
❖ THE ISCOWP NEWS ❖

Volume 16 Issue 1

The International Society for Cow Protection

2006

Education opens the mind, and then inspires the mind to possibilities not previously known. To make others aware of the benefits and practical application of cow protection, ISCOWP is making efforts to bring the knowledge that it has, as well as the knowledge of others in the field, to interested persons who could also implement or at least help establish cow protection.

At the same time, "precept is better than theory" is true and ISCOWP maintains a farm and protects 22 cows and oxen. The hope is that through example of experience, networking, and education, eventually more cow protection farms can develop not only here in the U.S.A. but in other countries as well. Although a counter culture concept in the West, cow protection has universal appeal to those with a compassionate heart.

There is No Justice When There is Animal Killing.

Srimad Bhagavatam. 1.3.24 Purport



Above: Some members of ISCOWP's four day holistic cow care seminar
Below: President of ISCOWP driving oxen at Bhaktivedanta Manor, England

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Until he extends the circle of compassion to all living things, man will not himself find peace.

-Albert Schweitzer

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. The tenets of cow protection and ox-power are universal and nonsectarian, available to all regardless of race, creed, or nationality.

ISCOWP Contact**To Give a Donation**

The USA tax deductible number is 23-2604082. Donations may be received by credit card or Paypal : <http://www.iscowp.org/Donations.htm>

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1) <http://www.iscowp.org/Membership/Membership.htm>
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1) Please inquire at above contact info. Some styles available:
Kiss My Ox: Love Him, Don't Eat Him Ox Power
Be Udderly Cool: Protect Cows
2) <http://www.iscowp.org/T-Shirts.htm>

ISCOWP Editors note

Details in non-editorial articles and quoted comments by those other than the editors do not necessarily represent the viewpoint of the editors.

Letters

McDonald's goes bust?

From: Noma Petroff

To: Cow (Protection and related issues)

Cc: iscowp@earthlink.net

Sent: 3/8/2006 11:42:25 AM

Subject: Re: McDonald's goes bust...?

Abandoning beef in the UK? It's got to be good news from the Guardian! Ys Hare Krsna dasi

Saturday, March 4, 2006, Guardian / UK

I'm Lovin' It

The week brought great news for fans of real food: falling sales have forced the closure of 25 UK McDonald's branches. Could this be a tipping point?

by Hugh Fearnley-Whittingstall

We all have our fantasy headlines - the announcement of events of global or national significance that chime irresistibly with our own personal values and ambitions. "Texas oil reserves found to be unlimited" would probably be George Bush's. Though I suppose it might be trumped by "WMDs found in Iraq - and Iran".

Well, I almost got to see one of mine this week. "McDonald's goes bust!" - that would have been the undiluted, full-fat, maximum-caffeine version. In truth, the news isn't quite that spectacular. But it's pretty brilliant all the same: "McDonald's to close 25 stores in the UK". Yes! For me, and no doubt others who share my loathing of this huge ugly lump of global corporate muscle, this is an air-punching moment. All morning after I heard, I was wandering about in daze of delighted disbelief. And when I'd done with the air-punching, I went for the double forearm salute, shouting

"YES!" again, through clenched teeth, to my two clenched fists. A childish reaction, perhaps, but schadenfreude is primordial stuff.

And the bigger the beast that's fallen, the greater the glee. In short, I'm lovin' it!

At last, it seems that McDonald's is losing its hitherto stellar domination of the vast fast-food market in this country. This is not a regional or temporary blip, or a mere tactical realignment. They really are in trouble. Their poor performance in Britain dragged profit margins from McDonald's European company-owned restaurants down to 14.9% of sales last year - from 15.6% in 2004. No new openings are planned for the coming year. Even McDonald's European boss, Denis Hennequin, is struggling to put a happy face on the situation: "The UK has been in negative territory for a couple of years now," he admitted. "The brand 15 years ago was very trendy and modern. It is now tired."

This is dramatic stuff. It was only a few years ago that the march of the Golden Arches seemed inexorable. As recently as 2002, we heard that four new stores were opening somewhere on the planet every day. McDonald's were able to buy the endorsement of any global superstar they felt might enhance their brand. Their supremely aggressive advertising, coupled with relentless merchandising tie-ins with Hollywood blockbuster kids' movies, gave them untold power over the minds, and consequently stomachs, of our kids. They had seemed, for a couple of decades, literally unstoppable. The halting of such a seemingly irresistible force is no mean feat. It smacks of revolution. And as we celebrate (dancing in the high street may not be excessive) we should ask: How has this been brought about?

There's no doubt in my mind that the guests of honour at the big McClosure bash should be Morgan Spurlock, maker of the documentary Super Size Me, and Helen Steel and Dave Morris of the McLibel trial, now reworked into a stunning feature documentary. (Incidentally, I think Jamie Oliver deserves a few popped corks, too. McDonald's were not the focus of his school dinners campaign. But they must have suffered by implication. In the end it is easier for concerned parents to steer their children clear of the Golden Arches than it is for schools to reinvent the greasy wheel of the school canteen. Of course we all want this to happen, and parental pressure is the only way it will. But it makes sense for parents to put at least some of their money where their mouths are....)

As McDonald's themselves have known for a long time, entertainment is one of the most powerful marketing tools there is - hence Ronald McDonald, and every merchandising deal they have ever done. So to see entertainment used as a weapon against them has been especially satisfying. The two McMovies between them have certainly done a magnificent job of exposing McDonald's as a horrendous corporate bully, and a peddler of nutritionally bankrupt junk.

But much more importantly than that, for my money, is the way they have encouraged us no longer either to fear McDonald's or to genuflect to their supremacy, but to laugh at them. The best piece of pure farce to emerge from the McLibel trial was the revelation that McDonald's had hired at least four private detectives to infiltrate the London Greenpeace campaign group. What's more, not all the investigators were made aware of each other's existence. They therefore ended up wasting fantastic amounts of their time and McDonald's money

investigating each other.

Super Size Me, as well as being a sizzling indictment of the devastating effect of the McDonald's diet on the human body, is also a very funny film. And some of its humour is of the gross-out variety so beloved of a teenage audience - Spurlock vomiting up his supersized Happy Meal before he even gets out of the drive-in is practically a Farrelly brothers moment....

Guardian
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www.commondreams.org

In Argentina, They've Got a Beef

From: Noma Petroff

To: iscowp@earthlink.net

Sent: 3/20/2006 7:06:48 PM

Subject: Argentine President Urges eating Less Beef - Washington Post 03-20-06

Many Incredulous at Call to Eat Less Meat in Bid to Curb Inflation

By Monte Reel

Washington Post Foreign Service
Monday, March 20, 2006; A08

BUENOS AIRES -- Guillermo Ugartemendia has nothing against making sacrifices for his country, but like millions of Argentines, he drew the line when the president asked everyone to stop eating so much beef.

"Unthinkable," said Ugartemendia, 35, after polishing off a rack of ribs at a steakhouse Thursday night. "It's not a viable option."

Asking Argentines to slow their beef consumption -- as President Nestor Kirchner did last week in an attempt to curb inflation -- is like asking Italians to say no to pasta, Parisians to skip wine, or the Chinese to eat less rice.

People here eat more beef than do people in any other country -- about 140 pounds a year per person, or about 50 percent more than the average American. A juicy slab of marbled steak is more than a meal for many of Argentina's 39 million citizens; it's part of their national identity.

Patricia Campos, mother of three teenagers, briefly considered heeding Kirchner's call and cooking something other than steak -- fish fillets, maybe -- for her family. What's the worst that could have happened?

"They would starve to death," she said, just before she paid her local butcher for three sackfuls of red meat, some cuts of which jumped in price by more than 5 percent during the first 15 days of this month. "They simply wouldn't eat. I understand that we need to do something about inflation, but this isn't the solution."

Argentines remember the hyperinflation of the 1980s, when it was possible for a carton of milk to double in price in one day. Now inflation is much lower -- just over 12 percent last year -- but Kirchner is trying to stop the rate from creeping up again before it spirals out of control.

This month he also banned all beef exports for six months, an attempt to make the laws of supply and demand work in his favor and reduce prices at local supermarkets.

"Let's make them feel the power of the consumer so they don't sell at whatever prices they want," Kirchner said in a televised speech Tuesday.

The moves have provided fuel for Kirchner's critics, who say he meddles with the marketplace to try to protect his domestic political standing. Argentina is the world's third-largest exporter of beef, and cattle in-

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Great Souls Pass Away



Nandini was one of the matriarchs of the herd. She was sweet and gentle.

Since the publishing of the last newsletter, we have had two cows pass away. As the majority of the herd was acquired about 10 years ago and each cow was about the same age, some will now show signs of aging and pass away. There are 5 years of human years to every year of a cow's life. One of the cows, Nandini was approximately 18-20 (possibly 100 years old in human years) years old and the other, Saraswati, was 11 years old (55 human years). What directly follows is a narrative of the passing of Nandini told by Lakshmi.

When I went to the barn Monday morning, (12/19/05) I thought there was not going to be much for me to do which would be a good thing since I had to run to town to deliver the newsletter to the printers. Everyone in the new and old barn was fine and happy so I gave Gita his grain and put Vraja's grain and meds together to take to him. Then I went over to the loafing barn with Vraja's grain, and as usual, he was waiting for me. I put down

Vraja's grain, immediately his head went in the bucket, and I cleaned the corners of his eyes since this is the only time he will let me do it.

In front of the gates that face my house I noticed Nandini lying strangely and trying to get up. Before I knew what I am doing, I ran to her side in my town outfit and tried to help her up by pulling on her head. Sometimes that is all it takes. That did not work so I got all of hay, put it under her head to try to elevate her head, and worried since it looked like she was bloated.

Bloat can happen if a cow eats something that is not good for them, or if they get in a bad situation and have their head and body going down hill. In this position, they feel like they are drowning from the pressure of the organs on their lungs.

I called Dad and told him what was going on. Then I called Ranaka to ask if Ray was working and if I can have him right away with the tractor and

hip huggers. I knew it would take Ray 45 minutes to 1 hour to get up here on the tractor. It was about 20 degrees without counting the wind chill factor. As I waited for Ray, I made Nandini as comfortable as possible, ran to parent's house to get out of my town clothing and into my work clothing, and got the CD player so she could listen to Srila Prabhupada singing spiritual songs. I called the vet and left a voice mail telling him what was going on and who was down.

When I got back to the barn 20 minutes later, I did stuff to keep busy, and spent some time with the cows in the loafing barn who were upset and staying away from her. One good thing about it being so cold was that the ground was frozen so that Ray would be able to bring the tractor right up to her, get the hip huggers on her, and be able to move her.

About 40 minutes later Ray arrived, I showed him where she was, and we started to work at once. I ran and closed the gates that would close my yard into a pasture so that if some of the cows got out while we were working on her they would not get past my yard, and it would not be a problem to get them back in later. Once I did that, Ray had the tractor in place and I helped him place the hip huggers on her, which took a little while since the ground under her was frozen and she had boney hips. However, we did it and he jumped back on the tractor and started lifting her. It was amazing how fast we were able to get her into a better position. She started breathing better, the bloat went down some, she sighed relief, and she took a big breath. We were hoping that she would stand up, but she did not want to, so we put her hips back down and made sure her front legs were under her. She then wanted to put her head down so Ray went and stood behind her and she just leaned into him. We were think-

(Continued on page 14)

National Animal Identification System (NAIS)

Considering the concern of many U.S.A. citizens about the extend of power of the present U.S.A. government over their private lives, it is no wonder that NAIS has created not only concern but outrage. It is feared that the small family farm, which is already becoming extinct, will be demolished by the expense and intrusiveness of NAIS. Even though the stated main aim of NAIS is to facilitate tracking and destroying animal disease in the food chain, farmers who do not sell their animals for food can also be affected. Please read the following information both from the government web site as well as from individuals.

Revelation 13: The Mark of the Beast, on Your Beasts

By William Jud, Jan 18, 2006, 14:55

http://magic-city-news.com/article_5194.shtml

The federal government has a new program called the National Animal Identification System (NAIS) now in effect on a 'voluntary' basis and scheduled for full mandatory compliance in January, 2009. Formal, public announcement of the program will be made in April, 2007.

NAIS has, of course, a noble stated purpose, which is rapid response to an outbreak of animal disease within these United States. Mad Cow disease and Bird Flu are examples of potentially devastating agricultural animal diseases that need to be discovered, contained and eliminated as quickly as possible to protect the health and food supply of our citizens.

Radio Frequency Identification (RFID) tags implanted inside or attached to each animal will enable identifying and tracking every domestic animal within the human food chain. An RFID tag hidden in your purchase is what

sometimes triggers the anti-theft alarm as you walk past the security panels when leaving a store.

RFID has enough capacity to allow a separate tracking number to be assigned to every individual item of commerce; every shirt, book, box of cereal, roll of photographic film, everything you buy, own and use. RFID can track every animal you eat, all the way from the newly born piglet on the farm to the package of pork chops in the grocery store.

NAIS begins this year, in April, when 25% of all 'premises' where agricultural animals are kept are required to be registered with the federal government. By January, 2008, all premises and all agricultural animals must be registered. By 2009, a fine of up to \$1,000 per day, in direct violation of the 8th Amendment to the US Constitution, will be assessed for failure to comply....

USA Government web site

http://animalid.aphis.usda.gov/nais/newsroom/factsheets/nais_qa_factsheet.shtml

Q. What Forms of Identification Will be Used?

A. USDA understands that there is no "one-size-fits-all" identification technology. Many methods are currently on the market: radio frequency identification devices, retinal scans, DNA, etc.

Q. How Much Will the Program Cost?

A. It is difficult to quantify the cost of a fully operational system since all of the needed components have not yet been fully defined. During fiscal year (FY) 2004, USDA has invested \$18.8 million into the NAIS, and the President's FY 2005 Budget requests an additional \$33 million.

Q If a Person Raises Animals for His or Her Own Use and the Animals Never Leave the Owner's Property, Do They Need to be Identified?

A. Under the current plan, animals that never leave a premises do not need to be identified. However, animal owners are encouraged to identify their animals and their premises, regardless of the number of animals present, since many animal diseases may be spread whether an animal leaves its home premises or not. Examples of such diseases include West Nile virus, foot-and-mouth disease, vesicular stomatitis, and equine infectious anemia.

Q. If a Person Only Shows Animals or Only Takes Them to Trail Rides, Do They Need to be Identified?

A. When people show or commingle their animals with animals from multiple premises, the possibility of spreading disease becomes a factor. Those animals will need to be identified.

Q. What is a Tagging Station and Where Will Such Stations be Located?

A. A tagging station is an entity operating from a fixed location that has been officially approved by APHIS to apply identification devices to animals that are required to be identified.

USDA recognizes that not all animal owners will have facilities to individually tag animals before they leave their premises of origin. Therefore, animal owners who are required to individually tag animals that leave the premises of origin can elect to transport animals to an approved tagging station. They would pay the operator of the tagging station a fee to apply individual animal identification devices and report the identification information to a central information repository. Such

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Educational Tour



Top: *Bhaktivedanta Manor Ox Power Unit*

Bottom: *Govardhan Trust ox cart and ox barn.*

Baladeva entitled Training Oxen by Voice Commands is now available in DVD and it is Educational Materials Disk 2.

We hope to soon have these disks

In preparation for his travels, and because we had partially completed some of the materials, we put together a CD of educational materials entitled Educational Materials Disk 1. It contains the Holistic Cow Care: Not Just Milk Slideshow, The Cow Protection Book 1 in PDF file, The Cow Protection Standards ISKCON Law 507 in PDF file, and the Gita Nagari Ox Power Unit in PDF file. In PDF file, these files can be read on any computer and printed anywhere. We have also enclosed Adobe Acrobat reader 7.0 and 5.0 that reads these PDF files. Any other version of Adobe Acrobat Reader is obtainable through the links provided. It is a free download. Instructions on how to open the slideshow are in the "read me first file" in the slideshow envelope. The slideshow is in two versions; one with Srila Praphupada bhajan (spiritual songs) and one without that can be narrated.

The video produced in 1995 by our son



available to order from our web page. All the PDF files, including the Cow Protection Book 1, are available from our web page (www.iscowp.org) and can be downloaded to your computer. The Cow Protection Book 1 was compiled in 2003, is a 204 page book filled with categorized quotes from Srila Prabhupada on cow protection, chapters on the "How To" of Cow Protection, How To Establish Cow Protection, and Resources. It has been edited of typos, etc. It was suggested that we put it in PDF file because then it would be easily distributed. All these materials were distributed freely by Balabhadra's during his educational tour this February as well the slide-show narrated by him at several locations.

Balabhadra writes: My journey started in Vrindavan, India at the Krsna Balaram temple goshalla. Currently there are close to 300 cows/oxen/bulls at the goshalla. I met with Devamrita das who is the temple president and a staunch advocate of holistic cow protection. We discussed the challenges facing the goshalla and how these challenges could be overcome by implementation of positive programs for the care of the cows, oxen and bulls. I gave a class in the temple about cow protection to encourage more cow care participation.

When in Vrindavan, it is a must to visit CARE FOR COWS which is run by Kurma Rupa das. CARE FOR COWS is a unique program which over the last 6 years has grown from the care of 1 cow to its present herd

size of 112 cows/oxen/bulls. The unique feature of CARE FOR COWS is that a good many of the herd have entered the gates as victims of accidents in the crowded streets of Vrindavan and/or abuse by their owners. Kurma Rupa das and his helpers have nursed many of these broken cows back to health. Walking through the gates at the CARE FOR COWS facility is like walking into an oasis of peace and tranquility. There is so much to say about CARE FOR COWS that I would suggest any



Caring for injured cow; Labangalatika in background, Kurma Rupa in foreground

readers of this newsletter visit www.careforcows.org.

From Vrindavan I journeyed to Mayapur and the ISKCON goshalla of Sri Sri Radha Madhava temple. This goshalla has almost 200 cows/oxen/bulls and their implementation of holistic cow care is progressing slowly but surely. In Mayapur I gave a 5 day (20 hour) course on Holistic Cow Care: Not just milk. Part of the class was a classroom presentation and part of the class was held at Hrimati's house with her 3 cows and ox, Balarama.

After Mayapur I visited Labangalatika dasi at The Govardan Charitable Trust in Roha, Maharashtra. She has 47 cows, oxen and bulls. She and her husband, Prakash Malik treat their animals primarily with homeopathic and ayurvedic medicines when medical treatment is needed. They grow rice, mangoes, cashews, and do all of their work with their own teams of oxen. She also introduced me to Mr. R.K. Joshi of Viniyog Parivar Trust who has worked tirelessly for the last 30

years as a lawyer and educator regarding the importance of the cow and bulls to society.

Next stop was Bhaktivedanta Manor in England. A short stay but well worth every second. I was able to show our slide show and also gave a morning class. I was given the cooks tour by Syamasundara das. The teams of oxen do all the field work and turn the ox power unit for grinding grains. School field trips are

plentiful at the manor with all of the children going on ox cart rides. Bhaktin Nicole is heading up the vegetable gardens and this year the gardens are being expanded from 1 acre to 4 acres. From the moment I got in the car at the airport Syamasundara was asking questions about cow urine and cow urine medicines and other cow related topics. The care of the cows at The Bhaktivedanta Manor is first class. The cowherds are all sincere in the care of the cows.

Holistic Cow Care Seminar



Seminar students with resting ox team after an ox power demonstration

Beginning February 20, 2006, ISCOWP held a 5 day seminar entitled: Holistic Cow Care: Not Just Milk in Mayapur, India. This seminar was given in conjunction with the Mayapur Institute for Higher Education (MIHE). The slideshow (of the same name) recently developed by ISCOWP was one three hour class. Some of the students wrote their realizations about the seminar and cow protection in general. Here are some excerpts from the student's writings.

It is always so enlivening to hear and speak of the cow and bull. I am personally more and more convinced that their protection – involvement in society - will solve the present society problem in the field of energy.
Dvijavara das

That this type of practical katha (discussion) in relationship to cow pro-

tection and the development of a practical situation where the cows can be protected should be discussed to a greater extent to the devotee population. We appreciate the time and dedication of Balabhadra prabhu in this regards. It should be a more publicly broadcast event here in Mayapur, India. For, as the founder acarya (leader of the Hare Krishna movement) A.C. Bhaktivedanta Swami Prabhupada himself said, book distribution and farm projects are the most important programs in our society.

PremKishora Das
gomata108@yahoo.com

Going into the course I've long dreamed of self-sufficient communities but didn't understand how it could be done, nor whether I was capable of living that lifestyle. Now I feel more optimistic that it is possi-

ble, and I better understand the foundation of the bull in that equation. The bull provides the ability to farm (grow food) completely independent of the present day economic system. His fuel is the grass and grain that he helps to grow and the love you provide in that relationship. And, when he grows old he has already produced his own replacements. Imagine a tractor that can do all that! His waste does not pollute but instead can be used in many wonderful ways like fuel and medicine.

I've also learned more about how taking care of cows can give great spiritual growth for a sadhaka (candidate for liberation). Because the cows are very dear to Lord Krishna, when we serve them, we become the servant of His servants and thus become dear to him as well. They are in the mode of goodness personified so in their association it rubs off on us as well. We can then slow down our hectic crazy lives and begin to perceive the more subtle and deep elements of our existence.

But to truly care for them we have to learn how to depend on them like they depend on us, even more so. We have to do away with the artificial system of exploitation of nature and be able to live in harmony with the cows and our surroundings and use the natural gifts that have been provided for us.

This is the best preaching as well – to be able to show by our own example the positive alternative, something we can pass on to our children. Something real – a way of life. This will solve all economic and environmental problems and even much of the cause for war. Of course, to be

able to truly do it we have to be Krishna (God) conscious. Otherwise living a simple life is practically impossible.

I want to thank Balabhadra prabhu for giving this course and showing me that it is possible to live a more simple life and the many practical aspects involved. The great force in his argument is that he speaks from realization and thus it is not something like a "pie in the sky". I liked visiting Mataji Hrimati's place and watching the bulls work. I especially liked the lassis (a yo-



gurt drink made from protected cows) she made for us! And, also seeing the cows was a nice aspect.

As far as whether I could do it, I still don't know. But, I'll never know unless I try so I am seriously considering living on a farm somewhere and trying. Hopefully I will be able to one day see Prabhupada's dream come true of real Krishna conscious self-sufficient communities. Hare Krishna! Parama Karuna d.
paramak@hotmail.com

This course is the missing link for the whole picture of Prabhupada's ISKCON.
Vedavyasa das
vedavdsdg@hotmail.com

This course has strengthened my desire to keep trying after so many failures to try and please Srila

Prabhupada by endeavoring to be part of a Krishna conscious village that is totally dependent on the cow-bull-devotee-land. This interdependence on these three aspects if implemented into practice can change the landscape of ISKCON for the better. If a handful of like minded devotees can get together and exemplify this lifestyle and the leadership of this movement takes notice and realizes the importance of practically applying Srila Prabhupada's instructions regarding simple living and high thinking, so many lives of devotees

and non devotees can be changed for the better.

This course has strengthened my resolve to continue on with the endeavor to please Srila Prabhupada in this way.

Sauri das
scottwhitely108@hotmail.com

Thank you in particular, Balabhadra prabhu, for coming so far to inspire us here in Mayapur. This year it was very useful to have the participation of senior and experienced devotees in the field of agriculture and gosallas (cow protection facilities), like Prem Kishora, Sauri prabhus who gave interesting points to view.

Their realizations were enlightening for me, and to hear about previous mistakes done in our society is good as we can all learn from precedent situations so we can avoid them in the future.

To be in the fields in the goshalla with the cows, seeing the plowing was inspiring as it is said that one gram of practice is more valuable than a ton of theory. But also our
(Continued on page 14)

Top: Seminar ox plowing demo.

Bottom: Harrowing demo



Bird Flu: It's What for Dinner

WRITTEN FOR THE ISCOWP NEWS BY CHAND PRASAD PH.D. ,

AN AGRICULTURAL ECONOMIST-FORMERLY SENIOR ANALYST AT A TOP ENERGY COMPANY

Seventy five percent of emerging diseases in humans are of animal origin [1], and humans are at risk of being killed in large numbers by cross-species transmission of illnesses between, pigs, humans, birds, and other animals. Over the past 25 years, 38 illnesses have jumped to humans, as disease-causing pathogens have mutated and moved up the food chain [2]. This article focuses on two diseases associated with the global meat culture--avian influenza or bird flu as it is commonly known, and bovine spongiform encephalopathy (BSE), known as mad cow disease. Various countries are attempting to develop a coordinated response to these diseases, as they tend to spread from one part of the world to another. However, these containment strategies are exceedingly difficult to implement in part because they depend critically on international collaboration. Detection, containment, and eradication mechanisms require cooperation from countries that possess neither the administrative structures nor the political will to enforce these measures. Government planning commissions and task forces fail to recognize the value of following basic regulations that include vegetarianism, choosing instead to prop up destructive and impractical systems of animal agriculture.

Intensive industrial livestock farming systems are in fact incubation centers for disease outbreaks. Approximately 10 billion land animals are slaughtered in the U.S. each year, almost all of which are housed in extremely

crowded sheds, surrounded by their own fecal matter. High concentrations of ammonia in the air destroy the animals' lungs and weaken their immune systems. The result is that they are highly vulnerable to deadly



Vishaka has plenty of fresh air and space on the ISCOWP farm

disease outbreaks such as hoof-and-mouth disease, mad cow disease, *Mycobacterium paratuberculosis* (which is thought by most scientists to cause Crohn's disease in humans), and bird flu. Moreover, because of the crowded conditions, when one animal contracts an illness it spreads rapidly to others. Farmers attempt to prevent and control disease outbreaks through heavy doses of antibiotics, which are only temporarily effective against bacteria and completely ineffective against viruses

such as bird flu. Avian influenza is prevalent on Chinese poultry farms, and the widespread use of the drug amantadine to control viral outbreaks in animals has made the bird flu resistant, rendering the drug useless to protect people [3].

Avian influenza poses a grave threat, with the potential to kill one in eight human beings, including 40 million Americans, and cause a collapse of the world economy [4]. This assessment cannot be dismissed as simply the view of uninformed extremists, particularly since the Senior UN System Coordinator for Avian and Human Influenza, Dr. David Nabarro, described bird flu as a threat to "the survival of the world as we know it." [4a] Intensive animal agriculture is the functional equivalent of a time bomb, as these viruses are constantly changing, and weaker forms in birds are known to mutate in just months into highly pathogenic forms for which there exists no effective treatment or vaccine [5].

Robert Webster, a world-renowned virologist, made a fascinating recommendation regarding the bird flu threat: "the average person should be prepared to live in their family unit for three months. You have to have food, dried food, resources to live for 3 months in your unit." [6] Clearly, the International Society for Cow Protection (ISCOWP) goes further than this because it has years of experience, not just in storing and preserving food, but also in the actual production of food towards self-

sufficiency. The managing directors of ISCOWP are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, whose spiritual teachings include cow protection. ISCOWP provides an increasingly viable and relevant alternative to commercial agriculture and the meat culture. Moreover, it is actively involved in educating others in cow protection and the self-sufficiency arts through its outreach programs. The value of this information is becoming progressively self-evident, particularly since bird flu is only one of the many disease threats propagated by the meat culture.

Thousands of Americans may already be dying because of Mad Cow disease every year. Humans face risks from eating meat products contaminated with BSE, which leads to a fatal nerve disease known as Creutzfeldt-Jakob Disease (CJD). The incidence of CJD may be far greater than is currently recognized, in part because the incubation period for human spongiform encephalopathies such as CJD can be decades, meaning that it can be years after eating infected meat that a patient is finally diagnosed. Unfortunately, CJD is more often misdiagnosed as multiple sclerosis or as a severe viral infection in younger victims, and among the elderly it is most frequently misdiagnosed as Alzheimer's disease [7].

Cattle contract BSE from consuming contaminated feed, and for this reason, the U.S. banned ground-up cattle remains from being added to cattle feed in 1997. However, it is more accurate to refer to the 1997 regulation as a partial ban because the tissues with the highest potential for risk (cattle brains and spinal cords) are rendered directly into animal feed that continues to be fed legally to pigs and chickens in North America. Pigs, which are suscepti-

ble to BSE prions, can then be legally fed back to cattle, which means that laws in the U.S. allow BSE prions to be indirectly cycled right back into cattle feed. Aside from the indirect transmission mechanism described above, there is also the issue that the partial ban is poorly enforced, as it is virtually impossible to effectively monitor America's estimated one million livestock producers. Moreover, as lax as our standards are in the U.S., we imported millions of live cattle from Mexico in the past 5 years, where the labeling of feeds and compliance with labeling are questionable [7]. It is interesting to note that on March 13th of this year, it was reported that a cow in Alabama tested positive for mad cow disease [8].

Surveillance and testing programs in the United States are actually rather weak in comparison to countries such as France, which tests more cattle in a single week than the U.S. has tested in its 14 year testing history. This comparison is all the more striking, given that France has only a fraction of the U.S. cattle population. In the U.S., the National Cattlemen's Beef Association maintains that testing cows that are less than 2 years of age "would be like testing first-graders for Alzheimer's", despite the fact that Europe and Japan have both found cases of BSE in cattle under 24 months of age [7].

Throughout the world, societies are strongly attached to cruel, aggressively stupid carnivorous diets. It is interesting to consider the remarkable length people will go through just to satisfy their taste for meat, even to the point of risking pandemics, millions of human deaths, and a collapse of the world economy. Be that as it may, we do not advocate vegetarianism as the end all, be all. Rather, we recognize that meat eating is the main barrier to understanding God. Whatever seemingly pious things meat eaters may do, those who are animal killers, meat-eaters, can never understand God. It

is simply not possible. So the real objective is spiritual advancement, which is demonstrably practical, for the following reason: the most life-threatening problems can be solved in an almost incidental manner, simply as a by-product of accepting the spiritual principles that were taught by Srila Prabhupada.

1. "Addressing Avian Influenza: The Challenges of Partnership," Dr. Bernard Vallat, International Pledging Conference on Avian and Human Pandemic Influenza, January 17-18, 2006.
2. "Scientists warn of growing animal-disease risk," *Associated Press*, February 20, 2006.
3. "Bird Flu Drug Rendered Useless," Alan Sipress, *Washington Post*, June 18, 2005: A01.
4. "Capitol Hill Flu Briefing Was No Trick, and No Treat," Dana Milbank, *The Washington Post* October 13, 2005: A02.
- 4a. "World As We Know It' May Be at Stake: UN Pandemic Czar," Helen Branswell, *Cnews*, October 2, 2005.
5. "Avian Influenza Frequently Asked Questions: Which Viruses Cause Highly Pathogenic Disease?" World Health Organization, November 3, 2005.
6. "A Bit of Context on the Bird Flu Threat," *ABC News*, March 13, 2006.
7. "U.S. Continues to Violate World Health Organization Guidelines for BSE," Michael Greger, M.D., January 23, 2004.
8. "Mad cow disease found in Alabama," *Associated Press*, March 13, 2006.

(Continued from page 3)

Letters

dustry representatives have called the ban shortsighted. Experts in some of the country's main export markets, including Russia and Israel, are predicting beef shortages.

But Kirchner's approval rating at home remains at about 60 percent, and his supporters say the export ban is part of a valiant effort to help them regain spending power and stabilize the economy. It was in the same spirit last year that he called for a boycott of Shell gasoline in the wake of price increases. Hundreds took up his call and picketed outside the company's service stations.

As for last week's suggestion to eat something other than beef, even some supporters said it might not work.

"It's not a bad idea, but there are obvious problems with it," said Rosa Paez, 66, of Buenos Aires. "A lot of people here have never really understood the importance of eating greens, vegetables or seafood. Personally, I don't like seafood. So what can I do?"

She can buy more beef, which is exactly what she did, paying the equivalent of about \$3 per pound for filet mignon.

Adelina Ordoñez, of the Argentine Association of Dietitians, said such faithful allegiance to the country's most famous staple is the principal problem she and her colleagues regularly encounter in trying to improve Argentines' diet.

"In a way, the president is cooperating with dietitians by encouraging people to pick a variety of other foods," said Ordoñez, who said she advises clients to vary their meat consumption with fish, poultry, lamb, eggs and other sources of protein. "It's difficult to make people change their habits, but it can be done."

An informal survey of butchers in the capital revealed that business hadn't changed significantly last week. In a market where several butcher shops compete side by side in the San Telmo neighborhood, Jorge Alejandro Santiago sharpened his knives and prepared to cut a chunk of tenderloin into steaks.

"What are people going to do, buy chicken?" said the skeptical 65-year-old butcher, whose shop sits across the aisle from a poultry vendor. "Chicken's no good -- it's full of water. If you eat a piece of chicken for dinner, you'll be hungry a half-hour later."

But don't pity the poultry man. Daniel Fernandez seemed to float on waves of national pride as he sliced chicken breasts and placed them under his glass display cabinet. Business, he said, seemed slightly more brisk than normal last week. He wasn't sure it had anything to do with the president's request, but he figured it couldn't have hurt.

"I think the president's idea was a very good one," he said, safely out of earshot of his red-meat competitors. "Look at the price of beef right now -- it's like robbery."

(Continued from page 5)

National Animal Identification System tagging stations may include, but not be limited to, an existing livestock marketing facility, a veterinary clinic, a fairgrounds, or a facility specifically dedicated to performing tagging services.

Q. What Data Will USDA Require, Who Will It be Kept by, and in What Form Will It be Kept?

A. The identification of livestock premises is the foundation of the NAIS and must be established before animals can be tracked.

USDA will require the following pieces of information about regis-

tered premises: premises identification number; the name of the entity; appropriate contact person; street address/city/state/zip code; contact phone number, operation type; and the date the premises number was activated, the date the premises number was deactivated, and the reason for deactivation. State or Tribal animal health authorities will receive this data or have access to this data through their premises registration systems, and USDA will store the data in the national premises information repository.

Once an animal has been assigned an AIN, USDA will be able to trace its movements and carry out efficient epidemiological investigations by keeping a record of the AIN, the premises identification that the AIN was seen at or allocated to, the date the AIN was seen or allocated, and an appropriate event code (e.g. sighting, movement-in, movement-out, etc.). Additional information that can be important in a disease investigation, such as the animal's species, date-of-birth (if possible), sex, and breed, may also be reported. This data would be stored by USDA in the national animal identification information repository.

Q. Who Will Pay for Electronic Identification Readers and Their Installation in Markets and Slaughter Plants? Who Will Pay for the Electronic Identification Devices?

A. The NAIS plan is being developed as an industry-government partnership, so it is expected that industry and the government will share the cost of the necessary elements. At this point, we do not envision any significant Federal funding being used for individual animal tags or other such devices.

Q. Who Will Have Access to Information in the National Animal Identification Databases?

A. As part of the NAIS, Federal, State, and Tribal animal health and

public health officials will have access to the information repositories when they need data to administer animal health programs at the state and national level. For example, they may access the database if a USDA program disease — such as tuberculosis or brucellosis — or a suspected foreign animal disease is reported and requires an epidemiological investigation. They may also access the database during emergency response simulations.

Q. What Species Will be Included in the NAIS?

A. Currently, working groups are developing plans for aquaculture, camelids (llamas and alpacas), cattle/bison, cervids (deer and elk), equine, goats, poultry, sheep, and swine.

Q. Will This be a Mandatory Program?

A The system needs to be tested to be sure it is effective and workable. While the NAIS is being developed and refined, producer participation will be voluntary. As the system continues to take shape and is tested for all livestock and food animals, USDA will reassess the need for making some or all aspects of the program mandatory. Some States, such as Wisconsin, have passed laws to make certain components of an animal identification program mandatory in areas under their purview.

Eventually, USDA may move toward a requirement for mandatory premises and animal identification for all species included in the system. If USDA does decide to make all or parts of the NAIS mandatory, we will follow the normal rulemaking process. The public will have the opportunity to comment upon any proposed regulations.

Q. Is There Still Time to Have Input into the NAIS?

A. The development of a system with this kind of scope and complexity, requiring a substantial investment on the part of both the public and private sectors, needs to be developed with ample

opportunity for input by those affected. With this in mind, USDA published an advance notice of proposed rulemaking (ANPRM) on July 14, 2004, that, among other things, solicits comments on when and under what circumstances the NAIS should move from being voluntary to mandatory, and which species should be covered now and over the long term. The comment period closed on September 13, 2004.

In addition to accepting comments through the ANPRM, USDA has been holding listening sessions throughout the country. APHIS has posted the schedule on its Web site at http://www.usda.gov/nais/newsroom/listening_sessions.shtml. APHIS is also posting the comments from these sessions on its Web site so that interested parties are updated regularly.

Stakeholders may also contact one of the NAIS Issue or Species Working Groups. These groups are providing detailed recommendations to USDA regarding the implementation of the NAIS. Contact information for these working groups will soon be available on the APHIS Web site at <http://www.usda.gov/nais/>

Editors note: Check out this site to additional ways to oppose NAIS:

<http://nonais.org/>

NAIS threatens to wipe out family farms

From: npetroff@bowdoin.edu

To: iscowp@earthlink.net

Sent: 3/7/2006 12:26:22 PM

Subject: Re: NAIS threatens to wipe out family farms

Once the program is implemented, it is really just one tiny step to insist that *all* farmers must participate, even if animals always remain on the premises. Given their long term goals, this seems almost inevitable. They just have to holler "Mad Cow disease", and congress will pass such

a law. They will just say that many people who say they will keep animals on their premises, do not do that, therefore everyone should be forced to comply.

In practical terms, if devotee farmers decided to avoid implanting microchips or using radio ear tags on their cows by adopting the "remaining on premises from birth to death" strategy, what this would mean for ISKCON farms and devotee farmers would definitely entail a clamp down on public relations:

1. No more pada yatra.(traveling by ox cart)
2. No taking teams to participate in local parades and handing out leaflets and prasadam. (food offered first to God)
3. Never letting one of your calves be used in a festival such as Govardhana puja, if it is outside your property.
4. Never taking any of your animals to a county fair and using that for a preaching opportunity.
5. Never letting your cows break out.
6. Never making arrangements to have your cows graze the slash of a neighbor's vegetable field, etc.
7. Never letting your peacocks wander off your property
8. Never getting too sick, injured, or old to take care of your animals, because they could never be transferred to a devotee farm even one mile away.
9. Never rescuing an animal from a slaughter house.
10. Never helping out a nearby temple herd by grazing a couple retired animals on your land.
11. Never purchasing animals from outside to improve your breeding base.
12. Never accepting gifts of animals from donors.

There are probably other implications as well, but these are just some examples. And, one thing to keep in

mind is that if this bill is successful in the U.S., then it is likely to be imitated in other countries that have a powerful commercial meat-producing lobby. Canada and Australia come to mind, for example.

I must say, I have not thought this whole thing out, but it certainly seems like a great danger -- and I am hoping that devotees in this movement, especially in the U.S. will give it serious thought and discussion in the coming weeks. (The first portion of the bill becomes activated on July 1, 2006.)

Hare Krsna dasi

(Continued from page 9)

MIHE Holistic Cow Seminar

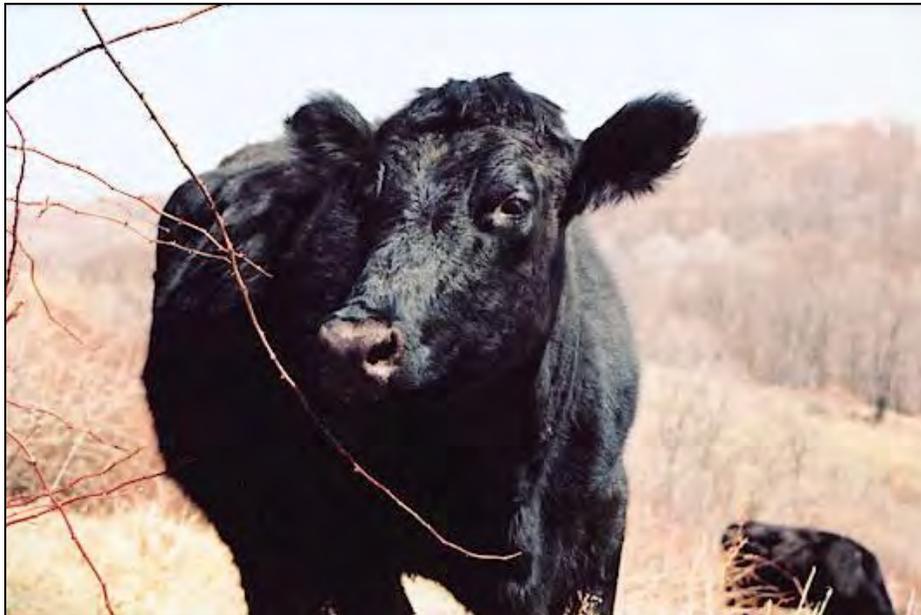
society needs thoughtful devotees in the mode of goodness who want to fulfill Srila Prabhupada's instruction on self-sufficiency and developing communities for the welfare of the future of our society so that the future generations can have an alternative by which they can stay away from the sinful modern society contaminations.

At least there should be ideal society models developed even by a few devotees willing to live a simple life too inspire others to follow all around the world.

We can not expect all to follow a simple life. Like we find among the Amish community various degrees of dedication to simple life, a few are strict but some others want to introduce electricity, per example, however the original model is existing to

inspire the young generation who has some interest.

So many people around the world are starting to read or will start to read Srila Prabhupada's books and when they read the first canto of Srimad Bhagavatam they read about simple life and Krishna consciousness in rural communities. So they are asking where are such places? Or is it just some nice utopian philosophy -- they may think when they visit some ISKCON farms and they see a tractor and devotees seeing TV-something people outside ISKCON



Sarsaswati was adopted by Kirtana-rasa and family since 1999

are not even doing.
Thank you
Devarshi dasa

I found the course an eye opener to see what we have missed so long in ISKCON (International Society for Krishna Consciousness) that would help us implement the 50% (varnasrama which is a society that includes all classes and is based on the protection of cows as well as other Vedic concepts) that Srila Prabhupada said that he had not finished.

But still, although I can see the solution I have difficulty in seeing it implemented. If it would be implemented, I would be all ready to support and work with it.
Keshava Madhava das

After associating with the devotees who participated in the few days of this course, I am starting to understand how cow protection is an integral part of Vaisnava (believer in Lord Krishna) culture. Many devotees are unaware of the importance of cow protection on a practical level. There are many other improvements

in its implementation within our society to work on. So, there is lots of service in front of us.

Bhakta Damodaras
ysdamodar@
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(Continued from page 4)
Great Souls Pass Away

ing of maybe moving her into a more secluded corner of the barn but we decided not to since how she was now sit-

ting was a very good position for her. Instead, we decided to build up the bedding beside her and around her to make her as comfortable as possible.

The whole time we were doing this, I was getting happier since she was doing so much better and I was thinking she will be ok; but Ray was still concerned that she would not recover fully especially because of her age. I offered her water and hay but she did not take any. I hoped the reason was that she was in a bit of shock after all the events and later she

(Continued from page 14)

would want something to eat. We decided also to bring a bale of hay in and put it next to her so that the other cows would eat that and not the hay we just fixed all around her.

About this time the other cows came in to investigate. Then we put three bales of hay next to the silo on the new pad and watched to make sure everyone was happy. The cows love having the hay there, they tear right into the bales and take them right down to the ground in a couple days. That is always fun and relaxing to watch. I love watching and hearing cows eat.

When I was in town dropping off the newsletter and doing errands, I got a return call from the vet. I once again told him what happen, what I did about it, and how she was when I had left. He suggested putting hay behind her and making her as comfortable as possible and I told him that is what we did. He was happy about that and he told me that at that time there was nothing he could do (he knows we will not put down any animal on our farm). He also told me it could go either way since she was so old and this may just be her time or she could get up and there be no problem.

So Tuesday morning I did my usual things but faster since I wanted to check on Nandini, but Vraja would be mad at me if I also didn't bring his grain with me to the loafing barn. When I went into the loafing barn, Vraja was not waiting for me but he was sitting right next to Nandini with a real serious look on his face, like a sage. I put his grain bucket down out of reach of the other cows and went over to her side knowing what I would find once I got to her. She had passed just not too long ago since she was still slightly warm to the touch and had a peaceful look on her face. When cows die, they lose body heat really fast. I then called Ranaka to ask him for Ray so that she could be buried, and he said that Ray

was spreading manure and he would have Ray come up first thing on Wednesday to bury her.

Nandini came to us about 3 years ago from the New Vrindavan herd. It was apparent then that she was an old cow as she moved very slowly and had the thin bony look of an aging cow. However, she was always sweet, good-tempered, patient, and never made demands for herself. She was an extremely pleasant soul who came quietly and left quietly.

March 20 Monthly letter

Saraswati is not well. For several years now, she has had a condition known as lumpy jaw, which is a growth in the jawbone. This growth can grow in different directions and make it difficult to eat. Sara's condition has actually gotten better with the growth becoming smaller. However, we noticed this winter that she seemed thinner. We thought that perhaps the growth was making it harder for her to eat. We also noticed that she is at the end of the hierarchy of cows and eats after the others. To make sure that she had a chance to get plenty to eat we put her in the geriatric barn (previously known as the loafing shed). She seemed to get a little fatter. The other day we found her down and in a bad position. We rolled her over into a better position and hoped that after she rested she would get up. The next morning we realized she got up and moved because she was sitting in a different spot. She did not eat any hay when offered. We then decided to call the vet. He came that evening and diagnosed her with cancer tumors around her intestines. He gave us steroid medicines to relieve the pain and he hoped that she may be able to get up and therefore shift the tumors away from the intestines. She got up once but has not gotten up since and is not eating much at all. We have a tape of Srila Prabhupada singing bhajans

(spiritual songs) 24/7. She is 11 years old, which is about middle aged for a cow. At this point, we don't have hope that she will improve. We are making her as comfortable as possible and giving her personal association. Strangely enough, her condition of lumpy jaw that we were worried about for so long has nothing to do with her present condition.

Saraswati left her body yesterday (3/30/06) at about 11 AM. We visited her the previous evening and she seemed weak but took water. In the morning, Balabhadra checked on her at 7:30 AM o'clock. She was lying down with her head going downhill. He raised her head by making a pillow of hay underneath her head. He went back to check on her at 9:30 AM and then again at 11:30 AM when she was no longer in her body.

There was very little struggling. She was down for 2 weeks. In the beginning, she tried to get up but when she realized she couldn't she very stoically resigned herself. She stopped eating after 1 week and drank only water now and then the remaining week of her life. She appeared calm and peaceful. Saraswati was in the line of Maharaja Pariksit. She was given notice that she was going to die and she prepared for leaving her body while listening to Srila Prabhupada 24 hours each day in the last 2 weeks. She also took Yamuna water as an added blessing for her departure.

The day she died, she was buried a few hours later in what is becoming the cow graveyard near to the geriatric barn. She remained throughout her life and in her remaining days a gentle and sweet cow.





THE ISCOWP NEWS

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