
❖THE ISCOWP NEWS❖

Volume 8 Issue 2

The International Society for Cow Protection

1998

The Minimum Cow Protection Standards are ready for completion after a year of networking with its main authors. These standards have been written with the ISKCON society in mind but can be adapted to all those persons who wish to establish cow protection facilities offering lifetime protection.

Our new web page is available for viewing at <http://www.angelfire.com/co/iscowp>. It is still under construction and we have plans for much more in depth information to be viewed. It will be an ongoing process of distributing cow protection information through the Internet.

The cows viewed on this page are part of an Adopt a Cow or Ox program at Vrajapura Farm. In the top picture, Vraja, who is already adopted, is happily eating hay from a hay ring and Subhadra is happily grazing on the hillside. In this issue, read about their varied personalities.

This issue also brings news of finally locating all of ISCOWP at Vrajapura Farm. Ending this year, we are happy to refer to these accomplishments.

Meet the Cows and Oxen!



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ISCOWP has Moved to Vrajapura Farm

International Society for Cow Protection, INC. (ISCOWP)

ISCOWP Profile

ISCOWP was incorporated in the state of Pennsylvania, U.S.A., March 1990, as a non-profit educational organization.

William and Irene Dove (Balabhadra das and Chayadevi dasi) are its managing directors. They are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the Founder Acharya of the International Society for Krsna Consciousness (ISKCON). Through their spiritual master's teachings, they have imbibed the practices and benefits, both spiritual and material, of lifetime cow protection.

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

ISCOWP Goals

1) To systematically educate all people in the practice of cow protection in order to check the imbalance of values in life and to achieve real unity and peace in the world.

2) To bring the members of the Society together with each other, thus developing the idea within the members, and humanity at large, the great necessity and benefit of recognizing the cow as the mother who gives milk to the human society and the bull as the father whose labor in the field produces food for humanity in the form of grains and vegetables.

3) To teach and encourage peaceful dietary practices based on lacto-vegetarianism.

4) To establish branches of the International Society for Cow Protection Inc. and encourage any organization that complies with this charter.

5) To bring the members closer together for the purpose of teaching and establish-

ing a simple agrarian lifestyle based on a cow-human-land relationship and utilizing the principle of cruelty free, lifetime protection toward all God's creatures, especially the cows and bulls.

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

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

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

ISCOWP Activities

Ox-power, An Alternative Energy

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

Ox-power Seminars

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

Training Teamsters and Oxen

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

Educational Videos, Newsletters, and E-Mail Network

"Training Oxen by Voice Com-

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

ISCOWP Outreach

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

Developing Vrajapura Farm

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

ISCOWP Contact

USA Federal Tax Number

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

ISCOWP Mailing Address

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

ISCOWP Phone & Fax

Phone: 1-304-843-1270
Fax: 1-304-845-5742

ISCOWP E-Mail

ISCOWP@ovnet.com
ISCOWP@com.bbt.se
<http://www.angelfire.com/co/iscowp>

ISCOWP 3x yr Newsletter

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

ISCOWP T-shirts, videos, information

Please inquire at above addresses.

Letters

Back to the Land

An elderly Oriental gentleman made some tours of America and Europe, making a point to avoid Western clothes and stick to his native dress everywhere. He criticized our meat based diet its effect on the land. He spoke to large crowds about the true purpose of life, reminding them that "Man does not live by bread alone." He saw through the pretensions of advancement and spoke strongly about the perceptions that the people were actually poor, and their diet pathetic, and their culture in a condition of degeneration, not progress. He alluded to the root causes in western philosophy that sees humans' role as conquering and dominating Nature. I'm referring to the Japanese farmer and writer Masanobu Fukuoka. His well known books are One Straw Revolution and The Road Back to Nature.

The exploitative, adversarial attitude to the land is a key aspect of the demoniac mentality. Sooner or later, it results in soil depletion and catastrophic environmental degradation. Depleted soils give only poor quality foodstuffs., and low quality food results in low quality people. That is our present astonishing situation —we are lost that we don't even know we are lost. In America, people tolerate the trashed up soil because they have no idea anymore what good land looks like. Land that has been ruined by scientific, industrial agriculture and overgrazing of cattle. It is very hard to see and root out our contamination by the pervasive conventional assumptions about the land and agriculture. Reading books by Fukuoka, Sir Albert Howard, Bill Mollison et al. is a necessary corrective, a way out of illusion into truth.

Healing the land and doing only proper agriculture is the critical issue of our time. We can heal and purify our minds and hearts at the same time. Cultivating the garden of the heart can dovetail nicely with our attempts to work towards the perfection of love, harmony and beauty on the land. But success requires study and research to clearly identify the problems—the full context of how destructive improper agriculture has been in world history—so that we can grasp the solutions. Srila Prabhupada wanted us to be part of the solution, not part of the problem.

The media today are always pushing the delusion that the information technology and "virtual reality" are satisfactory consolation prizes for our accepting massive, irreversible environmental degradation. They want to hide the fact that there is no human health or happiness or peace in a place where the forests and soil have been destroyed. This is the central fact that must be in the forefront of our minds all the time. Also never forget that there are INHERENT problems with agriculture. Read Daniel Quinn's books to find out how there was no famine, starvation before agriculture. And Fukuoka and Quinn both point out that "the moment that people hearken to the view that first there is man and he produces crops of his choosing, humanity is transformed into an arrogant lord who commands nature."

"Primitivists" are a segment of the intelligentsia today: they have a deep and broad critique of agriculture past and present. Their views are cogent but there are a few problems. They have no positive, practical agenda, since for various reasons humans can't go back to the foraging way of life. Also they don't acknowledge the existence of the few peasant traditions that did farming in a pious and/or sustainable fashion. E.g. Vedic culture and cow protection. They correctly fulminate against large-scale agriculture with artificial irrigation that transforms fertile moist places into deserts through salinization...but they have never heard of pious horticulture where people pray for timely rainfall. Probably Lord Krsna appeared when and where and how he did, in order to mercifully highlight the proper way people can live on this planet. A way of life that mitigates the inherent problems and traps of the new farming way of life. The important features are — everything is offered to the Lord. Life is centered on God and permeated with spiritual energy. The leaders take vows of poverty and service. Peace comes from interdependence through cooperation, not competition. There is very little of the latter, and economic activities are restricted to one group of the population, for a period of their lives.

Cows are handled in a certain way that could be described as protection bordering on worship. Why? I've been surprised at how urban devotees don't really

understand this. If cows are protected and not killed, what does that mean? It has a basis beyond the sentimental and religious. Cows are the mother of peaceful/ brahminical culture because without the all-important manure, the farmers would have to always be at war, conquering new land, since the old fields would lose fertility. The taboo on killing also forces restrained breeding, and therefore avoids overgrazing, which also destroys the land and puts peace at an end. It was a perfect system whose real goal was to protect the land.

Prabhupada's goal was to train Brahmins for leadership and service, high caliber people who could discriminate factors of time and circumstances, and thus orient their activities. So, we have to be careful when we quote his words about farm communities in the last years of his life. For example, in the last newsletter Madhava Gosh quotes Srila Prabhupada as advocating that ISKCON should be a community "independent from outside help." But that was when ISKCON was a huge organization that could have been a "parallel subculture." Now it is a tiny "enclave subculture." There is absolutely no way that any one farm or ISKCON itself, can be independent/self-sufficient. I really think devotees should talk about this and get clear that the goal of devotee farms are to heal the land, and within the context of improving fertility, produce food compatible with the primary goal. The secondary goal is improving food security—and the way to accomplish it is to obey Srila Prabhupada's guidance that farm life be centered in the local scene. Healing the land AND promoting food security requires farm devotees to network with the local and regional progressive people who are doing the same things. These kinds of alliances and bonds are the way to security. These alliances of local interdependence of sustainable farms will lessen the risks of failed harvests and confiscation of plots by local police and bureaucrats. We can't afford the naivete that thinks that since our work is righteous we will be tolerated. Any group that can be perceived as a cult cannot afford a posture of isolationism.

When devotees think and read a lot about the four varnas, I've noticed they

sometimes slide into a fallacy of attributing validity/legitimacy to this society's law enforcement system, etc. What dangerous fuzzy thinking! In general, consciousness of the four varnas has been more harmful than helpful. I'd like to encourage devotees, especially urban ones, to realize that proper farming, and making cow protection work, is a critical task today, and one that only high caliber Brahmans can perform. We can't afford the luxury of division of labor yet, in our task of restoring the land and society. Proper farming today requires a lot of research and many skills. Only Brahmans could do it!

Vandana dasi
Ozark region USA

Saving Seeds

From: krishna@spnetctg.com
To: <Cow@com.bbt.se>
Subject: Seed saving circles
Date: Saturday, November 28, 1998 8:15 PM

Madhava Gosh Prabhuji,

You mentioned 'Seed Saving Circles', are there any such circles among the devotees? Are they preserving these at NV or anywhere else that you know of. We are having a lot of REAL problems trying to keep alive just 3/4 heritage 'land race' varieties of paddy (out the many hundreds that have been lost forever).

The government is still 150% behind these hybrids, and have forced all farmers to use them in order to get loans, which they need because (it's a long, circular, and vicious story). I am very much concerned about the future of these. The new hybrids concocted by IRRI (International Rice Research Institute) branches in Bangladesh (heavily funded by the Ford Foundation, World Bank, US Aid & friends) started off here about 10 years ago with seed names like IRRI-1, IRRI-2, now we're into IRRI-36, IRRI-28c, etc. When the crunch comes, and these new hybrids succumb within a year or two to the natural environment, the whole country will face a famine.

It's of course the same story with all the other essential crops vegetables, jute, mustard seeds, etc. Of course we wouldn't be able to use any of the western seed stocks, but I'd be interested to dis-

cuss the problem(s) involved with any devotees involved in this area. As far as I know, there's no such program in Mayapur. I remember some letters about it in IS-COWP News, but can't seem to find the appropriate back issue.

Help? Comments?

From:
<Madhava.Gosh.ACBSP@com.bbt.se>
To: COM: Cow (Protection and related issues) <krishna@spnetctg.com>
Subject: Re: Seed saving circles
Date: Sunday, November 29, 1998 10:25 AM

There are several groups in the US working on these problems. Of course, their focus is seeds from this environment. If you are interested, I could contact them to see if they know of groups in climate that are working with them.

The preservation of heritage breeds and seeds is an area devotees could get into and get donations and good publicity from in mood of goodness circles.

From: krishna@spnetctg.com
To: <Cow@com.bbt.se>
Subject: Seed saving circles
Date: Monday, November 30, 1998 12:25 AM

DEFINITELY INTERESTED - if you could and it's not too much hassle. There may be some people around, perhaps in India, who are involved in heritage seed preservation. It might be invaluable to be in contact with them, let's see. Who knows. maybe even someone in this forgotten country (Bangladesh) that I'm unaware of, unlikely as it seems.

Even US or EC-based groups might be of some help to us (if they're 'hands-on' people) as we just need information on how to overcome some practical problems:- Maximum storage times (how often to replant to replenish seed stock); Avoiding cross-pollination with adjacent Hybrid & other varieties; Storage, labeling, record-keeping methods; etc..

I'm not so sure about getting donations or funding from others. It's something I've always avoided so far, there are far too many NGOs in this country (all too ready to 'help'). So much funding comes strings attached, and you must toe-the-line to whatever is the 'in thing' with the international agencies this season. Although I pre-

sume you are speaking of a quite different set of people. Are there any mode of goodness people with much funds to spare? Of course, time is of the essence (take or leave the 0000 craze), and with so much yet to do, devotees may need to get assistance from any available source, within reason. Certainly there must be at least some devotees involved in this arena in the States or Europe.

From:
<Madhava.Gosh.ACBSP@com.bbt.se>
To:
Cow@com.bbt.se;krishna@spnetctg.com
Subject: Re: Seed saving circles
Date: Wednesday, December 02, 1998 9:35 AM

IF you don't have internet access, here is one address I found.

Beauty Without Cruelty,
4 Prince of Wales' Drive,
Wanowrie,
Poona 411 010,
India.

Although they may not be directly what you want (I got it from an anti McDonalds page), they may be able to point you in the right direction. I am sending other separate cover another article from that website.

If you have access, here is a great place to start from.

<http://csf.colorado.edu/sustainability/seeds.html>

From: COM: Pancaratna (das) ACBSP (Mayapur - IN)
To: <Cow@com.bbt.se>; krishna@spnetctg.com
Subject: Re: Seed saving circles
Date: Wednesday, December 09, 1998 11:33 PM

Beauty Without Cruelty is a very nice organization, but they have little money. They focus on lobbying, like PETA and have been successful. I am a member and get their periodicals. They may be good for networking.

> It's of course the same story with all the other essential crops

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Minimum Cow Protection Standards

Proposed by members of ISCOWP's Cow conference

MINIMUM COW PROTECTION STANDARDS

The following is a list of cow protection guidelines for ISKCON farms to be proposed for acceptance at the 1999 GBC Mayapur meetings. Most of the points in this proposal have been discussed and formulated on the Com cow conference mostly by devotees who have had many years of experience caring for cows and/or the land; ISCOWP (Balabhadra das & Chayadevi dasi), Madhava Gosh das (New Vrindavana, USA), Hare Krsna dasi (BTG & ISKCON Farm Committee), Rohita das (New Talavan, USA), Radha Krsna das (ACBSP), Shyamasundara das (Bhaktivedanta Manor, England), Labangalatika dasi (India), Pitavas das & Aradhya dasi (France), Nistula das (Bangladesh), Dvibhuja das (Talavan, USA) Gopal, Inc. (Yugoslavia), Suresvara das (ACBSP, ISKCON Farm Committee) and some of its other members. Anuttama das (ISKCON Communications) has also contributed. The purpose of this proposal is to institute a world-wide cow protection minimum standard within ISKCON. The proposal represents a cooperative spirit between the devotees involved, often of diverse views, to come to a general agreement in a joint effort to help prevent any mistreatment of ISKCON cows and help develop cow protection programs that exemplify Srila Prabhupada's vision of cow protection.

Mistakes have been made on ISKCON farms in the past which have created present problems that will take time and effort to correct. The "Recommended" is the ideal, the "Permitted" is an exception to the ideal, and Not Allowed is self explanatory. There are further issues that need to be standardized and such proposals will be presented at the Mayapur meetings of 2000.

Your input through suggestions and comments are needed to finalized this proposal. Please communicate your response to is-

cowp@ovnet.com or ISCOWP, Rd 1 NBU #28, Moundsville, WV, 26041 USA.

THE COWS ARE AS IMPORTANT AS THE CITIZENS

Krsna Book, Volume 1, Chapter 5

"It is also significant that Vasudeva inquired about the welfare of Nanda Maharaja's animals. The animals, and especially the cows, were protected exactly in the manner of one's children. Vasudeva was a ksatriya, and Nanda Maharaja was a vaisya. It is the duty of the ksatriya to give protection to the citizens of mankind, and it is the duty of the vaisya to give protection to the cows. The cows are as important as the citizens. Just as the human citizens should be given all kinds of protection, so the cows also should be given full protection."

BRAHMINICAL CULTURE CANNOT BE MAINTAINED WITHOUT COW PROTECTION

Srimad-Bhagavatam Canto 8: Chapter 24, Text 5 Purport

"Without protection of cows, brahminical culture cannot be maintained; and without brahminical culture, the aim of life cannot be fulfilled."

MINIMUM COW PROTECTION STANDARDS

The term cows is used herein to mean cows, calves, oxen, and bulls.

Cows are domestic animals, not wild animals. They are dependent on the care of humans.

A) STANDARDS OF AHIMSA (NON-VIOLENCE)

- 1) Protection:
- 2) Organization of Cow Care Facilities:
- 3) Shelter
- 4) Feeding

- 5) Milking
- 6) Training Oxen
- 7) Traveling Oxen Programs
- 8) Use of Krsna's Properties

1) PROTECTION

Recommended:

1) Lifetime Protection

Maintaining an animal for its full lifetime, seeing to its training and engagement in productive service.

2) Daily Observation of Herd

All animals should be given a daily head count and health check.

3) Records

Short concise records of conditions of the cows, land and weather must be kept on a daily basis. These records should be regularly consulted and used as a tool to identify where to improve conditions.

4) Fencing

Stone walls, board fence, woven wire, living fences (except Multiflora rose), or high tensile is recommended to contain by creating an impenetrable border.

5) Safety and Security

Adequate arrangements should be provided to ensure the safety and security of the cows from theft, abuse, maltreatment, etc., these may include locking gates, lighting, security surveillance, restricted access or any other arrangements as per local circumstances.

6) Death

- a) While dying the cow should be kept as comfortable as possible and given as much association and transcendental sound vibrations as possible.
- b) Calf mortality rate should be no greater than 5%, the achievable standard.

Permitted

1) Daily Observation of Herd

For larger herds with and/or a shortage of care givers it is acceptable for the health check to be done on each animal on a weekly basis. However, they must all be observed and counted on a daily basis.

2) Records

Keeping a farm journal in lieu of individ-

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Meet the Cows and Oxen at Vrajapura Farm

Adopt A Cow or Ox at ISCOWP's Vrajapura Farm.

Every cow is different from every other cow just as every human is different from any other. The soul within the cow's body gives a unique individuality. If you spend a little time observing the cows and oxen, you will notice this and come to realize the cows have a society of their own.

In a herd there are those who are the leaders. In this case it is Vraja and Gita. They have the biggest bodies and horns, so in the bovine society they have the power. And of the two, Vraja is the king. The reason is that Gita is a gentleman, and it is not in his nature nor his top-most desire to lord it over others. Whereas Vraja takes pleasure in doing just that.

The upside of Vraja's bullying nature is that he considers the position of leader as filled with responsibilities. If there is any danger to anyone in the herd, he is ready to fight. He will give a low moan and kick the dirt under his feet.

A few months ago the neighbor's bull got loose and entered our pasture. Vraja approached him in his fighting mood. However the bull was not afraid of him and proceeded to put his head under Vraja's stomach, lift him off his feet (all 2000 pounds) and throw him. Vraja didn't get hurt, but his pride was a little hurt and he quietly walked away from the bull.

The cow is a very sociable animal. All the cows will stick together most of the time. When they are in the pasture chewing on the grass, sometimes one will lose awareness that the others have moved to another pasture. All of a sudden the cow will look up and be surprised to find no other cow or ox. Usually you will hear a lot of mooing, and then once she figures out where the others went she will start running in that direction. It is quite fun to watch such a big animal run. They are surprisingly quite agile.

Right in front of our house is a cow path that connects one pasture with another. The path goes downhill and the cows like to run down the hill and then walk in front of the house. So we can look out the kitchen window and see them run-

How to Adopt:

1) *Adoption is \$420 for one year or \$35 a month for one year. Adoption helps to cover the maintenance of your cow or ox.*

2) *Put your check, addressed to ISCOWP, in the enclosed envelope for \$420 or \$35 and the name of the cow or ox you have chosen to adopt.*

2) *You receive a monthly picture update on your adopted cow or ox, an "8 by 10" photo of the animal of your choice, and the good feeling that you are helping to protect Lord Kṛṣṇa's cows.*

ning and then look out the living room window and see them walking. Sometimes Gita or Vraja stop walking and there is a traffic jam in front of our house. Everyone has to wait for them to decide to move, the other cows would never dare to shove them.

There are subgroups within the

Bottom: Name: Bhima, Age: 3 1/2 years old, Breed: Holstein & Simmental, Herd Status: Honest worker, Nature: Bhima is stoic in nature yet affectionate and a loner. He knows the voice commands and has hauled firewood.



major group. For instance, Jaya and Nanda, a trained team, will often be seen together but a little distant from the others. The young girls have a tendency to stay with each other. Separate from the

herd, Gita or Vraja can be seen with a girlfriend. They will stick with that one girl for awhile and then start associating with another girl for awhile.

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Left Top: Name: Ganga, Age: 3 years old in March, Breed: Holstein, Herd Status: Princess, Nature: Ganga is very affectionate, but at the same time she can be very pushy with the other cows. Strong willed, she knows what she wants and how to get it when it comes to eating. She is curious and therefore has been found numerous times on the other side of the fence enjoying herself, always with a smile on her face.

Left Middle: Name: Gaurangi, Age 3 1/2 years old, Breed: Holstein, Herd status: Honest cow, Nature: From birth she has been shy, but she definitely likes to receive her share of affection (pats and rubs) on her head, throat, back and chest.



Right Middle: Name: Virendra, Age: 2 years old, Breed: Jersey Holstein, Herd Status: Mid management. Nature: Thrifty, protective, loner, intelligent, very loving. He is already adopted by Kamalesh & Arti Shah.

Right Bottom: Name: Bhumi, Age: 3 1/2 years old, Breed: Holstein, Herd Status: Princess, Nature: She is very pretty with a distinctive white band on her left side and different colored eyelashes on each eye. One eye has white eyelashes and the other eye has black eyelashes. She also has dainty upturned horns and knows how to use them if she is displeased. Whenever Ganga is found on the other side of the fence, Bhumi can be found also, a partner in crime. She is capable of being a rascal, but most of the time she is loving and affectionate. She is trained to voice commands.





Top - Name: Agni, Age: 3 years old in March, Breed: Limousin & Holstein, Herd Status: Honest worker, Nature: Sweet, intelligent, honest worker who pays attention during work and extremely handsome. The black and white photo does not give him justice as he is a beautiful red color characteristic of the Limousine breed. Trained to basic voice commands, Agni is part of the team Agni and Shyam who are used for basic training for new teamsters.

Middle: -Name: Kalki, Age: 3 1/2 years old, Breed: Simmental & Holstein, Herd Status: Honest cow, Nature: She can be very affectionate, but can also be quite guarded with her affection. She had a brush with death two summers ago but is now doing very well. She is built like a tank and has on many occasions protected smaller cows from bullies in the herd.

Bottom:- Name: Jaya and Nanda, Age:



(Continued from page 6)

It's not that we have a unique herd, all herds have a society structure. There is always the possibility that when you introduce a new cow or ox into the herd they will not be accepted. When we moved to Vrajapura Farm in September we brought Jitendra (adopted by Kamalesh and Arti Shah) and Partha with us. We were a little concerned that they would get bullied. There was a little pushing and shoving at first, but they ended up getting along nicely.

We have 23 cows and oxen at Vrajapura Farm. Vraja and Gita are IS-COWP's original oxen and came with us from North Carolina, the place of their birth. Nineteen of the herd are from New Vrindavana's herd.

If you have taken a look at the Minimum Cow Standards in this issue you will see that there are many problems to avoid when dealing with a cow protection program. One of them is over breeding with the inaccurate concept that you can run a cow protection program as you would a commercial dairy. This happened on many ISKCON farms, New Vrindavana being one. The reason this doesn't work is because in a cow protection program you do not kill the young bull calves, unproductive milk cows and the old and infirm as you do in a commercial dairy program. The killing provides you with a profit mar-

gin. When you provide lifetime protection for such animals there is no profit margin unless you work the oxen.

We have helped to relieve the overcrowded conditions at the New Vrindavan barn by providing shelter for 19 cows and oxen. Most of our oxen are trained to various degrees and can be productive. Your adoption helps provide for their upkeep. It does not take into consideration barn construction and upkeep, water maintenance, training, and basically all the ingredients of a working farm. But it does



provide for your adopted cow's general feed and care. And it helps tremendously in carrying on the goal of establishing cow protection.

The goal is that the cows and oxen will eventually provide for themselves by the oxen working the fields and producing vegetables and grains that we can use for our own consumption (thus lowering the grocery bill) and the excess we can sell. At this point, as you may know, we are at the beginning stage of establishing Vrajapura Farm as a cow protection facility, and so it is a gradual process of putting all the pieces in place to accomplish the end result of an ideal cow protection facility. But as you can see the cows and oxen here are enjoying a very nice environment and are happy. Adoptions help us to provide for their lifetime protection while we build a working farm for them. Most of our readers are responsible for this present result by supporting us through the years. We thank you very much, and so do the cows.



4, Breed: Simmental and Holstein, Herd Status: Of the big animals they are at the bottom because of their gentlemanly demeanor. They are a handsome trained team who have hauled firewood. Jaya is mostly white with light brown spots, Nanda is mostly medium brown with white spots.

Top: Name: Vishaka, Age: 3 1/2 years old in April, Breed: Holstein, Herd Status: Upper level management, Nature: Extremely shy as a young calf and not until she was 6 months old did she become comfortable with people. She is partially trained to voice commands and now you can walk up to her and give her a big hug. She is intelligent, likes hanging out with the big guys, and will stand her ground if



picked on. With an extremely white face, on each eye it looks like she is wearing black eye shadow.

Top - Name: Padma, Age: 3 years old at the end of October, Breed: Pure Holstein, Herd Status: Senior man, Nature: He was abandoned at birth by his mother and since the second day of his life he has been handled, treated and trained with a lot of love. Very intelligent and humble yet he will stand his guard when need be. In addition he is very handsome with beautiful horns, fully trained and experienced in the woods.

Middle- Name: Ganda, Age: 3 years old at the end of October, Breed: Pure Holstein, Herd Status: Senior man, Nature: He is very honorable and honest, a hard worker, handsome and not afraid to stand up to the big guys. Padma and Ganda (Ganda also fully trained and experienced in the woods) are a hard working team.

(Continued from page 5)

ual records.

3) Fencing

a) Electric wire fencing permitted when in need of temporary and immediate fencing. It is particularly useful for rotational grazing.

b) Barbed wire permitted in areas of low pressure and where other types of fencing would be impractical to use, but should not be used where animals are concentrated.

Not Allowed

1) Transferring Ownership

Transferring of ownership or the use of cows to a non-devotee.

2) Death

a) Failure to provide adequate feed, shelter, and health care.

b) Performing euthanasia

c) Placing a sick animal in a position where he/she will be eaten, frozen, etc. causing death.

d) Neglecting the cow while she dies.

e) Calf mortality rate

Having a rate of 10% or more indicates a serious problem in the cow protection program. This can be determined retroactively by seeing how many cows are milking, or have been milking in the last 2-3 years and determining how many of their calves are still alive.

3) Daily Observation of Herd

Failing to perform regular observations resulting in loss of animals to rustlers.

4) Fencing

Failing to provide adequate fencing to control animal's movement. There should be no barbed wire in areas where animals are concentrated and in areas of high pressure, i.e. it shouldn't be used between a pasture and a meadow or crops field.

5) Safety and Security

Failing to provide adequate arrangements to ensure the safety and security of the cows as stated in #5 of recommended.

2) ORGANIZATION OF COW CARE FACILITIES

Recommended

1) Devotees owning their own land and cows with communal grazing and harvesting.

2) A Cow/Land Trust established to secure cow care.

3) Breeding conducted with careful consideration to land capacity.

Permitted

1) Centralized temple goshalla operated by a few devotees where there is an abundant congregation to support the goshalla and a Cow/Land Trust to secure the cow care.

2) Small privately owned family farms working with the Cow/Land Trust.

3) Both following breeding programs maintaining proper proportion of animals to land capacity.

Not Allowed

1) Maintaining a centralized temple goshalla without appropriate manpower, congregational support, and Cow/Land Trust.

2) Breeding without consideration for land capacity.

3) SHELTER

Recommended

1) Winter Shelter

a) All cows should have available shelter from the wind, rain, and snow. An open barn or shed facing away from the direction of the prevailing winds is much preferred to a closed building. Many diseases thrive in a warm, humid environment as found in some closed buildings. Drafts should be prevented as much as possible in open buildings.

b) Adjoining outside exercise lot.

2) Clean water and salt available at all times.

3) Summer Shelter

a) All cows should have shade from the sun, either in tree shade or housing.

b) All feed must be fed so as to prevent mixture with manure.

4) All shelter should have available sunlight and ventilation.

5) All shelters should have clean floors with bedding.

a) Use of dry bedding of some type is important. Maintaining cows on dry surfaces helps prevent many foot problems such as hoof rot.

b) Pens should be cleaned daily.

c) Pens with concrete floors are preferable to muddy lots and should have a sufficient layer of bedding

6) Feed isles or mangers should be provided within the shelter so feed can not be pulled into the area where the cows are, therefore preventing waste and feed being mixed with manure.

Permitted

1) Clean rest areas without bedding.

Not Allowed

1) Failing to provide shelter that does not protect against the wind, rain, and snow.

2) Failing to provide shade in the summer.

3) Failing to provide sunlight and ventilation.

4) Failing to provide clean feeding conditions.

5) Failing to provide water (also in freezing weather) and salt.

6) Forcing cows to lie in sloppy, filthy pens.

7) Forcing calves to nurse on cows which have been lying in manure.

8) Overcrowding.

4) FEEDING

Recommended

1) All cows should have pasturing facilities. Herding and intensive rotational grazing are the recommended methods of pasturing.

2) Diet

a) Milking cows, growing and working oxen, and breeding bulls should be fed grains or high quality supplemental feeds such as silage.

b) Change from one type of feed to another, especially from dry feeds to fresh feeds, should be done gradually so that bloating, which can lead to death, does not occur.

c) Clean water and salt should always be available.

d) All feeding should be done under the supervision of the primary cowherder.

e) There should be sufficient feeding space so that all animals can eat without undo stress from herd mates.

f) Hay or other feed should be available for all animals when natural browsing is insufficient to provide minimal requirements.

Permitted

1) Pasturing with as much rotation of paddocks as possible.

2) Tethering is permitted when sufficient pasturing grounds are not available. Tethering with consistent availability of green grasses and exercise can be done under experienced supervision with the safety and comfort of the animal as the primary

consideration.

3) If cows are being fed bhoga and prasadam scraps (not from human plates) in addition to their other feed then such feeding must be carefully monitored by the primary cowherder.

4) While pasturing in sufficient green grasses hay may be omitted for healthy cows.

5) Where there is a restriction in movement at least an exercise yard with access to sunlight and/or daily walks must be provided.

6) If grazing grounds are limited, or non-existent in ratio to the number of cows then there must be a plan to provide grazing land or replenish existing land.

Not Allowed

1) Tethering without care and attention to the cows safety and comfort, without access to hay or other fibrous type of forage, salt, or water after tethering, without sufficient exercise, with access only to poor quality forage, and with unsafe equipment such as a rope around the neck.

2) Confining totally.

3) Diet

a) Feeding by-products of animal slaughter.

b) Feeding prasadam scraps from human plates.

c) Throwing cow's hay and grains on the ground where they can walk on it and pass stool on it. (refer to 3b & 6 of Standard 3 Shelter).

c) Feeding a diet consisting entirely of bhoga and prasadam scraps (scraps not from human plates).

d) Failing to follow 2a through 2e of recommended.

5) MILKING

Recommended:

1) Training Cows

Cows should be trained in voice commands for the purpose of safety during events, every day health checks, etc.

2) Milking

Milking should be done by hand by trained experienced milkers who regularly milk the same cow(s).

3) A Calf and Mother

a) Should have continuous association for the first ten days so the calf can acquire the essential colostrum.

b) Should have access to mother after milking morning and evening for at least

fifteen minutes each time.

c) Should be weaned no earlier than six months, weaning must be gradual.

Permitted

1) Training Cows

Cows can be trained to lead by halter or gentle herding techniques. This is for safety and health checks, not working as oxen.

2) Milking

Milking should be done by hand.

3) A Calf and Mother

a) Calves may be bottle fed, the time and duration of feeding to remain unchanged from the recommended.

b) A plan must be presented to correct bottle feeding allowing for the calves to be with their mothers.

c) Gradual weaning can be prior to 6 months If the calf changes color or loses interest in milk (ruling out illness),

Not Allowed

1) Ill Treatment

Failing to develop a personal relationship leading to excessive use of: whips, prods, beating, rough treatment, and violence to the animal.

2) Milking

a) Milking by hand in which the following occur: pinch, pull or any other means that may result in the animal becoming disturbed.

b) Milking by machine is not acceptable and can only be done when in a crisis situation, i.e. lack of sufficient cowherders. A plan to correct the crisis situation must be presented.

c) Failing to provide all calves access to mother's milk either directly from the cow or by milk bottle.

d) Feeding calves milk replacement or by the bucket method.

3) Working cows as oxen except in dire emergency.

6) TRAINING OXEN

Recommended

1) Training oxen should begin at 2-4 months to develop a relationship of love and trust. No work is done at this time.

2) Training should be by voice commands or Indian technique of pierced nose with rope halter.

Permitted:

1) Training at a later age but still developing a relationship of love and trust.

Not Allowed

1) Using whips excessively, beating, rough treatment, and violence to the oxen.

7) TRAVELING AND PREACHING PROGRAMS

(Such programs represent ISKCON to the public. If there is an unfortunate incident it is ISKCON that can be sued and attacked, not the individuals handling the animals. With this fact in mind, the following is written:)

Recommended:

1) Before traveling, all oxen must be well trained with a proven working reliability by an experienced teamster.

2) All cows and calves involved must be trained to voice commands and/or halter broken.

3) All animals in such programs must have had previous experience in the association of people so as to not be in a state of shock when taken to be viewed by a crowd.

4) The health, safety and general well-being of all animals in such programs takes priority over achieving inappropriate daily distance or preaching goals.

5) The fair and considerate treatment of any uncooperative animal.

6) Oxen should be handled by experienced teamsters only.

7) Cows, calves should be handled by persons approved by the primary cowherder. They should have had some previous experience caring for the animal.

8) Transported Oxen

Must be Well-provided at All Times With:

a) Sufficient space to lay down and rest.

b) Sufficient ventilation, sunlight and protection from bad weather.

c) Safe & secure transport facilities (doors closed while traveling, vehicles and/or trailers must be in well-maintained condition).

d) Sufficient food, water, and salt.

e) Sufficient exercise by being un-trailered at night and when not traveling.

f) Daily health check.

9) Walking Oxen

In addition to all the above should have:

- a) Appropriate and timely foot-care (including shoeing, when needed).
- b) Extra rest time and health-care.
- c) Their load must be appropriate to their strength, health, and age, and approved by an experienced teamster.
- f) Daily health check, legs and feet of walking oxen given special attention.
- 11) On a monthly basis, the oxen should have a complete health examination by a local government or approved veterinarian.
- 12) Short concise records of health and temperament of the oxen, local land conditions, weather, distances traveled, and public interest shown to the oxen should be kept on a daily basis.
- 13) All local laws of health and insurance must be followed.

Permitted

- 1) If the person handling the oxen is not an experienced teamster it is to be understood he is in training and under the strict supervision by an experienced teamster.

Not Allowed

- 1) Training programs consisting of only 1 to 7 days previous to beginning traveling.
- 2) Preaching or traveling goal taking priority over the health and well being of the animal.
- 3) Inducing an animal to cooperate with the program's goals by excessive violence.
- 4) Handling of oxen by persons who do not meet the definition of an experienced teamster and are not in training to be teamsters.
- 5) Handling of cows and calves by persons who have had no previous experience dealing with them.
- 6) Failing to provide transported animals and those traveling by foot the recommended of #6 through #10.

8) USE OF KRISHNA'S PROPERTY**Recommended**

- 1) Any property (land and cows) belonging to the Deity is to be protected by environmentally sound/Vastu sastra conservation practices designed with the long term fertility and preservation of the soil in mind.
- 2) Construction of convenient watering places like ponds and tanks and easily accessible shade is appreciated by the cows.

Permitted

- 1) Land maybe burned only when dense growth needs to be removed to increase productivity.
- 2) Timber
 - a) Conditions for Timbering
Individual select cuttings of trees may be done for the erection of homes, road right-of-ways, construction of fence lines, crop land, or pasture.
 - b) Use of Timber Cut
Trees so cut must be utilized for construction purposes or firewood.
 - c) Replacement
When deemed necessary to forest health and supply, trees cut should be replaced by planting new ones in appropriate locations

Not Allowed

- 1) Grazing of animals on ISKCON/devotee property who are destined for slaughter.
- 2) Removing sod or yearly burning of crop or grazing land.
- 3) Clear cutting of trees.
- 4) Cutting of trees on steep land or land which may be prone to erosion or any other activity that may lead to erosion.
- 5) Performing activity that may lead to contamination of any bodies of water.
- 6) Selling or exchanging land used by cows except where the cows will directly benefit or such sales will increase the assets of the cows.
- 7) Allowing unauthorized passage of people without permission from temple management and the knowledge of the primary cowherder.

B) BREEDING STANDARDS

- 9) Requirements for Acquiring Cows
- 10) Selection of Breeding Stock
- 11) Castration
- 12) Impregnation of Cows

9) REQUIREMENTS FOR ACQUIRING COWS**Recommended**

- 1) Animal Acquisition
 - a) A cow should not be acquired or bred with the intent to furnish milk without a concrete plan to provide for the care and the lifetime engagement of its resulting offspring.
 - b) Cows should be acquired from the nearest local, ISKCON farm.

2) Sufficient Land

Care includes sufficient productive land, held in a Cow/Land Trust and maintained in a self-reliant, low impact manner which is available to support the offspring.

3) Engagement of All Stock.

Lifetime engagement includes all male calves born be trained and worked and female calves be trained to voice commands or halter broken.

Permitted**1) Use of Non-devotee Land**

The acquirement of grazing rights, or leasing of land from non-devotees to provide sufficient land for the cows' support.

2) Trust funds and Lifetime Adoption

The establishment of trust funds and lifetime adoption, the proceeds of which are adequate to care for the calf through it's entire life.

3) The Purchase of Forage.

Purchase of forage without any plan for future sustainable agricultural practices.

4) Leasing Cows

Arrangements for leasing cows to others is permitted where they contribute to the overall goal of cow protection, and where the leaser is legally bound to abide by all Cow Protection Standards, including, but not limited to, arrangement made for lifetime protection of both cow and calf.

5) Acquiring Cows From Non-devotees

When the nearest ISKCON Farm is practically too far for safe transport, or has no need to give cows away, purchase from non-devotees is permitted.

Not Allowed**1) Animal Acquisition**

Procuring or breeding of a cow for the purpose of supplying milk without any plan for the care, training and engagement of offspring.

2) Lack of Land and Funds for Animal Care

Failing to provide sufficient land, cowherders, and funds to support the cow and/or offspring.

3) The Purchase of Forage

Purchasing of forage without any plan for future sustainable agricultural practices.

4) Leasing Cows

Leasing cows without the legally binding and well monitored contracts as described in # 4 of permitted.

5) Acquiring Cows From Non-devotees
Buying cows from non-devotees instead of from local, overcrowded ISKCON Farms when practical transportation of cows is possible.

10) SELECTION OF BREEDING STOCK

Recommended

1) Choosing Breed

a) Choice should be made on the basis of retaining traits desirable and appropriate for ISKCON devotee's particular needs.
b) Heritage breeds should be considered before more recent breeds.

2) Choosing Desirable Traits

a) Choice should be made on the basis of docility, longevity, resilience, and the ability to thrive on low-quality feeds.
b) Milking cow traits include, in addition: longevity of milking, ability to produce milk on low-quality feeds, durability, ease of handling and leading
c) Working oxen traits include, in addition, the ability to work well, durability, ease of training, and strong hoof history lineage.

3) Geographical Considerations

a) Choice of breeding stock depends a great deal upon local conditions and availability.

b) Breeds that are excellent choices for one area may not be good choices for other areas. For example, the 'Taurean' breeds are good for temperate climates while the 'Zebu' types are better for the tropics.

4) Crossbreeding

It is recommended to use existing stock with an appropriate crossbreeding program, conducted by an experienced breeder, to breed in the desirable breeds and breed out the original bloodline.

Permitted

No exception to the recommended.

Not Allowed

1) Choosing exotic breeds that are unsuitable for location and purposes.
2) Breeding done without appropriate knowledge.

11) CASTRATION

Recommended:

1) Bull calves of European breeds should be castrated at 6 months to a year. Indian breeds should be castrated at 1 year to 2 years.

2) The method of castration should be by

emasculatation, specifically using the tool bordezio (bloodless castration) performed by a professional veterinarian.

Permitted:

1) Cutting by a professional veterinarian.

Not Allowed:

1) Banding (using rubber bands around the testicles until they drop off).
2) Performing acceptable methods of castration without a professional veterinarian.

12) IMPREGNATION OF COWS

Recommended:

1) Cows should be impregnated by using bulls as requested by Srila Prabhupada. Such bulls must be properly enclosed to ensure proper safety and to avoid unscheduled pregnancies.
2) Careful records of breeding must be kept in order to avoid unplanned inbreeding.
3) When a bull can not be kept safely and humanely, use of a community bull or neighbor's bulls is recommended.

Permitted:

1) Artificial Insemination may be used when in special circumstances bulls cannot be properly maintained. Bulls from a neighbor (even though not farmed according to Vaisnava principles) may also be used if they are suitable.
2) Inbreeding maybe practiced only under strict conditions by an experienced breeder.

Not Allowed

1) Keeping bulls without restricting them in a bull-proof stockade or fence. Such lack of precaution will invariably lead to unscheduled breeding. It can also be a cause of life-threatening accidents to the cowherders, or guests.
2) Keeping a bull without following the same standards given herein for the cows.
3) Keeping a bull without association. At least one ox should be kept with him, to prevent boredom.
4) Keeping the bull in adjacent pastures or stalls to cows he should not breed.

MANAGEMENT STANDARDS

13) Responsibility of Local Community

14) Local GBC Responsibility

15) Standing Investigation Committee

13) RESPONSIBILITY OF LOCAL COMMUNITY

Recommended

1) Housing and use of ISKCON land contracted to devotees who seriously wish to protect cows and work the land.

2) Land Base

Cow programs should be increasing the land base available to cow herding, not decreasing.

a) Lands may be sold or exchanged only if there is an offsetting advantage and an increase to the overall program.

b) New land acquired to be given, leased, sold at fair market value to those who seriously wish to protect cows and work the land. Any income generated from such transferred land should be used to benefit the cow protection programs.

c) The determination of land sales in regard to what is best for the cows should be made by the cows primary cowherders, and not solely community authorities.

3) Ox-power Produce

Ox-power produce should be purchased from the goshalla at above fair market price by temple and devotees. Milk from protected cows should be sold at a premium, with the amount above market value used to make capital contributions to a Cow Protection Trust Fund.

4) Cow Remains

After all reasonable efforts have been taken to maintain the soul in the body of the cow, when the soul has left the body of the cow, there is no bar to someone recycling the body if they see fit.

5) Goshalla Reporting

Managers of goshalla should be accountable for quarterly presenting facts and figures that show the value of the cows, their services provided (i.e. plowing, transport, labor, publicity), their produce and their by-products.

Permitted

1) Milk and Ox-power Produce

a) When cows and cowherders are sufficiently supported by temple, milk and produce can be given to the temple.

b) Milk and ox-power produce bought at market value by temple and devotees.

2) Land Base

Lands may be put into private hands if there is a means easily monitored and managed by which the land will continue

to be used for cow protection, i.e. retention of grazing rights, leasing agreements, or the establishment of a fund dedicated to obtaining new land.

Not Allowed

1) Land Base

a) Selling lands for the sake of generating cash flow to deal with non-capital expenditures is strictly forbidden except in emergency situations and then only after approval by the Minister of Agriculture and the approval of the GBC.

b) Selling land currently used by cows should not be undertaken that decreases the over all land base available to the cows.

2) Taxing of goshalla.

3) Milk and Ox-power Produce Consuming milk and produce without compensation to the goshalla.

5) Cow Remains

Using the body of a dead cow by cow protectors for profit making activity to such a point that it encourages negligence that contributes to the cow's death.

6) Goshalla Reporting

Failing to present facts and figures that show the value of the cows, their services provided (i.e. plowing, transport, labor, publicity), their produce and their by-products.

14) LOCAL GBC RESPONSIBILITY

Recommended

1) The GBC Should Quarterly

a) Meet with cowherders and ox trainers

b) Visit the cow facilities

c) Present written reports to the Ministry and for his/her own files.

d) Report forms will be provided to the GBC

2) Investigation of Abuses

When a GBC receives reports of cow abuse in his/her locale, the complaint must be investigated by the GBC and if found true, the situation must be corrected by consultation with local Farm Council and the Ministry.

3) Follow-up by Investigation Team.

Where no action has been initiated after one week following investigation or the Ministry deems the action insufficient, the Ministry will appoint an investigation team to create a report specifying actions needed to correct the situation.

4) ISKCON's Ministry of Justice In-

volvement.

If corrections are not initiated within one month following the initial abuse report, the problem will be referred to ISKCON's Ministry of Justice for further action to protect the cows.

Permitted

1) Monitor Appointed Substitute.

The GBC may appoint a monitor to represent him in investigating cow abuse in relation to these standards and to fulfill his quarterly meetings and reports. The GBC must personally make one visitation to the cowherders and cow facilities annually, the monitor fulfilling all other duties.

2) Selection of Monitor.

The monitor may be chosen from the Local Farm Council (the intent being he is knowledgeable in agricultural practices) or come from outside the community chosen because of nonagricultural reasons) and to be chosen at the GBC's discretion.

Not Allowed

Failing to follow the above standards in part or whole.

15) INVESTIGATION TEAM (IT)

Recommended

1) Selection of IT

The Ministry will collect a world-wide list of devotees to act as a resource pool. Such devotees will be knowledgeable of the standards and have agricultural experience. From this list the Ministry will select an appropriate IT.

2) Travel

To defray travel expense, members of the list who live closest to the problem in question will be chosen first. Members are encouraged to provide travel expense. A fund can eventually be set up to help with travel expense.

3) Membership of IT

The IT should consist of 2 or more devotees not involved in the management of the program being investigated and a professional suited to the particular situation selected by the IT. The professional should not be currently employed by the farm under investigation (this cost is to be met by the local temple).

4) Duties of IT

The IT will arrange for group meetings

and individual interviews with parties concerned and is responsible for the compilation of reports given to all GBC concerned (Local Commissioner, Global Secretary, Justice and Cow Protection Ministries).

Permitted

Same as recommended

Not Allowed

Failing to follow the above standards in part or whole.

GLOSSARY

By-products: Leather and bones are by-products of the cow after death

Clear cutting: Complete removal of all natural species of plants.

Concentrates: Protein supplements and grains.

Cow/Land Trust: Capital funds set aside for long term production. Use of assets and income generated from assets benefit the cows.

Exotic Breeds: A breed that is not native to your area.

Experienced Breeder: One who has a minimum of three years working with cows and bulls under guidance. He must know how to interpret breeding charts and be able to distinguish the weakness and strengths of particular animals when compared to other related or non-related animals.

Experienced Teamster: One who has had at least 2 years experience with caring for cows prior to becoming a teamster and has at least one year experience working with oxen both in the field and at preaching events.

Forage: Food for horses or cows including high protein supplements and grains.

Goshalla: A cow sanctuary, where cows, bullocks and bulls are fully protected, productively engaged, and receive tender loving care for their entire lives.

(Continued on page 19)

(Continued from page 4)

vegetables, jute, mustard seeds, etc. Of course we wouldn't be able to use any of the western seed stocks, but I'd be interested to discuss the problem(s) involved with any devotees involved in this area. As far as I know, there's no such program in Mayapur.>

Not yet. But it is on the agenda for our Sustainable Agriculture project in the Sri Mayapur Vikas Sangha (the NGO we have set up to do development work in the region of Mayapur - particularly in the villages and particularly with poor people). Dina Dayal prabhu is working on it. We should form a partnership. I feel there are many areas we could collaborate on. For example, we are also putting together a "heritage breeds" revival project to try to revive the various indigenous pure cow breeds which are dying out. We have spoken to the program officer of the India section of the Global Environment Facility. He has encouraged us to submit a grant proposal in their medium projects category (up to \$1 million) for this as part of their efforts for bio-diversity protection and enhancement.

We would also build in the seed saving program. We want to tie up with Vandana Shiva, who is the leader in India in this area. We are also considering tying up with another NGO that is doing a successful seed exchange program amongst local farmers.

Do you have an ISKCON independent, non-religious NGO set up there? If you do (or could set it up) we could do some joint projects. Let's discuss this more in private e-mail (so as not to burden this conference).

From: iscowp <iscowp@ovnet.com>
To: <krishna@spnetctg.com> Cow@com.b
bt.se <Pancaratra.ACBSP@com.bbt.se>
Subject: Re: Seed saving circles
Date: Thursday, December 10, 1998 12:16 PM

Dear Nistula prabhu,

We received recently a letter from a disciple of Srila Prabhupada by the name of Vandana dasi who lives in the Ozark region of America. In her letter was an article about Vandana Shiva and her work. Your concerns are her concerns as well and somehow to connect with her would be wonderful . Some Resource

contacts were listed in the article.

Dr. Vandana Shiva
Foundation for Science, Technology, and
Natural Resource Policy
A-60, Hauz Khas
New Delhi 11016
India
Fax (011) 91-11- 6856795

There was no e-mail address listed for them.

Another source listed was :
Collective Heritage Institute
826 Camino de Monte Rey
Santa Fe, New Mexico 87501
U.S.A.
e-mail address is: chisf@aol.com
http://www.Bioneers.org

Also there is a group in New Mexico who are very active in research in seed saving and the sale of organic open pollinated seeds by the Name of SEEDS OF CHANGE. there e-mail address is; gardener@seedsofchange.com, www.seedsofchange.com

I also agree with Madhava Gosh about approaching the "old timers" in the different villages in your specific region who were the growers of the old varieties of which you are looking for. Spend time with them and become friends and you will be surprised as to the knowledge and treasures they will bestow on you and your project. If you receive local seeds and grow them successfully and make the seed available I'm sure that you will have no shortage of local support. When all the hybrids are failing for one reason or another your crops will be thriving due to them being heritage stock from your local area proven over many, many, generations. When an "old timer" gives you seed I feel that it is important that after you grow out that seed and are BLESSED with fresh seed stock that you give him back some of the fresh seed stock for his personal seed bank.

Also a little note to Pancaratna prabhu, the name of this conference is Cow Protection and RELATED TOPICS so please don't feel that you will be burdening the conference with practical information that we will all find of use. Each area is different unto itself so many seed banks will need to be established.

Straw-bale Construction

From: the black range
<blackrange@zianet.com>
To: <krishna@spnetctg.com> (Nistula Prabhu from Bangladesh)
Subject: Re: newsletter inquiry
Cc:
biwb@juno.com, <duckchow@mail2.greennbuilder.com>

Thank you for your inquiry to The Last Straw (TLS)-- as the Managing Editor, I am replying, with the concurrence of our small staff.. I will also copy this to the former publishers of TLS, Judy Knox and Matts Myhrman, who have the straw-bale construction company called Out On Bale,(Un)Limited. They are leading educators in straw-bale building, and publish the current best how-to book "Build It With Bales."

>At 06:27 PM 11/20/98 -0700, you wrote:

Dear The Last Straw people,

I read about your informative newsletter in the "ISCOWP NEWS."> We don't know what this publication is, but would appreciate getting a copy.

>We are a rural 'ashram' or project in Bangladesh concerned with self-reliance, and such related environmental & social issues. We produce much of own food, shelter (mostly mud), as well as our own paper (from water hyacinth & rice hay), cold-pressed oil, vegetable inks, and so on...

We are just recovering from one the greatest floods in living history (and that's saying a lot in a country that floods regularly, several times a year). Some of our buildings were damaged, and need rebuilding. Winter fast is approaching and it's the traditional or preferred time for construction of all kinds. From what we have read & heard, are particularly interested in introducing straw bale construction. It may be an efficient & low-cost solution to construction here We have plenty of rice straw that we grow organically using only oxen.

The principal question may be the rather hot & humid climate here. Of course without your experience, we'll never really know.>

There IS enough historical and current information to cautiously

(Continued on page 19)

ISCOWP UPDATE

Barn Improvements

The barn floor has been completed and more work has been done in the barn. Due to improper water drainage, a muddy situation for the cows was created which often left the cows knee deep in mud when attempting to enter the barn. A drainage pipe was placed into the ground and cement was poured in the area. Now the rain water leaves the area and drains into the open field and any muddy situation is additionally prevented because of the concrete. This cost



\$2885. In the same area of the barn all the manure that had collected for 15 years was removed revealing the cement floor.

Another improvement has been in the barn's feed aisle. Along the feed aisle, individual slots were created where the cows could put their heads through a wooden partition and eat the hay in the aisle. Now the cows feed with less pushing and shoving, and they are unable to pull any of the feed out of the aisle and onto the barn floor. Therefore we should now be getting far less waste with our feed.

In the last newsletter we mentioned that we were building the floor to facilitate storing small square bales which could be placed in the feeding aisle by just about anyone since they are not so heavy. The square bales are now being used in the feeding aisle and working quite well. We still have purchased big bales as we did not have the floor done in time to store enough square bales.

Top - Balabhadra, Baladeva, and Ray have installed doors on the barn which will protect the cows from the winter winds.

Middle - Hay rings separate the large bales of hay from the cows' manure.

Bottom Our small garden produced delicious tomatoes and peppers. We canned tomatoes and tomato chutney, which also contained the peppers. We expect to do more in the garden next year, since we will be living right here.





Top - New feed aisle to facilitate clean and thrifty use of hay.

Middle - One of the cows' barn entrances is now mud free due to installing a drainage system. Manure has been removed, some of it having been there for 15 years.

Bottom - Balabhadra fixing the front barn roof with new tin.

Another improvement has been to install doors on the front of the barn. This will help to protect the cows against the wind in the winter. These doors slide across the front of the barn on a runner.

The roof at the front of the barn has been patched with new tin and the wooden rafters trimmed. The finishing touch will be to paint the barn and the roof which will beautify the entire barn and atmosphere. The paint has already been bought, but painting can not be done till after winter.

Ox Power Herb Company Campaign

The campaign ends this December. looks like we have collected approximately \$27,000. We will let you know in detail in the next issue that will contain ISCOWP's annual report.

As you can see by reading this update a lot of energy has been put into fixing up the barn for increased working efficiency and comfort of the cows. Much of the work we didn't foresee as necessary until we used the barn for about a year and could see the problems with it which could not be ignored. This has slowed us down a bit with the Ox-power Herb Company development.

Wish List

Ondura Roofing \$1000
(Refurbishing building next to the barn)

Plane Ticket to Europe \$1500
(Balabhadra visiting ISKCON Farms for Ministry development)

Color Printer \$300
(Printing of greeting cards, calendars, picture letters)

Seed Storage Containers \$200
(Seeds, roots, bulbs to start seed bank for Ox Power Herb Company)

Office Chair \$450
(Ergonomic health chair)

However the next stages of its development can only be done in the Spring, i.e. planting the garden and putting in the cement floor for the herb processing building. This winter we will be working on removing the rose bushes from the garden site.

Our New Home

We are very happy to be in our new home. The move, of course, was strenuous and time consuming. Please recall that this is the basement to one and a half straw-bale stories yet to be built. The outside of the house is not finished because we will be using stucco and it is best to finish the entire house at once. The roof is temporary since it must be removed to build the next stories.

We are finding that the building is extremely well insulated since it is built into the hill and is made of one solid wall of concrete. The front windows, south facing, let in much sunlight and heat which warms the house. Actually the basement can be considered a modified Earth Shelter. The difference is that the roof does not have sky lights which would allow more sunlight in the back rooms where the windows are small due to the back being placed into the hill-side.

We are totally amazed at the retention of heat. This winter has been warm so far but we are still burning less wood than anyone else we know. Everyone is amazed at how warm it is when they enter the house and surprised to hear that we have not made a fire that day. We



expect that in the summer, it will be cool without fans or air conditioners. We'll definitely let you know.

The basement consists of a small kitchen and living room (which access the large front windows), laundry room, bathroom, three bedrooms, and a utility room. It is 30 ft by 40 ft. The view from the front windows is very beautiful; we can see the sunrise over the hills and the cows grazing.

ISCOWP Newsletter

In the last year, the newsletter has evolved to 16 pages an issue and 3 issues a year. For several years we had 12 pages and 4 issues a year. The first issue was 6 pages. More in depth information from other cow protectors has been coming our way and the more recent format has been more workable for our office and newsletter staff of one (Chayadevi). We hope this meets with your approval.



Top: The front of our basement home looking out over the pasture.

Middle: Inside view of the house from the front door. Notice the floor. It is cement, but has a smooth textured feel and look. The local contractor who poured it said he would get it as smooth as glass. We had no idea it would turn out so nice. Surprisingly it is not cold. We have waxed it and now it shines and is non porous.

Bottom: Balabhadra and Baladev sitting at the kitchen table where one can view the hill-sides.

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recommend straw-bale construction in a hot humid climate. Moisture being the "enemy," two building strategies seem to be most appropriate:

#1 - Design to keep the walls from being soaked during rain events. Usually this means designing wide overhanging roofs or porches. Back splash from rain falling off the roof is also important to avoid, as is wetting the bales from water flowing across the ground. Appropriately >tall footings and diverting water around the house site should work fine.

#2 - A "breathable" plaster seems to be very important in allowing walls to dry out that accidentally do get wet. We advocate earthen or lime plasters rather than cement-based stuccos, and adamantly oppose "moisture barriers" (such as Tyvek or roofing felt) which professional "conventional" builders in the U.S. often use on their wood-frame homes. Earthen plasters are, of course, much cheaper as well, and it sounds as if mud is abundantly available to you.

We would certainly be interested in hearing about your experiences if you do choose to build with bales.

It is often useful (but not essential) to have on-site instruction in building with bales (especially at the beginning). Judy and Matts of Out On Bale could certainly provide that, as well as other straw bale builders we know. Let us know if you wish assistance with that as well.

One final thought-- I recently returned from an international conference about bamboo and became aware that there are significant land-regeneration and low-cost building projects being accomplished in India. I believe that there are people working in India utilizing these techniques with bamboo poles as structure, and mud and straw as infill. Your mud plaster mix, by the way, sounds very effective and sticky. However, I would recommend a "moisture barrier" between your brick foundations and what ever wall system you choose to build on top, as bricks ARE porous and could wick water up into your wall system.

While I must admit I don't know him personally, perhaps the best person I could refer you to from the recent Bamboo Congress in Costa Rica is Professor A.G. Rao, Indian Institute of Technology in

Bombay. His e-mail is, <agrao@idc.litb.ernrt.in> He will certainly know who to talk to about bamboo housing projects.

Also a woman named Ritu Varuni [ph. (30360) 214-949 c/o Aroti Mize Dongi Polo Vidya Bhawanitalagar, India] expressed a strong interest in traditional bamboo building and crafts, and seemed to have a lot of information about it. Sorry no e-mail.

Our best wishes for successful rebuilding!

Best Regards,
Catherine Wanek, Managing Editor

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From: iscowp <iscowp@ovnet.com>
To: krishna@spnetctg.com,
cow@com.bbt.se
Subject: Re: Strawbale housing in Bangladesh
Date: Thursday, December 03, 1998 7:39

Nistula Prabhu writes:

>As it seems machine-bales are the standard, we're left in the dust.>

Good news, you are not left in the dust. you may ask for blueprints from the following companies that make hand balers:

- 1) Herrandina, Marte 581, Brena, Lima 5, Peru
- 2) Carib Agro-industries Ltd., Research Centre, Edgehill, St Thomas, Barbados
- 3) Jetmaster (PVT) LTD, PO Box 948, Harare, Zimbabwe

Also Balabhadra remembers that Tillers had someone in Tanzania that was making hand balers. Tillers address: 5239 South 24th Street
Kalamazoo, MI 49002
Phone 616/344-3233
Fax 616/344 3238
Web page <http://www.wmich.edu/tillers>

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Heritage: Traditional, non-hybrid seeds and animal breeds used historically in sustainable, locally viable systems.

Inbreeding: Breeding within same family line. There are two forms; line breeding where distantly related animals are bred to strengthen a particular trait they have in common and inbreeding where both animals used are within three generations of each other. For example grandsire to granddaughter, cousins, dam to son, brother to sister.

Land Capacity: The number of cows the land can support. Supporting the cow adequately means to provide grazing and/or produce fodder for year-round maintenance of a specific number of cows, using local or intensive natural agriculture practices. By talking to local farmers or government agencies, carrying capacity of the land in the local area can be determined. This can vary widely from area to area. If the carrying capacity of the land is 5 acres per cow x 3 bred per year x 10yrs (average life span) = 150 acres.

Low impact: Agriculture that uses localized techniques that are sustainable and environmentally viable. Labor intensive rather than capital intensive.

Primary Cowherder: This refers to the person who the community holds responsible for the practical everyday care of the cows. He/she may be in charge of other cowherders.

Produce: Milk, dung, urine are produce from the cow.

Self-reliant: Producing more than is consumed of most of the basic essentials

Silage: Fermented feeds stored in silos or bunkers, most commonly corn.

Stock: Cows, Oxen, bulls, calves - the herd.

Tether: To limit a cow's pasturing ability by tying the cow to a fixed spot.



THE ISCOWP NEWS

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FORWARD AND ADDRESS CORRECTION

Saved From the Slaughterhouse
