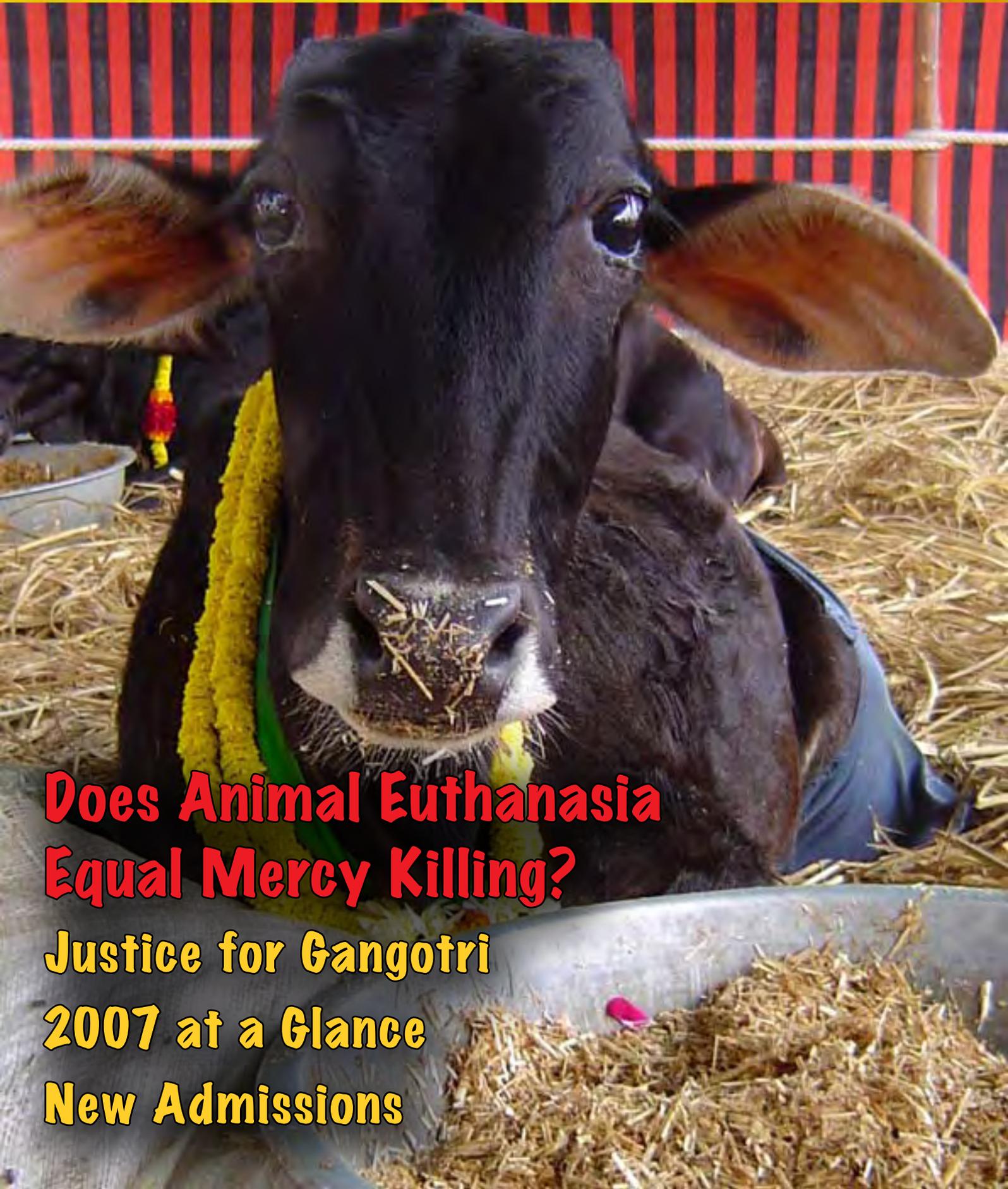


January 2008



CARE FOR COWS

IN VRINDAVAN

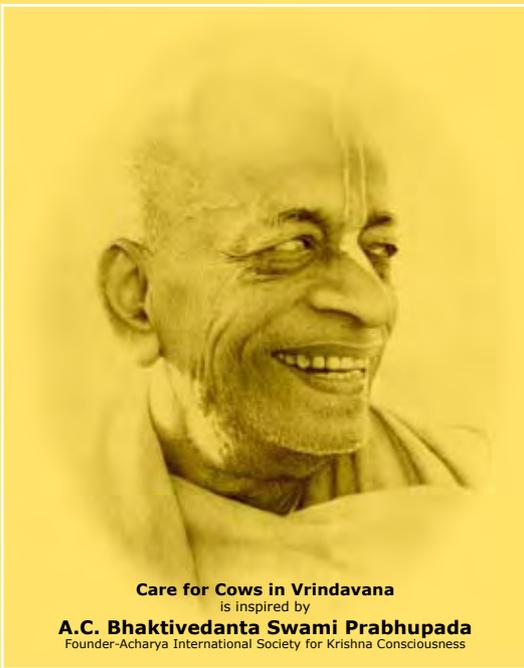


**Does Animal Euthanasia
Equal Mercy Killing?**

Justice for Gangotri

2007 at a Glance

New Admissions



Care for Cows in Vrindavana
is inspired by
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Founder-Acharya International Society for Krishna Consciousness

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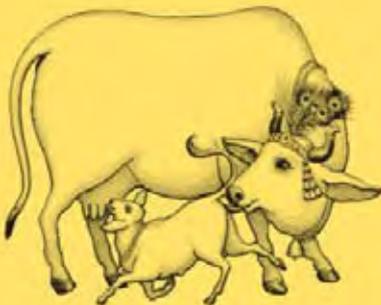
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CARE FOR COWS
IN VRINDAVAN

Jaya Sri Guru!
Jaya Sri Gopala!
Jaya Sri Go Mata!

Dear Friends,

Recently veterinarians of the Royal Society for the Prevention of Cruelty to Animals (RSPCA) decided the invalid cow Gangotri was in so much pain that killing her would be an act of mercy.

How did they measure her pain? What scientific instruments did they use for this purpose?

None.

Fallible human opinions are what determine whether or not a sentient being will be deprived of their most cherished possession — life — a possession which cannot be returned in the event of error.

But why not ask Gangotri if she wants to live or not? You may say we don't speak the same language. Fine. But just place some nutritious food and water in front of her and observe. If she eats, she announces she wants to live. If she wants to die, she will fast until death.

Gangotri was eating.

The RSPCA claims to be dedicated to preventing cruelty. How does killing a cow who wants to live accomplish this goal?

Either the RSPCA has foolishly acted against their purpose or are they serving a covert one.

May justice prevail.

The CFC Staff

careforcows.org

Care for Cows in Vrindavan is a Charitable Trust registered in India, USA, Holland and Switzerland.



DOES ANIMAL EUTHANASIA



In most countries human euthanasia is illegal and a punishable crime, whereas animal euthanasia is mandatory and forced as seen fit by independent animal welfare societies and government bodies.

As we've seen all too often making headlines in the World News, this applies even in places of worship or sanctuaries where animals such as the cow and bull are revered as sacred and under religious principles must never be killed. In most atheistic countries there is no law sparing 'sacred animals', and as such

basic religious rights are violated.

Euthanasia in modern terms, is classified as being conducted passively, non-aggressively, and aggressively.

Passive euthanasia entails the withholding of common treatments (such as antibiotics, pain medications, or surgery) or the distribution of a medication (such as morphine) to relieve pain, knowing that it may also result in death (principle of double effect). Passive euthanasia is the most accepted form, and it is a common practice in most hospitals.

Non-aggressive euthanasia entails the withdrawing of life support and is more controversial.

Aggressive euthanasia entails the use of lethal substances or force to kill and is the most controversial means. Involuntary euthanasia is conducted against someone's will and equates to murder. This practice is almost always considered wrong

and is rarely debated. Involuntary euthanasia may be administered when the person is incapable of making a decision and it is thus left to a proxy. In the case of animal euthanasia, where of course the animal has no say, does that killing against their will, misleadingly termed 'putting to sleep' therefore equate to murder?

"Putting to Sleep"

Intravenous Injection

Pets are almost always euthanized via intravenous injection, typically a very high dose of a barbiturate. Unconsciousness, respiratory then cardiac arrest follow rapidly. For large animals, the volumes of barbiturates required are frequently impractical, though in some countries (eg the UK) a cocktail of high-potency barbiturate and Cinchocaine is available, providing deep unconsciousness and cardiac arrest independently. Where intravenous injection is not practical, often shooting is the means of euthanasia taken, especially for horses and cows.

Shooting

1. Free bullet. Used for shooting

= MERCY KILLING?

horses. The horse is shot in the forehead, with the bullet directed down the spine through the medulla oblongata, resulting in instant death, if carried out by skilled personnel in a suitable location.

2. Captive bolt. Commonly used for cattle etc. The bolt is again fired through the forehead causing massive disruption of the cerebral cortex. In cattle this merely stuns the animal, and death must be brought about by 'pithing' or 'exsanguination'.

The horrific meaning of these two uncommon terms is explained below. Bear in mind that animal euthanasia (Greek, "good death") is supposed to be the act of inducing humane death in an animal. And that these euthanasia methods are claimed to be designed to cause minimal pain and distress... well, at this point we would issue a Distress Warning for what comes next.

'Pithing' is a slaughtering technique in which the brain of the animal is scrambled with a tool inserted through the hole in the skull created by captive bolt stunning. Pithing further immobilizes the animal after stunning and before

exsanguination. 'Exsanguination', also known colloquially as bleeding out, is the fatal process of total hypovolemia (blood loss). It is most commonly known as "bleeding to death." Exsanguination is used primarily by the meat industry, as an economical method of slaughter. While the animal is incapacitated, a knife is fully inserted through the skin just behind the point of the jaw and below the neck bones. From this position the knife is drawn forward severing the jugular vein, carotid artery, and trachea. It is stated that after cutting the animals throat, blood should flow freely with death occurring within a few minutes.

The Soul and its Destiny

Today, traditional concepts of suicide and homicide have become blurred by phrases like "mercy killing" and "doctor assisted suicide." Advocates of doctor-assisted suicide say its purpose is to end the unremitting and excruciating pain that often comes with diseases like terminal cancer. But does suicide really stop pain?

According to Vedic wisdom, the answer is no. Rather, suicide prolongs

pain and even increases it. From the *Vedas* we learn that the eternal soul, or *atma*, lives on after death. For the soul, the *Bhagavad-gita* says, "there is neither birth nor death." At the time of death the soul reincarnates, or transmigrates from one body to another. The soul's term in the human or animal form is a type of captivity. How long he stays captive and how much he enjoys or suffers depend on his previous acts. To kill oneself, another human, animal, or any life form, interrupts the soul's prescribed term of embodiment. This goes against natural law, or God's law, and generates further reactions or penalties.

For the soul in an animal form, whose life is cut short by killing, the soul is forced to take birth repeatedly in the same species of life until his karmic sentence is fulfilled. Only then may the soul be released and progress to ultimately attain a human body where he has a chance to reform his life and finally attain liberation, in a spiritual body free from birth and death. If the spiritual opportunity in a human form is wasted the soul can again fall back



NOT IN

into the animal species of life.

Under normal circumstances death plunges the soul into forgetfulness of its past life, yet various Puranic examples relate previous life remembrances. In the narrative of Maharaja Bharata, the famous king after whom the earth is named, the monarch could still remember his previous royal position despite his next birth as a deer.

Karmic considerations aside, what may be even more surprising is that euthanasia is most often performed for reasons other than to relieve physical pain.

The Slippery Slope from Euthanasia to Murder

The most comprehensive study of the Dutch experience with human euthanasia is the 1991 Remelink Report, which showed that "pain was a factor motivating requests for euthanasia in less than half of all cases. More importantly, pain was the sole motivating factor in just 5% of euthanasia cases." A study of physicians who care for nursing-home patients in the Netherlands found that pain was the main rationale in only 11% of euthanasia requests. In the US, a Washington state study of doctors who performed euthanasia or assisted

THE LOTUS EYES OF GOD

suicide found that pain figured in only 35% of the requests.

The main reasons for which people want euthanasia - depression, isolation, psychological maladjustment, and lack of care - reveal a pervasive spiritual vacuum. According to Dr. Ezekiel J. Emanuel, a professor at Harvard Medical School, euthanasia is "a way of avoiding the complex and arduous efforts required of doctors and other health-care providers to ensure that dying patients receive humane, dignified care."

The actual sign of mercy is abstinence of killing. In fact the Vedic pillar of religion opposing mercy is animal slaughter. As man does not have the ability to give life, clearly he does not have the right to take it. While euthanasia may apparently give relief from days, months, or years of physical or mental suffering, a lifetime of unabated misery is destined to follow. And according to the law of karma, the lives of such doctors involved in euthanasia will be cut short in their next birth, often by acts of violence.

Vet Suicides outstrip Average

Recent studies conducted in Australia and the UK conclude that

the alarming suicide rate among veterinarians is nearly four times the national average. Findings published in the British Veterinary Association's (BVA) journal suggested lethal injections were the most common method of suicide. Professor Richard Halliwell, of the BVA, said the suicides could be related to the stress of putting down animals.

Animal Rescue or Persecution?

There is a growing number of so called animal rescue organizations at large in third world countries. In Goa, India, such an international group have implemented their atheistic ways by euthanizing abandoned cows. The organization states: "One of the issues we have to consider when dealing with stray cows is continuity of care. Many of them we will only be able to see once, so we have to consider whether we can achieve much (ideally a complete cure), on that single treatment or whether the cow is better put to sleep. There is no point catching a cow and treating it once, if the condition requires continuing treatment, which we may be unable to give. This is especially relevant with the cows in the towns, which are always hard to locate and catch. Because of this some animals that

have serious but treatable conditions are euthanised."

If due to the organizations incompetence and lack of resources they cannot cope with providing proper medical care, what right do they have to pass their judgment and kill these innocent cows and other animals? Is the animal being 'put out of it's misery' - or their misery?

According to the American Humane Association, an estimated 9.6 million animals are euthanized in the United States every year. The majority of these are euthanized at so called animal shelters, typically after a standard period of time, ranging from several days to several weeks for unclaimed stray animals.

Tend the Real Need

Instead of engaging in euthanasia, doctors and animal owners must diligently respond to the needs of their patients at the end of life. Animals should not be abandoned or 'put down' once it is determined that cure is impossible. Animals near the end of life must continue to receive emotional support, comfort care, adequate pain control, and respect up till the time of a natural death. This will allow the spirit soul to move on in it's natural evolutionary process.



Justice

Sacred Cow of UK Temple Slaughtered

December 14, 2007 - *Sify News*

The Hindu community in Britain expressed its shock at the killing of Gangotri, a sacred cow at the largest Hindu temple at the Bhaktivedanta Manor, on Thursday morning [December 13, 2007].

The RSPCA (Royal Society for the Prevention of Cruelty to Animals), aided by a vet and escorted by police officers, secretly killed a cow at the Bhaktivedanta Manor this morning while worshippers were at prayer, the community said in a statement.

The cow, named Gangotri, a 13-year-old Belgian Blue and Jersey cross, and much loved by the community, was killed at 9 am at the Bhaktivedanta Manor. Police bundled away monks who were in attendance of the sick cow, and the head farmer was kept talking while inside the barn a lethal injection was given to the cow.

"Cows are sacred to Hindus, and the killing of a cow is considered to be an outrageous act. The killing of a cow at a temple amounts of religious sacrilege of the worst kind," the

community said.

The killing was conducted despite assurances given the previous day from RSPCA officers and police that due to religious sensitivities no immediate action would be taken.

It may be recalled that a sacred bull named Shambo was slaughtered in the UK in July last after it had been diagnosed with tuberculosis.

Shambo was slaughtered despite an intense campaign by Hindu groups to save him.

Hindus Mobilise

The shock and bereavement felt by Hindus after the temple cow was killed by the RSPCA, turned to anger and a mobilisation of Hindus throughout the UK. "Hindu leaders from all over the country are gathering this Sunday," said Sudarshan Bhatia, head of the Hindu Forum of Europe. "This issue has incensed and united everyone. They are extremely shocked and angry about this, and the completely underhanded way it was conducted. The entire episode is shameful and I am disgusted with how our peaceful and law-abiding community has been dealt with."

Protest against deceitful killing outside RSPCA Headquarters

December 26, 2007

Hundreds of Hindus, whose temple cow was deceitfully killed by the RSPCA today held a peaceful protest outside the RSPCA headquarters in Horsham, Sussex and simultaneous prayers were conducted at Bhaktivedanta Manor in Hertfordshire where the cow known as Gangotri was slaughtered by lethal injection. This killing came despite the RSPCA's assurances that nothing further would happen until legalities had been explored. "The RSPCA professes to be a compassionate organisation, but



Vedic rituals were performed at the Manor for the

for Gangotri



their starting point is to kill first, ours is to tend to the animal's needs and treat it to get better" said Vinay Tanna a spokesperson for the Temple. "Gangotri was taken care of by two herdsman 24 hours a day and was under the supervision of two Vets, both of whom did not recommend the cow be euthanised."

"Our protest today is not directed toward DEFRA, the government department responsible for animal health," said chief herdsman Stuart Coyle. "We were given repeated assurances by them that no further action would be taken before the religious sensitivities of the Hindu community were taken

into consideration."

He continued: "The RSPCA alone pulled the trigger on our cow. They made the decision to immediately kill when no such recommendation was given by any other agency. I believe that even the police were duped by the supposed powers of the RSPCA, when, in actuality, no such powers exist."

The Hindus gathered outside the RSPCA headquarters Boxing Day morning accompanied their prayers and peaceful protest with the traditional sound of cymbals and drums.

"In Hinduism, its traditional that mourning extends for thirteen days,

and a ceremony is held at the conclusion of that period," explained Sruti Dharma, a Hindu priest, "Boxing Day is thirteen days after she was killed."

Another priest remarked: "The RSPCA came without warning and simply ended her life while the monks were at prayer. At least this observance will help to bring this period to a conclusion."

"The community's Christmas has been overshadowed by this terrible event," said Gauri das, head of Bhaktivedanta Manor, "It was a tragedy for thousands of our members, and especially the children."



departed soul of Gangotri, and the sin of cow killing



Hindus gather outside RSPCA headquarters to protest the killing of their temple cow

Justice for Gangotri

Time for Change

But Hindus are not content with merely protesting and expressing their anger. "We want a change in the law," said *Britz* actor Ravin Ganatra, "If the animal welfare law states that it is alright for Jewish and Muslim communities to have their own legal methods of killing, why can't the Hindu community have a law passed that helps to keep animals alive?"

The Next Step

Key representatives from leading national Hindu organisations met recently to consider issues arising out of the killing of innocent Gangotri. The alliance of Hindu organisations agreed on three broad areas of action:

Investigation

A grave injustice had taken place



In the process of rehabilitation Gangotri stood aided by a make shift cow sling

to Gangotri and to Hindu Dharma. The Government should be asked to instigate an independent investigation in the unwarranted killing of Gangotri.

Resignation

There must be accountability, and justice must be seen to have been done.

Legislation

The Government should be asked to take all necessary action to remedy the current law so that no innocent life is lost in the future due to bureaucratic intransigence.

Letters to UK Leaders

Gauri Das, temple leader of Bhaktivedanta Manor where Gangotri was killed, has sent letters to both Prime Minister Gordon Brown and Bishop Rowan Williams - Vice

President of the RSPCA. The letters asked for an investigation into the killing of Gangotri, along with assurances that such an act would not happen again in the future.

Please show your support and keep updated on events, visit

www.justiceforgangotri.org

Are we men or beasts?

by Krishna Dharma Das

When the RSPCA decided last Friday to ignore the protestations of her carers and 'put down' the ailing Gangotri - a 13 year-old cow living at Bhaktivedanta Manor in Hertfordshire - they were, they say, moved by compassion. Their spokesperson said, "We do understand and respect religious beliefs but at the heart of our organisation is the belief that animals should not suffer." In their view the pain Gangotri felt from 'infected sores' was such that the only answer was to kill her by lethal injection, which they duly administered as horrified Krishna devotees looked on.

Although with animals it is seen as compassion, killing as a response to suffering is not something readily countenanced

when it comes to humans. In Britain euthanasia is a crime, even if the suffering person desires his



or her own death. Even in cases where suffering is acute or there is terminal illness, killing is not allowed. Care will be administered

to give the patient the best possible quality of life till death naturally occurs.

However, in the case of animals, as the instance of poor Gangotri illustrates, the feelings are different. At some point (in this case on the behest of three vets) death will be decreed.

This is more or less universally accepted as the right way to treat animals. Even our beloved pets will be 'put to sleep' when we think their pain is too great. From a moral point of view then we have to ask what distinguishes humans from

animals. Why do we treat them differently? As far as Hindu theology is concerned all creatures are spiritual equals, eternal souls occupying different bodies. All life

therefore has equal value and is entitled to equal protection under law. If the RSPCA truly did respect religious beliefs then this is the first thing they should have respected. But even if they felt they had the right to impose their own moral imperatives, then they should at least show us the consistent moral case.

But can they? First of all, why do we wish to prolong human life for as long as possible? Our society as a whole does not function on any overt religious assumptions. Life is not sacred in that sense. It is really just about enjoying life, and if anything we work according to the Utilitarian principle of achieving 'maximum happiness'. All our endeavours are basically about increasing happiness.

But animals also enjoy. They eat, sleep and mate just like us. They enjoy the sunshine and running free in the fields. They play, fight, talk among themselves and have their societies just as we do. If we take away religious sentiment regarding the higher spiritual purpose of life, about which animals have no notion, then we will be hard pressed to find any difference at all between man and beast.

We might argue that animals have no art, science and philosophy,

but if these are divorced from spirituality then again they are simply about increasing our enjoyment and happiness. Even if we argue that such things give greater meaning and value to humanity then what about a less intelligent person who cannot appreciate these so called finer aspects of life? Can we treat them like animals?

If a man is intellectually challenged in some way then can we kill him when he has painful, infected sores? If life is simply about material pleasure then there is no clear moral case for distinguishing man and animal. We have to take recourse to the religious argument before we can make any meaningful distinction. Which brings us back to the so-called respect that the RSPCA, and indeed everyone else are always so quick to declare for others' beliefs. Except when it is time to act on that respect, it seems. When those beliefs of other people in some way contradict our own then they can be ignored.

And that is exactly how the Krishna devotees are feeling today. Disrespected and marginalized. While we can respect the compassion that drives the RSPCA, do they not think that the devotees also have such feelings? They were

obviously caring for Gangotri in a loving way. Plainly they only wanted her well-being and according to their own beliefs did not see that killing her would in any way enhance her welfare.

But did anyone bother asking them why? Did anyone ask why they especially respect the cow, a gentle creature that does nothing but eat grass and provide us with her wonderful milk? A creature that society as a whole sees fit to slaughter in countless millions in order to eat her flesh.

Where is our compassion then? When the poor cows are being dragged, often crying piteously, to their death at the hands of the butchers? Who cares about that suffering?

The RSPCA might argue that they do intervene in the meat industry when they see abuse, which is fine, but the level of extreme misery they happily ignore can hardly be compared with the tolerable pain that Gangotri was suffering. She certainly was not howling with tears in her eyes, as we will see animals doing any day in the abattoir.

The devotees at Bhaktivedanta Manor are heartbroken and mortified. For them this was quite simply **murder**.



CARE FOR COWS
IN VRINDAVAN

HELP US RAISE \$500,000
TO PURCHASE THE CFC CLINIC LAND



If just 1,000 people donate \$500 then we can reach the goal.

CFC Clinic is home to over 100 injured, sick and disabled cows.

Will you help Krishna's abandoned cows in Vrindavan?

Deadline is Gaura Purnima - March 21, 2008

Email kurmarupa@careforcows.org • Visit www.careforcows.org • Donate online via Pay Pal or credit card

2007 AD



Sushila



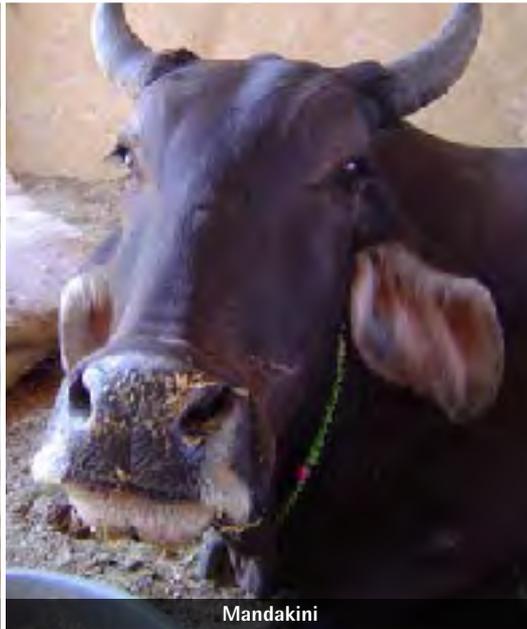
Kritika



Kesava



Vishakha



Mandakini



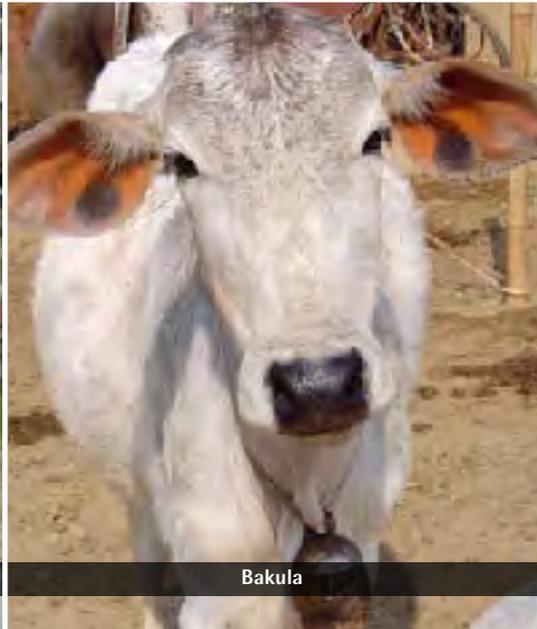
Chota Krishna



Balaram



Deeptaksha



Bakula

MISSIONS



Bhakti



Chandravati



Laddli



Tamal



Hamsi



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Syamala

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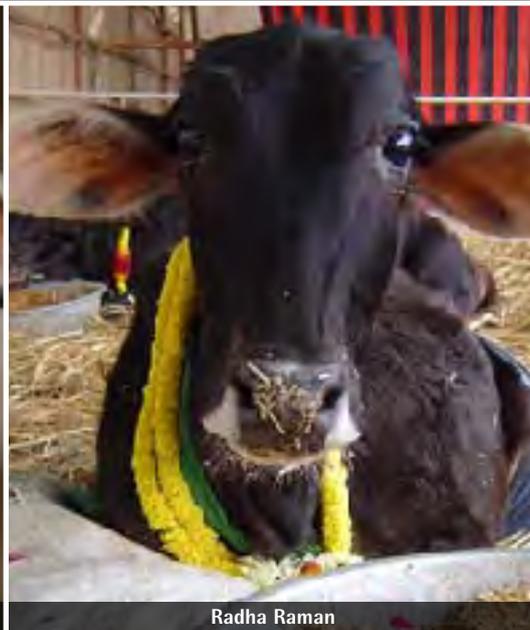
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Radha Raman



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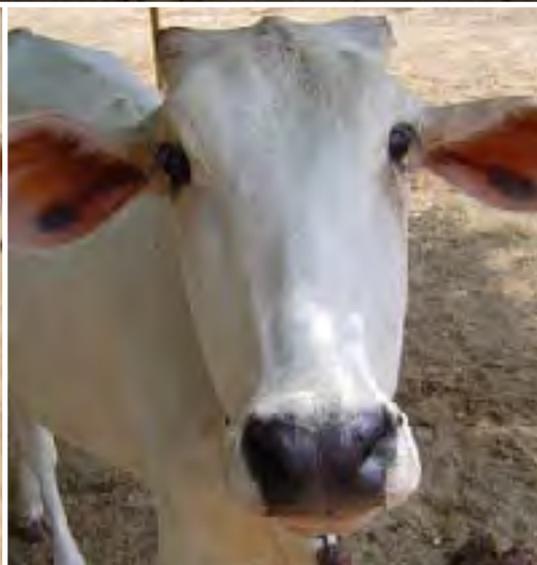
Svarna



Chameli



Hamsa



Kadamba

RADHA KUN



Bhadra



Sati



Dhumri



Subal



Kuvera



Marvari



Phalguni



Rukmini

D, MATHURA



Ramadasa



Sita Priya



Hanuman



Brahmarika



Ganga



Prahlad



Mukti



Sandhya



Laxmi

GOVARDHAN



Prana



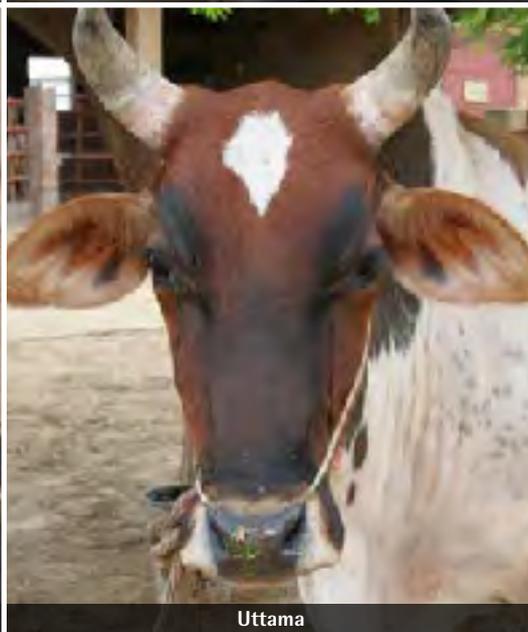
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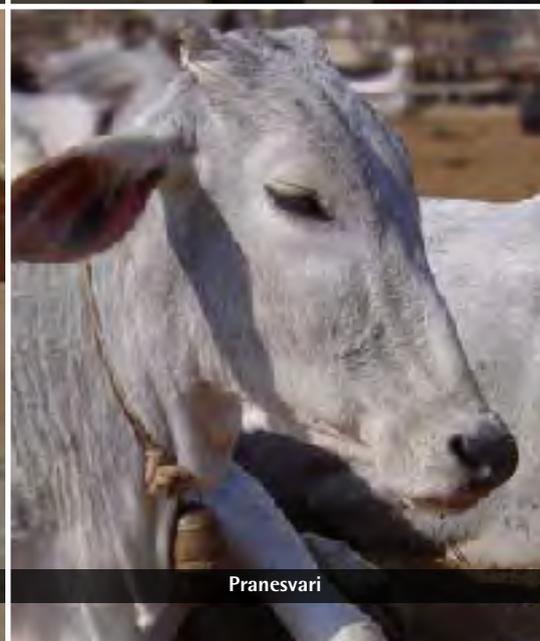
Uttama



Koti Chandra



Narmada



Pranesvari

, VARSHANA



Dhavali



Ramavati



Karuna



Mahadeva



Biharilal



Sukhi



Sarasvati



Mangal

THOSE LOVE



Devaki passed away 2 weeks after surgery



This nil gai died within 24 hrs from a road accident



This cow from Radha Kund died from HS



Syama Sakhi died 24 hrs after arrival



In December Bhakti Bija passed away from bloat



An abandoned calf died of pneumonia in November



In May Laxmi departed after months of nursing



In November Koti Chandra passed away from neglect & pneumonia, within 12 hrs of arrival

ED & GONE



Lalita Madhava passed away 48 hrs after arrival



Sri passed away suddenly a few days after arrival



Raju peacefully departed at a ripe old age in August



In Nov Nakula departed after months of nursing



Giriraj had lost a leg and passed away soon after



Bhakti Lata died of horn cancer in March



This nil gai attacked by dogs died during treatment



Dhira died 24 hrs after a dog attack



Ganga had a fractured pelvis & died shortly after

BACK TO



Aruni suddenly passed away, from causes unknown



An abandoned calf died of pneumonia in January



This calf passed away within 24 hours of arrival



Sundar Krishna died within 3 days of arrival



Prema Sagar passed away from an unknown illness



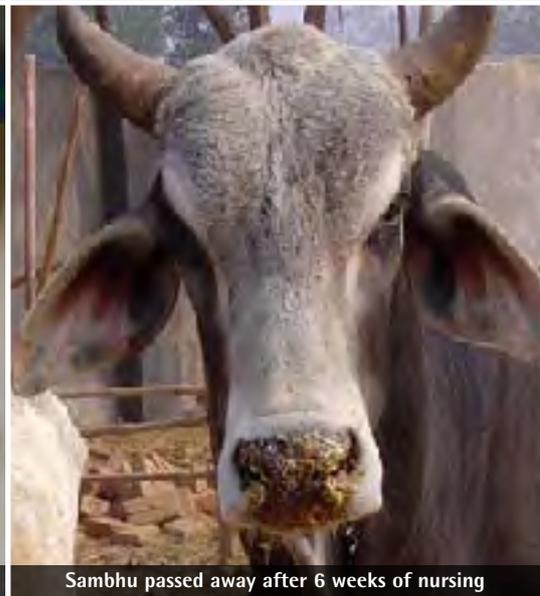
Gauri died in June from a thiamine deficiency



Kanchana passed away in October at an old age



Vanadevi suffered injuries and died from acidosis



Sambhu passed away after 6 weeks of nursing

KRSNA



DM

LOOK AT



Responding favorably to TLC



First wobbly steps toward recovery

GAURANGI

I was run over by a car and though no bones were broken, I couldn't stand up for weeks. My luck changed when I was admitted to CFC and after four months of care I made a full recovery! My best friends are the nil gai calves who joined CFC the same time I did. Actually I think I'm about half nil gai myself. Today you can see me healthy and happy, running in the field with my tail raised high just like a nil gai. I feel born again!

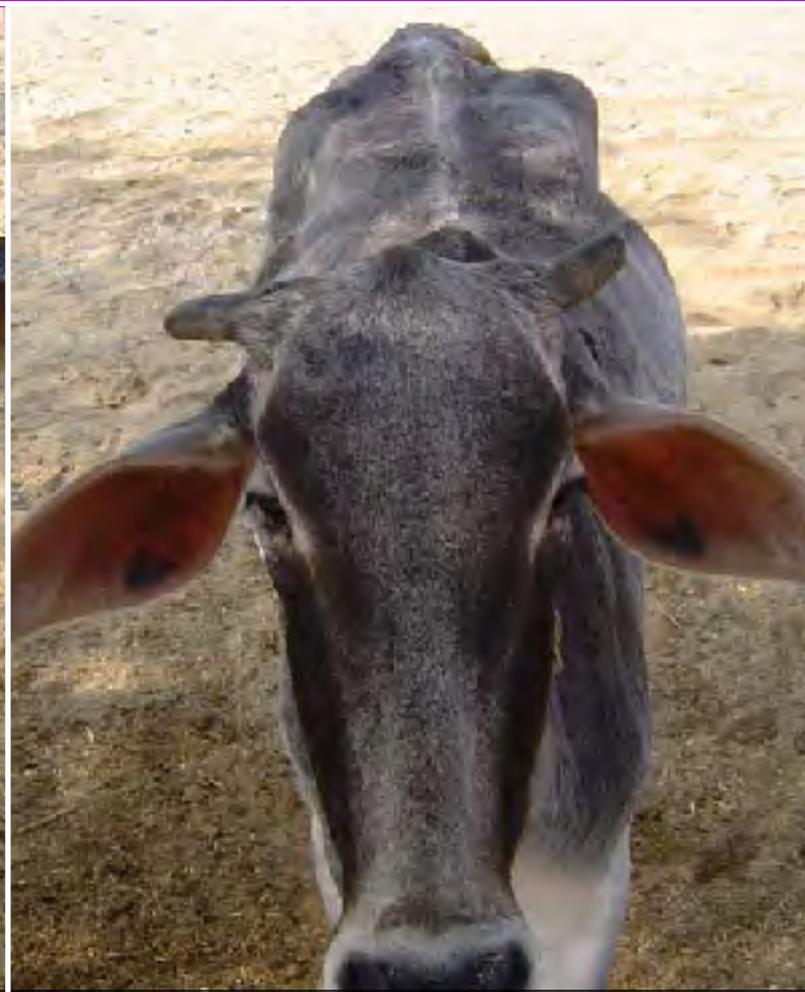


Gaurangi doing a lap, December 2007

ME NOW!



Anorexic Prema early 2007



Prema 12 months later, December 2007



Eating her way to good health, 3 squares a day

PREMA

I went on a crash diet and lost 100kgs in just 3 months. The Carers tried all sorts of things to get me to eat, but I wouldn't give up my resolve. I got so skinny and weak that if a cow sneezed nearby I would fall over. Then one day I saw my reflection in the water trough and I was shocked! I had become a bag of bones. That was the turning point for me. It took a lot of time and energy, but now I've eaten my way back to good healthy and I feel great! My secret is never say no to a chunk of gur.

LOOK AT



Pushpa near death on arrival late 2005

PUSHPA

I was hit by a car and nearly died. My broken bones took a long time to mend and I was undergoing treatment at CFC for more than a year. My final surgery was early 2007 and I was fully healed by March. Then I started testing my leg out, and was soon running and dancing with the other calves. Now everyone is saying how beautiful I am, and I think I would have to agree.



Early 2006

Pushpa in excellent condition, December 2007

ME NOW!

SVARNA

I'm the happy son of Mother Kanchana and CFC is my birth place. My Mom loved all the orphans here and I shared her milk with many of them, so I have a lot of brothers and sisters. I was born prematurely and required special care over the first weeks of my life. I had extra milk to drink and grew up fast. They call me Svarna because I'm golden in complexion.



At one hour old, baby Svarna is ready to drink Mom's milk



For the first few weeks Svarna's body was a little out of shape



Svarna is now 9 months old and perfectly healthy and normal

LOOK AT



Radhe Syama's face puffed up, full of pus, due to a huge abscess



Three entry points were made for drainage and daily cleaning



December 2007, beautiful Radhe Syama at CFC

RADHE SYAMA

When I think back to my early calthood, tears of sadness fill my eyes. Those days were full of abuse, violence, starvation and illness. Due to malnutrition my frail body erupted in abscesses and if I wasn't brought to CFC in time, surely I would have died. My treatment went on for

months, and finally my body grew strong and healthy. The highlight for me at CFC is that I met Mother Kanchana who allowed me to nurse from her. She kept me close at night and warm through the winter. I'll never forget her, nor the angel who brought me here.

ME NOW!



Rukmini's injury on arrival in September 2007



Recuperating at CFC

RUKMINI

The rule I love best at CFC, besides 'No Stick', is 'No Dogs Allowed'. Maybe dogs are man's best friend in kali yuga, but they're a calf's worst enemy. At my former home, my friend Sati and I were attacked one night by a pack of vicious dogs and they would have eaten us alive if the *gopas* hadn't rescued us. We were taken to CFC for treatment and my leg wound took 6 weeks to heal. Now I have a long scar and a limp as a reminder, and if ever a dog sneaks into the compound a group of us calves get together and chase him straight out. Calf Power Rules!



Rukmini on guard duty at CFC

LOOK AT



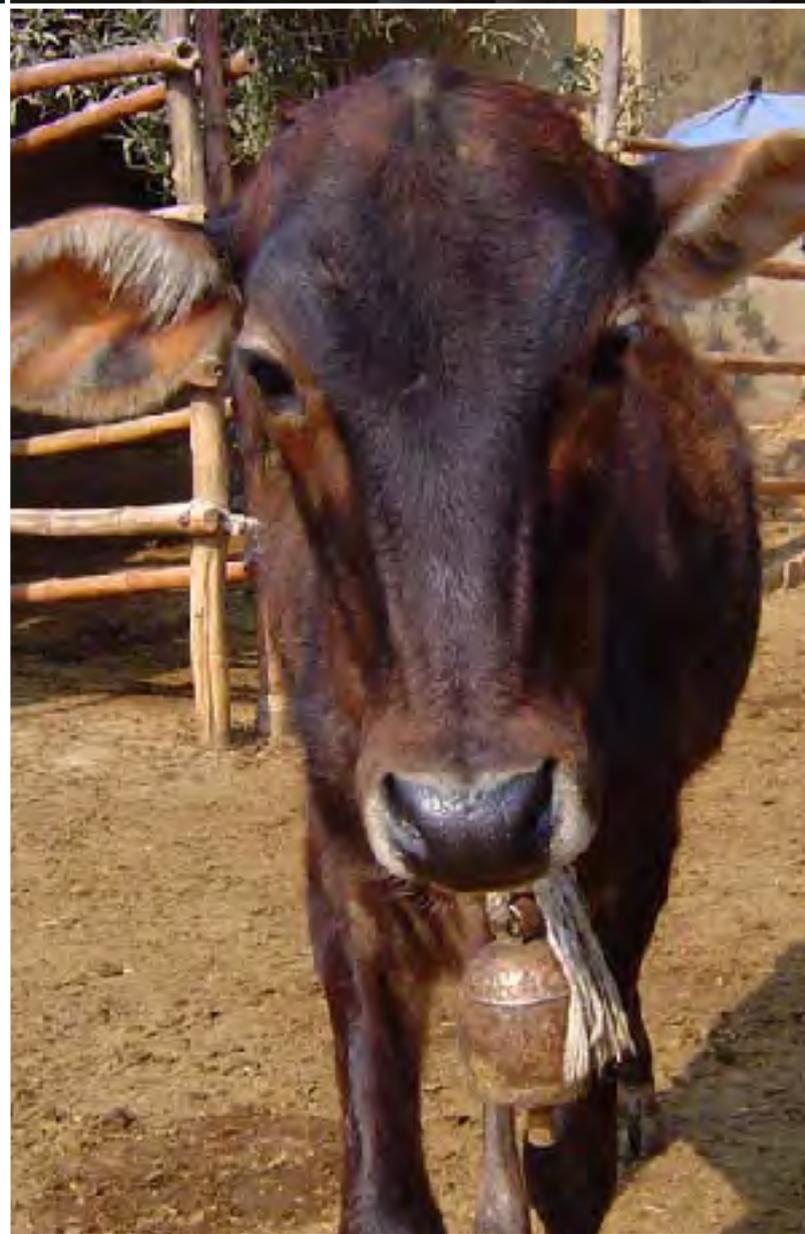
Vishakha was treated with antibiotics



The third day of illness, Vishakha is on her feet, under Mom's care

VISHAKHA

I'm one of the friskiest calves at CFC. You wouldn't know it, but when I was only 3 weeks old I was struck down with a highly fatal disease. That morning I was fine, I was out in the big field challenging one of the bulls to a sparing match, and at 4pm I had a raging fever and was limp as a rag doll. When the Doctor heard how I was sick he rushed to start my treatment, which went on for many days. I couldn't drink milk because my throat was swollen and sore, so I had to have drips. I also had pneumonia and a lot of breathing difficulty. Everybody was worried about me, especially my Mom, and her staying by my side encouraged me to live. Then one day I woke up and I was fine. It was a close call but I'm very glad to be here, thanks to my Mom and Dr Lavania!



Vishakha today, now 8 months old

ME NOW!



Sati arrived in July with a serious wound from a dog attack



The shoulder was stripped of flesh, down to the bone



December 2007, Sati is fully recovered and settled in at CFC

SATI

My life has changed dramatically after a series of unfortunate events. I was never loved and when I was very small had to fend for myself. Attacked by dogs I was brought to CFC, and now after five months a small scar is all that remains of the dreadful past. Recently I saw our baby calf Vrinda sleeping in the winter sunshine, with her head comfortably on one of the Carers laps. It was a touching site, and even though I'm big they now let me do the same thing. I really love it here!

Hightlight



Forty members of our healthy herd move to

s of 2007



Belvan where they learn to swim in the Yamuna



During certain months of the year the fields surrounding Belvan are filled with fresh grasses.



Belvan on a spectacular August day

Our brief eight years of serving abandoned cows in Vrindavan shows a consistent pattern: Whenever the space we've been allotted to serve cows becomes filled, Sri Gopal provides us with more.

Last December when our herd of 150 crowded our Sunrakh facility we were provided more room in Belvan. Now our herd of 230 has filled these two places so we are anticipating that we will be provided with greater facility soon. Plans are in effect to secure the clinic at Sundrakh and acquire more land near Belvan.

The addition of our laboratory has greatly improved the standard of medical attention we are able to offer our residents. We are





equipped with surgical instruments and keep ample medical supplies in stock at all times. Meticulous medical records are kept for each patient and their progress is carefully monitored.

This year we added a recovery ward that can host about twelve patients at a time. This area is equipped with a hoist that can lift a downed patient into a standing position. Each pen is filled with two feet of Yamuna sand which provides a comfortable soft resting area and has greatly reduced the development of pressure sores on the patients.

In addition we have prepared five new pens to host those patients who are invalid but no longer require medical treatment. These pens are also filled with Yamuna sand and rice straw is added as bedding during the winter months when the sand becomes cold.

Besides our medical staff selected volunteers visit daily to either massage, groom or encourage the several cows who are recuperating in these areas.



A hand truck is used for moving invalid patients



The recovery ward



The patients rest beds of sand two-feet deep



Rice straw is used on top of the sand during the winter months

December Admissions



Ramadas

Ramadas

My leg was injured by a car and it made walking very painful. But since I had been living in the street for several years I had friends who made sure I was fed. Some brought me bread, others bananas and life went on.

One day they decided I required some extended treatment to heal my maggot-infested leg. It took five men and one strong ox two long hours to get me the short one kilometer to the Care for Cows clinic.

To say that I'm not very cooperative is an understatement. It was a contest of determination and finally they won.

The first three days after eating my fill I would charge the gate. But after somebody offered a feast to the herd to celebrate their birthday, my determination to leave started to fade.

After filling up on carrots, spinach, gur and wheat bran I underwent a change of heart. Now I must admit I am happy to be here and my leg is almost healed.



December



Sundar Krishna

Sundar Krishna was found in the street barely able to walk. He was brought in for treatment but despite our best efforts only lived for three days and then departed.



Radha Kund

I was sent here by Sudevi from Radha Kund where I had been suffering from a prolapse for several weeks. I lost my calf and my former owners turned me out.

Sudevi tried her best to help me but decided I required the special attention of Dr. Lavania. After arriving here I was

cleaned up and fed very well for several days before he patched me up.

Now I am pretty much back to normal and am spending my time getting to know other members of the herd and trying to find my place in this new environment. Soon I'll be acclimated.

Admissions



Radha Kund

December A

Kotichandra



I was born in a local dairy and somehow my mother died. In the absence of her and her milk, I became unwanted by my owners. When their eyes would fall on me I could detect they wished I was not there. I was a stranger in my own birthplace.

One fine day I was standing outside the goshalla where one of the cowherd men from Care for Cows saw me. He noticed how skinny and neglected I was; that I had dried diarrhea caked on my tail and back legs. My appearance inspired him to ask my owner if I was sick and he answered that my mother had dies.

Noticing my owner's lack of concern, the CFC man asked if he could take me to the clinic for treatment. My owner happily agreed and we were off.

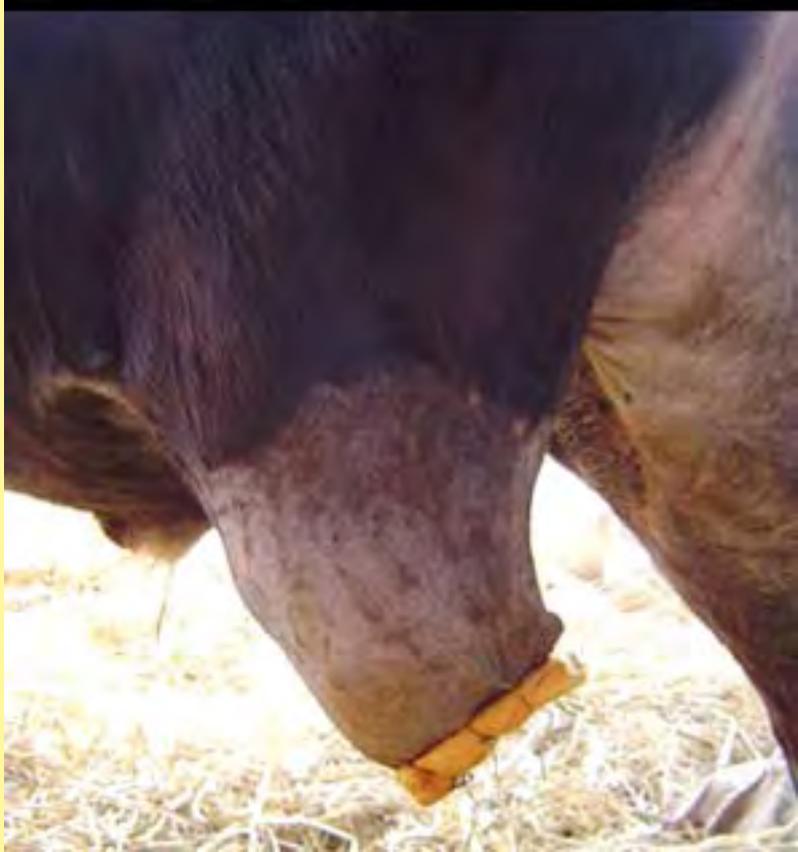
Upon arrival they gave me a bath in the sun... with shampoo even. After drying me they gave me a flower garland and offered me a place to sit in the sun with the other calves.

That evening they bottle-fed me milk with gur and are offering me all the hay and fresh grass I can eat. I know it won't be long before I am strong and healthy again.

They called me Kotichandra which means "millions of moons" and even made me a winter coat and are keeping me with calves my own size and protecting me from the larger cows. I can tell I am going to be happy here.

admissions

Radha Raman



I was run over by a car in Govardhana and left on the side of the road for what seemed like an eternity. My rear left leg was crushed so severely that my hoof fell off and I had to hobble on three legs. It is hard enough for a healthy calf to get enough food to survive but if one is crippled, one's chances are greatly diminished.

To make matters worse, I got gang green on my leg and was counting the days to meet with death. That's when I met Sudevi who came to my rescue.

She arranged for me to come to Care for Cows and Dr. Lavania examined me and sadly had to amputate my leg further.

He says I am a good patient and that if I eat well and exercise I will be able to get around well enough. Wish me luck.



Vinod

My leg was broken several months ago and has healed improperly. Dr. Lavania put it in a cast with the hope it will develop a false joint so that I will be able to stand straight again. He did the same thing with Braja so there *is* hope for me.

The Doc told me I have eat heartily and get as much rest as possible and as you can see I am following those orders very diligently.





*Happiness is being brushed by my sponsor
while basking in the Vrindavan winter sun!*

Visit [Care for Cows](#) & be happy!



Thank You From the Cows



The cows send their heartfelt thanks to those who assisted during December 2007

A J Henderson, UK	Hritesh, UK	Pranil Bharath, South Africa
Alessandra Petrassi, Italy	Indrabarta dasa, USA	Rachel Basaric, UK
Amy Bardsley, USA	Irmantas Žemaitis, Lithuania	Radha Caran & Krsnamayi, India
Ananda dasa, Guatemala	Isani Devi Dasi, India	Radha Jivan Dasa, India
Anon, Singapore	Jayesh Patel, UK	Radha Mohan Sevak, India
Antoinette Kennedy, USA	Jennifer Olson, USA	Radhapati Dasa, India
Aswin, UK	Kathryn Boundy, New Zealand	Rajagopal Kaliyurmanner, USA
Braja Gopal, Switz.	Katyayani dasi, USA	Sarasvati Stein, USA
Chaitanya Simha dasa, USA	Ketan Velani, UK	Suan Ng, UK
Christian Jansen, Spain	Kitri Waterman, USA	Sudarshan dasa, Singapore
Constanze Rothe, Germany	Kusunoki Hiroko, Japan	Suresh Vagjiani, UK
David Kasanow, USA	Labangalatika Dasi, India	Tanno Gerritsen, Netherlands
David Thornton, USA	Laksmirupa Dasi, India	Tatiana Leonova, USA
Dhruva Maharaja Dasa, India	Madhava Dasa, USA	Varun Juneja, India
Dhruva Singh, India	Mandapa & Jagat Priya, Australia	Varun Juneja, UK
Dominik Bletz, Germany	Marianna Polonsky, USA	Vera Elizarova, USA
Elena Carre, France	Meenakashi Patel, India	Vicky Alhadeff, UK
Enver Ajanovic, Ireland	Melissa Harris, Australia	Vidyasagar Lokhande, USA
Essential Herbs And Vitamins, USA	Michael Meshuris, USA	Vilasa Manjari dasi, Australia
George & Susan Mason, USA	Nirav Metha, India	Vinay Vanodia, USA
Gopa Kisora & Kisori Radha, USA	Otilia Martins, Portugal	Visvambhara Priya Dasi, USA
Hansarupa dasa, USA	Panna Kantilal, Singapore	Vrindavan Vilasini Devi, Germany
Hari Kirtana, NZ	Pradipta Chatterjee, USA	Vyasapada dasa, Canada
Hemant Grover, South Africa	Pranavallabha Dasa, USA	Wenda Shehata, UK

May cows stay in front of me; may cows stay behind me; may cows stay on both sides of me. May I always reside in the midst of cows. —Hari Bhakti Vilas 16.252