

Ahimsa Foundation for Cattle Protection

AFFCAP January - February 2016 Newsletter



CAN THIS BE CALLED COW PROTECTION?

VEAL: A CRUEL MEAL

PICTURE PERFECT

THE REVIEW OF BEEF IN ANCIENT INDIA

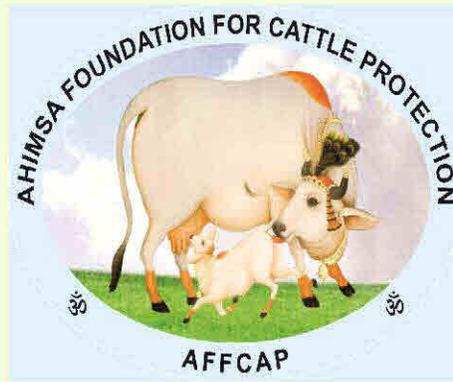
APPEAL OF THE COW

COW PROTECTION MOVEMENT

DEAR MR. SANDERS



**No
Slaughter**



**No
Slaughter**

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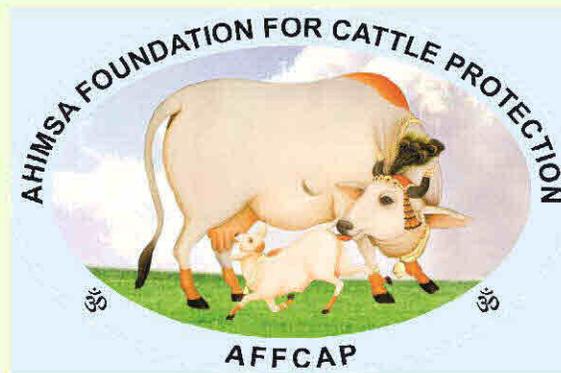
Cow Protection Movement

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Dear Mr. Sanders...



**No
Slaughter**



**No
Slaughter**

Editorial*:

by Vyapaka das

** Any views or opinions expressed are solely those of the author and do not necessarily represent those of The Ahimsa Foundation for Cattle Protection*

Can This Be Called Cow Protection?

Just over a year ago, reports of the USDA slaughter-free certification of the Gitanagari Farm, splashed across the Internet. It was viewed as quite the accomplishment; however, when deeper scrutiny was dispensed, alarm bells began to go off.

In order to milk a cow, she needs to be impregnated and give birth, in order to freshen her lactation. This results in there being more or less the same number of calves as milking cows; so it was striking to see half the number of babies to mothers at the Gitanagari gaushala.

The farm is home to 28 milking cows, 14 calves, 19 retired cows and oxen.¹

Certainly mishaps occur and calves pass away in an untimely manner, however, a 50% calf mortality rate is uncommon and a sign of mismanagement. Denying calves their mothers' colostrum, poor nutrition, over-feeding and uncleanliness all result in a high loss of life.

During a previous tarry to Gitanagari years before, in search of a devotional rural setting to settle in, a resident revealed that the current milking cow was imported from off-farm, but without calf. This was before the commercial dairy days and likely where KPC Inc. (the commercial dairy's legal name) learnt its heinous methods.

After corresponding with devotees knowledgeable of Gitanagari history, it was determined that purchasing in a freshened cow without calf was indeed the case.

Dairy calves generally suffer one of two fates:

1. *Calves are raised to become replacements for their mothers. These animals are slaughtered once their economic worthiness (milk yield) fades.*
2. *Calves are confined to tiny pens — christened veal crates — and raised in a manner which produces a tender meat. They are then slaughtered and butchered.*

It is pretty much assured that a bull calves' destiny is the veal crate, as there is next to no commercial value for bulls — other than for the carcass — and as such are separated from their mothers at birth. There would be no milk produced if it wasn't for the birth of these calves. So, how can milk be marketed as *Ahimsa*² when calves are pitilessly butchered. This same fate awaits calves raised to maturity and employed as replacements. In either case, the slaughter rate inevitably reaches 100%.

The text, Management of the Dairy Herd (p.772), informs:

Raising Dairy Replacements

An important part of successful dairy management is raising replacements for the milking herd. About 30 percent of the average milking herd must be replaced each year. The dairy farmer must either raise or purchase replacements if the herd size is to be maintained or increased.

Approximately 50 percent of the calves borne each year are heifers [female]. Calf death losses must be held low. A goal for death loss is under 5 percent of the calves born...³

So thirty percent of the cows are replaced annually resulting in a life duration, after reproductive maturity, of less than four years.

Again, it is impossible to understand how a spiritual society can claim *Ahimsa* status, while employing such methods.

Several members of Iskcon's GBC (Governing Body Commission) were contacted in this regard. It was found that the member in charge of the Gitanagari project is Devamrita Swami, a declared vegan, and Dhruva Maharaja das, the President of Gitanagari Yoga Farm and presumed one of the in charges of KPC Inc.

Devamrita Swami replied on Dec. 14th, 2014 as follows:

Gita Nagari will duly accept any recommendation from the ISKCON cow minister, for protecting the cows there.

The ISKCON cow minister was contacted but in the meantime was replaced leaving the situation, to my knowledge, hanging. As a result, Devamrita Swami was re-contacted (Nov. 19, 2015) to see if the practice of purchasing lactating cows without calf had been stopped.

His response neglected the question and the man-in-charge of this mess has refused to reply to all requests. Frankly, if these allegations are true, what could they say? In the end, Devamrita Swami and Dhruva Maharaja das refused answering the question.

The current Minister of Agriculture and Cow Protection, Kalakantha das, informs me (Nov. 26, 2015) that he spoke with Dhruva and was told that the practice had been stopped. It was suggested that the makeup of the current herd be checked to determine the current ratio of calves to milkers. Kalakantha Prabhu has not yet replied to that request and the situation remains in limbo.

A copy of the original email follows (please excuse the redundancy).



Three representations of the twenty-eight cows calves allowed to be slaughtered by KPC Inc. / Gitanagari Farm / Devamrita Swami / Dhruva Maharaja das by importing cows without calves.

Hare Krishna,

Please accept my obeisances. All glories to Srila Prabhupada.

You are all aware of the marketing of *ahimsa* milk and cheese at Iskcon Gitanagari.

A Gita Nagari Internet site reports:

LATEST NEWS

*First Slaughter Free Dairy in the USA - No cows or bulls were either killed or exploited to produce it! Our cows and bulls are protected for their entire lives!*¹

An article appearing on a vegan website mimics the same:

*As they say, front and center on their sites, they are the first slaughter free dairy in the USA – no cows or bulls are either killed or exploited to produce their dairy products, and “our cows and bulls are protected for their entire lives!”*²

On the Facebook Vedic Village Discussion conference the following is posted:

*The farm is home to 28 milking cows, 14 calves, 19 retired cows and oxen.*³



Gitanagari calves

Where are the Calves?

As all are aware, a calf is required for a cow to produce milk. So, a question of calf to cow ratio stems from the herd description provided in Gita Nagari's Master Plan. Why are there only ½ the number of calves to cows? In any herd, calves perish during infancy but a mortality rate of 50% is unacceptable on any dairy operation.

*When we got here, we started to milk just two cows, then four,” says Parijata. Then in March 2013, we purchased a herd of 28 Brown Swiss milking cows. We also have 19 retired cows and oxen, and 14 calves, including ten heifers and four bulls.*⁴

This cow to calf ratio leaves a disturbing impression.

Why is Dhruva Maharaja Das not responding to relevant questions?

Dhruva Maharaja Das has not yet answered questions posed Oct. 12th on GN's Facebook page and on Oct. 16th via email, as to why there are so few calves. As of today's date, 10/31/2014, no reply has been received. The Oct. 16th letter to him is as follows:

Hare Krishna Dhruva Maharaja Prabhu,

Obeisances. All glories to Srila Prabhupada.

Recently, on a FB forum, I came across the Gitanagari Master Plan and found it an interesting read.

It seems that you are having some success in diversifying the program there. While reading the contents a couple of questions did come up.

It stated that you were milking 28 cows and had 14 calves... The number of calves struck me as being lower than it should be. Could you please explain the ratio of cows to calves?

Congratulations with your thriving CSA program. It is nice to see an Iskcon center producing food.

It is shown by Parijata's statement that a herd of 28 milking cows was purchased, and according to the description, the calves were not imported with their mothers.

Some years ago, my wife and I visited Gita Nagari with the aim of relocating to a Krishna conscious rural community. At that time, we were informed that the farm had purchased freshened cows – without calves – to provide milk for Sri Sri Radha Damodara. By all appearances, Dhruva is continuing this unfortunate tradition.

Within the context of our philosophy, this is highly irregular, as the fate of these abandoned calves is certainly a slaughter house. So, it is difficult to understand how Gita Nagari products can be advertised as cruelty-free.

If importing calf-less cows isn't the cause, then an explanation is needed to explain why there are only 14 calves in a herd with 28 milkers.

Is History Repeating Itself

The USDA reports in its 2013 Conservation Showcase:

The Gita Nagari Yoga Farm in Port Royal was purchased by the ISKCON organization in 1974... At first, there was a great deal of enthusiasm for farming and the farm became a success story in the local area.

Maintaining 125 residents, the farm had 100 acres in small grains and row crops and 50 acres of hay fields in addition to about 4 acres of vegetables and 3 acres of potatoes. There was also a herd of brown Swiss cattle (including award winning show cows), and at the peak of that period there were 27 cows milking (and a total of 157 in the entire herd).⁵

However, reality set in and milking was curtailed due to the bloated herd size. How can we expect today, with 28 milking cows, that the consequence will be any different? If a cow's average lifespan is 18 years,⁶ then the GN herd size will peak at 504 animals (18 X 28). It is unlikely that a farm of approximately 300 acres would be able to maintain a herd of such magnitude. That was the case during Paramananda's

stewardship, so why should we expect something different now? Dhruva Mja Das has a responsibility to substantiate the sustainability of his dairy operation.

Price Premium

In my home market (NC), milk fluctuates between \$3 and \$4 per gallon. Comparatively, the price for Gitanagari milk retails for \$10/Gal.⁷ This same milk arrives at a friend's home in Michigan at \$15/Gal, when the delivery charge is accounted for. These many clients are paying a hefty price for milk as a sign of their genuine commitment to protected cows.

There are also drop off points at Iskcon DC, Iskcon Philadelphia, Iskcon Towaco, and Iskcon of Central New Jersey.

KPC Inc.

The corporate label on the packaging lists the company as KPC Inc.⁸ and not Gita Nagari or the Yoga Farm. The public needs to know what the relationship between GN and KPC is. Consumers paying a premium must be guaranteed that they are receiving value for their money and that it will be utilized for the herd's long term care. Anything less would be fraudulent.

Perhaps these matters have been dealt with internally. Unfortunately, there is no mention of financial arrangements on visited websites. Can Dhruva and KPC now publicly explain what arrangements have been made in this regard?

Leadership Required

We petition the GBC members for GN, Devamrta Swami and Malati d.d plus Shyamasundar Das, the Minister of Cow Protection, to provide financial and management transparency on this Iskcon farm, and to answer the following questions surrounding the GN milk-selling business.

1. Why are there 28 milking cows and only 14 calves? If the mothers were imported without calves — and the calves forced into the veal and slaughter trade — can this first lactation be considered cruelty-free?
2. Should the practice of importing freshened animals be condoned within Iskcon?
3. Was Iskcon's Minister of Cow Protection and Agriculture consulted in developing this dairy?
4. Is a detailed plan available illustrating the farm's carrying capacity. Is a detailed plan available illustrating the farm's carrying capacity is capable of meeting the herd's needs? This will assist in making an informed decision on how many cows can GN sustainably support.
5. What is the financial relationship between GN and KPC Inc.? Has this been examined by Iskcon authorities and are the finances handled in a manner guaranteeing the lifelong protection of the herd. The GN farm has a history of over-breeding, and our hope is that authorities will not allow history to repeat itself.
6. What role do the oxen play in the future development of the GN farm, as it receives no mention in the Master Plan?
7. Does Dhruva Maharaja Das and KPC have the right to utilize the assets of GN in this manner? What is an appropriate level of oversight, and is the GBC properly fulfilling their mandate to Srila Prabhupada in this regard?
8. Is there a proper arm's length relationship between Gita Nagari and Dhruva Maharaja Das/KPC?
9. What responsibility does KPC, GN and the GBC have in providing transparency to KPC's retail clients?

We hope that Dhruva Maharaja Das will be able to adequately answer these question for the benefit of his customers, Iskcon members and supporters of cow protection.

We hold no malice towards Dhruva Maharaja Das, but find his attitude of describing anyone expressing concerns regarding KPC and GN as barking dogs, condescending and arrogant. It must be emphasized that the GN property belongs to His Divine Grace A.C. Bhaktivedanta Swami and Their Lordships Sri Sri Radha Damodara, not KPC et al.

Having said this, we acknowledge Dhruva Maharaja Das' success in introducing food production to an under-utilized farm. However, the concern remains that the cows will eventually become the sole and long term responsibility of Iskcon, if herd size expands beyond GN's ability to provide or purchase feed.

There is a need for increased transparency for Iskcon devotees and KPC clients, who are paying money for the long term benefit of the GN herd. Let us pray that Dhruva Maharaja Das is up to the task.

(Endnotes)

¹ <http://www.theyogafarm.com/>

² <http://thehappyglutenfreevegan.com/humane-slaughter-free-cheese>

³ The Master Plan for the Gita Nagari farm found on the Vedic Villages Discussion Group.

⁴ <http://iskconnews.org/usas-first-certified-slaughter-free-dairy-opens-at-gita-nagari,4226/>

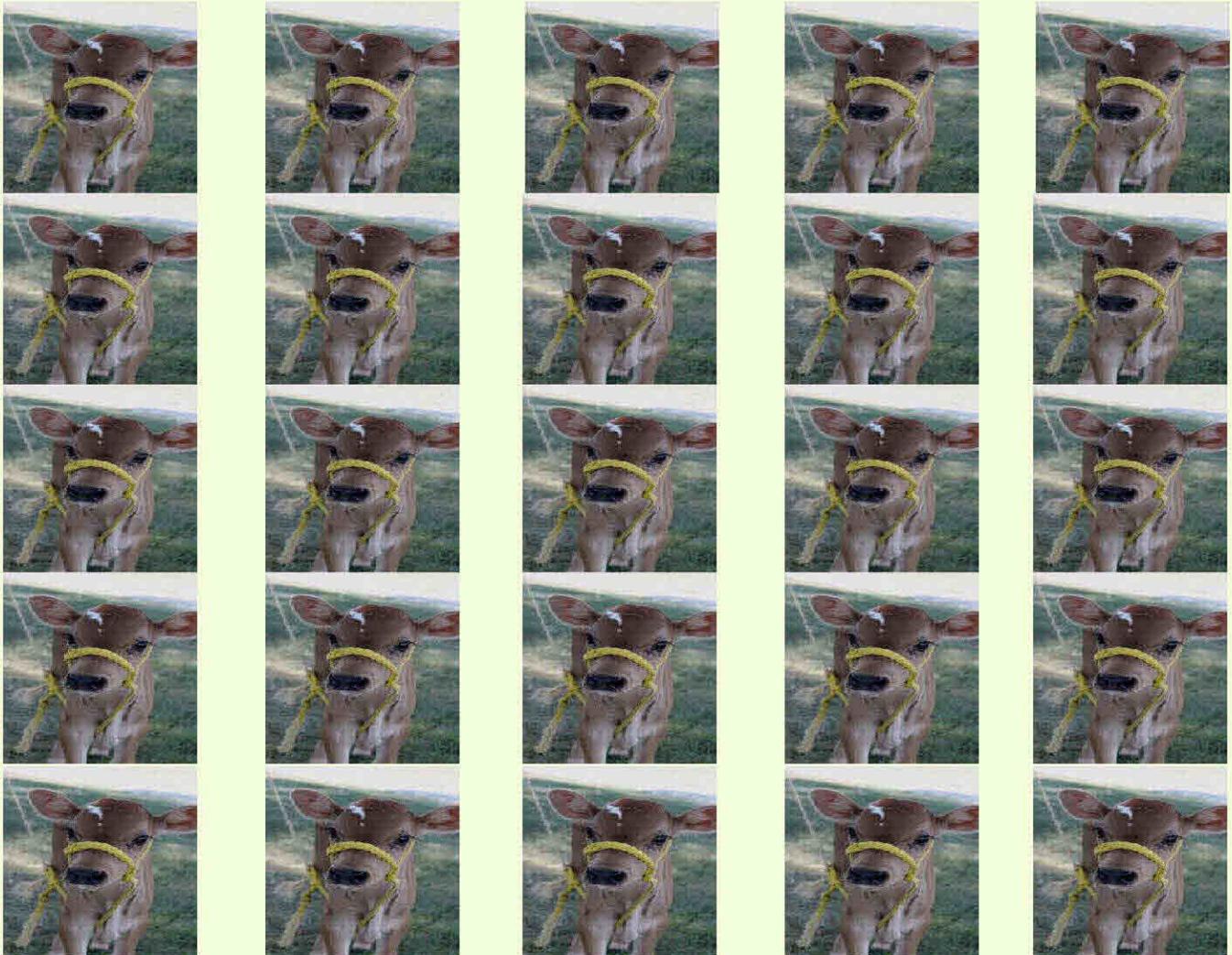
⁵ 013_Iskcon_Farm_of_Port_Royal_Juniata_EQIP-AMA.pdf

⁶ www.ad-international.org/farm_animals/go.php?id=120&ssi=6

(this article estimates the lifespan of a dairy cow up to 25 years)

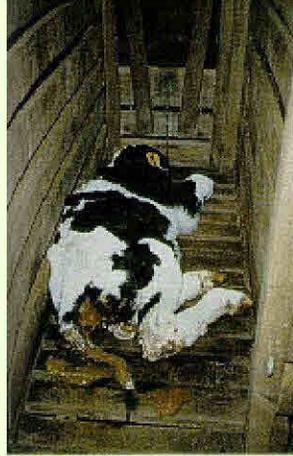
⁷ <http://www.gitanagari.org/node/286>

⁸ <http://www.gitanagari.org/node/286>



Twenty-five representations of the twenty-eight cows calves allowed to be slaughtered by KPC Inc. / Gitanagari Farm / Devamrita Swami / Dhruva Maharaja das by importing cows without calves.

Veal : A Cruel Meal



*A calf lies dead in the slatted stall in which it stood for all of its life, with no mother, sunlight or decent food.
This is the fate of a calf raised for veal*

The veal calf industry is one of the most reprehensible of all the kinds of intensive animal agriculture. Veal calves are a by-product of the dairy industry; they are "manufactured" by "milk machines" - dairy cows. Female calves are raised to be dairy cows: They are confined and fed synthetic hormones to increase growth and production and antibiotics to keep them alive in their unhealthy, unnatural environments. They are artificially inseminated and, after giving birth, are milked for several years until their production levels drop, then they are slaughtered.

Male calves are taken from their mothers shortly after birth. Some are slaughtered soon after birth for "bob veal." Others are raised in "open pens," a kind of minimum security prison, and even then they are sometimes chained. Most are destined for the veal crate.

Solitary Confinement

The veal crate is a wooden restraining device that is the veal calf's permanent home. It is so small (22" x 54") that the calves cannot turn around or even lie down and stretch and is the ultimate in high-profit, confinement animal agriculture.⁽¹⁾ Designed to prevent movement (exercise), the crate does its job of atrophying the calves' muscles, thus producing tender "gourmet" veal.

"Feeding" Time

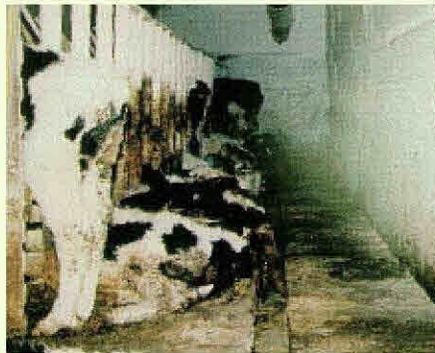
The calves are generally fed a milk substitute intentionally lacking in iron and other essential nutrients. This diet keeps the animals anemic and creates the pale pink or white color desired in the finished product. Craving iron, the calves lick urine-saturated slats and any metallic parts of their stalls. Farmers also withhold water from the animals, who, always thirsty, are driven to drink a large quantity of the high-fat liquid feed.

Because of such extremely unhealthy living conditions and restricted diets, calves are susceptible to a long list of diseases, including chronic pneumonia and "scours," or constant diarrhea. Consequently, they must be given massive doses of antibiotics and other drugs

just to keep them alive. (The antibiotics are passed on to consumers in the meat.) The calves often suffer from wounds caused by the constant rubbing against the crates.

A Fate Worse Than Death

About 14 weeks after their birth, the calves are slaughtered. The quality of this "food," laden with chemicals, lacking in fiber and other nutrients, diseased and processed, is another matter. The real issue is the calves' experience. During their brief lives, they never see the sun or touch the Earth. They never see or taste the grass. Their anemic bodies crave proper sustenance. Their muscles ache for freedom and exercise. They long for maternal care. They are kept in darkness except to be fed two to three times a day for 20 minutes. The calves have committed no crime, yet have been sentenced to a fate comparable to any Nazi concentration camp.



What You Can Do

To help stop veal calf abuses, don't buy or eat veal, and tell friends, relatives, and neighbors why. Tell restaurant managers about veal cruelties and ask them to remove veal from their menus. Also, don't buy or eat dairy products, because of the dairy industry's role in veal production. Ask your state legislators to sponsor bills that would prohibit the use of veal crates.

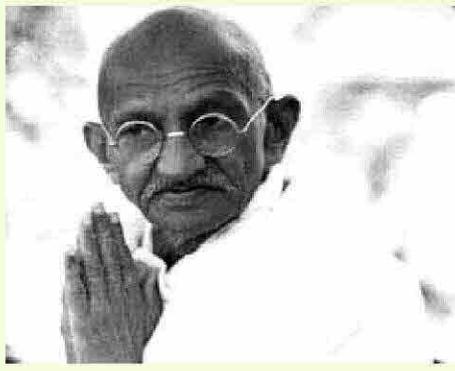
REFERENCES

1. Singer, Peter, *Animal Liberation*, 1975, p. 123.

5/15/97 People for the Ethical Treatment of Animals

<http://www.britishmeat.com/veal.html>





GANDHIJI'S SOUND ADVICE

In my opinion the economic side of the cow question, if it is properly handled, automatically provides for the delicate religious side. Cow slaughter should be and can be made economically impossible, whereas unfortunately of all the places in the world it is the sacred animal of the Hindus which has become the cheapest for slaughter. To this end I suggest the following :

- (1) The State should in the open market buy out every cattle offered for sale by out-bidding every other buyer.
- (2) The State should run dairies in all principal towns ensuring a cheap supply of milk.
- (3) The State should run tanneries where the hides, bones, etc., of all dead cattle in its possession should be utilised, and should offer to buy again in the open market all private-owned dead cattle.
- (4) The State should keep model cattle-farms and instruct the people in the art of breeding and keeping cattle.
- (5) The State should make liberal provision for pasture land and import the best experts in the world for imparting a knowledge of the science of cattle to the people.
- (6) There should be a separate department created for the purpose, and no profit should be made in the department, so that the people may receive the full benefit of every improvement that might be made in the different breeds of cattle and other matters pertaining to them.

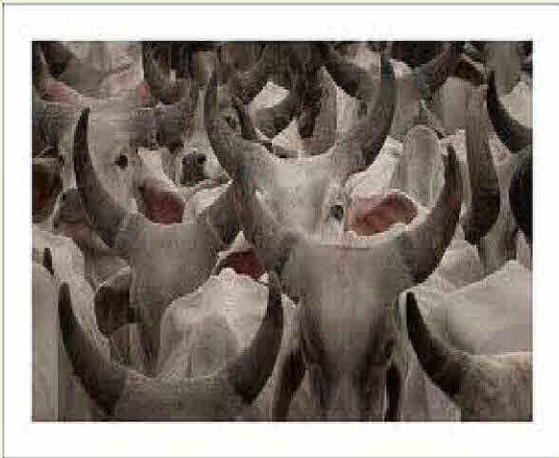
The foregoing scheme presupposes the State upkeep of all old, maimed and diseased cattle. This no doubt constitutes a heavy burden, but it is a burden which all States, but above all a Hindu State, should gladly bear.

My own study of the question leads me to think that the running of scientific dairies and tanneries would enable the State to cover the expenses of the upkeep of cattle, that have become economically useless, apart from the manure they yield, and to sell at market rates leather, leather goods, milk and milk products, besides many other things that can be manufactured from dead cattle, and which today, owing to want of scientific knowledge or false sentiment, are practically going to waste, or from which greatest advantage is not received.

(Young India, dated 7-7-1927)

(copied from pages 9 and 10 of 'Gandhiji On Cow Protection' published by Publications Division, Ministry of Information and Broadcasting, Government of India, June 1967 edition)

PICTURE PERFECT



The Review of Beef in Ancient India

Due to recent passing of state law prohibiting cow slaughter in India, there has been a plethora of articles appearing in the popular press, denouncing this legislative activity, supporting their opposition through statements that beef-eating is part of 'Hindu' history and tradition.

In our last newsletter, an article was published detailing the inaccuracy of this standpoint, and by the grace of one of our readers, another source has been garnered. It can be found at:

<https://archive.org/details/AReviewOfbeefInAncientIndia>

The Review of Beef in Ancient India proves itself prescient that at the time of its publishing, 1971, it predicted that the press will mislead the public by out-of-context and inaccurate translation of scripture. Their full statement can be found below. The newsletter will be publishing captions in future publications.

The text has only been briefly scanned and we look forward to a deeper reading and understanding of the contents and share it in future newsletters.



SUBMISSION

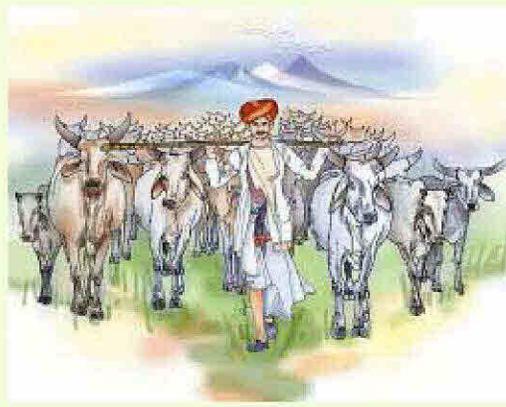
Whenever the demand is made or an agitation takes place for the imposition of a ban on cow-slaughter, certain highly placed persons, out of ignorance or misunderstanding, publish articles in newspapers and magazines in which an effort is made to prove and establish that cow-slaughter was prevalent in Vedic India and beef was also taken. They give stray quotations in their articles from religious scriptures. Simple persons get confused on reading these articles. From time to time, scholars have clarified the position by correct

interpretation of such quotations in Hindi, but these interpretations have not been available at one place, nor have they been published in those newspapers and/or magazines in which the misleading articles are published. Such clarifications have been collected and published in this book for the general benefit of all those who are interested in this question and who would like to know the true position.

The work of collection and clarification has been done with the co-operation of some scholars for which we are grateful to them. This is an English version of the Hindi original. Certain printing mistakes might have crept in. Any such shortcomings brought to our notice by the readers would be looked into and corrected in the next edition.

In respect of any of the articles in this book, if any scholar brings to our notice any further new and/or strong argument in support of contentions established therein, the same shall receive due consideration for being included suitably in the next edition.

We hope that this book will be useful in removing from the minds of the general public, such doubts as have crept in their minds by the misleading articles tendentiously written by certain persons.



APPEAL OF THE COW

Poor cows bemoan their lot and humbly plead thus they :-

"You human beings ! how the quadrupeds us treat ?
With milk we have like mother nursed you day by day ;
You send us to the butcher's house with death to meet.

"The men who hope to fatten bodies their with beef,
And hence by killing brutally us their bellies fill ;
They will not lose the body,-seems they harbour such belief,-
Or carry it indeed along with them they will.

You do not seek to get well-built with milk we serve ;
Derive nor joy from milk-products not few.
You want to drink our blood, then drink without reserve
¹Ye born in image of God ! nothing too much for you.

"Helpless are we poor creatures with no strength, no brawn,
You keep us or destroy, we are under your thumb,
Perhaps God too has now His help from us withdrawn ;
'We are your cows'-what more can, say poor cattle dumb?

"Before our eyes our calves struggle for milk in vain,
While we no minding that, provide you milk wholesome ;
We feed on grass in woods, return to you again.
When grown up are those calves, they too your hacks become,

"Goes on like this if process of our decay here,
Regard the sun as set in India's Fortune's sky,
The little verdure too that's left will disappear,
Death on this golden land will stalk and jackals cry."

¹ O Priests of non-violence ! nothing too much for you.

Note-(Translated from 'Bharata-Bharati' of Rashtra-kav; Ial,
Shri Maithili Sharan Gupta, M. P.)

Source: The Review of Beef in Ancient India, page 10
The Review of Beef in Ancient India, page 10

Cow protection movement

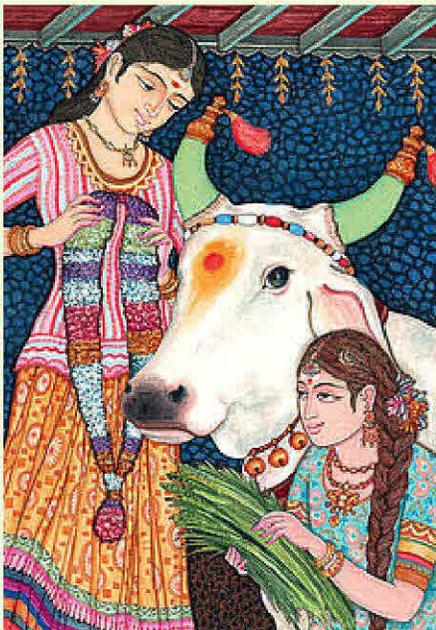
The cow protection movement was the movement that demanded end of cow slaughter in British India.[1] The movement gained momentum with the support from Arya Samaj and its founding father Swami Dayananda Saraswati. Swami Dayananda and his followers travelled across India which led to the establishment of cow protection societies in various regions of India starting at 1882. In 1893, during the peak of this movement and immediately after an order from a British magistrate who asked Muslims who wanted to sacrifice to register, violence broke out in Mau in Azamgarh district which in the following months culminated in riots across Northern India spreading its tentacles all the way to Bombay and Rangoon. The movement antagonised many Muslims,[citation needed] who saw it as a Hindu tool of oppression.[citation needed]

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Holy cow



The cow is a sacred animal in the Hindu religion. Cows are considered companions of Hindu God Krishna. Dairy products are extensively used in Hindu culture and are one of the most essential nutritional components of Hindu meals.

Panchagavya, a mixture of five products of cow milk, curd, ghee, urine and dung,[2] is consumed in Brahmanical rituals. The mixture is also smeared on ulcers as a healing product. Cow dung diluted with water is used for plastering huts and court yards in India and cow dung water is used for purifying. Cow urine is believed to have medicinal properties and consumption of cow urine was done by many popular personalities like former Prime Minister Morarji Desai(He is believed to have consumed own urine).[3]

Veneration of the cow increased during medieval times when the rate of cow slaughter increased phenomenally. It is also believed that Muslim sacrifice of cows during Bakr-Id also led to an increase in cow veneration among Hindus.[4]

Arya Samaj

Samaj propounded the idea that Hindus should cleanse their religion and return to the purer form of Hinduism which existed during Vedic times. While this movement rejected idol worship, polytheism, child marriage, widow celibacy, the caste system by birth and the spiritual superiority of Brahman priests, it accepted the practice of cow worship.[4][5]

In a treatise called Gokarunanidhi, (Ocean of mercy to the cow), published by Dayananda Saraswathi in 1881[6] the author strongly opposed cow slaughter as an anti-Hindu act. Dayananda and his followers travelled all across India giving lectures and founding societies. The advent of trains, buses, and printing presses aided in a much wider dissemination of their messages.

It is also argued that British policy during that time strengthened the organization. In 1888, a high court in Allahabad ruled that cows are not “sacred” animals as defined in section 295 of the Indian Penal Code and Muslims could not be held accountable for slaughtering them.[7]

Cow sacrifice and consumption

Muslims sacrifice cows during the Eid al-Adha festival. Though goat slaughter is also permitted in Islam, cows are cheaper; cow slaughter also became a symbol of Muslims asserting their rights and not bowing down to the demands of their Hindu neighbors.[7] Beef was a popular food for the British living in India as well.[8]

Protection Movement

Historians argue that the symbol of the cow was used as a means of mobilizing Hindus. In the 1870s, cow protection movements spread rapidly in the Punjab, the North-West provinces, Awadh and Rohilkhand. Arya Samaj had a tremendous role in skillfully converting this sentiment into a national movement.[9] Vijaypal Baghel has been dedicating to save cow and conducting a mass movement in the northern India.

The first Gaurakshini sabha (cow protection society) was established in the Punjab in 1882.[10] The movement spread rapidly all over North India and to Bengal, Bombay, Madras and other central provinces. The organization rescued wandering cows and reclaimed them to groom them in places called gaushalas (cow refuges). Charitable networks developed all through North India to collect rice from individuals, pool the contributions, and re-sell them to fund the gaushalas. Signatures, up to 350,000 in some places, were collected to demand a ban on cow sacrifice.[11]

During Swami Dayananda's time, cow protection was not regarded nor ever advanced as an anti-Muslim or anti-Islamic phenomenon. Indeed, Swami Dayananda constructed a rational and respectable movement around a sincerely-held Hindu ethical precept. Yet despite this conciliatory entreaty for collective action and multi-faith solidarity to end an intolerable moral affront to Indian Hindus, the movement was instead received by some with cynicism and recast as the Trojan horse of some imagined communal agenda. This was particularly felt when progress had been made in legally and non-violently ending the slaughter of cows in India.[12]

1893 riots

Cow protection sentiment reached its peak in 1893. Large public meetings were held in Nagpur, Hardwar and Benares to denounce beef-eaters. Melodramas[dubious – discuss] were

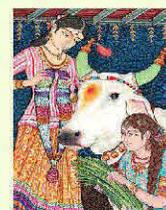
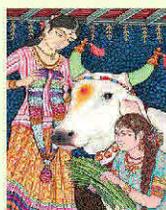
conducted to display the plight of cows, and pamphlets were distributed, to create awareness among those who sacrificed and ate them. Riots broke out between Hindus and Muslims in Mau in the Azamgarh district; it took 3 days for the government to regain control.

The rioting was precipitated by contradictory interpretations of a British local magistrate's order. He had apparently asked all the Muslims interested in cow slaughter to register, which undertaking was in fact performed to identify problem-prone areas. However, Muslims had interpreted this as a promise of protection for those who wanted to perform sacrifices.[13]

The series of violent incidences also resulted in a riot in Bombay involving the working classes, and unrest occurred in places as far away as Rangoon, Burma. An estimated thirty-one to forty-five communal riots broke out over six months and a total of 107 people were killed.[11][12][14]

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Introduce Bill to End Government Subsidies for Animal

A petition to Senator Sanders, who is running for the Democratic nomination for President of the United States. The petition's introduction details the wastefulness of a meat diet.)



Mr. Sanders,

We applaud the aggressive reforms outlined in your plans for combating the detriment to our ecosystem humans are causing. There's one immensely destructive industry, largely left out of the environmental conversation, which you have missed, however. We are calling for all subsidization of this industry to be ended, and are asking you to take on this matter whether or not you become the next President of The United States.

Animal agriculture is:

* using a vast amount of our freshwater; it is a major contributor to the dire and growing problem of drought and water shortage across the globe. The amount of water used to raise animals for human consumption dwarfs the amount used for growing plants for us to consume. A hundred billion gallons of water is being exported from California each year - in the form of alfalfa, to feed livestock. That's enough to provide for the yearly water usage of a million families. The UN estimates that by 2025, 1.8 billion people will be living in countries or regions with absolute water scarcity, and two-thirds of the world's population could be living under water stressed conditions.

* a major source of air pollution. The UN Food and Agriculture Organization (FAO) found animal agriculture responsible for 14.5% - 18% of global greenhouse gas emissions - more than the entire

transportation sector. Climate scientists published a report detailing missing data from the FAO's calculations, and pegged the real figure at a whopping 51%.

* a major source of water pollution. In the 2000 National Water Quality Inventory conducted by the Environmental Protection Agency, agricultural activity was identified as a source of pollution for 48% of stream and river water, and for 41% of lake water. The top source of this pollution is the storage and disposal of animal waste. First, storage tanks often leak, rupture, or overflow. Second, the way the industry disposes of the waste is by spraying it onto farms as fertilizer; however, the farms produce far more waste than is needed for this application, so the (excessive) excess runs off into surrounding water systems. High levels of nitrogen and phosphorous, an effect of fertilizer runoff, is the most common form of water pollution in the United States. In addition, there are toxic substances in the animals' excretions, such as pharmaceuticals and bacteria, which cause damage to the environment, wildlife, and human health.

* occupying over half of Earth's arable land. It is behind the majority of deforestation, land degradation, and species extinction.

Despite these intensive impacts, it has been estimated that one in eight people still suffer from food scarcity - and it's only getting worse. According to the FAO, "the number of hungry is currently climbing at the rate of some four million a year." Animal agriculture is in fact an impediment, not a contributor, to ending world hunger.

Even those still consuming products of animal agriculture ought to support stopping taxpayer money propping up this destructive industry, as many in the scientific, as well as health, community have warned us of the need to curb consumption.

As well, there are no two ways about it: industrialized farming is extremely cruel to the animals who are its commodities.

In light of all that has been exposed about this industry's devastating impacts on the planet and human health, and its inhumane treatment of animals, it doesn't make any sense for us to be subsidizing it. Bringing an end to all government funding, both direct and indirect, of animal agriculture would go a long way toward improving life on Earth.



A vegetarian diet provides most adequately the body's need for protein as a meat diet but without the cruelty and violence.