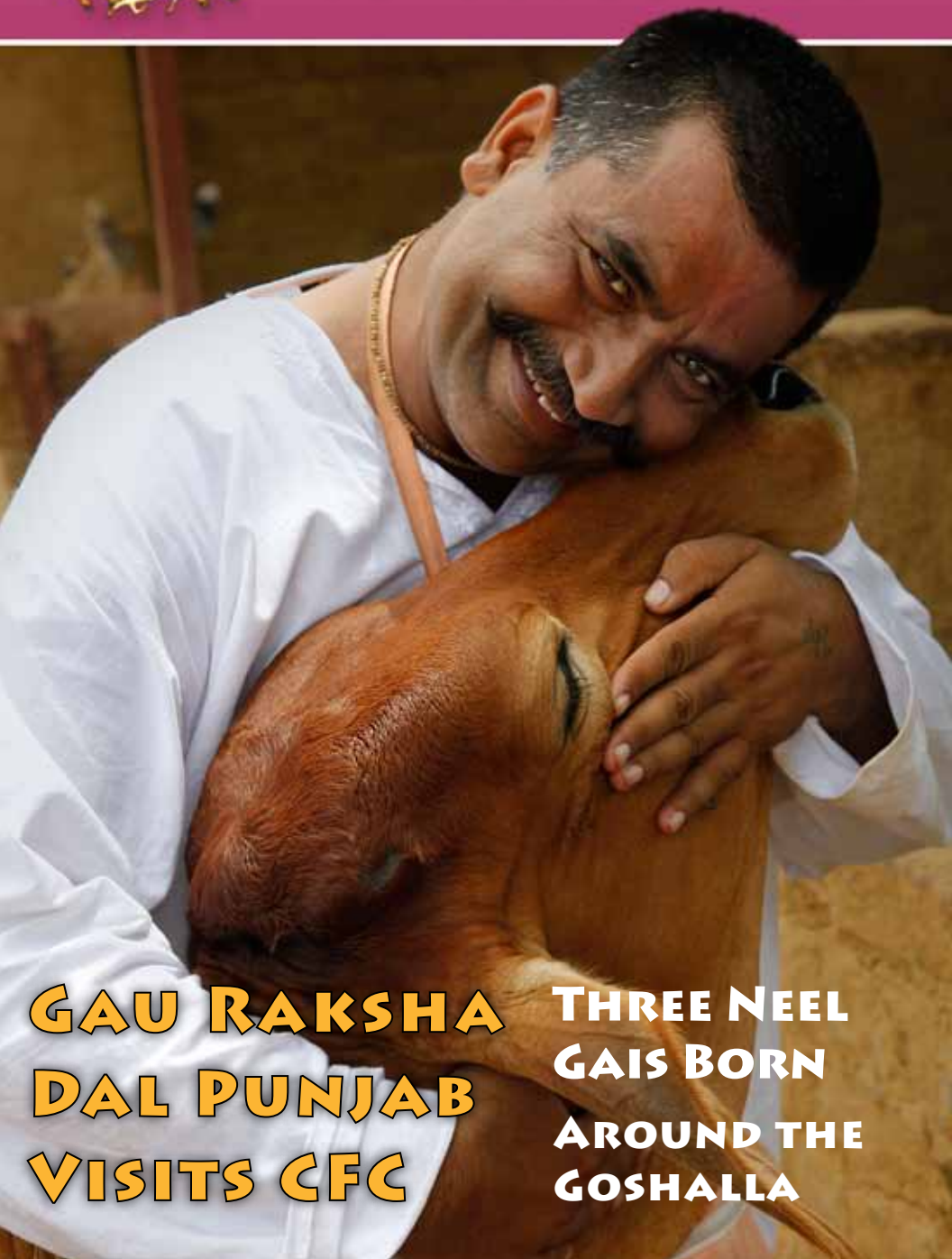


Oct. 2011



CARE FOR COWS

I N V R I N D A V A N



**GAU RAKSHA
DAL PUNJAB
VISITS CFC**

**THREE NEEL
GAIS BORN
AROUND THE
GOSHALLA**

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

Dear Friends,

*kṛsnāya vāsudevāya
devakī-nandanāya ca
nanda-gopa-kumārāya
govindāya namo namah*

*Let me offer my respectful
obeisances unto the Lord,
who has become the son of
Vasudeva, the pleasure of
Devaki, the boy of Nanda and
the other cowherd men of
Vṛndāvana, and the enlivener
of the cows and the senses.*

(SB 1.7.21)

**“Nanda and Yaśodā are most
fortunate because they could
relish the Lord’s childhood
pastimes, which are more
attractive than all other
pastimes.**

**No one is as fortunate as
the residents of Vrajabhūmi,
and specifically the cowherd
girls, who dedicated their
everything for the satisfaction
of the Lord. His pastimes with
Nanda and Yaśodā and His
pastimes with the cowherd
men and especially with the
cowherd boys and the cows
have caused Him to be known
as Govinda.**

**Lord Kṛṣṇa as Govinda is more
inclined to the *brāhmaṇas*
and the cows, indicating
thereby that human prosperity
depends more on these two
items, namely brahminical
culture and cow protection.
Lord Kṛṣṇa is never satisfied
where these are lacking.”**

Purport by His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada

The CFC Staff

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



Care for Cows in Vrindavana
is inspired by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada
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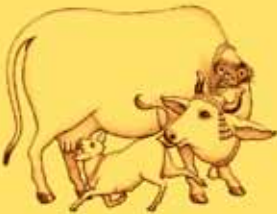
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CARE FOR COWS

IN VRINDAVANA

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**Gau Raksha Dal Punjab President,
Satish Kumar**

GAU RAKSHA DAL PUNJAB VISITS CFC



Satish Kumar and Gurpreet Singh (left) meet Pintu

Gau Raksha Dal Punjab is a society dedicated to cow protection headed by Satish Kumar who has declared war on illegal butchering of cows in India. Though most Indians still have a soft-spot for cows and regard them as sacred little is being done to curb the illegal cow slaughter industry.

The members of Gau Raksha Dal Punjab are successful in discovering and arresting trucks illegally transporting cows and bulls to slaughter houses. To date they have filed over 1,000 Police Reports (FIR) in Punjab and Harayana putting as many

people behind bars for illegal transportation and slaughter of cows.

Upon arresting the vehicles, they accommodate and offer medical treatment to the saved cows. In Rajapura they have a goshalla of 24 bhigas hosting more than 700 cows. Care for Cows in Vrindavan is taking inspiration from Gau Raksha Dal and doing what we can to support them.

It is indeed very sad to see cow protection so grossly neglected by the government of India and the population in general. Greed for money has



eclipsed practically all cultural values. *Srimad-Bhagavatam* describes the symptoms of this fallen Age of Kali thus: *O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.* SB 1.1.10

One of the many ways the residents of Kali are misguided is that they now regard profit to be the most sacred thing and have consequently lost respect for Mother Cow. Formerly cows were treated as family members but now, if they are not lactating, they are seen as liabilities and abandoned to the streets to scavage with dogs and hogs.

The scriptures declare that the cow represents the Earth and the bull represents Dharma. One of the most certain tell-tale symptoms of Kali Yuga is violence towards cows and bulls.

In Vedic times, while the great King Pariksit travelled the world he encountered a man in royal dress beating the legs of a cow and bull. The man was described as *kalim*,



the master of Kali Yuga and *nrpa-linga-dharam sudram*, a *sudra* dressed as a king (SB 1.16.4). Despite having the external symptoms of the royal order, King Pariksit immediately arrested the culprit.

Why did Pariksit not accept the abuser as a king? How did he ascertain him to be an impostor?

The nature of a king, or *ksatriya*, is: To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the brahminical nature and to be always jolly and truthful. (SB 7.11.22).

Ksatriyas accept guidance from the brahminical community who study scripture and know the

importance of cow protection. The *ksatriya's* nature is to protect all subordinates in his domain including innocent animals. By Pariksit Maharaja's example we can understand that a real *ksatriya* cannot tolerate abuse of cows or any other irreligious activity and acts immediately to stop it.

Thus when he found a man beating a cow, he knew he could not be an authentic *ksatriya* despite his dress; nor could he be



Satish Kumar with Virendra

a *brahmana* who require *pancha gavya* for *yajna* and *arcana*; nor could he be a *vaisya* whose prescribed duty is to protect cows.

Actually, it can be argued that Srila Vyasadeva was being gentle and lenient when he described the man as lower caste since he later enumerates the symptoms of *sudras* as: Offering obeisances to the higher sections of society, being always very clean, being free from duplicity, serving one's master, performing sacrifices without uttering mantras, not stealing, always speaking the truth and giving all protection to the cows and *brahmanas* (SB 7.11.24).

If even *sudras* protect cows, the rude truth is that violence towards cows is a characteristic of outcastes or the irreligious masses. King Pariksit was not fooled by the external royal dress and understood the culprit to be abominable because of his ACTIONS. Actions determine the quality of a person, not the external dress, social status or administrative title.

What we learn from *Srimad-Bhagavatam* is that in Kali Yuga lower class men pose as administrative heads and abuse cows and bulls and that genuine *ksatriyas*, or administrators, cannot tolerate this and take responsibility to immediately arrest and punish violators.

In most of India today it is not only common but has become the standard that cows and bulls are abused in much worse ways than described above. Their pasturing grounds are usurped for selfish reasons forcing owners to have to purchase fodder for them; and when they cannot pay the prices they are forced to abandon them to the streets.

Living in the streets hungry cows are forced to steal from the vegetable and fruit carts lining the roads whose vendors daily strike them on the snout with sticks. When the vendors feel kind towards them, they toss the produce they cannot sell into the street as as the hungry cows compete for the rotten produce they are hit by rickshaws, motorcycles, tangeras and cars who all consider themselves to have more rights than the cows.

The most disheartening thing is that abuse of cows is apparently not considered an offense anymore by local authorities. Has there been even one case of a person being arrested and punished for crimes committed towards cows? And if not, what does this tell us about our community today?

Let us join hands with Gau Raksha Dal Punjab who are real cow protectors and become part of the solution rather than remain part of the problem.



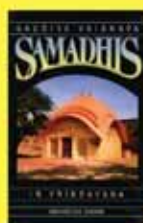
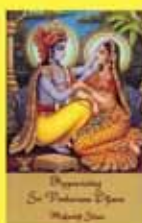
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TWINS BORN TO DRAUPADI



THREE NEEL GAIS BORN

Draupadi joined us three years ago after being injured by a car on the Delhi-Agra Highway. After fully recovering she gave birth to twins but lost both of them. She later nursed two orphaned Neel Gai calves who also died. She has a strong maternal nature and has even nursed an orphaned cow.

Now she has given birth to one female and one male who have been named Balarama and Subhadra. They are being kept safely in thier own stall along with their mother. While they are healthy, our experience is that Neel Gai infants are very delicate for the first few months so we are taking special care to assure their safety.





ONE MALE CALF BORN TO RADHIKA

Radhika was orphaned and saved by a village cow who agreed to nurse her. She was brought to us five years ago along with Janardana who is of the same age and the pair gave birth to twin bulls in January 2009.

Only one of them survived who is called Pintu. He is the sire of Draupadi's twins and Radhika's son.



Pintu



Adi Deva Turns Three



Above & left: Adi Deva was born as the first son of Tungavidya and has been sponsored since birth by Madhu Kartika and Nanu Priya who reside in Sydney, Australia. Above Kesi, Nanu Priya's father, honors Adi Deva with *laddhus* and bananas.

Right: A healthy pure-bred six-year-old Gir bull was gifted to us by a family in Sundrakh village. He is trained and has joined our twenty-two other trained bulls who pull the school busses taking villiage kids to school.

AROUND THE GOSHALLA





Vishvambara



Balarama



Vishvambara & Balarama in training

Above and Above Right:

Vishvambara and Balarama were both born at Care for Cows just three years ago and they have completed their training and will soon join our bulls in driving the school buses.

Right:

Daily before our cowherd men take their noon meal, they serve full plates of rice, dhal and sabji to selected members of the herd who agree to partake on behalf of the rest.



Vishvambara & Balarama with school bus





Our dearly beloved Sura Dasi has just given birth to her sixth calf, a healthy bull sired by the late Padmalochana. She is still the best milker in the herd and the most self-satisfied. She has been with us for ten years and is our greatest treasure though she is blind.



COWS IN THE NEWS



KOAK ROKA, Cambodia (AP)

Um Oeung says his 20-month-old grandson Tha Sophat started suckling a cow in July after he saw a calf do the same.

Um Oeung told The Associated Press he pulled the boy away at first. He relented after his grandson protested loudly and the boy has suckled the cow's milk

once or twice a day since then.

Tha Sophat has lived with his grandparents in Siem Reap province in northwest Cambodia since his parents moved to Thailand looking for work.

Um Oeung said Friday the cow doesn't mind the boy suckling but he is worried about his grandson's health if he continues.

Thank You From the Cows



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

| | | |
|----------------------|----------------------------|-----------------------|
| A Gerdziuniene | Gaurangapriya Dasi | Raj Purohit |
| Aditi Sathye | Hulya Erdem | Ramesta Dasa |
| Alina Yershova | Ian Mccahon | Rasamandala Dasi |
| Amit Goswami | Jason Hopkins | Ravi Gopal |
| Andrey Krivokorotov | Jiva Dasi | Rohinisuta Dasa |
| Ananda Dasa | Johan Wallander | Roman Richter |
| Anil Kumar | Kantilal Shivilal | Russ Ewen |
| Anonymous | Kausalya Santhanam | Sachimata Dasi |
| Anna Paljicka | Kitri Waterman | Sanjiv Keswani |
| Anuradha Kovelamudi | Krishna Priya Dasi | Smruta Sawardekar |
| Ariel Telford | Liliya Toneva | Straddha Rajkomar |
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| Devender Kumar | Priya Krishnan | Vila-Flor Katy |
| Doyal Govinda Dasa | Pure Heart | Vishnumurti Dasa |
| Ekaterina Tyurina | Rachel Basaric | Viveck Baluja |
| Elena Emelenko | Rahul Sharma | Yajnavalkya Dasa |
| Elena Nikiforov | | |

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