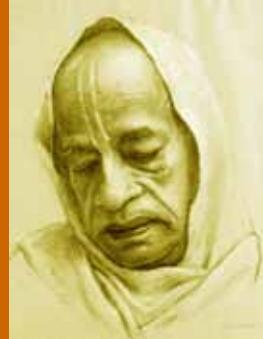




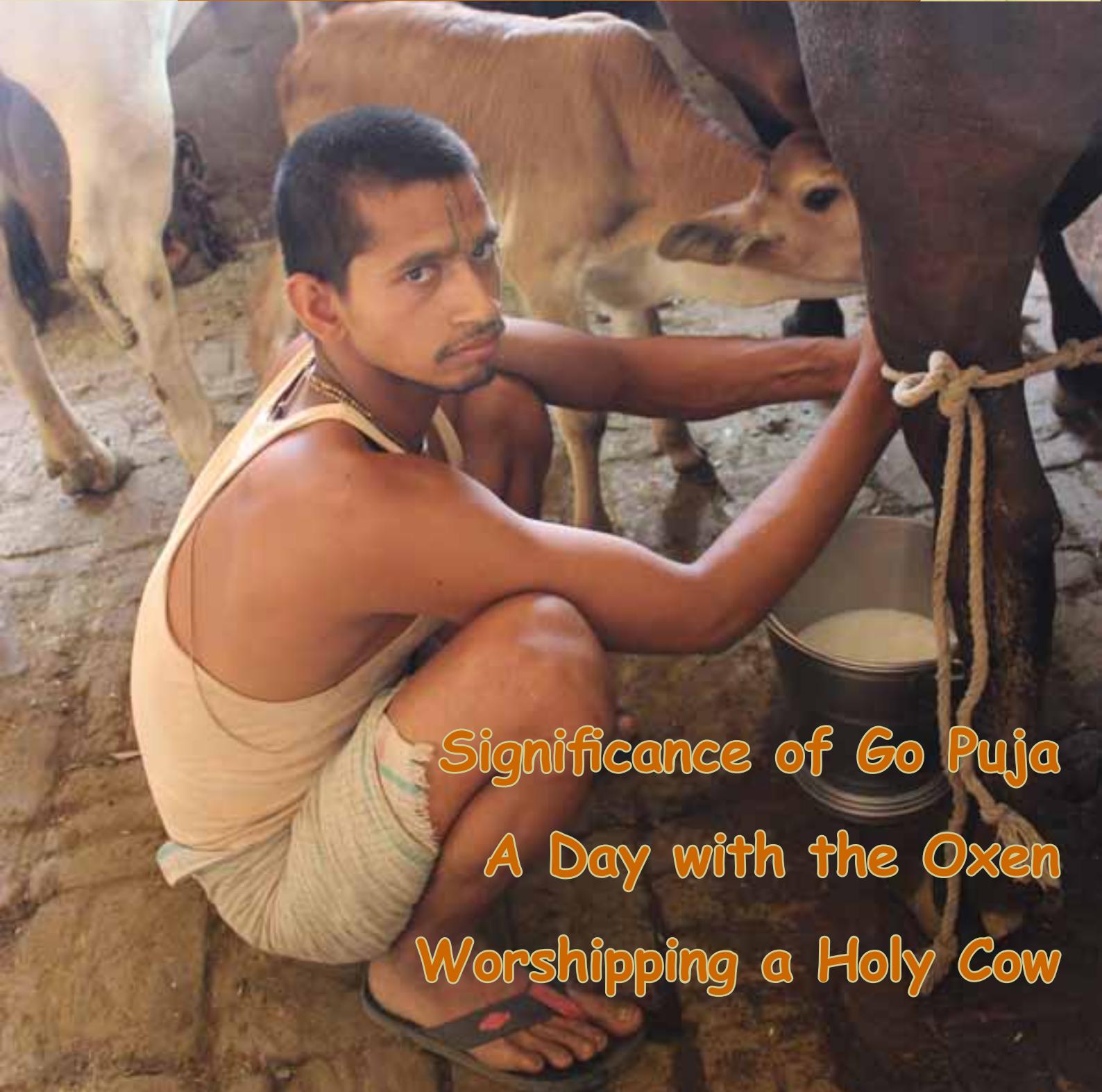
Voice of Cows

The Newsletter of
Bhaktivedanta Swami Goshala Vrindavan

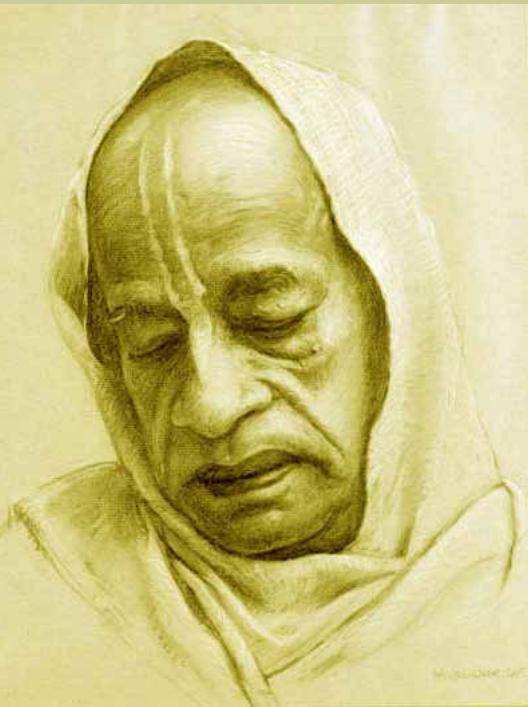
July 2013 - Vol 13 - Issue 7



Significance of Go Puja
A Day with the Oxen
Worshipping a Holy Cow



Back to Vrindavan Village



His Divine Grace
A. C. Bhaktivedanta Swami
Prabhupada
Founder-Acharya
International Society for Krishna Consciousness

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Lord Krsna, the Supreme Personality of Godhead, is the prime protector of brahminical culture and the cow. Without knowing and respecting these, one cannot realize the science of God, and without this knowledge, any welfare activities or humanitarian propaganda cannot be successful. The Lord is *purusa*, or the supreme enjoyer. Not only is He the enjoyer when He appears as a manifested incarnation, but He is the enjoyer since time immemorial, from the very beginning (*puratanah*), and eternally (*nityam*). *Yac-caranabhvandanat*: Prthu Maharaja said that the Supreme Personality of Godhead attained this opulence of eternal fame simply by worshiping the lotus feet of the *brahmanas*. In the *Bhagavad-gita* it is said that the Lord does not need to work to achieve material gain. Since He is perpetually supremely perfect, He does not need to obtain anything, but still it is said that He obtained His opulences by worshiping the lotus feet of the *brahmanas*. These are His exemplary actions. When Lord Sri Krsna was in Dvaraka, He offered His respects by bowing down at the lotus feet of Narada. When Sudama Vipra came to His house, Lord Krsna personally washed his feet and gave him a seat on His personal bed. Although He is the Supreme Personality of Godhead, Lord Sri Krsna offered His respects to Maharaja Yudhisthira and Kunti. The Lord's exemplary behaviour is to teach us. We should learn from His personal behaviour how to give protection to the cow, how to cultivate brahminical qualities and how to respect the *brahmanas* and the *Vaisnavas*. The Lord says in *Bhagavad-gita* (3.21), *yad yad acarati sresthas tat tad evetaro janah*: "If the leading personalities behave in a certain manner, others follow them automatically." Who can be more of a leading personality than the Supreme Personality of Godhead, and whose behaviour could be more exemplary? It is not that He needed to do all these things to acquire material gain, but all of these acts were performed just to teach us how to behave in this material world.

SB 4.21.38

The Supreme Personality of Godhead is worshiped with the prayer *namo brahmanyā-devaya go-brahmana-hitaya ca*. Thus it is clear that the Supreme Personality of Godhead respects and protects the *brahmanas* and brahminical culture, as well as the cows; in other words, wherever there are *brahmanas* and brahminical culture, there are cows and cow protection. In a society or civilization in which there are no *brahmanas* or brahminical culture, cows are treated as ordinary animals and slaughtered, at the sacrifice of human civilization. The specific mention of the word *gavam* by Prthu Maharaja is significant because the Lord is always associated with cows and His devotees. In pictures Lord Krsna is always seen with cows and His associates such as the cowherd boys and the *gopis*. Krsna, the Supreme Personality of Godhead, cannot be alone.

SB 4.21.44

A Day with the Oxen

By Balabhadra Dasa from Back to Godhead April 1994

A FARMER'S WORK begins at sunrise. As I walk down the lane to the pasture, I can hear the soft chirping of the sparrows announcing the rise of a huge, golden, mist-covered sun. Out in the field, Vraja and Gita are already grazing. Even through the mist I can see their strong, massive frames. I cup my hands to my mouth and hail them, imitating the sound of a conch shell. Their ears prick up, and they come eagerly, their bodies coming into focus out of the mist. They're never late for breakfast.

The oxen have a good appetite this morning; their heads are soon immersed in the grain buckets. Brown Swiss was definitely the right breed for us, I tell myself -- healthy, gentle, and beautiful, perfect for showing people what cow protection's all about.

The oxen look up at me, taking a break from their oats. (Did they sense my admiration?) A good teamster has to make sure his team has enough fuel to do a good day's work. I give them a little more time to fill up on hay and water.



Now it's time to yoke up. Today the oxen will prepare a field for planting by disking it.

"Good, Vraja! Good, Gita!" I pat them on the neck heartily. "You know what we're going to do today? We're going to disk the back field and get it ready for planting oats."

I guess people who haven't worked with oxen expect the oxen would put up a struggle when you yoke them. But for a carefully trained team, that's never the case. Instead, with Vraja and Gita I get the feeling they take pride in working with me. To them, yoking means we're going to have a little adventure together and they can impress me with how well they work. In about 1830, British livestock writer William Yeoatt wrote,

When we press [the ox] into our immediate service when he draws our cart and ploughs our land he rapidly improves upon us: he is, in fact, altogether a different animal; when he receives a kind of culture at our hands, he seems to be enlightened with a ray of human reason, and warmed with a degree of human affection.

A Great Gift from Krsna

We're ready to go. I tap the oxen on the rear with the lash. "Vraja and Gita, get up!" Their huge bodies respond in synchronized motion. We head out to the field where the disk is waiting. As we come up to it, I give the command to stop: "Whoa, Vraja and Gita!" They halt obediently. I lay the lash in front of them. It's a line they won't cross until I give them another command, even if it takes an hour.

They stand patiently as I hitch a chain to the disk, then to the yoke. Now we're ready to work. "Vraja, Gita, get up!"

They lean into the yoke. The disk cuts into the ground and churns up the moist earth. Down go the weeds, leaving a rich brown seed bed behind.

As the oxen pull, I breathe in the smell of the fresh-turned dirt. "I am the original fragrance of the earth," Krsna says. (*Bhagavad-gita* 7.9)

The swishing sound of the disk working seems like a prayer to Krsna from Mother Earth. We're going to help Mother Earth make her offering to the Supreme Lord.

What a great gift from Krsna to be able to work with these two wonderful animals! When I think of millions of people working in factories and offices, I feel a pang of regret. What they're missing out on! The fresh air, the peace and beauty of the countryside, and above all, the satisfaction of serving Krsna with these noble animals.

Although the oxen are much stronger than I am, they depend on me for their grain, hay, and water. And I depend on them to pull the plow, plant the seeds, and harvest the crops. So as we work together to serve Krsna, we also serve each other. This mutual dependence and service creates a satisfying relationship. Srila Prabhupada writes:



The bull is the emblem of the moral principle, and the cow is the representative of the Earth. When the bull and the cow are in a joyful mood, it is to be understood that the people of the world are also in a joyful mood. The reason is that the bull helps production of grains in the agricultural field, and the cow delivers milk, the miracle of aggregate food values. The [truly] human society maintains these two important animals very carefully so that they can wander everywhere in cheerfulness. SB1.16.18, purport

Prabhupada says that the ox is the father of humankind because he works in the field to provide grain for humans (as well as animals), the way a father provides for his children. I'm a father, too, working to provide food for my family. So the way I see it, the oxen and I are a team of fathers working together to serve Krsna.

For me there's another reason to work with oxen. In 1975, Srila Prabhupada visited the ISKCON farm near New Orleans. He saw all the bull calves and asked, "How will you utilize the bulls?" When the devotees seemed unsure, Prabhupada soberly explained that other farmers slaughter bulls because of not knowing how to use them. Our bulls had to be productively engaged.

When I heard about Prabhupada's instructions, they sank into my heart and impressed on me how important it is for the Krsna consciousness movement to properly engage the bulls so that people can see their value. When a cow gives birth, about half the time the calf is a bull. Without showing how to engage the bulls, any formula for cow protection -- or even kindness to animals -- remains incomplete.

Krsna's Plan

By now, we've done three laps around the field. I keep tabs on how Vraja and Gita are doing.

It has been about twenty minutes. As I watch the area behind their rib cage, their breathing tells me they're starting to tire a little. Time for a break. "Gita and Vraja, whoa!"

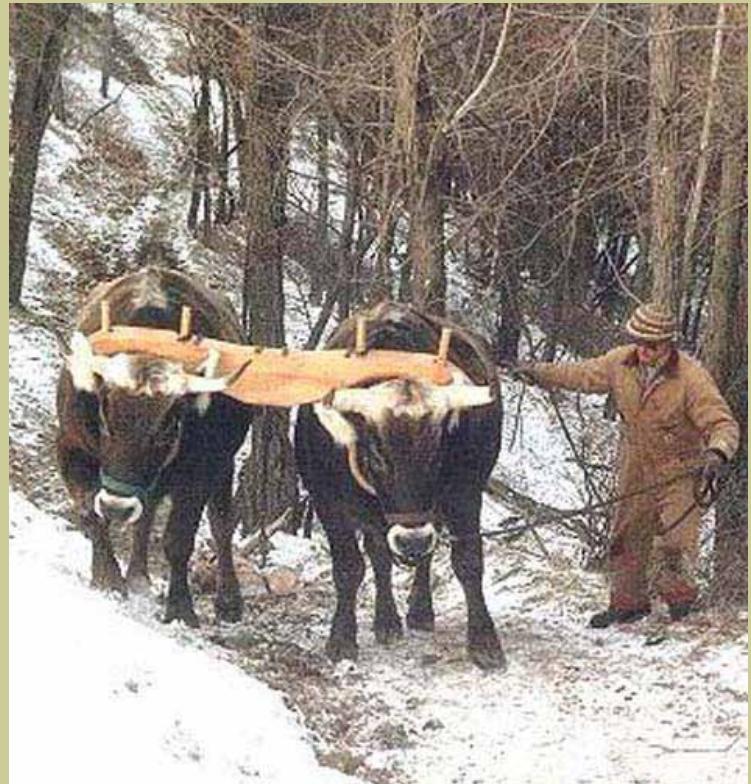
It's hard work, but satisfying, and we break at comfortable intervals. Rested, we go back to work and continue for several hours. When the sun hangs overhead, hot and bright, it's time to break for lunch.

Everyone is hungry. Vraja and Gita need hay and water, and I need prasadam. I unhook the chain from the yoke and walk the oxen to a shady grove in the pasture. My wife, Chayadevi, brings a lunch basket, and we sit and take prasadam in the shade.

It's a typical southern summer day, very hot and humid. We spend an hour or an hour and a half in the shade of some oaks. Part of the time I take prasadam, read, or chant Hare Krsna, and the rest I spend grooming "the boys" with a currycomb, an event they thoroughly enjoy.

As I comb under Gita's neck, he stretches his handsome head up high and closes his eyes. A beast of burden with a noble soul. A beast with intelligence.

Our lunch break has ended, and it's time to finish work on another field, which we started a couple of days ago. The oxen disked it and made a smooth seed bed by pulling a spring-tooth harrow and a log drag over it. Today we're using a three-row grain drill. Since the field is about an acre, to plant it should take us about two hours.



I glance at the oxen lying under the shady trees. "Okay, Vraja and Gita, lunch time is over."

They slowly lift their massive bodies, weighing a ton each, and stretch to their height of 5-1/2 feet at the rump. They may yet grow another half a foot. We yoke up and walk out to the field, stopping at the shed to pick up the planter and oat seed.

The grain drill is a small wooden tool with handles. Someone has to walk behind it, guiding it to plant straight rows. Today Chayadevi takes this opportunity to get out of the office for some exercise and fresh air.

We quickly arrive at the field. Chaya guides the grain drill as carefully as she would sew a seam on the Deities' clothes. We need straight rows so the oats can be easily harvested a few months from now.

Another plus for low-tech farming: It's a wholesome way to associate with your wife. That helps promote peaceful family life, which makes spiritual progress easier. My wife and I work together to produce food for the Lord. Everything fits together in Krsna's plan. Who could say that for factory work, or even commuting to an office? Manmade arrangements are against family life and against spiritual life. I'd rather take Krsna's plan.

As the sun moves across the clear sky, the day passes. Plowing, disking, cultivating, and planting -- a good day's work with the oxen. I think about our part in the day's productivity. Krsna has provided the seeds, the rain, the nutrients in Mother Earth, the warmth and light of the sun, and the oxen. Everything is Krsna's; we haven't provided anything except our service. We're simply Krsna's servants. Exhausted but happy servants.

Days like this are a gift from Krsna, a valuable gift we would like to be able to share with others. Surely they too would become happy in a life like this.

"Agriculture is the noblest profession," Srila Prabhupada says. "It makes society happy, wealthy, healthy, honest, and spiritually advanced for a better life after death." (Light of the Bhagavata, Illustration 9, purport) Thanks for letting us in on this important secret, Srila Prabhupada. You've changed my life, and you'll change the lives of others, too.

Significance of Go Puja

Vedas on Cows

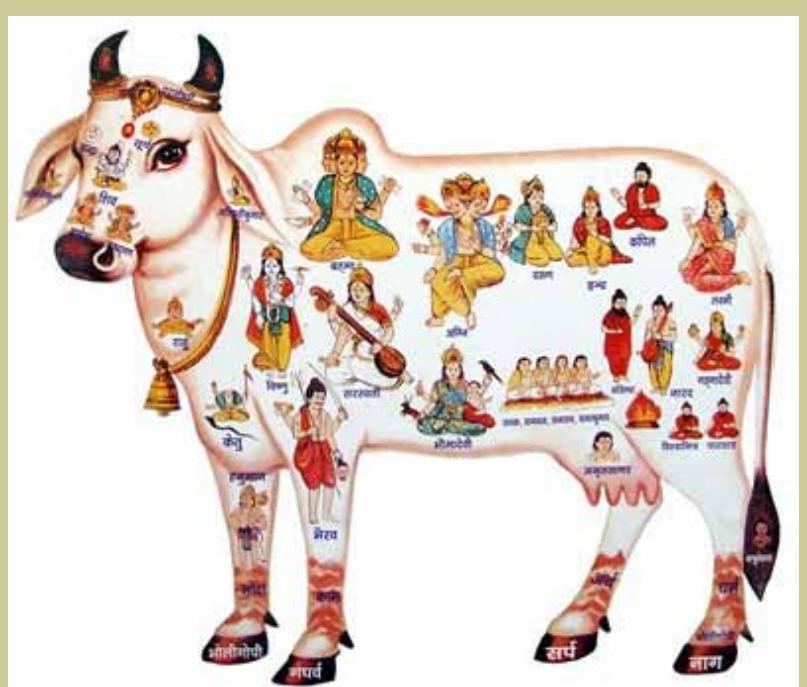


It is mentioned in Vedas that All demi-gods including Bramha, Vishnu and Mahesh have their abode in the cow. Worshipping cows is very auspicious and washer of sins. It wipes out all the curses and sins. Cow worshipping can fulfill your desire.

Benefits of Cow Puja

The cow puja removes poverty, gives good health, wealth and prosperity. It is also said that childless get child, one can repay debts and one can overcome all hurdles through Cow Puja.

1. At the base of horns reside Brahma and Vishnu and in the tip is all holy water and Ganga.
2. In the forehead is Lord Shiva and in the middle of forehead is Goddess Uma
3. The nose is Ganapathy and in the tip resides Muruga
4. In the heart resides Lord Yama
5. In the cow dung is the holy river Yamuna
6. All gods reside at the base of the tail
7. Goddess Lakshmi resides at the hind part of the cow
8. The sages, Muni reside in the hair of this holy animal



Importance of Worshipping a Holy Cow

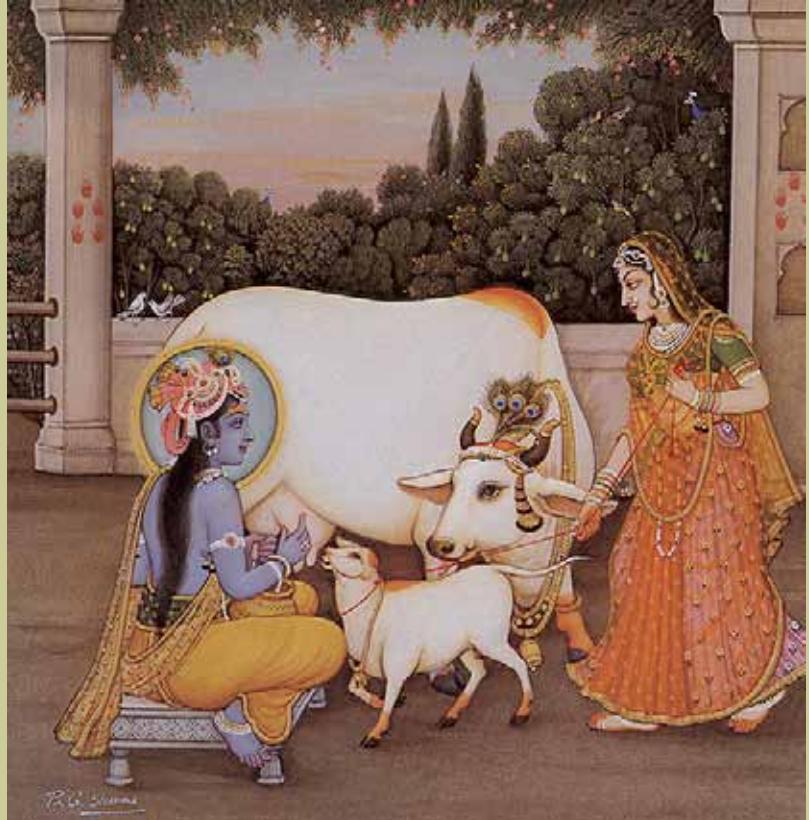
By Aniruddha Sowale

When Krishna taught a lesson to the king of heaven Indra by lifting Govardhan, embarrassed Indra asked for an apology and gifted a cow to please Krishna. There Indra named him as "Govinda".

Krishna was also named "Gopal" because of his service to the cows. Krishna would take the cows in the forests and would even milk cows while in Braj. He treated cows with utmost care. When he would play the flute the cows would stop eating and start crying. When Krishna went to Mathura the cows would not even eat, they were deeply saddened by Krishna's absence.

In the entire tenure of Krishna, you cannot ignore the presence and importance of cows. During the attacks of demons in Braj, Mata Yashoda would apply gomutra and goraj on Krishna, thinking that it will save Krishna from all the demons.

Mata Yashoda took Krishna to the cows and prayed to the cows for Krishna's well-being, when she saw Krishna being attacked by the demon Putana. Krishna's parents knew that protecting cows alone can bring health, wealth and prosperity. Mata Yashoda told us that the cow protects us from ill-will and negative energies.



Kamsa, the king of Mathura sent Akrura to Vrindavan to bring Krishna & Balaram to Mathura. Akrura was gifted a cow by Krishna during that meeting. Krishna would gift cows to Brahmins and saints when he was in Dwarka. Moreover in Dwarka Krishna created deities of cows and would often offer his "Pranams" to them.

At the end of his Avatar Krishna told his kin Uddhava that cow's puja (worship) is equal to my puja (worship). This thing is worth making note of. While going to Golok Vrindavan Krishna remembered a great devotee Vidura, and when Vidura came to know that the supreme godhead remembered him while ending his Avatar, he had tears in his eyes. At the same time Krishna spoke to Uddhava about the cows.

Krishna told Uddhava that whatever things I could do, whatever demons I could kill, was just because I served cows and I got this power by simply worshiping and serving a cow. He attributed credit of his deeds to cows.

If we offer a bath to Krishna with "Panchagavya" then it pleases Krishna the most. Panchagavya means all the things that a cow yields namely curd, milk, ghee, gomutra and gober. Panchagavya is used in all dharmik vidhi including sacrifices (Yagya).

Even after knowing Krishna's life, we overlook the importance Krishna gave to the cows. There were two instances where Krishna has tried to convince us of how one can win Krishna by serving a cow.

Krishna always taught about the importance of cows through his actions. His love for cows is also seen from his two names *Gopala* - the protector of the cows and *Govinda* - one who brings satisfaction to the cows.

In the 11th (11.11.43) Canto of Srimad Bhagavatam Krishna told his beloved cousin Udhava that he can be worshiped by offering cow grass and other suitable grains. Worshiping a cow is equal to worshiping Krishna.

This tells us about how important it is for us to take care of an animal that even Krishna adored. A little scratch of the cows pleases Krishna. One who is serious in his devotional life, one who wants Krishna and his love cannot ignore the importance of a cow.

Bhagavad Gita tells us about the importance of being in "Satva guna", Satva guna brings us peace and happiness and worshiping the cow increases our satva guna. Drinking cow milk blesses us with Divine consciousness and Divine energy and fills our body with transcendental qualities (sattvikta).

The products manufactured from cow milk help us to purify our body and purify our thoughts which in-turn helps us to perform right actions. By feeding grains and by offering puja to the cows, one can receive extraordinary spiritual benefits. Serving and protecting cows pleases God and the Demi-gods present in the cow and it takes us closer to the Supreme personality of God.

According to Skanda Purana, "One can demolish all his sinful acts by simply offering respect to the cows". If we maintain and serve a cow in a nice manner then we can not only catch Krishna's attention, but we can please Krishna as well. Krishna is kind with those who save cows and protect them. He is delighted by any effort done to serve a cow and he never even forgets us if we benefit cows.

As an animal cow is very lovable, simple and gentle, what we can do to serve her is we can buy grain for her, feed her every time we get an opportunity and we can donate the cow to an institution where they are treated with utmost care.

Mahatma Gandhi once said "Cow is the source of progress and prosperity. In many ways it is superior to one's mother".

Benefits

1. One round of chanting near cows is equal to one hundred rounds of chanting
2. The presence of cow in house removes all "Vastu-Dosh" i.e it saves from Negative energy
3. A simple touch to a holy cow gives positive energy
4. Cow milk helps us in spiritual life as it raises "Satva guna"(the mode of goodness)
5. If you offer "Chapati and Jaggery (Gud)" to cows on Sundays it will bring all kinds of prosperity
6. Giving prasadam to one brahmin in Go-shala is counted as prasadam given to hundred brahmin

Just chant..Hare Krishna Hare Krishna, Krishna Krishna Hare Hare.. Hare Rama Hare Rama, Rama Rama Hare Hare.

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.



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.

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