



# Voice of Cows

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**Cow Service in Devotional Life**

# Back to Vrindavan Village



The *surabhi* cow is described as *havirdhani*, the source of butter. Butter, when clarified by melting, produces ghee, or clarified butter, which is inevitably necessary for performing great ritualistic sacrifices. As stated in *Bhagavad-gita* (18.5), *yajna-dana-tapah-karma na tyajyam karyam eva tat*: sacrifice, charity and austerity are essential to keep human society perfect in peace and prosperity. *Yajna*, the performance of sacrifice, is essential; to perform *yajna*, clarified butter is absolutely necessary; and to get clarified butter, milk is necessary. Milk is produced when there are sufficient cows. Therefore in *Bhagavad-gita* (18.44), cow protection is recommended (*krsi-go-raksya-vanijyam vaisya-karma svabhava jam*).  
*SB 8.8.1 purport*

*Surabhi* cows are generally found on the Vaikuntha planets. As described in *Brahma-samhita*, Lord Krsna, on His planet, Goloka Vrindavana, engages in tending the *surabhi* cows (*surabhir abhipalayantam [Bs. 5.29]*). These cows are the Lord's pet animals. From the *surabhi* cows one can take as much milk as one needs, and one may milk these cows as many times as he desires. In other words, the *surabhi* cow can yield milk unlimitedly. Milk is necessary for the performance of *yajna*. Sages know how to use milk to elevate human society to the perfection of life. Since cow protection is recommended everywhere in the sastras, the *brahma vadis* took charge of the *surabhi* cow, in which the demons were not very interested.  
*SB 8.8.2 purport*

*Panca-gavya*, the five products received from the cow, namely milk, yogurt, ghee, cow dung and cow urine, are required in all ritualistic ceremonies performed according to the Vedic directions. Cow urine and cow dung are uncontaminated, and since even the urine and dung of a cow are important, we can just imagine how important this animal is for human civilization. Therefore the Supreme Personality of Godhead, Krsna, directly advocates *go-raksya*, the protection of cows. Civilized men who follow the system of *varnasrama*, especially those of the *vaisya* class, who engage in agriculture and trade, must give protection to the cows. Unfortunately, because people in Kali-yuga are *mandah*, all bad, and *sumanda-matayah*, misled by false conceptions of life, they are killing cows in the thousands. Therefore they are unfortunate in spiritual consciousness, and nature disturbs them in so many ways, especially through incurable diseases like cancer and through frequent wars and among nations. As long as human society continues to allow cows to be regularly killed in slaughterhouses, there cannot be any question of peace and prosperity.  
*SB 8.8.11 purport*

His Divine Grace  
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Prabhupada

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# Cow Service in Devotional Life

People across faiths & religion often misguide others, that cow protection should not be done. I am providing some proofs from scriptures of different faiths which lay testimony to the sanctity of cows. Even Science & Scientists accepts the benefits of serving cows & consuming cow related products. I request knowledgeable people to share their thoughts regarding the same please. || Jai Gau Maata ||

As all rivers originating from the hills lead to the oceans ... similarly all present day religions ( originating from the Sanatana ~ the eternal one ) reach out to the same lord & preach the same philosophy .



## COW PROTECTION IN SANATAN DHARMA ( HINDUISM) ~ the eternal code :

Sanatan Dharma is a devine code of conduct established by the dearest lord. In it there are various Shrutis Smritis Dharma Shastras who glorify the devinity of cows & fruits of serving them. Cows, are a symbol of abundance & all sanctity of life on earth, that serves the beings like a mother without asking much in return. It is a part of Ancient traditions to avoid/ reject consumption of beef.

Hinduism is based on the concept of omnipresence of the Divine, and the presence of a soul in all creatures, including bovines. Thus, by that definition, killing any animal would be a sin: one would be obstructing the natural cycle of birth and death of that creature, and the creature would have to be reborn in that same form because of its unnatural death. Historically, even Krishna, one of the most revered forms of the Divine (Avatar), tended cows.

A Cow is said to be the abode of all the Gods. Every atom in cow's body is abode of the 33 crore Gods. All the 14 mythical worlds exist in the limbs of cow.

- Brahma and Vishnu on the root of two horns.
- All the sacred reservoirs and Vedavyasa on the tips of the horns.
- Lord Shankara on the centre head.
- Parvathi on the edge of head.
- Kartikeya on the nose, Kambala and Ashwatara Devas on the nostrils.
- Ashwini Kumaras on the ears.
- Sun and Moon in the eyes.
- Vayu in dental range and Varuna on the tongue.
- Saraswathi in the sound of cow.
- Sandhya goddesses on the lips and Indra on the neck.
- Raksha Ganas on the hanging under the neck.
- Sadhya Devas in the heart.

- Dharma on the thigh.
- Gandharvas in the gap of hoofs, Pannaga at the tips, Apsaras on the sides.
- Eleven Rudras and Yama on the back, Ashtavasus in the crevices.
- Pitru Devas on the sides of umbilical joint, 12 Adityas on the stomach area.
- Soma on the tail, Sun rays on the hair, Ganga in its urine, Lakshmi and Yamuna in the dung, Saraswathi in milk, Narmada in curd, and Agni in ghee
- 33 crore Gods in the hair
- Prithwi in stomach, oceans in the udder, Kamadhenu in the whole body
- Three Gunas in the root of the brows, Rishis in the pores of hair, and all the sacred lakes in the breathe.
- Chandika on the lips and Prajapathi Brahma on the skin
- Fragrant flowers on nostrils
- Sadhya Devas on the arm-pit
- Six parts of Vedas on the face, four Vedas on the feet, Yama on the top of the hoofs, Kubera and Garuda on the right, Yakshas on the left and Gandharvas inside
- Khecharas in the fore of the foot, Narayana in intestine, mountains in the bones, Artha, Dharma, Kama and Moksha in the feet.
- Four Vedas in the Hoom... sound

There are 7 mothers listed in scriptures. They are...

'adau mata guru-patni, brahmani raja-patnika dhenur dhatri tatha prthvi saptaita matarah'

Meaning:

Real mother & Guru-patni, the wife of spiritual master or teacher. Brahmani, the wife of a brahmana, and Raja-patnika, the queen. Dhenu, the cow, Dhatri, nurse, as well as the Earth. Earth is mother because she gives us so many things like fruits, flowers, grains for our eating. Mother gives milk & food for eating. Cow gives us milk. So cow is also one of our mothers.

## SCRIPTURE SPEAK :

### 1) SRIMAD BHAGVAD GITA

Dhenunam asmi kamadhuk -- Among cows I am the wish fulfilling (kamdhenu or surabhi) cow. (Verse 10.28).

### 2) SRI CHAITANYA CHARITAMRITA, Adilila, Chapter 17, verse 166,

Caitanya Mahaprabhu confirms:

o-ange yata loma tata sahasra vatsara go-vadhi raurava-madhye pace nirantar

Cow killers and cow eaters are condemned to rot in hell for as many thousands of years as there are for each hair on the body of every cow they eat from.

It is further written - Those who fail to give cows reverence and protection and choose to foolishly oppose and whimsically ignore the injunctions of the Vedic scriptures by selling a cow for slaughter, by killing a cow, by eating cows flesh and by permitting the slaughter of cows will all rot in the darkest regions of hell for as many thousands of years as there are hairs on the body of each cow slain. There is no atonement for the killing of a cow.

### 3) MANU SAMHITA, chapter 4, verse 162 :

A guru, a teacher, a father, a mother, a brahmana, a cow and a yogi all should never be killed.

### 4) SHRI BRAHMA SAMHITA 5.29 :

*cintamani-prakara-sadmasu kalpa-vrksa-  
laksavrtesu surabhir abhipalayantam  
laksmi-sahasra-sata-sambhrama-sevyamanam  
govindam adi-purusam tam aham bhajami*

I worship Govinda, the primeval Lord, the first progenitor who is tending the cows, yielding all desire, in abodes built with spiritual gems, surrounded by millions of purpose trees, always served with great reverence and affection by hundreds of thousands of laksmis or gopis.

#### 5) SHRI RAMCHARITMANAS

Vedas & Devatas in their prayer Jai Jai Surnayak describe the lord as " Go Dvij Hitkari ( protector of cows & Brahmins) Jai Asurari ( Death for Wrongdoers) "

#### 6) MAHABHARATA,

Anusasana-parva, 115.43 -116.45: That wretch among men who pretending to follow the path of righteousness prescribed in the Vedas, would kill living creatures from greed of flesh would certainly go to hellish regions.

Anusasana-parva, 114.6, 115.6: As the footprints of all moving, living beings are engulfed in those of the elephant, even thus all religions are to be understood by ahimsa which is non-violence to any living being by thought, words or actions.

Anushasana Parva 78-17: Do not hesitate to consume cow urine and cow dung - they are sacred. But one should never eat the cow meat. A person becomes stronger by consuming Panchagavya.

Anushasana Parva 80-3: Let there be cows in front of me, behind me and all around me. I live with the cows.

Anushasana Parva 83-3: Donation of cows is superior to all others. Cows are supreme and sacred.

**COW IN VEDAS:** In the Vedas, Cow is called Aditi, Dhenuvu, Aghnaaya etc. 'Cow is referred in the Rg Veda 723 times, in Yajurveda 87 times, In Sama Veda 170 times, in Athrava Veda 331 times-total 1331 times. Similarly 20 times in Rg Veda, 5 times in Yajurveda, 2 times in Sama veda and 33 times in Athrava veda the word Aghnaaya specifically addressed to cow. "Dhenu" is used 76 times in Rg Veda, 22 times in Yajurveda, 25 times in Sama Veda, 43 times in Atharva Veda. The meaning of Dhenu is which gives Trupti (Contentment and satisfaction).

#### 7) RIG VEDA:

- Cattle were important to Rig Vedic people & several hymns refer to more than ten thousand cattle.
- Rig Veda 7.95.2. and other verses (e.g. 8.21.18) also mention that the Sarasvati region poured milk and "fatness" (ghee), indicating that cattle were herded in this region.
- In the Rig Veda, the cows figure frequently as symbols of wealth, and also in comparison with river goddesses, e.g. in 3.33.1cd, Like two bright mother cows who lick their young, Vipas and Sutudri speed down their waters.
- In X.87.16 we find: One who partakes of human flesh, the flesh of a horse or of another animal and deprives others from milk by slaughtering cows ; if such a fiend does not desist then even cut off their heads by your powers Oh king.
- According to Aurobindo, in the Rig Veda the cows sometimes symbolize "light" and "rays". Aurobindo wrote that Aditi (the supreme Prakriti/Nature force) is described as a cow, and the Deva or Purusha (the supreme being/soul) as a bull.
- The Vedic god Indra is often compared to a bull. Rivers are often likened to cows in the Rigveda, Vyasa said: Cows are sacred. They are embodiments of merit. They are high and most efficacious cleansers of all.
- The aghnya cow brings us health and prosperity. 1.164.27)
- There should be excellent facility for pure water for Aghnya Cow. (5.83.8)

- The Aghnya cows which are not to be killed under any circumstances may keep themselves healthy by use of pure water and green grass, so that we may be endowed with virtues, knowledge and wealth. (Rigveda 1.164.40 or Atharv 7.73.11 or Atharv 9.10.20)

The entire 28th Sukta or Hymn of 6th Mandal of Rigveda sings the glory of cow.

1. Everyone should ensure that cows are free from miseries and kept healthy.
2. God blesses those who take care of cows.
3. Even the enemies should not use any weapon on cows
4. No one should slaughter the cow
5. Cow brings prosperity and strength
6. If cows keep healthy and happy, men and women shall also keep disease free and prosperous
7. May the cow eat green grass and pure water. May they not be killed and bring prosperity to us.

## 8) ATHARVA VEDA

- Cow's body is represented by various devas and other subjects.
- In VIII.6.23 we find: Those who eat cooked or uncooked flesh, who eat eggs and embryos are following an evil addiction that must be put to an end.
- It is definitely a great sin to kill innocents. Do not kill our cows, horses and people. -- 10.1.29
- Oh Goddess cow you make a weak person strong, you make a glowless person beautiful and not only that you-; you with your auspicious sounds make our homes auspicious. {4.21}

Oh Cows! With your milk and ghee you make the physically weak strong, and nurture the sick to health. With your sacred utterances, you chastise our homes. Your glory is discussed in gatherings. (Atharvana Veda 4-21-11 and 6)

The Gods and men live on cow products. Till the Sun shines, the universe will have Cows. The whole universe depends on the support of cow. (Atharvana Veda 10-10-34)

## 9) YAJUR VEDA

- A human being should not kill Cows & other animals & should ensure nobody else does --12.73
- Do not kill cows and bulls who always deserve to be protected. -- 13.49
- Destroy those who kill cows.-- 30.18
- You must not use your God-given body for killing God's (\*innocent) creatures, whether they are human, animal or whatever.

## Shulka Yajurveda 1-4

That cow would augment the life span of the sages involved in the sacrifices and the doer of the sacrifices. Cow coordinates all the rituals of the sacrifices. By providing offerings like milk, cow nourishes all the Gods of the sacrifices.

## 10) HARIVAMSHA PURAN

- The Harivamsha depicts Krishna as a cowherd. He is often described as Bala Gopala, "the child who protects the cows." Another of Krishna's names, Govinda, means "one who brings satisfaction to the cows." Other scriptures identify the cow as the "mother" of all civilization, its milk nurturing the population. The gift of a cow is applauded as the highest kind of gift.
- The milk of a cow is believed to promote Sattvic (purifying) qualities. The ghee (clarified butter) from the milk of a cow is used in ceremonies and in preparing religious food. Cow

dung is used as fertilizer, as a fuel and as a disinfectant in homes.

### 11) PURANAS

- The earth-goddess Prithvi was, in the form of a cow, successively milked of various benefint substances for the benefit of humans, by various deities.

Padmapurana

Cows are the abode of the Goddess of wealth. Sins don't touch them. There exists a fine relationship between man and cow. A home without a cow is like one without dear ones.

### 12) SRIMAD BHAGVATAM,

- (Canto 11, 5.14 :5) "Those who are ignorant of the absolute truth and believe they are virtuous although wicked and arrogant who kill animals without any feeling of remorse or fear of punishment are devoured by those very same animals in their next birth."
- ( Canto 8, 8.2 )

tam agni-hotrim rsayo  
jagrhur brahma-vadinah  
yajnasya deva-yanasya  
medhyaya havise nrpa

O King Parīksit, great sages who were completely aware of the Vedic ritualistic ceremonies took charge of that surabhi cow, which produced all the yogurt, milk and ghee absolutely necessary for offering oblations into the fire. They did this just for the sake of pure ghee, which they wanted for the performance of sacrifices to elevate themselves to the higher planetary systems, up to Brahmaloaka.

- (Canto 8: Chapter 24, Text 5) **BRAHMINICAL CULTURE CANNOT BE MAINTAINED WITHOUT COW PROTECTION.** Without protection of cows, brahminical culture cannot be maintained; and without brahminical culture, the aim of life cannot be fulfilled.

### 13) GAVOPANISHADA:

Text Two:

"The cow is the past and future. She nourishes the health of all living entities, and she is the root of prosperity. The piety one achieves by feeding a cow in never destroyed."

Text Three:

"The cow is the cause of one's accumulation of food grains. She awards the best sacrificial ingredients to the demigods. The sacrifice of the demigods and the sacrifice of Indra are both performed on the basis of the cow."

Text Four:

"It is the cow which awards the result of sacrifice. The performance of sacrifice is dependent upon her. She is the past and future. All sacrifices are based upon her."

Text Five:

"O greatly powerful King, every morning and evening when the sages perform fire sacrifices, it is the cow who supplies them the essential ingredients, in the form of ghee, etc."

Text Six:

"My dear King, those who give milk-cows in charity become liberated from all types of danger, and also become free from all sinful reactions."

Text Eleven:

"Do not go to bed at night without praising cows. Do not get up in the morning without remembering the cow. Offer respect to the cow daily, in the morning. By doing so, a human being achieves strength and nourishment."

Text Twelve:

"Do not hate cow urine and cow dung. Never eat cow meat. By following this advice, human be-

ings can become prosperous."

Text Thirteen:

"Chant the name of the cow daily and never insult her. If one sees a bad dream, one should immediately remember the cow."

Text Fifteen:

"Use ghee in fire sacrifices. Use ghee in all auspicious activities. Donate ghee and also use it for personal necessities. By doing this, the human beings will always support the cows and understand their value.

Text Seventeen:

"As the rivers flow into the ocean, may Surabhi and Saurabheyi cows that give milk and have horn covered with gold, come to me."

Text Twenty:

"One should see, offer obeisances, and circumambulate the cow. By doing so, one is suppose to have circumambulated the entire earth, with its seven islands. The cow is the mother of all. She gives happiness to everyone. People who desire prosperity should daily circumambulate the cow."

#### 14) Rik Samhita

Rik Samhita 87 - 161

Oh fire god, with your flames burn the heads of those demons who eat the meat of humans, animals like horse and cow, and those who steal cows' milk.

Rik Samhita 10 - 169 - 4

May the supreme Lord, complemented by all the Gods, create auspicious and spacious cowsheds for our happiness and populate them with cows and calves. Let us rejoice the cow-wealth and contend by serving those cows.

#### 15) Other Quotes:

She is Kamadhenu - the divine cow that fulfils all our desires. Her body is of cow and face is of a woman. She was born before the amrutha when the ocean was churned. Her hair exudes fragrance. From her udder she showers Dharma, Artha, Kama and Moksha. She is an abode to self-knowledge, shelters, Sun, Moon and Fire God. All the Gods and the living beings depend on her. She provides us with food and supreme knowledge even when we mildly pray. Let her be near us.

These cows have eaten grass and have taken water. They have been milked. They are past reproductive age. One who donates these old cows will go to place of darkness devoid of pleasures. Instead, donate me. (Kathopanishat - Nachiketa tells sage Vajashravas during Vishwajit Yaga)

Bhagavad-Gita is the essence of Upanishads. It is like a cow whom Srikrishna milks. Arjuna is like a calf. The learned devotees are drinking the ambrosial milk of Bhagavad-Gita.

Cow is my mother and ox my father. Let the pair bless me with happiness in this world and bliss in heaven. I depend on cow for my life - thus stating one should surrender to cow.

Atri Samhita 310

By the service of the cow and consuming cow products, awareness and spirit, both enhance.

Vishnumriti

The house where Vedas are not chanted, where cows are not seen where children are not around it is like a graveyard.

Cow's urine, dung, milk, ghee, curd and goroohana - these six are the most auspicious products.



## 16) COW PROTECTION IN SIKH SECT:

"Don't give your animals in the hands of butchers." - SatPurush Baba Fulsande Wale

Guru Govind Singh, the 10th Guru, told Pandit Prithwiraj that Khalsa sect was established to care for the economy, right behaviour, cows, Brahmins, and protection of the down-trodden.

Guru Govind Singh's first Guru was against killing of any animal - not only cows.

In 1871, under the leadership of Guru Rama Singh, 3,15,000 Sikhs participated in an agitation against the British to get the slaughter houses closed.

## 17) COW PROTECTION IN BUDDHISM SECT

Gautam Buddha preached about the utility & importance of cows. He advocated against Cow Slaughter & gave importance on cow rearing.

Like parents, siblings, members of family and community, cow is dear to us. It is very helpful. We prepare medicine from its milk. Cow gives food, strength, beauty, and pleasure. Similarly ox supports family men. We should treat the ox and cow like our parents.

~~(Goutama Budha)

Cows and oxen provide necessary and appropriate products to all households. Therefore we should treat them with care and respect like we treat our parents. Eating cow's meat is like eating one's own mother's flesh. (Lokaneeti 7)

- "Let all creatures, let all things that live, all beings of whatever kind, see nothing that will bode them ill! May naught of evil come to them!" ~~ Buddha (quoted in the Culla-Vagga)
- The Mahayana tradition is especially strong on vegetarianism; it pictures the Buddha not only as himself a vegetarian, but as one who taught others to be vegetarians. The Lankavatara sutra devotes an entire chapter to the evils of eating meat, saying: "Meat eating in any form, in any manner, and in any place is unconditionally and once for all prohibited. . . . Meat eating I have not permitted to anyone, I do not permit, I will not permit."
- All beings hate pains; therefore one should not kill them. This is the quintessence of wisdom: not to kill anything. ~~Sutrakritanga
- "I do not see any reason why animals should be slaughtered to serve as human diet when there are so many substitutes. After all, man can live without meat..." ~~ The Dalai Lama
- Many Buddha temples in Thailand have idols of cows. A cow idol occupies a prominent location in the world famous Buddha temple in Bangkok.

## 18) COW PROTECTION IN JAIN SECT

The cow was accorded top priority in Jain sect and in fact, the cow was the symbol of the first Jain Teerthankar Adinathji Maharaj.

In the life of a Jain saint the cow bore immense respect and significance.

Those who have forsaken the killing of all; those who are helpmates to all; those who are a sanctuary to all; those men are in the way of heaven. ~~~ Hitopadesa

When Jainism flourished, they were active in cow protection. They built huge cowsheds and made cow rearing part of their lifestyle. Cruelty against cows, starving them, overloading, mutilating their body were all prohibited by law.

Mahaveera had ordered his disciples to rear 60,000 cows.

When Ananda became a disciple of Mahaveera, he vowed to run 8 Gokulas. One Vraja/Gokula = 10,000 cows. Ten citizens who owned maximum cows were named "Rajagriha Mahashataka" and "Kashiyachulanipita." One's wealth was assessed by the number of cows he possessed.

## 19) SCRIPTURES OF PAGANISM

Classical paganism had many illustrious vegetarians who were outspoken on the subject. Such figures as Ovid, Appolonius of Tyana, Plutarch, Plotinus, and Porphyry were all vegetarians who also identified themselves with classical paganism.

Plutarch's essay

On Eating of Flesh is still quoted by vegetarians today. Porphyry, living several hundred years later, wrote the earliest surviving book-length treatment of vegetarianism, *On Abstinence from Animal Food*, where he forthrightly deals with the moral worth of animals, the natural repugnance of humans to animal flesh, and the effects of meat-eating on health.

Many modern neo-pagans are vegetarians as well, as is evident from looking at modern neo-pagan literature. They quote the Pagan Federation principles in support of their vegetarianism: "Do what you will, but harm none."

## 20) COW PROTECTION IN JUDAISM SECT:

They base their vegetarianism on the fact that the first diet commanded by God in Genesis was a vegetarian diet: "God also said, 'I give you all plants that bear seed everywhere on earth, and every tree bearing fruit which yields seed: they shall be yours for food.'" (Genesis 1:29). The ultimate desire of God is for a world like that in the Garden of Eden, where humans and even animals are all vegetarian:

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. . . . They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah 11:6, 9)

Compassion to animals is part of Jewish teaching. Animals, as well as humans, are to be rested on the sabbath (Exodus 20:10), one has an obligation to relieve the suffering of animals (Deuteronomy 22:4, Exodus 23:5), and "a righteous man cares for his beast" (Proverbs 12:10). God himself cares for animals, for "his tender care rests upon all his creatures" (Psalms 145:9). Finally, Proverbs 23:20 advises, "Be not among winebibbers, or among gluttonous eaters of meat."

## 21) COW PROTECTION IN CHRISTIANITY:

Many early Christians were vegetarian, including Clement of Alexandria, Origen, John Chrysostom, Jerome, and Basil the Great.

According to some early church writings,

Matthew, Peter, and James the brother of Jesus were vegetarians. Many of the Old Testament principles concerning compassion for animals are accepted by Christians. God's compassion for animals is indicated at several points in the New Testament as well: Luke 12:6 states, "Are not five sparrows sold for two pennies? And not one of them is forgotten before God." Matthew 12:7 states about animal sacrifice: "If you had known what that text means, 'I require mercy, not sacrifice,' you would not have condemned the innocent."

Old Testament of the Bible which applies to both Christians and Jews in Issaih, chapter 66 verse 3:

"He that killeth an ox is as if he slew a man. He that sacrifices a lamb is as if he slit a dogs neck, he that offereth it as an oblation is as if he offered swines blood, he that burneth it as incense as if he blessed an idol. Yea they have chosen their way and their soul delighteth in their abominations."

Modern day Christian vegetarians include many in the Seventh-day Adventist church, which recommends vegetarianism to its members, and the great humanitarian Albert Schweitzer, who said:

"While so much ill-treatment of animals goes on, while the moans of thirsty animals in railway trucks sound unheard, while so much brutality prevails in our slaughterhouses . . . we all bear guilt. Everything that lives has value as a living thing, as one of the manifestations of the mystery that is life."

## 22) SCRIPTURES OF BAHAY RELIGION:

The Baha'i writings do not specifically forbid meat or require vegetarianism. However, it is safe to say that vegetarianism is strongly encouraged. The Baha'i writings state:

"The food of the future will be fruit and grains. The time will come when meat will no longer be eaten. . . . our natural food is that which grows out of the ground. The people will gradually develop up to the condition of this natural food."

"To blessed animals the utmost kindness must be shown, the more the better. Tenderness and loving-kindness are basic principles of God's heavenly Kingdom. Ye should most carefully bear this matter in mind."

"It is not only their fellow human beings that the beloved of God must treat with mercy and compassion, rather must they show forth the utmost loving-kindness to every living creature. For in all physical respects, and where the animal spirit is concerned, the selfsame feelings are shared by animal and man. . . . The feelings are one and the same, whether ye inflict pain on man or on beast."

"Train your children from their earliest days to be infinitely tender and loving to animals."

-- Keith Akers

## 23) COW PROTECTION IN ZOROASTRIANS:

Zoroaster prayed to God for knowledge and conduct to achieve prosperity of cows and human kind. (Yashana 4512)

## 24) COW PROTECTION IN ISLAM --

The prophet Mohammed himself was kind to animals, something even Western historians have recognized. The Qu'ran 6:38 remarks: "There is not an animal in the earth, nor a creature flying on two wings, but they are peoples like unto you."

Some followers of Islam have become vegetarians. This is especially true of the Sufis, who represent the mystical dimension in Islam, some of whose number both in ancient times and today are vegetarians.

An old story is told about Rabia al-Adawiyya (died 801), an early woman Sufi saint. She was sitting in the midst of a number of animals, and was approached by Hasan of Basra. The animals all run away, and Hasan asks why. Rabia replies, "You have been eating meat. All I had to eat was dry bread." The animals recognized that Rabia was a vegetarian and that Hasan was not.

- Among the four legged animals, cow is the supreme; treat it with respect - Hajarat Mohammed.
- Cow's milk and butter are great medicines. Its meat is a cause for diseases. - Hajarat Ayesha and Ullas Tivari Jahir.
- Cow's milk is medicinal - Innamasur Sahavi Rasul.
- Abdul Mulk Ivanmaddana Subedar in Iran and Hijaj Bin Yusuf in his province had prohibited cow slaughter.
- 110th Ahal Sunnat in Afgahnistan had banned cow slaughter by Fatwa.
- A full chapter of the Koran deals with cow protection. There is not even a single sentence in the whole Koran, which could be interpreting an order slaying of cows. Instead of that the Koran clearly and strictly forbidding cows or any milch animal. On the occasion of Ed-ul-Zuha, they only sacrifice a goat or a lamb, while in India, on that day a large number of cows are sacrificed by the Muslims. Is it to follow the teachings of Koran?
- According to this story, Yahudi, after leaving Misr, celebrated a function and adopted new religious rites. Musa, the Yahudi-messenger, went to see his god at Jwalagiri (Koh-e-noor). Many days passed but he didn't come back and his followers started worrying; then Sthana Salamati, an aged Yahudi, advised the other followers to pray to the cow-idol for Musa's early return, and the merciful Almighty showed His wonder in that Musa reached there, as soon as they prayed before the cow-idol. Then Musa told them that God Yahoba, had asked him to offer a cow; but the followers didn't obey. He became laughing stock, as they realized that cow-worship had worked, a wonder, and sacrificing a cow, therefore, would invoke the wrath of God.
- An Incident is narrated in Sur-e-Hind wherein it is said that once two heavenly messengers visited earth to meet the so-called God's messenger, Abraham, of the Israeli community. Before them, he (Abraham or Ibrahim) served cow's meat; they didn't even dare to touch it (Sur-e-Hind, 69.70).
- Thirdly, this very instance is told in Sur-e-Zariyat (26-27).
- Excepting these three instances, we do not find any reference of cow-slaughtering in the whole Koran. So without any hesitation it should be made known to all to enlighten them. ~ ~ --Saptahik Sarvdehik, March,11,1984.
- Paigambar Saheb and many other personages have abstained from taking beef, if not, any other sort of flesh. They have preached against and prohibited the killing of useful animals. Mohammedanism out of India is more ancient, more true to type and genuine; even then there is no such practice of killing cows. In the history of qarvani cow-sacrifice does not occur so much. Goats, sheep and camels etc are sacrificed but not the Cows.
- The late-lamented Hakim Ajmal Khan, M. Chhotani, Maulana Abdul Bair and other Muslim luminaries of Islam repudiated the claims of fanatic section of Islam about the indispensability of cow-slaughter..."
- "Only to provoke the wrath of Sikhs and Hindus and to wound their feelings, Mohammedan conquerors, in the dark ages, inflicted this insulting and arrogant practice of cow killing...". Dr Leitner in the Asiatic Review, 1893, explained the fallacy as under:
- "BAKRA means goat in Arabic, if it is spelt according to original text. But it changed its spelling as it traveled to India; from 'K' (kee) it changed to guttural Quaf, and was unfortunately, interpreted as Cow.
- -Dr Syed Mahmud, Ph.D. in his book Cow Protection under Muslim Rule—A Historical Survey, published by the Bombay Humanitarian League, Bombay. Has written:
- "Akbar issued orders totally prohibiting the slaughter of cows throughout his vast dominions. There is a detailed mention of it in the Ain-i-Akbari and other books. These orders were not obligated in the times of his successors but remained in force. Though, is possible that in the reign of later kinds they were not so rigidly enforced. Jahangir not only abrogated these orders but further ordained that on Sunday, the day on which Akbar was born, on Friday, the day on which he himself ascended the throne, on the days of eclipse of the sun

and of moon, no animal whatsoever is killed and there should be no hunting on these days."

#### SECRET WILL OF BADSHAH BABAR TO PRINCE HUMAYUN:

"O son, the kingdom of India is full of different religions. Praised be the Almighty God that He bestowed upon thee its sovereignty. It is incumbent of thee to wipe all religious prejudices off the tablet of the heart; administer justice according to the ways of every religion. Avoid especially the sacrifice of the cow by which thou can capture the hearts of the people of India; and subjects of this country may be bound up with royal obligations. "Do not ruin the temples and shrines of any community who the laws of governments. Administer justice in such a manner that the king be pleased with the subjects and the subjects with king. The cause of Islam can be more promoted by the wound of obligation than by the sword of tyranny. "Overlook the dissensions of the shias and Sunni, else the weakness of Islam will manifest. And let the subjects of different beliefs be harmonised in conformity with the four elements (of which) the human body is harmoniously composed, so that the body of the kingdom may be free from different diseases. The memoirs of Taimur, the master of conjunction (i.e. fortune) should always be before the eyes, so that thou mayst become experienced in the affairs of administrations."

1st Jamadi-ul Awal, 935 A.H.

#### THE FIRMAN OF JALLALUDDIN MUHAMMAD AKBAR SHAH

"GRANTED to the Jains in guttering the Rights of Worship and the exercise of their religion and doctrine throughout out Empire and dominions. One can kill an animal on those mountains of Shantrunjaya in the Palitana state in Kathiavar. It is but proper that the Jain should perform his devotions with composure of heart. Let no one ever oppose or make objection to the decree. Let the orders contained in the Firman be acted upon and carried out."

The second edict is from the Emperor Jahangir in similar terms:-

"The third Firman is from Shahjahan who confirms the preceding documents. Then we have another granting greater liberty. He emphasizes that every year new order shall not be demanded but that those whom it concerns shall not serve from what is here commanded."

According to Islamic Gorakshan, later Mughal sovereigns of India such as Muhammad Shah and Shah Alam prohibited cow-slaughter.

--Travels in the Moghal Empire, Bernier

(Dr. Syed Mahmud, Ph.D. who obtained a facsimile copy of the said wills, preserved in the Bhopal State Library)

All the foregoing account vividly shows as to have careful even the mighty Moghul sovereigns were in not hurting the feelings of Hindus.

#### FATWA OF MISRA GOVERNMENT

"THE GOVERNMENT HAS PUBLISHED LEGAL FATWA BY THE HEADS OF THE FOUR MUSLIM SECTS RECOMMENDING MUSLIMS NOT TO KILL MORE THAN ONE SHEEP ON THE OCCASION OF THE BAKRAID FEAST WHICH FALLS ON THE 8TH INSTANT."

--Egyptian Mail Cairo

3rd Oct, 1910

#### HAKIM AJMAL KHAN

"BAKRA-ID is the religious festival in which Mussalmans perform pilgrimages around their holy places in Mecca. At this festival, they have to sacrifice in pursuance of the sacrifice of Abraham, the Mussalmans of India being too far away from Mecca, go to the city of Ajmer. But Neither the text of the Koran nor tradition enjoined the slaughter of the cow. In Turkey, Egypt, Syria, and Persia where a cow might be slaughtered without offence to any one a sheep are preferred."

Questioned about the reasons, why the Indian Muslims prefer the cow to any other animal in their sacrifice, the Hakim continues:

"Simply because the goat and the sheep are much more expensive in India than the cow, the Mussalman cannot afford the price of a sheep. But the Koran specifies that the sacrifice is not necessary for the poor. Mussalmans are so poor that they cannot afford even a cow. The poor Muslims resort to the sacrifice of cows, because all people are not actuated by commonsense and good feelings." These two extracts practically conclude that neither Koran nor Arabic tradition has anything to say about the fundamental importance of cow-slaughter in Islam on sacrificial occasions.

The late-lamented Hakim Ajmal Khan, a moulvi of no mean scholarship and erudition, in a pamphlet under the title of "Hindu-Muslim Unity" comprising the presidential address to the All India Muslim League, Amritsar in 1919, published by the Cow Protection Society, 43, Banstolla Street, Calcutta, state as under:-

"We are, and should be full cognizant of the fact that cow-killing seriously annoys our fellowmen. But before holding out any assurance to them, we must first see in what light our religion views this question. We must also determine the extent to which the Qurbani is enjoined upon us irrespective of course, of the slaughter of the cows. According to Islam Qurbani or sacrificial offering is incumbent on Muslims. Now, is a matter of choice to fulfill this observance by sacrificing camels, sheep, goat, or cow, which simply means that any of these animals can be fit for offerings? Crores of Indian Muslims must be strangers to the slaughter of the camels, for the fulfillment of this observance, but none of them can possibly be accused of the slightest religious omission.

"On the contrary, Mussalmans of Arabia, Syria, Egypt, Tripoli, Asiatic Turkey have been faithful to this observance without ever having slaughtered a Cow, and I am confident no erudite theologian or Mufti can maintain that these Mussalmans have failed to observe the Sunnah (practice of the Prophet) or have been guilty of any religious shortcoming. If any Mussalman dares to call religiously legitimate practice illegitimate, he certainly commits a sin. I concedes it appropriate at this stage, to recount some of the Ahadees (religious practices) according to which the sacrifice of animals other than the cow is entitled to preference. For instance, Ummti Salmah (the Holy Prophet's venerable wife) says that the Prophet once observed 'if any of you see the crescent heralding the month of Zil Hijjah and desires to sacrifice a goat..., etc which obviously indicates that the Arabs were in the habit of sacrificing goats. According to another tradition our Prophet said that 'of all sacrificial animals sheep was preferable; if we reserve sheep alone for the offering, we will be complying with this tradition.' He then exhorts the Indian Muslims to take the initiative instead of being advised by their Hindu neighbours, and by thus using judicious discrimination in the selection of the sacrificial animal which will be in the best accord with Islamic tradition, bring about an era of peaceful relation within India and enhance national reputation abroad".

(The above mentioned wills of Mughals and views of Hakim Ajmal Khan are derived from Romance of the Cow, by D.H.Jani, Gold Medalist, published by The Bombay Humanitarian League, Bombay, in 1935)

Above all, in Saudi Arabia, the cow-slaughters are sentenced to death. The marriages there are providing successful—yes, without slaughtering cows." If Indian Muslims resolved not to kill any cow and live as one entity like any other India, then this country, e.g., Bharat will be more prosperous than our expectations", says Prof J.N. Bismil of the Jamia Milia, Delhi in his long article in the Ary

# Thanks from Krishna and Balarama's Cows



We would like to take this opportunity to show our appreciation and thanks to those who have donated to the Goshala or have adopted a cow or a calf, their names are listed below with the name of the cow they have adopted.



Go Puja by Renu Verma from Punjab



Go Puja by Soni Family from Delhi



Kundalata DD from UK adopted Karthika for lifetime



Mahajan family from Australia adopted Mira for lifetime

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If you visit our website, [www.goshala.com](http://www.goshala.com) and click on the **Cow Adoption** page you can then choose your cow or bull for adoption and the type of sponsorship as listed above. Or you can click on the **Sponsorship** page to make other donations as listed above, then click on your selection and simply follow the instructions on screen.

If you are unable to make donations online then you can deposit your donation directly into our bank account, there are separate accounts for national and international deposits, so please use the correct account depending on if you are in or outside of India.

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	Account No.	9100100-1456-3822
<b>Outside India</b>	Account Name	ISKCON - Foreign A/c
	Account No.	9100100-1456-5239
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