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# ❖ THE ISCOWP NEWS ❖

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Volume 10 Issue 2

The International Society for Cow Protection

2000

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**V**raja and Gita learned how to pull a load behind them at the age of 8 months. In the top picture of this page, Vraja and Gita are practicing their lessons by pulling a load between the narrow confines of two trees. Balabhadra, their teamster, is preparing them for more difficult experiences in the woods while logging.

Now that Vraja and Gita are 8 years old, they are very experienced logging in the woods and have gathered several winter's wood supply for heating our home. By showing the usefulness of oxen, like Vraja and Gita, an argument is made against their use for meat consumption. The position that oxen (male cows) are useless is refuted.

This issue contains other positions against the slaughter of cows both in the USA and elsewhere. There are many reasons to not slaughter cows, in fact millions on many fronts; environmental, ecological, moral, religious, health, world hunger, and more. The goal of cow exploitation is economic gain. The goal of cow protection is world peace.

## Ox Lessons: "Back" and Pulling



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### *Inside This Issue*

Letters	page 3
Hidden Costs of Animal Factories	page 5
Ox Training Lessons Revised	page 6
Is Nothing Sacred?	page 8
God Against Cow Slaughter	page 9
ISCOWP Update	page 12
Cow Protection at Daund, India	page 13



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Ganga Gives Birth to Baby Veda, a Bull Calf!

# International Society for Cow Protection, INC. (ISCOWP)

## ISCOWP Profile

ISCOWP was incorporated in the state of Pennsylvania, U.S.A., March 1990, as a non-profit educational organization. William and Irene Dove (Balabhadra das and Chayadevi dasi) are its managing directors. They are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the Founder Acharya of the International Society for Krsna Consciousness (ISKCON). Through their spiritual master's teachings, they have imbibed the practices and benefits, both spiritual and material, of lifetime cow protection.

ISCOWP's primary concern is to present alternatives to agricultural practices that support and depend upon the meat industry and industrialized, petroleum powered machinery. To this end, ISCOWP trains oxen (male cows or steers) to replace farm machinery and thereby show an alternative to their slaughter. The tenets of cow protection and ox-power are universal and nonsectarian, available to all regardless of race, creed, or nationality.

## ISCOWP Goals

- 1) To systematically educate all people in the practice of cow protection in order to check the imbalance of values in life and to achieve real unity and peace in the world.
- 2) To bring the members of the Society together with each other, thus developing the idea within the members, and humanity at large, the great necessity and benefit of recognizing the cow as the mother who gives milk to the human society and the bull as the father whose labor in the field produces food for humanity in the form of grains and vegetables.
- 3) To teach and encourage peaceful dietary practices based on lacto-vegetarianism.
- 4) To establish branches of the International Society for Cow Protection Inc. and encourage any organization that complies with this charter.
- 5) To bring the members closer together for the purpose of teaching and establishing a simple agrarian lifestyle based on a cow-

human-land relationship and utilizing the principle of cruelty free, lifetime protection toward all God's creatures, especially the cows and bulls.

6) To establish and maintain a traveling, educational program representing the relevance of the cows and bulls in society today.

7) With a view towards achieving the aforementioned purposes, to publish and distribute periodicals, books and other writings.

8) To receive, administer and distribute funds and all other things necessary and proper in furtherance of the above stated purposes.

## ISCOWP Activities

### Ox-power, An Alternative Energy

At ISCOWP's headquarters, Vrajapura Farm, fields for all crops (rice, rye, wheat, herbs and vegetables) are prepared by ox-power. In the winter, logging by oxen provides wood for heating and cooking. Due to the oxen's ability to haul loads, petroleum powered machinery is being replaced for farm chores and plans are developing for ox powered machinery to provide electrical power.

### Ox-power Seminars

Seminars are given in living classroom settings involving hands-on instruction at locations such as Russia, North Carolina, Pennsylvania, and West Virginia, U.S.A. If you wish to partake in such a seminar or wish to have one in your area, contact ISCOWP for seminar schedules.

### Training Teamsters and Oxen

Teamsters and oxen are trained world-wide. Prospective students are encouraged to contact ISCOWP for either individual instruction or seminar schedules. At Vrajapura Farm there are 6 trained ox teams available for the training of students.

### Educational Videos, Newsletters, and E-Mail Network

"Training Oxen by Voice Commands" and "ISCOWP Travels to Be-

larus" are videos filmed and produced by ISCOWP. 8 years in publication, the quarterly ISCOWP News informs its readers of cow protection activities world-wide. 5 years in existence, the ISKCON COM cow conference offers a forum for practical and philosophical discussions to over 80 members from 18 countries. ISCOWP's WEB page offers original cow protection T-shirts and further information.

### ISCOWP Outreach

5 years of travel with oxen throughout the United States' major cities and towns has resulted in presenting thousands of people with the message of cow protection and ox-power.

### Developing Vrajapura Farm

ISCOWP's headquarters, consisting of 137 acres, provides a setting for seminars, hands-on instruction, ISCOWP's office, and an example of ox-power and life centered on the land and cows. At Vrajapura Farm, twenty-four cows and oxen are provided lifetime protection. Recently purchased, it is presently in the beginning stages of development.

## ISCOWP Contact

### USA Federal Tax Number

All donations to ISCOWP within the USA are tax deductible. The tax number is 23-2604082.

### ISCOWP Mailing Address

ISCOWP  
RD 1 NBU #28  
Moundsville, WV, USA, 26041

### ISCOWP Phone

Phone: 1-304-843-1270

### ISCOWP E-Mail

ISCOWP@earthlink.com  
ISCOWP@pamho.net  
<http://www.iscownp.com>

### ISCOWP 3x yr Newsletter

Within the USA: Send \$21 check to snail mail address  
Outside USA: Send \$25 bank draft or money order to snail mail address

### ISCOWP T-shirts, videos, information

Please inquire at above addresses.

## Letters

From: "Madhava Gosh (das) ACBSP  
(New Vrindavan - USA)"  
<Madhava.Gosh.ACBSP@pamho.net>  
To: "Cow (Protection and related issues)"  
<Cow@pamho.net>  
Subject: One VAD possibility  
Date: Sunday, March 19, 2000 11:22 PM

I am writing this Gaura Pournima morning. Some portions are lifted from previous texts, which accounts for the lack of good flow. This is not meant as a finished polished piece, more as a start to be made on this auspicious day. Please excuse the obvious flaws in good writing technique and try to see the concepts.

Before I woke this morning, I had a dream that I remembered on waking. I dreamt I was in India, and there had been a big flood along a river that had wiped out all the bridges. There was a great sense of separation, of loss, disruption, and an urgency to reestablish the bridges, yet the materials in the old bridges had been completely washed away. There were stone walkways and plazas, where the stones had been set thousands of years before, carefully cut and set with a greatly admired workmanship that had been used and were an integral part of the patterns of life along the river. They were of a gray type of granite, extremely durable.

The need for bridges was so great, however, that permission was granted to pry these stones from the ground and use them for rebuilding the bridges. The people begin prying them from the ground, often lacking even tools and working only with bare hands. The task of rebuilding was huge, daunting, but, with applied energy, doable.

When I awoke, I thought of the bridges as being the key portions of the old forms of VAD that had been swept away in the flood of modern ugrakarma. The stone walkways and plazas represented the portions of VAD that had survived. The tearing up of old walkways was not seen as

the destruction of the old ways, but of the reconfiguring of them in ways in order to rebuild the bridges that are so necessary for the survival of the greater concepts, even if manifest in different forms than historically recorded.

### ONE VISION OF VARNASHRAM DHARMA (VAD) UNFOLDING IN MODERN TIMES.

Srimad-Bhagavatam Canto 8: Chapter Twenty-four, Text 5 :PURPORT

Without protection of cows, brahminical



*Cow drawing contributed by Dr. Rama Paliwal*

culture cannot be maintained; and without brahminical culture, the aim of life cannot be fulfilled.

Srimad-Bhagavatam Canto 1: Chapter Nineteen, Text ; :PURPORT

Cow protection means feeding the brahminical culture, which leads towards God consciousness, and thus perfection of human civilization is achieved.

These are only two representative quotes from hundreds about the necessity for cow protection in Srila Prabhupada's books. Largely, they have been ignored in ISKCON, which is only to

be expected, since ISKCON had its genesis in the belly of the beast of ugrakarmic culture. By the 1960s, over 90% of the population of the US that Srila Prabhupada came to had been either driven or lured from a connection to the land. Not only were they disconnected, but they had been brainwashed to think that lack of connection made them somehow more sophisticated or advanced in material civilization.

A civilization based on cow protection is going totally against the grain. So how to do such a thing. Early attempts by

ISKCON projects have been by and large failures, with lots of breeding and no long range plan to deal with unslaughtered animals. The nectar in the beginning of milk production soon turned into the poison of under-supported, overflowing barns of nonproductive animals. Additionally, the reality of the lives of most Western devotees is such that the romantic agrarianistic vision of what VAD was is emotionally unobtainable. Even those who have a desire to try, very quickly hit the hard economic realities of land ownership, lack of an older generation to draw guidance from, and harsh competition from agribusiness that maintains artificially low prices subsidized by the blood of cows and the blood of the earth in the form of oil.

So how to make a situation where young idealists can get out on the land without dissipating their youth just accumulating the capital necessary to get there? How to connect devotees in urban circumstances whose realities are such that they are most likely to remain in the cities? How to build a society based on the principles of VAD when the historical circumstances have been so radically changed? How to provide the stable social environment for cow protection to flourish, thus meeting the precondition necessary for brahminical culture to flourish?

The key thing is establishment of Trusts to protect the cows and properties at the core of a Krsna conscious community. Once things are held in Trusts, as, inci-



dentally, Srila Prabhupada ordered, then devotee's stability can be more assured. Most, if not all, successful enduring institutions, use Trusts to ensure stability. Large donors are more apt to support Trust type situations. These trusts could be separate from ISKCON, in the sense that they will not be under the direct control of ISKCON per se. I like the term Greater ISKCON, to start to develop a society centered around Krsna but not necessarily under one legal umbrella.

ISKCON should, I believe, evolve more along the lines of educational institutions, another of Srila Prabhupada's instructions that has been pretty much ignored. ISKCON centers would be places where people come to get education of religious and hopefully also practical knowledge. Key difference is that now, when devotees come to the temple, expectation is that they have made a lifetime commitment, and when, as they inevitably do, they leave, they are considered blooped. In the Srila Prabhupada paradigm, they would be considered alumni, and treated as valued potential contributors. Thus I see ISKCON evolving more as a brahminical organization, with Deity worship, education, and community counseling as their focus.

The vast majority of devotees would move on, with blessings. Networks of devotee businesses would hopefully work somewhat cooperatively and provide employment opportunities for graduates. Others may move on and get regular jobs in regular society, the cash economy. Most of these devotees would be in urban environments, so how to be connected? They could make donations to Trusts set up to protect cows.

While it is indisputable that VAD is land based, I am not an agrarian\romanticist. One barrier to actually having more devotees on the land has been the unrealistic expectations placed on them. Another of the either/or type deals. However, material life is not about the actual attainment of some idealistic situation, but rather the struggle, or endeavor to attain such an ideal. As I hope to make a VAD cliché, it is not where you are at, but the direction you are heading. Yes, there are city dwellers who would be engaged in the cash economy. The method by which they

would be plugged into VAD would be by purifying the blood milk they drink by paying into Trusts that own the land at the core of the Greater ISKCON farming communities. Past experiences of throwing money at farm projects that was used for operational expenses has not been very successful. The donations to Trusts would be capital gifts, the assets of which would be managed by trustees. The trustees will be the modern day ksatriyas

Facility would be provided by the Trust so the young idealists who did want to get directly onto the land, would be able to do so while still young, instead of having to expend their peak productive years making the money to get into the situations themselves. There would be a mix of temple property, leased land, and private ownership. But it would require a lot of initial capitalization, which is where those still in the cash economy would be essential.

In the long term, devotees on the farms would ideally be producing land based products for sale to the city devotees, which would further stimulate the agrarian economies. Often the hardest part of farming is not the growing, but the marketing. Initially, however, the cash economy devotees would continue to purchase from the agribusiness markets ( the de facto reality we have anyway).

As for the ISKCON colleges, a minimal part of every devotees education would be at least one summer spent in a rural community, either as part of a temple program, or as an apprentice on a privately run devotee farm. Even though the majority of devotees will not stay on the farm, it will give them an appreciation and a broader perspective. Connection to the land is an essential part of VAD. For some, this will be a direct connection, for most, it will be in the form of retreats to farm communities, and by supporting financially the Trusts that are expanding the land based economies.

Brahmans show by example. So two practical ideas how to stimulate all of this. One, for two days each month, all brahmanas would eat only things grown by devotees. If they have no connection

for such things, then it would be a water fast. As the connection grows, they could have all sorts of things, no limitation, except that it be grown by devotees. Other varnas would be expected to help make a nice arrangement for brahmanas on those days, and to follow themselves as they feel inspired. This would stimulate demand for devotee products. The other is that no blood milk be allowed to be offered to any Deities. If no protected milk is available, the Temple would pay into a Trust an amount over and above the financial cost of the blood milk, equal to what it would have additionally cost to produce the protected milk. This is typically 4 times blood milk market price. The eventual goal would be that the Trust would be generating enough income to actually buy real protected milk from devotee communities.

So, stay in the city, make money, fund Trusts that subsidize devotee agriculture that produces protected milk to offer to Krsna in the temples. Support colleges that produce devotees that either move to the land, or stay in the city, make money, fund Trusts that subsidize devotee agriculture that produces protected milk to offer to Krsna in the temples.

In this way, we have brahmanas providing education, vaisyas generating capital and agricultural products, and ksatriyas providing land for the benefit of the other varnas. If all that is happening, lots of work opportunities for sudras.

### Seeds

While going through your Volume 8 issue 3, we find that the information is required on seed preservation. In India, three organizations to our knowledge are doing pioneer work whose names and addresses are given below:

1. Beej Bachao Andolan, Haveidhari, PO: Nagani - 249 1745 Tehri, Garhwal (UP)
2. Dr. Vandana Shiva, A-60, Hauz

**(Continued on page 14)**

## HIDDEN COSTS OF ANIMAL FACTORIES\*

As the U.S. discards its family farms and in their place erects factory farms, we might consider the costs. Here we will consider only one cost: the harm to human health from increased use of antibiotics in confined livestock operations, sometimes known as animal factories.

As most people know, modern animal factories in the U.S. now raise tens of thousands of chickens, cattle and pigs in the smallest possible space. The animals are physically close to each other -- jammed together might be a better description -- so an outbreak of disease can pass readily from animal to animal. To prevent this from happening -- and to promote rapid growth -- the animals are regularly treated with antibiotics.

The Institute of Medicine, a division of the National Academy of Sciences, began to question this practice in 1989.[1] The Institute identified a hazard to human health: the creation of antibiotic-resistant bacteria which can cause serious human diseases.

Resistance is a well-understood phenomenon. Not all bacteria are affected equally by antibiotics -- some bacteria are genetically able to resist the killing effects of an antibiotic. As a result, when a group of bacteria is dosed with an antibiotic, some hardy bacteria survive. These resistant bacteria reproduce and the next time they are dosed with the same antibiotic, a hardy few survive again. Eventually, the only surviving bacteria are immune to that particular antibiotic. They have developed "resistance," and that antibiotic has lost its effectiveness against those bacteria. As time passes, some bacteria can develop resistance to multiple

antibiotics and these are referred to as "multi-drug-resistant strains." Such multi-drug-resistant bacteria are a serious medical concern because they may cause diseases that are difficult or impossible to cure, the Institute of Medicine said in 1992.[2,pg.92]

Some of the costs of antibiotic-resistant bacteria were summarized by the Institute of Medicine:



*In a factory farm, bull calves are sold as veal or when they are about 2 years old, they are sold as beef. If they are allowed to grow up they can become oxen like Lion and Sparky, Chris Davison's team in Forsyth, Georgia. They show people at educational events the joy of working oxen and the pleasure that oxen can bring to all of us.*

"An increasingly important contributor to the emergence of microbial threats to health is drug [antibiotic] resistance. Microbes that once were easily controlled by antimicrobial drugs are, more and more often, causing infections that no longer respond to treatment with these drugs." [2,pg.92]

The Institute went on to outline the human costs of antibiotic-resistant germs: "Treating resistant infections requires the use of more expensive or more toxic alternative drugs and longer hospital stays; in addition, it frequently means a higher risk of death for the patient harboring a resis-

tant pathogen. Estimates of the cost of antibiotic resistance in the United States annually range as high as \$30 billion. Even with the continuing development of new drugs, resistance to antibiotics is an increasingly important problem with certain bacterial pathogens." [2,pg.93]

The Institute laid the problem squarely on the doorstep of animal factories: "New agricultural procedures can also have unanticipated microbiological effects. For example, the introduction of feedlots and large-scale poultry rearing and processing facilities has been implicated in the increasing incidence of hu-

man pathogens, such as SALMONELLA, in domestic animals over the past 30 years. The use of antibiotics to enhance the growth of and prevent illness in domestic animals has been questioned because of its potential role in the development and dissemination of antibiotic resistance. Approximately half the tonnage of antibiotics produced in the U.S. is used in the raising of animals for human consumption. Thus, concerns about the selection of antibiotic-resistant strains of bacteria and their passage into the human population as a result of this excessive use of antibiotics are realistic." [2,pg.64] Throughout the 1990s, awareness of this problem has been growing.

In May 1998, the federal Centers for Disease Control and Prevention reported in the NEW ENGLAND JOURNAL OF MEDICINE that a strain of salmonella bacteria had emerged in the U.S. in the last 5 years which is resistant to 5 different antibiotics.[3] Called typhimurium DT 104, this rapidly-emerging bacterium is responsible for an estimated 68,000 to 340,000 illnesses each year in the U.S. The proportion of salmonella infections caused by typhimurium DT 104 increased 30-fold in the U.S. between 1980 and 1996.

**(Continued on page 11)**



## Third Lesson - The Command "Back"



**T**here will be times when you hook up to your load, that your initial position of oxen to load will require that you back up to the load. This is not an easy task for your ox, as backing up is not a normal occurrence for them, especially yoked together. They will be concerned as to what is behind them and they will hesitate to back up.

There are several ways you can encourage them to back up. One is by putting one of your hands on each of their heads gently pushing on their heads and giving the command "Back." Never forget to use their names first before the command so they know you are talking to them.

If this doesn't work easily for you, kneel in front of them, and put a hand on their chest (brisket) and massage their chest simultaneously pushing back. Once again, call their name and use the command "Back."

The third method that we use is by repeatedly TAPPING them on the knees with the lash. Notice the emphasis on tapping. Do not use the lash in a way that will hurt them. Just tap them on the knee. Once again, call their name first and then say "Back."

If you have time to practice before trying this in a working situation, that is

best. We always train them to back up after they have understood the four initial commands of "Get Up," "Whoa," "Gee," and "Haw."

If you have an alley way that they can fit into but can't turn around in, you can practice in the alley way. The reason is because a lot of times when backing up, their back ends will have the tendency to move away from each other.

So their heads will stay close together and their back ends will be spreading apart. If you see this happening, stop, and go to their rear ends and push on their rear end one at a time in the direction you want them to close up which is towards each other. Then call the ox by name whose rear end you are pushing and give the command "Over."

He will move his back feet in such a way that he is stepping towards his partner and closing

the gap. Then go to his partner and do the same thing. They should back up straight while not spreading apart.

So if you are practicing in an alley, this will force them to back straight and they will get use to backing up straight because of the narrow confines of the alley.

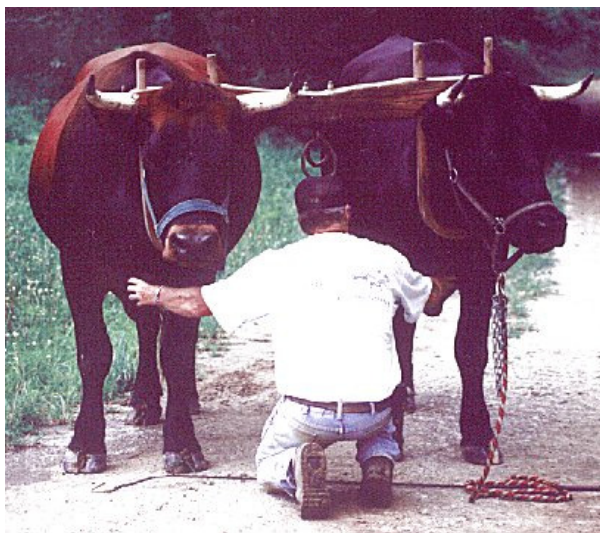
You must be patient as any show of anger, yelling, or screaming will only cause them to be nervous and will delay the desired results of backing up nicely.



**Top:** The team Agni and Shaym are gentle, obedient, and good workers. They are the team of choice for training new teamsters since they are also small in stature and therefore easier to handle. Here Balabhadra is demonstrating one way to give the command "Back."

**Middle:** The second way to give the command "Back" is by tapping their knees.

**Bottom:** The third way to give the command "Back" is to massage and push on their chests simultaneously.





## Fourth Lesson-PULLING



logs, a sled full of rocks, a cultivator, a spring tooth harrow, and now a sickle bar mower to bush-hog (cut the grasses) our pasture.

Be sensitive to their conditioning and abilities and understand that this is something new to them and they will need time to become adept at it. Just like a weight lifter gradually works up to the number

of pounds he is lifting gradually according to his conditioning and ability. The same should be true for your team. They should never be hooked to a load they cannot pull.

At first you should be working in open areas pulling for a distance, resting, and pulling again for a certain distance or allotted time period. After every 2 or 3 pulls, practice unhooking them from the load, making a "Gee" or "Haw" turn, (whichever they need more practice on) approaching your load and hooking up again. In this way they will become familiar with what is expected of them in hooking up to a load.

**I**n the very beginning there is the noise factor which they will find disturbing. Vraja and Gita kept turning their heads inward at every step to see what the noise was and when they figured something was behind them they settled down. To diminish their apprehension, I first approached the object to be pulled by walking them up to it to sniff at it. I then put the chain on it, and hooked them up. They could then understand it was the log which was making the noise as it traveled behind them.

From the very beginning they should learn to start as a team by standing while the load is hooked to the yoke irons. Then, upon the command "Get up," start together to get the most efficiency from their combined efforts. Not that one is starting ahead of the other. In the beginning your team will be pulling light loads. If they do not start together it will not be so noticeable. However; the uneven starting will be readily noticeable when they are grown and expected to pull heavy loads. As a result, the pulling efficiency of your team, especially on the initial start, will be greatly diminished.

Start with something light so they know they are moving something. As they learn more and more that they are pulling something, or are expected to pull, you can increase the size of their load. Vraja and Gita started with a light log, then heavier



**Top:** *The chain is placed through the ring and hooked to the load.*

**Middle:** *Vraja and Gita, at 8 months old, are allowed to inspect the load they will pull.*

**Bottom:** *Vraja & Gita pulling the load.*

After several days of working in open spaces, depending on the ability of your team (how fast they have learned the pulling) take them into a lightly wooded area which is in essence like an obstacle course. Now you can practice pulling a

**(Continued on page 14)**



## Is Nothing Sacred?

<http://www.cnn.com/ASIANOW/time/magazine/2000/0529/india.cows.html>

From: <Tarakadas@aol.com>  
To: "Cow (Protection and related issues)"

<Cow@pamho.net>

Subject: Cow killing in India

Date: Monday, May 29, 2000 9:00 PM

CNN recently reported on cow killing in India. Read the article at this URL:

<http://www.cnn.com/ASIANOW/time/magazine/2000/0529/india.cows.html>

Taraka dasa

MAY 29, 2000 VOL, 156 NO 21

International animal rights activists accuse India of showing uncharacteristic cruelty toward its cows

By MASEEH RAHMAN New Delhi

Mahatma Gandhi believed that a nation could be judged by the way it treats its animals. If that yardstick were applied to his own country today, India would be in the doghouse. Hindus venerate many of God's creatures, and the cow is considered especially sacred. But the international animal-rights group People for the Ethical Treatment of Animals (PETA) has exposed horrendous cruelty to India's cows as they are transported, illegally, to slaughter houses. Many arrive dead or badly injured after long and torturous journeys in trains and trucks or on foot. "It is Dante's Inferno for cows and bullocks," says PETA president Ingrid Newkirk.

India's livestock population, estimated at more than 500 million, is the world's largest. More than half are cows, buffalo and bulls. Once they become unproductive, many of the animals are sold by their owners, mostly subsistence farmers, and marched off to slaughter houses. Cow slaughter is permitted in just two provinces, the communist-ruled states of West Bengal in the east and Kerala in the south. Although it is illegal to transport

the animals for slaughter across state borders, traders bribe officials to look the other way as they pack the cows into rail cars or trucks headed for West Bengal or Kerala. The animals frequently gore one another or break their pelvises when forced to jump from the trucks. Some suffocate inside boxcars. Thousands of others are surreptitiously herded overland--often without food or water. If they collapse from exhaustion, herders break their tails



*A study has been made in 1997 by Central Institute of Agricultural Engineering (CIAE) a central government body in which it is mentioned that animal energy saves the Indian nation 23.75 million tons of diesel and provides energy equivalent of 27,000 mw. (point 1.4.2 by Laxmi Narain Modi)*

or throw chili pepper and tobacco in their eyes to make them walk again.

The campaign against the practice is attracting support from a number of animal-activist celebrities. Paul McCartney, Brigitte Bardot, Steven Seagal and Nina Hagen took part in an international day of protest two weeks ago in their home countries. "My heart breaks for the misery endured by all the mother cows and their calves ... who have become throw-aways in today's India," McCartney declared. The \$1.6 billion Indian leather export industry is feeling the pinch. Gap and its subsidiaries Banana Republic and Old Navy have banned the use of Indian leather in their garments. The British shoe company

Clark's announced last week that it will review the purchase of products made from Indian leather. PETA's hit list also includes Florsheim, Nordstrom, Casual Corner and other retail chains. "It's a wake-up call to India's leather industry," says PETA's Indian campaign coordinator Jason Baker. "If it doesn't do something soon to stop the cruelty against cows, there will be no leather industry left."

India's leather barons are worried that the protests will cripple exports to the West. Nearly 4,000 tanneries and leather-goods factories depend on the export trade. The

industry employs around 1.7 million people, nearly a third of whom are women. "The campaign is going to affect us, no doubt about it," says Mohammed Hashim, chairman of the Council for Leather Exports. He feels his tribe is unfairly targeted. "We're only scavengers," he says. "We take skins sold by slaughter houses." Moreover, he adds, 90% of the hides council members use are from buffalo, goats or sheep. His organization has appealed to exporters to use only leather from animals that have been killed humanely.

The government, though, shows no sign of moving against the illegal transport and slaughter. Before PETA's campaign, Indian animal-rights groups had been trying for years to stop the brutal cattle trail.

It's a multimillion-dollar business, and the kickbacks to politicians and officials are thought to be huge. (The cow "death trains" are operated by the state-owned railway.) Banning cow slaughter in West Bengal and Kerala probably wouldn't help, as it would surely lead to an increase in the number of illegal, backstreet slaughter houses. New Delhi may simply find it easier to respond to other demands by animal lovers, like creating a national authority for protecting cows or introducing tougher penalties for cruelty to animals (under existing law, the fine is only about \$1).

**(Continued on page 15)**



# GOD AGAINST COW SLAUGHTER

*Quotes from India's Holy scriptures (with comments by A.C. Bhaktivedanta Swami Prabhuapda) the Bible, the Koran, the Dhammapada*

**B**hagavad-gītā  
Bg 14.16  
Purport:

Slaughtering poor animals is also due to the mode of ignorance. The animal killers do not know that in the future the animal will have a body suitable to kill them. That is the law of nature. In human society, if one kills a man he has to be hanged. That is the law of the state. Because of ignorance, people do not perceive that there is a complete state controlled by the Supreme Lord.

Every living creature is a son of the Supreme Lord, and He does not tolerate even an ant's being killed. One has to pay for it. So indulgence in animal killing for the taste of the tongue is the grossest kind of ignorance. A human being has no need to kill animals, because God has supplied so many nice things. If one indulges in meat-eating anyway, it is to be understood that he is acting in ignorance and is making his future very dark.

Of all kinds of animal killing, the killing of cows is most vicious because the cow gives us all kinds of pleasure by supplying milk. Cow slaughter is an act of the grossest type of ignorance. In the Vedic literature (Ṛg Veda 9.4.64) the words gobhiḥ prīṇita-matsaram indicate that one who, being fully satisfied by milk, is desirous of killing the cow is in the grossest ignorance.

Isaiah 66.3

He that killeth an ox is as if he slew a man. (An ox is a male cow)

Srila Prabhupada's Garden Conversation

June 24, 1975, Los Angeles

..... But cow is very important animal. You get from its milk so many nutritious food. So apart from religious sentiment, from economic point of view, cow-killing is not good. And from moral point of view it is not good because you drink cow's milk, so cow is your mother.



*Srimad-Bhāgavatam 7.9.10, Lecture by Srila Prabhupada: One Dr. Goshal, he analyzed in his laboratory, "Why this Vedic injunction is the stool of cow or cow dung is pure?" So he analyzed, and he found it that the stool of cow, cow dung, is full of antiseptic properties.*

Srila Prabhupada's Morning Walk

August 12, 1975, Paris

Mādhavānanda: Then the responsibility for some is to Kṛṣṇa; the responsibility of some is to the demigods?

Prabhupāda: Yes. Demigods, you have got responsibility. Deva, ṛṣi, bhūta, living entities. Just like you are taking milk from the cows. You have the responsibility to protect it, but you are killing. So you must suffer.

Koran, surah 6, verse 38

There is not an animal on the earth, nor a flying creature flying on two wings, but they are peoples like unto you.

Dhammapada

Because he has pity on every living creature, therefore a man is considered holy.

Śrīmad-Bhāgavatam

SB 1.4.9

Purport:

The birth of Mahārāja Parīkṣit is wonderful because in the womb of his mother he was protected by the Personality of Godhead Śrī Kṛṣṇa. His activities are also wonderful because he chastised Kali, who was attempting to kill a cow. To kill cows means to end human civilization.

Ādi-līlā

Ādi 17.166

Text 166

go-aṅge yata loma, tata sahasra vatsara  
go-vadhī raurava-madhye pace nirantara

Translation:

Cow-killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow.

Genesis, 1:29, 31

And behold, I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree-yielding seed-to you it shall be for food....And God saw everything He had made, and behold, it was very good...

Srila Prabhupada's Lectures

Bhagavad-gītā 3.11-19

What is the purpose of eating? To live. If you can live very peacefully, very nicely, with good health, by eating so many varieties of foodstuff given by Kṛṣṇa, why should I kill an animal? This is humanity. Why should I imitate an animal? Then what is the difference between animal and human being?

If you have no discretion, if you have no consciousness.

Besides that, scientifically, your teeth is meant for eating vegetables. The tiger has teeth for eating meat. Nature has made it like that. It has to kill another... Therefore he has got nails, he has got teeth, he has got strength. But you have no such strength. You cannot kill a cow like that, pouncing like tiger. You have to make slaughterhouse and sit down at your home. Somebody may slaughter, and you can eat very nicely. What is this?

Śrīmad-Bhāgavatam  
SB 8.8.11

Purport:  
Unfortunately, because people in Kali-yuga are mandāḥ, all bad, and sumanda-matayaḥ, misled by false conceptions of life, they are killing cows in the thousands. Therefore they are unfortunate in spiritual consciousness, and nature disturbs them in so many ways, especially through incurable diseases like cancer and through frequent wars and among nations. As long as human society continues to allow cows to be regularly killed in slaughterhouses, there cannot be any question of peace and prosperity.

Śrīmad-Bhāgavatam  
SB 1.17.3

Purport:  
The cow's calf not only is beautiful to look at, but also gives satisfaction to the cow, and so she delivers as much milk as possible. But in the Kali-yuga, the calves are separated from the cows as early as possible for purposes which may not be mentioned in these pages of Śrīmad-Bhāgavatam. The cow stands with tears in her eyes, the śūdra milkman draws milk from the cow artificially, and when there is no milk the cow is sent to be slaughtered. These greatly sinful acts are responsible for all the troubles in present society.

People do not know what they are doing in the name of economic development.

Śrīmad-Bhāgavatam  
SB 1.3.24

Translation:  
Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist.

Purport:  
Lord Buddha, a powerful incarnation of the Personality of Godhead, appeared in the province of Gayā (Bihar) as the son of Añjanā, and he preached his own conception of nonviolence and deprecated even the animal sacrifices sanctioned in the Vedas. At the time when Lord Buddha appeared, the people in general were atheistic and preferred animal flesh to anything else. On the plea of Vedic sacrifice, every place was practically turned into a slaughterhouse, and animal-killing was indulged in unrestrictedly.

Lord Buddha preached nonviolence, taking pity on the poor animals. He preached that he did not believe in the tenets of the Vedas and stressed the adverse psychological effects incurred by animal-killing. Less intelligent men of the age of Kali, who had no faith in God, followed his principle, and for the time being they were trained in moral discipline and nonviolence, the preliminary steps for proceeding further on the path of God realization.

Śrīmad-Bhāgavatam  
SB 1.7.37

Translation:  
A cruel and wretched person who maintains his existence at the cost of others' lives deserves to be killed for his own well-being, otherwise he will go down by his own actions.  
Purport:  
According to Manu, the great author of civic codes and religious principles, even the killer of an animal is to be considered a murderer because animal food is never meant for the civilized man, whose prime duty is to prepare himself for going back to Godhead.

He says that in the act of killing an an-

imal, there is a regular conspiracy by the party of sinners, and all of them are liable to be punished as murderers exactly like a party of conspirators who kill a human being combinedly. He who gives permission, he who kills the animal, he who sells the slaughtered animal, he who cooks the animal, he who administers distribution of the foodstuff, and at last he who eats such cooked animal food are all murderers, and all of them are liable to be punished by the laws of nature.

Śrīmad-Bhāgavatam  
SB 1.16.20

Purport:  
When three fourths of the population of the whole world become irreligious, the situation is converted into hell for the animals.

Srila Prabhupada's Lectures  
December 31, 1976, Bombay  
Prabhupāda: You were... Two thousand years ago, Christ, he was born in Jewish family, he was horrified by seeing animal sacrifices in the synagogue. Therefore his first commandment is, "Thou shall not kill." He was so horrified. Why he has given this commandment? He was so much horrified. What is this? Therefore he gave up the Jewish religion. He started his own. This is the history. And he first commanded, "Thou shall not kill."

Ecclesiastes 3:19

For that which befalleth the sons of men, befalleth beasts, even one thing befalleth them: As the one dieth, so dieth the other, Yes, they have all one breath. So that a man hath no pre-eminence above a beast - for all is vanity."

Reputed to be only text written by Buddha himself:  
Creatures without feet have my love. And likewise those who have two feet; and those, too, who have many feet. Let creatures all, all things that live, all beings of whatever kind, see nothing that will bode them ill. May naught of evil come to them.



**(Continued from page 5)**  
**HIDDEN COSTS**  
**OF ANIMAL FAC-**  
**TORIES**

The Centers for Disease Control blamed the rapid emergence of this infectious agent on the use of antibiotics in livestock, summarizing its recommendations this way: "More prudent use of antimicrobial agents [antibiotics] in farm animals and more effective disease prevention on farms are necessary to reduce the dissemination of multi-drug-resistant typhimurium DT 104 and to slow the emergence of resistance to additional agents in this and other strains of salmonella." [3]

In March of 1999 the FDA began a multi-year process to regulate the use of antibiotics in farm animals. Here is how the NEW YORK TIMES reported the FDA's action in a front-page story March 8:

"Faced with mounting evidence that the routine use of antibiotics in livestock may diminish the drugs' power to cure infections in people, the Food and Drug Administration has begun a major revision of its guidelines for approving new antibiotics for animals and for monitoring the effects of old ones.

The goal of the revision is to minimize the emergence of bacterial strains that are resistant to antibiotics, which makes them difficult or even impossible to kill. Drug resistant infections, some fatal, have been increasing in people in the United States, and many scientists attribute the problem to the misuse of antibiotics in both humans and animals."

The NEW YORK TIMES then described [4] the May, 1998, study by the federal Centers for Disease Control, [3] adding new information from an interview with Dr. Fred Angulo, one of the authors of the study:

"Last May, a team from the centers reported in the New England Journal of Medicine that the prevalence of a salmonella strain resistant to five different antibiotics increased from 0.6 percent of all specimens from around the country tested by the centers in 1980 to 34 percent in 1996.

"Dr. Angulo said he thought the rising levels of resistance in bacteria taken from sick people had been caused by the heavy use of antibiotics in livestock. 'Public health is united in the conclusion,' he said. 'There is no controversy about where antibiotic resistance in food-borne pathogens comes from.'" [4]

Deaths due to infectious diseases have been increasing in the U.S. in recent years. In the '50s and '60s, public health specialists were predicting that infectious diseases would disappear as a problem. However, this prediction was entirely wrong. According to a 1996 report in the JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, between 1980 and 1992, the death rate due to infectious diseases as the underlying cause of death increased 58%, from 41 to 65 per 100,000 population in the U.S. (See REHW 528.) Some of this was due to an increase in AIDS during the period. However, AIDS is typically a disease of young people. Among those aged 65 and over, deaths due to infectious diseases increased 25% during the period 1980-1992 (from 271 deaths per 100,000 to 338 deaths per 100,000). Thus there seems to have been a real and substantial increase in deaths due to infectious diseases in the U.S. during the past 20 years. [5]

In sum, serious infectious diseases are enjoying a resurgence in the U.S. Our national policy of replacing family farms with animal factories in the name of "economic efficiency" is one of the key reasons.

=====

[1] Institute of Medicine, HUMAN HEALTH RISKS FROM THE SUBTHERAPEUTIC USE OF PENICILLIN OR TETRACYCLINES IN ANIMAL FEED (Washington, D.C.: National Academy Press, 1989).

[2] Institute of Medicine, EMERGING INFECTIONS: MICROBIAL THREATS TO HEALTH IN THE UNITED STATES (Washington, D.C.: National Academy Press, 1992). ISBN 0-309-04741-2.

[3] M. Kathleen Glynn and others, "Emergence of Multidrug-resistant SALMONELLA ENTERICA Serotype Typhimurium DT104 Infections in the United States," NEW ENGLAND JOURNAL OF MEDICINE Vol. 338, No. 19 (May 7, 1998), pgs. 1333-1338.

[4] Denise Grady, "A Move to Limit Antibiotic Use in Animal Feed," NEW YORK TIMES March 8, 1999, pg. A1.

[5] Robert W. Pinner and others, "Trends in Infectious Diseases Mortality in the United States," JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION Vol. 275, No. 3 (January 17, 1996), pgs. 189-193.

\*The above information has been taken from the following article which can be read in its entirety from:

RACHEL'S ENVIRONMENT & HEALTH WEEKLY #690  
 March 9, 2000--- .  
 HIDDEN COSTS OF ANIMAL FACTORIES  
 Environmental Research Foundation  
 P.O. Box 5036, Annapolis, MD 21403  
 Fax (410) 263-8944; E-mail: erf@rachel.org .

All back issues are available by E-mail: send E-mail to: info@rachel.org with the single word HELP in the message. Back issues are also available from http://www.rachel.org. To start your own free subscription, send E-mail to: list-serv@rachel.org with the words . SUBSCRIBE RACHEL-WEEKLY YOUR NAME in the message. The Rachel newsletter is now also available in Spanish, to learn how to subscribe, send the word AYUDA in an E-mail message to info@rachel.org.

# ISCOWP UPDATE

## It's a Boy!

On June 2, Ganga gave birth to a baby bull calf. Vrajabhadra dasi (who donated the funds to buy and adopt our first ox, Vraja) adopted him and named him Veda.

His birth was without complications. As Lakshmi and I were taking our morning walk, Lakshmi saw Ganga on top of the hill alone. She noticed Ganga was passing part of the afterbirth. Lakshmi ran to get Balabhadra and I went to the top of the hill. Veda was already standing and trying to suck from his mother. We spent most of that day with Ganga and Veda to make sure everything went okay: That Ganga passed the rest of the afterbirth and baby Veda remained strong and out of trouble. Ganga would not let him sit down. She kept prodding him to get up by licking him clean and pushing him. He looked very tired.

As the days progressed Ganga proved to be an extremely attentive mother. Never would she let Veda out of her sight. Eventually we let them join the herd. We were happy to see that all the oxen and cows accepted Veda openly. As a result, Veda is without fear. He hangs out with Vraja who is the King of the herd and often a bully. But it seems Veda doesn't get bullied by Vraja. It is quite a joyful sight to see little black Veda jumping and running alongside the "Big Boys." Ganga is still close by and watches him closely. We are letting Ganga nurse Veda, and we are taking what milk is left. Veda is getting stronger every day.

## Rid the Barn of Mud Campaign

So far we have \$10,000 in donations put into a CD for this campaign. We have an anonymous pledge for \$4,500. Therefore we have approximately \$14,000. Our goal was \$30,000. But with \$25,000 we can make some improvement, not all, but

enough to make the situation comfortable for the cows. We wish to do the construction in October before the earth freezes and it is impossible. So, very soon we will likely embark on the last leg of the campaign by sending out a letter to everyone asking for help to get the remaining funds so that the cows no longer will be in mud during the winter. If 100 people could give \$100 each, that would give



*Veda at one day old. He is a Holstein, colored mostly black with a few white markings. His nature is brave and joyous and he is presently jumping and running in the pastures of Vrajapura Farm.*

another \$10,000 to the campaign and raise the total to \$25,000!

## New ISCOWP Headquarters

Construction is moving along since our last report. The roof is finished, the well and septic system are in and connected to the house. The well is on top of the hill over the house to allow for gravity flow and the later possibility of installing a windmill to generate the water to the

house and the eventual gardens around the house. We are getting 5 gallons of water per minute.

This week we are pouring the cement for the floor. Then what is left is installing the doors, windows, inside walls, bathroom, and kitchen. We wish to move into the facility in October at which point our son and his family will move into the house we are now sharing with our son.

## Garden

Since the main thrust of activity has been the construction of our new ISCOWP facility, the garden is somewhat smaller this year. We have planted lettuce, kale, swiss chard, tomatoes, green peppers, hot peppers, okra, beets, potatoes, tomatillos, carrots, and a few herbs. Next year at this time, we will build gardens around our new facility where there is access to more sun and flat land. This way the distance to the processing is close by (the upper floor of the ISCOWP facility). The gardens (both herbal and vegetables) will be our main thrust of activity next year.

We have already begun to supplement our meals with produce from the garden and Lakshmi is planning to can vegetables and fruits again this summer. She has already canned some black raspberries. Due to the plentiful rain, the apple trees look like they will be very productive this year. We still have a few cans of tomatoes left that we use for pizza, pasta or vegetables.

## Training New Teamsters

Three brahmacharies from the New Vrindavana temple: Madhava Pandit, Bhakta Rayan, and Bhaktivedanta das, are training with Balabhadra. In exchange for every hour of training they give an hour of service to Vrajapura Farm. Also Kripamoya das, a long time residence of New Vrindavana, is also training and exchanging labor.



# Cow Protection at Daund, India

Contributed by Labangalatika dasi (Mrs. Malik)



**W**e just went to visit the Daund farm 6 hours from here and stayed over night. They are devotees from the ISKCON Chowpatty Temple in Mumbai and disciples of Radhanath Maharaj. There are some brahmarcaries, two householder couples and small children from that district who have just become devotees. Maharaj had told the devotees at the Chowpatty temple that if they wanted a farm they should convince persons who were already farmers to become devotees. and work the farm. Also, they have workers come from nearby villages on a daily basis. Some workers are living there like one Baba, old man/without family, who is completely dedicated to taking care of the cows.

They have 50 acres at the river side and very fertile black earth, but before they could plant anything, they had to remove this "bad" babul thorny bush with huge roots. These huge roots are being made into charcoal for cooking in a slow fire. Another old man attends this huge black heap of slag with slowly burning roots inside and no oxygen, so they become charcoal instead of ash. They have grown a big crop of barley, millet and wheat, the latter which is to supply the temple in Mumbai. The devotees themselves eat big flat dry "bakris" or chapatis of millet which are so delicious that just one will satisfy completely. The farming is all organic. They are planning vermicompost now.



They have nine cattle of Thapkar breed, a bull, one milking cow and calf, some heifers, and 2 bullocks. They are beautiful white cattle from Rajasthan and very

nice in temperament, good milkers, strong milkers, strong workers, and hardy. They also have four Dangi bullocks who are doing all the work now. They are black and white and also very friendly and easy to handle. They borrowed 2 Killri bullocks from one padayatra (Pnahapur) but they were ferocious and nearly killed one farmer. They are oxen, big white ones with curved back horns from this part of India only.

The children of the farmers there have become very advanced in Krsna consciousness: they are chanting, dancing,

**Top:** Team of working Dangi bullocks (oxen) at the ISKCON Farm in Daund, India. They have lifted water from the nearby river by the bucket method seen to the right.

**Middle:** A Thapkar calf at the Daund Farm being nicely cared for.

**Bottom:** Thapkar cows at Daund Farm. They are from Rajasthan, India. The Daund Farm address is:  
ISKCON - Daund Farm  
Chatanya Hospital (Near Post office)  
Daund, M.S. 413801 India

and are very happy. They plan to grow medicinal plants and hook up with a company in advance to make money so they



can send the whole wheat crop to the temple, plus other crops, such as the flowers they are growing for Sri Sri Radha Gopinath. They have buildings: a kitchen, prasadam room (dining area), a temple building, two householder buildings, and a guest house. All are built according to principles of Vastu Sastra and made from stone with walls two feet thick plastered with cow dung, floors made from pounded soft stones also plastered with cow dung, and roofs made of thatched jowar (barley) stalks,

There is a big open cow shed but the cows are tied outside at night. They are using one hand pump for the cows and devotees, and the river for the crops. At present there is no electricity but they will get it in order to lift water from the river to the field for irrigation. They are using diesel pump but it is very expensive to run. They also lifted water by bullock and bucket but the bank is far down. Sanat Kumar is in charge of the whole project and is keen to get the ISCOWP newsletter.



**(Continued from page 4)**  
**Letters**

Khas, New Delhi - 110 016  
3. Ahimsa Research Foundation, 40 Thirumalal Pillai Road, T. Nagar, Chennai-600 017

Kindly publish so that all your readers can have benefit from this important information.

For Rural Development  
Laxmi Narain Modi  
Managing Trustee  
Baratiya Cattle Resource Development Foundation  
Ahimsaa Sthal, Anuvrat Marg, Mehrauli,  
New Delhi 110030, Tel#: 651 0789, 651-9825, Fax: +91 (11)652-8679 5455  
E-mail: shakahar@hotmail.com

**World Organic Commodity Exchange**

From: "(Bhakta) Daniel Griffin (Cape Town - ZA)"  
<Daniel.Griffin@pamho.net>  
Cc: "Cow (Protection and related issues)" <Cow@pamho.net>  
Subject: RE: links to organic growing govt departments.  
Date: Monday, June 19, 2000 3:19 PM

Have you heard of the World organic commodity exchange? They have a SGS production standard. It's like a booklet that you can read and if you follow their

telephone:+27 21 85151245\6

The manager here in S.A is Greg MacNeillie. I wrote to them and they were really helpful, they sent me this booklet on the SGS standard requirements to become organically certified.

**(Continued from page 7)**  
**Fourth Lesson- PULLING**

load in a more demanding situation. Survey your area and design a course you can run them through which will give them experience pulling a load in a closely confined area. A good example of a confined space is between two trees slightly larger than the outside measurements of their bodies and yoke.

One thing you should know as a teamster is how to lead a load. If you cut a corner too sharp your load will snag which is a very big problem. Backing up is not an easy function for them, what to speak of with a full load. So, be aware you must allow a sufficient distance when making a turn so that your load will not be snagged.

The ideal is to work with your team on a daily basis. That way they can learn their lessons rapidly. If you do this you will see daily progress every time you take them out and run them through their paces. Don't forget all commands should be preceded by their names so that they know they are being spoken to. When you stop for their rests, tell them they are doing good: "Good Vraja", "Good Gita," and rub under their necks and behind their ears. Take some snacks along as special treats as they are doing their lessons. As you know, Vraja and Gita like oatmeal-chip cookies. Maybe your team likes carrots or apples. You will see they will be eager to please.

The performance of the team will only be as good as the teamster is qualified. So remember the ability of your team rests on your shoulders and your loving relationship with them.

*ISCOWP member Pusti and her daughter Saraswati named their neighbor's new calf Sunshine Ekadasi because she was born in the sunshine on Ekadasi. Sara feeds it with a bottle everyday.*

strict requirements, then you can become an organically certified farmer - which means that you receive advice from them and they will come by to check that you are using organic methods. e.g. for instance they may do soil samples to check that your not using pesticides and artificial fertilizers.

Here is their address in South Africa;  
World Organic Commodity Exchange  
Penny Royal  
Suite 265  
Private Bag x29  
Somerset West  
7129, South Africa



**(Continued from page 8)**

### Is Nothing Sacred?

A simpler solution would be to lift the ban on cow slaughter throughout India, to deter the deadly, illegal herdings across state lines. "Villagers can't afford to keep unproductive cows. They're not saints," says Bangalore animal-welfare worker Suparna Bakshi-Ganguly. "Slaughter has to be made more accessible--suppressing it causes greater misery to the animals." But such a step would provoke the ire of cow lovers, and no political party is likely to risk that. So in a land that venerates them, cows will continue to pay a high price for their holiness.

From: <madlila@aol.com>  
Subject: Animal Activists  
Say Retailers to Ban Indian  
Leather Date: Tuesday,  
May 30, 2000 12:57 PM

This Excite News Article  
(<http://news.excite.com/news/r/000530/05/science-india-leather>) has been sent to you from  
madlila@aol.com

NEW DELHI, India  
(Reuters) - An international animal rights group said Tuesday it had persuaded five big global retailers to stop using leather from India where it said cows faced cruel treatment despite their sacred status.

The U.S.-based People for the Ethical Treatment of Animals (PETA) said the retailers included American clothing companies Liz Claiborne Inc. and J. Crew Group Inc. as well as privately-owned British shoe maker C & J Clark Ltd. and men's footwear maker Florsheim Group Inc.

A PETA statement said the companies had pledged to ban Indian leather after seeing a PETA video showing cows and buffaloes injured and suffocated in overloaded lorries on their way to slaughter-

houses. It said the companies had pledged to continue the ban until the government improved the conditions under which animals were transported and slaughtered for leather and meat.

Last month, the animal rights group said that Gap Inc, the second largest clothing retailer in the United States, had agreed to shun Indian leather.

India's leather exports are worth \$1.7 billion a year. Cows are sacred to Hindus, who make up roughly 80 percent of India's billion-strong population, and cattle slaughter is banned in all but two of In-



*Mother Jaya Radhe, her newborn calf Yamuna, and Babu the chief cowherd at Labangalatika's farm. BBC TV in England will present on the show "EAST" how people still respect and love the cow in India. It will be aired July 31. Some of the film was shot at Labangalatika's farm in Raigad, India.*

dia's 26 states. But PETA estimates around 13 million cows are slaughtered in India every year for beef and hide. PETA says cattle are also made to march for days to slaughterhouses under cruel conditions.

**Editor's Note:** The concept that there are unproductive cows in India that can not be expected to be protected is refuted by many on practical as well as philosophical grounds. "Dung is Gold Mine" circulated by Viniyog Parivar Trust, Mumbai India, explains that dung is so valuable to the economy of India that an old cow or ox that is still produc-

ing dung is considered valuable. Excerpts of this presentation were presented in the Volume 8 Issue 2 of the ISCOWP News and can be viewed in its entirety at [www.iscowp.com](http://www.iscowp.com). Other explanations of the practical value of the cow in India's society can be found in another publication by the Trust entitled "The Secular Cow Economy." You may obtain copies of these publications from the Viniyog Privar Trust, B-2/104, VJambligall, Borivali (West), Bombay-400 092, Tel. 807 7781/802 0749, Fax: 91-22-802-0749

An excerpt from the "Secular Cow Economy": Here one point in respect of Hinduism needs be borne in mind, namely, that Hinduism as a religion is perhaps the most practical and earth-bound, i.e. material religion so far as material life is concerned as it is highly idealistic in respect of spiritual aspects. For centuries downwards our country's economy is cow based, carrying on farming and transport with bullocks, and obtaining nourishing food from cow. So old thinkers placed the cow on a high religious pedestal to provide adequate protection to the cow and thereby to the economy. This essay attempts to bring to the notice of the people the basic facts of the cow economy which has so far been disregarded.(pg.1).

Some experts, both Indian and foreign, have it seems made it their life-mission to slaughter cows on a national scale. They have placed before the people false figures and twisted facts. My humble attempts is to place before the people the other side of the issue as also to challenge the experts to satisfy the people as to how after slaughtering the cattle, science would help solve existing problems and relative points raised herein. I claim that the cow herself is alive science. The cow is the answer to the atomic destructiveness, the cow is the natural and totally indigenous atomic umbrella, and the cow is the solid function of all economic, cultural and religious activities of the Indian life.



*Logging in the Winter, Plowing in the Spring*

## THE ISCOWP NEWS

**The International Society for Cow Protection**  
**Rd 1 NBU #28**  
**Moundsville, W.V. 26041, U.S.A.**  
**Tel # 304-843-1270, <http://www.iscowp.com>**

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FORWARD AND ADDRESS CORRECTION

*Saved From the Slaughterhouse*