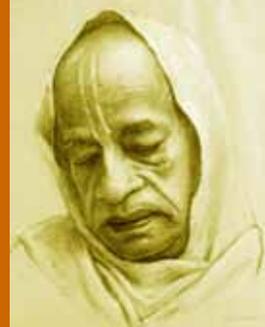




Voice of Cows

The Newsletter of
Bhaktivedanta Swami Goshala Vrindavan

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Love of Cows

Goshala Experience

The Decline of Small Farms



Back to Vrindavan Village

Human society's means of living is clearly mentioned here as visha, or agriculture and the business of distributing agricultural products, which involves transport, banking, etc. Industry is an artificial means of livelihood, and large-scale industry especially is the source of all the problems of society. In Bhagavad-gita also the duties of the vaisyas, who are engaged in visa, are stated as cow protection, agriculture and business. We have already discussed that the human being can safely depend on the cow and agricultural land for his livelihood.

The exchange of produce by banking and transportation is a branch of this type of living. The vaisyas are divided into many subsections: some of them are called ksetri or landowners, some are called krsana, or land tillers, some of them are called tila-vanik or grain raisers, some are called gandha-vanik, or merchants in spices and some are called suvarna-vanik, or merchants in gold and banking. The brahmanas are the teachers and spiritual masters, the ksatriyas protect the citizens from the hands of thieves and miscreants, and the vaisyas are in charge of production and distribution. The sudras, the unintelligent class of men who cannot act independently in any of the above-mentioned activities, are meant for serving the three higher classes for their livelihood.

Formerly, the brahmanas were given all the necessities of life by the ksatriyas and vaisyas because they had no time to spend making a living. The ksatriyas would collect taxes from the vaisyas and sudras, but the brahmanas were exempt from paying income tax or land revenue. That system of human society was so nice that there were no political, social and economic upheavals. The different castes, or varna classifications, are therefore essential for maintaining a peaceful human society. SB 3.6.32

Ksatriyas are specifically meant to maintain the brahmanas because if the brahmanas are protected, then the head of civilization is protected. Brahmanas are supposed to be the head of the social body; if the head is clear and has not gone mad, then everything is in proper position. The Lord is described thus: namo brahmanya-devaya go-brahmana-hitaya ca. The purport of this prayer is that the Lord specifically protects the brahmanas and the cows, and then He protects all other members of society (jagad-dhitaya). It is His will that universal welfare work depends on the protection of cows and brahmanas; thus brahminical culture and cow protection are the basic principles for human civilization. Ksatriyas are especially meant to protect the brahmanas, as is the supreme will of the Lord: go-brahmana-hitaya ca. As, within the body, the heart is a very important part, so the brahmanas are also the important element in human society. The ksatriyas are more like the whole body; even though the whole body is bigger than the heart, the heart is more important. SB 3.22.3

His Divine Grace
A. C. Bhaktivedanta Swami
Prabhupada

Founder-Acharya
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Unemployment and The Decline of Small Farms

By Hare Krsna Devi Dasi from Back to Godhead January 1994

A MATERIALISTIC PERSON, thinking himself very advanced in intelligence, continually acts for economic development. But again and again, as enunciated in the Vedas, he is frustrated by material activities, either in this life or in the next. Indeed, the results one obtains are inevitably the opposite of those one desires" (Srimad-Bhagavatam 7.7.41).

Through technology we have tried to improve our life. We've invented the tractor, for example, so that now one percent of a nation's people can grow enough food for the whole country. Guaranteed peace and prosperity?

On the contrary. By wiping out small farms, technology has spread unemployment, crime, and misery.

So it's time to look at another way to organize society -- with a focus



that's not material but spiritual. That way is called the varnasrama social organization. Instead of trying to create or destroy a class system, varnasrama recognizes that four broad classes of people live in every society. And varnasrama purifies people of all classes by linking their work to the pleasure of the Supreme Lord, Sri Krsna.

In Bhagavad-gita (4.13) Lord Krsna explains that He created the four classes that make up society -- the intellectuals (brahmanas), the administrators and military people (ksatriyas), the farmers and merchants (vaisyas), and the laborers (sudras).

In modern society, employers try to make money by exploiting their workers, but that goes against Lord Krsna's intention. In the social plan given by Lord Krsna, all classes of people work interdependently, for spiritual progress. And the Vedic scriptures say that this is the system of cooperation we need to follow to please the Supreme Lord:

*varnasramacaravata
purusena parah puman
visnur aradhyate pantha
nanyat tat-tosa-karanam*

"One can worship the Supreme Lord by properly following the principles of varnasrama. There is no alternative for pleasing the Lord than to follow this system" (Visnu Purana 3.8.9).

Under the plan of varnasrama, society prospers not by exploiting its laborers but by depending on the productive work of its farmers.

The Role of the Farmer

Srila Prabhupada explains how in varnasrama the social classes cooperate for a smoothly working Krsna conscious society:

The brahmanas [the spiritual leaders] would guide the head of state. The head of state would then give protection to the citizens. The ksatriyas [administrators] would take charge of protecting the people in general, and under the protection of the ksatriyas the vaisyas [farmers and merchants] would protect the cows and produce food grains and distribute them. Sudras, the working class, would help the higher three classes by manual labor. This is the perfect social system. Srimad-Bhagavatam 4.17.9, purport

The duties of the vaisyas noted here by Srila Prabhupada are specified by Krsna in the Bhagavad-gita (18.44): *krsi-go-raksa-vanijyam* -- "farming, cow protection, and trade." In the vaisya's duties, cow protection is central, and this implies that agriculture (*krsi*) must be carried out with oxen.

As I've explained before, protecting cows without working the oxen is incomplete. A bull is so costly to keep that unless he's working he's usually slaughtered. So in the varnasrama system the bull or ox is put to work producing and transporting food grains. Modern experts may object that this is "labor intensive." But when millions of people are unemployed, what's wrong with that?

Since unemployment fuels crime, putting people to work by depending on ox power brings crime down, especially when you're moving toward a society with a satisfying spiritual culture. And the work of growing food with oxen provides a challenging, fulfilling engagement in a natural environment, in contrast to boring, grueling work in a hellish city factory.

By allocating land for ox-powered farming, a spiritually enlightened government helps make sure that land is distributed fairly. Tractors and even horses produce best on large farms, but oxen fit with small, family-sized farms. So the ox defines a human-sized unit of productivity -- a small farm, meant for a family.

Employment in a Godly Way of Life

Furthermore, using oxen to replace petrol-powered transport promotes peace and stability because it keeps production close to home. As documented by N. S. Ramaswamy of the Indian



Institute of Management, for short hauls oxen are cheaper than trucks and trains. So when you're using oxen you're promoting a way of life in which people can easily get food grown locally. What need, then, to ship food in from hundreds or thousands of miles away? And what need to fight over the petroleum with which to do it?

Ox power is cleaner, too. As much as industrialism and pollution have filled our lives with anxiety, ox power and a natural way of life can restore us to a happy, peaceful environment, conducive for spiritual progress.

Ox power and cow protection are essential elements in the varnasrama system, a system that puts people to work in a spiritual, godly way of life. Srila Prabhupada taught that the world can be peaceful only with a spiritually reformed social structure. So the Krsna consciousness movement aims at introducing varnasrama system for spiritual progress -- all over the world.

Goshala Experience

By Gauranga Das

Hare Krishna to you, PAMHO, AGTSP.

You have to try to come to the goshala on a quiet night. One evening we wanted to visit a friend at Kaliya Ghat, on the Parikram Marg, so I walked through the Goshala. We noted how serene and peaceful the whole place was. But when we saw the cows having supper, in the last shed on the right of the side road exit, this was like an extra shot of peace - out to the whole scene. Cows really radiate so much through themselves. They were eating in complete silence, except for slight mouth sounds. After visiting my friend, we were eager to walk through the goshala again. I went straight to that shed, and was sad to see no cows there. We thought they will stay the night there.

On the way out we saw them outside in the newly fenced grazing area, opposite the soccer field. It is natural that they preferred to be in the cooler outdoors atmosphere than the feeding shed in this weather. We stood there for what we now know was too little a time. Again the serene feeling was astoundingly conspicuous in the transcendently still Vrindavan night. We looked at them for some time, watching some talking with each other, some sitting on the grass chewing cud, most were standing, and some courting, while few curiously looked at me. We definitely want to go back there for some night Japa soon.

This Goshala is definitely adding so much value to our life and the whole planet; also in the form of the medicinal products that we use from there. We use the Shudh Dhoop pure incense, the eye drops to counter too much computer effect, and the most amazing massage oil, and the Ghanvati tablets and Distilled Urine for general health and detoxification.



Even the cow milk has so many medicinal properties. Here is a wonderful recipe we found on Facebook. When included in our daily diet this keeps diseases and infections at bay. And of course by offering it to Sri Krishna we are getting spiritual purification as well!

Ingredients:

- 1 cup fresh milk
- 1 tsp. grated fresh ginger
- 1 tsp. grated fresh turmeric or 1/2 tsp dried
- 1 tsp. raw honey
- 1/2 tsp. pure Ayurvedic ghee

Method:

1. Grate the ginger and turmeric and place in a pot with the milk and ghee. Bring to a boil and then let it sit for about 5 minutes.
2. Then use a small colander to strain your mixture into a cup.
3. VERY IMPORTANT! Let the milk cool down to body temperature before putting in the raw honey. Ayurveda says when honey is heated it becomes poisonous!
4. Now you are ready to offer to Krishna!

Thank you for reading, we pray we were of some service to you and the cows.

Serving Cows as Sadhana Bhakti

By Madan Gopal Das

Sadhana bhakti and go seva (service to cows) - Service to the cows is an integral part of sadhana. Therefore we see that in the past all the ashrams of spiritualist had cows in their ashrams. Serving cows is one of the best ways to please Sri Krsna. Sri Pada Vallabhcharya of Tusti Marg had said. "There are 3 ways to take shelter of God, Sri Krsna. One is to surrender to Krsna and other two are to surrender to scripture Srimad Bhagvat and holy mother cow.



We see that the glories of holy cow are sung in all the puranas and vedic scriptures. This is because of its role in spiritual progress of human society. One of the ways to advance spiritually is to chant the holy names of Krsna while serving cows. If we can chant the holy names of God while serving cows then it is supremely beneficial.

If singing of the holy names accompanies milking, bathing of cows, scratching them, etc. then our sadhana becomes even more perfect. The glories of the holy names are unlimited. And when the holy names are connected with go seva (service to cows) then the glories of the holy names becomes multiplied even further.

All can serve the cows in various ways. Its not that only rich people can serve cows by donating for them. Even the most poor can serve the cows and chant the holy names simultaneously. Even if one doesn't have money, land or grass still he can serve the cows. He can go to the goshala and clean it, sweep it. He can pick up the cow dung and put it at right place. He can go and scratch the cow's dewlap portion. It pleases them a lot. He can take the cows for grazing.

Love of Cows (go-prema)

By Madan Gopal Das

What love of cows means - Love of cows means even love for go rasa i.e. cow products. I would prefer to call cow products (urine, dung, milk, etc) as blessings rather than products. In the modern day we all have some respect and love for cows. But we drink buffalo milk. We cannot love cows and not love her blessings. These cow blessings (products) are called gavya. Gavya means milk, curd, butter (after churning), dung and urine. Without loving these blessings (products) of cows our love of cows is only half or incomplete.

We are saying we love cows and are blindly eating ghee which is mixed with animal fat. We are eating factory butter derived in the wrong way. How is this love of cows? Lord Krsna used to love gavya (cow products/ blessings). There was always cow milk, curd etc in house of Krsna. Even after that because of his love for cow products he would steal those



and eat them. If we don't love and regard gavya then we can't consider it love of cows.



When the Lord was just a boy He demanded to be given the chance to take the cows for grazing. When initially He was denied He became angry. So Krsna was given responsibility of taking care of the calves. How can we say that we love Krsna and think that it is not respectable to take the cows for grazing? I will not do it! If we feel picking up cow dung is a low job then we have not much love for the cows who are very dear to Krsna and so it is very difficult to please Krsna now.

Now a days is if someone goes for grazing cows we feel he is a fool, and yet Krsna demanded this activity. We say it is more important to take demoniac education than grazing the cows.



GO-MATA KI JAYA

Thanks from Krishna and Balarama's Cows



We would like to take this opportunity to show our appreciation and thanks to those who have donated to the Goshala or have adopted a cow or a calf, their names are listed below with the name of the cow they have adopted.



New born calf adopted by HG Ramanath Das and Family from Noida



The above Diesel Generator set was also previously donated by HG Ramanath Dasa and Family from Noida

Sponsor Krishna's cows in Sri Vrindavana Dhama and obtain boundless mercy!

Sponsorship Opportunity	Amount INR
Adopt a cow/bull for one year on a monthly basis	1,500 per month
Adopt a cow/bull for one year	18,000
Adopt a cow/bull for life	1,80,000
Adopt a calf for life	2,70,000
Maintain Goshala for one day	20,000
Medical expenses for one month	25,000
Feed the full herd for a month	5,00,000
Developing of Grazing land for the cows per acre	1,00,000

If you visit our website, www.goshala.com and click on the **Cow Adoption** page you can then choose your cow or bull for adoption and the type of sponsorship as listed above. Or you can click on the **Sponsorship** page to make other donations as listed above, then click on your selection and simply follow the instructions on screen.

If you are unable to make donations online then you can deposit your donation directly into our bank account, there are separate accounts for national and international deposits, so please use the correct account depending on if you are in or outside of India.

Bank	Axis Bank Ltd.	Khasra No.1283, Chatikara Road, Near Nandanvan, Vrindavan, District-Mathura. U.P. India
Inside India	Account Name	ISKCON - Goshala A/C
	Account No.	9100100-1456-3822
Outside India	Account Name	ISKCON - Foreign A/c
	Account No.	9100100-1456-5239
	Swift Code	AXISINBB086
	IFSC Code	UTIB0000794