Farming in Malaysia

Dakshin Vrindavan Update

What not to Offer to Radha-Krsna

Thirteen New Calves
Care for Cows International
is inspired by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya
International Society for Krishna Consciousness

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After the lifting of Govardhana Hill
Lord Indra told Krsna:

“This is the message conveyed by Brahma and the cows that wander about in the heavenly realm, residing in the planet known as Dyuloka:

‘We are very pleased by your transcendental pastimes of protecting the cows.

The compassion you have exhibited by rescuing the cows certainly deserves praise.

We cows, bulls, and calves are very pleased and satisfied.

Cows fulfill all the desires of human beings.

Farmers utilize the service of the bulls by engaging them in pulling carts and tilling the land.

The demigods are pleased when they are offered milk and ghee through the sacrificial fire. Laksmi is pleased when we supply an abundance of cow dung.

My Lord, You are immensely powerful. You are to be considered our spiritual master because you have delivered us from a great danger. Therefore, from today onwards, may You be known as Govinda, one who gives pleasure to the cows.’

Harivamsa Purana, Visnu Parva Chapter 19, 40-43
SARASVATI’S NEWBORN
The Case Against Animal Slaughter

Excerpt from Back To Godhead Vol. 11, No. 1, January 1, 1976.

Health
Although meat is certainly a source of concentrated protein it is a very poor source of other food elements like minerals, vitamins and carbohydrates. In addition, eating flesh from the cow or any other animal is detrimental to the health of human beings for many reasons. For example, if a human, who has a much longer colon than the carnivorous animals, eats flesh, the following problems will ensue:
1. Intestinal bacteria in the long bowel will change from fermentative to putrefactive, thus causing poisons to be absorbed into the bloodstream. These poisons need to be eliminated, so energy is diverted from other essential bodily functions, including thinking.
2. The natural synthesis of vitamin B12 will be inhibited, possibly leading to anemia.
3. Animal toxins will tend to disrupt the proper metabolism of carbohydrates. This can cause diabetes.
4. Nonnutritive substances resulting from the digestion of animal flesh tend to be carcinogenic (cancer-inducing) irritants.

The minimum daily requirement of protein, which nutritional experts calculate to be between seventy and ninety grams, is easily achieved with dairy products and foods from the vegetable kingdom. Protein, is found in ample quantity in milk, cheese, yogurt, whole wheat, corn, many varieties of nuts and beans, and some vegetables. Thus vegetables, fruits, grains and dairy products provide a perfectly balanced diet.
Consuming animal flesh, on the other hand, results in excess protein, which produces liver ailments, high blood pressure, and hardening of the arteries.
In addition, dead animal flesh contains many toxic elements, such as:
1. Wastes from the dead animal’s bloodstream, germs, and drugs injected to offset animal disease.
2. Fear poisons released into the bloodstream at the time of slaughter.
3. Bacteria from putrefactive decomposition, which commences as soon as the animal dies. Because flesh is an excellent insulator, not all of these bacteria are killed by cooking.
Due to forced feeding, penning, and other unnatural practices, animals raised for slaughter suffer from dozens of diseases, such as foot-and-mouth disease, fevers, catarrhal conditions, cancer, tuberculosis, and mastitis. In addition, poultry are often impregnated with estrogens, which can cause cancer. Many studies in cancer research reveal that areas in which meat-eating is highest tend to have the highest cancer rate, while vegetarian areas generally have a far lower rate.
Immediately after an animal is slaughtered, rigor mortis sets in, and then the process of decay takes over. Thus meat-eating always involves consumption of decayed flesh together with its incumbent dangers to health.

Economics
The implementation of cow protection at the international level would be a massive step forward in solving the world food crisis. Some economic advantages of cow protection are as follows:
1. Flesh foods are more than fifty percent water and therefore extremely costly to buy as a source of protein.
2. Land that will produce one ton of beef will produce ten to twenty tons of highly nutritive vegetable food.
3. For every hundred pounds of dry substances eaten by cattle, only four to sixteen pounds comes back as flesh foods.

Some Ethical Considerations
1. Slaughtering animals causes extreme suffering. Animals are sentient creatures with feelings like humans. Cows especially can sense that they are going to be slaughtered, and they live in constant fear.
2. We have no right to artificially end the life of any creature, especially that of a cow, who nurses her own offspring and the whole human society with her milk.

3. Killing animals breeds insensitivity toward all beings, sadism and general irreverence. Pythagoras taught, “Those who kill animals for food will be more prone than vegetarians to torture and kill their fellow men.”

The strict law of karma deals measure for measure with anyone who violates the laws of nature. As long as the people of the world continue to murder and eat their two most benign friends, the cow and bull, they will perpetually suffer the sinful reactions of criminal violence and catastrophic wars.

References:
1. The Case for Vegetarianism, Geoffrey L. Rudd
2. Man’s Place in Nature, T.H. Huxley
3. H.M.S.O. Manual of Nutrition (British Gov’t.)

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 him.

What led Pariksit Maharaja to understand the abuser to be an impostor?

The qualities of a king, or Ksatriya, are described by the reciters who glorify King Prthu: he is the best amongst those who are following religious principles... he will engage everyone in the pursuit of religious principles and give those principles all protection. He will chastise the irreligious and atheistic. (SB 4.16.5)

... He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent. (SB 4.16.16)

The Ksatriya’s nature is to protect all subordinates in his domain including innocent animals. Thus Pariksit Maharaja understood that Kali was not a Ksatriya because of his actions. An authentic Ksatriya will never harm a cow and never tolerate their abuse.

Pariksit Maharaja also ascertained that the imposter could not be a brahmana as they never abuse cows since they require pancha gavya for yajna and arcana; nor could he be a vaisya whose prescribed duty is to protect cows.

It can be argued that Srila Vyasadeva was being gentle and lenient when he described the culprit as a sudra as later Vyasa describes their qualities: 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 give all protection to cows, the rude truth is that violence towards cows designates one as an outcaste. King Pariksit 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.

Srimad-Bhagavatam makes it known that when government heads abuse cows or even tolerate their abuse, or worse, strive to become leading beef exporters, those in charge are exposed as Yavanas, Mlechhas, Pulindas, Chandalas, Rakshasas and other outcastes.
Meet Vrinda

Vrinda was just two-months-old when she and her mother were rescued from the streets of Vrindavan (October 2007). Her mother had been injured by a car and could not stand up making it very difficult for Vrinda to nurse. Another cow in the recuperation pens was lactating, so Vrinda made an arrangement with her to get her quota of milk. Vrinda’s mother never recovered so she bonded with her surrogate mother and life went on.

Vrinda is gentle and charming and has some positive karma working in her favor. Consequently several people have come forward to sponsor her maintenance. Some for a month and others for a few years. At present she is sponsored by Syama Sakhi dasa from St. Petersburg, Russia.
On March 2, 2012 she gave birth to her first calf Prahlada (above right and direct right).

When people in this area who keep cows are asked how long their cows lactate they most commonly answer six to eight months. If a cow lactates for a year, it is cause for celebration.

What is unique about Vrinda is that she has been lactating for more than two years. While this may not be uncommon for hybrid dairy cows it is for a cow born in the street and not properly fed for the first few months of her life.

It is known that one of the factors related to milk production is how happy the cows are. Cows who are treated with respect and affection reciprocate with their caretakers by offering more milk for a longer period.

As you can see in the above photos Prahlada is almost the same size as Vrinda and is in great health. He practically has to kneel on his front legs to get into position to nurse. He is gentle, affectionate and charming like his mother and we expect he will be easy to train him to pull the cart.

Recently Vrinda has refused to allow Prahlada to keep nursing as she is expecting her second calf within the next few months. The cowherd men are predicting that Vrinda’s second lactation period will be even more productive as long as we keep her happy and well-fed.

At present whatever milk we get is offered to infants at the Sandipani Muni School and to Their Lordships Sri-Sri Krsna-Balaram.
Modern science now verifies what Ayurvedic health science has said for thousands of years: Ghee has a host of health and cooking benefits and is good for the mind and spirit.

I consider ghee — a form of clarified butter — an essential powerfood!

**Great For Cooking and Taste**

1. Ghee has a high smoke point (250 °C 482 °F). You can cook and fry with ghee and it will not break down into free radicals like many other oils.
2. Ghee does not spoil easily so does not need refrigeration.
   Some ghee mixtures last up to 100 years.
3. Buttery taste without causing dairy allergies. Ghee is made from butter but the milk solids and impurities have been removed so most people who are lactose or casein intolerant have no issue with ghee.
   Ghee has a nutty buttery taste without disturbing dairy sensitivities.

**High Nutrition:**

4. Ghee is rich in the oil soluble vitamins, A D and E.
5. Ghee is rich in K2 and CLA (Conjugated Linoleic Acid) – an antioxidant with anti-viral properties if it is sourced from grass fed cows.

**Energy and Weight Management**

Ghee is converted directly into energy like carbohydrates.
6. Ghee is Nutritionally Rich Like Coconut Oil
   Ghee is rich in medium chain fatty acids which are absorbed directly to the liver (like carbs) and burnt as energy. Athletes can use ghee as a consistent energy source.
7. Weight Loss
   The energy from these medium chain fatty acids can be used to burn other fats in the system and lose weight.

**Digestion and Immune Strengthening**

Ghee (unlike other oils) is rich in butyric acid,
a short chain fatty acid. Beneficial intestinal bacteria convert fiber into butyric acid and then use that for energy and intestinal wall support. A healthy body therefore makes it own form of ‘ghee’ but you can aid that greatly by just consuming it.

8. Healthy Digestive Tract
Research shows that people with unhealthy digestive tracts do not produce butyric acid.  
9. Healthy Immune System
Research shows that adequate production of butyric acid supports the production of killer T cells in the gut, and thus a strong immune system.

10. Anti-Inflammatory and Anti-Cancer
Researchers are using oral butyrate supplements and butyrate enemas to treat inflammatory bowel diseases such as Crohn’s and ulcerative colitis.

Ayurvedic physicians have been using ghee enemas for centuries to decrease inflammation.

11. Strong Appetite
Ghee stimulates the secretion of gastric acid, thus aiding in the digestive process. Better digestion equals better health and weight loss.

Mind and Spirit
Ghee can help cleanse negative emotions from the body and feed the positive.

12. Molecules of Emotion
Modern research is now revealing that negative emotions have a chemical nature. This is what ancient cultures have always maintained, that the mind and body are one. These chemicals are attracted to and stored in fat.

Ghee can be used to replace those fats. Plus, if used properly in a cleanse, can attract and pull out these emotional toxins so they can be cleansed from the body.

13. Positive Food
Within Ayurveda, ghee is considered one of the most satvic foods. Satvic foods promote positivity, growth and expansion of consciousness.

14. Holy Cow
The positive subtle effects of ghee is said to come from the fact that it comes freely from cows. Cows are special or holy because they receive and store thousands of spiritual energies from the environment. The milk from cows therefore contains the essence of all those energies and ghee is the essence of the milk.

Herbal Energizer
Many of the medicinal properties of herbs and spices can be absorbed and transported to targeted areas of the body with ghee.

This is why Ayurveda uses ghee in thousands of different herbal preparation.

You can do the same thing by frying your kitchen spices in ghee before adding to your dishes.

Making and Storing Ghee
Ghee is made the same as clarified butter but heated longer. Learn how to: Make Ghee

The two things that will degrade ghee are water and sunlight.

Always store your ghee in a container with a good seal in the dark.

This is why it is best not to store ghee in the refrigerator if you are using it often. When you open it up to the warm air, water will condense on the ghee and cause oxidation.

Ghee will last 2-3 months if you keep it in an airtight container.

When kept in a refrigerator, without opening, ghee can last up to a year.

Don’t Be Scared of Ghee
Ghee was once thought to be unhealthy because it is saturated, but research has now revealed the truth about fats and oils. Ghee is one of the seven healthy fats YOU NEED in your kitchen.
A year before Srila Prabhupada departed, the following incident took place in Los Angeles:

The temple authorities had purchased 400 pounds of commercial sour cream to offer the Deities but discovered it contained rennet and gelatin — extracts obtained by violence to calves and other animals. The devotees were divided on whether or not the sour cream was fit to offer Sri Sri Rukmini-Dwarkadish. Some argued that practically everything in Kali Yuga is contaminated, and pointed out that Srila Prabhupada had previously allowed the use of white sugar which is bleached over animal bones and commercial milk with fish-liver oil in it. They further argued that the amount of rennet was very small—about 1/50,000 of an ounce per pint — so why be so concerned?

Srila Prabhupada answered Puru in six terse sentences:

“Concerning the use of sour cream in the temple, it should be stopped immediately.

Nothing should be offered to the Deities which is purchased in the stores.

Things produced by the karmis should not be offered to Radha-Krishna.

Ice cream, if you can prepare, is o.k., but not otherwise.

Now, you have such a big stock of this sour cream, so sell the stock at any cost.

Who is the rascal who has purchased without permission?”

Srila Prabhupada letter to Puru das, April 6, 1976

Puru declared: “It seems to me, though I am a fallen, fault-finding rascal, that only Srila Prabhupada can say whether or not this sour cream is offerable to the Deity, and can be used. I certainly do not know. There are valid arguments on both sides, but the only real point is whether or not Krsna is pleased with such offerings, and only His pure devotee can tell us that.”

He added as a postscript that the temple has over 400 pounds of it in the refrigerator, and some had reasoned that Prabhupada would not want to see the sour cream wasted. Puru wanted to know if they should use it up, never buy it again, dump it, or continue to use it and not be agitated over its contents.”

Forty years ago Srila Prabhupada permitted us to offer milk from stores... but the above instruction (1976) just a year before he left, it is clear that,”Things produced by the karmis should not be offered to Radha-Krsna.” It is either owing to ignorance of this instruction, the desire to avoid inconvenience (languidnessss) or a determined refusal to control the tongue we neglect this order.

Puru’s purpose was to determine if Srila Prabhupada considered the sour cream offerable or not. Notice that Srila Prabhupada did not argue that Krsna can remove the contamination nor that the cows who produced the sour cream would benefit by its being offered. His emphasis was
that Sri-Sri Radha-Krishna should only be offered substances produced by devotees.

To argue that Sri Krsna can take the sin out of food prepared by karmis misses the point. Yes, Sri Krsna can take it out... He can do anything... but to extend oneself to offer Him only things that are suitable is an opportunity to demonstrate devotion. One who makes the sacrifice to protect cows, grow food, so milk, grains and veggies can be offered is demonstrating love and devotion. The more effort we make to offer Him suitable things, the more He reciprocates (ye yatha mam prapadyante, BG 4.11).

To cut corners to avoid inconvenience... to do the least and let Sri Krsna fill in the rest... qualifies us for minimum reciprocation. We cheat ourselves when we think in this way... we disqualify ourselves from receiving His grace and making spiritual progress... and all for avoiding inconvenience or discipline of the tongue!

If a fresh dew-covered fragrant flower is available on the top of a hill yet I pluck one out of the gutter because it causes me less effort and offer it to Sri Krsna thinking, “Anyway... He can rinse it off before smelling it,” what does it say about my devotional attitude?

It says that I want to avoid inconvenience in devotional service.

It says I am only willing to do the minimum... It expresses this attitude: “Sri Krsna can purify the defects in my offering much easier than I can... so let Him do it so I have more time to attend to my other interests.”

If I purchase commercial dairy knowing it’s obtained by severe abuse to Sri Krsna’s favorite creatures, is full of harmful chemicals and impure excretions and expect Sri Krsna to remove all of that so I can avoid making the effort to find pure substances, I demonstrate a minimal devotional attitude. That languidness... that indolence... which inspires one to make the least effort and avoid inconvenience in devotional service awards one spiritual stagnation.

We jivas imprisoned in this material world are compared to persons who have fallen into a deep well unable to get out. In order to free ourselves we require help from someone outside the well. The spiritual master is compared to such a one and his instructions are compared to a rope which is lowered into the well to help us escape.

That rope is the only hope for those of us trapped in this material world. If holding on to the rope causes one blisters or skinned knuckles, still we should not let go of the rope. Rather we should hold tighter.

Similarly, if following the spiritual master’s instructions cause us inconvenience or hardship, we should not distort or dismiss them to avoid inconvenience or distress. Rather we should remember that these instructions are the means to end all suffering.

The life and soul of karmis is profit. Through economic manipulation they force us into unnatural cities which serve as prisons and disconnect us from the Earth (cow) to make us dependent on them to suppy us food, water and shelter. They sell us contaminated food engineered to create disease and reduce longevity only so they can sell us pharmaceuticals and medical insurance. They subject us to exorbitant and ineffective hospitals only to put us in debt.

We are most fortunate that Srila Prabhupada has directed us to create farm communities for cow protection and food production. If we do this, we will have ample time to focus on the Yuga Dhrama and prepare ourselves to go back to Godhead. If we neglect, distort or dismiss his instruction, we will remain in this well.
Cow Wedding

A cow and her bull have gotten the wedding of their dreams after they were treated to a lavish ceremony said to have cost about £10,000 or Rs. 270,000.

The sacred cow, Ganga, was wed to the bull Prakash at a Hindu ceremony held near Indore in Madhya Pradesh.

About 5,000 villagers were said to have attended the event during which the couple were urged to be faithful to each another.

The wedding was held so that the state’s harvest would be safe from natural disaster.
Why Cow Killing Started in India
by – Manish Goyal (MBA)

In times past the rulers of a large part of India were Muslims and guess what; they banned cow slaughter in that Mughal Empire. Nobody dared to kill cows and eat beef during the Muslim Empire.

The Mughal Empire and Cow
Babur, who invaded India all the way from Kabul and established the Mughal Empire in India, despite being an orthodox Muslim had banned cow slaughter in his empire. All successive Mughal Emperors had banned cow slaughter in their kingdoms. Hyder Ali and Tippu Sultan who ruled the Mysore State in the present day Karnataka had made cow slaughter and beef eating a punishable offence and the crime would be punished by cutting off the hands of the person who committed the crime!

Today in India we have over 36,000 slaughterhouses! How did this massive turn around take place?

Cow and The Hindu Civilization
Cows are the most sacred animals to the Hindus and this is not without any reason. In fact the very word Cow in English is derived from the Sanskrit word Gau for Cow

Hindus believe that all Gods and Goddesses live inside the Cow.

One of the most important reasons is that Cows have been the backbones of Indian families and the Indian agricultural system ever since the dawn of human civilization. Without Cow the Indian agriculture in those days was as good as gone, and this was one of the prime reasons why Hindus being nature worshippers also worshipped Cow.

There was no industrial revolution, no artificial fertilizers, no chemical pesticides and insecticides. The entire Indian agriculture was based on the nature’s best fertilizer – Cow dung, and one of the nature’s best pesticide – Cow’s urine (along with the neem based solutions) were used extensively in agriculture. Buttermilk, which is a derivative of Cow’s milk, was used as an effective fungicide and weedicide.

British Rule and Slaughterhouses
Both Mahathma Gandhi and Pandit Nehru had declared before Independence that they would ban Cow slaughter in India after Independence. Obviously they didn’t impose it. Why? Thanks to Robert Clive who had converted the Indian Muslims (who never ate beef till the end of Mughal era) into believing that beef eating was their religious right. Cow slaughter had become a vote bank issue. How? Read below.

Robert Clive
The so-called Founder of the British Empire in India who was twice the Governor of Bengal too – on entering India was astonished and amazed to see the success of the agricultural system. He went on researching the reasons for the success of the Indian agriculture and discovered the root – The Holy Indian Cow.

The entire Hindu life style revolved around this creature, not just religiously, but socially. The Cow was an integral part of the Hindu family as was any other human member in the family. He even found that in many places the total number of cattle was more than the number of humans living there.

OK, so he decided, to break the backbone of agriculture in India – the holy Cows have to be targeted. And thus was opened the first slaughterhouse of Cows in India in 1760 by Robert Clive at Kolkata. It had a capacity to kill 30,000 cows daily.

And anyone can guess within a year’s time how many cows would have been killed. And within a century India had very little cattle left to sustain its agricultural needs. And the Britain as an alternative started offering artificial manure, and in this manner urea, phosphate etc., started getting
imported from England. Indian agriculture had started becoming dependent on west invented artificial products and was forced to give up home grown natural practices.

Guess what, till 1760 most of India had banned not only Cow slaughter, but also prostitution and drinking wine was banned as well. Robert Clive made all three legal and removed the ban.

Now the British had hit two birds with a single stone by this move. The first was to break the backbone of the Indian agriculture i.e. making cattle not available for agriculture; and the second – to start people in India to consume Cows.

Well, obviously Hindus did not work as butchers at the slaughter houses opened by the British. So what did they do? Well, they hired Muslims as butchers and this was done in almost every slaughterhouse they opened. And this slowly pushed the Muslims into believing that beef eating was their religious right.

What the Mughal Empire had banned was now turned into a practice by the British Empire. What Babur and Akbar termed as a crime was converted into a norm by Robert Clive. And today the soil of India is filled with artificial fertilizers and pesticides while the holy Cow cries in the slaughterhouses.

While there were over seventy breeds of Cows in the country at the time of independence, today we have only 33 and even among them many breeds are facing extinction.

You can support saving Cows by saying no to beef and all products that come from the slaughterhouse. It is a crucial step in saving environment and agriculture in our country. Save Cows Save Humanity.

References:
1. Discourses of Baba Ramdev
2. The foundations of the composite culture in India – Malika Mohammada
There is a village named Jaanjaraka in the region of Dhandhuka in Ahmedabad district, Gujarat. In that village there is a very famous temple of Sant Sabgun revered all over Gujarat and other states. About fifty years ago Sant Govindramji was the mahant of this temple. He was a great go-bhakta and saintly person. He was performing social service with great attention with body, mind and speech. To help and serve blind, crippled cows was the main goal of his life.

In Sanatana Dharma cows are considered pure, worshipful and adorable. A great supporter of this principle, Govindramji gave cows first priority. There were twenty to twenty-five different kinds of beautiful and healthy cows in his organization. Bulls and male calves were also kept, and there was land for farming. For the protection of the cows he constructed a big goshalla in that village.

He would perform continuous go-seva from morning to evening. If he noticed any cow in distress he would become restless and make every possible arrangement to remove her distress.

Once there was severe drought in the district of Kachha and men, birds and animals all started to die owing to lack of food and water. To protect their priceless cows the farmers left their own land and came to the border of Jaanjaraka village, where a green and fresh field of millet was being cultivated. Tormented with hunger, those hunger-worn cows were staring at the green field of millet pleading to eat it. If they were not fed soon, surely they would die.

Seeing this scene, soft hearted Sant Sri Govindaramji, filled with emotion, tears started flowing from his eyes. Immediately he called the guard and said, “Brother, today you go from here! Let these cows enter and eat the crop. They are our guest today. We should welcome them. They are very restless from hunger so let them eat to hearts content. This is the only duty you have today.”

Hearing these words the guard immediately left and Sant Govindramji turned to the Mother Cows and addressed them, “Oh dear Mothers, please enter and eat this crop fearlessly and satisfy your hunger. This field is all yours.”

Understanding this, the cows became very happy and entered the field to eat the crop. Within a sort time the cows devoured everything leaving the field clean.

Now satisfied, the cows gazed upon Sant Govindramji while kicking up their hooves with joy, as if blessing him, and departed.

Seeing the cows happy and satisfied, go-bhakta Govindramji was overwhelmed with joy. It was as if he got the darshana of the Supreme Lord Himself.

The field was completely empty for it had been devoured to the roots. Two or three months passed and a very surprising and unexpected event happened. By the mercy of Mother Cow an unseasonal heavy rain fell causing the roots of the millet to sprout. Within a sort period the crop of millet was replenished and the whole field became green again. Astonishingly, by the mercy of Go-Mata the production was double.

Wonderful service to Mother Cow continues in the village of Jaanjaraka to this very day.
Raipur, March 27, 2014: In a resolution passed at the end of the two-day first ever conference of Muslims engaged in cow rearing and protection, the MRM perhaps created a new history. Muslims and cow slaughter are inseparably common. But to the surprise of many this was an altogether new dimension and aspect of the Muslim psyche that was opened to the general masses through this conference.

The two-day event was held at Raipur on March 25-26, 2014 in which over 200 Muslims from Punjab, Delhi, Haryana, Uttar Pradesh, Madhya Pradesh, Chhattisgarh, Maharashtra, Gujarat, Karnataka, Bihar and Rajasthan participated and exchanged their views.

Reading out the resolution to the assembled gathering Indresh Kumar, Patron of MRM congratulated the participants for courageously speaking on the most sensitive issue. Terming this conference as the world’s first such event, he said during the 1857 war Bahadurshah Jafar had imposed ban on cow slaughter. He even reminded the audience of Mahatma Gandhi’s commitment to and faith in cow protection for ushering in Ramrajya in India. But lamented that after the independence the Congress party which claimed itself to be true follower of Mahatma’s legacy allowed the slaughtering of cow.

Muslim participants at the conference

The resolution demanded complete ban on cow slaughter and a strict central legislation for its effective enforcement. The MRM would approach the United Nations urging them to direct their member nations to take steps to ban cow slaughter for the welfare of humanity. Cow is the mother of the universe, the resolution said.

The resolution also urged all the heads of various religions like Christianity, Islam, Judaism, Jainism, Buddhism, Sanatana, Sikhism, etc. to spread the message of saving the cows for the welfare and wellbeing of humanity.

The resolution called upon the central and state governments to encourage cow-based small industries and popularize organic farming and provide marketing facility for the products.

The conference also called upon the government to free the grazing land from encroachments and make stringent laws to safeguard them from encroachers in future. Similarly, it also demanded a complete ban on export of beef and
The resolution also appealed to all the members of the society to devote sometime in the service of cow and its progeny. The government should constitute commission to look after cow and its progeny; cow-based farming, and other such activities. The commission should have its network upto district levels.

The resolution said that the Holy Koran has dedicated its first chapter “Sura Bakra” to the cow. Even the Prophet had ruled against eating beef as its caused diseases but at the same time encouraged consumption of milk and ghee as they are health tonics.

At the holy Mecca, no cow is sacrificed in the past 1432 years. Therefore, the issue of cow slaughter is more of a political in nature and it should be looked from the point of view of human welfare, environment protection. Dar-Ul-Uloom Devband has also issued fatwas on a number of occasions against cow slaughter, the resolution said.

The resolution was signed by MRM National Convener Mohd Afzal, Sayyad Muzaffar Ali, Sayyad Yasar Arafat, Karnataka, Maulana Vahidullah Ansari ‘Chaturvedi’, Tayyab Qureshi, Indresh Kumar, Rehana Khan, Najma Khan, Reshma Hussain, and many others.

The road through Sundrakh village is finally paved and easily navigable.

It takes only seven minutes from the Parikrama Path to reach Care for Cows now!

Looking forward to your next visit!
Devotees in Malaysia are working hard to implement Srila Prabhupada’s order to protect cows and grow wholesome food. New Godruma Dhama was established one year ago and what has been accomplished so far is impressive.

Under the guidance of Simheshwar dasa and Sevananda dasa, both Malaysian nationals, the farm already has productive orchards with many new ones in the making.

New Godruma Dhama, Lanchang, Pahang, Malaysia

New Godhruma Dhama spreads over 400-acres hosting mainly fruit trees, sugar cane and tapioca. Several ponds have been excavated to supply water during the dry season.

The present orchards include palm, jack fruit, guava, star fruit, rose apple, sita phala and golden fruit. A former barn has been transformed into a food processing facility where tapioca chips, fruit jam, pickles and dried fruit are processed.
Bulls graze among star fruit trees
New Godruma Dhama’s goal is to establish an agriculture-based economy, offer care to elderly Vaisnavas, improve the environment and provide milk and wholesome food for Lord Jagannath, Baladeva, Lady Subhadra as well as the large devotee community in Kuala Lumpur.

The farm has a dormitory and canteen for workers and several small dwellings for the devotee families who live there. There is a nice guest house for visitors which serves also as an assembly hall for devotional programs.

New Godruma Dhama has a tree planting program which many people participate in. People donate various kinds of trees including Banyan, jack fruit, guava, star fruit, papaya, banana, neem, pipal, avocado, sitaphala, mango, mangosteen, rambutan, amalaki and chicu to make the farm more celestial.

Made into dung patties which are sold to the many people who perform Agnihotra Yagnya in Malaysia.

The floor of the bull barn is being renovated in order to facilitate harvesting the urine which is prepared with neem leaves to

At present the farm hosts thirteen bulls and two retired cows. The bulls are at present untrained but the plan is to use them for cartage.

At present the cow dung is harvested and
Above: renovation of the barn floor

A lush field of tapioca

Below: Simheshwara Dasa surveys a new plantation of palm trees

Simheshwara Dasa surveys a new plantation of palm trees

Below: Simheshwar and Sevananda take Sevananda’s elderly mother for a boat ride on the newly-dug canal.

Below: The stream was widened and a dam created for increasing the water catch on the farm.
make an insect repellent to protect the fruits and agricultural fields.

Simheshwar Prabhu is also planning to test *Jivamrita* which is a fertilizer and soil-enriching solution made from cow dung, cow urine, gram flour and sugar cane jaggery. It is said to highly increase micro-bacteria in the soil to increase fertility.

In keeping with Srila Prabhupada’s desire to provide for elders at present the guest house hosts His Grace Vrindavan Chandra Prabhu who is the Vice-President of ISKCON Malaysia and Siro Suka Prabhu.

Plans are underway to build two Care Homes to provide nursing service for four senior disabled members of the community. Each care home will host two senior members with a cow and a calf in the front yard to create a peaceful atmosphere. Muralidhar Sham and Gopesa Govinda Prabhus at present are providing nursing care for Vrindavan Chandra and Siro Suka Prabhus who are full-time residents of the farm.
Above: one of the many jack fruit tree orchards

The famous Golden Fruit grown on the farm

A sitaphala approaching maturity

Jack fruit harvest
In the lush beautiful resort area of Bukit Tinggi (High Hill), renown for its wonderful climate, lies a twenty-acre farm in the hamlet of Janda Baik (Good Widow) which hosts the dairy herd who supply ample milk to the Sri Jagannath Mandir in Kuala Lumpur, thirty minutes way. It is a most ideal climate and environment for cows. The pastures offer ample grasses and some of the fields grow supplemental fodder which is turned into silage. The cows are healthy, clean and satisfied and produce about eighty liters of milk daily, more than Their Lordships require. The extra milk is offered to members of the community who support the cow protection program.
Milk from black cows is considered more valuable and nutritious. Syama shows off her glossy black coat and white wisk.

Left: Cows are served supplemental grains and silage which makes them healthy and happy and inspires them to give more milk.

Below: Simheswara Prabhu’s smile testifies that being in the company of cows makes one happy.
Here the two senior-most members of the herd, Surabhi and Jalangi, enjoy their retirement.

It is often said that scratching a cow on the underside of the neck makes one’s heart kind and compassionate.
“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
Born on August 21, 2013, Samuel, a calf rescued from the dairy industry, has touched the hearts and minds of people all over the world.

Within just a few hours of birth Samuel and his twin brother were torn from their mother and locked in a tiny veal crate. Confused and frightened, all they could do was listen to the helpless calls of their mother as she cried out to be reunited with them. All around them were more calves just like them.

Upon entering their cage, they asked Samuel for forgiveness because they could only take his brother, and in that moment Samuel got up and tried desperately to escape the cage. They took this as a sign of who to save. It seemed like the two bothers had already agreed who would go and who would stay. As they bundled Samuel into the van they reassured him that what was to follow was nothing to be afraid of, and with heavy hearts for all those they had to leave behind, they started on their journey back to the sanctuary.

Samuel was in an extremely delicate state on arriving at the sanctuary and all anyone could do was hope and pray that he would pull through, and thankfully with a lot of love and care he did.

Since living at the sanctuary, Samuel has befriended many humans and animals alike, showing us that love knows no species. His story has warmed the hearts of thousands and it’s not hard to see why when you watch this beautiful calf jumping with joy, snuggling by the fire and giving kisses to hens. He has inspired people the world over to give up meat and dairy, becoming somewhat of a celebrity in his home country of Spain, and he even has his own children’s book dedicated to him!

Samuel is lucky to know the warm and loving embrace of his caregivers, to run and play free with his animal friends, to feel the sun on his back.

Twins are not desired by the dairy industry as they are usually smaller and weaker, and in Samuel and his brother’s case it wasn’t worthwhile rearing them until it was time to take them to the slaughterhouse.

Scared and completely unaware of what was going to happen next, Samuel and his brother sat in their veal crate awaiting their fate, and Gaia Sanctuary had to make the heartbreaking choice between the two as they could only save one of them.
and the grass beneath his feet. He will grow old in the company of those that love him deeply and he will never have to be afraid again.

You can help to change the destiny of calves just like Samuel by choosing to reject dairy products and opt for cruelty free alternatives instead. Calves like Samuel are the byproduct of an inhumane and unnecessary industry, and they have to pay the price for our desire to consume their products.
In the April 2014 Care for Cows Newsletter we posted a report about the Dakshin Vrindavan Gaushala in Kerala, South India. This and future submissions will describe the developments that have taken place since then. The past three months were filled with intense activity in rescues and adoptions. We are thankful for the kind support and encouragement we have received from our readers.

The monsoon has arrived in Kerala and has resulted in sweet grasses and herbs sprouting all over the Gaushala. On the 50-acre campus not a

A white cow (right) was reported unwanted because she suffered from a vaginal prolapse. When vaginal prolapses occur in commercial diaries it means complications in conception and birth and consequently questionable milk production, so the cow is promptly ushered to the slaughterhouse! Her owner had decided to sell her for slaughter but we seized the opportunity and after much deliberation convinced him to hand over the cow to Dakshin Vrindavan.

She is a beautiful pure-bred Tharparkar who has spent her entire life tied-up standing on a concrete floor in a dairy in Bangalore. She is more than thrilled to be hosted in the lush green surroundings in Dakshin Vrindavan. She was taken to the pond, given a thorough bath and set free to eat whatever her instincts dictate. Our veterinary doctor has examined her and suggested some herbs for her problem which we are administering daily. This beautiful cow requires a sponsor.
square-foot of land is bare so our cows are thrilled with this season which offers them succulent grasses to munch on for ten hours each day.

Sita (below) is a calf rescued by us from a slaughterhouse when she was three-months-old. She was terribly malnourished and completely covered with ticks. We administered medicine to her and groomed her daily and she has recovered quickly. Our lush pastures host over fifty varieties of grass and herbs and have acted as a natural medicine for her. She spends ten-hours a day grazing and has completely transformed herself!
After much haggling with butchers in Shivaji Nagar, Banaglore, we were able to save two Gir cows. Both are now happily residing in Dakshin Vrindavan. The eldest of the two has been adopted by Karthikeyan Shankardas from Finland who has named her Haridhra. The other cow was adopted by his close friend Pravaeen Ramakrishnan who named her Bahula.

Our Vet detected multiple medical problems with them and has started treatment. Haridhra had developed gastric problems and some herbs are prescribed for her. The other cow Bahula had some wounds on her stomach and was healed by applying turmeric.
This beautiful Gir bull (right) was rescued from a diary in Bangalore by a devotee of Dakshin Vrindavan. Bulls are not welcome in commercial dairies and in short order are sent to the slaughterhouse. We took custody of the bull calf and have promised him permanent shelter in Dakshin Vrindavan. Notice the beautiful U-shaped tilak on his forehead.

The Following Residents of Dakshina Vrindavana have been sponsored by various Go-Bhaktas around the world

Below: We have planted one of our fields with corn which can be harvested in fifty-five days then chopped and fed to the cows who love to eat corn leaves.
In October 2008 Care for Cows initiated a **Life Adoption Program (LAP)** which is a scheme to protect a cow for life.

It costs US$300 – Rs.18,000 to maintain a cow for one year. The average lifespan of a cow is twenty years, thus the cost to maintain a cow for life is US$6,000 - Rs.3.6 lac.

However, when US$3,333 – Rs. 2 lac is placed in a fixed deposit in India, it generates enough interest to maintain a cow, and when the cow passes on, the funds remain to maintain another one. Thus LAP members perform perpetual go-seva.

We are pleased to announce that our pure-bred Tarparka sire Bholanath has agreed to accept a LAP sponsor.

Bholanath was born on 03/12/2008 which means he is six-years-old. He is gentle, obedient, healthy and has a great appetite. We estimate he eats 40 kilos a day. He is 5’6” at the crest of his hump and weighs about 600 kilos. Notice that his tail touches the ground.

Over the past three years he has sired several beautiful calves. Bholanath has strong leadership qualities but is not a bully.
Bholanath at 18-months-old

Bholanath 10/27/2013

Bholanath 7/18/2012

LAP Members receive a Certificate as above. Interested applicants may contact kurmarupa@careforcows.org
Above: Saraswati's bull calf born on 06/16/2014. He is healthy and energetic and requires a sponsor.
Below: Sakhi also had a bull calf born on 04/11/2014 and he is sponsored by Karishma from Mumbai.
Above: Sukhi’s first calf is also a bull and is named Vamsi Vadana by his sponsor Akincana Krishna Dasa of Vrindavan.
Below: Basantha had her first calf who is also a bull and he is sponsored by Aisvari Jain, Gurgoan.
Above: Kuntiseva had her first calf who is named Aradhita and sponsored by Neha Atha, Mumbai.
Below: Meera’s first calf is named Aravind and sponsored by Kesi Nisudana Krsna Dasa in honor of his brother Aravind.
Above: Kunti's first calf has been named Aradhita and sponsored by Neha Atha, Mumbai.

Above: Candini’s first calf has been named Nandy by her sponsor Radhika devi dasi from Spain.

Below: Meera’s first calf is named Aravind and sponsored by Kesi Nisudana Krsna Dasa in honor of his brother Aravind.

Below: Chandravali’s first calf is a shy bull who was born on 05/10/2014. He requires a sponsor.
Left: Bhavisyati gave birth to her first bull calf who is sponsored by Shakuntala, Ray & Narayan from Australia.

Below: Madura gave birth to a bull calf who has been named Ramachandra by his sponsors Jane & Ivan from St. Petersburg, Russia.
Above: Radha, who was born blind, has given birth to her first calf Ramana who is sponsored by Dipti Mahamia. Below: Rukmini gave birth to her first calf who has been named Gopati by his sponsor Kalpit Nagarecha.
Sveta gave birth to her second calf who has been named Pavan and promising to be fearless and heroic. He requires a sponsor.
Cows have good memories, and naturally remember and recognize faces. There have been many instances of cows excitedly greeting visitors they have not seen for six months or longer.
Since Care for Cows is located in the holy place of Vrindavan, India the most famous pilgrimage site for those who worship Lord Krsna, devotees of Krsna from all over the world visit here. Acyutatma Dasa and his wife Krsna Kanta Dasi organized a pilgrimage from St. Petersburg, Russia and unfortunately the following pages only show a small number of the pilgrims interacting with our cows.

The common thread that runs through all species is the desire for love. Our cows get a lot of attention and have learned that when visitors appear it is an opportunity to get some affection. Cows are highly intuitive and can tell who likes them and who doesn’t. When they are contacted by persons who have admiration for them, they lower their head and request affectionate
Pilgrims from St. Petersburg Visit Care for Cows
petting and scratching. They even compete with each other to receive the attention.

By taking a short look at the bright faces of the pilgrims one can see that pleasing cows makes one happy. There is no doubt that dealing affectionately with cows is therapeutic. Cows have been sent to this earth to supply man all that is required for a happy life. They are a benediction to humanity and therefore to mistreat them or neglect them is the grossest type of ignorance.

Above: Buntu blesses his admirer with internal satisfaction and bliss.

Right: Our dear Karuna infects her admirer with peace and joy.
Above: Gopal was saved by a devotee named Ganga Devi in Gujarat after being hit by a car. She took him to a vet who told her he had a broken pelvis and would never walk again. She tried to get him admitted to several goshalas to no avail. Who wants a bull calf with a voracious appetite who will never work? So she loaded him in her car and drove almost thirty hours to bring him to Care for Cows. He was not only welcomed but pampered and within a few days he stood up on three legs and began walking around. Within a week or so he was using his injured leg and can now walk with a limp. He is most grateful and thus please those who please him.
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