

**GUIDELINES FOR PRESERVING AND IMPROVING BREEDS OF
INDIAN COWS AND THEIR PROGENY**

DEDICATED

TO

MATWAS AND MALDHARIS

(Muslim Cowherds)

(Hindu cowherds)

**For their tenacious maintenance of superior cow breeds
in the teeth of Governmental onslaught, hindrances and
handicaps during last 100 years**

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COW BREEDING

SECTION - I

1. What is the meaning of Cow Breeding? It is the Indian Science of transforming a poor specie into the Best Breed!
2. Destruction of entire economy by Dairy Industry.
3. Cow's milk was never a merchandise.

Cows and cow's milk were never considered Commercial Commodities in Hindu Culture. India can never afford to think on those lines. The moment you consider cow as a merchandise, you have pushed it on the path of its doom. As long as cow held the position of a family member in each and every household in India, the Indian cattle wealth was considered the best all over the world and Indian Agriculture was also considered the best. Ever since cow was removed from its position as a family member and was made a dairy animal, and ever since milk became a commercial commodity, the cattle wealth, Agriculture and health of Indian population started deteriorating.

DAIRIES IN VILLAGES? - AN IMPOSSIBILITY !

80% of the Indian population lives in six lacs villages. 50% of these villages have population of less than even 500. As per 1974 statistics, there were only 1788 towns having population of more than 10000. It is impossible to establish dairy industry in areas inhabited by such rural 80% population because the milk produced in these areas is not sufficient even for local population.

Still under the glamorous concept of 'Dairy Industry' even the meagre milk production in rural area is snatched away by taking advantage of poverty prevailing in these areas and such milk is channelised to large cities. Thus a very large but at the same time very poor section of population is deprived of milk to run dairies in cities. However, diverted milk is not sufficient to meet the requirements of large cities it is supplemented by import of milk powder produced in foreign dairies and the people are supplied processed and substandard milk. In the process, precious foreign exchange is wasted and this whole affair is given the glamorous name of

Dairy Industry or 'Operation-flood'. There is no economic wisdom behind this entire conspiracy. It even exhibits the lack of basic knowledge of Geographical conditions of our country.

REARING OF COW AS A FAMILY MEMBER :

The ancient concept of cow breeding never viewed cow or cow milk from commercial angle. The purpose of cow breeding was to rear it as a family member and to obtain from it the necessities of day to day life such as milk, pure ghee and fuel. The same concept has led to formulation of various religious and social customs and views to regulate cow breeding consistent with the geographical condition of India.

As a kitchen every house is not considered a catering centre for commercial profit but as a place to feed all family members with love and care, similarly the cow was kept in every household not for selling its milk but to meet the need of all family members for pure fresh milk, curd, butter mild and pure ghee. It was also reared to meet the need of fuel from its dung. It was never even thought or calculated as to how much milk the cow gives and against that how much does it cost to feed it.

IT IS FOOLISH TO APPLY THE STANDARD OF YIELD:

Between two sons in a family one may be earning more and the other much less; still, while serving meals to them no discrimination is made and both are fed with equal care and love. Their earning capacity is never a criteria while feeding. Similarly, while feeding a cow it is never considered as to how much milk it gives. Such calculation is done only by dairy industries and by applying such criteria it is destroying the once best breed of cows.

When the production of milk and cost of feeding a cow are not to be viewed against each other, people feed their cows fully as per their own capacity. Not only this, they let the calf also feed itself fully on its mother's milk. In this process, the continuity of best breed of cow and its progeny and availability of very standard of bullocks and stud bulls is ensured.

The owner of a cow never hesitates to let the calf feed itself fully on its mother's milk because it is never his intention to make money by selling cow's milk. Like he never calculates the cost of feeding his own child, he never considers the cost of milk consumed by the calf in feeding itself.

COWS BECAME OBJECTS OF TYRANNY WITH SETTING UP OF DAIRIES:

However, the moment cow was removed from the position of family member and its milk was made a merchandise by giving it the name of dairy industry, the concept of calculating the cost of feeding the cow, the cost of milk consumed by the calf etc. started.

Then started a set of rules governing the feeding of cow in relation to its yield of milk. If the cow yields 3 litres of milk, give it 1.5kg. of cattle feed, if it gives five litres of milk, feed it with 2.5 kg. of cattle feed. Later on in the background of the exploitative economic model adopted by our country, if the prices of cattle feed increased as a result of the hoarding of cattle feed by the profiteers or black marketeers or as a result of speculation and export or artificial scarcity, the quota of cattle feed gets slashed, irrespective of the real need of the cow depending on its size and appetite.

Similarly if the calf consumes one litre of milk a day, it costs say Rs.10/- a day and thus when the calf is 3 months old it is separated from its mother and is sold for Rs.900/- so that the cost of milk that it consumed during those three months is recovered. Then it does not matter whether the calf is of superior variety such as kankrej breed or the Haryana breed for whom one litre of milk a day is just not sufficient. In this process over two or three generations, best breeds of our cattle gets reduced to a very weak breed of animal incapable of performing services which their ancestors used to provide.

The calves are allowed to suck some milk in dairies because unless the calf sucks, the flow of milk from the cow does not start. Normally as soon as the flow starts, the calf is dragged away from the mother and thus it hardly gets a 1/4 to 1/2 litre of milk in a day. There is always a buyer for a male calf but for female calf there is no buyer except butchers. Thus in India ever since the dairy industry started in British regime, an unfettered slaughter of female calves started. Butchers are very much interested in purchasing young female calves because its leather is very soft and yields very high prices.

WHY PRICES OF COWS & BULLOCKS ARE EVER RISING?

Normally in any country, the number of calves should be three times the number of its cows. However, as a result of the above situation, the number of calves in our country is much less than the number of cows. Thus cows and bullocks which die as a result of disease or old age do not get replaced and thus the prices of cow and bullocks are ever increasing.

THEN ONLY GOOD COWS AND BULLOCKS WILL BE AVAILABLE:

The calf, whether male or female may be the offspring of the best of the stud bull but to make it grow into a very good quality cow or a very sturdy bullock or stud bull it is necessary that it is fully fed on its mother's milk during the entire milching period of 8/10 months. If it is not fully fed, the cow or the bullock or the stud bull gradually becomes of lower standard.

OUR CATTLE-EXPERTS ONLY ARE RESPONSIBLE FOR DEGRADATION OF CATTLE WEALTH:

Our so called bureaucratic cattle experts are not tired of declaring that our cows yields less amount of milk. They are never tired of adversely criticising abroad our own animals and our age-old religious feelings attached with our animals. These experts only are responsible for lower standard of our present cattle wealth and acute scarcity of fresh milk and pure ghee in our country.

GIFTING A COW :COMPARATIVELY A SUPERIOR FORM OF DONATION:

When cow was not a dairy animal but a member of each and every household and when the calves were fully fed on their mother's milk for 8/10 months; there was an uninterrupted flow of best quality of cows, bullocks and stud bulls in the society. it was considered unholy to even think of selling a cow. Gifting a cow was considered as one of the best forms of donations. The importance of cow gifting was associated with various religious and social functions.

Thus at the end of ten months, when the female calf stopped feeding on its mother's milk, it was gifted away either to some temple or to a 'Goshala' or to any other needy person. If it was a male calf, it was gifted to some farmer and if the male calf was of very high quality or standard it was reared into making a stud bull.

SYSTEM FOR REARING STUD BULLS :

There were two customs in India, aimed at maintaining availability of the best breed of stud bulls;

1. Whenever a bachelor dies in Hindu Community the post death rituals include a ritual called "Neel Shradh". This ritual consists of performing Marriage ceremony of a male and female calf according to the Vedic system of performing marriages.

The male calf who is to be married has to be of best qualities which have been laid down by the ancient scholars. After selecting such a male calf and performing its marriage ceremony it was set free. The Society in general had its ownership and also had responsibility of its protection and feeding.

As a result of this custom the flow of best stud bulls and the best quality of cattle who were the progenies of such stud bulls continued. However as a result of ever rising prices consequent upon our accepting the Western exploitative economic model and also as a result of the insurmountable hindrances created by this economic model against the ancient system of cattle breeding, the ritual of 'Neel Shradh' has almost become extinct.

2. The second ritual was prevalent mainly in South India, where gifting away a bullock was considered religiously as important as the gifting of a cow. Whenever a person felt that he is nearing his end, he used to gift a male calf.

There used to be a committee in each village governing the gifting of calves. A person desirous of gifting the calf used to intimate his intention to such committee, who had information as to which family in the village had the best of the male calf. On receiving intimation from the prospective donor, the Committee used to assemble all the good calves from the village and the best one was selected for gifting.

The price of such calf determined by the Committee was binding on the owner of the calf and the prospective donor. After paying the price to the owner of the calf the donor used to bequeath such calf to the village temple. Such calf later on developed into a stud bull and the responsibility of its protection including feeding rested with the temple and through it with the entire village.

WHY THIS DEPLETION IN STANDARD OF OUR CATTLE?

However, ever since the policy of slaughtering cows came into being, the scarcity of good quality bullocks also started and the farmers started purchasing good male calves at very high prices. Thus as a result of non-availability of good quality male calves, only weaker male calves were available for the 'Neel Shradh' or gifting of male calf ceremonies. Such calves were not at all suitable for becoming stud bulls.

As a result of scarcity of good and sturdy bullocks there was competition amongst farmers to obtain the calves even when it was hardly three months old. Such farmers think that they will rear the calf on green grass growing in and around their farm land. However, this is a wrong notion altogether. A calf which is supposed to feed itself for 8/10 months on its mother's milk, is now separated within three months from its mother. Even if such calf is given the best of cattle feed or green grass, it deteriorates both in size and strength over each successive generation.

A VERY GOOD SYSTEM OF EACH VILLAGE HAVING GRAZING LAND :

As long as each village had its own grazing land, it was possible for each household to maintain a cow. There was also a system of 'Gogras' i.e. offering some food everyday to a cow before taking meals. This system was made a religious binding to be observed without fail, ensuring that a cow belonging to a poor family also received necessary food.

MAKING MILK A MERCHANDISE WEAKENED OUR CATTLE WEALTH:

As a result of destruction of grazing land by putting it to other uses, the custom of keeping cow in each household also got destroyed and thus

started the trading of cows and cow's milk. With this, feeding of calves fully on their mother's milk also stopped, and thus over each successive generation, the cows, the bullocks and the stud bulls became weaker and weaker and have reached today's pitiable condition.

The progenies of weaker stud bulls were naturally weaker cows and bullocks. And thus over a period of time the entire breed which was once very high milk yielding cows or sturdy bullocks have reached the weak condition in which we find them today.

Under the **GLAMOROUS NAME OF INDUSTRY**, the dairies were started and cows and calves started getting exploited.

Even from amongst the weaker cows, whichever cows were slightly above average and better than others, were sent to dairies and from there onwards to the slaughter house, together with its calves and thus got destroyed. This was so because once the milching period was over and the cow became dry, the mistaken economic concepts do not permit retention of such cow, as in return of the cost of its feeding it was not yielding anything and thus it was fit for nothing but slaughter. With it, the source for getting future calves which would have turned into good cows or bullocks when they grow up was also lost. Thus slaughtering good quality cows brought to city dairies after their milching period, destroyed the very source of future growth of cattle wealth of good quality. The dairies became a link between the villages and the slaughter houses. This was a very vicious nexus, so very cleverly hidden from realisation. Each successive lot of cows was weaker than the earlier one, as the best one got destroyed first and the weakness of each successive generation was mischievously used to criticise the quality of cow to emphasize its non viability in economic terms and thus justify its slaughter.

THE STRANGLEHOLD OF FOREIGN DAIRIES:

As a result of this situation the production of pure ghee and pure milk in our country, which is so important for the health and nutrition of its people was adversely affected. The foreign dairies through their Indian Agents captured the market for milk and ghee in Indian in dump their production which was much inferior in quality and contents of nutritional substances.

DECLINE IN YIELD OF MILK SINCE 1859:

Historian Abul Fassal has written, "The cows in Gujarat yield 64 seer of milk everyday." This situation was prevalent till 1857. Since 1859 the slaughter of cows and destruction of grazing land started and thus affected the cattle wealth. Around the year 1900, cows used to yield about 20 to 30 seers of milk, which got reduced to 10 to 12 seers around 1940 and now they yield hardly 3 to 5 seers per day.

Similarly a cow yielding 20 to 30 seers of milk in the year 1900 was priced at Rs.2. In 1940 a cow yielding 5 seers of milk was priced at Rs.20/- and presently even though cows yield very less milk they are priced around Rs.1000/- to Rs.1500/-.

CATTLE WEALTH OF OUR NATION ON THE PATH OF EXTINCTION:

Such a phenomenal rise in the price of cattle only indicates that the cattle wealth of the Nation is fast depleting, the statistics published by the Government to the contrary notwithstanding. The foreigners purchase and take away our cows by paying even Rs .2000/- per cow. The purpose of their purchase is to totally destroy our cattle wealth and capture our markets for milk and ghee and then exploit us using their monopolistic position.

VICIOUS CIRCLE OF INFLATION CREATED BY DAIRY INDUSTRY:

There was another adverse effect of the abolition of rearing cows in each household and developing dairies. Cows were taken away from each house and through the dairies reached ultimately the slaughter house. This directly affected the availability of bullock, natural dung manure, dung fuel, fresh milk and pure ghee.

As long as cows were reared in each house the farmers used to get bullocks free in the form of male calves. As these calves were fed on their mother's milk for 8 to 10 months, they grew into sturdy bullocks capable of very hard work, and thus perform very efficiently in the farms. This resulted in keeping the cost of farming to a low level.

Now the farmers have to purchase calves at very high price and in return get very weak calves. Such bullocks are not able to work to the required capacity in the farms and thus where one pair of bullocks was sufficient for ploughing, now 2 pairs are needed.

Thus the cost of bullocks which are now to be purchased instead of being freely available in the earlier system adds to the cost of farming. Not only this, now 2 pairs are required and thus the cost of feeding the bullocks has also increased. This has pushed up the price of agricultural produce and in turn has put inflationary pressure on other industries and the people of this country in general.

The cost of our industrial production is much higher compared to the international markets. This is mainly because basically the cost of raw-materials is high and the cost of labour is also high due to high food grain prices. The labour has to be paid dearness allowance in addition to the wages. The government employees also have to be paid dearness allowances to meet the rising cost of foodgrains and other essential items. To meet the additional dearness allowance cost, the Government has to levy more

and more taxes on industries and thus the cost of industrial production keeps on increasing. Thus this vicious circle keeps growing bigger and bigger taking a toll of the entire Society.

WAY OUT TO SAVE THE CRUMBLING INDIAN ECONOMY - BANISH THE DAIRIES:

Thus one single mistake of removing the cow from its position as a family member of each household and making it a dairy animal under the guise of development of dairy industries, has most severely and adversely affected our entire economy, our social structure, our village economy, our moral standards and all that has been noble in our Society. If we do not realise the ill-effects and the horrendous future in continuing with this folly we will never be able to free ourselves from ever increasing cost burden, price spiral and corruption. This can be done only by disbanding dairies altogether from the Indian scene.

SECTION - II

1. Large scale exports of cattle feed
2. Shri Morarjibhai (and others like him) advising consumption of cow's milk - Please give a cool thought to the matter in its entirety.
3. Oh! the present Animal Husbandry Dept. and the so called experts! The colossal expenditure on your maintenance is becoming the death-nail on the coffin of our entire population!

ADVICE OF SHRI MORARJI DESAI

Shri Morarji Desai, while inaugurating the Krishi Go-seva Sammelan on 31-8-77 (when he was the Prime Minister) said "people should consume only cow's milk and for this they must rear cows. Even if it costs more people should consume only cow's milk".

It is unfortunate for the people of this country that each Prime Minister of the country has been advising people like Shri Morarji Desai, but without creating the proper set up to implement this advice. The administrators of this vast country, should realise that milk is not produced by spending money alone. It can be produced only if the cows are well fed. These are the very people who export the cattle feed which in fact should be used to feed our cows. If proper feed and care is not available, how can people rear cows and how cows give milk?

WHY THIS LARGE SCALE EXPORTS OF CATTLE FEED ?

Under the absolutely faulty strategy adopted by us, we export cattle feed and ruin our own cows. Then we import milk powder and other milk products and thus incur a loss of crores of rupees both ways in imports as well as exports. This wisdom(!) is lauded by the foreigners naturally because it caters to their vested interest. May be this whole operation is being directed by them and it might be benefitting to some extent their Indian agents. But the people of India can and should never forgive this fraud.

FIGURE OF EXPORT OF CATTLE FEED :

Year	Tons exported	value (Rs.)
1953-54	6,883	10,36,785
1954-55	64,523	1,99,02,585
1955-56	2,31,427	6,97,11,374
	3,02,833	9,06,50,744
1977 (Estimated)	12,00,000	1,80,00,00,000

IMPORT OF MILK AND MILK PRODUCT :

Year	Tons exported	value (Rs.)
1939-40	6,594	80,86,000
1951-52	26,738	6,35,78,000
1955-56	49,921	11,19,87,000

PER CAPITA YIELD OF MILK PER ANNUM:

	1951	1956
Cows	413 lb	361 lb
Buffaloes	1101 lb	910 lb
Goats	134 lb	127 lb

PRODUCTION OF COW'S MILK

Year	Production of Cow's Milk
1961	87,53,000 Tonnes
1966	69,18,000 Tonnes
Reduction in five years	18,35,000 Tonnes

The above figures indicate about 21% decrease in the production of cow's milk in five years and nobody is bothered about it. Whereas if the industrial production comes down even by 1% or 2% the Ministers, politicians and industrialists raise a hue and cry.

Are we spending crores of rupees in maintaining the animal husbandry departments and the so called experts only to destroy our country?

1. Two main pillars of success of Indian science of breeding the grazing lands and best specie of stud bulls.
2. Cattle/Animal world as the foundation of the wonderfully designed Indian economy.
3. Cow Breeding's place in the Vedic/Aryan Civilisation.

Our vedic religion has considered the slaughter of a cow as the greatest sin. Even selling the cow or cow's milk is also considered a sin. At the same time gifting away a cow is considered the noblest form of donation. There is hardly any religious or social ceremony or function where the gifting of a cow or the male calf has not been given an importance place. There is even a commandment in Hindu religion that each family should gift atleast one cow every year.

Our system of cow breeding provided for keeping of cows in each house. Each village had grazing lands where cows could feed themselves on the grass. The grass in these grazing land was so tall that even a person mounting a horse could hide in its midst. The grass could grow so tall because the land became effortlessly fertile as a result of the dung and urine of the cattle moving about on such lands.

TWO TYPES OF GRAZING LAND :

Grazing lands were of two types; one belonging to the State and which was protected, the other for the common people and open for all. The cattle from the village used to graze in these open grazing lands throughout the year. For the young calves or for the old and sick animals who could not go to the grazing lands, people used to cut the grass from such grazing lands and bring it home for feeding such animals. Thus the cattle used to

get free fodder. In the protected forests the grazing was not allowed for common animals throughout the year. Grass in the common grazing lands used to last till March, April and when it was exhausted by this time, the State used to open up its grazing lands for the animals of village. If the need to open up these reserved grazing lands did not arise due to abundance in common grazing lands, the grass in the reserved State grazing lands was harvested and preserved in large heaps, which was freely made available in the years of famine or relatively poor years when the grass used to be in short supply. Such grass heaps also were maintained in each and every village. In this well thought out and managed system, It was not at all difficult to feed grass to the cattle.

However, cows cannot be fed on grass alone. They need to be fed on cattle feed also such as deoiled cakes of oil seeds etc. so that their capacity to yield enough milk as well as the quality of milk yielded is maintained at a high level. It is possible for the affluent or middle class people to feed their cows with cattle feed. But what about the poor people? Their need for milk is same as the need of the affluent and middle class people. To take care of this aspect and to ensure that their cows also get enough other feeds, the Hindu religion has laid command to offer "Gogras" whereby each person of the Society before starting his meal sets aside some portion of his food for consumption of cows.

'Go-grass' is not meant for one's own cow but it is meant for the wandering cows belonging to the poor people of the village. Thus each and every family in the village was able to get fresh milk and pure ghee in sufficient quantities as per their need.

Sometimes a family would consist of only old people or the sick people without anybody in the family who was able to look after the cow. Such family was without a cow. In such cases the neighbours use to give milk and ghee free for cost to such families.

THE SCHEME OF MAINTAINING STUD BULLS :

The responsibility of looking after and grazing of stud bulls was that of the herdsman of a village and the responsibility of providing cattle feed for such stud bull was that of the village Committee. In case a cow fell sick or became old or became dry, each family used to take care of such cows like that of any other family member. But this could be afforded only by the rich families. For the poor families there was a system of 'Panjrapoles' which were managed by the village committee and which used to look after the old and incapacitated cows belonging to the poor section.

When cows gave birth to a male calf, the calf was gifted away free to the farmers and when the cow gave birth to a female calf it was nurtured in the family and on growing up it was used for gifting away as a cow.

NEED FOR DEVELOPING THE HERDSMAN COMMUNITY :

Each family in the village used to keep cows. This helped in meeting the need for milk and fuel. If a family was capable of keeping more cows it helped in meeting the need of ghee also. However it is not possible for each and every family to keep cows in sufficient numbers. And hence a section of the Society was created in the form of herdsman (called 'Maldhari' in local language) who use to keep hundreds to thousands of cows. These herdsman never stayed permanently at any one place. They used to camp at a place where grass and water was abundantly available. After a few days they used to move over to some other place. They kept on moving with their own cattle. They did not sell milk but made curd and ghee out of it which was sold. They reared the male calves and trained them and thereafter sold them to the farmers. From amongst the better male calves they reared some into stud bulls and gifted them to the village Committee as and when they needed.

When a female calf became 3 years old it was mated with the stud bull. The stud bull of each village was also changed every 3 years because if the stud bull remains in the village for more than 3 years there were chances of its mating with its own progeny and as a result of consanguinity the future generation could become weaker.

NO COMMERCIALISM IN THE WHOLE SYSTEM :

In this whole system, the financial viability, or non-viability or profit or loss was not considered. This system could yield fresh milk, pure ghee, fuel and good bullocks for farming as well as transportation for the entire society. Thus the entire population was robust and healthy. This was a very useful and essential system or part of our culture and nationhood.