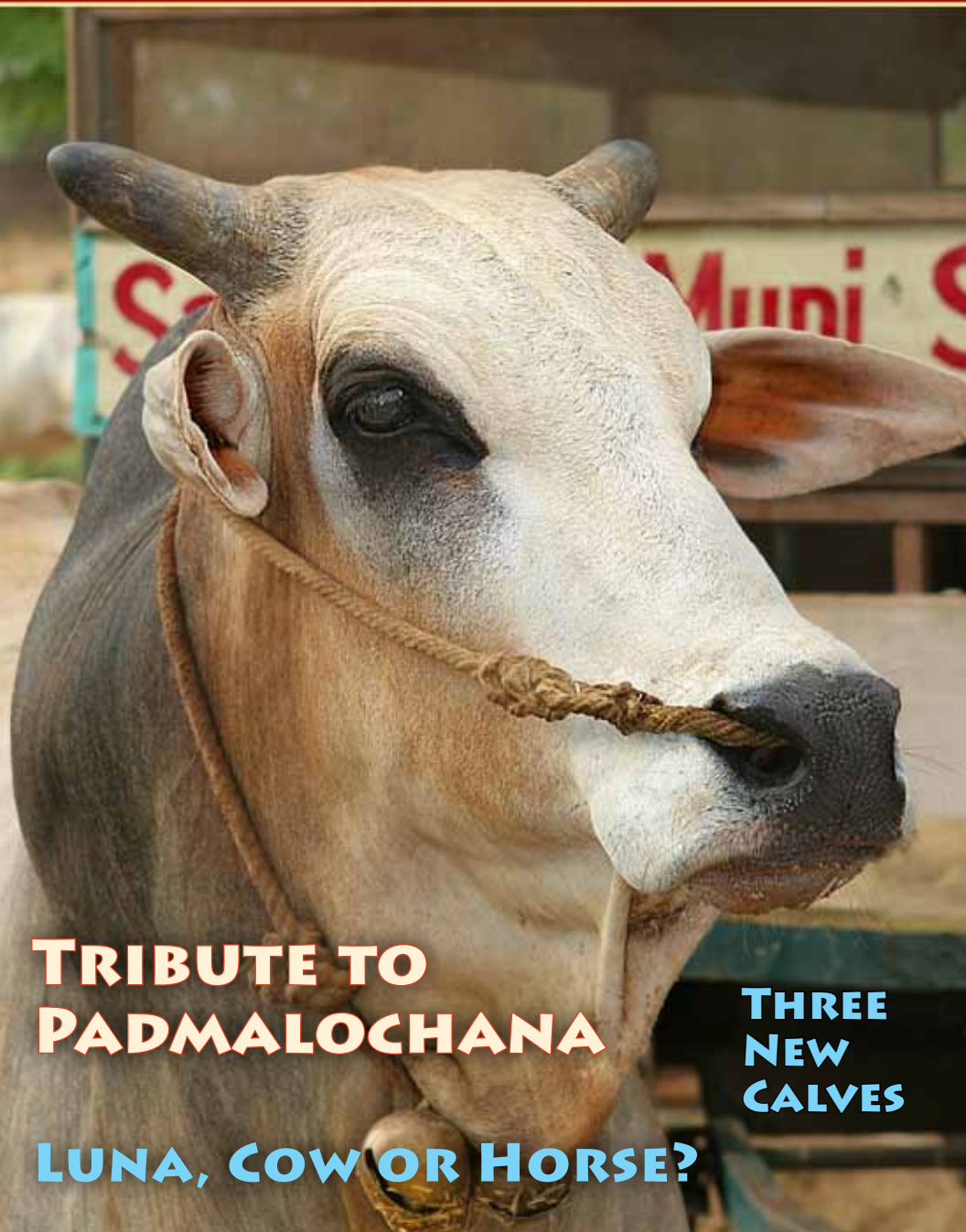


May 2011



CARE FOR COWS

I N V R I N D A V A N



**TRIBUTE TO
PADMALOCHANA**

**THREE
NEW
CALVES**

LUNA, COW OR HORSE?



Care for Cows in Vrindavana
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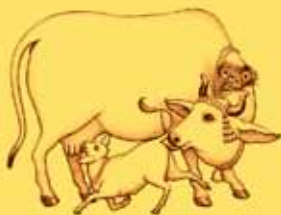
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CARE FOR COWS

IN VRINDAVANA

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Jaya Sri Guru! Jaya Sri Gopala!
Jaya Sri Go Mata!

Dear Friends,

The unexpected and sudden loss of Padmalochana was disturbing as he was special to many of us. During the reign of Maharaja Parikshit, anyone found striking the legs of a cow or bull would immediately be punished. A genuine *ksatriya* or administrative head, by nature, cannot tolerate abuse of cows. They cannot sit idle while cows are neglected or treated disrespectfully.

Interestingly, when the Vedic literatures describe the characteristics of the *brahmanas* (priests), *ksatriyas* (rulers), *vaisyas* (businessmen) and *sudras* (general laborers) a common characteristic found in all of them is that they protect cows.

It is tragic that in Vrindavan today much greater abuse than beating of legs goes on practically unnoticed. What does it mean?

Are the present-day administrators less than *ksatriyas*... less than *vaisyas*... less than *sudras*?
Are they outcastes?

The CFC Staff

Care for Cows in Vrindavan is a Charitable Trust registered in India, USA, and Switzerland.



LETTER TO THE EDITOR

"I don't understand how a lacto-vegetarian diet can possibly be sustainable without having to cull excess males and unproductive females.

It would seem either a vegan diet or humane culling would be the only solution to ecological and ethical concerns.

Can you please direct me to research that supports the case for cow protection?"

If a family keeps a cow and calf and has a few acres of land, a vegetarian diet is easily sustainable. I know a family in Colorado whose cow gives nine gallons of milk a day and she lactates for four to five years. They have enough land for the cow and her offspring to graze on and even with several months of winter they can easily maintain their cow. (see CFC News July 2010).

If you mean to ask will protecting a family cow produce enough income to maintain herself and provide for a family of five people with urban habits, then no, it won't.

In an agrarian setting cows actually give more than they take. However, when one tries to produce milk for commercial purposes and requires expensive farming equipment (tractors, bailers, combines, silos etc.) has to pay outrageous prices

for veterinary aid, purchase homogenization and pasteurization equipment, conveyances to transport the milk to urban areas and so on, sustainability becomes a problem. In short, what makes cow protection unsustainable today is urbanization and consumerism. Remove these two from the picture and you have the formula for a peaceful existence.

A large herd is sustainable in an agrarian community with common pasturing grounds and bordering forests, not otherwise. I have visited village communities in India which still resemble the ancient Vedic model where every





household hosts a few cows and a few cowherd men or women take the collective herd out to pasture daily leaving the calves behind. At the end of each day there is a celebration when the cows return with their stomachs full and many with udders full as well. The only investment is the time it takes for a few people to accompany the

cows in their daily wanderings.

The cows are milked; the calves are fed; the milk boiled on a cow dung fire; hot milk is served; the remainder left overnight to become yoghurt; which is later churned to make butter; and the nourishing buttermilk is offered to unexpected guests and whoever else. I have never witnessed a more joyous existence. But the villagers I have examined pay their bills by farming, not selling dairy products.

"Excess males and unproductive females" are terms used by commercial dairy farmers that have nothing to do



with cow protection but everything to do with cow exploitation. Urbanization and mechanization have rendered bulls unemployed whereas in the Vedic model the bull calves are valued more than the females as there is always ploughing and draught work to be

done. Since their dung and urine have numerous practical uses in agrarian life, and since Vedantists consider tending cows and pleasing them to be an activity which pleases God, real cow protectors always consider cows and bulls productive even when dry, retired or diseased.

We do not encourage commercial dairy farming or any type of attempt to make living from selling cow products. A profit orientation invariably leads to decisions which sell the cow short.

The term "**humane culling**" is an oxymoron at best or a euphemism at worst. If you are humane, how can you take the life of a creature who has not agreed to give it up?

Why not call it what it is?-

- killing to increase profit.

People who coin such terms do so to minimize the guilt resulting from acting against their conscience. Other examples are "terminating the pregnancy" instead of saying "killing the child in the womb"; or "pacifying the enemy" instead of bombing the hell out of them; and so on. When the sinister want to manipulate others to perform horrible and unbeneficial acts which may disturb their conscience, they employ such devices to facilitate the phenomenon of self-deception. Creation and employment of such devices indicates malignant narcissism.

In an agrarian society cows have a wonderful effect on the ecology. Their dung is known to be the best fertilizer and their hooves and horns have a nourishing effect on the earth. You may find Rudolf Steiner's (the founder of biodynamics) work interesting. A Google search will yield much on his work.

Since in the Vedic formula, *ahimsa* is the first principle, I think a vegan diet is better than one including commercial dairy products obtained by violence. But the best and most wholesome diet is one which includes milk obtained from a loving cow who is treated like one's own mother.

References to cow protection abound in Vedic literatures like *Mahabharata*, *Ramayana*, *Srimad Bhagavatam* and other *Puranas* which describe an agrarian social



structure and lifestyle focused on attaining spiritual rather than material goals. Frankly, I think you will be hard-pressed to find much published research today condoning cow protection since it does not serve the purpose of urbanization which is to make the citizens dependent on exploitative and manipulative oligarchs. Modern man has lost his roots. Cow protection hasn't lost importance but because urban man has become so successfully indoctrinated and acclimated to artificial living and consumerism he no longer understands or values the fruits of it.

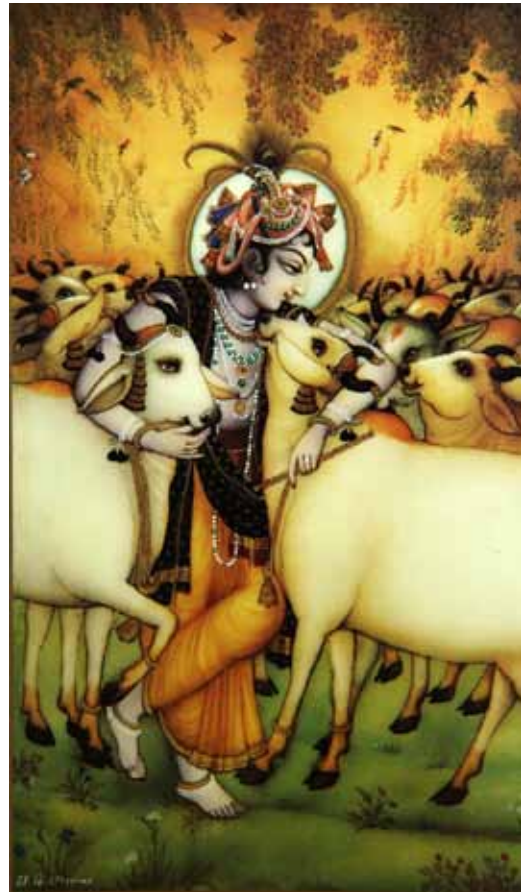
The real purpose of cow protection is to please the Supreme Lord Kṛṣṇa. Milk, dung, urine, ghee, yoghurt and draught are the natural by-products and are considered most essential for religious rituals and producing the necessities for a wholesome life. In the Vedic agrarian model milk is not considered the goal of cow protection and a bull calf is celebrated more than a female calf as once trained, he is productive for more years than the dairy cows.

Go-raksha (cow protection) is done properly if one takes it as a religious duty rather than a career opportunity. In the former mindset one attempts to serve cows rather than be served by them; one aspires for spiritual gain rather than material gain. This is what

makes it work.

One famous verse explains, "One should follow the cows, feed them sufficiently, and circumambulate them. If the cows are happy then Lord Gopala is understood to be satisfied." *Hari Bhakti Vilas* 17.244

When the Supreme Lord is satisfied with one, He carries what one has and provides what one lacks. Thus, cow protection, if done properly is completely sustainable from the spiritual viewpoint.





TRIBUTE TO PADMALOCHANA

Padmalochan was the founding member of Care for Cows. Until he came we had no fixed place and were randomly attending to cows wandering in Madhuvana Colony. A local man named Bihari Lal had about ten cows and offered Padmalochan to us when he was six months old.

Tending cows who do not actually belong to you allows a certain freedom of liability that serves to justify minimum commitment and performance. So when Padmalochan was offered to us, I clearly remember asking myself, "Am I ready to commit myself to this bull for the rest of his life?" After all, it meant that my personal freedom could be hampered to have such a dependent. After a few days of sober consideration and making suitable arrangements in the house I was renting I decided to take him on.

His first stall was in a covered area outside the kitchen window and whenever I cooked he would press his nose to the iron grate and plead pathetically as if he were starving to death. It became our daily practice to cook *capaties* for him and feed him through the window. That's how we bonded.

Bihari Lal was happy with the



Padmalochana at seven months

way I took care of Padma and soon offered me another bull... then another. Obviously I was serving the purpose of lessening his responsibility. But along with the new bulls he offered us a vacant plot to host them in and that's where Care for Cows built its first facility.

Our practice was to feed the cows in the morning and about 8:00 a.m. let them go out to wander in the neighborhood. That way they, as well as ourselves, were free until the 5:00 p.m. feeding after which they would bed down for the night inside the 200 sq. yd. plot.

Six months passed without incident and when Padma was one-year-old and getting stout, one afternoon he did not return with the others. We had heard that there had been some rustling



going and certain incidents indicated that Padma might have been stolen. We searched for two weeks and didn't find him until one day at noon he showed up at the entrance of the plot with a nose harness and a torn rope around his neck. I was about a fifty meters away and as I slowly approached to make sure it was him two village men appeared and upon seeing them Padma bolted and a chase began. He was ahead, the two villagers in the middle and I behind all screaming. I had never seen Padma in flight mode and he was impressive. He was agile and leaped like a young lion.

I understood that the two village men had stolen him and that he had broke loose to come home and they were trying to retrieve him. I had a cow-herding stick with me and started threatening the villagers with it



Padmalochana after being stolen

and they trailed off to one side giving up the chase but keeping their distance from me and the two neighbors who had come to assist. They disappeared and Padma soon settled down and we had a happy reunion.

Padma had strong character but was gentle. He was a natural leader and while he would intimidate other members of the herd he was submissive to humans. Thus when we began his training we decided not to neuter him but his assertiveness and aggression towards other

members of the herd soon secured him the position of leader.

In the same way that a child, confident of his parents love, does not take their threats or attempts to discipline him very seriously, Padma resisted being trained by us and initially refused. But when placed next to a veteran larger bull and an experienced trainer, he submitted and became expert at pulling the cart in two weeks.

We engaged Padma shortly in generating electricity and then occasionally in cartage. When Rupa Raghunath of the Sandipani



Padmalochana working with Bharat



Padmalochana working with Madhu and being challenged by a



Padmalochana letting of steam in the barnyard



street bull

Muni School conceived of the idea to use bull driven school buses to transport the students to and from school, Padma was among the first to participate.

As Padma began to work regularly, his neck and legs became very strong and he grew substantially. It was impressive to see how dutiful he and Bharat were once they settled into their service. The driver merely had to give a short verbal command and Padma and Bharat would dutifully walk over to the bus and lower their massive necks to accept the yoke.

They knew the route and were amazingly tolerant when the traffic became uproarious and chaotic. It happened on several



Fleet of Sandipani Muni School buses



occasions that the strongest of the abandoned bulls living on the street would challenge Padma as he took the students back and forth to school. Padma was not one to turn away from a challenge but he took his service seriously and was never diverted.

Padma remained the respected

leader of twenty-seven bulls who perform the school bus service. He was never sick a day in his life. He never complained or made excuses. He willingly and consistently performed his duty despite adversity.

From his example it is easy to understand why the scriptures



say the bull is Dharma personified, the embodiment of religion and duty. Padma's life reinforced those scriptural statements.

A day or so before his last, a vehicle hit a metal pole causing it to rest against a high voltage electric wire. Though the electric company was alerted, they had more important things to do, like taking a longer tea break, watching the cricket match or tinkering away the hours before quitting time.

As Padma pulled the empty cart on his way to retrieve the students he brushed against that pole, and since the road was flooded with water, he collapsed and died instantly from electrocution.

It's ironic that Padmalochan became a victim of human negligence. The life of one who never failed in his duty met an abrupt end owing to those who are respected and envied for having government jobs which allow them to draw handsome salaries while doing as little as possible.



Padmalochana electrocuted while on duty



Below: The crowd who helped load him on the trolley



LUNA, COW OR HORSE?

AP's Veronika Oleksyn reports from Laufen, Germany:

When Regina Mayer's parents dashed her hopes of getting a horse, the resourceful 15-year-old didn't sit in her room and sulk-- she turned to a cow called Luna to make her dreams come true.

Hours of training, and tons of treats, cajoling and caresses later, the results are impressive: not only do the two regularly go on long rides through the southern German countryside, they do jumps over a makeshift hurdle of beer crates and painted logs.

"She thinks she's a horse," the golden-haired Mayer joked as she sat atop the impassive brown-and-white, grass-munching cow.

They started off with walks in the woods during which Luna wore a halter. Then Mayer slowly got her cow more accustomed to human contact and riding equipment.

About six months later, it was time to see how Luna would respond to a rider on her back. Mayer sat in the saddle, and all went as planned.

"She was really well behaved and walked normally," said Mayer, decked out in riding gear. "But after a couple of meters, she got a bit peeved."

Luna and Mayer are now soul mates, spending most afternoons

together. Their extensive routine involves grooming, petting, jumps and a roughly one-hour ride. Now, Luna understands commands such as "go," "stand" and "gallop." If she feels like it, that is.

"When she wants to do something she does it, when she doesn't, she doesn't," said Mayer, who proudly says Luna thinks of her as her mother. "And she's often very headstrong but can also be really adorable."

Anne Wiltafsky, who trains cows near Zurich, said Luna's talents are not surprising and that it is quite common to ride cows and use them as workhorses.

Wiltafsky said that cows are lovable companions because they're easygoing, have strong nerves and are "unbelievably devoted" to people they like.

While Mayer's friends quickly warmed to her passion after laughing at her, Luna's fellow cows weren't so open-minded.

"Other cows don't really like Luna because she always gets goodies," Mayer said.

Mayer hasn't given up her hopes of having a horse and may soon get one. But she says Luna will always have a special place in her heart.

"She'll stay my darling," she said.





THREE NE

Gopika (left) was brought to us with an injured tail. She ran away twice and after settling in gave birth to a frisky female calf.



W CALVES

Yamuna (right) was born at Care for Cows six years ago and just had her second female calf. Students from the Sandipani Muni School celebrate her birth (below).



THREE NEW CALVES

Priti (right) was brought to us five years ago and she has just had her first bull calf (below).





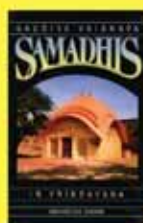
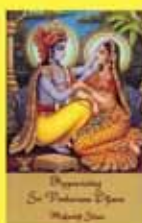
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Thank You From the Cows



The cows send their heart-felt thanks to those who assisted during April 2011

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Amit Goswami	Iryna Lukyanenko	Podoleanu Irina
Amritpal J. Singh	Jagannath Rao	R. Meager
Ananda Morataya	James Wymer	Rahul Sharma
Ariel Telford	Janhavi Dasi	Ramesta Dasa
Arjun Tejaswi	Jason Hopkins	Rasamandala Dasi
Artem Polygalin	Jayasacisuta, Kalindi, Sunflower	Ravi Gopal
Arun Tejaswi	and Gopal	Renato Basaric
Carl & Stella Herzig	Jennifer Olson	Rohinisuta Prabhu
Chandricka Pasupati	John Foot	Rose Bauco
Christian Kastner	Kanhaiya Dasa	Samarth Chidanand
Dace Ezermale	Kantilal Shivilal	Sanjay Bhandari
Daniil Kolobaev	Karina Vorobjova	Sanjiv Keswani
David Garvin	Kitri Waterman	Seshusubramanyam
Deenanath Dasa	Krishna Priya Dasi	Smruta Sawardekar
Derek Carroll	Laksman Pujari	Sraddha Rajkomar
Devender Kumar	Leng Kee Chan	Sravanananda Dasa
Dhruv Singh	Ludmila Gafner	Sreedharan Prashanthan
Dhruvaraja & Samapriya	Madhavapriya Dasi	Srinivasan Ganesan
Dmitrijs Germanovs	Madhavi Guntupalli	Suada Ajanovic
Dmitry Abaryshev	Manadayini devi dasi	Subramanyam Mallela
Doyal Govinda Dasa	Mandira Mani & Sri Govinda	Subramanyam Manyam
Elena Emelenko	Manohar Kathavate	Suman Lata Saini
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Emily Jiminian	Mark Leigh	Sushma Jain
Enver Ajanovic	Mary Louise Valerio	Tracy Molina
Gaurangapriya Dasi	Mayapur, Champaka & Padma	Venkata Venkateswaran
Giridhar & Kaivalya Sundari	Nalini Gogar	Vijay Sharma
Haridas	Naumit Bhandari	Vikas Shah
Inga Teraude	Nayan Ruparelia	Yajnavalkya Dasa

May cows stay in front of me; may cows stay behind me; may cows stay on both sides of me. May I always reside in the midst of cows. —Hari Bhakti Vilas 16.252