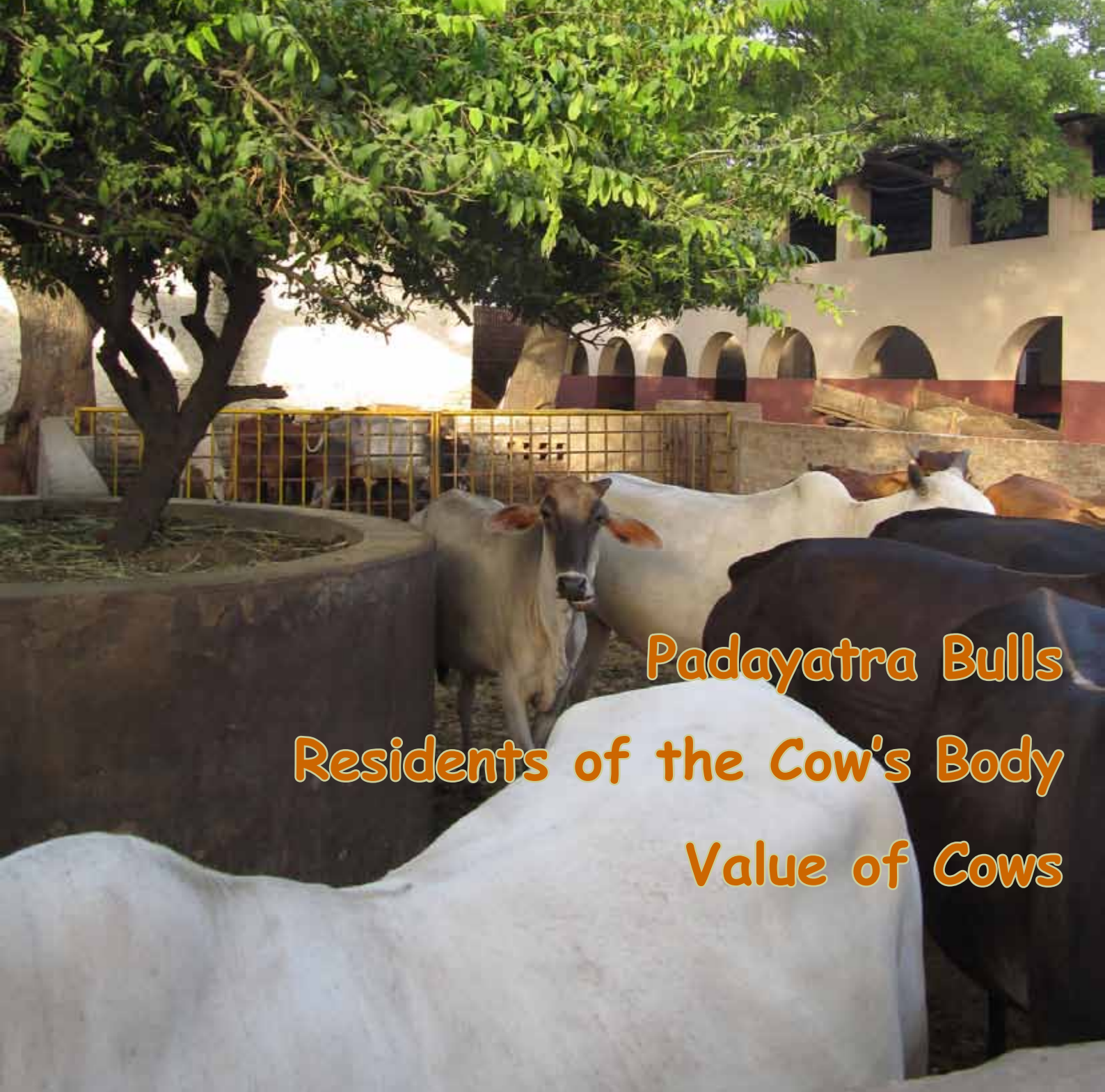




Voice of Cows

The Newsletter of
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Residents of the Cow's Body
Value of Cows

Back to Vrindavan Village



Here in this particular verse the Lord is described as bhagavān, govinda, brahmaëya and bhakta-vatsala. He is bhagavān svayam, or the original Supreme Personality of Godhead, full with all opulences, all power, all knowledge, all beauty, all fame and all renunciation. No one is equal to or greater than Him. He is Govinda because He is the pleasure of the cows and the senses. Those who have purified their senses by the devotional service of the Lord can render unto Him real service and thereby derive transcendental pleasure out of such purified senses. Only the impure conditioned living being cannot derive any pleasure from the senses, but being illusioned by false pleasures of the senses, he becomes servant of the senses. Therefore, we need His protection for our own interest. The Lord is the protector of cows and the brahminical culture. A society devoid of cow protection and brahminical culture is not under the direct protection of the Lord, just as the prisoners in the jails are not under the protection of the king but under the protection of a severe agent of the king. Without cow protection and cultivation of the brahminical qualities in human society, at least for a section of the members of society, no human civilization can prosper at any length. By brahminical culture, the development of the dormant qualities of goodness, namely truthfulness, equanimity, sense control, forbearance, simplicity, general knowledge, transcendental knowledge, and firm faith in the Vedic wisdom, one can become a brähmaëa and thus see the Lord as He is. And after surpassing the brahminical perfection, one has to become a devotee of the Lord so that His loving affection in the form of proprietor, master, friend, son and lover can be transcendently achieved. The stage of a devotee, which attracts the transcendental affection of the Lord, does not develop unless one has developed the qualities of a brähmaëa as above mentioned. The Lord is inclined to a brähmaëa of quality and not of false prestige. Those who are less than a brähmaëa by qualification cannot establish any relation with the Lord, just as fire cannot be kindled from the raw earth unless there is wood, although there is a relation between wood and the earth.

SB 1,14.34 Purport

His Divine Grace

**A. C. Bhaktivedanta Swami
Prabhupada**

Founder-Acharya

International Society for Krishna Consciousness

**Bhaktivedanta
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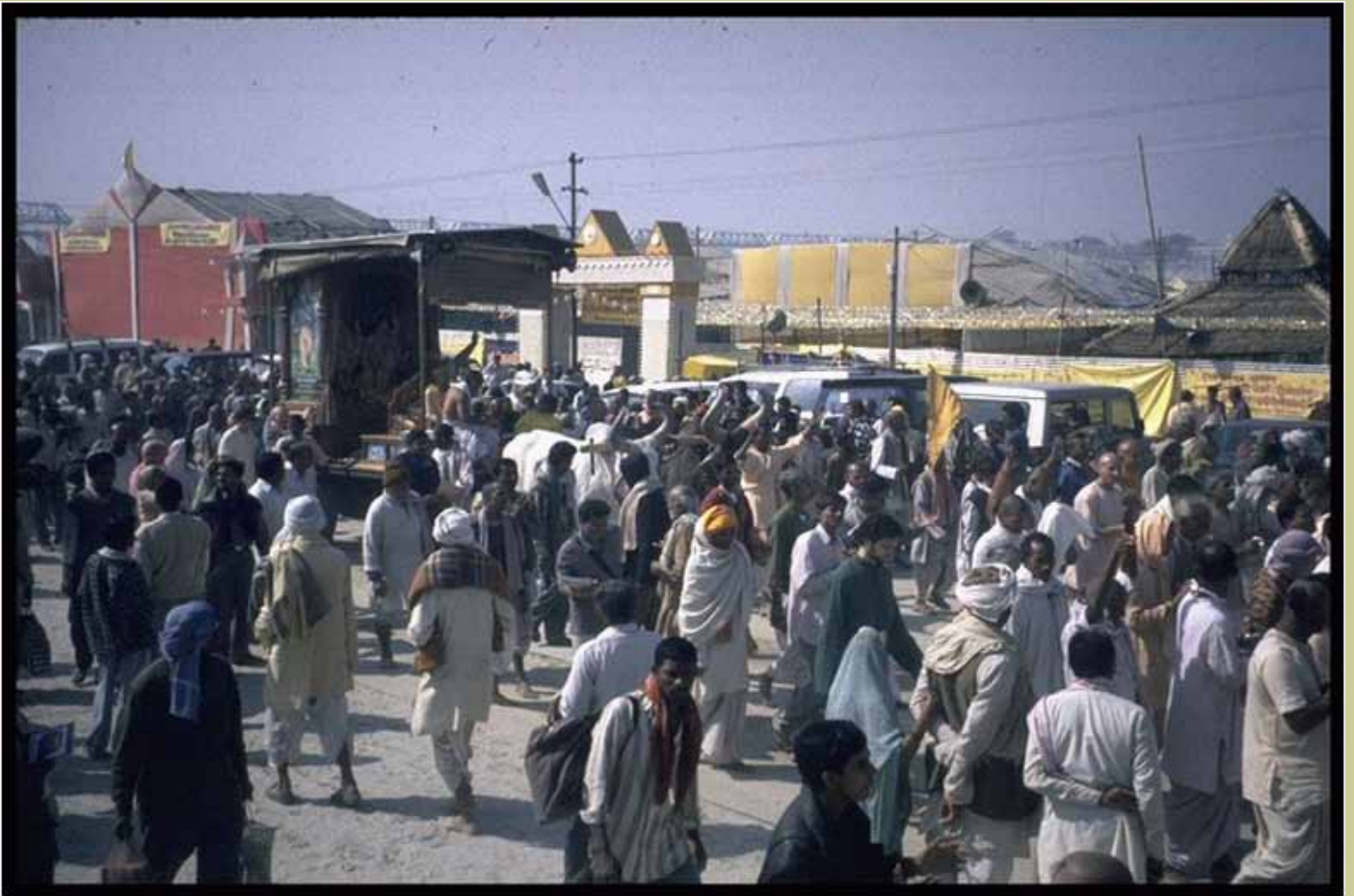
Padayatra Bulls

By Sanaka Sanatana Dasa



It started in 2003 when Bhima Dasa decided to start Padayatra Maharashtra. We got the tractor from Mumbai and we went to Baroda for the welding of the trailers, and at the same time we were supposed to look for bulls. Then we got a message that the police had stopped a truck with bulls going to the slaughter house, which is illegal in Gujarat. They had dropped the bulls at a goshala near our Vallabh Vidya Nagar temple. We went to see the bulls but most of them were too old and after some consideration we took three youngsters and transported them to Pandarpur (MH). We named the bulls Vitthal, Govinda & Gopal. In July 2003 Naishik Kumbha Mela was held, and so the inauguration of Padayatra MH was the yatra to Naishik Kumbha Mela. After that Padayatra MH was on the road for one and a half years with Vitthal, Govinda and Gopal rotating in pulling the deity cart. This included being at Kumbha Mela in Ujjain in April 2004 where they daily took Srila Prabhupada and Gaura Nitai on Harinam Sankirtan. After that Padayatra MH came to a halt and the bulls were stationed in Pandarpur.

In 2007 the Ardh Kumbha in Prayag (Allahabad) was taking place. In order to do shobha yatra throughout the Kumbha Mela ground and to take Srila Prabhupada and Gaura Nitai on bathing processions we brought the Padayatra MH cart with Vitthal and Govind from Pandarpur. At that time Vitthal & Govind were already quite old, with great difficulty and a lot of care and attention we managed to take them every day out on shobhayatra. After one month of Kumbha Mela we didn't want to leave the association of Vitthal & Govind and instead of sending them back to Pandarpur we took them with us to our ISKCON Goshala in Vrindavan. In the beginning we took them some time on shobhayatra throughout Vrindavan. Now they are very old and preparing to leave their bodies in Sri Vrindavan Dhama. After feeling so much separation from



his dear friends Vitthal & Govinda, Gopal left his body in Pandarpur in 2008.
Note: - That Vitthal and Govinda are now approaching 20 years old which in human years is equal to one hundred.



Govinda and Vitthal resting at the Goshala in Vrindavan

Value of Cows

From Mahabharata Anushashan parva - Chapter 51

Once upon a time there was a sage named Chayavan, who was a great Tapasvi and also the son of Bhrgu Rishi. Once he undertook a vow to remain inside water for meditation. He wanted to give up attachment, anger, pride, pain, pleasure, sorrow etc. He was inside the water for 12 years and meditated. Seeing this austerity and nature of a great soul all the living entities inside the water became his friends and had no fear of him. Once this great saint entered the confluence of Ganga and Yamuna rivers with great faith and humility. At times he would perform Samadhi inside water and sometimes float on water. In this way, a lot of time passed away.



Once a fisherman came there to catch fish. With the intention of catching the fish he threw his net. Coincidentally Chyavan Rishi was caught in the net. However the fisherman was not aware that he had caught the Rishi in his net and so when he tried to pull the net, it was very heavy and so he thought that today he has got a big fish in his net. All fishermen together started pulling the net with full force and when the net came out on shore they saw that along with the fish Chyavan Rishi has also been caught in the net.



Seeing a Rishi caught in their net all the fishermen got frightened. They started begging for forgiveness with folded hands. Having being removed from water the fish died after withering in pain. Seeing this scene the heart of Chyavan Rishi melted with compassion. He said to the fishermen, "I will give up my life along with these fish as we both were living together for a long time. I cannot give up their company. Since they are now without consciousness, I will also become like them.

Hearing such statements from the sage the fishermen were trembling with fear, as they would become the cause of death of saintly person like Chyavan Rishi. They told the sage to wait, and ran toward the king Nahusha and narrated the incident in detail. King Nahusha heard everything and was pleased that a sage of such great caliber i.e. Chyavan Rishi has come to his kingdom to show some mercy. He thought this to be mercy of Supreme lord and went to meet

the sage along with ministers and priests along with the fishermen.

The King immediately joined his hands in front of him and worshiped him nicely and offered obeisances unto the sage Chyavan. Then thus satisfying him the king said, "Your servant is ready to carry out your order. Please order and be merciful."

The sage said, "Today these fishermen removed me from the water along with these fish with great effort. But seeing me caught in the net they have become greatly fearful and perturbed. They could not get much fish also today. How will their life go on? Please give them the right price of myself to these fishermen so that they can carry on with their life."

At that time the king Nahusha said to the ministers, "Please give these fishermen 1000 gold coins as price for this sage." Hearing this sage said, "O King is my value only 1000 gold coins. Please decide the right amount of my value and give to the fishermen."

Then Nahusha said to the ministers, "Please give these fishermen 1 lakh gold coins. Saying this he enquired from the sage whether is this the right amount? The sage Chyavan replied, "Please don't limit me to only 1 lakh coins.



Please take advice from your ministers and priests and then decide my value." The king without discussing told the people to give the fishermen 1 crore gold coins. The Sage again protested. The King told that half his kingdom be given to fishermen. The sage said, "O king what to speak of half kingdom, even your full kingdom will not be equal to my value. Please consult your ministers, priests and sages etc to decide my value.

Hearing this king was mortified. He thus consulted his ministers and priests. At this time another forest dwelling muni who subsisted only on roots and fruits came near the king and spoke to him. O King don't be dejected. I will satisfy this Chyavan Rishi and also tell the right value of this sage.

Please listen to me carefully as I never speak lies. I always speak the truth and so have no doubts.

The King said, "O lords, I am in great danger. Because of my actions, a great sage is ready to give up his life. If you can tell me the right value

of this Chyavan Rishi then I will be grateful. Please save my kingdom my family and me from this great danger. Hearing this that Sage spoke, "Brahman's and cows belong to same family

but appear differently. Brahman's take the form of mantras and cows take form of offering in yajnas. We cannot estimate the value of Cows and Brahman's. Therefore, you give a cow as value for this Chyavan sage.

Hearing the statements of this forest dwelling muni the king and his priests became overjoyed. They quickly went to Chyavan Rishi and told him that we have fixed a cow as equal in value to you, which we will give to the anglers. Now please get up and desist from giving up your life. Chyavan replied, "Yes, you have purchased me at the right price. Surely, there is no wealth comparable to Holy cows in this world. Great glories are sung chanting and glorifying holy cow's qualities and names. Performance of above activities grant us supreme destination. They bless us with laxmi, and they are not tinged with sins.

Cows always grant men grains and demigods sacrificial offerings. All sacrifices are dependent on cows and cows are the sacrificial mouths. They hold divine nectar (amruta) which is free from all faults and on being milked; they give only nectar (milk). Nectar is sheltered on cows. Whole world bows in front of them. Where ever a group of cows sits and breaths fearlessly that place increases in beauty and is freed from all sins. Cows are the steps to heaven. Cows are worshipped even in heaven. They are demigoddesses who can fulfil all our desires. There is no one as great as they are and no one can describe them fully.



Saying thus the sage Chyavan became silent. That time the anglers requested the sage to accept the cow that they have received from the king. The Sage accepted the cow and said that by donating a cow all your sins have been destroyed. Now soon all of you will attain heaven along with these sins. While the sage was saying, thus the fish and anglers started ascending to heaven. Seeing them ascend to heaven king Nahusha was astonished. Then the sages who had suggested the values of cow and Chayavan muni asked the king to ask for

blessings. The King asked that he should always walk on codes of religion and be engaged in devotional service. The king received this blessing and then worshiped all the sages.

GAU-MATHA

“SARVE DEVAAH STHITA DEHE SARVA DEVAMAYEEHI GAOU”

All the Gods and Deities of the 14 Lokas reside in the cows body. The Cow is holy and is equivalent to God.



The various parts of the body of the cow in which the deities, the revered sages, the various elements, are believed to dwell are given as follows:

- 1) Two Horns of the Cow - The Creator 'Brahma'
- 2) The Head of the Cow - The Deity 'Indra'
- 3) Forehead of the Cow - The Deity 'Agni'
- 4) Collar of the Cow - The Deity 'Yama'
- 5) Brain of the Cow - The Deity 'Moon'
- 6) Upper Jaw of the Cow - The Highest world Dyuloka
- 7) Lower Jaw of the Cow - The Earth
- 8) The Tongue of the Cow - The Lightning
- 9) The Teeth of the Cow - The Deity 'Marut'
- 10) The Throat of the Cow - The 'Revatee' Constellation
- 11) The Shoulder of the Cow - The 'Kritka' Constellation

- 12) Bones of the Shoulder of the Cow - The Summer Season
- 13) All the Organs of the Cow - The Deity 'Vaayu'
- 14) The Heaven - The World to which the Cow belongs
- 15) The Backbone of the Cow - The Deity 'Rudra'
- 16) In the Chest of the Cow - The Eagle
- 17) Is the Power & Strength Of the Cow - The Space
- 18) Hunch of the Cow - The Sage Vrihashpati
- 19) In the bones of the Chest of the Cow - The Stanza by the name of Vrihatee
- 20) The Back of the Cow - Angels & Fairies
- 21) Bones of the Ribs of the Cow - The Hostesses of the Angels & Fairies.
- 22) The Shoulders of the Cow - The Deity 'Varuna' and Friend
- 23) The Forelegs of the Cow - The Sage 'Tvashta & the sage 'Aryama'
- 24) The Hindlegs of the Cow - The Destroyer 'Lord Mahadeva'
- 25) The Backside of the Cow The wife of the Deity 'Indra'
- 26) The Tail The Deity 'Vaayu'
- 27) The Hairs of the Body The Sage 'Pawamana'
- 28) The Buttock The Caste 'Brahmin' & The caste 'Kshatriya'
- 29) Lies in the Thighs The Strength of the Cow.
- 30) Bones of the Knees The Deity Sun and the Creator
- 31) The Calf of the Cow The Celestial Beings 'Gandharva'
- 32) In the Smaller Bones The Celestial Beings 'Apsara'
- 33) Hooves of the Cow The Mother of the Sun, God, 'Aditi'
- 34) In the Heart The Mind
- 35) In the Liver of the Cow The Intelligence
- 36) The Nerve By the Name Of 'Puritat' - The Religious Vow 'Vrata'
- 37) The Belly of the Cow - The Hunger

- 38) In the Intestines of the Cow - Goddess Saraswati
- 39) In the internal part of the intestines of the Cow - The Mountains
- 40) In the Ovum of the Cow - The sorrow (Manyu)
- 41) In the sense Organs of the Cow - The Subjects & the People (Praja)
- 42) In the Ovary of the Cow - The River
- 43) In the Breasts of the Cow - The Deity 'Varuna'
- 44) In the cells of the Breasts which produce milk - The Thundering clouds
- 45) In the Skin of the Cow - The 'All-Pervasive power'
- 46) In the hairs of the Body of the Cow - The Various Medicines
- 47) The Anus of the Cow - The heavenly & Celestial Beings 'Devagana'
- 48) In the Intestine of the Cow - The Man
- 49) In the Stomach of the Cow - The Celestial being 'Yaksha'
- 50) In the Kidney of the Cow - The Anger
- 51) In the Blood of the Cow - The Demon 'Rakshasha'
- 52) The Appearance of The Cow - The Constellation are
- 53) In the Stomach of the Cow - The Other living beings
- 54) Is the Grossness of the Cow - The sky
- 55) In the Bone-Marrow of the Cow - The Death
- 56) Is Like Fire - The Posture while sitting
- 57) Is the Deity 'Ashwinee Kumar - The posture while getting up
- 58) The Deity 'Indra' - The Posture while standing and facing East
- 59) The Lord of Death 'Yamaraja' - The Posture while standing and facing South
- 60) The Creator 'Brahma' - The Posture while standing and facing west
- 61) The Sun God - The Posture while standing & facing North
- 62) The Deity Moon - The Cow while Grazing
- 63) The Friend - The Cow while looking
- 64) Pure Joy - The Posture of the Cow while turning its back