Gau Raksha Dal Punjab Visits CFC

Three Neel Gais Born Around the Goshalla
Dear Friends,

kṛṣṇāya vāsudevāya
devakī-nandanaṁ ca
nanda-gopa-kumāraṁ
govindaṁ 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 Vrindāvana, 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 brāhmanas 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.
~ PORTRAIT OF THE MONTH ~

~ SURADASI’S SIXTH CALF ~
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 scavange 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
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, tangas 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
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 their 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.
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 village kids to school.
AROUND THE GOSHALLA
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.

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.
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.
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.
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