

## **CLASS-III**

Lesson 8 Gopalan (Caring the Indian Cow)

Lesson 9 Our Industries

Lesson 10 Management of Agriculture

Lesson 11 Balanced Diet

Lesson 12 Lets Cook





## 8

# GOPALAN (CARING THE INDIAN COW)

There are several animals seen around the house. They are called domestic animals. Lets us know about hte gopalan with the story of Preetam. Preetam is a talented boy living in a town Preetam goes to the market with his parents. They buy vegetables. Then they go to the milkman Ramu. Ramu has a big shed. There are many animals in the shed Preetam sees a cow.

The cow is a domestic animal that gives us milk.

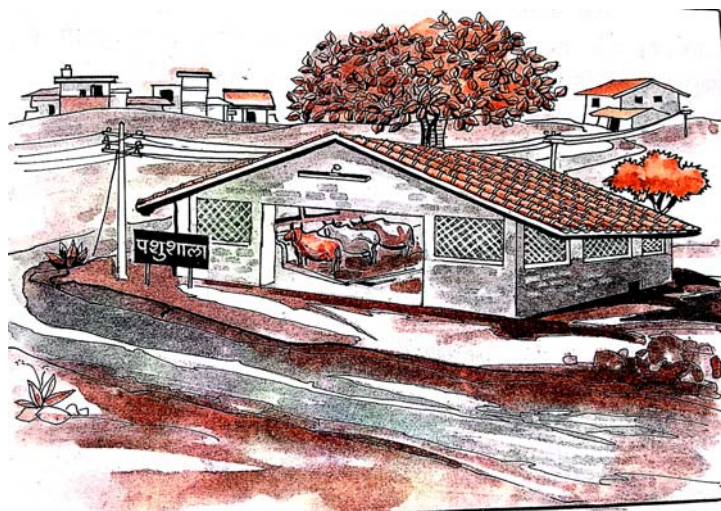


Fig. 8.1 Goshala



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**OBJECTIVES**

After studying this lesson, you will be able to:

- explain the Cow and its features;
- identify the colours of the cow;
- describe the products provided by the cow;
- prepare detailed plan for the welfare and care of cows; and
- know the disease of Cow and its treatment.

**8.1 COW AND ITS ORIGIN**

Ancient Indians had great respect for cows. She was regarded as mother. In Vedic period, Cow was worshipped and continues to be so even today. Cow was called by terms like 'Go' 'Gauh' and 'Kamadhenu' (as she fulfills all desires). Kamadhenu was the divine cow of heaven. Vedic texts like Rigveda, Yajurveda, Maitrayani Samhita, Grihyasutras, Smritis, Dharmasutras have several hymns (mantras) for the cow. These are prayers asking for good milk, to escape poverty by gifts of cows, for worship of cow and fulfilling desires.

Sage Valmiki's Ramayana (Aranya Kanda, Sarga 14) describes birth of Kamadhenu. She lived in the hermitage (Ashram) of sage Vasishtha and provided all products necessary for sacrifices. The Ramayana (Balakanda) describes how king Kaushika tried to capture the cow by force and was defeated by powers of sage Vasishtha.

King Kaushika left for the forest giving up his kingdom and did penance (Tapas) for long years. He became sage Vishvamitra.

In Mahabharata of sage Vyasa, the Kauravas had captured cows during the 13th year of forest stay of the Pandavas. The Bhagavata Purana describes how Lord Krishna grazed, played with and also protected several cows. Lord Krishna and other cowherds (Gopals) grazed and fed cows. Agnipurana, Garuda Purana and Vishnudharmattara Purana speak on diseases of cows and their medical treatment. Some Puranas mention cow originated during churning of ocean by God and demons.



**Notes**

## **8.2 FEATURES OF COW**

Ancient Indians worshipped the cow and hence many Gods were believed to live in the parts of the cow's body. Cow can have good or bad characteristics as preferred by people who examined them. Cows can be of different colours like red, white brown golden colour, yellowish. Likewise, their ears, eyes,



Fig. 8.2 Cow



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horns, can be various colour. Sukraneeti gives change in colour of bull's teeth in various stages of its life. Cow also have crawler hairy proportions on its body. These are called Avartas (whorls). They can appear at various places. Cows which have tearful eyes, excess of teeth, broken horns, making strange sounds, are considered to be not good. However, they must not be killed

**ACTIVITY 8.1**

Go to the nearby milkman or cowshed (Goshala) with your parents. Learn about the parts of the cow.

**ACTIVITY 8.2**

Picture of a Goshala with 4 cows. Color the picture with organs. Give different color of cows you have seen

**INTEXT QUESTIONS 8.1**

1. Name the Vedic texts which have hymns for cow.
2. Name the text which mentions how lord Krishna cared for cows.
3. Name the cow captured by king Kaushika ?
4. What is a cowshed called in Sanskrit ?
5. Which Puranas mentioned about cow diseases ?

## 8.3 COW MILK PRODUCTS

Preetam asks Ramu 'Kaka, why have you tied a cow in the shed? What does it give? Ramu the milkman replies 'Preetam, My cow is very Good. She gives me milk. I will take the remaining milk after she gives it to her baby calf.

Rigveda mentions that cows were milked and people offered prayers so that she gave milk abundantly. Milk was offered to the God and also used in sacrifices.

Kautilya Arthashastra gives norms of milking according to season. Ayurvedic texts give the properties of milk. Cowherds (Gopals) apply oil to the udders of cow before milking them. The first stream of milk is offered to Goddess Earth. The second stream is given to the calf and only later the milk is drawn for our use.

The milk is collected in a pot. Preetam asks 'Kaka, what should I do with the milk in the pot? Ramu says, 'Boil the milk after taking it to your home on a gas stove. See that milk does not spill over. Then off the gas stove and allow milk to cool in the pot.

After the milk is cooled, one can pour it in a glass, offer it to God as a thanksgiving gesture and drink it. The remaining milk is to be converted to curds. Preetam asks Ramu Kaka 'How to convert milk to curd? Ramu says 'put a small amount of lime or curds of the previous day into the milk that has cooked. Keep it for a night. The next day one gets curd. Bacteria in milk get converted to curds.'

If curds is mixed with water and diluted one gets buttermilk.



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**ACTIVITY 8.3**

Get some milk of cow from the milkman. Put some lime juice or curds of previous day. Prepare curds. Add some sugar to the fresh curds. Taste it after having a spoonful.

**ACTIVITY 8.4**

In summer, many people come to your house. Give them buttermilk. How to make it? pluck some curry leaves from your garden or purchase it in a market. Add it to curds with water. Add a pinch of salt, little pepper powder and give a glassful to the person. Ask him the taste after drinking

**DO YOU KNOW**

Butter milk was poured in a pot in ancient Indian and fitted with a wooden churning by women in ancient days to the tuning of vocal songs sung by them.

By churning buttermilk one gets butter. This way offered to Lord Krishna and then taken by oneself butter can be taken by young person as well as by old people. It gives strength and nourishes the body. Freshly churned butter is sweet, cooling, light to digest and confers intellect. Old butter causes diseases due to its sour taste.

Another product of the cow is Ghee. It is called clarified butter. When butter is put in a container and heated, it melts and becomes





ghee. Freshly formed ghee gives wisdom, good skin features, memory, strength and nourishment. It cleanses the human body and is also used as an obtain for offering in the sacrificial fire (Yajna). It is praised as life itself in Vedic times. One must employ fresh ghee in consumption during meals daily at least a spoonful.

There are two other products of a cow that are considered good. These are its urine and dung. Ramu says "in my young day just like you, my elders did not have casting gas. They collected firewood from forest to make fire. The forest was full of wild animals. The cows had to be protected. So a separate shed was constructed for them. Grass, straw and leaves of trees were given to the cows they chewed then throughout the day and the waste products formed dung in their body. They relaes the dung and urine.

Cow dung was collected in a bucket and smeared over the walls. It was also smeared in from the house using a broom. It is collected and used for cooking after dying it in the form of cowdung cake having equal thickness generally. When there is shortage of firewood cowdung cakes were used.

Cow dung should not be allowed to accumulated in Goshala (cowshed). It must be collected and removed as early as possible, spread out in the sunlight and dried. This prevents flies and other insect to batch their eggs in cowdung. Alternatively, cowdung can be used to feed a digester to prepare Gobar Gas. This is an excellent source of fuel energy and can be used for



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cooking or along with fertilizers it can be used for agricultural purposes. Cow dung keeps environment free from pollution. Therefore walls of houses were plastered with cow dung in ancient times.

Cow's urine was also used for purification purposes. It prevents some diseases, improves soil fertility when used for agriculture.

The five products received from the cow as discussed above namely milk, curd, ghee, cow dung and urine are termed collectively as 'Panchagavya'. They enhance the body's immunity when used individually or collectively. Many diseases are cured by Panchagavya medicines.

### DO YOU KNOW

Some Ayurvedic texts, like Pakadarpana of king Nala, Bhojanakutuhala of Raghunatha give the properties of Panchagavya of cows.



### INTEXT QUESTIONS 8.2

Fill in the blanks

1. Cowherds are called \_\_\_\_\_ in ancient times
2. A cowshed is called \_\_\_\_\_
3. Cow's urine improves \_\_\_\_\_ when used for agriculture

4. The five products of cow are called \_\_\_\_\_
5. \_\_\_\_\_ is used as offering in sacrificial fire.
6. If curds in diluted with water one gets \_\_\_\_\_
7. First stream of milk from cow is offered to Goddess \_\_\_\_\_ by milkman



**Notes**

### **8.4 COW WELFARE AND CARE**

Cow was an important animal of ancient Indian society. It was worshipped as a sacred animal and equated to the status of Mother. Several ancient Indian texts give rules for protection and care of cows. Vedic texts state that cows must be provided good pastures for grazing, clean place to stay, good drinking water, abundant grass and foods. They must be protected from thieves and wild animals. Their dung and waste products should be cleaned and used for making manure. They should give good milk, reproduce fast by regular calving.

#### **? DO YOU KNOW**

In ancient days, a lamp was lit in the cowshed. Birds such as parrots, pigeons were kept in the cowshed to promote good health of cows. This promotes healthy calving

The atmospheric pollution around cows living in a cowshed is to be cleaned by regular performance of a sacrifice (Go Shanti Homa) using certain herbs and plants so as to promote well being of cows.



## Notes

Padmapurana states to protect cows from attacks of wild animals or birds. Dharmasutras state that one must not trade barren or pregnant cows under any circumstance. The sheds where cows stay must be clean and windy. There must be maximum sunlight and bells should be tied to the necks of cows. Generally after Deepavali, on the first day after Amavasya (New Moon day), villagers decorate the cows, worship the ropes used for tie it and also various body parts amidst singing of folk songs. They are then taken around the village and made to circle a temple deity or a banyan tree or scanned mountain in belief as to cure cow diseases.

**DO YOU KNOW**

Lord Krishna performed the Govardhan Mountain worship. All cowherds took their cows around the mountain to cure them from several diseases.

Sometimes a calf may not go near its mother. In such cases, it should be tied near its mother, sprinkled with cow urine, circulate its mother and allowed to drink water or milk. Sometimes a mother cow may not be fond of her own calf, to increase affection, its own milk is given with salt to the calf. Then it is made to lick the calf. Such methods are discussed in ancient Indian texts.

One must bathe the cows in morning and evening that will ease their stress. A massage is to be given with special oils so as to cure their body diseases. Contact a local veterinary doctor regularly to check the health of a cow and treat its diseases with traditional medicines, as much it is possible.



### ACTIVITY 8.5

Provide good grass, herbs, drinking water, food to cows in your surrounding areas. Ask your friends to join you in the weekend to give good care to cows in a nearby Goshala.



### INTEXT QUESTIONS 8.3

1. How are Cows worshipped after Deepavali.
2. To which trees are cows made to circle to cure their diseases?

## 8.5 COW DISEASES AND TREATMENT

Preetam took the milk from the cow and thanked Ramu Kaka, then he left with his parents to his house. Ramu Kaka took the cow for a stroll in the nearby field. To reach the field he had to cross a road. Several vehicles like cars, jeep, bus moved with high speed on the road. Suddenly a car moving very fast hit the cow. Ramu Kaka also fell. Both the owner and cow were badly hurt. There was blood in the cow's leg. Several people came near then. Some of them gave first aid and medicines, tied a bandage around its leg and consoled it as well as Ramu Kaka. They were taken to a nearby hospital. But the cow was to be treated by a veterinary doctor. As the doctor was at a far off village, local people applied some medicines made of herbs and plants. They also gave a drink of a decoction that was a medicine. Such medicines given by local people was transferred from generation to generation and known as 'Traditional medicine' (Nattu Vaidya)



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in ancient period. The Garudapurana and Vishnu dharmottarapurana discuss on such local medicines. This branch of treating Cows was termed as 'Pashu Ayurveda' or 'Gavayurveda'. Several books were written in ancient India for treating cow diseases.

There are several such cow diseases such as pregnancy related disorder, eye diseases, dead calf in womb, swelling of belly, shivering of body, foot and mouth diseases, urinary disorders, hair falling of the body, cough, bone fractures, being barren (having no colves) and unconsciousness etc.

**DO YOU KNOW**

Ancient Indians knew about many Cow disease. There were many herbs, plants used to treat these diseases. Sahadeva, the Pandava is said to have written a book on Pashu Ayurveda. Other writers include Sage Gautama, Sage Parashara and King Bhoja.

Lamps are lit in cowsheds and sacrifice of herbs are done to make cowshed clean and hygienic. It is performed for their protection. It is believed that chants has positive impact on cow's health, therefore, several prayers are also chanted for the health of Cows. Some texts give treatment of pregnancy disorders of Cows. Durba grass was tied on horns of Cows and also the horns were painted with blue or red color to avoid evil eye of thieves. Sometimes a coconut shell is tied around its neck.

The Lokopakara of Chavundaraya II (1025 A.D.) a text of Karnataka. It devotes a section to treatment of Cow diseases. There are also fold medicines to increase milk from udder of a cow. Many tribes of India have rich knowledge on treating Cow diseases as well as fold beliefs that are to be documented. In village regions of India, there are some folk beliefs of cows that are practiced even today.

**ACTIVITY 8.6**

Document first aid given to Cows in your nearby area for various diseases taking help of farmers, elders and your friends

There are also practices regarding purchase of Cows among farming communities. People purchase Cows based on their color, characters, habits and their uses.

**INTEXT QUESTIONS 8.4**

1. Name the texts that discuss Cow medicines.
2. Who has written a book on Pashu Ayurveda.
3. Name the plant tied on horns of Cows.
4. Name the book and its author of ancient Karnataka that deals on cow diseases.

**WHAT HAVE YOU LEARNT**

- How Preetam learnt about the Cow from Ramu Kaka
- Texts in ancient India dealing on Cows

**Notes**



Notes

- Texts dealing on diseases of Cows
- Features of the Cow
- Characteristics of Good Cows
- Rules of milking Cows
- Cow products, their properties and uses.
- Care of Cows
- Diseases of Cow and their treatment

**TERMINAL QUESTIONS**

1. Why do we worship a cow ?
2. Why were cows captured by Kauravas in the Mahabharatha?
3. Which text gives rules of milking cows?
4. Why was a cow milked ?
5. How is a cow milked
6. What are the customs for milking a cow?
7. Why is buttermilk churned ?
8. List out the measures taken in your nearby Goshala to protect and care for cows.
9. How can one increase affection of mother cow with its calf?
10. What treatment was given to treat the leg of the cow by villagers?





## ANSWERS TO INTEXT QUESTIONS



Notes

### 8.1

1. Rigveda, Yajurveda, Maitrayani Samhita, Grihyasutras, Smritis, Dharmasutras
2. The Bhagavatha Purana.
3. Kamdhenu
4. Goshala
5. Agnipurana, Garudapurana and Vishnudharmattara purana

### 8.2

1. Gopals
2. Goshala
3. soil fertility
4. Panchgavya
5. Ghee
6. Buttermilk
7. Goddess Earth

### 8.3

1. Generally after Deepavali, on the first day after Amavasya (New Moon day), villagers decorate the cows, worship the ropes used for tie it and also various body parts amidst singing of folk songs. They are then taken around the village and made to circle a temple deity or a banyan tree or scanned mountain in belief as to cure cow diseases.
2. Banyan Tree



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## 8.4

1. The Garudapurana and Vishnu dharmottarapurana.
2. Sahdeva.
3. Durba.
4. The Lokopakara of Chavundaraya II (1025 A.D.)