

April 2014



CARE FOR COWS

I N T E R N A T I O N A L

GO DANA
DAKSHIN
VRINDAVAN
THE KAPILA
COW
TWO NEW
CALVES



Care for Cows International
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CARE FOR COWS

INTERNATIONAL

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Jaya Sri Guru! Jaya Sri Gopala!
Jaya Sri Go Mata!



Out of great affection for the cows of Vraja, Krsna became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accompanying Him chant His glories.

His garland is powdered by the dust raised by the cows' hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival for everyone's eyes. Eager to fulfill His friends' desires, Krsna is the moon arisen from the womb of mother Yasoda.

As Krsna respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated by the brilliance of His golden earrings and the whiteness of His face, which has the color of a badara berry.

With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day.

--Srimad-Bhagavatam 10.35.22-25





**DID YOU
KNOW ?**



Above: A new-born calf (right) is being welcomed into the herd by a three-year-old bull.

When a new member enters a herd they are challenged by the senior members and are not allowed to eat with them until a certain period has past.

However, when a calf is born into the herd, they are welcomed by each member and are even allowed to nurse from cows other than their native mother. Raising the young is seen to be a social responsibility.



Balarama, the founding resident of Dakshin Vrindavan Gaushalla in Kerala

Dakshin Vrindavana

Where God's own country turns to Cow Protection

by Sampatkumara Ramanuja Dasan

Down in South India is the lush green state of Kerala. Kerala is most developed in terms of infrastructure and facilities. It's home to one of the world's richest temples of Lord Vishnu. Sri Padmanabha Swamy temple and Sree Guruvayoor Krishna temples are a few to name. Sadly the state is infamous for the treatment of cows. It is the only state where cows are slaughtered in large numbers!

For this reason a few devotees of Kerala decided to change that notion. A group of devotees of Sri Sri Radha Rasbihariji Mandir have taken into cow protection very seriously.

Sampatkumara Ramanuja Dasan (Advocate Ashwin.S) is the founder of Dakshin Vrindavan. He is a notable author and preacher who has published more than twenty articles in various magazines about Vishnu temples and Vaishnava philosophy.

Being much inspired by Care for Cows and Gau Raksha Dal of Punjab Dasan decided to make cow protection his life's mission. He began by preaching about cow protection in various stages and occasions. Inspired by his lectures the congregation of Sri-Sri Radha-Rasbihariji Mandir headed by Chandakala Chitra Devi Dasi and Gopakakrishna Dasa decided to help Sampatkumara Dasan. They offered their fifty-acre farm and an old cowshed in the village of Olavakkode in Palakkad District of Kerala. Gradually through various lectures and preaching many devotees started registering themselves as *gau bhaktas*.

They began by cleaning up the old cowshed and setting it up properly to receive abandoned cows. A considerable population of Kerala are consumers of cow meat. As such the government allows cows to be slaughtered mercilessly. Which makes cow protection all the more important in

this state yet the most difficult task as there is no law to prevent the slaughter of cows.

Cows from the neighbouring states of Tamil Nadu, Karnataka and Andhra Pradesh and sometimes from as far away as Orissa are bought in and slaughtered in Kerala which is ironically known as God's own country. So Sampatkumara Ramanuja Dasan's friend Ashwin Mohan resigned



Chandakala Chitra Devi Dasi in the service of Sri-Sri Radha-Rasabihari

from his good-paying software job in Bangalore and returned to his village and started working in a bank so that he can put his heart fully into *gau seva*. With other friends like Ashwin Mohan

Sreekanth, Krishnakanth and Ramachandra they all started to preach to farmers in the locality about cow protection. In one instance they came across an eight-month-old Tharparkar bull in poor condition in a farmer's house. Upon enquiry they came to know that the owner wasn't giving him enough milk and fodder because he was considered "unproductive" by the farmer. Sampatkumara Ramanuja Dasan persuaded the farmer to hand over the ill calf to him. The farmer at first firmly resisited but thanks to the advocacy skills of Sampatkumaran, he finally gave in and thus the young bull has become the founding-member of Dakshin Vrindavan Gaushala and was named



Balarama

Balaram by the devotees.

A week later Miss Sunita Christy along with other volunteers saw a young calf and a bull tied up near a slaughterhouse. Miss Sunita flew into a rage and after a tough verbal war she got the young calf and bull from the butcher with the help of police. The young cow was just three-months-old and the bull was a year old.



Both were severely malnourished and covered with large amounts of ticks. Upon arriving in Dakshin Vrindavan Gaushala both were treated for ticks and the entire gaushala was thoroughly fumigated with organic medicines.

The young cow was named Sita owing to her shy nature and the bull was named Madhu since he resembled the colour of honey.

Yet in another rescue operation, three cows were seen being taken for slaughter. Our volunteers went in and intervened by calling the police. We cited laws regarding the transportation of cattle and finally after a lengthy discussion the three cows were handed over to Dakshin Vrindavan Gaushala. Thus we made a spectacular debut by saving six cows in a matter of two weeks. Further, with the help of police, the volunteers plan to raid trucks which transport cows illegally. All the rescued cows will find safe home in the *gaushala*.

The fifty-acre property is well rain-fed the land is filled with sweet green grass much to the delight to the cow's taste buds. Apart from that cane crushed baggage is collected on a daily basis from local juice vendors and the cows have shown an instant liking towards the same.

Surprisingly the cows are taken care of by volunteers and not by professional gaulas though when the population increases a gaula or two will be required. The cows receive a good bath at the end of the day and are offered gau arati. Ekadasi days are much awaited by the cows for the plenty of seasonal fruits they relish. Even cows seem to fast on Ekadasi.



At present the dung of the cows is used to make jivamrit a unique mixture of cow dung and cow urine to nourish vast fifty acres.

"We are creating an oasis in Kerala for cows. Where cows are well fed and much pampered. We also aim to preserve and propagate the Indian breeds of cows which are facing danger of extinction due to the policy of government"- says Sampatkumar.

Samaptkumar is the final stages of publishing his book "The Transcendental mother" a detailed work on the glories of *gaumatha*. He appeals to all dedicated devotees to help fence part of the land and to build a gaushala to accommodate the growing population. This is the only cow shelter in whole of Kerala where cows and bulls are rescued and protected and worshipped. This needs generous support of the public at large.



Above: The captivating Sri Rasabihari ji now dallies with His intimate associates in the Rasa Dance knowing full well that His cows are being well looked after by His dedicated servants Chandakala Chitra Devi Dasi, Gopakakrishna Dasa and Sampatkumar Ramanuja Dasan (below).



The Kapila Cow

Two References

*From Mahabharata, Anusasana Parva,
Part 2 Section LXIX - LXXXIII:*

Yudhishthira said, 'Why, O grandsire, do the righteous applaud the gift of a Kapila cow (as more meritorious) when all good kine that are given away should be regarded as equal? O thou of great puissance, I wish to hear what the distinction is that attaches to a Kapila cow. Thou art, verily, competent to discourse to me on this!'

"Bhishma said, 'I have, O son, heard old men recite this history respecting the circumstances under which the Kapila cow was created. I shall recite that old history to thee! In days of yore, the Self-born Brahman commanded the Rishi Daksha, saying,—Do thou create living creatures! From desire of doing good to creatures, Daksha, in the first instance, created food. Even as the deities exist, depending upon nectar, all living creatures, O puissant one, live depending upon the sustenance assigned by Daksha. Among all objects mobile and immobile, the mobile are superior. Among mobile creatures Brahmanas are superior. The sacrifices are all established upon them. It is by sacrifice that Soma (nectar) is got. Sacrifice has been established upon kine. The gods become gratified through sacrifices. As regards the Creation then, the means of support came first, creatures came next.

As soon as creatures were born, they began to cry aloud for food. All of them then approached their creator who was to give them food like children approach-

ing their father or mother. Knowing the intention which moved all his creatures, the holy lord of all creatures, viz., Daksha, for the sake of the beings he had created, himself drank a quantity of nectar. He became gratified with the nectar he quaffed and thereupon an eructation came out, diffusing an excellent perfume all around. As the result of that eructation Daksha saw that it gave birth to a cow which he named Surabhi. This Surabhi was thus a daughter of his, that had sprung from his mouth. The cow called Surabhi brought forth a number of daughters who came to be regarded as the mothers of the world. Their complexion was like that of gold, and they were all Kapilas. They were the means of sustenance for all creatures.

As those kine, whose complexion resembled that of Amrita, began to pour milk, the froth of that milk arose and began to spread on every side, even as when the waves of a running stream dashing against one another, copious froth is produced that spreads on every side. Some of that froth fell, from the mouths of the calves that were sucking, upon the head of Mahadeva who was then sitting on the Earth. The puissant Mahadeva thereupon, filled with wrath, cast his eyes upon those kine. With that third eye of his which adorns his forehead, he seemed to burn those kine as he looked at them. Like the Sun tingeing masses of clouds with diverse colours the energy that issued from the third eye of Mahadeva produced, O monarch, diverse

complexion in those kine. Those amongst them, however, which succeeded in escaping from the glance of Mahadeva by entering the region of Soma, remained of the same colour with which they were born, for no change was produced in their complexion. Seeing that Mahadeva had become exceedingly angry; Daksha, the lord of all creatures, addressed him, saying--Thou hast, O great deity, been drenched with nectar. The milk or the froth that escapes from the mouths of calves sucking their dams is never regarded as impure remnant. Chandramas, after drinking the nectar, pours it once more. It is not, however, on that account, looked upon as impure. After the same manner, the milk that these kine yield, being born of nectar, should not be "regarded" as impure (even though the udders have been touched by the calves with their mouths). The wind can never become impure. Fire can never become impure. Gold can never become impure. The Ocean can never become impure. The Nectar, even when drunk by the deities, can never become impure. Similarly, the milk of a cow, even when her udders are sucked by her calf, can never become impure.

These kine will support all these worlds with the milk they will yield and the ghee that will be manufactured therefrom. All creatures wish to enjoy the auspicious wealth, identifiable with nectar, that kine possess!

Having said these words, the lord of

creatures, Daksha, made a present unto Mahadeva of a bull with certain kine. Daksha gratified the heart of Rudra, O Bharata, with that present, Mahadeva, thus gratified, made that bull his vehicle. And it was after the form of that bull that Mahadeva adopted the device on the standard floating on his battle-car. For this reason it is that Rudra came to be known as the bull-bannered deity. It was on that occasion also that the celestials, uniting together, made Mahadeva the lord of animals. Indeed, the great Rudra became the Master of kine and is named as the bull-signed deity.

Hence, O king, in the matter of giving away kine, the gift is regarded as primarily desirable of Kapila kine which are endued with great energy and possessed of colour unchanged (from white).

Thus are kine, the foremost of all creatures in the world. It is from them that the means have flowed of the sustenance of all the worlds. They have Rudra for their master. They yield Soma (nectar) in the form of milk. They are auspicious and sacred, and grantors of every wish and givers of life. A person by making a gift of a cow come to be regarded as making a gift of every article that is desired to be enjoyed by men. That man who, desiring to attain to prosperity, reads with a pure heart and body these verses on the origin of kine, becomes cleansed of all his sins and attains to prosperity and children and wealth and animals.

*From Skanda Purana, Prabhas Khanda:
(Translation by Nishant Vashishst)*

Many years ago there lived a king named Suprabha. He was very fond of hunting and would regularly go to the forest to enjoy killing wild animals. On one such occasion he saw a beautiful doe nursing her newborn fawn. Consumed by his passion for hunting, the king shot an arrow at the mother deer. While falling dead the deer cursed the king, saying "O king you have committed a great sin against the kshatriya codes of conduct. You've killed me while I was nursing my dependent. You have thus killed us both. You shall at once become a fierce lion and eat your own men!"

Having been cursed, the king realized his fault and begged the mother deer for forgiveness. The merciful deer took pity on him and said that some day by the mercy of a Kapila cow he would be released from the curse and would regain his human form.

Saying this, the deer and her fawn succumbed to death. The king turned into a ferocious lion and started to chase and devour his own men, who fled to save their lives.

One day this lion reached a village, looking for water to quench his thirst and came in before a Kapila cow who had wandered away from her herd. The cow saw the ferocious lion and shaking with fear began to cry.

The lion said, "O cow, nobody can escape from me. Crying won't help you. Remember your Ishtadev as your time to die has come!"

Kapila replied, "I am not crying for my own life, O lion. I am only worried about my calf who must be eagerly waiting for my return. I pray to you to please let me go to him. I promise I will come back to you after feeding him. Then you may have me for your meal."

The lion was surprised. He could not believe her at first. But when Kapila swore repeatedly and promised to come back after seeing her calf, he let her go.

As soon as the calf saw his mother return, he raised his tail and joyfully ran towards her. But today his mother was sad. She fed him and told him the whole story. The young calf begged her not to go, or let him go instead of her or to take him along too. Kapila consoled him and asked him not to mourn for her as in this world relationships are temporary.

She then met her friends who advised her not to go. But Kapila said, "I could happily tell a lie to save someone else's life but I can't break a promise to save my own, thus I must go."

And thus she took leave from her associates and returned to the lion.

The lion was astonished to see her return and thus spoke, "O auspicious, O truthful Kapila you are welcome! There is no harm in the world for those who are honest and fixed in truth. When you promised me you would return I was surprised and curious. I doubted that you would ever return. But now that you have, I free you. Please return to your calf, he must be gloomy in your absence."

As the lion was speaking thus, he was

released from the curse and was transformed again to his form of the king. He bowed to Kapila and asked her to award him a service that would please her. Kapila humbly replied that she is well satisfied just by seeing the king's deliverance from the curse.

These references to the Kapila Cow describe her speciality and sublime character, yet other than referring to her as being golden in color we have not yet found shastric references which offer symptoms by which she can be clearly identified.

Some internet references indicate Kapila cows are a species found in Kerala (as below)



which are golden, yet others depict them as being black or even rust colored.

Respected go-sevaks in Vraja Mandala agree that the Kapila cow can be of any color and that the identifying characteristic is that the horns grow in a downward fashion and that they are loose... that is, not attached to the skull... as our beloved Lajja Sila (right).

Readers having any additional information are requested to share their findings with us for our ongoing investigation.



Jeevamrita

(Translation and adaption from an article by Mr. Subhash Palekar by Nishant Vashishth)

The green revolution seems to be turning more green the world over with an increasing number of farmers and consumers opting for organic ways of farming. Chemical based agriculture and farming is being seen not only as a health hazard but also as an environmental threat.

Usage of chemical fertilizers and pesticides gradually disturb the natural balance of soil, rendering it almost lifeless. And needless to say, such a soil would produce only such a food.

To find an alternative we only have to learn from Nature.

Mr. Subhash Palekar was an ordinary agriculturist until he realized the flip side of using chemical fertilizers and pesticides. He says, "From 1972 to 1985, while practicing chemical farming, my agricultural production was continuously increasing. But, after 1985, it started declining. I was surprised as I was following the so-called technology of chemical farming and could not understand why the production was decreasing. After searching the causes for three years, I came to the conclusion that agriculture science is based on a false philosophy. Something is wrong."

While looking for a solution Mr. Palekar looked towards nature.

"In the forests, there are huge trees of mango, tamarind and plum with uncountable export quality fruits without any application of chemical fertilizers, insecticides, without any cultivation by tractor, or mechanized irrigation."

Having thus examined and studied nature's self-developing, self-nourishing system for six years, he reached the conclusion that the soil is naturally enriched with nutrients. All one needs

to do is to restore the soil to its natural organic state and replenish the micro-organisms which convert the non-available form of nutrients into their available form. The useful organisms are actually being destroyed by the means of poisonous chemical fertilizers, insecticides, weedicides and cultivation by the tractors.

The most traditional substitute for chemical fertilizer is cow dung which is a miraculous culture. One gram of cow dung contains about 300 to 500 crore of beneficial effective microbes. These micro-organisms decompose the dried biomass on the soil and make available the nutrients to the plants.

Using local cow dung he prepared what he termed "Jeevamrita" a bio fertilizer, which any farmer can make themselves and use to enhance the natural growing power of their soil. Just one cow provides them enough dung and urine to fertilize thirty acres of land. This bio-tonic not only enriches the soil but also makes farmers much more self-reliant and lowers their expenditures on chemical based agricultural aids.

We have followed Palekar's recipe and have witnessed positive results. Since it can be counted as yet another precious gift from the cows, promoting it would be promoting cow protection.

This is all you need to make Jeevamrita :

1/2 kg fresh cow dung

1/2 liters cow urine

200 grams gur (or any other natural sugar)

200 grams gram flour or other powdered pulses

2 tablespoons of soil

Procedure:

Mix all the ingredients with 1/2 liters of water and keep it in shade or under a tree for 48 hours. Then strain the mixture through a natural fabric. Add ten liters of water to this liquid and apply to the soil around the plants.

For more information about Jeevamrita and other organic fertilizers developed by Mr. Palekar please visit his wesite zerobudgetspiritualfarming.com.



Fresh gober -- cow dung



Cow urine -- go mutra



Gur -- sugar cane jaggery



Gram flour



Meet Madhuri



Madhuri is one of the fortunate cows in our herd who has never seen hard days. She was born to Madhurya Lila on February 12, 2011 and has been with us since then. She has never been sick or experienced any difficulties.

Madhuri has been adopted for life by Jayasri devi dasi (Dr. Josephene Ng), a very experienced oncologist practicing in Hong Kong. Besides her medical practice, Jayasri is active in book distribution, organizing events and Vaisnava festivals. In December, she organized the Ratha Yatra and the five-day festival which hosted over 100 devotees from mainland China, Taiwan and the Philippines. She has been appointed as a temple council member to help manage the Hong Kong temple of Sri-Sri Gaura Nitai.



Madhuri gave birth to her first calf on March 18, 2014 and it seems her calf will have the same type of karma as she was immediately adopted by a family of devotees from Mexico City and given the name Prici.



It costs US\$360 to maintain a cow for one year. The average lifespan of a cow is twenty years, thus the cost to maintain a cow for its entire life is US\$7,200.

However, when US\$3,333 is placed in a fixed deposit in India, it generates enough interest per month to maintain a cow, and when the cow passes on, the funds remain in our account to maintain another one. Become a Life Adoption Program (LAP) member by donating US\$3,333 and offer perpetual go seva.

Two New Calves



Subha Laksmi (right) gave birth to her first bull calf on March 10, 2014 pictured above. He is healthy and happy and has been named Chandra by his sponsor.





Above is Kausika who is the first calf of Anu Gita (left). He is also a bull, very alert and playful.

Basu Ghosh Prabhu Offers Go Dana



Basu Ghosh Prabhu, President of ISKCON Baroda, India offered three pure-bred Gir cows in charity to Care for Cows in Kiki Nagla. He arranged



for their transport and all three arrived without a scratch. Above and below is a 14-month-old bull and opposite are two one-year-old cows. They are



quickly settling in and will be fully integrated in a day or so.

These are the first pure-bred Girs at Kiki Nagla and we are all appreciating their divine gentle nature and are most grateful for this most wonderful gift.





Around the Goshalla





During January and February Braja Gopal (Richard Bischof), one of the principle members of Care for Cows worked tirelessly fixing broken gates, walls damaged by unruly bulls, developing a gober brick press, fixing new roofs on the cow sheds (see above) and preparing the Samadhi for His Grace Radhapati Dasa (see right).

Two of the new shed roofs were constructed with the help of the kind donation of Krush Deepak of Sydney, Australia; the remaining one is being renovated as of this writing.

The Samadhi of Radhapati Prabhuh is situated under a Champak tree in the garden of the Hospital in Kiki Nagla.

Left is Shakambari sitting peacefully under the new roof with a Myna friend who frequents the cow shed. Shakambari is sponsored by Apoorva from New Delhi.



Thank You From the Cows



Our heart-felt thanks to those who assisted during February-March 2014

Acyutatma Dasa	Doyal Govinda Dasa	Keyur Joshi	Ramesta Dasa
Aditi Sathye	Ekaterina Kirik	Khomyuk Viktor	Rasamandala Dasi
Akincana Krsna Dasa	Elena Antonova	Khushboo Dahiya	Ravi Gopal
Alan Hays	Elena Nikiforov	Kiran Agnihotri	Rogov Igor
Aleksei Sokolov	Eli Tamal	Kitri Waterman	Shailesh Chandra
Alina	Ermakova Elena	Kolobaev Danil	Sharkova Elena
Alina Zayneeva	Gasimov Farid	Kravchina Nikolay Nata	Shree Ram
Allan Tjahja	Gaurav Sabharwal	Krishna Tamburino	Shyam Das
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Anushia Mohan	Hidelyana	Mark Kenzer	Svetlana Pugach
Arjuna Dasa	Hülya Erdem	Mark Leigh	Tanizawa
Arpana Nautiyal	Irina Loginova	Martyn Ryder	Tanya Skrygina
Ashta Murugesan	Iryna Lukyanenko	Meaghan Sloane	Tapasvini
Bhakta Vidyasagar	Iuliia Sutygina	Milan Tatalovic	Tirthadipa Pradhan
Bhavesh Patel	Jagat Priya Dasi	Mohan Naidu	Tirthankar Bhowmick
Bibigul Kulzhanova	Jahnava Sundari	Mohini Mutya	Tolstikova Nadezhda
Bonnie Hamdi	Jaisacisuta Dasa	Nadine Olexandro	Tourane Than
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Chandricka Pasupati	Johan Wallander	Oksana Barba	Vijay Sharma
Christian Kästner	Jorgine Jensen	Olga Kumaran	Vikas Shah
Classical Feng Shui & Vaastu	Judith Carreras	Olga Razumovskaya	Viktor Khomyuk
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Dina Sarana Dasa	Kavita Shah	Raghava Prem Dasa	Yana
Dipal Patel	Ken and Yamuna	Rahul Sharma	Yermaliuk Mikhail
Dmitri Zabolotzki	Kesava Swami	Ram Dasi	Yershova Nikolay
	Keshava Dasa	Ramakrishna Vetury	Yulia Zabrodina

May cows stay in front of me; may cows stay behind me; may cows stay on both sides of me. May I always reside in the midst of cows. —Hari Bhakti Vilas 16.252