



Voice of Cows

The Newsletter of
Bhaktivedanta Swami Goshala Vrindavan
September 2012 - Vol 12 - Issue 9



New Babies

Cow Protection

Kalpataru in my Backyard

Ecological Problems, Vedic Solutions



Back to Vrindavan Village

Progressive human civilization is based on brahminical culture, God consciousness and protection of cows. All economic development of the state by trade, commerce, agriculture and industries must be fully utilized in relation to the above principles, otherwise all so-called economic development becomes a source of degradation. Cow protection means feeding the brahminical culture, which leads towards God consciousness, and thus perfection of human civilization is achieved. The age of Kali aims at killing the higher principles of life, and although Maharaja Pariksit strongly resisted the domination of the personality of Kali within the world, the influence of the age of Kali came at an opportune moment, and even a strong king like Maharaja Pariksit was induced to disregard the brahminical culture due to a slight provocation of hunger and thirst. Maharaja Pariksit lamented the accidental incident, and he desired that all his kingdom, strength and accumulation of wealth would be burned up for not being engaged in brahminical culture, etc.

Where wealth and strength are not engaged in the advancement of brahminical culture, God consciousness and cow protection, the state and home are surely doomed by Providence. If we want peace and prosperity in the world, we should take lessons from this verse; every state and every home must endeavour to advance the cause of brahminical culture for self-purification, God consciousness for self-realization and cow protection for getting sufficient milk and the best food to continue a perfect civilization. *SB.1.19.3*

The principal sign of the age of Kali is that lower-caste sudras, i.e., men without brahminical culture and spiritual initiation, will be dressed like administrators or kings, and the principal business of such non-ksatriya rulers will be to kill the innocent animals, especially the cows and the bulls, who shall be unprotected by their masters, the bona fide vaisyas, the mercantile community. In the Bhagavad-gita (18.44), it is said that the vaisyas are meant to deal in agriculture, cow protection and trade. In the age of Kali, the degraded vaisyas, the mercantile men, are engaged in supplying cows to slaughterhouses. The ksatriyas are meant to protect the citizens of the state, whereas the vaisyas are meant to protect the cows and bulls and utilize them to produce grains and milk. The cow is meant to deliver milk, and the bull is meant to produce grains. But in the age of Kali, the sudra class of men are in the posts of administrators, and the cows and bulls, or the mothers and the fathers, unprotected by the vaisyas, are subjected to the slaughterhouses organized by the sudra administrators. *SB 1.17.1*

His Divine Grace
A. C. Bhaktivedanta Swami
Prabhupada

Founder-Acharya

International Society for Krishna Consciousness

Bhaktivedanta Swami Goshala

Ramam Reti. Vrindavan.
Mathura District.
281121. U.P. India

For General Enquiries:
Sanak Sanatan Das
+91 9897878111

For Donations:
Pundarik Vidyaniidhi Das
+91 8979307180
Saci Gaurasundar Das
+91 8859658080

For Products:
Madhav Gopal Das
+91 9997022303
gomataproductions@gmail.com

E-mail:
goshala@iskconvrindavan.com

Website:
www.goshala.com

Ecological Problems - Vedic Solutions

From "The Great Transcendental Adventure" by HG Kurma Prabhu

Amogha had done well in arranging the evening guest. Justin Murphy - a well-groomed man in his early thirties, wearing a business suit and tie - appeared bright and alert. Justin was a geographer, and worked as a Scientific Services Officer for the CSIRO (Commonwealth Scientific and Industrial Research Organisation).

Justin began the conversation by describing to Prabhupada some of the goals of his organisation: to protect and preserve Australia's diverse flora and fauna; to improve agricultural production and forestry, and to make life and opportunities better for the people in general. He frankly admitted, though, how modern man had created many, many problems - some practically irreversible.

"We have become, to an extent, slaves to twentieth century civilisation. Our predecessors, the Aborigines, were in fact much better at maintaining and conserving the Central Australian landscapes than any Australians since European colonisation. They lived in almost perfect harmony with their environment for thousands of years. In a little over one hundred years, European man has done irreparable damage to not only the vegetation but also the soils of arid Australia.



"It's damage that will probably never ever be repaired because the environment is so delicate in Central Australia that as soon as our cloven-footed animals, our sheep and our cattle, for example, are brought into the arid areas, they eat, they trample, they remove vegetation. This loosens the soil; the soil is very thin. It's very infertile, and it blows away. And virtually all you have left is rock, and nothing grows, of course, on rock.

"In Perth, since European settlement, we've removed forests, cut down trees, tilled the soil, and we've changed the natural order of things. Rabbits, introduced by Europeans have been an ecological disaster. And of course, although Australia is very rich in many natural resources, it's quite poor in water. Even though water is so basic for life, in Perth we've done an excellent job in ruining it! The water is becoming more and more salty. So our organisation is trying to do research and strike a balance between benefiting the people and the environment."

Justin's intelligent demeanour prompted Srila Prabhupada to present the Vedic solution to ecological problems. Prabhupada selected a verse from Bhagavad-gita and directed Amogha to read it aloud.

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by

the performance of yajna, sacrifice, and yajna is born of prescribed duties."

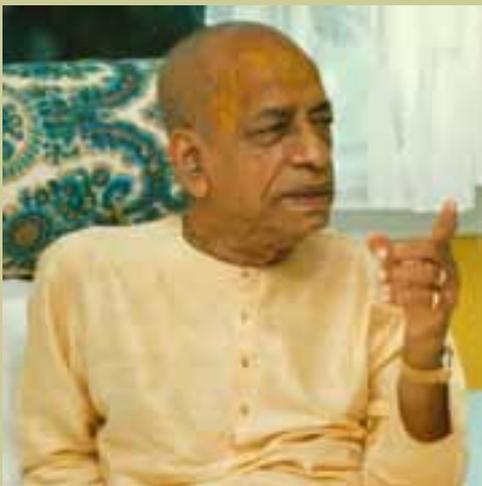
Amogha also read Prabhupada's purport to the verse, which shed light on the problems that Justin had noted. "Food grains or vegetables are factually eatables. The human being eats different kinds of food grains, vegetables, fruits, etc., and the animals eat the refuse of the food grains and vegetables, grass, plants, and so on. Human beings who are accustomed to eating meat and flesh must also depend on the production of vegetation in order to eat the animals. Therefore, ultimately, we have to depend on the production of the field and not on the production of big factories.

"The field production is due to sufficient rain from the sky, and such rains are controlled by demigods like Indra, the Sun, the Moon, and they are all servants of the Lord. The Lord can be satisfied by sacrifices; therefore, one who cannot perform them will find himself in scarcity - that is the law of nature. Yajna, specifically the sankirtana-yajna prescribed for this age, must be therefore performed to save us at least from a scarcity of food."

Justin was listening carefully. "Must we all perform yajna?" he asked.

"Yes," Prabhupada replied. "But it is not a very difficult job. We can sit together family-wise, community-wise, or in the office, in the factory, we can sit down together and glorify the Lord. Is this a very difficult job?"

Justin: You make it sound very, very simple of course.



Prabhupada: Yes, then why don't you accept it?

Justin: Well, I for one might. But

Prabhupada: No, no, I am not talking about you.

Justin: No, no, sure, certainly, but imagine the man, as we have to consider, the men, the thousands of them on their tractors, at their bulldozers, hacking down natural forest -- there are so many people in Australia who would not have time. They are too busy making money.

Prabhupada: But what you will do with money? If there is no grain, then will you eat money?

Justin laughed. "Certainly not."

"So," Prabhupada continued, "the general plan is that you must have sufficient water. And that water must fall down from the cloud, not by your system you pump out water from the sea and utilise."

Justin agreed. "No, sure, we can't do that. We can't do that."

"Yes. Therefore you must have pure water. And that water is manufactured or supplied through God's machine, not your machine."

"Certainly not," said Justin. "And I wouldn't presume to suggest in any way that that was the case."

Kalpataru in my Backyard

By Vrndavanlila dd

Om Surabhyai Namah! Om Sri Gurave Namah!

"No more cow statues on your altar. Now I want to see a live, moving cow." My Guru Maharaj, His Holiness Bhakti Raghava Swami said this softly though emphatically. It was an instruction which appeared almost impossible to me in my situation. I had been brought up in a typical city environment, further alienated by the defense background of my father. I had absolutely no experience of serving mother cow except feeding her a few chapatis now and then in my childhood. Now also I was living in the artificial city of Secunderabad in a rented house. Further, these days neither I nor my husband had been working. We had no fixed source of income. Meeting our own daily expenses was a herculean task. Bringing another living entity to take care of in our situation appeared to be more of a liability. I could not imagine gomata going without food at our house. I wondered at its practicality. As I replayed his instruction in my mind, I became scared and tried to explain to him how I want to follow his instruction to the tee but explaining the kind of constraints I was facing. He listened to all of them with great concern, but at the end of the conversation he again said, "Now I want to see a live moving cow." His smile was infectious; I tried forgetting how I will ever get one in my situation. As the days went by, I tried to contemplate how I will be able to follow what Maharaj had instructed. However, within a couple of months somebody approached us for procuring a cow for himself. We spoke to our friend pujari and he readily agreed but insisted that we should only keep a young dwarf white cow with us while he could keep the second black one. Thinking of that man in our mind for that black cow, we agreed for the white cow without even seeing her.

Finally the day of bringing gomata to the house came. She was a paragon of beauty and love. I shuddered at the thought that she had been rescued at Bakrid. I gently rubbed her.

She came, though in an injured state and she was very scared of vehicles. The whole night we sat fomenting her with hot cloth, applying pain balm, massaging her and singing Narsimha dev prayers to her. She looked at us with so much of love in her eyes that there was an immediate bonding. I no longer wanted to part from her. At the same time, the man backed out at the last moment citing that his society had not allowed him to keep a cow in the premises. We were very happy.

This was the beginning of an ongoing saga of love and romance. She turned out to be of Punganur breed, a rare dwarf breed which is on the verge of extinction and whose ownership is considered as a status symbol. Apparently Lord Balaji accepts only her milk for abhishek. We informed Guru Maharaj about her arrival. Seeing her



A Punganur Cow similar to Surabhi

features, she was aptly named as Surabhi by Guru Maharaj. Her mannerism was endearing and she soon became the star attraction of not just our family but the complete area. She elicited love from anybody who was human but still at the end of the day her love proved to be more than what we offered. All of us tried to serve Surabhi in different ways, cleaning her space, removing her dung, feeding, cleaning her, brushing her, arranging bed sheets for her etc. There was a long list of services for her. But she was so loving that all of them came as a natural reciprocation.

The days turned to weeks and weeks to months. She was no longer kept tied. She was taken for regular morning and evening walks for grazing. She used to keep herself very clean and loved to see herself well decorated so she always wore some jewelry and bindi on her good self. Since she loved to be always in company, she would love to sit in the drawing room along with everybody else, she had become our unique identity in the area. We saw all our material problems vanish mysteriously and the atmosphere becoming more and more spiritually surcharged. Many people would come daily to our house and offer prayers to Surabhi. Though she was not giving milk, but somehow through her blessings our Sri Sri Radha-Kunjabihari started getting regular pure desi cow milk which I had always hankered for. The preaching activity in which my husband had been engaged, now multiplied itself manifold. She was the most active preacher, though silent. She had attracted many to Govardhan (our house). Many people came to her, shared their woes and soon saw their wishes fulfilled, I did not know how. Though we were not earning, but I do not remember of any day when we were not able to serve anybody with prasadam and even shelter.



On our tenth marriage anniversary, I could not arrange for any new dress. But with her blessings, I could sew wonderful dresses for our Lordships and later she gave us also. Soon I wished to write a book on her. With her inspiration and Maharaj's I began writing a book explaining the difference between indigenous (desi) and exotic (videshi) cows at different levels from both the plane of modern science and shastras. Soon it was complete. I

wanted it to be my vyasa puja offering to my Gurudev. Everything was ready, the "Preface", the "Introduction" and the main body of the book but I did not have sufficient laxmi with me to get it printed. I was anxious about it as there was hardly any time in my hand. To ease out my anxiety, I went online and was simultaneously refining the book. I could see His Grace Balbhadrā prabhu, the great cow lover and then the Minister for Global ISKCON Cow Protection Ministry online. I shared my anxiety with him. He just said one sentence - "Have you told this to Surabhi? If not please tell her, she will solve it." With the instruction which meant that where ever there is happy mother cow, she is like a kalpa taru (desire tree). I carefully listened to him and immediately went to Surabhi. Holding her affectionately, I explained my problem to her. How I was craving to offer that book on cows at the feet of Maharaj, and how it had got jinxed because of financial constraint.

Not even half an hour had gone by then suddenly one of my god brothers came and offered

to pay for the book printing! It was totally unthought-of and unplanned. I was pleasantly surprised. *Vande gomatram!*

We immediately called the printer and he gave us a price according to the specifications. The very next day we left for the printer's office to start the work. Though he had given us a reasonable quote, still I was keen that he further reduced it a bit. Since my godbrother was footing the bill singlehandedly and had always used money for noble causes, I had prayed to Surabhi to arrange for an even better deal. As I met the printer face to face, I mentally thought about Surabhi and guru Maharaj and began the dialog. Somehow he seemed to be sitting in a very relaxed mood and began speaking about cows. Slowly the dialog became so animated that he was fully involved in it. My husband showed him how we were involved in the cause and how we had Surabhi in our place. Lo, behold! He reduced the price by almost 20%. The price at which it was coming was much less than what I had paid almost four years ago! I could not even believe my ears, and pinched my husband to immediately rush towards the DTP section before he could change his mind.

Like this there have been countless instances, not just with us but also with others who came to worship her every day. One person's son who was once addicted to drugs had now mysteriously given it up and accepted a decent engagement, another could kick the habit of drinking, someone's little child's surgery had got averted...the list is long and endless. A few of them had returned and expressed their gratitude, while some had forgotten her mercy; but she was the same - loving and unconditionally compassionate. As I looked at this white wonder, I just thought how merciful guru is; in the shape of a cow, he had given us a kalpataru right in my backyard! A gosevak is never short of anything; there is nothing impossible for a gosevak. Further, goseva is the easiest means to please Sri Sri Guru and Gauranga.

Vande Gomatram! Om Surabhyai Namah!



Punganur Cows grazing in the forest.



New Baby born on Janmatami, and so given the name Janmastami



Cow Protection

By Pujyarsi Chandrasekharendra Sarasvati Svamigal

The cow is the most important animal in our life as it gives milk, which is the sustaining and complete food for human consumption. While a mother gives milk only for the infant, cow's milk is available at all times and to all people throughout a man's life. That is why we give so much importance to the Cow and treat it on par with our own mother calling it with reverence as "GOMATHA" (Mother Cow).

Besides giving milk, this Gomatha helps all of us in several ways.

From the worldly point of view, this milk is a complete and pure food containing all nutrition necessary for human life and is fit for consumption of all including the aged, children and the sickly ones.

From the spiritual point of view, it promotes Sathvic qualities in a human being: Sathvic qualities are those which make a man clear in his thinking, unbiased, unruffled, calm and quiet, at the same time vigilant and ever-conscious of his surroundings, peaceful etc. Sathvic qualities alone are pure; Rajasic and Thamasic ones are impure.



Food derived from animals will normally promote only Rajasic and Thamasic qualities. Cow's milk does the opposite. Even though blood-related food is prohibited for Sanyasins, cow's milk is permitted by Vedas. There are two aspects of food prescribed for Sanyasins; one is that it should promote Sathvic qualities and the other is that the food should have been derived without causing any harm to any other living being. Cow's milk fulfils these two qualities.

Cow, unlike other mammals produces enough quantity of milk for its own calf and also to others (human beings). It is God's will that cow should act as a mother to all of us; it is this mother's love that gives cow a high status not available to any other animal. It is "Srimathaa's" own incarnation. When it takes the divine form, it becomes "Kamadhenu" ((Celestial Cow) which arose from the "Ocean of Milk" (Paarkkadal).

Usually all excreta are dirty with bad odour, spreading diseases. But Cow dung is totally different and does not produce bad odour; it cleans other dirt and also becomes a disinfectant.

We use cow dung for cleaning the floor of the house. The water mixed with it is sprayed in the front of the house and rangoli (kolam) drawn as an auspicious symbol inviting Goddess Lakshmi to the house.

Scientists have now admitted that smoke emanating from the cow dung is a powerful disinfectant

and anti-pollutant. In the Bhopal gas tragedy, the only house, which escaped, is the one which was surrounded by smoke from Agnihothram. The credit goes to the smoke produced by cow dung along with other inputs used in the Agnihothram and equally to the mantras recited at that time. The dung is given a special place in all yajnas, as it adds to the yajnas 'sanctity and power.

Another important aid to internal and external purity is 'Panchagavayam'; this is a combination of milk, curd, ghee, 'gomayam' and 'gomuthra'. 'Gomayam' is cow dung and 'gomuthra' is cow's urine. In all 'Panchagavayam' karmas, this is given as 'prasada' to be taken in the mouth. All our bad past karmas are said to be extinguished by this 'panchagavayam'. What better help can the cow give than this? A 'panchagavayam' mantra says:

"Just as fire reduces a log of wood to ashes, let this panchagavayam taken by me remove all sins and bad things spread and entwined deep into my body from skin to bones."

Cow's milk, curd and ghee have also medicinal value. In Ayurvedic systems, they are not only energy givers but have also curative value.

Another important use of the cow is in the preparation of 'Vibhooti', the sacred ashes worn on the forehead and body by us. These ashes are prepared from the 'Gomayam' by a special process. There is nothing more sacred than 'vibhooti'. External purity is achieved by two means; one by taking a bath in water and another wearing sacred ashes on our body. This 'vibhooti' is used for the 'abhishekam' in temples etc., in addition to milk, sandalwood paste, honey etc.

Cow's hoof dust is also sacred. Getting the whole of the body covered by hoof dust of the herd of cows is considered superior to taking a bath in sacred waters. Lord Krishna revelled in and enjoyed when his body was covered with such dust. The twilight, when herds of cows create their cloud of dust, is considered as a propitious Lagna (auspicious time).



In Yagnas, the material provided by cows is as important as the person who conducts the yagna. The main ingredient given as 'Ahuthi' is Ghee. The next one called "Havis' is milk. In 'Agnihothram' curd and 'goksheeram' are offered. The cow dung paste is one of the main inputs for creating Agni in homas and yagnas. Hence without cow, there cannot be a yagna.

'Gorakshanam' or protection of cows is protection of earth. The two important beings considered essential for a yagna, which is done to protect all the living beings in this universe are the Cow and the Brahmin. But, cow is given first place in the Vedas even before a Brahmin. The cowshed is considered as the best place for doing japa as it gives immense strength to and benefit from the mantras. Thirty-three crores of 'Devas' and all sacred waters are said to be within the cow and the cow thereby becomes a temple by itself. Among the places where Goddess Lakshmi

resides is the backside of the cow.

'Gohatthi' or slaughtering cows should not even be dreamt of. A small injury done to a cow is a sin, not to speak of killing this sacred animal. Such a thing is as worse a sin as killing one's own mother. Sending it to a butcher's shop after the cow ceases to yield milk is like killing a mother after she becomes old and invalid. One can use the skin after natural death, but killing it for getting the skin out of it will never be pardoned by God.

Let alone worshipping the cow, it should be the duty of everyone to give at least one handful of grass to it. Irrespective of whether it gives milk or not, we should not fail to give enough food to a cow. If we don't do this, it will be a blot on us and we would be considered to have committed a crime. In all other countries, which do not have the same values as we have, cows are maintained in the best of health condition, whereas we give the minimum food for their sustenance and our cows look bony and sickly.



It is important for the Government to enact legislation preventing cow slaughter. People should strongly induce them to do this. Alongside, people should undertake propaganda against such killing. It should be done without anger or provoking the opponents.

No doubt Government has a duty to enact such legislation, but it does not take away our primary duty of giving enough food and raising them in hygienic sheds. It is not difficult to feed the cow; let everyone save the skin peeled off from the vegetables they cook every day and feed them to the cows every day instead of throwing it in the dust bin. The main aim is not to feed those that are properly taken care of in sheds by milk producers. It is the barren cow and neglected ones that require our attention and feeding in this manner. If big hotels save the vegetable skins, it would be sufficient for a majority of such cows.

There is no greater gift than giving away a cow to a deserving man who will protect it well.

Cow Protection will bring prosperity to Nations; sins will reduce and peace will prevail.

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.



Amrita adopted by Ivan Makarova and his wife on 2nd August 2012



Krishna and Ram Nivas adopted by Mrs Tayal on 19th August 2012



Shankar adopted by Sukirti Mataji on 19th August 2012



Shyama Sundari adopted by Sushil from Holland on 18th August 2012



Tulasi adopted by Saurabh and Poonam Bhardwaj on 12th August 2012



Yashoda gave birth to a male calf Kanha on 22nd August 2012, both mother and son are available for adoption



Details for adopting a cow or many other sponsorship options are given on the next page or on our website www.goshala.com where donations can be made online.
All glories to Krishna and Balarama's Cows!

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
Feed a cow/bull for one year	14,600
Maintain Goshala for one day	15,500
Medical expenses for one month	15,000
Feed the full herd for a month	4,54,000
Purchase of Grazing land for the cows per acre	6,00,000

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

