk in a lifetime, while a desi can give up to 25-30,000 kg.⁴

In a protected herd, that lactations are stretched to 10 years and makes little difference in feed consumption, since the herd is going to be maintained throughout their life nonetheless. So the cost of feeding is not increased, as it would be in a commercial dairy operation, which sends bull calves and unproductive animals to a horrible end as a means to profitability.



Feed Quality

During our travels visiting gaushalas, it was observed that the dairy herds are fed primarily chopped wheat straw, occasionally with added supplements. This is in contrast to a diet fed to a dairy herd as a means to maximize milk production. As they say, what goes in, comes out; so profitable milk production cannot be based on frugal nourishment.

The table below heralds the importance of nutrition by comparing a Desi breed managed in a village context versus a commercial system.

Annual lactation of Desi breeds in a village compared to a Commercial farm (kg.) ⁵

Breed	Village	Commercial Farm	% change
Tharparkar	1660	2500	+ 51%
Red Sindhi	1700	3400	+ 200%
Sahiwal	1350	2100	+ 56%
Gir	900	1600	+ 78 %

This reveals that Desi Breeds' milk yield suffer from poor nutrition, so if Desi breeds can be fed a higher nutrient fodder, the disparity in milk production between a crossbred herd and a Desi herd diminishes significantly.

It is also of note that:

According to a recent survey by the Punjab Gausewa Board (PGB), 80 percent of the state's nearly one lakh stray cattle are exotic crossbreeds.⁶

This reflects the higher cost of maintaining crossbreeds as the Friesen-Holstein and Jersey cows are less tolerant of India's climate, resulting in their being the first to be abandoned as finances or climate dictate. This is particularly relevant with small scale producers.

Therefore, in order to narrow the production gap, special emphasis needs to be given to the small scale farmer in regards to subsidized fodder and animal care. This will provide a valuable step in minimizing herd expansion and guaranteeing the long term health of the Desi breed.

(Endnotes)

¹ <http://pib.nic.in/newsite/PrintRelease.aspx?relid=109280>

² <https://www.thedollarbusiness.com/israel-can-help-triple-indias-milk-production-boost-exports-israeli-ministry-of-economy/>

³ <https://www.thedollarbusiness.com/israel-can-help-triple-indias-milk-production-boost-exports-israeli-ministry-of-economy/>

⁴ <http://www.tehelka.com/the-desi-cow-almost-extinct/?singlepage=1>

⁵ http://agritech.tnau.ac.in/animal_husbandry/animhus_cattle%20_breed.html

⁶ <http://www.tehelka.com/the-desi-cow-almost-extinct/?singlepage=1>





Meet Rajasthan's first cow minister -- Otaram Devasi --

AKSHAY DESHMANE, ET Bureau Jan 9, 2015, 04.00AM IST

NEW DELHI: His community - Rabaris, a livestock-dependent tribe traditionally-addresses him as 'Bhopaji' or priest. He dresses up like a cowherd himself: a long white cloth wrapped around his bare torso, red turban, dangling ear rings et al. With a lathi in tow, he walks into everywhere, even the chief minister's office in Rajasthan.

Otaram Devasi, 48, happens to be the Rajasthan's minister in charge of cow affairs. As for himself, India's first-ever minister for the 'divine' bovine likes to address himself as "Gaupalan Mantri".

BJP and Vasundhara Raje had promised a separate ministry for cows in its poll manifesto. And when the party came to power with Raje as CM in December 2013, she promptly announced a ministry for the protection of cows, which was later transformed to a "department" after the move struck a Constitutional hurdle since states can't set up new ministries. In October, 2014, Devasi was made minister of Dairy and Devasthan - administration of temples that get government funds - with the extra charge of the "Gaupalan department". His responsibility also includes overseeing Rajasthan's Gau Seva Commission and Cow Conservation Directorate.

Three months into his tenure, Devasi says he is proud of what he has done with securing the future of cows in this desert state. And he believes he has set up a department for rest of India to emulate should any other state want to follow this 'Rajasthan Model'.

Devasi, who himself owns "20-25 cows", wants the canvas for cow protection to be bigger. "I have sought an appointment with Prime Minister Narendra Modi after the Union budget so that I can impress upon him on the urgent need to set up a cow ministry at the Centre," Devasi tells ET.

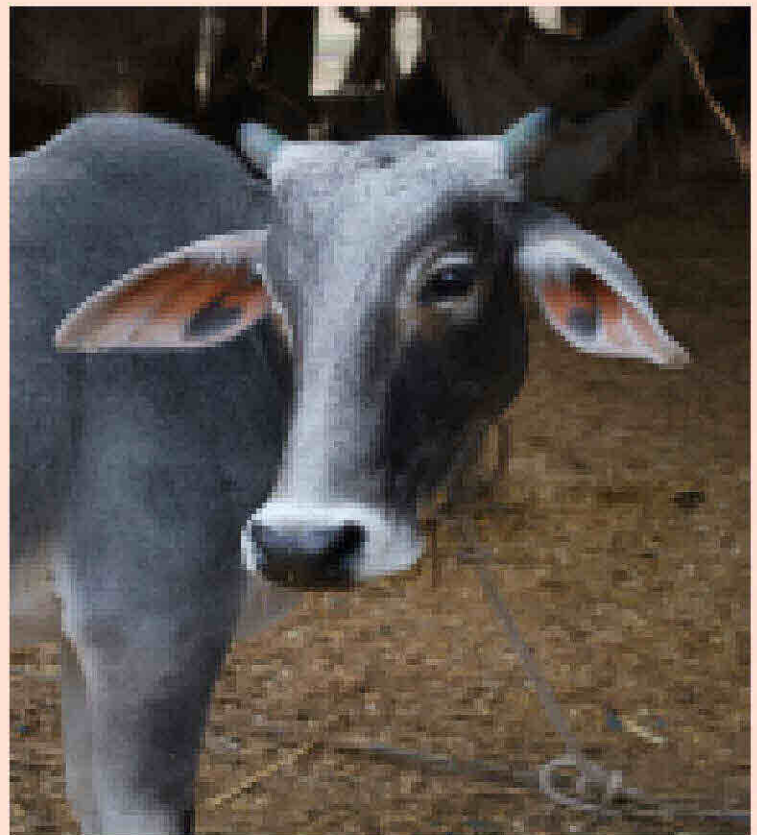
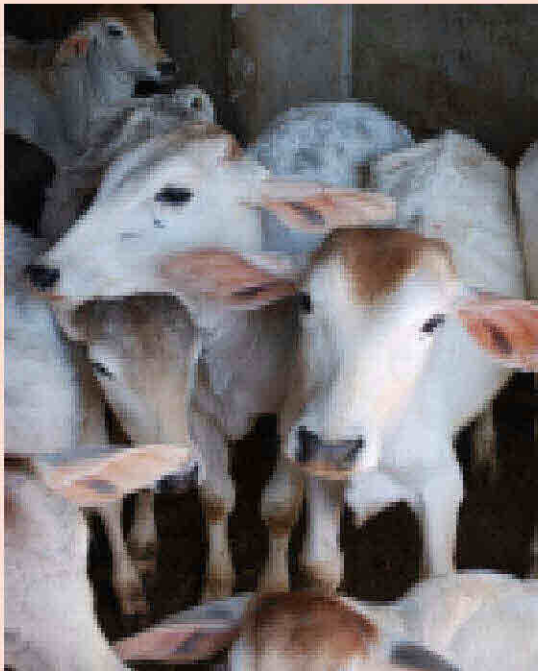
"I believe if cows have to be saved then every state in India must have separate ministries for cows," he says, insisting that he's not being just rhetorical.

So what about buffalos, goats, even the state's official animal, camel? Devasi dismisses the question, almost chiding you for being naive. "Cows have a spiritual importance unlike other livestock animals. They must be protected at any cost. I would request Modiji to ban cow slaughter and, if need be, introduce strong legislation for that," he says.

For Rajasthan, there are three things high on his agenda: clamping down on rampant cattle smuggling, introduction of a helpline number on the lines of 108 ambulance services to help cattle in distress besides starting a one-of-its-kind "sanctuary" for cows near Bikaner or Jaisalmer. By sanctuary, he means a protected area full of green grass not far from the desert so that the cows, especially those of the indigenous breed, can eat and live in peace.

Another day, another time, the 6 feet-1 inch-tall Devasi would have stood even taller among the Sangh Parivar stars. Long before Ghar Wapsi or Ram Mandir became fashionable causes for the typical Hindutva agitator, 'Gau Raksha' was the first priority of the Sangh. In fact, the only open public intervention ever done by the most powerful Sarsangchalak of RSS ever, MS Golwalkar, was on 'gau raksha'.

http://articles.economictimes.indiatimes.com/2015-01-09/news/57884094_1_cows-meet-india-s-gau-seva-commission



Ottaram Devasi, Rajasthan's Minister of Cow Protection (Gaupalan) meets with AFFCAP



Recently, AFFCAP met with Mr. Ottaram Devasi, the Honourable Minister in Charge of Cow Protection (Gaupalan) for the State of Rajasthan. In addition, Mr. Amra Choudhary, Rajasthan's Revenue Minister and Mr. Ashok Shekhar, Additional Chief Secretary of the Rajasthan Department, and Mr. Manish Goyal, Mr. Devasi's Executive Secretary, attended the meeting.

AFFCAP was represented by Pancaratna das, Managing Trustee, Mr. Vineet Pande, Membership Director, Mr. Manglam Ram Patel, Chief Gaushala Inspector, along with Vyapaka das, the Executive Secretary.

The gathering had no specific agenda and was meant to introduce the Honorable Ministers to the activities and scope of the Ahimsa Foundation for Cattle Protection (AFFCAP).

As our readership is aware, AFFCAP certifies that gaushalas properly protect animals throughout their lives by identifying the animals via ear tagging or Radio Frequency Identification markers, plus inspection of gaushala practice and facilities. The animals' identifying numbers, along with the animal's bio data, are then entered into our database as below.

Affcap id	Animal Name	Sex	Alternate ID	Birth Date	Category	Animal Breed	Breed Percent	Father Name	Father Reg. No.	Father's Farm	Mother Name	Mother Reg. No.	Mother's Farm	Animal Weight	Color	Twin With Bull	Service Date	Pregnancy Status	Annual Avg. Milking
SVG0001P	001	Female		02/01/2012	Cow	Tharpakar	100%	034	34	SVG	023	023	SVG	0.00	White	No	01/01/1975	false	0
SVG0002O	002	Female		02/01/2013	Cow	Tharpakar	100%	34	0034	SVG	27	0027	SVG	0.00	White	Yes	01/01/1975	false	0

In this way, herd individuals are traced throughout their lives to evaluate if they receive lifelong protection. To our knowledge, AFFCAP is the only organization in the world engaging in this manner of oversight.



The Honorable Mr. Devasi was suitably impressed with AFFCAP'S objectives that requested a proposal on a pilot project, to identify cows beginning with one Gaupalan district in Rajasthan. The district being considered contains 284 gaushalas supporting a population of 50,000 government-registered cows.

Based on his experience, our Chief Gaushala Inspector, Mr. Manglam Ram Patel, estimates that the gaushalas registered with the Government amounts to 25%, or less, of existing establishments. The reason for this is their ignorance of the government schemes available.

As an example, registered gaushalas are eligible for financial support for fodder, but many are unaware of the program.

Presently, AFFCAP is formulating a proposal for a Pilot Project with a goal of identifying the region's registered cows. According to Ministry records, there is presently over one and a half million cows officially registered in government programs throughout the State.

Of course, the devil is in the detail, but we will report back regarding our success or failure in designing and implementing the Ahimsa Verification Program with these first gaushalas.

The members of AFFCAP are both humbled and enlivened by this new and exciting opportunity and wish to publicly thank the Honorable Minister Devasi for the opportunity he is providing AFFCAP's cow protection efforts.



Manglam Ram Patel speaks with Mr. Amra Choudhary, Rajasthan Revenue Minister (center) and Mr. Otaram Devasi, Minister of Cow Protection (right)



From left to right, Pancaratna das (Managing Trustee), Vyapaka das (Executive Secretary), Amra Choudhary and Otarama Devasi

The Importance of the Cow in Vedic Culture (excerpted)



By **Subramanian Swamy**

...India has 150 million cows, each of them giving an average of less than 200 litres of milk per year. If they could be fed and looked after, they can give 11,000 litres, as Israeli cows do. That would provide milk for the whole world. The milk we produce today is the cheapest in the world. With enhanced production we could become the world's largest exporter of milk and it could be India's biggest foreign exchange earner.

For those of us who are desi by pedigree and conviction, I place some facts about the cow in the perspective of modern Hindutva.

The cow was elevated to divinity in the Rig Veda. In Book VI, Hymn XXVIII attributed to Rishi Bhardwaja extols the virtue of the cow. In Atharva Veda (Book X, Hymn X), the cow is formally designated as Vishnu, and 'all that the Sun surveys'.

Indian society has addressed the cow as gow mata. The Churning of the Sea episode brings to light the story of the creation of the cow. Five divine Kamadhenu (wish cows), viz, Nanda, Subhadra, Surabhi, Sushila, Bahula emerged in the churning.

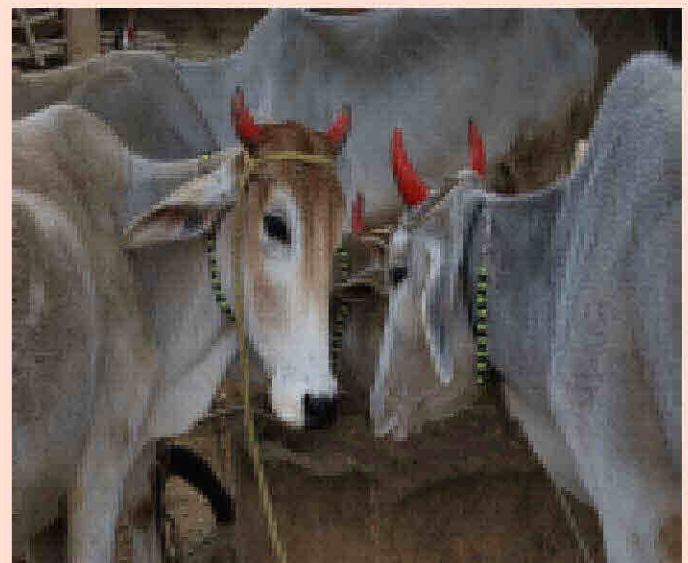
Thousands of names in our country are cow-related: Gauhati, Gorakhpur, Goa, Godhra, Gondiya, Godavari, Goverdhan, Gautam, Gomukh, Gokarna, Goyal, Gochar etc.

They signify reverence for the cow, and our abiding faith that the cow is Annapurna.

In 2003, the National Commission on Cattle under Justice G. M. Lodha submitted its recommendations to the NDA government. The report called for stringent laws to protect the cow and its progeny in the interest of the rural economy, a constitutional requirement under Directive Principles of State Policy. Article 48 of the Constitution says: 'The State shall endeavour

to organise agriculture and animal husbandry on modern and scientific lines and shall, in particular, take steps for preserving and improving the breeds, and prohibiting the slaughter of cows and calves and other milch and draught cattle'. During the First War of Independence in 1857, when Bahadur Shah 'Zafar' was installed as emperor by the Hindus in Delhi for a brief period, his Hindu prime minister, on the emperor's proclamation, made cow killing a capital offence. In Maharaja Ranjit Singh's kingdom, the only crime that invited capital punishment was cow slaughter.

The cow, according to the Vedas, provides four products for human use: (i) Godugdha (cow milk): As per Ayurveda, cow milk has fat, carbohydrates, minerals and Vitamin B, and even a capacity for body resistance to radiation and for regenerating brain cells. (ii) Goghrita (ghee): The best ghee, it is, as per Ayurveda useful in many disorders. In yajna, it improves the air's



oxygen level. (iii) Gomutra (urine): Eight types of urine are used for medicinal purpose nowadays, among which cow urine is held to be the best. The Americans are busy patenting it. It has anti-cancer, anti-bacterial, anti-fungal and antioxidant properties.

It has immune-modulator properties, which makes it useful for immune deficiency diseases. In the classics there are many references to cow urine as a drug of choice. Even the Parsis follow this practice.

Lastly, (iv), Gomaya (dung) is considered as valuable as Gomutra and used to purify the environment, as it has radium and checks radiation effects.

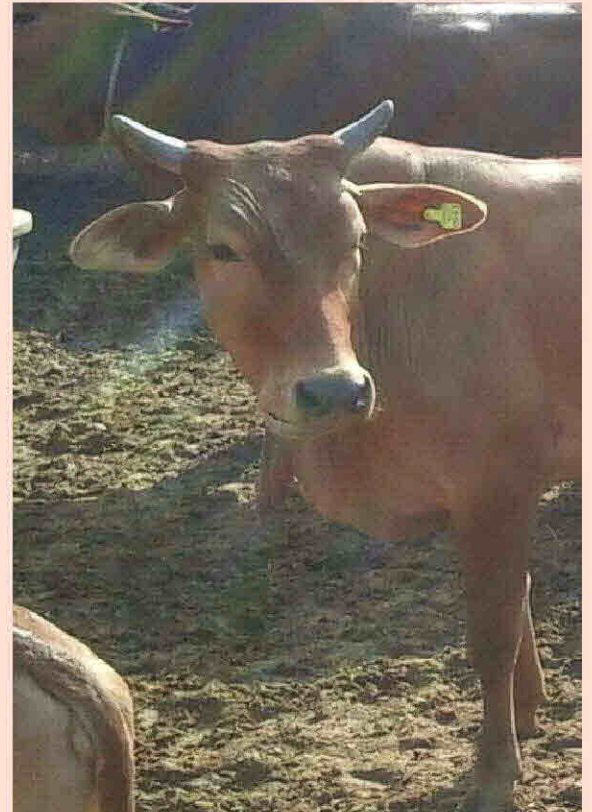
Ancient Hindu wisdom on the medicinal properties of cow urine is borne out by two patents granted in the US for cow urine distillate (Patent numbers 6410059 and 6896907).

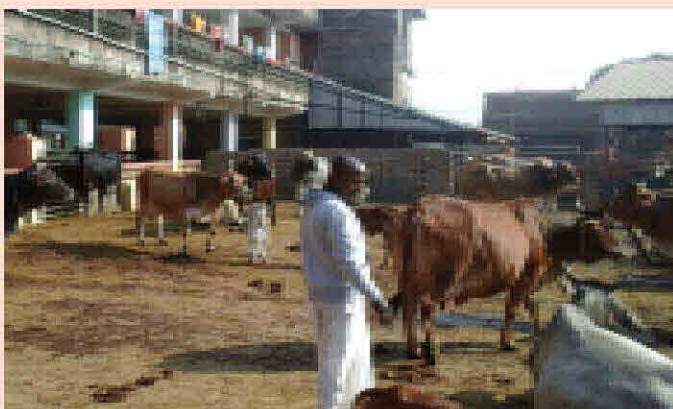
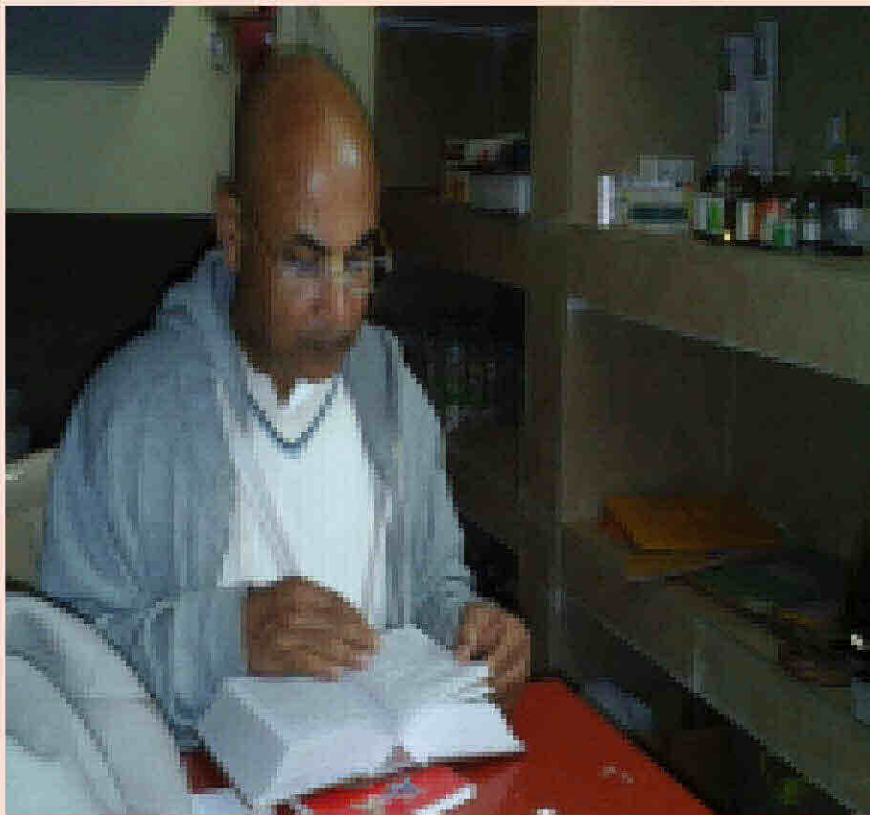
Even China has granted the distillate a patent as a DNA protector. A global patent has been granted for cow urine, neem and garlic as a pest repellent and for fungicidal and growth promoting properties for different crops (WHO 2004/ 087618A1). A US patent has been granted for strains from Sahiwal cow milk for plant growth promoter phytopathogenic fungi controlling activity, abiotic stress tolerating capability, phosphatic solubilisation capability, etc. And CSIR has filed for a US patent for amrit pani, a mixture of cow dung, cow urine and jiggery, for soil health improvement properties.

continued on page 16

Mayapur Gaushala Trust

The International Society for Krishna Consciousness (ISKCON) world headquarters is situated at Mayapur, West Bengal. Their gaushala houses 350 head of cattle and is AFFCAP-certified.





These claims were initially made in the Charaka Samhita, Sushrut, Vagbhathi and Nighantu, Ratnakar, etc. They prove the utility of cow dung and urine for sustainable agriculture as well as for disease prevention.

The arguments in the West for cow slaughter are no more uncontested. There are better sources of protein than beef. Any dietician's chart shows that beef with 22 per cent protein ranks below soya-bean (43), groundnut (31) and pulses (24 per cent). One kilogram of beef takes seven kg of crops and 7,000 kg of water to produce.

Thus cow protection makes economic and ecological sense. Swami Dayananda Saraswati, convenor of the Hindu Dharma Acharya Sabha, has argued that non-vegetarianism indirectly contributes heavily to greenhouse gases and other pollution.

He quotes a UN report from 2006 that says, "Raising animals for meat as food generates more greenhouse gases than all the cars and trucks in the world combined". Ten of billions of animals farmed for food release gases such as methane, nitrous oxide and carbon dioxide through their massive amounts of manure. "The released methane", the report says, "has 23 times the global warming potential of CO₂". For these animals to graze, virgin forests are cleared. The livestock industry also needs vast stretches of land to raise mono-crops to feed the animals. The CO₂ that the trees and plants store escapes into the air when they are destroyed.

Growing fodder implies heavy use of synthetic fertilizers produced with fossil fuels.

While this process emits a huge amount of CO₂, the fertilizer itself releases nitrous oxide (3) -- a greenhouse gas that is 296 times more potent than CO₂. Alarming though these facts are, all that people have to do is to avoid red meat. There will be no need to breed millions of animals for daily slaughter. The animal population will consequently decline.

A single individual by not consuming meat prevents the equivalent of 1.5 tonnes of CO₂ emissions in a year. This is more than the one tonne of CO₂ prevented by switching from a large sedan to a small car.

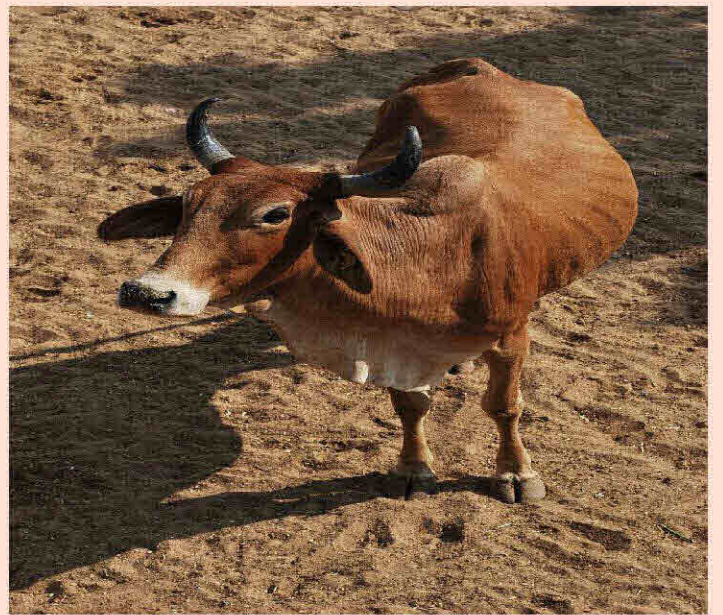
So there are a number of reasons to be a vegetarian. People who eat meat think a pure vegetarian diet is optional. But now they have no choice if they are alive to what is happening to this life-bearing planet. There is no justification for eating meat, given the devastating consequences for the planet.

A new fervour for a cow renaissance is necessary. It is constitutional (for India) and we should defend it with all our might.

About The Author; Subramanian Swamy is a former Union minister.

http://www.stephen-knapp.com/importance_of_the_cow_in_vedic_culture.htm





PICTURE PERFECT

