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# ❖ THE ISCOWP NEWS ❖

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Volume 7 Issue 3

The International Society for Cow Protection

Winter 1997

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## Train the Ox

**F**or the last 7 years we have presented our members with an annual report at the end of our fiscal year which ends with the beginning of March. With this issue we carry on the tradition. One year after we started ISCOWP, we saved our team Vraja and Gita from the slaughterhouse. Traditionally we picture both or one (Vraja is pictured opposite) on the front page of the annual report in celebration of their birthdays in February. They are now 7 years old!

There was a large response to last issue's letter section. One article, by Vanamali Pandit about his boyhood in India, was written in response to letters about the position of the bull in India. It gives facts that coincide with Srila Prabhupada's instructions. We have continued with some of last issue's letter topics in this issue and will continue this theme in future issues with the hope that the knowledge distributed will educate all readers to a better understanding of cow protection. We thank all of you who responded. Please keep the letters coming and if you don't see your letter, look in the next issue!

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Annual Report for Fiscal Year March, 1997 - February, 1998

## Letters

*The following letter was sent to us via Labangalatika dasi at the request of B.R. Thakur. He has requested that we print the letter in the ISCOWP News. As far as we know this letter, sent to the Sunday Observer, Mumbai, India, has not yet been printed in that publication.*

### Stop Cow Slaughter in India

With due respects and humble submission I beseech to ask only one simple question to Honorable Ahmadi Saheb through you, with an honest hope that he will definitely reply to it through you or your esteemed weekly.

In 1958, the Honorable Supreme Court had to decide about over one hundred petitions placed before them by the Professional Butchers of India. They had submitted them on the grounds of Freedom of Profession, allowed under articles 14, 19 and 25 of the Constitution of India. They said they are butchers by profession from ages and dynasties uncountable so far. They also said India is a secular state and no religious dogmas can check them from running their profession in secular India. Hence they are free to slaughter any animal whether it be a cow or a bullock or a bull, whatsoever, and this they have to do and perform under their fundamental rights of the Freedom of Profession in India.

This created a problem before this honorable team of the learned judges and as the matter was pending before them for about 10 years, they had to decide it under pressures from various interested parties. So they very wisely found out a mid-way, a Golden mien, so that the butchers also may not lose their profession as their fundamental right and the animals could also be saved to some extent, at least not to be wiped away altogether from India. They said, cows after age of 14, when they don't give milk and become unfit for procreation, they may be slaughtered. Bullocks after 16 become weak and old, they remain unfit for draught and agricultural purposes, hence they and also bulls, when they become unfit for procreation, can be slaughtered.

Their lordships, being learned, they

used their logic on the basis of their study of modern economics, where animals, which eat more and give less in return are a drain over the Indian-exchequer, hence they can be slaughtered to bring considerable foreign-exchange through their skin, flesh, bones, blood and even other parts of their bodies for various industrial usages under modern technologies. The learned judges went a step ahead also to allow even the disabled animals to be fit for slaughter. They totally forgot that under the plea of disabilities, the professional and merciless butchers will break the legs and blind the eyes of the youngest of animals to use them for their slaughter business, which is the most profit-earning business in India, where a living cow is sold in Rs. 100/- each but when slaughtered, it becomes a wealth worth Rs. 2000/- then and there, such is the margin of profit in this trade.

The learned judges, mostly coming from the supreme class of people, who lead a secluded life much away from the lower standard of people, living among animals and dealing with animals, hence they allowed the butchers to carry on their profession in the name of secularism in India. They could not foresee that in India, veterinary doctors have to give a certificate of fitness for every animal to be slaughtered Rs 1/- or Rs. 2/- per animal in the normal course; otherwise a threat of open knife over his head is also a normal scene in the Abattoirs. He prefers to safeguard his person and also earn money under present circumstances.

Over and above such situations, there are daily examples of Indian police allowing hundreds of truck-loads of cows and bullocks where butchers force 40 to 50 animals in each truck, duly tied in their legs and horns, like the gunny bags full of grains heaped over each other to be transported at cheaper rates. Thus these traders openly pooh-pooh over acts like "The Act of Cruelty to Animals" (passed by the Britishers in 1860), and that their activities are punishable by law. Today we have the Act of 1959 duly amended up to 1991 as "The M.P. Agricultural Cattle Preservation Act" which has been passed by various legislatures of this country. Yet our

police refuse to know about these acts. If the police are forced and requested by the people working as Honorable Animal Welfare Officers, working under the Animal Welfare Board of Madras, duly established by the Central Govt. of India, they prepare challenges under the Cruelty Act where the maximum fine for such cruelties is only Rs. 50/- . The butcher class deposit Rs. 5/- in the court and they carry away the animals for slaughter in most of the cases.

The writer of these lines is an eye witness to all such situations for the last 15 years, since when, there is an agitation and continuous Satya-Griha, at the door of the Abattoir in Deonar in Bombay. This Satya Griha was started by Vinoba Bhawe after his failure to convince Mrs. Gandhi, the then minister of India, who refused to accept his suggestion that when you have been winning election in India due to "Bullock Pair" and "Cow and Calf" emblems you should at least see that these animals are not slaughtered in India. She said she could not put her 18 core voters at risk. She would change to Panja as her party's emblem rather than put her vote bank in risk. Since then Vinoba Bhawe advised his disciples to declare continuous Satya Griha, which is running for over 15 years and seems that it will run for another 15 years at least to convince the Parliament of this country of this noble cause.

Now I request Justice Abmadi to say whether he knew the above situation or not? He can't say NO because he has given a judgement in 1996, based on the previous judgement of 1958, and it is declared in Civil Appeal No. 9250 on May 10, 1996 that bulls and bullocks are out of the total ban on the slaughter of cows and their progeny. Hence they can be slaughtered after complying with provisions of Sub-Section 4 of the M.P. Krishik Pashu Parirakshan Adhiniyam, 1959 of M.P.

The judges, comprising the bench of the Supreme Court, usually refused to accept the authenticated and scientific material advocating the preservation of bulls and bullocks for better economy of the nation. The bench has observed that in cases of disputes, the writ court should not decide the matter. But this is against the settled position of law that the Apex

Court should not interfere when the High Court has passed very reasoned order. In fact the High Court of M.P. has upheld the law, preserving the bulls and bullocks, and this court has arrived at a definite conclusion on the very reliable modern scientific literature and other materials.

When Justice Ahmedi talks on the possibility of a common code for all Indians, then he must recollect that in India bulls and bullocks are more worshipped more than cows as there can be no cow without a bull. And there can't be a temple of God Shiva without a

Nandi, whom God Shiva preferred as his animal of choice for riding and movement. When Hindus go to worship Lord Shiva they worship Nandi (bull). Bulls and bullocks are so very important for agricultural practices in India, without whom cultivation is impossible in this country. Hence Justice Abmadi should have gone deeper in the study of Indian sociology and agriculture to justify his position as Chief Justice of Supreme Court of India rather than take shelter of the previous judgement of 1958,

which will ultimately be squashed under Indian circumstances because in that judgement their lordships had somehow tried to find a temporary solution to the problem of slaughter of cows and bullocks in India and that is weak and disappointing attempt at solving to the greatest problem of the Indian nation.

The problem of ban on the slaughter of cows and bullocks has attained such dimensions that the day is not far off when the total population of India, having faith in kindness towards all living beings, will join and stand together to get this ban duly approved by the Honorable Supreme Court of India without caring for any type of contempt proceedings in this matter.

With kind regards,

B.R. Thakur  
M.A. (Eng. & Hindi)  
LL.B. Advocate  
Hon. Animal Welfare  
Officer,  
(Animal Welfare  
Board, Madras)

## Working Bulls

Thank you for the latest issue of the ISCOWP NEWS. You are doing a great job.

I was interested in your articles on



*Bulls Pandit and Mohan pull the Padayatra Cart in Vraja every year and we distribute prasadam (sanctified foodstuffs). This year I had to change the bulls and train new ones. Every night we have a festival and encourage the local people to use oxen. (Parsurama das)*

working bulls. So I thought I should give my two cents worth. By Vedic standards the bull should not be worked. he is called a "Mahadev." His duty is procreating. It's actually offensive to work him, although I have to admit out of necessity I work bulls daily for six weeks every year. Most of the bulls at the Vrindavan Goshalla are friendly. I would trust them as much as oxen, in fact about all of the bulls could be trusted. At Bhaktivedanta Manor's goshalla we have 8 oxen, 4 are completely trustworthy, two are quite dodgy and two will attack without reason and at any given chance. Still all these oxen are regularly used and are hard working. The point I am trying to make is that oxen can be dangerous, bulls can be

dangerous, in fact cows can be dangerous. Bulls, oxen, and cows pull carts and plows. (I know one cow that loved to work but it was very offensive to work her). But the Vedic standard is that we castrate the bulls and use them to work with. That is what Krsna does and that is what we should do.

Last Kartik in Vrindavana I took two bulls from the goshalla, one had done some field work at the goshalla and the other, which was only two years old, was untrained. Our first day

we drove them around the roads for an hour. They had never been out of the goshalla before and they were surprised to see horses, buffaloes, pigs, dogs, cars, buses, tempos, etc. Everything frightened them. Needless to say we hit every tree on the road and caused a few near heart attacks. The next day we drove them to Mathura and within a few days we were driving nicely. The bulls soon got over their fear of traffic. After 10 days you could drive them comfortably

through any busy market place.

Just for interest, if you castrate the bulls young they will have long legs, and if you castrate them after a year they will be shorter and more stocky in size.

Your servant,  
Parsurama das

PS One problem with bulls is that when they reach middle age they tend to fight with each other. Two years ago my bulls caused a big fight in Mathura. They crashed into bicks (rickshaws), taxis and people while charging each other. In Javit (Radharani's village) one bull attacked the other while we were harnessing them to the cart. The result



was the attacked bull fell on top of me, even walked on me with his metal shoes as he tried to get on his feet. They would never attack any of us but they would attack each other even though they had worked with each other for years. Of course you could use only a single bull on the cart. They are noisy, very smelly, always digging the earth up with their horns, but also hardworking.

## Training Oxen

From: iscowp <iscowp@ovnet.com>

To: Matthew Howard

<madhusudana@yahoo.com>;

cow@com.bbt.se

Subject: Re: proper training

Date: Thursday, January 22, 1998 11:34 AM

>Dear Balabhadra,

> I wanted to let you know that Kripa seems to be ok. Sadacara said that white flour would help clot the blood. I talked to the vet and he said in the past he had success tying the broken horn to the other horn to help stop the bleeding by the pressure. He said it also depends on if enough of the horn is left for the string to grip to. I wanted to know what you think of this technique.

My other question is, have you or anybody else ever talked about employing a standard which only allows devotees with proper training to work the oxen. I know the short time I have been here I have heard devotees in the past, with no training trying to work with the oxen. A couple of devotees have said here that they can work the oxen without training. >

Madhusudana das  
Gita Nagari, PA

Dear Madhusudana,

It is interesting that we have been discussing on the cow conference the issue of agriculture and husbandry knowledge being lost in this age. Therefore teaching or training in these categories becomes a necessity. The following is a quote from Hare Krsna dasi on the cow conference. This is in reference to excerpts from the book:

Wes Jackson, \*Altars of Unhewn Stone: Science and the Earth\*. San Francisco, North Point Press, 1987.

ISBN: 0-86547-272-6 (cloth) or 0-86547-297-4 (paperback).

> Does everybody see how revolutionary it is to propose to teach ox-power agriculture and cow protection? Does everybody see how this is absolutely crucial in our age, though it was not necessary to have a program for formally training in this subject in bygone days?>

> Does everybody see how revolutionary and visionary Prabhupada was to specify this type of training in his Varnasrama College?>

> Does everybody see the cataclysmic



*Jalangi and her pet ox (pure brahman) Ananta Sesa. They live at New Talavan Farm, Mississippi where Jalangi and her 2 1/2 year old ox have appeared in parades. This spring Ananta Sesa will start plowing.*

loss we suffer if we ignore his instructions on this matter.>

You don't have to be genius to be a teamster, neither to be a mother. Although motherhood is a natural occurrence, our society is so dysfunctional that there are now so many books and courses on how to be a successful mother due to the fact that there are so many dysfunctional children. Similarly, being a teamster does not involve complicated knowledge, but a knowledge that is a friend to the natural way of life which unfortunately has become lost in this

age.

Paramananda always told me that a team is only as good as the teamster. Would you drive a car without the proper training? Maybe on the farm a person could get away with it but put that same person on a busy interstate or in downtown Manhattan and you are asking for TROUBLE.

Parmananda always liked devotees to work with the cows before working with the oxen so they could understand how a cow thinks. He thought that if a person couldn't understand the thought process of a cow it was going to be very difficult for them to work with oxen. When working with oxen you become their mind and you must be able to direct them so that the work at hand can be accomplished safely.

When Taraka was there and I was coming there once a month we talked about putting into place a program to certify teamsters. The first discussion that I have with a new teamster trainee is about SAFETY. THE SAFETY OF THE OXEN AND THEIR SAFETY AND ALSO ALL SURROUNDING PEOPLE THAT THEY MIGHT COME INTO CONTACT WITH.

Training is important and in itself sets the standard of care and proper use of the animals so they are not SPOILED. In this case the word SPOILED does not mean that the oxen are BRATS but that they have been RUINED BY IMPROPER USE. At this point in time NO ONE there is certified to use the oxen. If the farm is serious about their future I strongly suggest that a certification training program be put into place.

As we mentioned to you before there is a farm council in Harikesa Swami's zone where they seem to have several successful farms. They also feel strongly about training. Bhaktavatsala, a member of the farm council, wrote us:

"Your paper is a good and necessary first step in insuring the safety of cows within ISKCON's care (Minimum Cow Standards), but we see as a long term solution the necessity for devotees to be trained in the field by experienced farmers within the movement. They could visit farms such as Almviks Gard in Sweden and

*continued on page 12*

## Growing Rice and Wheat at New Talavan



**T**hank you for the last issue of the ISCOWP News. It addressed the points of cow protection. A lot of forethought before beginning a herd and how will we feed them, how many acres do they need? How will we pay for the hay, etc. People sometimes don't understand that just because the ground has a green "hue" to it the cows have plenty to eat. They can't even get their faces and teeth that close if the grass is only 1/4 - 1/2 inches tall. So anyway I'm glad you are there to advise the up and coming and the rest of us hangers-on about the rights and wrongs of cow protection.

We have a few self-sufficient folks here by New Talavan. Together our families take care of 10 cows including Bhakta Roy's milk cow and Jalangi's oxen. We are fortunate to have Roy share some land for a community grain department. Varaha, my husband, Dwija Hari, and Bhakta Roy planted wheat and rice last year (half of the rice seed came from rice planted by ISCOWP in North Carolina). They purchased a 1945 pull type combine to thresh the rice and wheat. It did not thresh the rice successfully; it unfortunately cracked the rice in half. However, the wheat threshing was successful. The machine cost \$350. It also has screens for beans.

About 5 pounds of rice was planted in the spring and harvested September 9th and 10th. The rice was planted in 20 rows, each 70 feet long, 3 feet apart. The plants grew to about 3 - 4 feet high. This

**Top -** Varaha, Dwija Hari, and Bhakta Roy planted wheat and rice (from ISCOWP rice seed).

**Middle-** They purchased a 1945 pull type combine to thresh

**Bottom-** Rice grown from ISCOWP rice seed in North Carolina.



planting yielded 100 pounds of rice and now they have enough seed to plant about one acre.

The rice was cut with a sickle, tied in bunches, and then dried on bamboo poles. The weather was warm and sunny so the rice dried nicely. They separated the rice from the stalks by laying a tarp down beneath two wooden horses, laying boards across the horses, and then beating the rice on the boards. The rice separated from the stalks and fell to the tarp.

They had no insect problems but birds did attack the rice. Apparently in the countries where rice is grown, birds are the biggest predators. To scare the birds away scarecrows and balloons tied to poles were employed to some success.

At this point they have not been able to find a machine to separate the rice from its jacket. Research is being done in locating such a machine and when it is

purchased then more rice will be planted. However the planting of wheat has been successful with the involved families making their own breads, chapatis, and muffins. The wheat is harvested with the combine, put through a shaker machine, and then cleaned up a bit of its stems and such before being put through the mill. The mill can be operated by hand or motor. Then it can be strained of the bran flakes if a lighter flour is needed.

We all have gardens, fruit trees, and barns for our cows. The families all trade each other produce that the others don't have. The New Talavan deities get the best we have first.

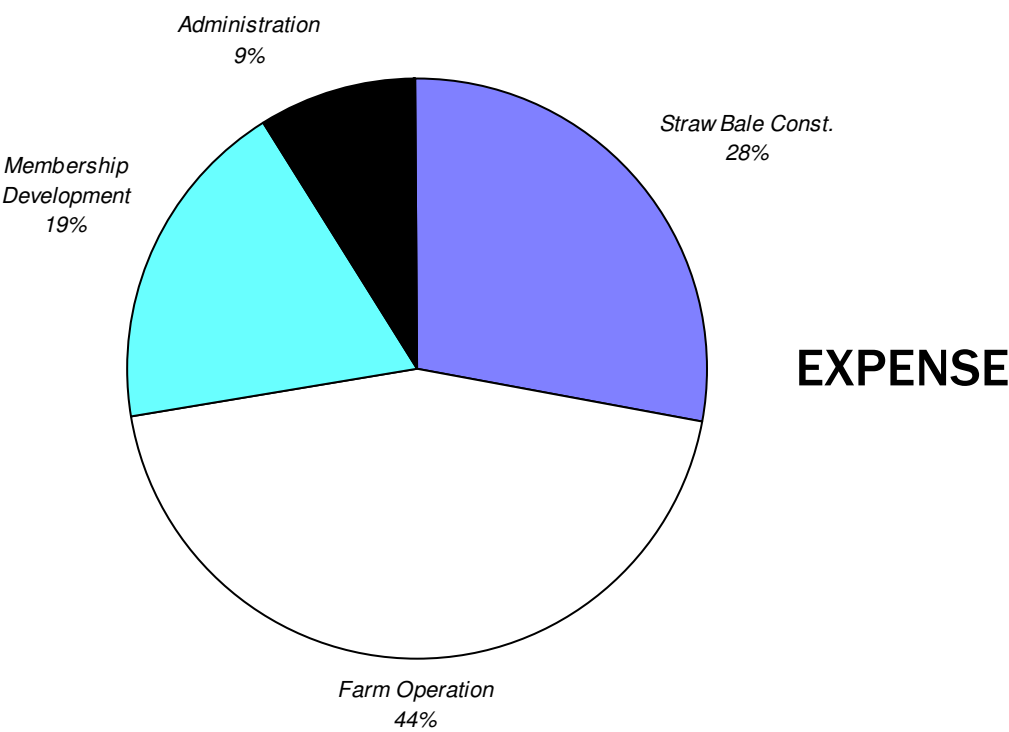
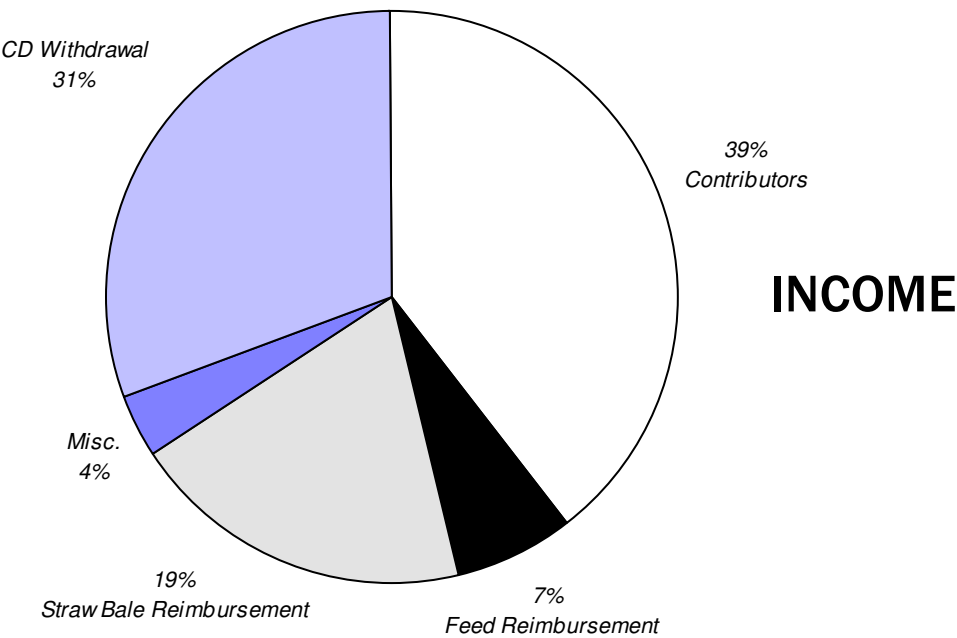
The community farmers are Shashtra's family; Dwija Hari and family; Jaya

Patni Gopi, Neal Duncan and Jalangi; Varaha, Nrsimha, and Kishori; and Bhakta Roy and Juanita.

Your servant,  
Nrsingha devi



# ISCOWP: AN ETHICAL INVESTMENT



INCOME = \$60,364.43

EXPENSE = \$57,513.85

BALANCE = \$2,850.00

## Evaluation of Fiscal Year 97

### INCOME

CONTRIBUTIONS.....	\$23,841.60
FEED REIMBURSEMENT.....	\$ 4,000.00
STRAW BALE REIMBURSEMENT.....	\$11,770.55
MISC. & REIMBURSEMENTS.....	\$ 2,132.56
CD PRINCIPAL WITHDRAWAL.....	\$18,619.64
TOTAL.....	\$60,364.43

The CD withdrawal contained funds from the sale of ISCOWP's North Carolina barn sale (\$7000), and the balance from donations obtained from the Building Vrajapura Farm campaign. All funds were obtained in 1996 and used in 1997 to fulfill 1996 campaign promises. As you know, a comprehensive water system for the cows has been installed at Vrajapura Farm enabling us to provide housing for 21 cows and oxen from New Vrndavana's herd which has helped to relieve the New Vrndavana cow program. Fencing has begun with all necessary materials purchased for future fencing, and the barn has been undergoing refurbishing.

A bank loan was refused to build our Straw Bale home due to its unique construction. As you know, there is no livable housing at Vrajapura Farm, and it is absolutely necessary for us to construct a home as soon as possible so we can live at Vrajapura Farm. Baladeva, our son, is in charge of the construction and has reimbursed ISCOWP \$11,770.55 to date. Refer to Straw Bale Construction expenses for details.

Since we are mostly caring for New Vrndavana's cows and oxen, we were reimbursed for feed and also partially for services rendered to the cows (MISC.).

### EXPENSES

#### Farm Operation

ANIMAL.....	\$ 7,195.89
AUTOMOBILE MAINT/GAS.....	\$ 5,306.15
BARN CONSTRUCTION.....	\$ 1,849.69
ROAD CONSTRUCTION.....	\$ 1,147.17
EQUIPMENT.....	\$ 410.12
FIREWOOD MAINTENANCE.....	\$ 113.05
GARDEN.....	\$ 424.01
WATER DEVELOPMENT.....	\$ 7,379.78
FENCING.....	\$ 1,014.13
UTILITIES.....	\$ 557.52
TOTAL.....	\$25,397.51

We are presently protecting 24 cows and oxen at Vrajapura Farm. Animal expenses reflect feed and vet expenses. A complete water system has been installed enabling us to house animals all year. Also, we have been working on refurbishing the barn by enclosing the barn on 3 sides to give protection in the winter. We are presently beginning a floor system in the hay storage area. For the first time in 15 years there is now traffic at Vrajapura Farm and we have been working on the road to provide safety and efficiency by hauling in gravel and digging cul-

verts. New fencing to protect food growing areas. All fencing that we install is of high tensil wire, not barb wire.

### Straw Bale Construction

WATER DEVELOPMENT.....	\$ 2,000.00
REBAR PURCHASE.....	\$ 408.00
MATERIALS & LABOR.....	\$13,681.29
TOTAL SPENT.....	\$16,089.29
REIMBURSED TO ISCOWP.....	\$11,770.00
TOTAL.....	\$ 4,319.29

By winter of 1997 we were "dried in" (building enclosed and protected from the elements). Now, we have all the plumbing, wiring, insulation, and part of the dry wall installed and the rest should be done in the summer so we can move in. Baladeva is paying for the construction as it proceeds from his truck driving salary in addition to providing the building labor (Balabhadra is assisting).

### Membership Development

AUTOMOBILE MAINT/GAS/TRAVEL.....	\$ 1,334.41
GUEST HOSTING.....	\$ 250.10
PRINTING.....	\$ 1,366.43
OFFICE/TAX PREP/BANK CHARGES.....	\$ 2,719.16
COMPUTER MAINT.....	\$ 1,097.91
PHONE (FAX, INTERNET).....	\$ 2,049.43
POSTAGE (COOKIES, PHOTOS, GIFTS, NL).....	\$ 2,031.04
TOTAL.....	\$10,848.48

The quarterly ISCOWP News has been published since 1990. The other means of communication that have developed are e-mail and fax. Besides our cow conference (which has experienced much increased activity this year) on the ISKCON COM internet bulletin board we now have a WEB page. Our WEB page address is: <http://www.ovnet.com/~iscowp>. We can be reached at [iscowp@ovnet.com](mailto:iscowp@ovnet.com) or [iscowp@com.bbt.se](mailto:iscowp@com.bbt.se). However many of our members cannot be reached by e-mail but by fax and phone.

We are now employing an accountant to prepare ISCOWP's tax report and to clarify all past reports. This year we had computer difficulties which we were able to correct with no loss of data and now the computer is working more efficiently than ever. Our members who send in monthly donations receive picture letters and cookies monthly. Also all donations receive a gift and recognition.

### Administration

AUTOMOBILE MAINT/GAS.....	\$1,204.75
WAGES.....	\$2,960.01
UTILITIES.....	\$1,013.99
TOTAL COST.....	\$5,178.75
REIMBURSED TO ISCOWP.....	\$1,004.00
TOTAL.....	\$4,174.75

The administration costs reflect what it costs to maintain our family and staff while operating ISCOWP. This income was supplemented by payment for work outside ISCOWP activities.

## *Thank you for Contributing During the Fiscal Year 1996 (3/96 - 2/97)*

### PATRONS (\$6,000.00 - \$2,500.00)

ISKCON of West Virginia.....\$5,490.00  
 Vanamali Pandit d (The Mody Family) ..\$4,000.00  
 Vrajabhadhu dd (Marie Pritekel).....\$2,610.34  
 Shastra d (Scott From).....\$2,500.00

### ASSOCIATES (\$999.00 - \$500.00)

Ram Paliwal MD.in honor of father Dhannalal  
 Paliwal.....\$ 831.00  
 Kamalesh & Arti Shah.....\$ 782.00  
 Labangalatika dd (Mrs. Malik).....\$ 631.18  
 Stephen Sorra.....\$ 620.00  
 Dharma Vidya d & Nama Priya dd. (Grant Family)  
 .....\$ 500.00  
 Tulasi d. (John West).....\$ 500.00

### GUARANTORS (\$499.00 - \$200.00)

Amala Bhakta d.....\$ 485.00  
 Doug Carlton.....\$ 410.00  
 David Thiessen.....\$ 375.00  
 Saraswati dd (Betty Woodhouse).....\$ 350.00  
 Kanina d & Arjuna d (Quinn Family) ...\$ 300.00  
 Pavamana d & Sampada dd (McCloud Family)  
 .....\$ 300.00  
 Parampadam d (Kenn Perry).....\$ 260.00  
 Giriraj d (Ramos Family).....\$ 214.00

### SUPPORTERS (\$199.00 - \$99.00)

Madhukanta d & Ann (Searight Family)  
 .....\$ 198.00  
 Pusti dd (Connie Humphrey).....\$ 195.00  
 Jim & Theresa Devine.....\$ 167.00  
 Janesa d (George Willmon).....\$ 142.00  
 Mary Goerke.....\$ 133.00  
 Srimate Radharani.....\$ 125.00  
 Haridas d & Nandapatni dd. (The Stempel Family)  
 .....\$ 121.00  
 Krsna Culture.....\$ 119.92

Jack Baldwin & Kunti DePoo.....\$ 115.00  
 Dulal & Sabita Bhattacharjee.....\$ 110.00  
 Adideva d & Siladitya dd (Larsen Family)  
 .....\$ 108.00  
 Barbara Withee.....\$ 108.00  
 Bhadranga d & Hladini Sakti dd. (Sherman Fam-  
 ily).....\$ 108.00  
 B.H. Arthur & L. McCaskey.....\$ 108.00  
 Brij Lata Agawal.....\$ 108.00  
 Dan Duer.....\$ 108.00  
 Daruka d (David Corcoran).....\$ 108.00  
 Edna Galicia & William Vidal.....\$ 108.00  
 Haribolananda d & Garudi dd, Archary d,  
 Rasalila dd, Harikirtan d, Rajavidya d  
 (The Hargreaves Family).....\$ 108.00  
 A. Gopal Krishna. (Advocate BABI) ....\$ 108.00  
 James Oswald.....\$ 108.00  
 Linda Campisano.....\$ 108.00  
 Mayesvara d & Urvasi dd (Roberts Family)  
 .....\$ 108.00  
 Ramanbhai B. Patel.....\$ 108.00  
 Rangavati dd & Jitari d (Heintz Family)  
 .....\$ 108.00  
 R.K. Dhingra M.D.....\$ 108.00  
 Rory Alden.....\$ 108.00  
 Suresh & Ujavaala (Matchless Gifts) ..\$ 108.00  
 Suresvara d & Katayani dd (Hall Family)  
 .....\$ 108.00  
 Vidyananda d & Kirtida Kanyaka dd (Halvorson  
 Family).....\$ 108.00  
 Vinod & Pramila Vig.....\$ 108.00  
 BTG Service Center.....\$ 106.00  
 Isabelle Haas.....\$ 105.00  
 ISKCON of Port Royal.....\$ 100.00  
 Lorraine Dove.....\$ 100.00  
 Suryaram R. Joshi.....\$ 100.00  
 H.H. Chandravali Swami.....\$ 99.00



## CONTRIBUTORS (\$99.00 - \$50.00)

Ram & Aruna Singhania.....	\$ 79.00
Bharati & Nikhil Joshi.....	\$ 75.00
Amrita dd & Rasamanjari dd (Anne Kellogg & Marilyn Stein).....	\$ 70.00
Chris & Paula Baymiller.....	\$ 55.00
Dr. Prem Sahai.....	\$ 51.00
Anthony & Rawtee Lutchman.....	\$ 50.00
Baladeva d & Madhurya lila dd.....	\$ 50.00
Bernard Folse.....	\$ 50.00
Drumilla d.....	\$ 50.00

## DONORS (\$49.00 - \$30.00)

Akilananda d. (Al Fitch).....	\$ 48.00
Helen Wells.....	\$ 46.00
Augusto M. Vargas.....	\$ 42.00
Soleil & Jacqueline Develle.....	\$ 42.00
Cecilia & Janmodasya d (Glass-McCafferty).....	\$ 40.00
Dhanistha dd (D. Yarber).....	\$ 40.00
Sadananda d. (Stephen Knueppel).....	\$ 40.00
Bernard Faustino.....	\$ 37.00
Gayle Janzen.....	\$ 31.00
Balai dd (Blanche Marsden).....	\$ 30.00

## SUBSCRIBERS (\$29.00 - \$16.00)

Advaita Chandra d & Radha Sundari dd (Taylor Family).....	\$ 27.00
Govinda Kund d (Gilbert Frances).....	\$ 25.00
Jacklyn Johnson.....	\$ 25.00
Indra Pramada d (Elliott Cohen).....	\$ 25.00
Mukunda d & Bhakti-Lata dd (Gauthier Family).....	\$ 25.00
Robin Parmley.....	\$ 25.00
Sudevi (Lynn & Ron Hansen).....	\$ 25.00
Andrew Bach.....	\$ 22.00
Aroon & Lily Chaddha.....	\$ 21.00
Avadhuta d (Audrius Palubinskas).....	\$ 21.00
Badrynarayan d & Rukmini dd. (Weinberg Family).....	\$ 21.00

Bupendra Gupta.....	\$ 21.00
Caroline Constantine.....	\$ 21.00
Dr. B.G. Gokhale.....	\$ 21.00
Dr. Prem, Veena & Neha Gupta.....	\$ 21.00
Dr. Thirumalal RadhaKrishnan.....	\$ 21.00
Erik & Karin Hazelhoff.....	\$ 21.00
Jona M. O'Nan.....	\$ 21.00
Kaivalya d & Monorama dd (Mahajan Family).....	\$ 21.00
Naveen Krsna d & Rasagmya dd (Khurana family).....	\$ 21.00
Philip James.....	\$ 21.00
Rupanuga d. (Robinson Family).....	\$ 21.00
Sendhabhai Patel.....	\$ 21.00
Winthrop Dahl.....	\$ 21.00
Yadunandana dd (Judith Syer).....	\$ 21.00
Gail Toby.....	\$ 20.00
Gautama Kachhia.....	\$ 20.00
Maha Mantra d (David Fuller).....	\$ 20.00
Varaha d & Kishori dd (Simonson Family).....	\$ 20.00

## FRIENDS (\$15.00 - \$8.00)

H.H. Gunagrahi Swami.....	\$ 15.00
Lenny Greenberg.....	\$ 15.00
Namath Nayak.....	\$ 15.00
Rene Waisvisz.....	\$ 15.00
Puspha H. Govind in memory of late husband	
Hasmukhal Govind.....	\$ 11.00
Vijay & Shaila Shroff.....	\$ 11.00
Shobha & Narendra Shah.....	\$ 11.00
Vrndabaneshvari dd (Lois & Marc Birenbaum).....	\$ 11.00
Arvind & Nidhi Sharma.....	\$ 10.25
Albert Winkelman.....	\$ 10.00
Ishwar Mahbubani.....	\$ 10.00
Harry Madison.....	\$ 10.00
Mukunda Datta d & Krsnavesa dd. (Tandy Family).....	\$ 10.00
Nirguna d & Vijaya dd.....	\$ 10.00
Christine St. Onge.....	\$ 8.00

Our new campaign began in December 97 and ends in December 98. Gour Govinda & Sita pledged \$3000 and Anuttama & Rukmini pledged \$1500. All together \$20,000 has been pledged to this date. Please read more on page 10.

## Memories Of My Boyhood in India

by Vanamali Pandit das (Dr. Mody)

I was born in a small village (about 100 families) in Gujarat, India in 1942. The village was located near the city of Surat. At that time there was no buses, so when we wanted to go to the train station we would take the bullock cart. It took about 3 hours to get to the train station from our village and the round trip took the whole day. When I went to Baroda, also in Gujarat, to go to high school and college I would have to take the bullock cart from there to a small place outside Surat, then the train, and then another bullock cart to my grandmother's (my home village). My father would call my grandmother that I was coming and there would be an ox cart waiting for me. We were dependent on the oxen for our transportation.

The whole village had one bull. Actually, 2 or 3 villages shared this one bull. So, whenever the villagers needed to impregnate a cow they would pay the family who owned the bull for the bull's services. The doctor who cared for the villagers also castrated the bulls into oxen. He was an Ayurvedic doctor maintained by the village. He also performed all the religious ceremonies and taught in the one room school house. He was the Brahmana. He was not paid in cash but given what he needed.

Grains, wheat, rye, lentils, and vegetables were grown in fields plowed by the oxen. Each family had about 4 oxen, a couple of oxen for the cart, a couple for farming, usually one cow and sometimes two cows, and about 3 water buffaloes. Each family had about 25-50 acres with 8-10 acres for pasture. The animals were fed from this land, their grain was not bought outside. Srila Prabhupada has said that one should have one acre to provide for one cow. In my village that was the ratio of cow to land. With this acreage we were self-sufficient for our own foodstuffs as well as the animals under our care. After talking to Balabhadra I have learned that in a colder climate, in terrain where the land is not flat, it takes more land to support one cow.

I was born into a family of the Vaisya class. We owned 50 acres and the plowing of the fields was done by the lower class.

Instead of salary, they would get supplies, all meals, and shelter. They were part of the family; whatever they needed my grandmother would make sure they were supplied.

As a young boy I knew how to drive the ox cart and train the oxen. Driving the bullock cart was a pleasure and a treat for myself and the other boys in the family. We would compete to be the one to drive. It was a lot of fun for us. We would also ride the oxen. One of the other activities we liked to do with the oxen was to graze them, taking them here and there until they were satisfied.

When we were growing up there was no money exchange within the village, there was exchange of commodities like grains, vegetables. We traded at a small country store where you would trade these commodities for what you needed. We would trade for spices, sugar and when we needed something special we would have to go to the city where we would have to use cash.

One of the nicest memories of my childhood was when my grandmother milked the cows early in the morning. We boys would wait and watch her milk until she was done. Then she would call all the boys to come partake of the fresh milk. Every morning we would have this milk. I also remember churning the milk and we would have makhana (butter). As you know, Krsna is known as Makhana-chora (butter thief). Sometimes with the milk we would have makhana in a leaf cup. We would all sit down in a row and eat makhana. It was a real treat! Yogurt and buttermilk was also made from the milk which we had fairly regularly. The milk we had everyday, yogurt and buttermilk often but not every day, and the makhana was special, we only partook of it occasionally. There was plenty of milk products for everyone. My grandmother had 4 children and they had 4 children each which made about 16 people to feed every day. There was never any scarcity of milk, grains, and vegetables.

Of my grandmother's 4 children, there were 2 boys and 2 girls. The land was given to the boys. One uncle is still

alive. For some years now, since my grandmother died, no family member has lived there. They lived in the city and laborers worked the land. Since I was the son of my grandmother's daughter I did not inherit any land.

Within our ISKCON community I would like to see a community village consciousness like that which could be found within the village I grew up. I would like to see one family be sufficient in obtaining their own grains, milk, and vegetables and they have extra surplus that they can exchange for things like clothing. And then like minded people will want to live nearby, so there can be exchange and they could help each other. Several one family units, self-sufficient unto themselves exchanging their surplus.

Life is very pleasant like this. When a daughter marries and goes away the whole village feels like it is their daughter going away. When a child misbehaves anyone in the village would correct the child considering the child like their own child. When I was a young boy, I wouldn't even consider misbehaving because everyone would know about it and it would bring embarrassment to my family. Everyone would find out very quickly. Religious holidays like Diwali were also very enjoyable in this atmosphere. The cooking would be shared by many women from different families to form one big feast.

Now we have chaos. In America some historians claim that the invention of the tractor destroyed the family farm. Without the tractor small acreages could be maintained. With machines the acreage possible to be cultivated by one man increases and therefore men, animals and the family unit are displaced as the basis of community. In India the tractor is also encroaching alongside consumerism. Someone works in the factory, gets some rupees and buys their foodstuffs. Then they need to have sense gratification because they are being driven senseless in the factory. If they were outside in the fields in the fresh air, experiencing the natural creation of Krsna, there would be no need for sense gratification. With the security of the community around them the need of sense gratification also

*Continued on page 15*

## ISCOWP UPDATE

### Ministry for Cow Protection and Agriculture

Some of you might have heard that there is now an ISKCON Ministry of Cow Protection and Agriculture and that Balabhadra (president of ISCOWP) was accepted by the GBC as the Minister. As you know we have been acting as the de-facto ministry due to the fact that we receive requests from around the world from devotees who want to care for the cows, bulls, and the land. So, we will continue to do what we have always done and hopefully there will be more support coming from increased sources that will enable us to increase this service by providing traveling expenses to foreign farms and increased educational literature. At present the cow conference has had increased activity in communicating cow care problems and their solutions at ISKCON farms. We will keep you informed how all this develops, as it develops.

### Damage, Repair, and Plans for the Barn

We thank all of you for contributing to fixing the roof on the barn. It is 95% fixed. All the tin and materials have been purchased from donations that came in for the roof's repair. Balabhadra also put siding on half of the side facing the silo. Now the barn is mostly enclosed on 3 sides. Before it was open on 4 sides except for some rusty tin nailed on parts of 1 side. Thank you again for the help in keeping the cows healthy and happy. We were able to fix the roof timely; today we have had our first real snowfall for the winter.

We have additional plans for the barn to make it more efficient. This winter we realized the practical situation in keeping 21 cows at the barn. We need to lay some cement in certain areas to minimize the mud. Balabhadra wants to finish the siding, roof, doors and partial wooden floor for feeding. This will secure the building for cold winters.

### New Team Living at Vrajapura Farm

There has been 2 additional oxen added to Vrajapura's herd. Jaya & Nanda, a team that Balabhadra had trained during the Sponsor a Teamster Campaign. Nanda has a pinched nerve in his leg. He is under medication now and we hope for a full recovery;



*Nanda, of the team Jaya & Nanda, is enjoying his new and comfortable home.*

but it is not guaranteed that he will work again. Both of them are affectionate and show their appreciation for their comfortable living situation by licking and hugging when we approach them.

### Strawbale Home Construction

In between truck runs Baladeva has completed all the electrical wiring, the insulation of our basement home, and half of the sheet rock. Next we need to paint, and install the rest of the bathroom and kitchen. Then we can move in. In short, progress on the house is going on schedule and we should be able to move in this spring or summer.

### New Campaign: Ox-Power Herb Company

Establishing the Ox-Power Herb Company to support ISCOWP's ox-power training and cow protection work is a major step to forming a future for ISCOWP which is not totally dependent on your donations. Herbal products, grown on land prepared by oxen (value added feature), can provide an income for the continuation of ISCOWP's cow protection activities. During these troubled times, people are looking for alternatives to expensive health care as well as alternatives to expensive, chemical body products. At this time herbs and herbal products are of great demand. Now that

we have our own land to develop solely for the purpose of supporting ISCOWP activities, the goal is to develop it in a way that will provide LONG TERM support that is a showcase of self-sufficient activities based on the land and oxen.

### STEPS TO ACHIEVING GOAL

- 1) Selecting herbs and herbal products (such as soaps, teas, salves) to grow and produce.
- 2) Making connections with markets such as Krsna Cul-

ture, Blue Boy Herbs.

- 3) Building our own market through our mailing list.
- 4) Building processing and storage building for preparing herbal products.
- 5) Prepare land for 2 acre garden for planting herbs.
- 6) Install fencing for 2 acre garden.

So far, approximately \$20,000 has been pledged. We have not yet gotten in touch with most of our members, but you will be hearing from us soon!

## LETTERS

## Training

continued from page 4

learn first hand through an apprenticeship the basic principals, practices and values of cow-oriented Krsna conscious agriculture. Such a course should be at the very minimum 1 year long, so that all seasonal situations are covered."

After you called about Kripa's horn I had called back to talk to you about the bleeding. I got Sadachar on the phone and told him about a powder that is available to stop the bleeding but that I didn't think the farm had any. He said that he would run into town to get some but that round trip would take about an hour. I told him to use white flour and that to run into town wasn't necessary. I also told him that next to the horn is an artery and that if the bleeding was really bad that you might have to wrap a thread around the base of the horn and artery to stem the flow of blood. Its painful because you are already dealing with an animal in a traumatized situation and will usually take 2 or 3 people to hold the animals head so you can wrap the thread tightly but not overly tight.

How is the sled ? Did you finish building it yet? If so have you introduced the sled to Bhima and gotten any firewood ? Keep in touch!

Your servant,  
Balabhadra das

From: iscowp <iscowp@ovnet.com>  
To: COM: Radha Krsna (das) ACBSP (GB)  
<Radha.Krsna.ACBSP@com.bbt.se>;  
cow@com.bbt.se <cow@com.bbt.se>  
Subject: Re: "In order to assure the good fortune of the cows  
Date: Wednesday, January 21, 1998 8:01 AM

> I have just discovered your com of 31st Oct 97. I have a question regarding item no.10:( Excessive use of whips, beating, rough treatment, and violence to the oxen are not acceptable). I have witnessed in a 'training run' the excessive beating of a young two year old animal while yoked in its first cart. The cart fell over and the animal was very stressed. Its partner in the yoke was more experi-

enced and not so disturbed. Onlookers were also worried. I know that the head of the Goshalla says he does not believe in training before 2 yrs old. In Hungary for example they yoke up the small calves in pairs to the back of transport carts for training purposes on a daily basis and they don't have these scenes of apparent cruelty. I believe this is the way to train animals up nicely, especially bulls, which as you say we are eventually supposed to do. What do you think. Should there be guidelines on this?

Radha Krsna das.  
Great Britain

Dear Radha Krsna Prabhu  
1/21/98

It was nice to hear from you regarding the minimum cow standard list of proposals. Regarding the use of whips, excessive force and age of training. I am a firm believer in training the bull calves when they are young. There are a number of advantages to this. I like to start around 2 to 3 months of age. At this age the weight factor of animal and trainer is still pretty much equal. Most of the European breeds that we are familiar with here grow dramatically in their first 2 years. My Brown Swiss team weighed 1000 lbs. at 1 year and 1700 lbs. at 2 years. Needless to say a lot of animal to handle. Also the mentality at 2 years has changed into that of a rebellious adolescent teenager.

When the animals are young they learn very quickly and really no force is needed except in rare cases and this should be done with love and not anger. The "old timers" say that you should train an ox to pull, not beat him to pull. By training young, your bull calves will be fully trained to voice commands, walking in the yoke, and doing obstacle courses with a small log-drag or cart even before it is time for them to be "pinched" and turned into oxen. When trained young they can do light work for short periods of time and gain actual working experience without hindering their growth.

Also the skeletal structure is still growing and forming so one must be careful to make sure their work is light. By the time they are 2 years of age and

ready to join the work force on a full time basis they are "EXPERIENCED" and "DISCIPLINED". The real rub comes when a young team is put into the work force and it hinders their growth and health, which in turn shortens their working life as they get older. Training 2 year olds who have had limited handling will require an experienced trainer who is patient and calm himself. If the trainer has problems with controlling his temper and senses and is not patient you will find animals that are abused.

In training the animals noise plays an important factor. After the animals are in the yoke and start to pull different things around they will always be alarmed to some degree at first by the noise behind them which they cannot turn around to look at because they are in the yoke. Before I hook them up to any log, cart, sled, or implement during the training process, I let them sniff the object, walk around it, etc., before hooking them up. After the initial movement of the object, noise is created and they will move quickly and maybe even start to almost run. Stop them immediately and unhook them from the object and let them sniff it again, walk around it, etc., and then hook them up again and move the object again. This may be necessary several times until they are comfortable with the noise behind them.

At all times they should be spoken to in soothing tones and with reassuring words and touches to the body. Your example of the young calves being yoked behind the transport carts was to learn how to walk as a team in a yoke and also to become noise realized. Young training, light work, gives you a trained team at 2 years.

We will add some details to point 10 in the Cow Minimum Standards to clarify. Thanks for your input. How is everything progressing in your AG. program? Keep in touch.

Balabhadra das

From: COM: Madhava Gosh ACBSP  
<Madhava.Gosh.ACBSP@com.bbt.se>  
To: COM: Cow (Protection and related issues) <Cow@com.bbt.se>  
Subject: ox training and beatings

23 years ago when I was training oxen I had only the ascending method to



go by. The conclusion I came to is that while a good beating may be a part of ox training, the quota for beating should be close to one per lifetime of the ox. A lot of histrionics should accompany it - lots of yelling, wild gesturing, etc. This confusion is probably as effective as the actual physical pain, and the pain needn't be severe or leave broken skin or bruises.

The underlying premise of ox training is to become their friend. Without that mutual trust, beatings are merely a second best technique. A sharp word to an oxen that likes you and enjoys being with you is as painful to the ox as a beating.

When I was training my young Jersey oxen, Bala and Deva, there came a point where they knew the commands and knew what was expected of them. To that point, I had kept a rope tied to the near oxen's halter whenever we were out on the road from Vrindaban to Bahulaban (in New Vrindaban), a 2 mile wooded walk. I would walk down with them in the morning, do my daily service, then walk back up with them in the evening. The first day I didn't tie a rope to the halter and went to make the walk, we were fine for about the first 1/2 mile or so. Then, just like mischievous boys, when they noticed that the rope was missing they kind of edged away from me. When I said whoa, they kind of gave me this "What are you going to do about it look," and took off running. I said whoa again, but they were gone. I didn't chase them, but did keep walking. Sure enough, when they got down to the state road where there was vehicular traffic, they had stopped, unsure of venturing out of the woods without my protection. The novelty of running away having worn off, they let me calmly walk up to them, reattach the rope to the halter and lead them over to a tree and tie them up, all very calmly. But once they were tied up, I went ballistic on them. I didn't beat them, because I didn't want them to associate letting me tie them up with getting a beating, because that would have had long-term negative effects, but I yelled and screamed and jumped and waved a stick and really told them off. I explained to them in detail what it was that they had done wrong and why I didn't like it. They may not have verbal skills but are good at reading intent of those of us limited to verbal expression.

They knew I wasn't happy.

I left them tied up to the tree all day without food or water, and picked them up on my way back to Vrindaban in the evening. When I came back to them, I was calm, and asked them if they were sorry. They indicated they were, so I unhooked them and walked them back up. They never again ran away from me. That was the one and only time.

Madhava Gosh  
New Vrindavana

## Flies on Cows

Mineral oil is not good. (in the last issue we suggested an oil base of herbs to rid cows of flies). It is a petroleum product. Suggest to use instead olive oil, or a light vegetable oil - canola which is cheap also or corn oil as a base. Animals lick their skin too. Here we use coconut oil or sesame oil.

I had heard about Diatomaceous earth and even brought back 5kg to India from USA. But then wasn't sure how to use it for internal parasites. Now I'm getting the clue, thank you.

Tobacco dust is best for ticks. 2 quarts water and brew 1 pound tobacco dust - strain and rub on the animal's body. Tobacco dust is a waste product and should be cheap or no fee. It is nonpoisonous.

Cider vinegar is very good. Here we get sugar cane vinegar. I depend on it myself for terrible insect bites from the grass (small very toxic ticks). It is the only thing that prevents blood poisoning from the horrible itching. And it works very well on cows too against ticks and flies.

Labangalatika dasi  
Raigad, India

From: COM: Madhava Gosh ACBSP  
<Madhava.Gosh.ACBSP@com.bbt.se>  
To: COM: Cow (Protection and related issues) <Cow@com.bbt.se>  
Subject: Re: Flies on Cows  
Date: Monday, February 23, 1998 10:20 PM

I would be a little concerned about thinking tobacco is nonpoisonous. Generally it is considered poison, and you can brew insecticide from it. Overexposure could be a little dangerous. I treat it with

respect and feel that it should be considered poisonous.

From: WWW: Rohita (Dasa) ACBSP  
(New Talavan MS - USA)  
<talavan@com.org>  
To: COM: Cow (Protection and related issues) <Cow@com.bbt.se>  
Subject: Flies on Cows  
Date: Monday, February 25, 1998 3:20 PM

Comment

Yes all things must be taken or used in moderation. Each substance has a level at which it becomes detrimental to life forms. Tobacco has an agent within it that is caustic when in contact with living tissue. This is why it is used to kill lice, ticks ect. There are many herbs of this type, lobelia is another example. This agent (I don't remember it's name) when isolated and concentrated its caustic nature becomes magnified in small amounts. It is neutral in effect.

From: WWW: Rohita (Dasa) ACBSP  
(New Talavan MS - USA)  
<talavan@com.org>  
To: COM: Cow (Protection and related issues) <Cow@com.bbt.se>  
Subject: Flies on Cows  
Date: Monday, February 23, 1998 3:20 PM

Prior to the tobacco dust it is best to wash the animal with soap to which some soda has been added. Frequently for personal use from insect bites (we have fire ants here) the itching sensation can be greatly minimized by the use of hot water and soap shortly after exposure.

Another remedy, that is totally herbal, and is used among the Arab horsemen is garlic, eucalyptus, rue, woodsage and southernwood. This can be used for any skin ailment, bite etc. Many of the herbs I just mentioned can also be give to the animals internally in different mixtures.

Just remember however that if you are dealing with cows that their bodies are naturally antiseptic provided you are giving them access to natural grasses (fields that are not monocrop) and herbs in the fields. As soon as you restrict the animals from these natural areas you will have to use remedies that you have just

heard mentioned. The best policy is to keep the native grasses, forbs and shrubs as a natural pharmacae for the animals to shop in.

If you learn the proper management techniques, these remedies will not be necessary. A few years ago the government veterinarian for the southern counties in Mississippi had a chance to see our herd of 150 animals and was greatly impressed by the ease of handling and the lack of external parasites. This credit goes to the access the animals have to natural leys (fields of native grasses and forbs).

From: Iskcon of New Talavan  
<talavan@datastar.net>

To: iscowp@ovnet.com

Subject: Flies and related comments

Date: Saturday, February 21, 1998 1:11 PM

As a very strong advocate of prevention by properly maintaining the land and the cows and as an older devotee I feel my time to start to preach more on this and related topics. The internet is very beneficial for me to do this as I am very much a loner and not use to speaking. Recently I was reading in the ISCOWP NEWS about flies and the use of Pennyroyal. This sparked the following thoughts which may be of use to some of the readers.

If you are having trouble with flies there are a number of things that maybe done before the use of any herbs and/or chemicals.

Make sure the animals keep their full length of tail. In 1996 while I was in India, one of our neighbors dogs (4 of them) use to chase the cows and bite at their tails. It was so bad that about ten of our animals now have short stubby tails. The sole solution to this deviant behavior of untrained dogs was to remove them from being able to access the cows. Those animals where every nervous after that and where much bothered by flies due to the fact of a non-functioning tail.

When the weather is warm daily bathing and regular brushing to remove loose hair and dead skin of the animals helps. In cooler weather brushing alone usually is efficient. This is the daily procedure in India, daily the animals are washed, rubbed down after they have drank. This removes all dead matter from the animals coats the main reason for the presence of

the various breeds of flies.

Biting insects however generally come for the animals blood. Here in New Talavan we have four kinds of horse flies, four kinds of mosquitoes, deer fly, carrion flies, house and stable flies. Also various small insects like gnats, no-see-ums ect. Two kinds of horse fly are particularly disturbing to the cows; large grey and a flourent lime colored varieties. The lime colored bite very hard and have been known to cause much panicking just by the knowledge of their presence. Luckily they are not very numerous, except in the late summer especially if it has been a wet spring and summer.

When I first arrived in New Talavan in 1976 they had been having trouble from the large gray horse flies and we solved the problem by killing them every time we saw them so it usually took a couple of years for their population to rebound to a bothersome level. The cowherd boys at that time became adept at catching them in their hands or killing them in mid-flight with the use of a green Chinaberry switch. Oh by the way, the Chinaberry is actually our solution here in New Talavan. It is the lesser cousin of the Neem tree, and is called in common terms by those possessing botanical knowledge as the False Neem. It looks like the Neem, the leaves are a more yellowish green and are not as deeply notched. They grow very quickly here (3-4 feet per year is common) when the year is wet they can grow as much as 6 feet. The cows will eat their leaves (sparingly) and are fond of running through areas in which branches hang down or where there is a dense stand of small trees. All Chinaberry trees that hang down into the calf yard are neatly trimmed to the height the calves can reach, thus showing us that the animal is its best physician.

It is our duty to find out how to bring the cow and its medicine together. The cow when feeling poorly will search out a particular plant beneficial to it. We just have to keep natural lees from being plowed under and seed to some high producing annual.

Those of our cows with Zebu blood lines are less bothered by all manner of flies. This in part due to the fact that they have pores all over their body and sweat

from them. The Taurus breeds (of European origin, i.e. Holsteins, Jerseys etc. ....) sweat from their bodily orifices. The Zebu animals also sit out in the hot sun (+85) sunbathing, it should be noted that the flies like the cool shade as do the Taurus breeds. The cross between the Zebu breeds and the different Taurus breeds are not bothered either by the heat or the flies.

One last comment. The lime colored horse flies (this is my name for them, I do not know their taxonomic name or history) also do not seem to be bothered by the heat and they are the ones that most bother the Zebu breeds. Hanging bunches of flowering elecamphane grow in the areas most visited by the cows. They are sticky and the insects that come and become stuck can be removed from the plant by emerging in water.

Do not discourage the presence of Cattle Egrets and other insectivorous birds from associating with the cows. Cattle Egrets one sees in the African safari type movies etc. particularly like to eat these large flies and can be seen in New Talavan following along with the Grackles, Cowbirds and some other birds behind every cow and occasionally riding on the animals backs. Prior to the late 60's there where no Egrets in the Western hemisphere. Then there were some very strong storms in the southern Atlantic along the West African coasts and stray egrets began to show up along the northern Brazilian coasts. With out any predators in their new terrain they spread rapidly south towards Argentina and north into the Caribbean. Then in the early 70's they where also found in the Pacific coasts of South America and as far north as Washington State and into the Carolinas on the Atlantic side. In land they have not spread so far north. They appear in early March on their migration northward in New Talavan. Then suddenly they are gone after a few weeks. Sometimes small groups will stay all summer. Generally we are devoid of their presence in June and July. About the middle of July they return on their way to wintering in the tropics.

Make sure that the manure patties are picked up and put in compose piles or dragged to speed up their incorporation into the soil. Removal of small stag-

nant bodies of water from the land and large masses of decaying matter helps in keeping the insect population down.

When cows are kept clean and cool it also discourages insects. This cleaning, brushing and providing a shaded area brings you into closer contact with the animal. In doing so you will see other things that need to be done and in the process of doing these things you will come to identify the other personage you are associating with. That cows are spirit souls in different bodies than you. This not only strengthens the animals health it causes a strong bond to develop between you and your animal. It will become easier to handle, healthy from your association. This is the beginning of seeing Krishna in everything.

#### MEDICAL TREATMENTS

Rubbing the animals down with slump oil to which eucalyptus oil has been added. Avoid the eyes. Rubbing from the hoofs up to the hocks with strong wine vinegar; morning and evening.

#### OTHER COMMENTS

Not all flies are bad. The Carrion Fly and other scavenging varieties are beneficial. they remove necrotic flesh from wounds. I had one ox, he was young and use to vigorously challenge the other animals for position one day one animal could take it no more and they horned him in the right lower shoulder area. The cut went all the way to the bone. I could put my finger in with out touching the sides of the opening, it was about four inches in length. After much worry about flies and some research I discovered the following.

#### WOUNDS

'Wash the surface very clean with cold water, slightly salted, then bathe with a cleansing and healing brew possessing disinfectant properties. ' The author goes on to describe the different plants to use and the procedure and method of preparation, then says ' The wounds may also be plugged further with some cobwebs (spider). ' Here I would like to mention that the spider and animal abhorred by many is the producer of one of the purest fibers in creation. The silk that it makes its webs from is non-different from silk that may be worn on the altar without washing it after daily use.

Then the author went on to say ' I very

rarely sew wounds, and many have been large enough to insert ones hand into them, I merely wash them with a strong brew of rosemary plant, and then further sprinkle with that herb, dried and powdered. I do not use bandages, but keep the wound uncovered so that the animal itself may keep the injuries open (that is when the animal is able to reach the place with its healing salvia and tongue). '

Also I have been told by a retired vet that cows tongues and salvia is antiseptic and propalatic and that he never used alcoholic swabs when treating cows where they could lick. Horses he told me if you don't do it will get infection, but not the cow. I use to go with cuts and bites to the barn and encourage the cows to lick the area. This they liked to do to acquire salt from my body and as a means of affection as they saw me as the leader of their herd. I have had no trouble with cuts, they all heal within a few days by the above activities.

So with the above knowledge I treated the oxen by hosing him down a few times a day, which he greatly enjoyed as it was very hot out then. At first I tried to cut off some of the dead flesh at the wounds edge usually shooing away flies till one day I saw a carrion fly there and watched it. It came and ate all the necrotic tissue, it ate up to the demarcation of the living and dead flesh and stopped there. The pink living flesh soon dominated the area, neither the ox or I ever chased that fly species away. I stuffed in a little webbing in the big gap and fed the ox some handfuls of garlic greens to keep his blood-stream healthy to avoid infection.

This I did daily for about three weeks. After that I periodically checked to see he was keeping it clean, he was. Six months later you could not tell where the wound had been. Hair had completed covered over the spot. This same procedure was followed when one cow received a snake bite on her udder. It was very bad to the state that the whole bag turned red, then blue, purple and finally black. Six months later I peeled away the last vestiges of the necrotic old bag to see a new, slightly smaller pink bag underneath. A 'goat bag' as it had two teats placed like a goat one behind the other in the center of the bag! The bulk of the

credit in that goes to the carrion fly. He ate so much of that necrotic bag. I helped by cutting the center portions of large necrotic areas, a little every day but the flies cleaned it so clean that no scar tissue developed and this I think is the reason for the development of a nice bag underneath. This bag was also functional as the cow proved two years later by producing a strong and rapidly growing bull calf. (I have always let the calves drink from their mothers and the new one never went looking for something from another cow, he always found enough from his mother).

#### MEMORIES FROM MY BOYHOOD IN INDIA

*Continued from page 10*

decreases because there is more pleasure in everyday life.

I know some persons may say that this is quite idealistic. The western culture we live in is structured so opposite to this ideal of village life. I would say in answer to that; "Have you not seen extraordinary evils in society? Is there a place you can walk freely? What do you want to do about it? Put a police station at every corner? This is not possible nor is it the solution. Are you not already tired of watching the television and the same things over and over again? Don't you want to do something that is satisfying to the soul?"

Personally, I tried everything and I did not find a bit of happiness in what I did. Growing up in the village I found a lot of security. Although we were not wealthy we did not feel we were missing anything. There was plenty to eat and enough to wear. After coming to America I made several million dollars in my practice and I found that I lost my happiness. Then I read Srila Prabhupada's books and that's when I realized there was still hope of happiness in this lifetime. Now, I use the fruits of my work to help Srila Prabhupada's devotees establish and maintain his vision of the International Society for Krsna Consciousness.

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# The International Society for Cow Protection

The International Society for Cow Protection (ISCOWP) is primarily concerned with presenting alternatives to present agricultural practices that support and depend upon the meat industry and industrialized, petroleum powered machinery.

## Our Goals:

1. To provide natural alternative energy by training bull calves as working teams of oxen.
2. To utilize ISCOWP's alternative agricultural practices as hands-on experience in living classroom settings.
3. To demonstrate the usefulness of the natural by-products of the cow by encouraging the production of methane biogas from cow manure as a valuable alternative energy source.
4. To present the benefits of a lacto-vegetarian diet through educational literature, nutritional cooking classes, organic gardening instruction, and the production of cruelty-free dairy products from lifetime protected cows.
5. To exhibit a sound ecological relationship between man, cow, and the land by establishing small family farms modeled after the historic Vedic example of agrarian harmony based on lifetime cow protection.
6. To educate society about the practical benefits of lifetime cow protection by distribution of the quarterly *ISCOWP NEWS*, related books, literature, and educational videos.
7. To convince society of the living entity within the cow by direct contact with the oxen through our Cow Protection Outreach Program.

ISCOWP was incorporated in March, 1990 as a non profit organization. William and Irene Dove (Balabhadra das & 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. It is 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. All donations are tax deductible. ISCOWP's tax# is 23-2604082. For more information: ISCOWP, RD 1, NBU #28, Moundsville, WV, 26041, USA, TEL: 304-843-1270, FAX: (call first) 304-845-5742, e-mail: [iscowp@ovnet.com](mailto:iscowp@ovnet.com), [iscowp@com.bbt.se](mailto:iscowp@com.bbt.se)

## THE ISCOWP NEWS

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