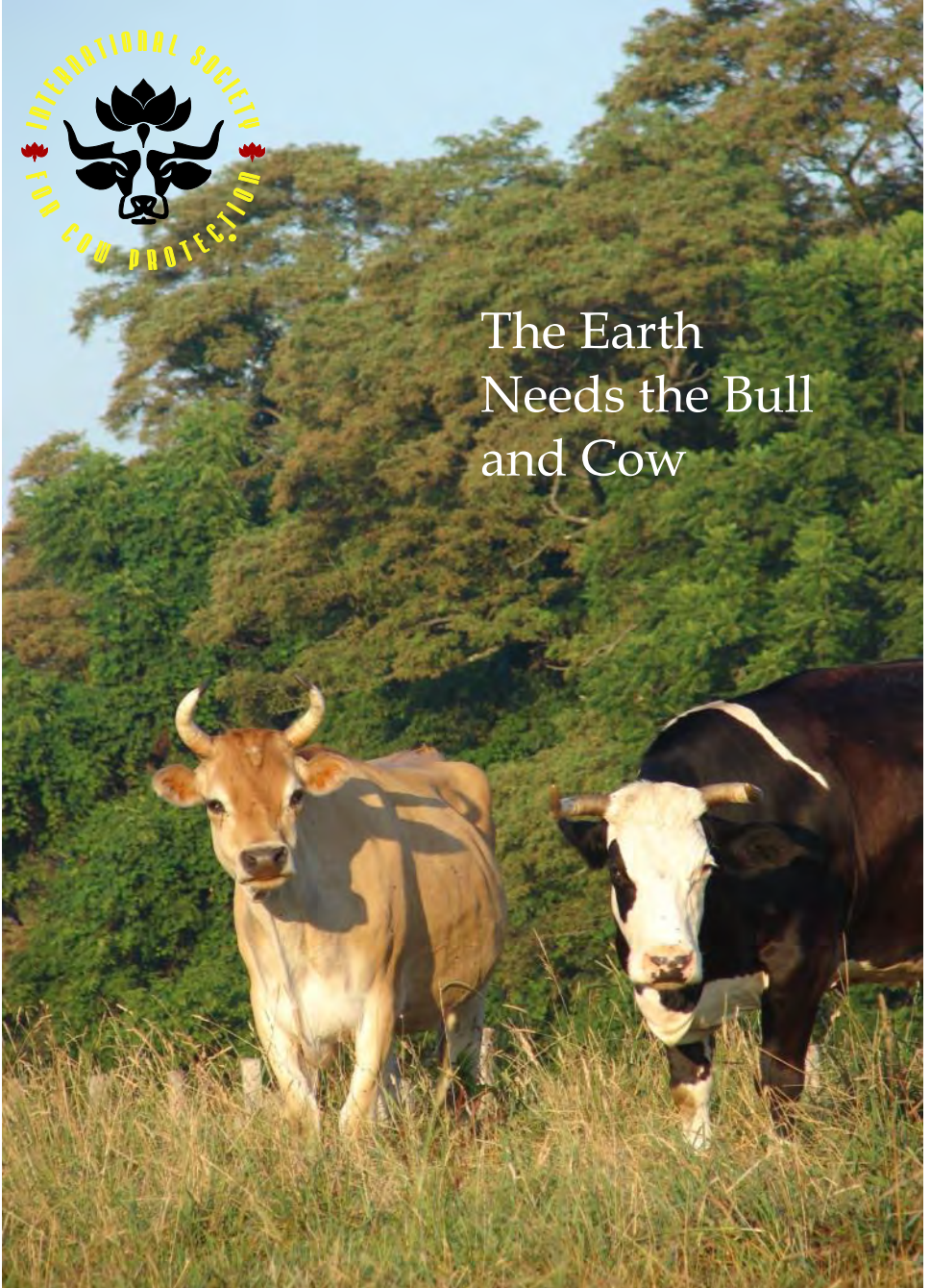


ISCOWP News



The Earth
Needs the Bull
and Cow





Amrita is the princess of the ISCOWP herd.

ISCOWP Profile

The International Society for Cow Protection, Inc. (ISCOWP) was incorporated in the USA, March 1990, as a 501 (c) (3) non-profit, tax-exempt 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 Krishna Consciousness (ISKCON). Through their spiritual master's teachings, they have imbibed the practices and benefits, both spiritual and material, of lifetime cow protection. Cow protection means enabling cows to live out their natural lives with love and affection. The tenets of cow protection are universal and nonsectarian, available to all regardless of race, creed, or nationality.

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Dear Friends
Hare Krishna!

This newsletter contains a collection of articles concerning ecology, cow protection and spirituality and examines the connection between these topics.

As members of the International Society for Cow Protection, we follow the ancient practice of Bhakti Yoga and the instructions of the Lord Himself and His followers that can be found in the Vedic scriptures such as the Bhagavat Gita and the Srimad Bhagavatam. We are eternally thankful to our spiritual master A.C. Bhaktivedanta Swami Prabhupada for his translations and commentaries of these books by which we are able to gain access to and quote this ancient spiritual wisdom.

One of the main topics discussed by our spiritual master A.C. Bhaktivedanta Swami Srila Prabhupada and the Vedic literatures is the importance of cow protection for success on the path of self-realization and re-connecting with God.

In the following articles, we will discuss the various aspects of the importance of cow protection for a healthy environment, society and for self-realization. Even though we may not stress in all of our articles the direct connection between God realization and cow protection, we would like to stress in this introduction that in fact they are inseparable. We urge our readers to read this newsletter to its end in order to get a better understanding not only of how cow protection is good for the environment and society but also how it is crucial for success in our search for God.

Your editor, Chayadevi

Credits

What is a Krishna-dairian?

Priyavrata das (Paul Rodney Turner), director of Global Food for Life, has coined the name Krishna-dairian for one who takes milk from only lifetime protected cows and not from the commercial dairy industry. Lord Krishna was a cowherd and taught cow protection. Hence his followers protect cows and by not supporting the dairy industry less cows are bred and slaughtered.

Articles

We thank the following persons for writing the articles in this booklet: Chand Prasad, Sukhayanti devi dasi, Balabhadra das and Chayadevi. Some of the articles appeared in previous *ISCOWP News* issues but have never been gathered together in one publication on the topic of cow protection and ecology. If excerpts are used please give credit to ISCOWP and the authors.

Photographs

All photos are taken by the ISCOWP staff and property of ISCOWP unless otherwise stated. Photographs on pages 11, 25, and 27 have been contributed by Radhapriya McCabe. The front cover photo is of Krishna and Gourangi pasturing on top of one of the hills at ISCOWP farm. Gracing the back cover is the Brahman ox Priyavrata, the aspiring head of the herd, on an ISCOWP hilltop with his friends.

The name International Society for Cow Protection (ISCOWP) and the Lotus/Cow symbol are registered service marks of the International Society for Cow Protection, Inc. located only in Moundsville, W.V. USA

Be a Krishna-dairian/Vegetarian and Stop World Hunger

Part 1: Cow Protection and Vegetarianism



Eight calves were rescued by ISCOWP from the auction barn. Abhay is lovingly greeted by Fil.

While disregarding the harmful economic, environmental, and social impacts of industrialized agriculture, many individuals in India are embracing the meat culture, even to the point of recommending cow slaughter. India can meet its growing demand for food through farming systems in which bovine animals are bred to obtain bulls that are used to provide draft power. Such bovine based agricultural models allow India to cope with rising energy prices and effectively eliminate unwanted cow population by transforming them into an asset, rather than a liability. Simply sanctioning the slaughter of cows falls far short of a holistic solution. Meat diets are irrational, in that they are a wasteful use of the earth's resources. For example, approximately sixteen

pounds of grain are required to produce one pound of beef. Moreover, the consequences of the meat culture include diseases such as bird flu and mad cow, which are costly to contain and may also pose a threat to human life.

The solution to India's challenges lies not in the abandonment of compassion towards the cow, but rather in a fundamental reordering of agricultural production systems as well as a correct understanding of cow protection. Specifically, the underlying principle of cow protection is to engage and employ bulls to work the land, implying that cows are bred only to the point where the bovine population meets the demand for draft power, rather than the demand for the by-products, e.g., milk.

In sharp contrast, raising cows for the purpose of producing milk is an egregious error—the cow will not produce milk unless it has calves, and since half will be male, the result is an excess bovine population that is costly to support. Farming practices that do not engage the bulls will essentially condemn them to the slaughterhouse, since they will have no economic value other than their meat.

After calibrating the growth of the bovine herd to the demand for draft power, the by-products such as manure, urine, and milk can be put to good use. Cow dung, for instance, is widely burned as a cost-effective fuel in rural areas. India would be ill advised to replace manure with natural gas or coal, and moreover, it is completely irrational for India to intensify her dependence on these non-renewable energy sources that are likely to continue experiencing sharp price increases. Intensive "modern" agriculture is not a practical example or roadmap for India to follow, in part because it is a vast user of fossil fuel, mainly for the production of animal feed.

In the U.S., one ton of oil (2000 pounds or 6.75 barrels) is required to produce one steer weighing 1250 pounds [8]. One acre of corn production in the U.S. requires approximately 140 gallons of oil [9], and if the corn goes to livestock, only about one fifth of the protein is returned as food, and four-fifths of it is lost [10].

The value of cow urine-based pesticides provides further evidence of the utility of cow protection. For example, in Tamil Nadu, India, more than 8,000 farmers in 10 districts have been using herbal pest repellents. A Karikali-based group in

Tamil Nadu, Vazhvaiyil Multiversity, has produced an herbal pest repellent from knowledge derived from Vriksha Ayurveda. Ideally the repellent contains neem, tulsi, and datura, which are fermented in cow urine for 10 days. This solution can be used as an herbal spray before the insects appear [11].

Industrial livestock farming systems are in fact incubation centers for disease outbreaks. Seventy five percent of emerging diseases in humans are of animal origin [12], 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 [13]. Various countries are attempting to develop a coordinated response to these diseases, as they tend to

Industrial livestock farming systems are in fact incubation centers for disease outbreaks.

spread from one part of the world to another. Unfortunately, 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. Animals tend to be 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 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 tempo-



Balabhadra is helping Abhay out of the trailer.

rarily 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 [14]. 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 [15]. 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." [16]. 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 [17].

Millions of Indian farmers and businessmen have been drawn into the darkness of the meat industry, and they have experienced substantial financial losses due to outbreaks of animal diseases. Several outbreaks of bird flu were reported in two districts of Maharashtra (Navapur and Jalgaon), as well as in Gujarat and Madhya Pradesh, over the period spanning January 27 and April 18, 2006. Although these disease incidents were initially reported at the end of January, it was not until February 18, 2006 that India issued a notification of an outbreak of Highly Pathogenic Avian Influenza (HPAI) virus subtype H5N1 in poultry birds in western India. After implementing costly control measures, which included killing more than one million birds and destroying over 1.5 million eggs, as well as cleaning and sanitizing the infected area, the government of India declared, perhaps prematurely, that India was free of bird flu on August 11, 2006 [18]. The presence of bird flu was again officially confirmed on 15 January 2008, and within three weeks of a massive culling operation, 3.7 million birds were killed [19].

In many instances, poultry farmers refuse to kill their birds despite government issued directives aimed at the destruction of potentially infected chickens. Poultry owners obviously lose money when their flocks are eradicated, and although the government attempts to provide financial compensation for the farmers, some local officials have been known to take a big cut of the compensation. Culling teams have also protested against pressure from local officials to sign false cull certificates to

...the underlying principle of cow protection is to engage and employ bulls to work the land, implying that cows are bred only to the point where the bovine population meets the demand for draft power, rather than the demand for milk.

boost their compensation claims. Consequently, the meat culture breeds corruption as well as animal diseases [19]. In conclusion, commercial agriculture and meat-centered diets incur risks that are completely unnecessary while failing to provide a sustainable substitute for cow protection. A key principle of cow protection involves breeding bovine animals to obtain bulls that are engaged in working the land, as opposed to excessively expanding the herd to obtain by-products such as milk. In contrast, commercial agriculture depends heavily on petroleum-based chemical inputs, in the absence of which conventional crop yields would fall sharply.

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 and millions of human deaths that originate from livestock diseases. 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.

Partial list of references:

[9] Pimentel, David, 2001. Encyclopedia of Physical Sciences and Technology, September 2001.

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Chand Prasad is a Ph.D. Agricultural Economist. His areas of specialization are international trade, finance, and industrial organization. This article, written in 2009, is the abbreviated version. The complete article can be read at: <http://www.iscownp.org/practical-benefits.html> where all the references are quoted. You can contact Chand Prasad through his website.

Part 2: Diet Change Can Save the World

In 2014 the words “vegetarianism” and “veganism” are household words. Back in the 60s and 70s and even up to the early years of the 21st century one would be mocked or looked upon strangely if he or she would confess their refusal to eat meat or dairy, today it is quite a different story. Vegetarianism and veganism have become part of our everyday modern life-style. In big cities such as Toronto and New York, one can easily find restaurants and shops dedicated to vegetarian/vegan food and to a healthy life-style.

In fact, a UN report from 2010 urges a global move to a meat and dairy free diet. An article posted in the Guardian News and Media on this report [1] states that “as the global population surges towards a predicted 9.1 billion people by 2050, western tastes for diets rich in meat and dairy products are unsustainable, says the report from United Labour government on the economics of climate change”. According to the article, the UN found that the dairy and meat industry is accountable for “70% of global freshwater consumption, 38% of the total land use and 19% of the world’s greenhouse gas emissions,” it is therefore much more environmental friendly to turn to a vegetarian diet. Moreover, in order to be able to insure that all of the population is well fed and prevent world hunger there is a need to stop the meat and dairy consumption since more people can be fed on the same amount of agricultural land that is now used to feed cattle.

However, the importance of stopping meat consumption is much more profound than the fact that it is not environmentally and socially sustainable. The Vedic wisdom teaches us that all living beings have a soul, therefore humans should see no one as a source of food. While some animals do not have a choice, having been born predators, humans who have the intellectual capacity to choose between right and wrong and the digestive system to consume vegetables and grains should avoid killing in order to sustain their bodies.

And what about dairy? The Vedic scriptures after all praise the glories of milk and its by-products such as yogurt, butter, ghee and milk sweets. According to the Vedic scriptures, milk is an essential part of the human daily dietary needs, mostly since it helps develop the finer brain tissue needed for spiritual realization and philosophical understanding. Milk is also considered a meal in itself and for thousands of years, saintly mendicant preachers would travel from village to village begging only milk that was freshly milked at the moment of their arrival. They would eat no other food but milk.

Sadly, in our current society, cows are being mistreated and abused in the commercial dairy industry, once they cannot produce enough milk, they are sent to slaughter. Their calves, male and female, are separated from them from day one, usually not allowed to even drink once their mother’s milk. Moreover, the male calves are imme-



Balaji is feeding Lila on her first day at the ISCOWP farm after being rescued along with eight other calves from the auction barn.

diately sent to slaughter. Therefore, the dairy once considered pure became contaminated by the violence the cows and their babies experience as part of the process of providing milk for human beings.

Hence, while we do not reject milk per say, we refuse to consume any milk and it's by products that was not given by protected cows. Only cows who are loved and treated with respect, cows who are allowed to live in peace until the end of their natural lives and cows who their calves are not taken away from them for slaughter can be considered happy cows. We lovingly approach such cows for their milk, and in return, we make a lifelong promise to them to protect them until the day they die. We do that out of respect for them as spirit souls and out of respect for them as mothers, since they provide us with food. We call ourselves Krsna-diarians.

The scientific world is starting to catch up with this ancient wisdom and on the Brown University website some information regarding vegetarianism can be found [2]. According to the website being a vegetarian helps prevent various diseases and, if done properly, should not pose any health risks or create any dietary deficiencies.

Moreover, ancient cultures, like the Vedic one, prove to us that in actuality there is no need to consume meat products in order to remain healthy. According to the Vedic teachings, human beings are naturally vegetarian, it is only on extreme circumstances that one may eat meat. We therefore see that meat eating is not an integral part of a society aimed at God-realization. In fact, we learn from the Vedic wisdom that meat eating is detrimental to making any spiritual progress. Srila Prabhupada explains in one of his lectures, how it is impossible to develop

finer brain tissue, necessary for understanding higher knowledge for those who consume meat: “The gross materialists, they are animal-killers, gross materialists. That, these animal-killers, according to Bhāgavata also, they cannot understand finer things. Those who are animal-killers and animal-eaters, they cannot understand finer philosophical matter. Their brain is gross. Therefore they are much inclined to mechanical way of life. Machine. Machine is gross.” [3]. In another occasion he states: “That is stated in the Śrīmad-Bhāgavatam, that ‘One who is killer of animal, he cannot understand the spiritual science.’ Vinā paśughnāt. (SB 10.1.4) This is the statement. Paśughna means the animal killer. Therefore the first prohibition is stop this animal killing. Otherwise, this dull brain will not be able to understand. They are not fit for understanding.” [4]. We can therefore understand that vegetarianism and not consuming milk from unprotected cows is not merely a matter of being compassionate, being health conscious, or concerned about the environment, it is a matter of concern to those desiring to make spiritual advancement. If one strives to realize ones connection with the supreme, how can one reach such a goal while at the same time committing violent acts towards other living beings?

It is our activities that influence our consciousness, it is what we do throughout the day, who we associate with and the place we “hang out” at that determines what kind of a person we are. Whether we like it or not, everything that we do, say, hear or see affects our consciousness and acts upon us in a subtle way that we cannot always perceive. Eating meat also takes a toll on the people who engage in such a gruesome activity. It covers ones consciousness and

prevents one from having access to higher philosophical matters such as the understanding of the purpose of life and the reason for the existence of all that surrounds us. The conclusion is, if one wants to be able to understand the science of God-realization, one cannot take part in violent acts such as meat-eating and consuming milk products from the commercial milk industry.

Written by Sukhayanti devi dasi

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- [2] Brown University – http://www.brown.edu/Student_Services/Health_Services/Health_Education/nutrition_&_eating_concerns/being_a_vegetarian.php
- [3] Srila Prabhupada, lecture – Day after Sri Gaura-Purnima – Hawaii, March 5, 1969
- [4] Srila Prabhupada, morning Walk – June 29, 1974, Melbourne



Padma-ganda is one of our smallest calves, weighing only 40 pounds when saved at the auction barn.

Our Father The Bull

Part 1: How Green is Your Tractor?



Art by Janardhan Sakar

In the early nineties, we traveled throughout the USA with a team of oxen to show people the usefulness of the oxen as part of our educational presentation of cow protection. We often accompanied the Festival of India to various major cities, led the Rathayatra parade with our team and after the parade corralled the oxen in the local park and distributed cow protection literature. Thousands of people viewed the oxen and asked many questions. To explain our position, Balabhadra das (William E. Dove) would give a description of the petrol-powered tractor to show the worth of the oxen.

Although this description was given in USA cities, utilizing the tractor over the ox will meet with the same environmental problems and difficulties for farmers worldwide, specifically in India where reports of farmers committing suicide are alarming.

Making of a Tractor

Many ecologically conscious people seem to take tractor-powered farming for granted. The first question we ask these people is, "How many mining operations do you need to make a tractor?"

You need mines for iron, coal, limestone, manganese, nickel, copper, bauxite, tin, and zinc, just to name a few. For these minerals, you have to rape Mother Earth and create hellish conditions for thousands of workers. And, that's just step one.

Next, there is the smelting plants, where the ores are broken loose and cooked down. Now we are talking about big industry, huge factories, more hellish work. And, we're getting into large-scale pollution.

From the smelting plants we go to the factory where the tractor is put together. Still more hellish working conditions, still more pollution.

Now the tractor is finally assembled and sitting in the parking lot without tires. Where do we get the materials for the tires? People used to go to tropical countries and pay workers a few cents to cut rubber trees and bleed them for latex. These days we have steel-belted radials, made from synthetics derived from petroleum.

Speaking of petroleum, now that we have our tractor sitting on its tires in the parking lot, what does it run on? You cannot put grass and oats in that tank. You need petroleum, which you might have to fight for since petroleum is not a renewable resource. To prove it is yours, you may have to send troops to the Middle East to kill men, women, and children. You might have to sacrifice your son or even your daughter. If you win, when the man with the Exxon Valdez oil tanker ships your oil across the ocean he spills half of it into the sea.

Whatever oil you cannot currently use goes to the refinery. If you have ever driven through a refinery town, you know the air smells foul, and the water is so bad that it is often declared hazardous to drink.

Now, our farmer has his tractor, his steel-belted radials, and his petrol. He fires up the engine and thinks, "With this tractor I can do the work of fifty oxen." He looks at his oxen and says, "I don't need you any more. I have my tractor. I have my petroleum. You can go to the slaughterhouse."

When you start killing bulls, you are destined to receive very negative karmic reactions. Some of the karmic reaction begins right away. For a start, now you have hapless people working in slaughterhouses. These slaughterhouse jobs are amongst the most dangerous and demoralizing.

"Occupation with highest employee turnover rate in USA: slaughterhouse worker. Occupation with highest employee rate of injury in the USA.: slaughterhouse worker." -- *Diet for a New America*, John Robbins

But the farmer doesn't think about that. He thinks, "I don't have to feed those oxen anymore. That profit goes into my pocket." At the cost of their lives.

The farmer is also forgetting the cost of acquiring the tractor. He has lost the cost of feeding his oxen and acquired the larger cost of paying off interest loans to pay for his tractor. These loans often come with high interest rates. On the economic market, a tractor is worth more than an ox. Selling his oxen to the slaughterhouse did not pay for his tractor.

"Several small farmers in Punjab have committed suicide because of inability to repay loans taken to buy tractors, says a study conducted at Punjab Agricultural University (PAU) in Ludhiana last year. The craze to possess a tractor, usually of higher horsepower than they needed, drove many farmers to take heavy loans — only to be saddled later with high maintenance costs, according to an editorial in the *Economic and Political Weekly* of October 25, 2003." -- *Down to Earth, Tractor Crazy*, Vol 13, No 11 October 31, 2004

Then he looks at his teamsters who used to work those oxen, people who worked in the mode of goodness in the fields, growing grains, and vegetables. He says, "I've already killed my oxen. I have my tractor, I have no work for you. You are unemployed. Why don't you go to the city and work in the factory to make more machines, or beg in the street?" If he does not employ anyone and does the ox work himself he is thinking, "Now my life will be easier, I will not have to work so hard."

Then he takes the tractor out to plow his field. Its heavy tires compact the earth, so the roots of his hybrid plants have trouble growing. He no longer has manure to nourish the soil, so he pours on commercial fertilizer, made with huge inputs of natural gas. Because the crops eventually deplete the organic substances in the soil that hold the moisture, his soil easily washes away into the stream. The weak soil that is left grows weak plants easy prey for weeds, bugs, and disease. So, the farmer brings out his arsenal of pesticides. These also wash downstream. To acquire the pesticides, the farmer takes out another high interest loan. Now he is in debt for the tractor and the pesticides.

Seeds of Suicide, a 2005 documentary film by Frontline/World correspondent Chad Heeter, who is a student at U.C. Berkeley Graduate School of Journalism, was filmed in Andhra Pradesh. The film stated; "Last summer an average of seven farmers killed themselves every day. In this part of the world, machinery, chemical fertilizers, pesticides and hybrid seeds - all of which originated in the West - often spell disaster rather than prosperity. In India since 1997, more than 25,000 farmers

have committed suicide, many drinking the chemical that was supposed to make their crops more, not less, productive."

Nature's Factory

So, what is the alternative? When a cow gives birth, about half the time the calf is a bull. These bulls are God's tractors, produced in the "factory" of the mother's womb. This factory does not pollute or create hellish working conditions. And, it operates by the laws of nature, which God has arranged. With this tractor there is no pollution because it can grow its own fuel-oats and grasses and even the wastes are useful. Cow manure can be processed to yield methane, a clean burning fuel. The residue can go into the ground as a first class fertilizer and soil-builder. Now there is no need for by-products from the slaughterhouse to build organic content, nor pesticides.

With this tractor, there is no violence. The relationship between the farmer and the oxen is based on love and trust. The farmer works side by side with the oxen and when the oxen see the farmer, they expect to be petted and stroked under the neck. In return, they like to work and they work well with an experienced farmer.

"The bull is the emblem of the moral principle, and the cow is the representative of the earth. When the bull and the cow are in a joyful mood, it is to be understood that the people of the world are also in a joyful mood. The reason is that the bull helps production of grains in the agricultural field, and the cow delivers milk, the miracle of aggregate food values."

- *Srila Prabhupada, Srimad Bhagavatam 1.16.18 Purport.*

Part 2: Working Oxen Benefit the Earth



Lakshmi and Balabhadra training Nara and Narayan, a young team of Milking Shorthorns.

“Suppose someone told you that the Exxon Corporation (formerly Esso) had developed a farm vehicle as strong as a tractor but capable of going where no ordinary tractor can . . . through waist-high snow, knee-deep mud, and up and down steep, rocky hillsides. That instead of using exhaustible and irreplaceable fuels such as gasoline and kerosene, this invention ran on any high-protein vegetable matter, even grass.

That instead of noxious exhaust it produced a biodegradable substance almost unequaled as a fertilizer. And that — on top of all these other advantages — it had a life expectancy of 20 years and cost as little as \$50.00 brand new, with a resale value as high as \$2,000!

If you were offered such a creation, would you be willing to spend 20 minutes a day

on routine maintenance? And would you accept the fact that this mobile power source has no steering wheel but works on a remote control system that requires you only to walk alongside giving voice directions?

Well, believe it or not, the O.X.EN does exist . . . but it's neither experimental nor the invention of Exxon, for it's been used successfully as long as man can remember.” *Mother Earth News*, John R. Scarlett, May/June, 1973

The relationship between the ox, the human teamster and the Earth is an agriculturally sustainable relationship and it is also a spiritually rewarding one.

Stewardship is a term which means that a person is taking care of something which belongs to someone else. In the case of



Balabhadra and helper planting grain with a three row grain drill and a team of oxen at Prabhupada Village, North Carolina, in the 1994.

farming it is to be understood that the land, Mother Earth, has been given to us by God in a pristine condition capable of sustaining the population of the planet including insects, land creatures, aquatics, winged creatures and human beings.

The human beings are the only group who have taken it upon themselves to try and better something, Mother Earth, which is already perfect and complete unto itself. Humans have the responsibility to be stewards and practice stewardship in order to protect Mother Earth from being exploited and ravaged of Her natural resources, many of which are non-renewable such as oil, natural gas and coal, as well as many metals.



Balabhadra training a young ox at the ISCOWP farm in West Virginia.

Farming can also be described as Agri-culture which translates as the culture of the land. Agri-culture is the nurturing of life from life. Maintaining the life of the land and all the living entities whose lives and health depend on the purity of agri-cultural practices of mankind.

The land is a living entity which survives or dies according to how it is nurtured and cared for. If we continue to poison the land with petrochemical fertilizers, herbicides and pesticides and genetically modified/hybrid seeds we will continue to poison all the living entities whose lives are supported by this form of agriculture.

One of the natural resources which is being seriously depleted and abused is the cow and bull. When the innocent creatures, especially the cow and bull, are ex-

ploited and murdered then the life of the land and its inhabitants will suffer according to the harshness of the treatment of the innocent animals.

There is a built in “Catch 22” which is called karma. For every action there is a reaction. The cow and bull are the bearers of many gifts such as manure (farmers gold), milk and all its different manifestations, and the ability of the bulls to provide “draft power” to accomplish many different agri-cultural tasks as well as transportation. When the cow and bull are murdered then all of these gifts disappear as well.

Lets be better stewards for the sake of generations to come and Mother Earth.

Written by Balabhadra das



Trainer Balabhadra looks on as Dhananjaya takes Madhava and Kesava on a left turn.

How The Cow and Bull Benefit Our Society

Part 1: Cow Dung And Urine, A Bioresource

Economic gains from meat are the basis for the cattle industry, while economic gains from milk are the basis for the dairy industry. To achieve these gains in the cattle industry, slaughtering is an integral part of the industry. However, do not think that slaughtering is absent in the dairy industry. Because the dairy farmer has a certain quota of milk he must meet to turn a profit, he must sell his cows who are not producing their quota of milk. Another economic bottom line for the dairy farmer is the unproductive male progeny of his cows, which he sells to the meat industry



Cow dung "cakes" formed by hand.

or veal industry. Due to their cruel and unnecessary slaughtering practices, such industries accumulate intensive Karmic reactions.

It is possible to develop other cow by-products that offer Karma free economic gain. Cow dung and urine are some amaz-

ing cow by-products utilized in India for thousands of years in various ways. Western countries are also recognizing cow dung and urine for their many useful purposes.

The Vedic scriptures of India inform us the cow, its dung, and urine are very valuable. "The ground becomes purified by smearing with cow dung." -- *Brahma Purana* 113. 124. The following qualities are described in Sushrut Sanhita Sutra, a five thousand years old Ayurvedic text, chapter 45 verses 217, 220, and 221. Cow urine is bitter, pungent, hot, and easily digestible, strengthens the brain, and cures cough. It is a destroyer of colic, stomach pain, constipation, itching pain, eczema, and mouth diseases. It destroys Vitiligo, Lecoderma, and Leprosy. It cures eye diseases. It cures Ameobiosis, dysentery, diarrhea, all problems due to gas, cough, swelling, stomach diseases, and is antibiotic. In addition, it cures jaundice, spleen enlargement, ear diseases, asthma, constipation, and anemia.

However, these are quotes from ancient Vedic scriptures. Are the cow by-products of today still potent? Is the value of cow dung and urine just a sentiment and ancient belief or is there any scientific proof of its value?

During a lecture given in 2007 at the Vishwa Gou Sammelan in Hosanagara, India, D. Jayarama Bhat of Goa University and B. Harishchandra Bhat of Bangalore Univer-

sity explained the bioresource of nutrient and medicine producing fungi contained in cow dung.

Mainly fungi, through a process called succession, decompose cow dung. The many different types of cow dung fungi are a source of medicinal and nutritional important bio-chemicals seen by a micro-



ISCOWP Cow dung is collected and formed into small round "cakes" which are dried by the sun.

scope. They are nonpathogenic and harmless. Some of the medicinal chemicals and their functions found in the fungi: Cyclosporin suppresses the immune system and helps in organ transplants; Acyclic Tricarboxylic acids are antifungal agents, cholesterol lowering, and anti cancer agents; and Benzoquinones are antibacterial and antifungal antibiotics. Some of the nutraceutical molecules in cow dung: Carotenoids are helpful in the maintenance of visual system and a precursor of Vitamin A; Fumeric acid is used to treat psoriasis; and Pufa, a C-linolinic Acid, facilitates growth of infants.

The Go-Vigyan Anusandha Kendra in Nagpur, India (www.govigyan.com) has been conducting scientific research of the

properties of cow dung, cow urine, and other Gavyas of Panchagavya. "Since ancient times in Ayurved we find repeated mention of the importance of cows milk, curd, ghee, cow urine and cow dung in the treat-ment of various human ailments, All these five products obtained from the cow are called Gavya individually and collectively called Panchagavya. Every one of

these five products obtained from the cow has distinct qualities and uses for health care, agriculture, and other fields." -- Go-Vigyan Anusandha Kendra booklet

Joint research conducted by the Scientists of Central Institute of Medicinal and Aromatic Plants, a Central Scientific and Industrial Research (CSIR) laboratory, and Go-Vigyan Anusandhan Kendra, Nagpur, has resulted in the granting of a US patent for a unique pharmaceutical composition.

The research discovered the unique bioenhancing activity in a specific cow urine distillate, which enhances the antimicrobial effects of antibiotic and antifungal agents.

This contemporary finding is the synergy of Indian traditional wisdom and modern science. The impact of this novel patent will be on reducing the dosage of drugs to get a given therapeutic effect. It will also reduce the cost of treatment and the side effects due to toxicity, according to the details of the research paper.

Until recently there has not been much scientific proof of the efficacy of using cow dung and urine regardless of its success in various cases. That is why the work at the Go-Vigyan Anusandhen Kendra is so important. "Scientists and Vaidyas attached to Go-Vigyan Anusandhen Kendra have studied different aspects of Panchgavya mentioned in ancient Ayurvedic texts and carried out clinical trials etc. on basis of these texts with encouraging results. Validated by clinical trial we have opened up a new branch of medical treatment called Panchagavya Ayurvedic System, which is giving promising results." -- *Go-Vigyan Anusandha Kendra booklet*

Here are some interesting facts found about cow urine by the Go-Vigyan Anusandha Kendra. Different types of proteins found in cow urine increase immune power of the human body; cow urine acts on cancer because cow urine contains various anti-oxidant agents that destroy active iron free radicals from cancer affected body parts. Vitamin C, E, and A are major anti-oxidants found in cow urine. Apart from these, two constituents found in cow urine, viz. Interferon protein, and Immunostimulatory protein, cure cancer.

Besides medicinal and nutritional ingredients in cow dung and urine, there are also agricultural beneficial ingredients. The

Nagpur research activities in collaboration with the National Botanical Research Institute in Lucknow, the Indian Agricultural Research Institute, New Delhi, the Central Institute of Cotton Research, Nagpur, and others, concluded that cow urine mixed with Neem leaves and other natural ingredients proved to be successful in eliminating harmful bugs and insects and improving growth in various plant species.

Such scientific research supports the statements of the Vedas. Yes, cow dung and urine are beneficial to humans and plants! Why slaughter the cow when she cannot produce milk and she is still producing dung and urine? Why slaughter the bull because he will never produce milk when he produced dung and urine? Why not make medicines, fertilizers, pesticides, and tonics or sell the dung and urine to those who are making these products?

These are only some of the practical uses of cow dung and urine. There are others both spiritual and practical. The potential of a vast number of beneficial products made from cow dung and urine is tremendous not to mention the energy generated from biogas obtained from cow manure.

"Cow urine and cow dung are uncontaminated, and since the urine and dung of a cow are important, we can just imagine how important this animal is for human civilization. Therefore the Supreme Personality of Godhead, Kṛṣṇa, directly advocates go-rakṣya, the protection of cows." - *Srila Prabhupada, Srimad Bhagavatam 8.8.11 purport*

Written by Chand Prasad PHD

Part 2: Cow Manure is an Environmental Hazard, Or Is It?



Radhapriya is giving the ox Priya a pleasurable neck massage.

In the past few years we have been hearing alarming news how cow manure is one of the major reasons for the destruction of the ozone layer, amongst other environmental hazards. The United Nations, for examples, released a report at the end of 2006 saying that “Livestock are one of the most significant contributors to today’s most serious environmental problems” and that “Cattle-rearing is also a major source of land and water degradation” [1]. Similarly, according to the EPA (United States Environmental Protection Agency), cow waste may be a great threat to the environment. The EPA warns us that cow waste mismanagement can result in drinking water contamination, river and stream water contamination and air pollution [2].

These statements may come at an opportune moment for factory owners and car manufacturing companies, since now the blame for all environmental issues can be placed on the cows and they are “let off the hook.” However, these claims require closer examination.

If we continue to read the statements on the EPA website we will discover that while cow manure has been found to be a possible cause of various diseases and pollutions, it is the mismanagement of raising cattle that is the actual cause. The EPA places the blame on AFO’s or Animal Feeding Operations which are mismanaged. In fact, it is only when cattle are “kept and raised in confined areas” that cow waste may pose a threat to the environment. “If properly stored and used,” the report continues, “manure from animal feeding oper-

ations can be a valuable resource. Applying manure to land can be an environmentally sound approach to fertilizing fields. Manure can also be used in digesters (machines which decompose manure and capture the methane gas emitted) to produce electricity, and other useful by-products such as ethanol.”



Amrita looking for her herd mates.

As discussed in the previous article “The Benefits of Cow Dung and Urine,” according to the ancient Vedic culture, cow dung and urine are among the most purifying agents and hold many benefits. Srila Prabhupada confirms that “Protection and grazing grounds for the cows are among the essential needs for society and the welfare of people in general...” [3].

It is crucial that we realize the benefits of allowing cows to graze naturally instead of keeping them imprisoned within cement facilities. In dairy and cattle farms where the cows never have access to grassland, the cow waste piles up on cement floors where it cannot gradually percolate into the ground and in its concentrated form it can become an environmental hazard. Even more so, we need to understand that the real problem is when cattle is raised as food, even in cases in which they are allowed to graze freely, such as in the

case of organic farms. Therefore, we do not wish to deny the hazard that the cattle industry has created to the planet, what we do wish to stress is that it is the industry that is the problem and not the cows. In other words, when cows are raised in a loving environment, never sent to slaughter and their by-products such as milk, dung and urine are used properly, the cows actually benefit the environment.

When cows are being used as food suppliers, exploited for their milk and meat, how they are kept becomes completely irrelevant to their owners. These farm owners’ concerns are similar to those of every other capitalist: how to make a larger profit with the least amount of expense. Under these conditions cows and bulls, instead of being beneficial for human society, become actually poisonous.



Jahnava Sanga during an afternoon nap.

To further explain our point, we would like to stress how any good thing that is misused can become a danger. Let us think for a moment about food, for example; everyone has to eat. The question is not whether or not one should eat, but, rather what one eats and how one eats that matters. Overeating can cause obesity that may result in many further health prob-

lems. Eating foods that go bad can cause food poisoning. Some foods may clog the veins with cholesterol and can be deadly to those who are already suffering from heart conditions. These are just some examples. One further example that can be drawn from the Vedic scriptures and which Srila Prabhupada used to refer to often is that of milk. "Milk is good, but as soon as it is touched by the snake it becomes poisonous" [4].

The consumption of milk from protected cows is known throughout the Vedic scriptures to be very beneficial for human beings as it helps develop the finer tissues in the brain. However, when that same milk is touched by a serpent, the poison in the serpent's mouth is transferred to the milk which then becomes poisonous as well. Therefore, what was once good for humans becomes immediately deadly.

I would like to argue, therefore, that cows are not the ones at fault, and their manure is not such of an environmental hazard. It is the way the cows are treated and misused that can cause serious environmental problems. When cows are allowed to graze freely in grassland, which is their natural way of living, and are not raised as part of the meat and dairy industry, we find that their manure is not dangerous but actually beneficial to nature's natural cycle. However, when cows are exploited for their milk and meat and kept in unnatural environments, their manure, once part of the earth's rejuvenation cycle, becomes poison. In fact, God created the world perfectly, every organism, every animated and unanimated part of creation has its function, its role for the maintenance of a healthy environment. When something is extracted

from God's creation in an unnatural way, due to ignorance, it destroys the whole structure. It would be just like taking a small screw out of a big machine, the machine might manage to function for some time without that screw, however eventually the whole structure will collapse.

In order for our environment to be able to work properly, human beings need to understand that they are, in fact, just one small part of a huge operation. It is when

The EPA (United States Environmental Protection Agency), places the blame on AFO's or Animal Feeding Operations which are mismanaged. In fact, it is only when cattle are "kept and raised in confined areas" that cow waste may pose a threat to the environment.

humans develop a greedy mentality that things go sour. When humans desire to control a creation that is not theirs, that does not belong to them but of which they are simply a part, that creation crumbles. It is when cattle is raised to be consumed and not raised to be loved that we have to realize that we got it all wrong.

It is only the creator of a system that can fully know and understand how that same system operates. Therefore, it is only God, the creator of this world, Who can fully understand how it functions. When we try to exploit that creation without being able to fully understand it we cause more harm

than good. Therefore, we should try to use God's resources in the way they were allotted to us, in the way God designed them to be used by us.

Humans can consume milk from protected cows, dung and urine from protected bulls and cows can be used as fertilizers and medicines. The bull can be used to help work the land and produce grain. In this way, mankind and animals can live together peacefully and benefit from each other. That is the way it was designed by God and that is what we find stated in the ancient scriptures. These scriptures act as our manuals and guides to a good life on this earth and to our elevation to a spiritual destination after death. Returning to a lifestyle that is based on these manuals and abandoning the lifestyle that propagates consumption and exploitation of the earth's resources is the real answer to a healthy environment.

Written by Sukhayanti devi dasi

List of references:

- [1] UN News Centre - http://www.un.org/apps/news/story.asp?newsID=20772&#.U_9DpIldWi8
- [2] EPA Website - <http://www.epa.gov/region9/animalwaste/problem.html#pagetop>
- [3] Srila Prabhupada, Light of the Bhagavata, Preface.
- [4] Srila Prabhupada, Light of the Bhagavata 33, purport.

The Facts

These facts are taken from the Cowspiracy (a new documentary) website (cowspiracy.com).

Global Warming

A farm with 2500 dairy cows produces the same amount of waste as a city of 411,000 people. Cows produce 150 billion gallons of methane per day. Methane is 25-100 times more destructive than CO₂. Methane has a global warming power 86 times that of CO₂. CO₂ is produced by transportation, electricity, gas, etc.

Water

5% of water in the US is used by private homes. 55% of the water in the US is used for animal agriculture. The meat and dairy industries combined use nearly 1/3 (29%) of all the fresh water in the world today.

Wildlife

10,000 years ago we made up only 1% of the world's population. Today, human beings and their livestock make up 98% of the biomass while wild life makes up only 2%. The primary cause for the loss of species is over grazing and habitat loss from livestock production.

Rainforest

Animal agriculture is responsible for 91% of Amazon destruction. An acre of rainforest land is cleared every second mainly to graze animals and grow their soy-bean food crops.

Population

Throughout the world, humans drink 5.2 billion gallons of water and eat 21 billion pounds of food each day. Worldwide, cows drink 45 billion gallons of water and eat 135 billion pounds of food each day.

Violence To The Cow and Bull Creates Violence To Humankind

Part 1: Why September 11?



The calves who were rescued from an auction barn are being bottle fed twice a day.

Soon after the events of September 11 some of our members have called to get our understanding of this tragedy. The reasons that cause any kind of war are the same, whether it may be a terrorist attack on the United States, conflicts in the Middle East or any other kind of human-made violence. That being so, we thought the article published 13 years ago in one of our issues to still be relevant to the current day tragedies the world is facing.

The following article is a series of quotes connecting animal slaughter, specifically cow slaughter, to war and tragedy. In reality, cow protection is at the forefront of preventing

such incidences. The quotes are from talks and purports of Vedic scriptures by His Divine Grace A.C. Bhaktivedanta Prabhupada, Founder Acharya of the International Society for Krsna Consciousness, as well as from various other religious scriptures and authors.

The Golden Rule, “Do unto others as you would have others do unto you,” Is one of the uniting principles in the world’s major religious traditions. In Judaism, it is taught, “What is hateful to you, do not to your fellowmen.” -- *Talmud, Shabbat 31a* Christianity teaches, “Whatever ye would that men should do to you, do you even so to them.” -- *Matthew 7:12*. The followers

of Islam declare, "No one of you is a believer until he desires for his brother that which he desires for himself." -- *Sunnah, Hadith*. In Confucianism it is said, "Surely it is the maxim of loving kindness: Do not unto others that which you would not have them do unto you." -- *Analects 15.23*. Buddhism also teaches, "Hurt not others in ways that you yourself would find hurtful." -- *Udana-Varga 5.18*. And finally, in the world's earliest religious scriptures, the Vedic literature, we find, "This is the sum of duty: Do naught unto others which would cause you pain if done unto you." -- *Mahabharata 5.1517*.

The world of science echoes the world's religions with its own equivalent of the Golden Rule. Newton's Third Law of Motion says that "For every action, there is an equal and opposite reaction." While Newton's law applies only to material nature, the implications run deeper still, extending to the most subtle levels of existence. In the East, this is called the law of karma.

In a very fundamental sense, too, this law relates to our treatment of animals. The violence in society is at least in part the result of our merciless diet and abuse of the natural world around us. In karmic terms, violence begets violence. In dietary terms, you are what you eat." -- *Food for the Spirit, Steven Rosen*

"Not to hurt our humble brethren (the animals) is our first duty to them, but to stop there is not enough. We have a higher mission -- to be of service to them whenever they require it... If you have men who will exclude any of God's creatures from the shelter of compassion and pity, you will have men who will deal likewise with their

fellow men." -- *Saint Francis of Assisi (mystic and preacher)*

"Prabhupada: [...] But in the western country the cows are specially being killed. Now the reaction is war, crime, and they are now repentant. And they will have to repent more and more. Jayatirtha: So the wars and the crime are a direct result of the cow slaughter. Prabhupada: Oh, yes. Oh, yes. It is a wholesale reaction. All these crises are taking place.[...]" -- *Room Conversation with Mr. & Mrs. Wax, Writer and Editing Manager of Playboy Magazine -- July 5, 1975, Chicago*

"Until he extends the circle of compassion to all living things, man will not himself find peace." -- *Albert Schweitzer*

"Until we have the courage to recognize cruelty for what it is--whether its victim is human or animal--we cannot expect things to be much better in this world..." Rachel Carson

"In this age of Kali the propensity for mercy is almost nil. Consequently, there is always fighting and wars between men and nations. Men do not understand that because they unrestrictedly kill so many animals, they also must be slaughtered like animals in big wars. This is very much evident in the Western countries. In the West, slaughterhouses are maintained without restriction, and therefore every fifth or tenth year there is a big war in which countless people are slaugh-

tered even more cruelly than the animals." -- *Srila Prabhupada Srimad Bhagavatam 4.26.5 Purport*

"To be nonviolent to human beings and to be a killer or enemy of the poor animals is



Developing a loving relationship.

Satan's philosophy. In this age there is enmity toward poor animals, and therefore the poor creatures are always anxious. The reaction of the poor animals is being forced on human society, and therefore there is always the strain of cold or hot war between men, individually, collectively or nationally." -- *Srila Prabhupada Srimad Bhagavatam 1.10.6 Purport*

"Until we have the courage to recognize cruelty for what it is — whether its victim is human or animal — we cannot expect things to be much better in this world... We cannot have peace among men whose hearts delight in killing any living crea-

ture. By every act that glorifies or even tolerates such moronic delight in killing we set back the progress of humanity."

-- *Rachel Carson*

"We are the living graves of murdered beasts, slaughtered to satisfy our appetites. How can we hope in this world to attain the peace we say we are so anxious for?" -- *George Bernard Shaw (Living Graves, published 1951)*

"As long as men massacre animals, they will kill each other. Indeed, he who sows the seeds of murder and pain cannot reap joy and love." -- *Pythagoras (6th century BC)*

"We don't want to stop trade or the production of grains and vegetables and fruit. But we want to stop these killing houses. It is very, very sinful. That is why all over the world they have so many wars. Every ten or fifteen years there is a big war — a wholesale slaughterhouse for humankind. But these rascals — they do not see it, that by the law of karma, every action must have its reaction. You are killing innocent cows and other animals — nature will take revenge. Just wait. As soon as the time is right, nature will gather all these rascals and slaughter them. Finished. They'll fight amongst themselves — Protestants and Catholics, Russia and America, this one and that one. It is going on. Why? That is nature's law. Tit for tat. "You have killed. Now you kill yourselves. They are sending animals to the slaughterhouse, and now they'll create their own slaughterhouse. [Imitating gunfire:] Tung! Tung! Kill! Kill! You see? Just take Belfast, for example. The Roman Catholics are killing the Protestants, and the Protestants are

killing the Catholics. This is nature's law."

-- *Srila Prabhupada, Room Conversation --*
June 11, 1974, Paris

Slaughterhouse Civilization

"As long as there are slaughterhouses, there will be battlefields." -- *Leo Tolstoy*,
"If slaughterhouses had glass walls, everyone would be vegetarian. We feel better about ourselves and better about the animals, knowing we're not contributing to their pain." -- *Paul and Linda McCartney*

"Panca-gavya, the five products received from the cow, namely milk, yogurt, ghee, cow dung and cow urine, are required in all ritualistic ceremonies performed according to the Vedic directions. Cow urine and cow dung are uncontaminated, and since even the urine and dung of a cow are important, we can just imagine how important this animal is for human civilization. Therefore the Supreme Personality of Godhead, Krsna, directly advocates go-raksya, the protection of cows. Civilized men who follow the system of varnasrama, especially those of the vaisya class, who engage in agriculture and trade, must give protection to the cows. Unfortunately, because people in Kali-yuga are mandah, all bad, and sumanda-matayah, 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."

-- *Srila Prabhupada, Srimad Bhagavatam*
8.8.11 Purport

"To kill cows means to end human civilization." -- *Srila Prabhupada Srimad Bhagavatam 1.4.9 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 Srimad Bhagavatam. The cow stands with tears in her eyes, the sudra 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." -- *Srila Prabhupada Srimad Bhagavatam 1.17.3 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 animal, 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" -- *Srila Prabhupada, Srimad Bhagavatam 1.7.37 Purport*.

Compiled by Chayadevi

Part 2: The Cause of Animal Slaughter is a Godless Society

Some people may question the connection that animal killing might have with today's world problems such as war, famine and domestic violence, just to name a few. However, according to the Vedic scriptures, due to the law of karma, such a connection is inevitable. Most of us are by now familiar with the term "Karma," for those who are not, the phrase "what goes around, comes around" will probably sound more familiar. And it is actually a fact that for every action we make there has to be some kind of reaction. Taking a gross example for this purpose, if we over cook rice, it will get burned. Therefore, if our societies base their culture and everyday life on violent acts, what they will encounter in return is more violence.

Animal slaughter is without a doubt one of the most violent acts that humankind can commit. After all, animals, even the most ferocious ones and especially the peaceful and gentle animals such as cows, are ultimately much less advantaged than human beings and deserve our protection, not our abuse. This is so since they do not have the intelligence and therefore the capacity to create mass murder factories such as the meat and the dairy industries which kill 42 million animals per year in the USA alone (peta.org). That being the case, it is no wonder why our contemporary world is saturated with hate, war and violence. After all, animal flesh and by-products is our daily menu, what we consume for breakfast, lunch and dinner.

Srila Prabhupada explains how the Vedic scriptures declare what we eat and what we allow to enter our body affects our consciousness. If what we consume is food that was produced through violence, why would we be surprised that the world around us is suffering from an acute violence disorder?



The three Brahmin cows: Amrita, Sri and Priya, resting together in the pasture.

I would like to take this topic to a different direction, having acknowledged the fact that violence generates violence and what we eat will affect who we are. I would now like to discuss how all this is connected to God-realization and spirituality.

One of the basic teachings of the Vedic scriptures is that all living entities are a spirit soul, one's body is temporary but the soul is eternal. The Vedic scriptures therefore teach us that it is not only human bodies that contain a soul, but it is also an animal body that contains one, and the law of reincarnation further explains how this is

so. If we take this wisdom into consideration, than we must realize that animals are not commodities but are living beings and should be treated with respect. Just as human beings are sons and daughters of the Supreme Lord, so are the animals. Hence, they need to be protected just as much as any human being should be. Just as we would never dream of taking away a mother's children, send them to slaughter and the moment she cannot produce enough milk for us, slaughter her as well. Therefore, we should not do these violent acts to mother cow. We should not drain her of her milk and then kill her, nor should we send her offspring off to be fattened up and then slaughtered.

The root cause for this violence and killing mentality is a Godless society.

According to Srila Prabhupada, the root cause for this violence and killing mentality is a Godless society. In a Godless society, instead of focusing on satisfying God's desires, one is interested only in one's own selfish desires. We see that in order to satisfy one's taste, people are willing to eat meat and commercial dairy products without considering where they have come from and the process by which these foods was obtained. A God conscious person, however, must acknowledge that life can be much more meaningful than merely satisfying one's own selfish needs, and that life is, in fact, meant to be used for self-realization.

Through the process of self-realization one automatically becomes caring, having realized that one is not the center of the uni-

verse, rather that God is. Having realized that, one starts to show respect to other living beings since they are in reality, no different than oneself, they are simply souls seeking their way home, back to God.

A society that will be based on God consciousness and which will be God centered will have to naturally become a selfless society in which the existence of violence does not manifest. Satisfying the tongue would not be one of the most important moments of the day, rather satisfying God's desires will become much more crucial. I would like to argue that a utopian world can exist the moment people shift their attention from the needs of their temporary bodies and minds and start serving the desire of the Supreme Lord. In such a society no violence will exist because it is never God's desire to see His own created beings being hurt, man or animal.

In such a utopian world, there will be no question of the existence of slaughter houses, of meat-eating, and the cows and the bulls would be loved, cared for and protected while at the same time utilized for working the fields and helping to provide food to humans. Such a utopian world can exist; it is a question of shifting one's mentality, one's consciousness and society's values to include God consciousness.

In such a world, violence does not generate violence for the simple fact that it just does not exist. In such a world, human beings do not kill animals and therefore humans do not kill humans, wars are practically unknown, abuse is an unfamiliar word and hunger is something told in fairy tales.

Written by sukhayanti devi dasi



Krishna was too big for the petting zoo and about to be slaughtered when rescued by ISCOWP.

**Protect
Cows
Protect the
Earth**

