

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥
ਜਉ ਸਭ ਮਹਿ ਏਕੁ ਖੁਦਾਇ ਕਹਤ ਹਉ
ਤਉ ਕਿਉ ਮੁਰਗੀ ਮਾਰੈ ॥

WHY KILL A CHICKEN?



Bhai Joginder Singh Talwara

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WHY KILL A CHICKEN?

[An English Translation of *Tau Kio Murgi Marai?*)

by

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*Dedicated
To
Gurmukh – Gursikhs
Who
refrain from killing of animals
for taste of tongue*

GRATITUDE

I owe my gratitude to
BHAI SAHIB MANMOHAN SINGH JI
of America for translation of
this booklet in English.

-joginder Singh Talioara

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INTRODUCTION TO THE NEW EDITION

1. This is the English version of the tract entitled *Tau Kio Murgi Mdrai*, which was originally published in Punjabi in April 1995 and reprinted in January 1998. The booklet was well received in India as well as abroad. The readers from abroad expressed a keen desire to get it translated in English and hence this English translation of the original Punjabi booklet.

2. My attention was drawn to the book entitled *Mas Mas kar Miirahb fbagrey* by S. Gurbakhsh Singh Ji Kala Afghana. I have gone through it carefully and have not been able to find any new point in it. The old and often repeated vague arguments have been re-stated and almost all these points have already been explained at some length in this booklet. It would, however, be worthwhile to reiterate some of the salient points herein.

3. One thing which is worthy of special mention about S. Gurbakhsh Singh Ji's book is that he has vented out his deeprooted prejudices and acrimony against Bhai Sahib Randhir Singh Ji. The reality is that whenever someone exhorts against meat-eating in the light of the Guru's teachings" those people who are addicted to its taste and cannot give it up, are very upset. In the heart of their hearts, they want full freedom, in this respect. Hence, even while interpreting relevant *Gurbdni* quotations concerning this issue, they would accept only that interpretation which does not stand in the way of their unfettered freedom to eat flesh.

4. Bhai Sahib Randhir Singh Ji spent his whole life in an uninterrupted practice of the Holy *Ndrn* and *Gurbdni*. *Gurbani* was the mainstay of his life and he enjoyed the true Bliss and perfect understanding of the essence of the *Gurbiini*. *Gurbani*

had penetrated into each nerve and pore of his body. As such, he had no need to depend on any translator of *Gurbiini* to understand its true and underlying meaning as well as its essence. As a result of the imbibement of his very soul in the *Gurbdni*, he came to realize through intuition that to kill living birds and animals simply for the sake of eating their flesh is undoubtedly violence, torture and tyranny! Hence he took the courage to preach this truth among the Sikh masses fearlessly without any consideration as to whether any group of people appreciates or condemns this action on his part.

5. If, as a result of his preaching the truth contained in the *Gurbiini*, numerous devotees, living in India as well a abroad, have been saved from becoming savage killers, the credit for this goes to *Gurbiini* and not to Bhai Sahib. He has simply done the admirable service to the community by fearlessly bringing to light the truth of what *Gurbiini* says. Apparently his service has already proved fruitful by the Grace of the Satguru. Hundreds of thousands of devout Sikhs have already been, and will continue to be inspired to escape this sin pointed out as below:

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ||

(ਜਪੁਜੀ, ਪਉੜੀ ੧੮)

Countless cut-throats commit homicide.

If someone gets irritated on account of this and then lets loose his venom against Bhai Sahib, he shall not be able to cause any harm to the sanctified personality of Bhai Sahib. Has ever been the moon mucked by anyone's apitting at it ? Never! A lover and admirer of *Gurbiini* would always test the truth of his expositions on the touch-stone of *Gurbdni*.

·6. Bhai Sahib was sentenced for life for the sake of Dharma. During his internment he faced boldly the worst of heart-rending tortures with full faith in the high ideals of Sikhism. Thus, he practically brought out explicitly that the true=bravery does not come from eating flesh to satiate the palate, by killing helpless innocent animals, rather it is an outcome of one's complete self-surrender to the Will of Satgurii and through His Grace.

THE CONTROVERSY

The contention here does not pertain to the schism between the vegetarian and flesh foods. The real point of controversy is whether it is justified to kill the helpless animals merely to obtain their flesh for eating. In this respect the verdict of the *Gurbiini* is absolutely clear. If someone tries to twist the meaning of *Gurbdni* to suit his whims and preferences with the ulterior motive of creating justification for one's sinister acts of cruelty, one is free to do so. However, all such efforts to escape chastisement would be futile.

Where is the confusion about the meaning of the *Gurbiini* line "countless cut-throats commit homicide"? It obviously means that anyone who commits cruelty by killing any living being for the gratification of his own yearnings and desires, falls into the category of criminals accused of cut-throttling. Bhai Sahib Bhai Gurdas Ji puts a direct question to those who indulge in cut-throating just to satisfy their own palate, as below:

ਮਾਸ ਖਾਨਿ ਗਲਿ ਫੁਰੀ ਦੇ ਹਾਲੁ ਤਿਨਾੜਾ ਕਉਣੁ ਅਲੋਆ ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੩੭, ਪਉੜੀ ੨੧)

What will happen to those who eat meat obtained by cutting the throats of animals?

ਮਾਸੁ ਖਾਨਿ ਗਲ ਵਢਿ ਕੈ ਹਾਲੁ ਟਿਨਾੜਾ ਕਉਣੁ ਹੋਵਸੀ ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੨੫, ਪਉੜੀ ੧੭)

What fate will befall those who eat meat by cutting the throats of living animals?

THE SIMPLE AND STRAIGHT-FORWARD QUESTION IS :

ਜੀਅ ਬਪਹੁ ਸੁ ਧਰਮੁ ਕਰਿ ਥਾਪਹੁ, ਅਧਰਮੁ ਕਹਹੁ ਕਤ ਭਾਈ ॥

ਆਪਸ ਕਉ ਮੁਨਿਵਰ ਕਰਿ ਥਾਪਹੁ, ਕਾ ਕਹਹੁ ਕਸਾਈ ॥

(ਮਾਰੂ ਕਬੀਰ, ਪੰਨਾ ੧੧੦੩)

You kill animals just to satiate your palate and then you consider this as 'Dharma', a part of Khalsa Code of Conduct. Then, what would be 'Adharma', the Cardinal sin, according to you? If even after performing the despicable act of killing innocent living beings, you project yourself as a pious one (i.e. Sant Khalsa) then whom would you call a butcher?

ਝੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ ||
ਝੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ, ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ ||

(ਵਾਰ ਮਾਝ, ਮ: ੧, ਪੰਨਾ ੧੪੦)

If the attire one wears is considered polluted when it is tainted with drops of blood, then the persons who consume the blood of animals in the form of flesh, how can their mind remain pure?

The above interpretation is strictly in accordance with the rules of *Gurbiini* grammar as well as in the context of the subject matter discussed therein. Contextually the meaning of the couplet can be explained as below;

If the clothes are stained with blood, the clothes are polluted.

If the mind is stained with blood, the mind becomes polluted.

The word '*ਮਾਣਸਾ*' (Mansa) in the above couplet is to be pronounced as '*ਮਾਣਸਾ*' without nasalization and NOT as '*ਮਾਣਸਾ*' (Mansan), According to *Gurbdni* grammar this word has been used here as simple (without preposition) Nominative case in plural form.

The votaries for meat eating try to pronounce it as '*ਮਾਣਸਾ*' (Mansan), and claim that it refers to the mankind in particular, meaning thereby that herein is a condemnation of those who exercise tyranny upon their fellow human beings.

Even in that case, would somebody explain that if someone even pricks another human being, it is tantamount to sucking of his blood, then how the virtual cutting of the throats of other animals is not considered tyranny? What a discriminatory and curious approach!

Cruelty is condemned as a sin in all cases, whether it is on innocent animals and birds or on human beings. It is a ghastlier sin to attempt at denying it or cleverly camouflaging it.

The above questions are straight forward and need straight forward answers.

Some people assert that the above couplet condemns only those who claim to sacrifice animals in the name of Allah; but eat the end-product, meat, to satiate their palate of the tongue, and thereby try to deceive God.

This argument is absolutely untenable. Deception with Allah occurs as soon as a selfish person, instead of sacrificing

his own ego, targets an innocent and helpless animal for sacrifice to God. Sri Kabir Ji had seen this through his divine eye that the real purpose of the so-called sacrifice of the animals to God is not to please Him, but to gratify one's taste of the tongue. That is why he proclaimed:

ਰੋਜਾ ਧਰੈ ਮਨਾਵੈ ਅਲਹੁ, ਸੁਆਦਤਿ ਜੀਅ ਸੰਘਾਰੈ ॥

ਆਪਾ ਦੇਖਿ ਅਵਰ ਨਹੀ ਦੇਖੈ, ਕਾਹੇ ਕਉ ਝਖ ਮਾਰੈ ॥

(ਆਸਾ ਕਬੀਰ, ਪੰਨਾ ੪੮੩)

One (who eats meat to satisfy his palate), keeps fasts in order to please Allah, but (under the influence of his yearning for meat) kills the innocent helpless animals! He keeps in view only his selfish motive (of getting and justifying meat as food) in the forefront and thus does not care for the feelings of pain and suffering endured by the innocent animals through his ruthless act of killing. Why is the man (who is the supreme creation 'of God) pettifogging?

The meat relishers may better have a peep into their conscience and see for themselves whether they are pettifogging or not when they claim that through eating of meat they are not committing any homicide. They go to the extent of glossing over their sin by trying to justify this action by creating a farcical distinction between *Jhatka* and *Halal*. Are they not committing the sin of deceiving their own conscience as well as commingling the tenets of the Gurmat with falsehood?

LUDICROUS ROW OVER *JHATKA* OR *HAW*

To ward off the blame of homicide, the supporters of meat-eating have raised gimmick of *jbatha* or *balal*. If one looks into this so-called distinction dispassionately and with discerning insight, the reality comes out that the real point of contention is not the process how the animal is killed but whether any such killing amounts to homicide or not.

If some clever Muslim kills the living beings to obtain meat for the gratification of his palate and calls it *Halal* i.e. sacred, and any Sikh calls such a product as *Mahan Prasad* i.e. the most sacred food, it is all a sham, a clear fraud. In fact, in this way he is not only deceiving himself but also is confusing the masses. Their perverted use of the sacred words in such cases

is nothing but blasphemy. According to the Divine Message conveyed through *Gurbani*, such pharisees will definitely have to account for their sinful acts in the True Court. Let them just ponder over what will happen to them:

ਕਬੀਰ ਜੀਅ ਜੁ ਮਾਰਹਿ ਜੋਰੁ ਕਰਿ, ਕਹਤੇ ਹਹਿ ਜੁ ਹਲਾਲੁ ॥

ਦਫਤਰੁ ਦਈ ਜਬ ਕਾਢਿ ਹੈ, ਹੇਇਗਾ ਕਉਨੁ ਹਵਾਲ ॥ ੧੯੯ ॥

(ਸਲੋਕ ਕਬੀਰ, ਪੰਨਾ ੧੩੭੫)

"Kabir, they who destroy life by force and deem it as *Haldi* (sacrificed in the name of Allah); what will be their fate when God takes account of their deeds in His Office?"

Gurbani clearly specifies that one cannot convert *Haram* (food obtained through unholy means) into *Haldi* (sacred food) whatever clever means one may adopt. If someone tries to cover up one's malicious acts (*Hariim*) by reciting the holy hymns while performing them, it amounts to only a fraud and cannot change the evil into good:

ਮਾਰਨ ਪਾਹਿ ਹਰਾਮ ਮਹਿ, ਹੇਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥ ੨ ॥ ੭ ॥

(ਵਾਰ ਮਾਝ, ੧, ਪੰਨਾ ੧੪੧)

"If someone seasons one's sinful product with any kind of condiments, it does not become pure or sacred."

Guru Nanak Dev Ji has also explained the factual meaning of the contentious words of *Kutbii* and *Halal* etc., to a Sheikh who relished animal food very much, as below:

ਸਚ ਕੀ ਕਾਤੀ ਸਚੁ ਸਭੁ ਸਾਰੁ ॥ ਘਾੜਤ ਤਿਸ ਕੀ ਅਪਰ ਆਪਰ ॥

ਸਬਦੇ ਸਾਨ ਰਖਾਈ ਲਾਇ ॥ ਗੁਣ ਕੀ ਥੇਕੈ ਵਿਚਿ ਸਮਾਇ ॥

ਤਿਸ ਹਲਾਲੁ ਲਗੈ ਹਵੈ ਸੇਖੁ ॥ ਲੋਹੁ ਨਿਕਥਾ ਵੇਖ ॥

ਹੋਇ ਹਲਾਲੁ ਲਗੈ ਹਕਿ ਜਾਇ ॥ ਨਾਨਕ ਦਰਿ ਦੀਦਾਰਿ ਸਮਾਇ ॥ ੨ ॥ ੧੯ ॥

(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੧, ਪੰਨਾ ੯੫੬)

"If Truth be the knife and Truth its steel, then its make is of infinite glory. And if it is sharpened on the whetstone of the Divine Word. And kept safe in the sheath of the Divine Virtue. Then if the Sheikh is 'killed' with this knife, all his blood of Greed will be spilt. And in this way he will become *Halal* (Pure) and will meet the Lord God. And thus, will witness the bliss of God's Vision at His Gate."

The above hymn gives a clear rebuff and brings to light

the reality to those responsible for creating this dispute of *Jhatka* and *Haldi*.

Thus, it is apparent that instead of creating a fraud of *fbatlea* and *Haldi* just for the sake of satisfying his palate, one must be prepared to sacrifice one's self i.e. ego for the sake of the Truth, get rid of sensuality and greed, and in this way would certainly become *Halal* (sacred) himself.

MEAT AND OTHER FOODS

Meat-eaters further argue that even those who are strict vegetarians, commit homicide while eating grains etc., because all these foods also contain live organisms. This argument also is rendered absolutely baseless and off the mark when analysed in the framework of *Gurbdni's* guidelines.

Sikhism is a way of life which enjoins neither total attachment nor total detachment. It believes in a life of equipoise i.e. internal detachment in an environment of attachment. Food has been provided by the Creator/Sustainer and it must be eaten for the sustenance of life. However, it is to be eaten to sustain life and not merely to satisfy one's palate. One has to take food to enable one's body to do *Ndm-Simran* and bring one's life to fruition. Verdict of *Gurbiini* favours such use of food:

ਆਦਿ ਪੁਰਖ ਤੇ ਹੋਇ ਅਨਾਦਿ || ਜਪੀਐ ਨਾਮੁ ਅੰਨ ਕੈ ਸਾਦਿ ||

(ਗੋਡ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੮੭੩)

From the Primal Lord wells up the corn etc. •

With the energy generated by foodgrains in the body. can the recitation of the *Niim* be possible.

One who eats food-stuffs (i.e. grains etc.) cannot be considered a killer at all, just as a married family man remains a religious person in spite of bonafide sexual indulgence with his wife in exercise of the creative energy bestowed upon him by the Creator for continuity of human generation. That is why married way of life has been classed as topmost among other ways of life. On the other hand, if an unscrupulous man takes recourse to adultery, and yet claims parity with a married man, his claim is farcical and sheer non-sense. The difference between a meat-eater and grain-eater is the same as between a religiously married man and a profligate person.

Similarly, while a Sikh combs his hair, it doubtlessly results\ in the removal of some broken or dead hair, but despite all this he is not considered an apostate but is considered a devotee who strictly follows life in accordance with the *Gursikh* Code of Conduct. As against this, one who cuts his hair just to follow the general fashions prevalent amongst others, becomes immediately an 'Apostate'. Literally speaking fall of hair is there in both the processes but the underlying intention is definitely different. In the former case, the intention is to respect the *Keshas* and in the latter it is a disgrace to them. Likewise is subtle difference between meat-eaters and non-meat-eaters.

The following couplet from *Gurbiini* brings forth this difference even more clearly, by stressing the need of eating food-grains etc., and at the same time, questioning the eating of animal flesh by humans:

ਕਬੀਰ ਖੂਬੁ ਖਾਨਾ ਖੀਚਰੀ ਜਾ ਅੰਮ੍ਰਿਤੁ ਲੋਨ ॥

ਹੇਰਾ ਰੋਟੀ ਕਾਰਨੇ ਗਲਾ ਕਟਾਵੈ ਕਉਨੁ ॥ ੧੯੯ ॥

(ਸਲੋਕ ਕਬੀਰ, ਪੰਨਾ ੧੩੭੪)

"Kabir, sublime is the food, rice and pulse mixed with delicious salt.

Instead, who would like to have his throat cut (in future life) by eating flesh-food obtained by hunting the animals?"

Thus, the conclusion derived from the above couplet of *Gurbiini*, is explicitly clear. One may not accept it. Amazingly, when the meat relishers are not able to find any justification in their favour from *Gurbiini*, they put forward other questionable and vague arguments to achieve their objectives. They say that all these quotations from the *Gurbiini* which condemn eating of meat, are authored by Bhagat Kabir Ji only. In their zeal, they forget that **the entire *Gurbii,li* enshrined in Sri Guru Granth Sahib has the status of, regardless of its authorship, the GURU.** It either emanated from the Gurus themselves or from the Bhagats, Bhatts and other devotees of God who had reached the highest state of God-realisation, and their works have gained approbation of Guru Sahib who then incorporated the same in Sri Guru Granth Sahib. Thus, it is imperative for every Sikh to accept the whole Bani contained in Sri Guru Granth Sahib as the Whole Truth and nothing but the Truth.

ਪਰਥਾਇ ਸਾਖੀ ਮਹਾਪੁਰਖ ਬੋਲਦੇ, ਸਾਝੀ ਸਗਲ ਜਹਾਨੈ ॥

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਭਉ ਕਰੇ ਆਪਨਾ ਆਪੁ ਪਾਛਣੈ ॥

(ਵਾਰ ਸੋਰਠਿ, ਮ: ੩, ਪੰਨਾ ੬੪੭)

"Great men speak in some context but their wisdom is applicable to the whole world.

It, therefore, behooves a genuine devotee of the Guru to respect all the divine Sayings of Great men and thus attains self-realization."

MEAT; A 'SUPERIOR' FOOD!

The meat-eaters persistently make the assertion that there is no restriction on any type of eatables in Sikhism. It is a white lie. *Are* tobacco, opium, liquor not prohibited in Sikhism? *Gurbdni* explicitly condemns and prohibits their consumption. It is a different matter if anyone calls liquor as (ਪੰਜ-ਰਤਨੀ) 'Admixture of Five Valuable elements' and names opium as (ਸੁਖ ਨਿਧਾਨ) 'the treasure of happiness', and then goes on consuming the same incessantly. Similar is the position in the case of meat eating. *Gurbani* clearly proclaims:

ਕਬੀਰ ਭਾਂਗ ਮਾਛਲੀ ਸੁਰਾ ਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਂਹਿ ॥

ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲਿ ਜਾਂਹਿ ॥ ੨੩੩ ॥

(ਸਲੋਕ ਕਬੀਰ, ਪੰਨਾ ੧੩੭੭)

"Kabir those who partake of hemp (an intoxicant herb), fish and liquor, With utter disregard to whatever pilgrimages, fastings and other religious rites they may perform, they all go to hell."

Thus, if, in spite of such condemnatory commandments contained in the *Gurbiini*, people continue to give the perverted name of *Mahan Prasad* i.e. most sacred food, to above referred condemned food, they are not only going against the edicts of *Gurbani* but are also committing a deception by giving this name (*Mahan Prasad*) to a thing which has been referred to in *Gurban:* as Carcass (ਕਰੰਗ ਬਿਖੁ) etc. If a commoner calls meat *Mahan Prasad* then we can only pity him. But, when the leaders, and the Sikh missionaries do so, then we can only lament over their intelligence and wisdom.

Playing trickery with the real meaning of the *Gurbdni* meat-eaters further argue that the above couplet simply

prohibits the consumption of hemp, fish etc., for those addicted to liquor. Even if we accept their interpretation, it is not clear that how things that are prohibited for liquor-addicts, can be allowed for a devout Khalsa?

AN IMPROBABLE, IRRELEVANT IMAGINATION

The meat-eaters have discovered an ultramodern theory in this context which surpasses all scientific researches of the 20th century. They claim:

"Man has a unique power which does not exist in other forms of creation. This is the power of mind. Birds and other animals are not blessed with such marvelously equipped mind. The feelings of happiness or agony are felt only by the mind; the body only perceives such as pleasure or pain. Devoid of mind, birds and animals do not have any sense of pleasure or agony. Thus how can they worry when they have no mind which only is capable of such feelings?"

The dictionary meaning of the word 'Mind' is "the organ of the body which has the Sense of Notion as well as of Option;" that which feels, desires and has the power to make a choice to fulfil the desires. Mind also controls all other organs connected with the attainment of knowledge as well as with body actions; and thus has enormous powers. The soul in the body is, of course, not affected by senses of pain and pleasure. However, such feelings do affect the mind. Mind exists in all types of life including birds and animals, etc. As a result, all living beings i.e. humans, birds and animals etc., have the sense of feelings connected with agony or pleasure. The feelings of love and hate do exist in birds and animals just as these exist in humans. This reality can be observed by anyone in the daily life.

Just hit a dog with a stick, and he will cry out of pain. Now just fondle him and he will be pleased and will express his pleasure and gratitude by licking your feet.

Therefore, this peculiar reasoning that animals and birds do not have a mind, which only feels pain and pleasure, is sheerly a high-handedness of the meat-eaters. This is just the

abuse of judicious faculty of the head of the entire creation- The Man.

Man is superior to the rest of the creation simply because of his superior wisdom. Even birds and animals have wisdom but their wisdom is very much limited as compared to that of man. Man certainly misuses his this blessing of wisdom when he tries to exterminate other species of life just to satisfy his ego or palate of the tongue, and furthermore when tries to cover such sinful acts by vague and frivolous reasoning's. It is clear that he has no solid and sustainable justification for his actions and is just trying to beat about the bush.

In the end, I think it proper to reiterate that the central point in this whole discussion is not the technical distinction between these two types of food based on their ingredients. The moot point is whether it is justified to take life just to satisfy one's palate of the tongue. It can safely be asserted that *Gurbiini* permits man to eat natural food for his sustenance to be able to meditate upon the holy *Ndm*. It certainly prohibits eating of meat, which is obtained by killing living beings just for satisfying the taste of tongue.

Amritsar

August 15, 1997.

JOGINDER SINGH TALWARA

IF YOU PERCEIVE GOD ABIDES IN ALL BEINGS, THEN WHY KILL A CHICKEN?

LIQUOR AND MEAT-THE PROVERBIAL VICES

From times immemorial, liquor and meat have been considered as the proverbial vices, which have been instrumental in bringing destruction to numerous families and downfall of nations and empires. In spite of that, clever people addicted to these vices have even tried to justify their consumption and for this purpose, they have not refrained from distorting the meanings of *Gurbdni*. For this reason, it appears imperative to consider this matter in the light of *Gurbdni*, in order to bring to light the truth.

WIDE CONSUMPTION OF LIQUOR AND MEAT AMONG THE SIKHS-WHOSE FAULT?

It is very strange that the Sikh community, for whom the highest moral standards have been set by the Gurus, sizeable number out of it has not been able to escape these vices. This has resulted in the downfall of Sikh Society socially and morally. The eminent leaders of the community have tried to put the blame of this state of the community on the so-called illiteracy and lack of education in the masses in general, especially in the remote areas. To some extent it may be true. However, the one greatest reason is that the majority of the religious preachers and other important people engaged in the propagation of the Sikh faith, are themselves victim to these vices. Hence they started propagating openly that these are not prohibited in the Sikh religion. Some seemingly virtuous people have even gone to the extent of making offerings of meat and hemp before Guru Sahib and praying for acceptance of the same and then

distributing it as *Prasad* or the Blessed food. If someone doubts the authenticity of this statement, one may go even now and witness this practice on the occasion of *Hold Moballa* at Hazoor Sahib in Nanded, and Sri Anandpur Sahib. It is being done openly. Some people have even gone to the extent of declaring that one who does not eat *Mahan Prasad* (i.e. meat) is not a Sikh. It is a sheer perversity to give such a revered name of *Mahan Prasad* (i.e. most auspicious food) to this blasphemous, abhorred and filthy material. As against this, in the Sikh tradition as well as in the old Sikh literature, the word *Mahan Prasad* has been used to denote the most sacred and sanctified food i.e., *Kariib Prasad*:

ਏਕ ਮਿਸਟਾਨ ਪਾਨ ਲਾਵਤ ਮਹਾ-ਪ੍ਰਸਾਦਿ,
ਏਕ ਗੁਰਪੁਰਬ ਕੈ ਸਿਖਨ ਬੁਲਾਵਟੀ ||

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਕਬਿਤ ੩੦੯)

In the congregation of the Gursikhs, some devotees bring sweet eatables, some bring *Mahan Prasad* (most sacred food i.e. *Kariib Prasad*) and some invite Gursikhs to celebrate Gurburbs.

ਖਾਂਡ ਘ੍ਰਿਤ ਚੂਨ ਜਲ ਪਾਵਕ ਇਕਤੁ ਭਏ,
ਪੰਚ ਮਿਲੀ ਪ੍ਰਗਾਮ ਹੈ ||

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਕਬਿਤ ੧੨੪)

Sugar, ghee, flour, water and fire, when all combined, the resultant product becomes *KAI,?AH PRASAD* i.e. food comprising of five blissful ingredients.

ਕੋਰੇ ਮਟ ਅਣਾਇ ਨਰਿ ਭਰਾਇਆ ||

ਆਣਿ ਮਹਾ ਪਰਸਾਦੁ ਵੰਡਿ ਖਵਾਇਆ ||

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੨੦, ਪਉੜੀ ੧੦)

They bring new earthen pots filled with water (for free service of drinking water). (They also) bring *MALiA PRASAD* (i.e. *KAJ,?AH PRASAD*) for serving (in the Sangat),

Just like mis-nomer of *Karab Prasad*, some hemp-loving people have given the mis-nomer of *Sukh Nidbiin* (Treasure of happiness) to hemp and liquor has been given the misnomer of *Panj Ratni* (i.e. admixture of five precious elements) meaning most precious drink. In this way they are following the practice of *Viim Margis* (*Viim Miirg* is a so-called religious

cult of the Hindus wherein meat and liquor are considered as auspicious foods and unrestricted sex has religious sanction). However, such repugnant practices have no place in the Khalsa Way of Life. By giving a virtuous and attractive name to a despicable thing, its vicious nature cannot be altered. Those who resort to contemptible practices not only hoodwink others but also befool themselves in doing so because their explanations are based on absolutely false notions which like wall of sand are sure to collapse:

ਕੂੜ ਨ ਪਹੁੰਚੈ ਸਚ ਨੋ ਸਉ ਘੜਤ ਘੜੀਐ ॥

(ਭਾਈ ਗੁਰਦਾਹ ਜੀ, ਵਾਰ ੩੪, ਪਉੜੀ ੨੧)

Falsehood cannot equal the truth by any means.

Even if the falsehood is concealed under beautiful cover, it cannot remain hidden. Falsehood ultimately fades away.

ਕੂੜ ਨ ਪਹੁੰਚੈ ਸਚ ਨੋ ਸਉ ਘੜਤ ਘੜੀਐ ॥

(ਭਾਈ ਗੁਰਦਾਹ ਜੀ, ਵਾਰ ੩੪, ਪਉੜੀ ੨੧)

Falsehood shall ultimately fade away, (Nanak) while truth remains ever-green.

Thus the gist of the whole discussion is that by attributing the sole responsibility of the wide-spread use of liquor and meat amongst the Sikhs at large to illiteracy among majority of Sikh masses, we are side-tracking the main issue. It is definitely the Sikh religious leadership who is responsible for this state of affairs because majority of them being addicted to these vices, are propagating the same deliberately.

GENERAL ARGUMENTS IN SUPPORT OF MEAT-EATING.

Those who support the religiosity of meat-eating in Sikhism generally offer the following arguments :

- (1) In Sikhism there is no restriction on eating any food. To eat or not to eat meat, depends on one's own personal preference and taste. According to Gurmat, the only criterion for selection of food to eat, is that the food chosen should not cause disease to body and. not result in pollution of the mind. In support of this reasoning they

cite the following quotation from *Gurbani* by changing the actual wording to suit their interpretation:

ਬਾਬਾ ਸਾ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਖਾਏ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲੈ ਵਿਕਾਰੁ ॥

Note: Instead of Sa (ਸ) in the first line, the word actually used in *Gurbiini* is *hore* (ਹੋਰੁ).

- (2) In Sikhism the only restriction is on eating meat obtained by killing the animal in Kosher fashion i.e. the Muslim method of killing the animal while reciting *KALMA* (the Muslim holy formula). As against this, there is permission in Sikhism to eat meat obtained by killing the animal by *Jhatka* i.e. with one stroke while reciting 'Sat Sri Akal' (the Sikh holy formula).
- (3) In old Sikh literature there is no mention of any restriction on eating meat. Rather meat has been mentioned therein as one of the foods prepared in the *Langar* in times of the Gurus themselves.
- (4) If killing of the chicken, goat, partridge, quail etc., is considered as slaughter of living beings, then the other most common eatables like wheat, beans, milk, water etc., also contain living organisms. Therefore, those who eat these foods, cannot. escape this blame too.
- (5) Those who do not eat meat, become cowards or chickenhearted.
- (6) Meat is a very nourishing food that makes one healthy and robust.

Let us, now, examine each of the above-mentioned reasoning's in the light of *Gurbiini*.

RE: ARGUMENT NO. 1

The meat-eaters of the Sikh community generally assert that there is no restriction on any kind of eatables in Sikhism. To eat or not to eat meat, is left to the discretion, choice or taste of each individual. This assertion is absolutely baseless. According to the Sikh Way of Life, only those types of food are permitted, by eating which both, body and mind become healthy and fully developed which would help in enhancing

their capacity to do *sewii* (service) and *Simran* (meditation).

All the foods and stuff, whose use makes the body and mind weak and lethargic, e.g. tobacco, poppy, hemp, opium, liquor etc., or which are obtained by torturing and killing other living creatures and makes both the body and mind cruel as well as perverse, are clearly prohibited according to *Gurbani* .

ਕਬੀਰ ਭਾਂਗ ਮਾਛਲੀ ਸੁਰਾ ਪ੍ਰਾਨੀ ਖਾਂਹਿ ॥

ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲਿ ਜਾਂਹਿ ॥ ੨੩੩ ॥

(ਸਲੋਕ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੩੭੭)

All those who eat fish and drink hemp or wine, will go to hell with utter disregard of whatever pilgrimages, fastings and other religious rites they may perform.

ਕਬੀਰ ਖੂਬੁ ਖਾਨਾ ਖੀਚਰੀ ਜਾ ਮਹਿ ਅਮ੍ਰਿਤੁ ਲੋਨੁ ॥

ਹੇਰਾ ਰੋਟੀ ਕਾਰਨੇ ਗਲਾ ਕਟਾਵੈ ਕਉਨੁ ॥ ੧੮੮ ॥

(ਸਲੋਕ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੩੭੪)

Sublime is the simple food; rice and pulse mixed with delicious salt. Who would have his throat cut hereafter, for meals obtained by hunting the animals?

It is, thus, clear that the consumption of hemp, fish and liquor etc., negates even the good deeds done by a person and degrades him mentally into a state of wretchedness. At the same time it has been made clear that eating simple ordinary food for subsistence and maintenance of the body, enhances one's energy or inclination for '*Ndm-Simran*' as well as keeps the body healthy. When such ideal foods are available in plenty, why would one commit cruelty by killing other living beings for food?

Hence, in the light of '*Gurbani*', there remains absolutely no doubt, and there can be no two opinions about the prohibition of foods obtained by killing other animals. *Gurbani* has also clearly decreed that even eating simple and ordinary food obtained through falsehood, deceit, subterfuge, deception and through wrongful possession is equivalent to eating a corpse. Guru or *Pir* will only help if one refrains from such foods obtained through wrongful means which are as bad as carcass.

ਕੂੜੁ ਬੋਲਿ ਮੁਰਦਾਰੁ ਖਾਇ ॥

(ਵਾਰ ਮਾਝ, ਮ: ੧, ਪੰਨਾ ੧੪੦)

By uttering falsehood man eats carrion.

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥
ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥

(ਵਾਰ ਮਾਝ , ਮ: ੧, ਪੰਨਾ ੧੪੧)

(Nanak) another's right is swine for him (i.e. the Muslim) and cow for him (i.e. the Hindu). The spiritual guide/prophet shall stand surety only if one does not eat carrion.

The acts of falsehood and wrongful possessions, have been regarded equivalent to eating of a carrion. Thus doubtlessly the food obtained from dead bodies is definitely condemned and prohibited. Whether the animal slaughtered is a pig or a cow; whether the beast is killed while reciting *Kalmii* or Sat Sri Akal, with a knife or *Kirpan*, in a slow process (*Hata/*) or with a single stroke (*Ohatkii*) it becomes a corpse (i.e. *Murddr*) after it is devoid of life. When taking possession of things belonging to others by force or unjust means, is considered equivalent to eating of a dead body, if falsehood has been equated with eating of a carrion, then how can meat actually obtained from the dead bodies, be considered permissible to be eaten? How can the eater of such a food expect to get the blessings of the Guru or *Pir* especially when one is openly and brazenly not only himself acting against unequivocal fiat of the Guru but also is propagating his erroneous way of thinking amongst others on the pretext of Gurmat ? Such a person is guilty of bringing bad name to the faith he is following.

Such persons who eat meat obtained by killing innocent animals, have been referred to as evil spirits or demons or witches in the *Gurbiini* :

ਗੈਬਾਨ ਹੈਵਾਨ ਹਰਾਮ ਕੁਸਤਾਨੀ ਮੁਰਦਾਰ ਬਖੋਰਾਇ ॥

(ਤਿਲੰਗ ਮ: ੫, ਪੰਨਾ ੨੨੩)

Like ghosts, man kills the beasts and eats carrion-the forbidden eat.

Even the works of Bhai Gurdas ji which are considered the key to the *Gurbani*, also dearly forbids meat eating:

ਜੇ ਕਰਿ ਉਧਰੀ ਪੂਤਨਾ, ਵਿਹੁ ਪੀਆਲਣੁ ਕੰਮੁ ਨ ਚੰਗਾ ॥.....

ਜੇ ਕਮਾਈ ਉਧਰਿਆ, ਜੀਆ ਘਾਇ ਨ ਖਾਈਐ ਭੰਗਾ ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੩੧, ਪਉੜੀ ੯)

If *Piitnd* received deliverance (there was mystical reason for it but her profession) poisoning others was not good. Similarly, if the butcher (*Sadhna*) received redemption (it was due to mystical reason, however, his profession was not

good). *As* such one should not have any misconception with regard to killing of living beings.

[According to *Bbagtoat Purdn*, *Piitnd* tried to kill the newly born Lord Krishna by smearing poison on her suckling nipples, but the baby Krishna gave a bite on her breast whereby the poison penetrated into her blood and proved fatal for her. It is believed she got salvation thereby. Similarly Sadhna was a butcher by profession. He became a true devotee of God by virtue of which he got salvation. His verses are also included in Sri Guru Granth Sahib.]

That is why Guru Nanak Dev Ji refused to eat the dainty dishes offered by Malik Bhago because he considered the food obtained through falsehood, coercion and injustice as equivalent to corpse (ਮੁਰਦਾਰ). Thus, he brought out the truth before the people, that use of violence to snatch other people's wealth unjustly is condemnable, and the wealth obtained through cruelty and oppression is sinful. Therefore, the food prepared out of the wealth obtained through evil-ways is, in reality, nothing but the blood of the poor, though outwardly it may look tempting and tasty.

If, according to Guru Sahib, the wealth obtained through swindling and cheating is equivalent to blood of the poor, then how can meat which is directly obtained by slaughtering the living beings, be called *Mabii Prasad*=*sue* most sacred food? Thus, it is clear that such a hallowed name has been given to dead body (meat) through the sinister intentions and deceitful conspiracy of people fond of eating meat.

Take the example of two birds, Swan and a Crane:

From their spotless white outlook, they both look alike.

Their white and sobering color have the same virtuous influence on others' minds. However in *Gurbdni*, one of them has been praised while the other condemned, simply because of the type of food they eat.

Swan is considered good or superior.

Why?

Because Swan's food is ideal:

ਸਰਵਰ ਅੰਦਰਿ ਹੀਰਾ ਮੋਤੀ, ਸੋ ਹੰਸਾ ਕਾ ਖਾਣਾ ॥

(ਵਾਰ ਰਾਮਕਲੀ, ਮ: ੧, ਪੰਨਾ ੯੫੬)

In the lake are jewels and pearls and these are the feed for the Swans.
Crane is considered a degenerate or of low-caste.

Why?

Because Crane's food is abhorrent:

ਬਗੁਲਾ ਕਾਗ ਨੀਚ ਕੀ ਸੰਗਤਿ ਜਾਇ ਕਰੰਗ ਬਿਖੁ ਮੁਖਿ ਲਾਈਐ ॥

(ਰਾਮਕਲੀ ਮ: ੪, ਪੰਨਾ ੮੮੧)

The Crane falls in the category of filthy bird crow as he (Crane) feeds himself on a filthy corpse.

Thus in *Gurbiini*, the Crane has been considered as abhorrent because it eats filthy carcass. One fails to understand how has this filthy carcass become the 'most sacred' (*Maha Prasad*) food for the Sikhs? How can one claim to be a true Sikh of the Guru even after eating such a condemned and abhorrent carcass or meat?

Can any mother allow her child to eat poison? And none can even think that the True Guru who is the Spiritual Father and Mother of the whole mankind, can ever allow or give freedom to his children to eat such a filthy carcass. It can never be so. So, when we, who call ourselves the Sikhs of the Guru Sahib, have started eating this filthy carcass by giving it the hallowed name of *Mabi; Prasad*, then the following couplet of Bhagat Kabirji will hit us with all its force just as a mother slaps her child to teach him a lesson:

ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ ਚੂਕ ॥

ਅੰਧੇ ਏਕ ਨ ਲਗਾਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੂਕ ॥ ੧੫੮ ॥

(ਸਲੋਕ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੩੭੨)

'Kabir' what can the True Guru do if his disciples adopt wrongful means? Not even one word of the Guru is imbibed by their disillusioned mind just as the hollowed bamboo cannot retain the wind blown into it.

The supporters of meat-eating argue that in Sikhism there is no restriction on the use of any kind of eatables. In this respect they quote the following couplet from *Gurbdni* by distorting it to suit their interpretation:

ਬਾਬਾ ਸਾ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲੈ ਵਿਕਾਰੁ ॥

Note: In the first line of this couplet, the word “ ਹੋਰ ” is

generally replaced by the meat eaters with the word "W" for obvious reason.

The above reference from the *Gurbiini*, in the context of meat-eating, is absolutely inappropriate. To clearly bring to light, the truth, it is essential to go through the whole hymn containing the above lines. The whole Shabad is as below:

ਸਭਿ ਰਸ ਮਿਠੈ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੋਣੇ ॥
ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ ॥
ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ ਏਕੁ ਨਦਰਿ ਕਰੇਇ ॥ ੧ ॥
ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥

ਰਤਾ ਪੈਨਣੁ ਮਨੁ ਰਤਾ ਸੁਪੇਦੀ ਸਤੁ ਦਾਨੁ ॥
ਨੀਲੀ ਸਿਆਹੀ ਕਦਾ ਕਰਣੀ ਪਹਿਰਣੁ ਪੈਰ ਧਿਆਨੁ ॥
ਕਮਰਬੰਦੁ ਸੰਤੋਖ ਕਾ ਧਨੁ ਜੋਬਨੁ ਤੇਰਾ ਨਾਮੁ ॥ ੨ ॥
ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਪੈਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥
ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਬੂਝਣੁ ਤੇਰੀ ਵਾਟ ॥

ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ ॥
ਵਾਜਾ ਨੇਜਾ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਕਰਮੁ ਤੇਰਾ ਮੇਰੀ ਜਾਤਿ ॥ ੩ ॥
ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਚੜਿਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥

ਘਰ ਮੰਦਰ ਖੁਸੀ ਨਾਮ ਕੀ ਨਦਰਿ ਤੇਰੀ ਪਰਵਾਰੁ ॥
ਹੁਕਮੁ ਸੋਈ ਤੁਧੁ ਭਾਵਸੀ ਹੋਰੁ ਆਪਣੁ ਬਹੁਤੁ ਅਪਾਰੁ ॥
ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹ ਪੂਛਿ ਨ ਕਰੇ ਬੀਚਾਰੁ ॥ ੪ ॥
ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਸੁਤੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ੪ ॥ ੨ ॥
(ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧, ਪੰਨਾ ੧੬-੧੭)

To believe in God's name is all the sweet relish. To hear it,
is saltish. To utter it with the mouth is sweet savory.
And to sing the God's name I have my spices.
The love of the Unique Lord is the thirty-six sorts of flavor nectars.
This is the way of those on whom He casts His gracious
glance.(1)
O' Brother! ruinous is the happiness of the other dainty foods,
by eating which the body writhes in pain and the mind is
filled with evil. (Pause)
Mind being imbued with the Lord's love is the red dress;
verity and charity, the white garments.
To erase blackness of sin is to wear blue clothes, and to
meditate on Lord's Feet is my robe of honor.

Contentment is my waistband. And Thy Name (O Lord) my wealth and youth. (Cz)
 O Brother! the happiness of other raiment's is ruinous; by wearing which the body
 writhes in pain and the mind is filled with evil. (Pause)
 To know Thy way (O' Lord) is the horse saddle and gold crupper for me.
 To run after virtues is quiver, arrow, bow, spear and sword belt for me.
 To be honorably distinguished are my bands and lances.
 Thy favor is caste (Lineage), the glee of other rides is ruinous. (3)
 o Brother! the glee of other rides is ruinous. Such rides, make the body writhe in
 Spain and fill the mind with evil. (Pause)
 The Bliss of the Name is as house and mansion for me. Thy favoring glance is as
 family for me.
 For me, only that is the command which pleases Thee. To say more about You is
 beyond my reach.
 Nanak says: The True Lord takes decision without any other counsel. (4)
 O' Brother! the pleasure of other sleep (i.e. rest or relaxation) is pernicious. By
 such sleeps, the body writhes in pain and
 the mind is filled with evil. (Pause)

It has been observed that during general discussion, in order to support their
 view-point, meat-eating brothers use the word 'SAA' instead of 'HaRE' in the first
 line of the First Pause.

The above hymn has four stanzas each being followed by a 'Pause'. In all the
 four cases the 1st line of the Pause contains the word Hare (and not SAA) meaning
 OTHER and this word has its own special significance.

In the first stanza, mention has been made of the ideal spiritual food
 (NAAM) for the attainment of the state of permanent Spiritual Bliss of mind. The
 couplet of Pause clearly gives a warning that, in comparison with the spiritual
 food, outlined in it, all other foods devoid of NAAM are of no avail towards the
 achievement of this goal of Spiritual Bliss and in fact they lead to the destruction
 of true happiness and bliss.

Similarly, in the other three stanzas, mention has been made of the
 imperativeness of spiritual garments, spiritual rides and spiritual sleep (meditation)
 etc. At the end of each stanza

the couplet given as PAUSE clearly re-asserts the ineffectiveness of the worldly material garments, rides etc., towards the achievement of the Spiritual Bliss.

It is thus clear from the above brief explanation of this hymn that herein Guru Sahib has only compared the temporary pleasures of the body obtained through the foods, garments etc., with the everlasting Spiritual Bliss achieved through *Nam-Simran*. According to Guru Sahib's divine insight, anything devoid of THOU, is all false. In the tenth stanza of Asa di Var this point has been further explained:

ਕੂੜ ਰਾਜਾ ਕੂੜ ਪਰਜਾ ਕੂੜ ਸਭੁ ਸੰਸਾਰੁ ॥
ਕੂੜ ਮੰਡਪ ਕੂੜ ਮਾੜੀ ਕੂੜ ਬੈਸਣਹਾਰੁ ॥
ਕੂੜ ਸੁਇਨਾ ਕੂੜ ਰੁਪਾ ਕੂੜ ਪੈਨੁਣਹਾਰੁ ॥
ਕੂੜ ਕਾਇਆ ਕੂੜ ਕਪੜੁ ਕੂੜ ਰੂਪੁ ਆਪਾਰੁ ॥
ਕੂੜ ਮੀਆ ਕੂੜ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥
ਕੂੜਿ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥
ਕਿਸ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥
ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ ਡੋਬੇ ਪੂਰੁ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੋ ਕੂੜੁ ॥ ੧ ॥

(ਵਾਰ ਆਸਾ, ਮ: ੧, ਪੰਨਾ ੪੬੮)

False is the king, false the subjects and false is the entire world.
False is the mansion, false the house and false is the dweller.
False is gold, false is silver and false is the wearer.
False is the body, false is the clothing and false is pear less beauty.
False is husband, false is wife, who languish and become miserable.
False is one's love with the 'falsehood' whereby one forgets the Creator.
With ~hom may one contract friendship, the whole world is mortal.
False is all that is sweet and false is honey.
Falsehood has been instrumental in the destruction of innumerable persons.
Nanak makes a prayer, except Thee, O' my Master,
Everything is false and completely false.

Hence the end-result of the whole explanation given above is that Guru Sahib exhorts us that, instead of engrossing ourselves in the material pleasures of senses, we should try to enjoy the everlasting Bliss by immersing ourselves in the *Nam*.

This will lead to a happier and more peaceful life even in this world. It is thus not understood how this hymn can be put forth in support of meat-eating whereas *Gurbdni* unambiguously declares meat as filthy carcass. The above discussion makes it amply clear that meat-eating has been tabooed in *Gurbdni*.

DOES EATING MEAT NOT PERVERSE THE MIND?

None can deny that meat is obtained through brutality which in itself is a great sin. So, when one eats meat, which is produced by tormenting others, one's mind naturally becomes merciless and perverse. Moreover, the addiction to meat-eating also generally leads to yearning for liquors and lewd desires. That is why the people who are addicted to meat eating are usually alcoholics as well as lustful. However, our main theme here is regarding the brutal force used for obtaining flesh for food. How can the food obtained through cruelty let one's mind concentrate on *Ndm-simran* ?

ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ ॥

ਜੌ ਰਤੁ ਪੀਵਹਿ ਮਾਨਸਾ ਤਿਨ ਕਉ ਨਿਰਮਲੁ ਚੀਤੁ ॥

(ਵਾਰ ਮਾਝ, ਸਲੋਕੁ ਮ: ੧, ਪੰਨਾ ੧੪੦)

If one's attire being tainted with blood is considered desecrated with drops of blood and is not at all considered usable for worship or meditation, then how can the mind of those who (by eating the flesh of the animals) actually consume blood, can remain un-polluted?

Then, if any un-scrupulous Sikh boasts that the use of Tobacco does not pollute his mind, then does tobacco no longer remain a taboo for him ? All know that the mere intake of tobacco in itself is a vice and results in disastrous consequences. In the various Rahit Namas, tobacco has been referred to as poison. That is why the use of tobacco and other intoxicants is strictly prohibited in Sikhism.

Flesh (meat), as food has been adjudged universally as lust provoking. It is not a natural food for a man. Its consumption naturally results in contaminating body and mind both. It is obtained by killing and piecing in bits, the flesh of living beings. Hence it is a food fit only for cannibals, barbarians and uncivilized people. To kill and cut into pieces the living animals,

is a murderous and homicidal act which in itself is a perversity :

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ||

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ||

(ਜਪੁਜੀ, ਪਉੜੀ ੧੮)

Countless cut-throats commit murders. Countless sinners go on committing this sin (during the entire life).

As soon as the penchant desire for eating meat, under the temptation of the taste of tongue, flashes into one's mind, one's mind become perverted. He, then either runs to the butcher's shop or acts as a butcher himself. In fact one is surprised when one hears from a Gursikh, that flesh eating does not create perversity in the mind.

The simple and straight point is that a thing which has been condemned in *Gurbdni* as a filthy carcass and which can only be obtained through brutality and oppression, so much\ so that it prompts one to perform the role of a butcher, then how can such a "food" become permissible for the Gursikh progeny of the Guru Sahib?

RE: ARGUMENT NO.2

The meat-eating Sikhs have tried to explain that, in Sikhism, only *KUTTHA* viz. the type of meat which has been obtained by slaying animals according to the Muslim way, (Kosher fashion) is prohibited. According to them, *JHATKA* meat i.e. meat obtained by killing the animal with a single stroke of the weapon, while uttering 'Sat Sri Akal', is permissible.

Before we examine this argument, it would be appropriate to know difference between the words 'kuttha' and 'jhatka'.

KUt tba

The word *Kuubii* occurs in *Gurbdni* as below:

ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ||

ਚਉਕੇ ਉਪਰਿ ਕਿਸੈ ਨ ਜਾਣਾ ||

(ਵਾਰ ਆਸਾ, ੧, ਪੰਨਾ ੪੨੨)

They (Hindus) on one hand, eat the meat obtained by killing the animal while uttering *Kalmd* which they assume as unworthy utterance. But on the other hand they allow none to enter their kitchen square.

ਤਿਸ ਦਾ ਕੁਠਾ ਹੋਵੈ ਸੇਖੁ ||

ਲੋਹੁ ਲਬੁ ਨਿਕਥਾ ਵੇਖੁ ||

(ਵਾਰ ਰਾਕਮਲੀ, ਮ: ੧, ਪੰਨਾ ੯੫੬)

If Sheikh is killed with that (knife) then the blood of avarice will be seen split away.

ਪਾਪ ਕਲੇਦੜ ਸਰਪਰ ਮੁਠੇ ||

ਅਜਰਾਈਲਿ ਫੜੇ ਫੜਿ ਕੁਠੇ ||

(ਮਾਰੂ ਮ: ੫, ਪੰਨਾ ੧੦੧੯)

The sinners are certainly dis-illusioned by the temptation of sin. The angel of death will seize and mercilessly kill each of them.

In all the above quotations, the word 'kuttha' obviously means to kill mercilessly. Its reference to the 'killing in the Muslim method' is just the creation of the vested interests.

Jhatka

The word '[hatka' has not been mentioned in *Gurbdni* anywhere. Commonly it refers to killing the animal with one stroke of the weapon by chanting 'Sat Sri Akal'.

Etymologically, the word 'Kuttha' has been derived from the root 'Kohna', which in grammar is past participle and means simply 'the killed'. Similar other words also exist in the Punjabi language such as :

Ruttha (ਰੁੱਠਾ) : The estranged.

Vuttha (ਵੁੱਠਾ) : The settled.

Dhattha (ਢੁੱਠਾ) : The fallen.

Dittha (ਡਿੱਠਾ) : The seen.

Murtha (ਮੁੱਠਾ) : The *robbed!* dis-illusioned.

Thus the word 'Kuttha' literally means meat obtained by killing animals and this is prohibited in the Khalsa *Rabit* or the Khalsa Code of Conduct. None can deny the fact that the animal does feel physical as well as mental torture whether killed slowly or with one stroke. Of course, one can say that there is less torture by killing instantaneously with one stroke than while killing slowly, but to claim that killing by one stroke does not, at all, cause pain and torture to the killed one, is only self-deceit. The very sight of the killing of their fellow creatures in the Butcher's House and their pain-revealing shrieks, frighten the other animals. And when they see the butcher with naked

weapon advancing towards them for killing, they are frightened to their death. The poor creature shrieks and shrieks and tries hard to get out of the clutches of the butcher. His mental and physical pain reaches at its climax when the butcher forcefully entangles him and cuts his head off.

What an irony, that on one hand, we torture and kill the poor dumb and innocent animals (dumb in the sense that they cannot protest or fight against our atrocity) and cut their flesh into pieces, and at the same time we claim that the animals killed this way do not feel any pain or suffering at all ! This human bigotry is perhaps, due to the fact that all the courts of justice on the earth are man-made. Though here, in these man-made courts, the poor creatures cannot get justice but there will certainly be absolute justice in the True Court of the True Master of whole creation. No atrocious and merciless assassin can escape the true justice of the True Court, howsoever mighty and powerful he may be in the world:

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ||

ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ||

(ਸਿਰੀ ਰਾਗੁ ਮ: ੬, ਪੰਨਾ ੬੯)

The Righteous Judge has the direction (from the Justful Lord) "Administer true justice. Every evil soul professing love for duality is your subject."

The verdict of the *Gurbdni* is crystal clear and applies to all including the tyrants: .

ਕਬੀਰ ਜੋਰੁ ਕੀਆ ਸੋ ਜੁਲਮੁ ਹੈ ਲੇਇ ਜਬਾਬੁ ਖੁਦਾਇ ||

ਦਫਤਰਿ ਲੇਖਾ ਨੀਕਸੈ ਮਾਰ ਮੁਹੈ ਮੁਹਿ ਖਾਇ || ੨੦੦ ||

(ਸਲੋਕ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੩੭੫)

Kabir, the use of force is tyranny and the Lord shall call every one to account. When the account of actions committed during life is settled in the Divine Court, then one shall suffer strokes of punishments on the very face.

ਕਬੀਰ ਜੀ ਜੁ ਮਾਰਹਿ ਜੋਰੁ ਕਰਿ ਕਹਤੇ ਹਹਿ ਜੁ ਹਲਾਲੁ ||

ਦਫਤਰੁ ਦਈ ਜਬ ਕਾਢਿ ਹੈ ਹੋਇਗਾ ਕਉਨੁ ਹਵਾਲੁ || ੨੦੦ ||

(ਸਲੋਕ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੩੭੫)

Kabir, those who kill the living beings perforce and call that righteous as sacrifice in the name of the Lord, what shall be their condition when the Justful Lord takes out his account in the Divine Court?

ਸੀਹ ਪਜੂਤੀ ਬਕਰੀ ਹੋਈ ਹੜ ਹੜ ਹਸੀ ॥
 ਸੀਹੁ ਪੁਛੈ ਵਿਸਮਾਦੁ ਹੋਇ ਇਤੁ ਰਹਸਿ ਰਹਸੀ ॥
 ਬਿਨਉ ਕਰੇਂਦੀ ਬਕਰੀ ਪੁੜੁ ਅਸਾਡੇ ਕੀਚਨਿ ਖਸੀ ॥
 ਅਕ ਧੜੁਰਾ ਖਾਧਿਆਂ ਕੁਹਿ ਕੁਹਿ ਖਲ ਉਖਲਿ ਵਿਣਸੀ ॥
 ਮਾਸੁ ਖਾਨਿ ਗਲ ਵਢਿ ਕੈ ਹਾਲੁ ਤਿਨਾੜਾ ਕਉਣੁ ਹੋਵਸੀ ॥
 ਗਰਬੁ ਗਰੀਬੀ ਦੇਹ ਖੋਹ ਖਾਜੁ ਆਕਾਜੁ ਕਰਸੀ ॥
 ਜਗਿ ਆਇਆ ਸਭ ਕੋਈ ਮਰਸੀ ॥ ੧੭ ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੨੫)

The goat caught by the lion, started laughing heartily. Curiously surprised, the lion asked what felicity made it laugh. The goat humbly stated that it desired that its offspring's be castrated (so their offspring's would not face such a tyranny). Being fed on *Akk* and *Dbatiirii* (wild shrubs grown in barren lands) their bodies are cut into pieces. What would happen to those who cut the throats of animals and eat their flesh? The flesh of the poor innocent goat is eaten with relish and the flesh of the tyrant lion is unworthy of being eaten. The last line draws the conclusion that whosoever is born must die (in the end the true justice will prevail).

ਕੁਹੈ ਕਮਾਈ ਬਕਰੀ ਲਾਇ ਲੂਣ ਸੀਖ ਮਾਸ ਪਰੋਆ ॥
 ਹਸਿ ਹਸਿ ਬੋਲੇ ਕੁਹੀਂਦੀ ਖਾਧੇ ਅਕਿ ਹਾਲੁ ਇਹੁ ਹੋਆ ॥
 ਮਾਸ ਖਾਨਿ ਗਲਿ ਛੁਰੀ ਦੇ ਹਾਲੁ ਤਿਨਾੜਾ ਕਉਣੁ ਅਲੋਆ ॥
 ਜੀਭੈ ਹੰਦਾ ਫੋੜਿਆ ਖਉ ਦੰਦਾਂ ਮੁਹੁ ਭੰਨਿ ਵਿਗੋਆ ॥
 ਪਰਤਨ ਪਰਧਨ ਨਿੰਦ ਕਰਿ ਹੋਆ ਦੁਜੀਭਾ ਬਿਸੀਅਰੁ ਭੋਆ ॥
 ਵਸਿ ਆਵੈ ਗੁਰੁ ਮੰਤ ਸੁਣਿ ਨਿਗੁਰਾ ਮਨਮੁਖੁ ਸੁਣੈ ਨ ਸੋਆ ॥
 ਵੇਖਿ ਨ ਚਲੈ ਅਗੈ ਟੋਆ ॥ ੨੧ ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੩੭)

The butcher kills the goat, minces its meat with tasty spices and roasts it on the skewer. While being killed, the goat laughs loudly and tells the butcher: While eating *Akk* (a wild shrub) I have suffered this persecution. What would happen to my killer who eat my flesh? Both the teeth and mouth of such persons over possessed with the relish of the tongue will be broken into pieces. Those who are guilty of adultery, usurpation and vilification, will become double-tongued snakes in their next births. Even that double-tongued snake may be tamed through some charm. However the guru less (ਨਿਗੁਰਾ) and self-centered person does not listen at all to the Guru's percept and walks recklessly without seeing the pitfalls on his way.

As brought out above, the *Gurbdni* clearly prohibits the slaughtering of animals just to satisfy the palate of the tongue.

Whatever method is used for the purpose viz. *fbatea* or *Halai*, the blame of slaughtering cannot be refuted. Ordinary people commit the mistake of eating meat through ignorance and lack of knowledge. The surprising thing is that the otherwise intelligent people having awareness, commit this black deed of eating meat just for satiating their taste. To top all, in order to justify their this sin, they concoct so many excuses. They claim that the animal has been slaughtered as a sacrifice to God resulting in its salvation. The *Gurbdni* clearly states that such selfish people only care for the satisfaction of their palate and filling their potbellies, unmindful of the torture they afflict on the innocent creatures. There are numerous tasty and nutritious foods in the world, which are available for the consumption of the supermost human race. Then why should people commit the reprehensible act by wrenching the necks of animals?

ਰੋਜ਼ਾ ਧਰੈ ਮਨਾਵੈ ਅਲਹੁ ਸੁਆਦਤਿ ਜੀਅ ਸੰਘਾਰੈ ॥

ਆਪਾ ਦੇਖਿ ਅਵਰ ਨਹੀ ਦੇਖੈ ਕਾਹੇ ਕਉ ਝਖ ਮਾਰੈ ॥

(ਆਸਾ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੪੮੩)

A selfish imposter observes fasts to please God but at the same time slays living beings for relish. Thus he watches only his own interest and pays no heed to pangs of other creatures. Why does he stoop so low?

The pity is that the clever meat-eaters have gone to the extent of including the meat obtained through a particular method of slaying the animals, as part of religious practice. In the *Gurbani* such people's hoax has been clearly exposed:

ਜੀਅ ਬਧਹੁ ਸੁ ਧਰਮੁ ਕਰਿ ਥਾਪਹੁ ਅਧਰਮੁ ਕਹਹੁ ਕਤ ਭਾਈ ॥

ਆਪਸ ਕਉ ਮਨਿਵਰ ਕਰਿ ਥਾਪਹੁ ਕਾ ਕਉ ਕਹਹੁ ਕਸਾਈ ॥

(ਮਾਰੂ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੧੦੩)

Brother, you kill the living beings and consider it as DHARMA i.e. a religious act. Then tell how do you define an irreligious act ? You call yourself an enlightened sage (a pious Gursikh) then whom would you call a butcher?

Others may deny, but now can the Sikhs of the Guru evade the application of this fiat to them? The meaning of the above couplet is brought out with particular reference to a Sikh as under:

O the Sikh of the Guru! You kill the living beings and

in order to conceal this sin, you pretend and propagate this act as holy (*Rahit*), then what else is an unholy act (i.e. *Kurabit*)? If you eat something obtained through torture and murder of the living beings, and yet you claim to be a devout Sikh (Sant Khalsa), then, whom do you call a butcher?

Whether one is a *fhatkai* (the professional who slays animals with one stroke while chanting Sat Sri Akal) or a *Kasdi* (butcher) these are two different names representing the same profession of killing the animals-whatever the religion they may profess. These are not regarded as titles of respect at all. But the killers and eaters of the flesh of animals can't wash away the stigma of belonging to this despicable community.

What an outrage! The Khalsa, who was created to eradicate tyranny, has himself become a tyrant for these helpless animals. The oppressor is never known to admit the blame of oppression. Aurangzeb was a notorious tyrant. However, he tried to conceal his tyrannical actions under the cloak of Islam. The clever people have always taken refuge in the garb of religion to hide their own weaknesses. In spite of all these efforts, the truth cannot be suppressed for long. Such malfeasances or misdeeds definitely stigmatize their religion. Are the Sikhs, addicted to the taste of tongue for meat, not giving a bad name to Sikhism by including this as a part of the Khalsa *Rahit*?

Mercy is at the top of Godly virtues. It is considered as the pre-requisite for any religious faith. The personality of the man of mercy is always impressive and heart warming. His relations with others are always helpful and soothing. As against this, the merciless person is always rough and vitriolic in his dealings with others.

In *Gurbani*, the virtue of Mercy has been given a very high place as would be evident from a few quotations reproduced below:

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੁਤੁ ||

(ਜਪੁਜੀ, ਪੰਨਾ ੩)

The Dharam which sustains the earth is the progeny of Mercy.

ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥

(ਬਾਰਹਮਾਹਾ ਮਾਝ ਮ: ਪ, ਪੰਨਾ ੧੩੬)

To be merciful to the living creatures is equivalent of the ablutions in the sixty-eight places of pilgrimage. Man is accepted by God in recognition of his merciful character.

ਮਨਿ ਸੰਤੋਖੁ ਸਰਬ ਜੀਅ ਦਇਆ ॥

ਇਨ ਬਿਧਿ ਬਰਤੁ ਸੰਪੂਰਨ ਭਇਆ ॥

(ਗਉੜੀ ਮ: ਪ, ਪੰਨਾ ੨੯੯)

Content mind combined with mercy for all makes the holy fast accomplished.

ਦਯਾਲੰ ਸਰਬਤ੍ਰੁ ਜੀਆ ਪੰਚ ਦੋਖ ਬਿਵਰਜਿਤਹ ॥ ੪੦ ॥

(ਸਲੋਕ ਸਹਸਕ੍ਰਿਤੀ ਮ: ਪ, ਪੰਨਾ ੧੩੫੭)

Among the virtues of the enlightened persons, one is that they are merciful to all living beings. The other is that they ward off the five failings i.e. lust, anger, greed, attachment, and ego.

That is why the *Gurbdrii* commands us:

ਖਸਮੁ ਪਛਾਨਿ ਤਰਸ ਕਰਿ ਜੀਅ ਮਹਿ ਮਾਰਿ ਮਣੀ ਕਰਿ ਫੀਕੀ ॥

(ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੪੮੦)

Realise the existence of Creator in every living being, take pity on them and get rid of selfishness and ego as charmless pursuits.

The above cited quotations from the *Gurbdrii* clearly bring out the virtue of mercy on living beings, as the basic edifice of Sikhism. The question then arises, how the meat-eaters amongst the Sikhs presume to have been exempted from accepting this basic principle of the Sikh Way of Life? Where is the proof of this? When the principle of merciful life is applicable to one and all, then is the eating of meat which is obtained through merciless killing, not in contravention to the fundamentals of Sikhism?

Doubtlessly Mercy and Cruelty are two contradictory ideologies. The former is valued and the latter is condemned in Sikhism.

Then, why those who claim to be the Sikhs of the Guru, contravene the tenets of Gurmat by resorting to slaughtering of the living creatures?

The other natural question is whether the virtue of mercy is limited only to human beings. Is the rest of living creation devoid of the Divine spark? Don't they have the feeling of pleasure and pain?

Undoubtedly all living creatures in the universe are made of five basic material elements and thus pleasure and pain are definitely felt by them. All the animals and birds etc., love their own lives and those of their offspring's, just like humans. Then why those people who acknowledge *Gurbiini* as their Eternal Guru go contrarily to the canons concerning Mercy and tyranny just to satisfy their palate?

Gurbiini imbibes the auspicious precept of Mercy towards all because all creatures are bestowed with the Divine Spark of Life. The scriptures of the Hindus and Muslims both i.e. (Veds and Katebs) put forth the eternal truth of the presence of this Divine Spark of life in all His creation. However, their followers blinded by the overpowering taste of the tongue and selfish motives, have ignored this principle and have adopted the way of the butchers. Thus, the fault does not lie with the scriptures but with their avaricious followers. Such soft-spoken but crafty Muslims exercise the pettifoggery of slaughtering the animals to satisfy their palate of tongue or to make good the loss of vitality wasted through their licentious living. However, they keep their sinful and merciless act hidden under the cloak of *Halal* (food permitted by religious law). In the *Gurbiini* such false assertions have been refuted loud and clear.

ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੁਠੇ ਝੁਠਾ ਜੋ ਨਾ ਬਿਚਾਰੈ ॥
ਜਉ ਸਭ ਮਹਿ ਏਕੁ ਖੁਦਾਇ ਕਹਤ ਹਉ ਤਉ ਕਿਉ ਮੁਰਗੀ ਮਾਰੈ ॥ ੧ ॥
ਮੁਲਾਂ ਕਹਹੁ ਨਿਆਉ ਖੁਦਾਈ ॥
ਤੇਰੇ ਮਨ ਕਾ ਭਰਮ ਨ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਪਕਰਿ ਜੀਉ ਆਨਿਆ ਦੇਹ ਬਿਨਾਸੀ ਮਾਟੀ ਕਉ ਬਿਸਮਿਲਿ ਕੀਆ ॥
ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਤ ਲਾਗੀ ਕਹੁ ਹਲਾਲੁ ਕਿਆ ਕਿਆ ॥ ੨ ॥
ਕਿਆ ਉਜੁ ਪਾਕੁ ਕੀਆ ਮੁਹੁ ਧੋਇਆ ਕਿਆ ਮਸੀਤ ਸਿਰੁ ਲਾਇਆ ॥
ਜਉ ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰਹੁ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਇਆ ॥
ਤੂੰ ਨਾਪਾਕੁ ਪਾਕੁ ਨਹੀ ਸੁਝਿਆ ਤਿਸ ਕਾ ਮਰਮੁ ਨ ਜਾਨਿਆ ॥
ਕਹਿ ਕਬੀਰ ਭਿਸਤਿ ਤੇ ਚੂਕਾ ਦੋਜਕ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥ ੪ ॥ ੪ ॥

(ਪ੍ਰਭਾਤੀ ਸ੍ਰੀ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੩੫੦)

Call not Vedas and the Semitic Texts false; for false is he who gives not thought to their contents. If you say God abides in all beings, then why kill a hen? (1)
o Mullah, you are propagating about the Divine Justice. (On one hand you say God abides in all and yet you kill hen for food), thus you cannot get rid of delusion of your mind. (Pause)

You seize a living being and slaughter its body. In this way you have merely killed the clay and not the soul. Its imperishable soul gets absorbed in the Immortal Divine Essence. Say then, what have you slaughtered? (2)

What is the use of washing your hand, feet and mouth. And to what use is your bowing in the Mosque? (3)

To what avail is your prayer and pilgrimage of Mecca when your mind is full of deceit? Thus you still remain impure and do not know the pure Lord and His mystique. Kabir says you have missed paradise and are doomed to hell. (4)

A perusal of the above hymn raises the following questions to be answered by the meat-eaters:

- (i) If you accept that the Divine Spark of life pervades in each living being, then why are you slaughtering it?
- (ii) The body of the animals is all dust. What is the thing that has become *Halal* by destroying the body?
- (iii) When you are vile at heart (i.e. beguiling your ardent desire to satisfy your taste under the cloak of religiosity), then of what use is your prayer (*Namaz*)?

How would they reply to above three questions? In the last stanza of the foregoing hymn, the *Gurbani* has explained the truth in this respect:

O you, the Super most creation of the Supreme Lord, have started treading the false path of plunder and tyranny and have forsaken the true ideal of your life. You have not entered into relationship with the source of Sacredness, the Creator and the Immortal Being. Instead, through your barbarous acts, you have yourself become barbarous. Thus you are heading towards the hell instead of the heaven. Why?

The meat-eaters have created a myth regarding the legitimacy of *Jhatka* or *Haldi*. If an animal is slaughtered while reciting *Kalma*, its meat becomes *Haldi* or sacred; and if the animal is killed with a stroke while reciting Sat Sri Akal, its meat becomes *Jhatka*. How strange! Meat which is sacred (*Hala!*) for Muslims, is unholy for the Sikhs and vice versa. From this it implies that the condemned thing is not the meat but the Holy *Kalrnii* for the Sikhs and Sat Sri Akal for the Muslims.

The *Kalmii* and Sat Sri Akal are both the divine words in different languages. In reality neither the *Kalmii* nor Sat Sri Akal are condemnable. What deserves condemnation is cruelty or mercilessness involved in slaughtering animals simply to satisfy one's taste of the tongue. When the real intention is wicked, then how can the material become holy by outwardly reciting sacred words of the Lord's praise. One's actions are to be accounted for in the True Court on the basis of one's innermost emotions and intentions behind their deeds. *Gurbdni* is very clear about it.

ਹਰਿ ਹਰਿ ਕਰਹਿ ਨਿਤ ਕਪਟੁ ਕਮਾਵਹਿ ਹਿਰਦਾ ਸੁਧੁ ਨ ਹੋਈ ॥

(ਸੂਹੀ ਮ: ੪, ਪੰਨਾ ੨੩੨)

They who utter God's Name and practice deceit, their mind cannot remain pure.

ਬੇਦੁ ਪੜੈ ਮੁਖਿ ਮੀਠੀ ਬਾਣੀ ॥

ਜੀਆਂ ਕੁਹਤ ਨ ਸੰਗੈ ਪਰਾਣੀ ॥ ੩ ॥ ੧੦੭ ॥

(ਗਉੜੀ ਮ: ੫, ਪੰਨਾ ੨੦੧)

One recites Vedas with sweet voice but at the same, he does not shirk killing the sentient beings.

The spilling of the blood of the other animals for one's own self-interest is an abominable act and is thus a vice. How can a mind, which is full of sinister thought-waves, become pure? And without the purity of mind, how *Ndm-Sirnrari* is possible? That is why *Gurbdni* clearly decrees:

ਨਾਨਕ ਨਾਉ ਖੁਦਾਇ ਕਾ ਦਿਲਿ ਹਛੈ ਮੁਖਿ ਲੇਹੁ ॥

ਅਵਰਿ ਦਿਵਾਜੇ ਪੁਨੀ ਕੇ ਝੁਠੇ ਅਮਲ ਕਰੇਹੁ ॥ ੧ ॥

(ਸਲੋਕੁ ਮ: ੧, ਪੰਨਾ ੧੪੦)

Nanak, utter the Name of God from your mouth with truthful heart. Otherwise all your actions are merely pretentious display and are false.

All religious activities involving meditation, austerities and self-control etc., are aimed at purifying the mind. But if mind is full of deceit and under its influence, one goes on committing vices, then all 'his seemingly religious observances are nothing but a hoax. And such a person's position becomes ridiculous. Kabir Ji sarcastically refers to such double-faced approach in life as under:

ਜਉ ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰਹੁ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਇਆ ॥ ੩ ॥

(ਪ੍ਰਭਾਤੀ ਸ੍ਰੀ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੩੫੦)

To what avail is your prayer and pilgrimage to Mecca when your mind is full of deceit?

And that is why Guru Sahib instructs:

ਅੰਤਰਿ ਕਪਟੁ ਚੁਕਾਵਹੁ ਮੇਰੇ ਗੁਰਸਿਖਹੁ
ਨਿਹਕਪਟ ਕਮਾਵਹੁ ਹਰਿ ਕੀ ਹਰਿ ਘਾਲ..... ||

(ਨਟ ਨਾਰਾਇਨ ਮ: ੪, ਪੰਨਾ ੯੭੮)

O the Sikhs of my Guru! Renounce your mind's deceit and undeceitfully perform your Lord-God's service.

To try to cover one's sinister acts by deceitful means, is part of human nature. However, even if one may not adopt deceitful means to conceal his internal sins, even then the sinful thoughts in one's mind defile it. How can one remain unpolluted in such a state of mind?

ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ ||
ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ ||

(ਵਾਰ ਮਾਝ, ਮ: ੧, ਪੰਨਾ ੧੪੦)

If a garment becomes profane with stains of blood on it, then how can the mind of those who suck the blood in the form of slaughtered animal-meat, can ever remain undefiled?

In order to interpret this couplet in their own support, the meat-eaters read the word *Mansa* (ਮਾਣਸਾ) as *Mansa* (ਮਾਣਸਾ) i.e. with nasalization of its last vowel. And then they translate it as, "Those who suck the blood of humans, i.e. those who commit tyranny on humans." Such a contorted explanation is devised to meet their desired interpretation. In this couplet, the simile given is absolutely explicit without any illusion: "the blood-stains make the garment polluted. The spilling of the blood of living beings, to obtain their flesh for eating, pollutes the mind."

Those who support meat-eating, are doing great injustice to themselves as well as the innocent Sikh masses. May we ask them a simple question? On one side they consider even ordinary oppression on human beings as equivalent to sucking of their blood. On the other hand they kill the animals simply to eat their flesh and thus literally consume their blood, yet deny the committal of tyranny. The so-called man-made and man-controlled society may be overlooking man's atrocities on animals, but there will be no escape for the killers in the True

Court of the Almighty Lord. There only the truth will prevail.

The discussion on this topic would be rather incomplete if mention is not made of another very important and interesting point. It is a hard fact and everybody knows that, while slaughtering the animals in the today's slaughter houses, neither the *Kalmd* nor 'Sat Sri Akal' is uttered by the professional butchers. Instead, they go on singing vulgar songs and talking aimlessly, even exchanging abusive language amongst themselves. The most interesting thing is that the votary for meat go on eating flesh without discrimination shelving all so called notions of *Jhatkii* or *Halalus* sanctify it. Thus, there ends, even the so-called distinction between *Jhatka* and *Haldi* meat. Well that is O.K., because this practice otherwise was nothing but a total sham.

RE: ARGUMENT NO. 3

The meat-eaters put forth the following historical evidences in their favour:

- (a) Meat used to be served in the *langar* of Guru Angad Dev Ji.
- (b) At Kurukshetra, a prince presented the flesh of a deer hunted by him to Guru Nanak Dev ji, who got it cooked there on the day of Solar-Eclipse. This provoked a discussion between the Vaishnav Brahmins and Pandas on one hand and Guru Sahib on the other. A hymn exists in Sri Guru Granth Sahib in this reference.
- (c) Guru Sahib has been hunting. If meat was prohibited in Sikhism, what for this pursuit of hunting?

Let us examine these points.

It is an established fact that Sikh History has been commingled and adulterated with a number of fallacies by certain anti-Sikh elements as well as ignorant Sikh writers. In the introduction to his book *Gurmat Marland*, Bhai Kahn Singh has given some concrete instances of such ill-conceived statements as below:

"The Sikh writers have followed the precept of other religious writers in giving the religious color to social and political subjects. Without investigating they have

included certain absolutely baseless anecdotes in our history, which lead us away from the true path of Gurmat. It is thus natural that we often find some contradictory material in our literature which only causes confusion and makes it difficult for us to judge their authenticity. However, when we use our intelligence and test the material on the touch-stone of *Gurbiini*, we are in a position to discard those portions which are contrary to the principle laid down in *Gurbiini* and can accept those which are in accordance with it. In this way all confusions are cleared and we are able to follow the true path of Gurmat."

(*Gurmat Martand*, page ੳ,ੲ)

A few examples of such anti-Gurmat anecdotes in such writings cited in *Gurmat Miirtand* by Bhai Kahn Singh, are reproduced below:

- i) In the 2nd Chapter of *Gurbilds of Pddsdbi* 6, it has been stated that when the child (Guru) Hargobind ji had smallpox, the worship of Goddess Durga was done for seven days using coconuts and other accessories by a Brahmin. The goddess Durga then became pleased and gave her blessing. The same story was then repeated by Bhai Santokh Singh ji in *Gur Partap Suraj!lis* 3 # 12. As against this, Sahib Guru Arjan Dev ji, the revered father of (Guru) Hargobind Sahib, writes something totally different in this respect:

ਸਦਾ ਸਦਾ ਹਰਿ ਜਾਪੇ || ਪ੍ਰਭ ਬਾਲਕ ਰਾਖੇ ਆਪੇ ||
ਸੀਤਲਾ ਠਾਕਿ ਰਹਾਈ || ਬਿਅਨ ਗਏ ਹਰਿ ਨਾਈ || ੧ ||

(ਸੋਰਠਿ ਮ: ੫, ਪੰਨਾ ੬੨੭)

Ever and Ever the Divine Name had been chanted. The Lord
Himself saved the children.

The Lord thus warded off the smallpox. Thus all the troubles
were removed through the God's name.

- ii) In *Sri Niinae Parkash* it is mentioned that Sahib Guru Nanak Dev Ji arranged a feast for Brahmins according to Hindu rites for the benefit of his dead ancestors' souls. This assertion is totally unacceptable because Guru Nanak Dev ji himself condemns the *Sarddb* as a mere sham or heterodoxy :

ਇਕ ਲੋਕੀ ਹੋਰੁ ਛਮਿਛਰੀ ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ ਖਾਇ ॥
ਨਾਨਕ ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ ਨਿਖੁਟਸਿ ਨਾਹਿ ॥ ੪ ॥ ੨ ॥

(ਆਸਾ ਮ: ੧, ਪੰਨਾ ੩੫੮)

Some barley-balls are formally offered to ancestors and others to Gods; but it is the Pandit who kneads and eats them. Nanak says that the food of the God's Name never exhausts.

- iii) According to Bhai Sukha Singh's work *Cur Bilas--Ch.10*, Brahmin Datta Nand of Ujjain performed the worship of Durga goddess on the behest of Sahib Guru Gobind Singh ji:

ਯੋਂ ਸੁਨਿ ਗਦ ਗਦ ਭਯੋਂ ਕ੍ਰਿਪਾਲਾ ॥ ਸ੍ਰੀ ਮੁਖਿ ਸੋਂ ਕਹਿ ਬਚਨ ਬਿਸਾਲਾ ॥
ਮੈਯਾ ! ਇਹੈ ਕ੍ਰਿਪਾ ਅਬ ਕੀਜੈ ॥ ਖੜਗ ਪਾਣਿ ਦਾਹਨੁ ਮੁਹਿ ਦੀਜੈ ॥ ੨੬੭ ॥
ਏਵ ਸਤੁ ਕਹਿ ਮਾਤ ਭਵਾਨੀ ॥ ਵਰ ਦੈ ਭਈ ਲੋਪ ਜਗ ਰਾਣੀ ॥ ੨੭੧ ॥

According to the above narration, on Guru Sahib's entreaties Goddess Durga blessed him with the Sword.

Similar assertion has been repeated in *Sakhi* No. 25 of *Mebrnd Parkash*:

ਕਰਾ ਹੋਮ ਸਤਿਗੁਰੁ ਪੁਰਖ ਮਾਤਾ ਭਈ ਪ੍ਰਸੰਨ ॥
ਭਇਆ ਪ੍ਰਕਾਸ ਮਾਤਾ ਪ੍ਰਗਟ ਧੰਨ ਮਾਤ ਜਗ ਧੰਨ ॥ (੩੨)

The Satguru performed the Havan, the Mata (the goddess Durga) was highly pleased. She appeared with a flash of Divine Light. Hail the goddess!

The same thing has been reiterated in *Cur Partap Siiraj* in Rut 3 No.4.

Baba Sumer Singh writes as under in *Cur Pad Prem Parkash*:

ਮਹਾ ਬੀਰ ਸ੍ਰੀ ਹਨੂੰਮਾਨ ਜੀ ਪ੍ਰਗਟ ਕੱਛ ਤਬ ਦੀਨੀ ॥
ਲੀਜੈ ਮਹਾਰਾਜ ਮਮ ਭੇਟਾ ਮਰਯਾਦਾ ਅਤਿ ਚੀਨੀ ॥

(ਗੁਰਮਤਿ ਮਾਰਤੰਡ, ਪੰਨਾ ਚ, ਛ, ਜ, ਝ)

This quotation implies that the Brave Hanuman appeared and presented the *Kacbbebrii* (underwear) to Guru Sahib to be included in the Sikh Code of Conduct.

- iv) *Cur Bilds Piidsbiibi* 6 states in ch. 18 that Guru Hargobind Sahib used to consume hemp:

ਜਬੈ ਜਾਮ ਦਿਨ ਆਨਿ ਰਹਾਯੋ ॥
ਸ੍ਰੀ ਗੁਰੁ ਬਿਜੀਆ ਪਾਨ ਕਰਾਯੋ ॥

(ਬਿਜੀਆ-hemp)

- v) Bhai Sukha Singh in *Gur.Bilas PZidshZihi* 10 writes in Ch. 10 and 16 that Guru Gobind Singh used to consume various types of intoxicants himself and gave these to others also:

ਬਿਜੀਆ ਧਰਛਤ ਅਮਲ ਮੰਗਾਵੇ ||
ਆਪ ਛਕੈ ਪੁਨਿ ਅਵਰ ਦਿਆਵੈ || (ਧਰਛਤ-opium)

ਮਦਿਰਾ ਬਿਜੀਆ ਖਾਂਡ ਮਿਲਾਈ ||
ਚਰਨਾਮ੍ਰਿਤ ਮਿਲ ਗਾਗਰ ਪਾਈ || (ਮਦਿਰਾ-liquor)

ਲੇ ਨਿਜ ਡੇਟ ਕਾਲਿਕਾ ਦੀਨੇ ||
ਜੈ ਭਵਾਨੀ ਕੀ ਉਚਰ ਪ੍ਰਬੀਨੈ ||

- vi) *Cur Partdp Siirya* Rut 3, Ch. 4 states that Guru Sahib used to consume opium after crushing it along with almonds and various other aromatic edibles.

ਅਧਿਕੈ ਸੁਗੰਧ ਮਹਕਾਰ ਸੰਗ || ਬਹੁ ਰਗੜ ਬਦਾਮਨ ਸਹਿਤ ਭੰਗ ||
ਏਲਾ ਲਵੰਗ ਮਿਰਚਾਨ ਕਾਰਿ || ਮੇਲਯੋ ਗੁਲਾਬ ਯੁਤ ਸਰਦ ਬਾਰਿ || (੨)
ਯੁਤ ਛਤ੍ਰਧਾਰ ਸਤਿਗੁਰੁ ਛਕਾਇ || (੮) (ਛਤ੍ਰਦਾਰ-ਪੁਮਿ)

- vii) Then in Rut 3 Ch. 21, Bh. Santokh Singh mentions that Guru Gobind Singh asked the drink of hemp to be prepared on large scale for the soldiers preparing for battle as this was the best of the intoxicants which was favourite of Mahesh:

ਯਾਂ ਤੇ ਸ੍ਰੀ ਮੁਖਬਾਕ ਉਚਾਰਾ || ਹੁਇ ਸੁਖੇ ਕੀ ਦੇਗ ਉਦਾਰਾ ||
ਸਿੰਘ ਹੋਇ ਜਬ ਆਯੁਧ ਧਾਰੀ || ਮਾਦਕ ਚਾਹੀਅਤ ਅਨੰਦ ਮਝਾਰੀ || (੩੯)
ਸਭ ਮਾਦਿਕ ਤੇ ਬਿਜੀਆ ਆਛੀ || ਕਯੋਕਿ ਮਹੇਸ਼ ਆਦਿ ਇਹ ਬਾਛੀ || (੪)

viii) Bhagwan Singh Rahitnamia, on the basis of Rahitnamas obtained from Khatri Singhs of Chainpur Bhabhua, writes in his work *Virna! Bibek Varidh* that those who take hemp, are able to fight bravely:

ਅਚੀਐ ਸੁੱਖਾ ਛੱਤਰਧਾਰ || ਰਨ ਮੇ ਜੂਝੈ ਅਪਰ ਆਪਾਰ ||

Then mis-quoting Bhai Sahib Mani Singh ji, he states:

"After bestowing Amrit to the whole *sangat* and equipping them with weapons, he bade them farewell by asking them to take some intoxicants. Accordingly Sikhs started taking intoxicants and many of them were able to achieve concentration of mind."

Note: What a beautiful way to achieve concentration of

mind! Do the SHillsachieve this state of mind by service, practice of *Gurbdni*, disinterested benevolence or by becoming dullard through intoxication?

(*Gurmat Marland, pages ੯, ੮, ੭*)

The above are only a few of the fallacious examples to bring out the point. Citing more such examples results only in more and more of self-ridicule. Such interpolations in our history have been made intentionally by anti-Sikh and anti-Guru people of that time. The later history writers instead of their analytical examination in the light of tenets of *Gurbiini*, have repeated these incidents bluntly. It is also possible that some of these historians themselves may have been addicted to these intoxicants. In any case, such writings tend to nullify the Gurmat principles and make the Sikh History a laughing stock and unreliable.

That is why it is most essential to scrutinize and rectify the errors included in the Sikh history in the light of *Gurbiini*. The well-wishers of the *Pantb* have been crying hoarse for this work since long. Any Historical event if found to be incongruous with the spirit of *Gurbiini* must be thoroughly looked into for correction.

Then how can such historical canards be relied upon in justification with regard to admissibility of meat-eating? These references are contradictory to the ideals of *Gurbiini* as well as other anecdotes in Sikh history wherein the principle of 'Mercy on living beings' has been stressed upon. A few of such historical evidences are given below:

GURU NANAK'S PRECEPT TO DEVLOOTTHE DRAGON

ਪ੍ਰਿਥਮ ਤਜਹੁ ਆਮਿਖ (ਮਾਸ) ਕੋ ਖਾਣਾ ॥

ਕਰਹੁ ਜਾਸ ਹਿਤ ਜੀਵਨ ਹਾਨਾ ॥ ੭ ॥

ਕੋਤਿਕ ਦਿਨ ਤਹਿ ਰਹੇ ਗੁਸਾਈ ॥

ਗੁਰੁ ਸਿਖੀ ਕੀ ਰੀਤਿ ਚਲਾਈ ॥

ਸਭਿ ਰਾਖਸ਼ ਕੋ ਨਾਮ ਜਪਾਯੋ ॥

ਆਮਿਖ ਖਾਨ ਤਿਨਹਿ ਤਜਵਾਯੋ ॥ (੧੮)

ਸੁਧਰ ਸੈਨ ਜੋ ਭੂਪ ਮਹਾਨਾ ॥

ਦੇਵਲੂਤ ਮਾਨਹੁ ਤਿਹ ਆਨਾ ॥

ਹਿੰਸਾ ਨਹੀ ਜੀਵ ਕੀ ਕੀਜੈ ॥

ਸਤਿਗੁਰੁ ਜਾਪ ਜਪਹੁ ਦੁਖ ਛੀਜੈ ॥ (੨੦)

(ਸ੍ਰੀ ਗੁਰੁ ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਪੂਰਬਾਰਧ, ਅਧਿਆਇ ੪੪)

Firstly, you give up meat-eating for which you resort to killing of the living beings.

Set examples for practising Guru's way of life.

The Master spent a number of days there and set example

for practising Guru's way of life.

He made the dragons to recite the Name.

And also made them give up meat-eating.

Sudhar Sain, the Great and Devloot resolved this in their minds

that homicide of living beings be not done rather it should

be replaced by meditation on *Ndm* revealed by the Guru

for the eradication of all ills and sufferings.

(Sri Gurii Nanah Parkash, 1st Vol., Ch. 44)

DISCOURSE AT MEDINA

ਗੁਰੂ ਭੈਸ ਅਤੇ ਮੁਰਗੀਆਂ ਜੋ, ਹੋਇ ਹੈਵਾਨ ਗਰੀਬ ॥੩

ਤਹ ਪਰ ਛੁਰੀ ਹਰਾਮ ਹੈ, ਖਾਵਨ ਤਿਨਾ ਪਲੀਤ ॥.....

ਜੋ ਬਿਚਾਰੇ ਜਾਨਵਰ, ਮਾਰਨ ਤਿਨਾ ਰਵਾਲ ॥

ਬਿਨਾ ਰਜਾਇ ਖੁਦਾਇ ਦੀ, ਤਿਹ ਪਰ ਛੁਰੀ ਜਵਾਲ ॥

ਮੁਈ ਸੈ ਮੁਰਦਾਰ ਹੈ, ਸਹਿਕੇ ਜਾਨ ਕਵਾਇ ॥

ਖਾਣੀ ਇਹ ਹਰਾਮ ਹੈ, ਤਿਹ ਪਰ ਛੁਰੀ ਰਵਾਇ ॥

ਖਾਣਾ ਮਾਸ ਗੁਨਾਹ ਹੈ, ਜੋਰੀ ਕੀਆ ਹਲਾਲ ॥

ਜੋਰੀ ਕੁਠਾ ਹਰਾਮ ਹੈ, ਤਿਸ ਤੇ ਹੋਇ ਜਵਾਲ ॥*(ਜਨਮ ਸਾਖੀ ਭਾਈ ਬਾਲਾ)*

Cows, buffaloes and hen etc. are meek and helpless animals.

To cut them with knife is a sinful act and consumption of their meat makes the eaters "polluted".

They who kill the helpless animals and say this has become sacred.

It is against the God's will. The knife of Lord will befall on them.

Whatever is dead is carcass (*Murdar*).

Eating of which is sinful (*Haram*).

Flesh eating is a sin.

The use of force to kill is sinful whether one calls it *Haldl* or *Hariim*.

Such acts lead to one's downfall.

(janamsakbi Bbai Bala)

PRECEPT TO SHEEHAN UPPAL

Sheehan Uppal was leading a flock of one hundred he- . goats. Guru Angad Dev ji asked him its purpose. Sheehan

replied that these were meant for preparation of meat to feed the marriage party of his son according to the prevalent custom.

Then Guru ji said:

ਇਤਨੇ ਜੀਵਨ ਹਿੰਸਾ ਕਰੈ ॥ ਪਾਪ ਬਿਸਾਲ ਆਪਨ ਸਿਰ ਧੈਰ ॥ ੭ ॥
ਅਬ ਤੇ ਸੁਗਮ ਜਾਨੀਅਹਿ ਕਰਿਬੋ ॥ ਅੰਤ ਮਹਾ ਦੁਖ ਨਰਕਨ ਪਰਬੋ ॥
ਦੇਹਿੰ ਸਾਸਨਾ ਜਮ ਕੇ ਦੂਤ ॥ ਤਹਾ ਨ ਰੰਚਕ ਹੋਇ ਸਹਾਇ ॥
ਸੁਖ ਭੋਗੋਗੇ ਸਗਰੇ ਲੋਕ ॥ ਆਪਦਾ ਪਰਹਿ ਤੋਹਿ ਬਡ ਸੋਕ ॥ ੮ ॥
ਧਰਮ ਰਾਇ ਜਬ ਕਰਿ ਹੈ ਲੇਖਾ ॥ ਲਹੈ ਮਹਾ ਦੁਖ ਰਹੈ ਨ ਸੇਖਾ ॥
ਸ੍ਰੀ ਗੁਰੂ ਕਹਾ ਕਰੋ ਉਪਚਾਰ ॥ ਜਿਸ ਤੇ ਹੋਇ ਨ ਜੀਵ ਸੰਘਾਰ ॥

(ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ, ਰਾਸ ੧, ਅੰਸ ੨੬)

By killing so many living beings,

You are taking upon yourself the responsibility of this sin. (7) Of course you would now be pleased (to entertain your guests in this way).

In the end, however, you are destined to undergo terrible sufferings in the hell.

When the angels of death will torture you,

None of your sons or relatives would be of any help to you there. (8)

Those for whom you are committing this sin (of slaughtering animals)

They will not help you there even a bit.

Now all your relatives will enjoy meat-eating but you will have to face the adverse consequences all alone. (9)

When Dharam Raj takes the account of your deeds,

You will be faced with terrible troubles.

Sri Guru advised him to devise some means whereby killing of living beings be averted.

(Gur Partap Surya Grantb, Raas I, Ch. 26)

HUKAMNAMAS OF SRI GURU HARGOBIND JI

Hukamnama # 6, page 12

ਕਰਤਾਰ ਕਰਤਾਰ ਵਾਚਣੀ ਛ ਗੁਰੂ ਤਸਾਡੀ ਲਜ
ਰਖੈਗਾ ਗੁਰੂ ਜਪਣਾ ਜਨਮ ਸਵਰੂ ਸੰਗਤ
ਦੀ ਕਾਮਨਾ ਗੁਰੂ ਪੂਰੀ ਕਰੇਂਗੇ ਸੰਗਤੀ ਦਾ
ਰੁਜਗਾਰੁ ਹੋਗਾ ਇਕ ਦਾਸੀ ਰਹਿਣਾ ਮਾਸ ਮੱਛੀ ਦੇ ਨੇੜੇ
ਨਹੀ ਆਪਣਾ ਸੰਗਤ ਦੀ ਚੀਰੀ ਪਹੁਤੀ ਹਕੀਕਤ ਸਭ
ਮਲੂਮ ਹੋਈ ਸੰਗਤ ਸਰਬਤਿ ਇਕਮ ਜੁ-
ਤਿ ਹਰੇ ਤਿਵੇ ਰਹਣਾ ਜਾਪੇ ਗੁਰਦਾਸ ਨਾਲ ਲਗ ਰਹਣਾ

ਕਰਵਾਰ ਇਨ ਨੋ ਦੇਦਿਆ ਰਹਣਾ ਸੰਗਤਿ ਉਪਰਿ
ਗੁਰੂ ਦੀ ਖਰੀ ਖੁਸੀ ਹਇ ਸੰਗਤੀ ਦਾ ਰੁਜਗਾਰੁ ਹੋਗਾ
ਸੰਗਤਿ ਆਪ ਵਿਚਿ ਇਕਤੁ ਕਰਨਾ
ਸੰਗਤਿ ਦੀ ਖਰੀ ਖੁਸੀ ਗੁਰੂ ਦੀਨਾ ਦੇ ਹੋਂਦੇ ਹਇ ਸਬ ਮੇਰੇ
ਪੁਤ ਹੈਨਿ ਸਭਨਾ ਇਕਤੇ ਜੀਐ ਹੋਣਾ
ਅਗੇ ਕਾਰਵਾਰ ਲੇਦੀ ਹਬ ਲਿਖ ਕੇਜਾ ਹਇ ਓਹ
ਸਭਾ ਕਾਰ ਕਹਿ ਭੇਜਣੀ !

You recite Kartar! Kartar!

The Guru will protect your honour.

Chant repeatedly Guru Guru.

Then your life will be blessed.

Guru will fulfil the desire of the *Sangat*

Sangat will get good means of livelihood.

Live in love with only one wife.

DO NOT EVEN CONTEMPLATETO CONSUME FLESHAND FISH.

Sangat's letter received. Came to know the realities,

Sangat should remain in complete unison, and with tenderness with one another.

Help Gurdass and provide him with means of livelihood.

Guru is pleased with the *Sangat* and they will also be blessed with good means of livelihood.

Sangat should live in harmony. Guru always helps the weak.

All are my own scions. Live all in concord.

Here-to-fore the situation here has been written and sent through LAD!. Send all the collections.

Hukamnama # 9, page 15

ਭਾਈ ਜਾਪੂ ਭਾਈ ਗੁਰਦਾਸੁ ਭਾਈ ਮੁਰਗੀ ਭਾਈ ਜਾਤਿ ਭਾਈ ਦਿਆਲਾ

ਗੁਰੂ ਗੁਰੂ ਜਪਣਾ ਜਨਮ ਜਨਮ ਸਵਰੂ ਸੰਗਤ ਦੀ ਕਾਮਨਾ ਪੂਰੀ ਹੋਗੁ

ਸੰਗਤੀ ਦਾ ਰੁਜਗਾਰ ਹੋਗੁ ਸੰਗਤੀ ਕੀ ਕਾਰ ਜੁ ਲੇਹਾਗਾ ਗੁਰੂ ਦੀ

ਆਗਿਆ ਹਇ ਕੀਰਤਨ ਕਰਣਾ ਇਕ ਦਾਸੁ ਭਲੀ ਜੁਗਤ ਰਹਣਾ ਮਾਸ

ਮਛੀ ਦੇ ਨੇੜੇ ਨਾਹੀ ਆਵਣਾ ਪੂਰਬ ਦੀ ਸੰਗਤਿ ਗੁਰੂ ਦਾ ਖਾਲਸਾ ਹਇ

ਉਪਰੰਤਿ ਗੁਰੂ ਦੀ ਆਗਿਆ ਹਇ ਭਾਈ ਜਾਪੂ ਭਾਈ ਜਾਪੂ ਭਾਈ ਗੁਰਦਾਸ ਤੁਸਾਂ

ਸਭਨਾ ਰਲ ਕੇ ਸਾਰੇ ਪੁਰਖ ਦੀ ਕਾਰ ਕਰਣੀ.....

Bhai Japoo, Bhai Gurdas, Bhai Murar, Bhai jat, Bhai Dyala!

Go on repeating Guru! Guru!

Your lives will be blessed. *Sangat's* desires would be fulfilled.

Sangat would be blessed with means of livelihood.

The Guru's command is "go on singing praises of God".

Live in humility to one another and in unison.

DO NOT EVERCONTEMPLATETO CONSUME FLESHAND FISH.

The *Sangat* of the East is Guru's Khalsa. Thereafter Guru's command is for Bhai apoo and Bhai Gurdas to remit collections of the East.

In *Sudharam Marg*, Sri Guru Gobind Singh Ji is stated to have sermonised as under :

One who does not commit the following five deeds, achieves salvation while living in this very world:

- i) Does not steel others' wealth.
- ii) Does not have extra-marital relations.
- iii) Does not slander others.
- iv) Does not gamble.
- v) Does not consume meat and liquor.

The above script has also been seen written on the fly leaves of a number of old hand-written holy volumes (manuscripts) of Sri Guru Granth Sahib.

With respect to meat-eating, the main thing which is anti- Gurmat is the committing of atrocity on innocent living beings. To commit tyranny on any living being under greed and temptation, is symbolic of savagery in the humans. There are no two opinions on the fact that *Gurbani* definitely prohibits the use of violence and lays stress on showing Mercy on all living beings. Quite a few quotations from *Gurbdni* have been quoted earlier in the previous chapter in this respect.

Some writers of history happened to write recklessly that fish and flesh used to be cooked in the community kitchen of Guru Angad Dev Ji. On pages 45-46 ante an historical anecdote has been referred to wherein Sri Guru Angad Dev Ji dissuades Sheehan Uppal from killing animals. He was made to understand that slaughtering of living beings is a sinful act for which one has to be accounted for in the end.

What a surprise! Some wayward person has gone to the extent of stating that meat and fish used to be cooked and served in the *Langar* of Sri Guru Angad Dev Ji ! Bhai Satta and Bhai Balwand were bards in the Darbar of Guru Angad Dev Ji. In the ballad contained in *Rdmkali Rag* of Sri Guru Granth Sahib, they mention important dainty dishes which used to be served in the *Langar* of Sri Guru Angad Dev Ji as under:

(ੳ) ਲੰਗਰ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤ ਖੀਰਿ ਘਿਆਲੀ ॥

(ਵਾਰ ਰਾਮਕਲੀ ਬਲਚੰਡਿ ਤਥਾ ਸਤੈ ਕੀ, ਪੰਨਾ ੯੬੭)

In Guru's kitchen, is served, sweet rice-pudding prepared with butter oil and wealth is given to the needy.

(ਅ) ਨਿਤ ਰਸੋਈ ਤੇਰੀਐ ਘਿਉ ਮੈਦਾ ਖਾਣੁ ॥

(ਵਾਰ ਰਾਮਕਲੀ ਬਲਚੰਡਿ ਤਥਾ ਸਤੈ ਕੀ, ਪੰਨਾ ੯੬੭)

Ever in thy kitchen are served preparations of butter oil, refined wheat-flour and sugar.

On the basis of the above quotations of the contemporary bards, it can be stressed that the so-called historical evidence under reference has been interpolated intentionally by some anti-Sikh elements or supporters of meat-eating, under a well planned conspiracy. In historical works, there are a number of self-contradictory accounts; some in support of, and the others against meat-eating. This makes such historical works vague and ridiculous.

Similarly, the anecdote of cooking of flesh of deer during the visit of Guru Nanak Dev Ji at Kurukshetra on the occasion of solar eclipse, is also put forth erroneously by meat-eaters in their support.

Only the mystic Satguru knows the real import of his mysterious ways. However in order to understand the mystery behind this anecdote, the deciding factor in this case is *Gurbiini* uttered by the Guru on that occasion and which is also found in Sri Guru Granth Sahib. The relevant hymn is adduced below:

ਸਲੋਕ ਮ: ੧ ॥

ਪਹਿਲਾਂ ਮਾਸਹੁ ਨਿੰਮਿਆ ਮਾਸੈ ਅੰਦਰਿ ਵਾਸੁ ॥

ਜੀਉ ਪਾਇ ਮਾਸੁ ਮੁਹਿ ਮਿਲਿਆ ਹਡੁ ਚੰਮੁ ਤਨੁ ਮਾਸੁ ॥

ਮਾਸਹੁ ਬਾਹਰਿ ਕਢਿਆ ਮੰਮਾ ਮਾਸੁ ਗਿਰਾਸੁ ॥

ਮੁਹੁ ਮਾਸੈ ਕਾ ਜੀਭ ਮਾਸੈ ਕੀ ਮਾਸੈ ਅੰਦਰਿ ਸਾਸੁ ॥

ਵਡਾ ਹੋਆ ਵੀਆਹਿਆ ਘਰਿ ਲੈ ਆਇਆ ਮਾਸੁ ॥

ਮਾਸਹੁ ਹੀ ਮਾਸੁ ਉਪਜੈ ਮਾਸਹੁ ਸਭੇ ਸਾਕੁ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਹੁਕਮੁ ਬਝੀਐ ਤਾਂ ਕੋ ਆਵੈ ਰਾਸਿ ॥

ਆਪਿ ਛੁਟੇ ਨਹ ਛੁਚੀਐ ਨਾਨਕ ਬਚਨਿ ਬਿਣਾਸੁ ॥ ੧ ॥

ਮ: ੧ ॥

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥

ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪ ਸਮਾਣੈ ॥

ਗੈਂਡਾ ਮਾਰਿ ਹੋਮ ਜਗ ਕੀਏ ਦੇਵਤਿਆ ਕੀ ਬਾਣੈ ॥

ਮਾਸੁ ਛੋਡਿ ਬੈਸਿ ਨਕੁ ਪਕੜਹਿ ਰਾਤੀ ਮਾਣਸ ਖਾਣੈ ॥

ਫੜੁ ਕਰਿ ਲੋਕਾਂ ਨੋ ਦਿਖਲਾਵਹਿ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਸੂਝੈ ॥

ਨਾਨਕ ਅੰਧੇ ਸਿਉ ਕਿਆ ਕਹੀਐ ਕਹੈ ਨ ਕਹਿਆ ਬੂਝੈ ॥

ਅੰਧਾ ਸੋਇ ਜਿ ਅੰਧੁ ਕਮਾਵੈ ਤਿਸੁ ਰਿਦੈ ਸਿ ਲੋਚਨ ਨਾਹੀ ॥
 ਮਾਤ ਪਿਤਾ ਕੀ ਰਕਤੁ ਨਿਪੰਨੇ ਮਛੀ ਮਾਸੁ ਨ ਖਾਂਹੀ ॥
 ਇਸਤ੍ਰੀ ਪੁਰਖੈ ਜਾਂ ਨਿਸਿ ਮੇਲਾ ਓਥੈ ਮੰਧੁ ਕਮਾਹੀ ॥
 ਮਾਸਹੁ ਨਿੰਮੈ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥
 ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ ਚਤੁਰ ਕਹਾਵੈ ਪਾਂਡੇ ॥
 ਬਾਹਰ ਕਾ ਮਾਸੁ ਮੰਦਾ ਸੁਆਮੀ ਘਰ ਕਾ ਮਾਸੁ ਚੰਗੇਰਾ ॥
 ਜੀਅ ਜੰਤ ਸਭਿ ਮਾਸਹੁ ਹੋਏ ਜੀਇ ਲਇਆ ਵਾਸੇਰਾ ॥
 ਅਭਖੁ ਭਖਹਿ ਭੁਖ ਤਜਿ ਛੋਡਹਿ ਅੰਧੁ ਗੁਰੂ ਜਿਨ ਕੇਰਾ ॥
 ਮਾਸਹੁ ਨਿੰਮੈ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥
 ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ ਚਤੁਰ ਕਹਾਵੈ ਪਾਂਡੇ ॥
 ਮਾਸੁ ਪੁਰਾਣੀ ਮਾਸੁ ਕਤੇਬੀ ਚਹੁ ਜੁਗਿ ਮਾਸੁ ਕਮਾਣਾ ॥
 ਜਜਿ ਕਾਜਿ ਵੀਆਹਿ ਸੁਹਾਵੈ ਓਥੈ ਮਾਸੁ ਸਮਾਣਾ ॥
 ਇਸਤ੍ਰੀ ਪੁਰਖ ਨਿਪਜਹਿ ਮਾਸਹੁ ਪਾਤਿਸਾਹ ਸੁਲਤਾਨਾਂ ॥
 ਜੇ ਓਇ ਦਿਸਹਿ ਨਰਕਿ ਜਾਂਦੇ ਤਾਂ ਉਨ ਕਾ ਦਾਨੁ ਨ ਲੈਣਾ ॥
 ਦੇਂਦਾ ਨਰਕਿ ਸੁਰਗਿ ਲੈਦੇ ਦੇਖਹੁ ਏਹੁ ਧਿਛਾਣਾ ॥
 ਆਪਿ ਨ ਸੂਝੈ ਲੋਕ ਬੁਝਾਏ ਪਾਂਡੇ ਖਰਾ ਸਿਆਣਾ ॥
 ਪਾਂਡੇ ਤੂ ਜਾਣੈ ਹੀ ਨਾਹੀ ਕਿਥਹੁ ਮਾਸੁ ਉਪੰਨਾ ॥
 ਤੋਇਅਹੁ ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾਂ ਤੋਇਅਹੁ ਗੰਨਾ ॥
 ਤੋਆ ਆਖੈ ਹਉ ਬਹੁ ਬਿਧਿ ਹਛਾ ਤੋਐ ਬਹੁਤ ਬਿਕਾਰਾ ॥
 ਏਤੇ ਰਸ ਛੋਡਿ ਜੇਵੈ ਸੰਨਿਆਸੀ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ ॥ ੨ ॥
 (ਵਾਰ ਮਲਾਕ ਕੀ ਮਹਲਾ ੧, ਪੰਨਾ ੧੨੮੯-੯੦)

Slok Mohalla 1.

Man is first conceived in flesh and then abides in (the womb of) flesh.

When he is invested with life he gets flesh (in the form of tongue, gums, palate etc.) in the mouth. His bones, skin rather the entire body are nothing but flesh.

When he is taken out of the womb of flesh, he sucks the teats of flesh for his feed.

He has his mouth of flesh, tongue of flesh and he breaths in the body of flesh.

When he grows up, he is married and brings home (the wife formed of) flesh.

Flesh (in the form of offspring's) is produced from (the parents' body of) flesh and all the relations of man are established through flesh ..

It is only when one meets with the True Guru he imbibes the knowledge of Lord's Will and then alone he is put on the right path.

Nanak says, by one's own efforts one cannot be released through mere discussion but is ruined.

Mohalla 1.

The fools quarrel over the interpretation of flesh and know not God's gnosis (Divine Wisdom) and insight.

They know not what is called non-vege or vege or in the consumption of what does Sin consist.

'Yajnas' and 'havans' (fire worship) are performed and thereby rhinos are killed and offered as sacrificial food to please gods who are behoved to be addicted to it.

They who abandon meat and can not withstand its very flavor while sitting near it, devour men in the darkness of night.

They, in fact, practice hypocrisy and make a show of it to people (to deceive them) but are devoid of God's gnosis and divine insight.

'Nanak'-what can be said to the blind person (viz. devoid of inner eye) who can neither explain nor understand what is said to him.

He alone is blind who performs deed s devoid of wisdom and who has no insight.

Those whose formation is from the blood of their parents, (they claim purity simply because) they eat not fish and flesh.

When man and his wife assemble at night there they co-habit with flesh.

In flesh we are conceived, from flesh we are born and our bodies are formed of flesh.

O Pandit I You do not possess divine wisdom and. insight and yet you claim to be a shrewd person.

O learned man! (What a paradox I) You consider flesh of home good and outside flesh bad.

All creatures have sprung from flesh and the soul has taken its abode in flesh (of the womb).

Those whose, Guru is devoid of inner eye, eat what is unworthy of eating and abandon or reject what is worth eating.

In flesh we are conceived, from flesh we are born and our bodies are formed of flesh.

O Brahmin! You do not possess divine wisdom and insight and yet you claim to be a shrewd person.

Flesh has a mention in the Puranas as also in Semitic Texts and flesh has its existence in all the four ages.

In Yajnas and marriage functions, flesh appears in various forms (viz. flesh formed men and women as also flesh of rhinos as sacrificial food for gods) which adorns the functions.

Women, men, kings and emperors all spring from flesh.

If they are seen going to hell (simply for their being formed of flesh) what is fun in accepting charities offered by them?

Just see this injustice what the Alms-giver goes to hell and the receiver goes to heaven.

○ Pandit !You do not have the true wisdom yourself but you impart instructions to others and you claim to be wise.

○ Brahmin! You know not whence flesh has sprung.

From water are produced corn, sugercane and cotton and from water has also sprung all the three worlds.

Water says, 'I am good in many ways' but divergent are the various facets of water.

Nanak says this philosophy: "Abandoning all the relishes (produced by water) one becomes a real ascetic."

After minute study of the above slokas, it becomes apparent that these slokas do not give any indication in support of meat-eating anywhere. The essence of the doctrinal points emerging from these is as under:

- i) It is futile and useless to express one's disgust just by hearing the very name of flesh as blasphemous. The human body itself is nothing but flesh. It is born from flesh and its all organs are made of flesh.
- ii) Right from the time of conception in the womb of the mother up to the full development of the body and finally up to its final extinction, human beings encounter flesh in many forms-in its internal as well as external activities, e.g., Womb of the mother (wherein one abodes for nine months), the umbilical cord (which conduits nourishment from the mother's abdomen), the breast (for sucking the milk), mouth, tongue etc. When one grows up one is married to flesh (Le. wife comprising of flesh), from whom is again born flesh in form of sons and daughters.
- iii) The type of flesh referred to above is flesh no doubt, but this type of flesh comes into use as an instrument for ensuring the biological and physiological functioning of the body. This does not involve any tyranny, violence or sinful action of any type. Everybody knows that womb of the mother, umbilical cord, teats, mouth, tongue, wife, daughters and sons which all are connected with human way of life at different stages, are all made of flesh; but the point of consideration is, does anyone ever eat such sort of flesh? The real purpose of the slokas quoted here is to rid the Vaishnav Pandit's mind of the hatred towards the literal name of flesh. At the same time the truth has

been brought out that one cannot get rid of the flesh (i.e. the cycle of births and deaths) through one's own efforts and contrivances. It is only through the True Guru's grace that one can truly understand the Divine Will and then get rid of the flesh (Le. cycle of births and deaths).

- iv) It is foolish to start bitter controversy over flesh, without grasping the true knowledge and insight. Without the true knowledge to be obtained from the True Guru, one cannot understand what is flesh and what is vegetable and consumption of what involves sin. In the true sense, neither the flesh nor the vegetable is condemnable. Actually condemnable is the tyranny, violence and evil means adopted in the act of obtaining the meat which are outcome of one's lustful palate and is, thus, a sinful act. Even the vegetarian food obtained through foul means of bribery, extortion and exploitation, is deplorable :

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥

(ਵਾਰ ਮਾਝ, ਮ: ੧, ਪੰਨਾ ੧੪੧)

(Nanak) Grabbing the rightful share of others is swine for him (the Muslim) and cow for him (the Hindu).

ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ ॥

ਸੁਤ ਦਾਰਾ ਪਹਿ ਆਨਿ ਲੁਟਾਵੈ ॥

(ਸੋਰਠਿ ਸ੍ਰੀ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੬੫੬)

Practicing foul means the man captures another's wealth which he squanders on his wife and sons.

ਖੁਸਿ ਖੁਸਿ ਲੈਦਾ ਵਸਤੁ ਪਰਾਈ ॥

ਵੇਖੇ ਸੁਣੇ ਤੇਰੇ ਨਾਲਿ ਖੁਦਾਈ ॥

(ਮਾਰੂ ਮ: ਪੰਨਾ ੧੦੨੦)

You are snatching goods belonging to others but the omnipresent God is constantly watching all your activities.

At Malik Bhago's feast, Guru Nanak Dev Ji refused to partake dainty dishes because these were prepared through wealth snatched from the poor people by force. When one kills the living beings for obtaining meat, the blood virtually flows out and the use of tyranny and oppression is obvious. Certainly such an action is brutal and is thus sinful according to *Gurbiini* :

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ ੨੮ ॥

(ਜਪੁਜੀ)

Countless people are the cut-throats who commit murders. Numberless are the sinners, who go on committing this particular sin.

- v) Simply by avoiding flesh as food no one can become holy. One can become a religious person only by leading a pious life and not simply by practising the rituals or by renouncing certain foods. The definition of religious life is very extensive and deep. However, basically it can be defined as having full faith in the Creator and heading towards complete unison with Him through *Ndrn-Simran*.

ਸਰਬ ਧਰਮ ਮਹਿ ਸ਼੍ਰੇਸ਼ਟ ਧਰਮੁ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

(ਗਉੜੀ ਮ: ੫, ਪੰਨਾ ੨੬੬)

Of all the Divine Virtues the top most is *Niirn-Simran* and *Ndm-Simran* is the only purifying religious deed.

Other virtuous deeds e.g. truthful livings, contentment, mercy, non-attachment, renunciation, goodwill towards others etc., are very essential and noble qualities of man. However, their grace is enhanced only in conjunction with *Niirn-Simran* just as a marriage party looks glorious only in the company of the bridegroom. In fact, all these virtues emanate only from *Niirn-Simran* and without *Ndrn-Simran*, they lose their significance because in that case, they tend to create ego.

It is important to cultivate one or more of the abovementioned virtues. However, one can become a fully religious person only if he also adheres to the *Niirn-Simran*, the most important basis of all the virtues. Without *Ndm-Simran*, all other qualities are reduced to false ostentation. If a zero is placed after any numeral, its value is increased. But all alone it is a mere zero.

ਹਰਿ ਬਿਨੁ ਅਵਰ ਕ੍ਰਿਆ ਬਿਰਥੇ ॥

ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਕਮਾਣੇ ਇਹਿ ਓਰੈ ਮੁਸੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਪ ਤਪ ਸੰਜਮ ਮਹਿ ਰਹਤਾ ਤਿਨ ਕਾ ਆਢੁ ਨ ਪਾਇਆ ॥

ਆਗੈ ਚਲਣੁ ਅਉਰੁ ਹੈ ਭਾਈ ਉਹਾਂ ਕਾਮਿ ਨ ਆਇਆ ॥ ੧ ॥

(ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫, ਪੰਨਾ ੨੧੬)

Without ruminating upon God (i.e, *Ndrn-Simran*), all other performances are in vain. Mere lip recitation, penance, self-austerity and other rituals are all snatched (as tax by the jamraj) at the outset. (Pause).

He who observes fasting, daily rites of austere obstinence cannot get even a penny in return.

In the domain following death, the currency is different.

These rituals are of no avail there (in the True Court).

The source of holiness or piety is nothing else but *NAM*. Without *Ndm-Simran*, one remains impure even if one performs all other so-called virtuous deeds specified above. Then, if a human being who is basically formed of blood and semen, contends that he is pious simply because of his avoidance of flesh and fish as food, that claim is absolutely false and farcical.

- vi) An interesting paradox! On one hand they (Vaishnav Brahmins) make a show of being strict vegetarians and on the other hand, they kill the rhinos and perform the *yajnas* in order to please the various gods, known to be addicted to flesh. On one hand they claim restraint from use of flesh of animals but in their actual dealings they do not hesitate to devour the humans in a different way. With all this, are their actions anything less than a sheer fraud?
- vii) Men, women, kings etc., all have basically sprung from flesh and are formed of flesh. If flesh is condemnable, then all flesh-formed people would be destined to hell. Then how can all those who claim to be vegetarians but depend for their livelihood on alms given by such meat-eating people, can hope to go to heaven? Here Guruji is depicting inconsistencies in practice of Vaishnav Brahmins and making a mockery of these.
- viii) All provisions available in this world are produced from water which is considered as the basis for all the products. Water has vital force for everyone and everything and hence it is a laudable element. **As** also are all other things produced from water. However, if one uses these products recklessly under the fit of one's relish, then the consumption of these very good products causes harm and

the body writhe in pain and the mind is also profaned. Hence, only that person can attain the position of a Saint who, through *Ndm-Simran*, can rise above the sensual pleasures.

Thus from the above, it becomes evident that this hymn really aims at removing misgivings in the minds of Vaishnav Pandits regarding their so-called defilement with the mere touch of flesh. And it also exposes the hollowness of the self-contradictory and false beliefs and inconsistencies in their religious practices. The claim of the meat-eaters that the *use* of this hymn in providing justification for eating meat is, thus, totally ill-conceived.

There are some anecdotes mentioned in history regarding hunting expeditions of the Guru Sahibs. Meat-eaters bank upon these historical narratives in their support. However, if we look into these incidents in some depth then it becomes evident that hunting by the Satguru Ji was practiced not for obtaining flesh for food but for some other higher purposes :

- i) To practice the arms for self-defense against any eventuality.
- ii) To rid people of carnivorous animals like tigers, bears etc.
- iii) To cause salvation of the souls of persons who took birth in the form of various types of animals as a result of their previous sins.

In all the stories concerning hunting of animals by the Gurus, one or the other of the above-mentioned purposes is brought out and hinted in historical narratives. It is very appropriate to mention here that Guru Har Rai Sahib also used to go on hunting expeditions. It is a historical fact that he had given clear instructions to the hunting party, not to kill any animal. His main purpose was to catch ailing and wounded animals, treat them with care, and release them in the forest after they recovered. Such hunting was not under the influence of avarice etc., but was prompted by the instinct of benevolence.

RE: ARGUMENT NO.4

The meat-eating brothers generally resort to the argument to re-enforce their case that, like animals, all food grains, vegetables etc., also contain living organisms. Thus, both vegetarian and non-vegetarian foods are at par.

If we consider the above contention in some depth and with an unbiased intention, the difference between the above two kinds of foods becomes clear.

DIFFERENCE BETWEEN ACTIVE LIFE AND ENERGY FOR LIFE

The whole creation can be broadly classified into two major divisions: Creatures bestowed with active life and those which are inanimate. Creatures with active life are humans, animals, birds etc., who possess the sense of feeling, thinking power and sentiments. The other creation consisting of commodities of various types fall in the category of inanimate beings. The difference is self-evident.

If we give a bit more careful and analytical thought to it, we find that the whole creation has sprung from four sources:

- (a) Through eggs
- (b) Through placenta
- (c) Out of filth, and
- (d) From the earth

The creation covered under the first three categories possesses active life whereas that produced from the last category contains only energy for life instead of active life. And there is a world of difference between active life and mere energy for life.

The place where food grains are grounded is always called a grinding mill, whereas the place where animals are killed for obtaining meat, is called a slaughter-house. Why? Simply because the grains contain only energy for life whereas animals have active life. This difference in characteristic forms the basis of nomenclature of these two places.

ATTACHMENT AND RENUNCIATION

Before the birth of a child, milk is automatically produced and is stocked in the breasts of the mother as a natural process. This milk is created by the Creator, as a natural source of nourishment for the child. No doubt the milk does contain microbes and germs. Does the child become a born criminal by sucking mother's milk containing the microbes? Absolutely not! By having this natural food, none can become a criminal. How can the human life be sustained without food? *Gurbani* dearly states;

ਪਹਿਲੇ ਦੇ ਤੈਂ ਰਿਜਕੁ ਸਮਾਹਾ ॥

ਪਿਛੋ ਦੇ ਤੈਂ ਜੰਤੁ ਉਪਾਰਾ ॥ ੬ ॥

(ਮਾਝ ਮ: ੫, ਪੰਨਾ ੧੩੦)

Firstly thou provided sustenance;
Afterwards thou created the beings.

The creator has provided food for one and all. Eating is for the sake of life. As the child grows in age, the milk in the mother's breasts starts receding. Nature provides teeth to the child to enable him to eat. What to eat? Natural food created by the Lord for this purpose;

ਆਦਿ ਪੁਰਖ ਤੇ ਹੋਇ ਅਨਾਦਿ ॥

ਜਪੀਐ ਨਾਮੁ ਅੰਨ ਕੈ ਸਾਦਿ ॥ ੧ ॥ ਰਹਾਉ ॥

(ਗੋਂਡ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੮੭੩)

From the Primal Lord wells up corn etc.,
Then alone, can the Name be repeated, if the mortals consume the energy-giving grains.

Sikhism is neither a path of total renunciation, nor that of total attachment. It is a way of moderation (*Seb;*). However, attachment also has to be within reasonable limits. Being so engrossed in attachments, to the extent of forgetting one's goal of life, leads to perversion. To abstain from food as an act of renunciation is anti-Gurmat :

ਅੰਨ ਬਾਹਰਿ ਜੋ ਨਰ ਹੋਵਹਿ ॥

ਤੀਨਿ ਭਵਨ ਮਹਿ ਅਪਨੀ ਖੋਵਹਿ ॥ ੨ ॥

ਛੋਡਹਿ ਅੰਨੁ ਕਰਹਿ ਪਾਖੰਡ ॥

ਨਾ ਸੋਹਾਗਨਿ ਨਾ ਓਹਿ ਰੰਡ ॥ ੩ ॥

(ਗੋਂਡ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੮੭੩)

The man who abstains from grains loses his honour in the tripple-domained world. (2)
Those who abandon grains (natural food) really practice hypocrisy, they neither fall in the category of a 'bride' nor that of a 'widow'. (3)

To nourish the body to enable it to do *Niim-Simran*; is ordained by Guru Sahib:

ਘਟਿ ਵਸਹਿ ਚਰਣਾਰਬਿੰਦ ਰਸਨਾ ਜਧੈ ਗੁਪਾਲ ॥
ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਤਿਸੁ ਦੇਹੀ ਕਉ ਪਾਲਿ ॥ ੨ ॥

(ਵਾਰ ਬਿਹਾਗੜਾ, ਮ: ੫, ਪੰਨਾ ੫੫੪)

With the tongue should be repeated Lord's Name.

So that the lotus-feet of the Lord may be imprinted on the mind.

'Nanak' the human body should be so nurtured that contemplation of *Ndm* may be possible.

On the pretext of nourishment of the body and providing strength and energy to it, people kill animals for purpose of food. This reflects their engrossment with attachment. To abandon grain or corn-food is total renunciation and to eat animal flesh for food is extreme attachment. Both are against the teachings of Gurmat to their extreme. The pure Gurmat way of life is to adopt 'SEHJ' (the middle way) i.e. renunciation within the attachment to life.

Pure Way of Life

Lust, anger, greed, infatuation and conceit are five most powerful psychological instincts in mind and are certainly essential for the progress of the individual as well as the society. **As** long as these remain within limits, these help in overall progress and are considered as invaluable assets for the mankind.

Gurbani brings out this point clearly as below:

ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਕਰਹੁ ਬਸੋਲੇ ਗੋਡਹੁ ਧਰਤੀ ਭਾਈ ॥
ਜਿਉ ਗੋਡਹੁ ਤਿਉ ਤੁਮ ਸੁਖ ਪਾਵਹੁ ਕਿਰਤੁ ਨ ਮੋਟਿਆ ਜਾਇ ॥ ੩ ॥

(ਬਸੰਤ ਮ: ੧, ਪੰਨਾ ੨੨੭੧)

Make both lust and wrath your hand-bars and thereby loosen your field (of mind) O'Brother.

The more you hoe, the more the peace and prosperity you get because the responsibility ordained by the Creator (towards prosperity of self and the society) cannot be averted.

But, when use of above natural instincts crosses reasonable limits and becomes uncontrollable, these become perverse and sinful. And this ultimately leads to the decline of human glory and power.

ਕਾਮੁ ਕ੍ਰੋਧ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥

ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ ॥

(ਰਾਮਕਲੀ ਮ: ੧, ਓਅੰਕਾਰ, ੯੩੨)

As borax melts gold, so lust and anger waste the body away.

It is a very subtle point, by understanding which one achieves spiritual peace in life. Otherwise life becomes sinful, diseased and afflicted with grief.

Medically speaking the disease in body is caused by unreasonable excess or decrease of any element in the body, howsoever important and useful that may be. For instance, a reasonable proportion of acid in the stomach is most essential for the proper digestion of food and its conversion into blood and semen. But on the other hand, excess of the same acid becomes a disease (Acidity).

Thus the obvious inference that naturally comes out is that it is imperative for man to eat proper food provided by nature. As against this, it is sinful to kill living beings under the pressure of one's relish or one's impulse to replenish the energy lost through licentious way of life. This indicates degradation of lifestyle.

FOOD AND *SOTAK* IMPURITY

Like the fanatically habitual meat-eaters, the Brahmins have also tried to confuse the innocent masses with their doctrine of *siaak* impurity (i.e. impurity said to be associated with birth in the house). Guru Nanak Dev Ji has clearly exposed this erroneous belief in the 18th sloka of *Eisa ki Var* as below:

ਸਲੋਕੁ ਮ: ੧ ॥

ਜੇ ਕਹਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ ॥

ਗੋਹੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥

ਜੋਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥

ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ ॥

ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥ ੧ ॥

ਮ: ੧ ॥

ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜੁ ॥

ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਅ ਪਰ ਧਨ ਰੂਪੁ ॥

ਕੰਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ ॥

ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥ ੨ ॥

ਮ: ੧ ॥

ਸਭੋ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੁਜੈ ਲਗੈ ਜਾਇ ॥

ਜੰਮਣੁ ਮਰਨਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥

ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੋਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥

ਨਾਨਕ ਜਿਨੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਤਿਨਾ ਸੂਤਕੁ ਨਾਹਿ ॥ ੩ ॥

(ਪੰਨਾ ੪੭੨-੭੩)

Slok M.I.

If we believe in *siitae* impurity, then such an impurity occurs everywhere.

Inside cowdung and wood are found worms,

No grain of cereals is without life in it,

Water, the basic element is life in itself. Whereby life is sustained.

How can *siuak* be warded off which (according to Brahmnian belief) is occurring even in the kitchen.

(Nanak) *siitale* impurity cannot be removed like this.

It can be removed only through Divine Wisdom.

M.1.

The mind's *siitale* is avarice, the tongue's falsehood.

The eye's *siitak* is coveting others' women's beauty and others' wealth.

The ear's *siitae* is listening to slander.

(Nanak) by such practices the otherwise pious soul goes in bonds to the Valley of Death.

M.1.

Entire belief in *siitak* is illusion and results in attachment to duality (i.e. worship of other than God).

Births and deaths are subject to the Lord's command, and through Divine Will, everyone takes birth and dies.

Food and water that the Lord has provided for sustenance of

His creation is all pure.

(Nanak) those who have perceived this secret through the

Guru's will, are not affected by *siitale* (impurity).

The first four lines of the above sloka refer to the theory of *Siitah* impurity propounded by the Brahmins. It also explains the doctrinal point that if we accept this theory of *siitae* impurity, all living beings must be considered as sinners and impure because they eat grains and cereals as their food.

The fifth line poses a question as to how can one be saved from this impurity. The next lines provide answer to this question that we can escape this impurity (*sutak*) only through Divine Knowledge and wisdom derived from the Guru.

The second sloka explains the real impurities vitiating the human beings. It has been brought out that the mind is impure because of greed and avarice. The tongue is impure because of falsehood. The eye's impurity lies in coveting others' women's beauty and that of the ears in listening to slanderous talks about others.

Man, engrossed with such impurities, falls in the deathnoose of the Yamah-the angels of death.

In the end, Guru Sahib explains the essence of the whole discussion that the theory of siUak-impurity of the house caused by the birth of a child-is all a fallacy and leads to the path of duality. The cycle of birth and death is controlled by His Will, and the food made out of grains and cereals is completely pure and appropriate. Food has been provided by the Merciful Sustainer, the Lord God, for the sustenance of humanity, and its consumption is not at all sinful. To assume that this sanction of *Gurbani* in respect of natural food-stuffs implies permission for eating animal flesh, is absolutely contrary to the quintessence of the *Gurbiini*:

The devotees of God have always beseeched Him for virtuous food for their sustenance and it has been mentioned in the *Gurbiini* .

ਭੁਖੇ ਭਗਤਿ ਨ ਕੀਜੈ ॥ ਯਹ ਮਾਲਾ ਅਪਨੀ ਲੀਜੈ ॥
 ਹਉ ਮਾਂਗਉ ਸੰਤਨ ਰੇਨਾ ॥ ਮੈ ਨਾਹੀ ਕਿਸੀ ਕਾ ਦੇਨਾ ॥ ੧ ॥
 ਮਾਧੋ ਕੈਸੀ ਬਨੈ ਤੁਮ ਸੰਗੇ ॥ ਆਪਿ ਨ ਦੇਹੁ ਤ ਲੇਵਉ ਮੰਗੇ ॥ ਰਹਾਉ ॥
 ਦੁਇ ਸੇਰ ਮਾਂਗਉ ਚੂਨਾ ॥ ਪਾਉ ਘੀਉ ਸੰਗਿ ਲੂਨਾ ॥
 ਅਧ ਸੇਰ ਮਾਂਗਉ ਦਾਲੇ ॥ ਮੋ ਕਉ ਦੋਨਉ ਵਖਤ ਜਿਵਾਲੇ ॥ ੨ ॥
 ਖਾਟ ਮਾਂਗਉ ਚਉਪਾਈ ॥ ਸਿਰਹਾਨਾ ਅਵਰ ਤੁਲਾਈ ॥
 ਉਪਰ ਕਉ ਮਾਂਗਉ ਖੀਂਧਾ ॥ ਤੇਰੀ ਭਗਤਿ ਕਰੈ ਜਨੁ ਥੀਧਾ ॥ ੩ ॥
 ਮੈ ਨਾਹੀ ਕੀਤਾ ਲਬੋ ॥ ਤੇਰੀ ਭਗਤਿ ਕਰੈ ਜਨੁ ਥੀਧਾ ॥ ੩ ॥
 ਕਹਿ ਕਬੀਰ ਮਨੁ ਮਾਨਿਆ ॥ ਮਨੁ ਮਾਨਿਆ ਤਉ ਹਰਿ ਜਾਨਿਆ ॥ ੪ ॥ ੧੧ ॥

(ਸੋਰਠਿ ਸ੍ਰੀ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੬੫੬)

With starvation no devotion is possible,
 Here take back this rosary of Thine, O' Lord,
 I seek only the dust of the feet of the holy,
 And I owe nothing to anyone. (1)
 o Lord! How sublime and devoid of formality is my relation with
 You, That if You do not grant me my necessities of life Yourself
 Then I do not hesitate to beg for the same from Thee. (pause)

Two seers of flour I ask for
 A quarter seer of ghee with a pinch of salt.
 Half a seer of beans I seek
 On this provision feed me twice daily. (2)
 A four-legged cot I seek
 With pillow and mattress.
 I ask for a quilt as a covering to safeguard from cold So that Thy slave
 may perform Thy devotional service with love. (3)
 Nothing have I sought out of greed
 Thy name only befits me.
 Says Kabir when one's mind has acquired faith,
 One surely witnesses his presence. (4)(11).

Note: The translation of the opening couplet is controversial.

ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥

ਜੋ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਦਾਲਿ ਸੀਧਾ ਮਾਗਉ ਘੀਉ ॥ ਹਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਉ ॥

ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ ॥ ਅਨਾਜੁ ਮਗਉ ਸਤ ਸੀ ਕਾ ॥ ੧ ॥

ਗਉ ਭੈਸ ਮਗਉ ਲਾਵੇਗੀ ॥ ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇਰੀ ॥

ਘਰ ਕੀ ਗੀਹਨਿ ਚੰਗੀ ॥ ਜਨੁ ਧੰਨਾ ਲੇਵੈ ਮੰਗੀ ॥ ੨ ॥ ੪ ॥

(ਧਨਾਸਰੀ ਸ੍ਰੀ ਧੰਨਾ ਜੀ, ਧੰਨਾ ਜੀ, ਧੰਨਾ ੬੯੫)

Lord Thy devotional worship is such that
 Those who are Thy devotees, Thou fulfil their objectives. (pause)
 I beg for lentils, flour and some ghee
 Whereby my heart may be in a state of ecstasy with Thy worship.
 I also seek footwear and good clothing
 And grain grown over well-ploughed land. 0)
 A milch cow and buffalo I ask for,
 As also a good Arabian mare,
 Thy slave Dhanna begs also for a faithful and devout wife.

The above quotations from the *Gurbani* leave absolutely no doubt that one does not commit any sinful act by eating this type of food consisting of grains, cereals etc. Rather, eating of such foods is imperative for the sustenance of life and worship of the Lord.

There is a big difference between the diet of foodgrains and that of animal flesh. To place them at par with each other is nothing short of injustice. The following two examples would elucidate it further.

(A) Hair- Their upkeep vs. sacrilege

Kesbds (Le. Hair) are of paramount importance in Sikhism. These are considered as an insignia of Guru Sahib. For this reason it is mandatory for the Sikhs to pay due respect to hair, nourish and keep them in a befitting way. For this very purpose, the Sikhs are ordained to comb the hair twice daily i.e. morning and evening:

ਕੰਘਾ ਦੋਨੋ ਵਕਤ ਕਰ ਪਾਗ ਚੁਨੇ ਕਰ ਬਾਧਈ ॥

ਦਾਤਨ ਨੀਤ ਕਰੇ ਨਾ ਦੁਖ ਪਾਏ ਲਾਲ ਜੀ ॥

(ਗਹਿਤਨਾਮਾ ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ)

One who combs the hair two times, and rolls turban accurately setting its folds; and cleanse the teeth daily with a twig, never faces any plight.

Now while combing the hair, it is natural that some dead or broken hair either fall off or come alongwith the comb. In another case, some people under the influence of the prevalent fashion, remove their hair with scissors, blade or razor. In both these cases, the loss of hair is there. However, combing of the hair is a part and parcel of the Khalsa, Rahit (Code of Conduct) for careful upkeep and maintenance of hair and hence it is a praise-worthy act. **As** against this, the removal of hair by using scissors, razors etc., is a cardinal sin and is strictly banned. The former is part of the *Do* ~whereas the latter one is listed among the *Big don'ts* although the hair gets removed in both the cases.

(B) Attachment to one's wedded wife vs. fornication

Sikhs attach primary importance to family life. Our Gurus were all family men. In the history of Guru Hargobind Sahib, he is said to have declared that 'Wife is a symbol of faith'. However Gurmat stresses the Gursikh family man to have an exemplary character :

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ ॥ ੯ ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੬)

One who limits his marriage relations to one's own wife and considers other women as daughters and sisters, is considered a celibate person.

To have illicit marital relations is considered one of the

cardinal sins in Sikhism and is, therefore, mandatorily prohibited:

ਨਿਜ ਨਾਰੀ ਕੇ ਸੰਗ ਨੇਹੁ ਤੁਮ ਨਿਤ ਬਢੈਯਹੁ ॥

ਪਰ ਨਾਰੀ ਕੀ ਸੇਜ ਭੂਲਿ ਸੁਪਨੇ ਹੂੰ ਨ ਜੈਯਹੁ ॥ ੫੧ ॥

(ਪਾਤਸ਼ਾਹੀ੧੦)

One may go on enhancing his love for his wife,

However, one should not copulate with others' wives even in one's dream.

(*Padsbabi 10*)

ਪਰ ਤ੍ਰਿਅ ਰਾਵਣਿ ਜਾਹਿ ਸੇਈ ਤਾ ਲਾਜੀਅਹਿ ॥

(ਫੁਨਹੇ ਮ: ੫, ਪੰਨਾ ੧੩੬੨)

Those who go out with others' women folk to flirt,

Are sorted out as *patits* (the degraded ones) in the True Court.

ਰਹਿ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਪਰ ਨਾਰੀ ਦੇ ਨੇੜਿ ਨ ਜਾਵੈ ॥ ੪ ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੧੨)

I am all sacrifice to him who does not go near another's wife (with polluted mind).

ਪਰ ਬੇਟੀ ਕੇ ਬੇਟੀ ਜਾਨੈ ॥ ਪਰ ਇਸਤ੍ਰੀ ਕੇ ਮਾਤ ਬਖਾਨੈ ॥

ਅਪਨੀ ਇਸਤ੍ਰੀ ਸੋਂ ਰਤ ਹੋਈ ॥ ਰਹਤਨਾਮਾ ਗੁਰੂ ਕਾ ਸਿਖ ਸੋਈ ॥

(ਰਹਿਤਨਾਮਾ ਭਾਈ ਦੇਸਾ ਸਿੰਘ ਜੀ)

One must consider another's daughter as one's own daughter and another's wife as one's mother. One who loves only one's own wife, is considered a Gursikh committed to the Sikh Code of Conduct.

If a morally depraved person who does not hesitate to go in for illicit marital relations, claims that there is no difference between him and a faithful married man because both are having sexual relations with the 'woman, then *Gurbiini* immediately hits such a person with full force as below:

ਗੁਪਤੁ ਕਰਤਾ ਸੰਗਿ ਸੋ ਪ੍ਰਬ ਡਹਕਾਵਏ ਮਨੁਖਾਇ ॥

ਬਿਸਾਰਿ ਹਰਿ ਜੀਉ ਬਿਖੈ ਭੋਗਹਿ ਤਪਤ ਥੰਮ ਗਲਿ ਲਾਇ ॥ ੧ ॥

ਰੇ ਨਰ ਕਾਇ ਪਰ ਗ੍ਰਿਹਿ ਜਾਇ ॥

ਕੁਚਲ ਕਠੋਰ ਕਾਮਿ ਗਰਧਭ ਤੁਮ ਨਹੀ ਸੁਨਿਓ ਧਰਮਰਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥

(ਮਾਰੂ ਮ: ੫, ਪੰਨਾ ੧੦੦੧)

One does evil deeds in secrecy but He (the Lord) is ever with him;

Thus one can deceive only human beings.

Forgetting the Lord thou indulgest in evil passions,

Thou shall be made to embrace hot pillars (1)

O Man, why goest thou to another's woman?
O filthy rigid-hearted and lustful ass, have you not heard of the Righteous Judge?
ਜੈਸਾ ਸੰਗੁ ਬਿਸੀਅਰ ਸਿਉ ਹੈ ਰੇ ਤੈਸੇ ਹੀ ਇਹੁ ਪਰ ਗਿਹੁ ||

(ਆਸਾ ਮ: ੫, ਪੰਨਾ ੪੦੩)

Flirting with another's woman is just like bite of a poisonous snake.

It is, thus, clear from the above discussion that leading a family life is in perfect accord with the Law of Nature for the continuity of the human race and, therefore, it is the sacred activity that is absolutely permissible in the Gurmat Way of Life. On the other hand, adultery with other women is a vile action that leads to degradation of human social life and, therefore, is strictly against the instructions of Gurmat, although in both cases sexual intercourse is involved.

The distinction found in the removal of hair by combing on one hand and that by using razor, scissors on the other hand and the distinction observed between two types of sex relations—one with exclusively the wedded wife and other with another's spouse, 'the same distinction is seen between two types of food viz., the food of grains, lentils etc., and that acquired from the flesh of living beings. The former is quite a righteous whereas the latter is an abominable vice. These are all very strong explanations of the difference between these two types of food but the imperviousness of those, fond of meat eating, would not accept any reasoning, howsoever sound it is. It is, however, self-evident to all rational thinkers.

So far, an effort has been made to explain the distinction between the food obtained from grains and that from animal flesh. It is unfair to equate the two. However, in spite of the most pertinent and solid logic in this respect, the real satisfaction can only be attained through testimony from the *urbdni*. In *Gurbdni*, vegetarian food has been commended as absolutely just. **As** against this, food of flesh has been clearly condemned. When two types of food have been mentioned at the same place, commending one and condemning the other, then what more clarification is needed in the matter?

In *Gurbdni* there exists open support of grain food and clear condemnation of flesh eating:

ਕਬੀਰ ਖੂਬ ਖਾਨਾ ਖੀਚਰੀ ਜਾ ਮਹਿ ਅਮ੍ਰਿਤ ਲੋਨੁ ||
ਹੇਰਾ ਰੋਟੀ ਕਾਰਨੇ ਗਲਾ ਕਟਾਵੈ ਕਉਨੁ || ੧੮੮ ||

(ਸਲੋਕ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੩੭੪)

(Kabir) sublime is a dish of Kedgeree made delicious with salt.

Who would then like to have his throat cut for food of flesh obtained by hunting the animals.

Thus the Gurmat-stand in this respect is absolutely apparent. If someone goes on denying to accept this truth, what else can be done?

RE: ARGUMENT NO. 5

"Man becomes brave by eating *jbatea* meat."

Bravery is not associated with meat-eating at all. It is an impulse sprouting from the spirit of self-sacrifice. The tyrants sacrifice others for their selfish motives. The really brave are ever ready for self-sacrifice for the sake of a noble cause. We are all well aware of the exemplary holy battles fought by the . Khalsa horde against the tyrant Mughal armies. On one hand, the Mughal soldiers were known to be habitual eaters of one whole fat-tailed ram each; on the other hand, in the army of the Guru, there were Sikh soldiers with comparatively much lesser-built bodies and who were surviving on handful of grams or other coarse grains. However, they were mentally very strong and brave. These brave, semi-nourished Sikhs had been blessed with the power of the *Ndm-Amrit* by which they not only gave a very tough fight to the Mughals but very often defeated them.

If the meat-eating were the basis of bravery, then the Khalsa armies would never withstand the onslaught of the Mughals. However, the secret of real bravery lies in the strength of the spirit leading one to self-realisation and then to self-sacrifice.

The powerless and weak person can be intimidated by any person. Real bravery is tested only when One is faced with a stronger one. When those who kill the poor partridges, quails, chickens and goats for their food, and thereby claim to be brave, their claim is only ludicrous. The reality is just the opposite. By eating the weak and helpless small creatures, human spirit becomes weak giving way to cowardice. When the butcher

catches hold of the fowls or animals for killing, they become scared out of fright and try their best to escape. At the time of their death they are overcome by fear and helplessness. When a person eats the flesh of the animals who die in this state of mind, full of objection and fear, how can the spirit of bravery develop into his mind? There is a well-known saying in Gurbani 'ਜੈਸਾ ਅੰਨ ਤੈਸਾ ਮਨ' which means that **the state of one's mind depends upon what one eats**. By eating the flesh of the timid and weak animals, only timidness and chicken-heartedness can develop in a person. The real spirit of bravery can be achieved only through the Guru's Word:

ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗੋ ਇਸੁ ਜੁਗ ਮਹਿ ਸੋ ਕਹੀਅਤ ਹੈ ਸੂਰਾ ॥

(ਧਰਾਹਰੀ ਮ: ੫, ਪੰਨਾ ੬੮੦)

He alone is called brave in this world, who is imbued with God's Love.

Gurbani further highlights the real qualities of the really brave people as compared to those of the so-called physically strong, thus leaving no doubt and apprehension in one's mind:

ਸੂਰੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਅਹੰਕਾਰਿ ਮਰਹਿ ਦੁਖੁ ਪਾਵਹਿ ॥

ਅੰਧੇ ਆਪੁ ਨ ਪਛਾਣਨੀ ਦੂਜੈ ਪਚਿ ਜਾਵਹਿ ॥

ਅਤਿ ਕਰੋਧ ਸਿਉ ਅਹੰਕਾਰ ਲੂਝਦੇ ਅਗੈ ਪਿਛੈ ਦੁਖੁ ਪਾਵਹਿ ॥

ਹਰਿ ਜੀਉ ਅਹੰਕਾਰ ਨ ਭਾਵਈ ਵੇਦ ਕੂਕਿ ਸੁਣਾਵਹਿ ॥

ਅਹੰਕਾਰ ਮੁਏ ਸੇ ਵਿਗਤੀ ਗਏ ਮਰਿ ਜਨਮਹਿ ਫਿਰਿ ਆਵਹਿ ॥ ੯ ॥

(ਮਾਰੂ ਵਾਰ ਮ: ੩, ਪੰਨਾ ੧੦੮੯)

They are not called the brave, who die while in spirit of pride and thus suffer pain. Those spiritually blind people know not their own 'Self' and are putrefied in the love of something else.

In the spirit of great wrath they fight, but they writhe in pain here and hereafter.

The Vedas are also proclaiming loud that the Reverend Lord likes not pride.

Those who die of ego, cannot attain salvation.

They die and are born again and again.

The real test of the bravery lies in the spirit to die for the cause of the weak and the oppressed:

ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥

(ਮਾਰੂ ਸਲੋਕ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੧੦੫)

The truly brave is one who dies in the defence of the humble.

One who mercilessly kills the weak and the oppressed, i.e. the mute and innocent animals, birds etc., simply for the satisfaction of the taste of his tongue, or who tries to replenish the bodily energy lost through his licentious way of life, by sucking their blood, and then boasts of his bravery, only reveals the bankruptcy of his intelligence and nothing else.

RE: ARGUMENT NO. 6

"Meat is a nourishing food leading to development of a robust body."

The subject relating to nutritional value of the nonvegetarian foods falls in the sphere of medical science. The medical views in this respect are varied. Some doctors are of the opinion that flesh of animals has more of A-class proteins and thus their intake helps in bringing strength to the body. As contrary to it, the other medical view is that the flesh as food is unnatural for the human body. Its consumption by humans leads to the deterioration of their gums, digestive system and blood pressure. Hereunder are given a few of similar medical opinions :

- a) "Meat is an unnatural food. Its consumption leads to a number of diseases e.g. fistula, tuberculosis etc. At the moment meat-eating is known to be the cause of 99% of the diseases in the world." *(Dr. Joseph Old Field)*
- b) "Meat-eating leads to headache, constipation, heart lesion, loss of vitality and a number of other disorders." *(Dr. WHL Chen)*
- c) A Fistula specialist Dr. Well, writes in his book that every year about 255 million people in the whole world die of Fistula. Their number in England and Wales is as much as 30,000. And the major reason behind is their habit of meat-eating.

However, medical opinions keep changing every day. In practice we can see that neither all the flesh eaters are hale and hearty nor all the vegetarians are unhealthy. The truth is that flesh eaters may look more fleshy and plump but the nonflesh eaters have been observed to possess greater strength of body and mind to encounter adversities.

To some extent, it is essential to accept and adopt the medical advice for the maintenance of the health of the body. However, only this earthen vessel is not the body. The real body is a component of five material elements with the Divine Soul dwelling in it. And this soul is the top-most important part of the body. Without it, the body cannot exist. Whereas it is essential to maintain the health and strength of the outward body, it is simultaneously the basic responsibility of man to maintain the strength of his soul. Thus only that type of food deserves to be classed as nutritional, which strengthens body and mind or soul both.

The research and knowledge of the medical science is limited to the earthen body only. They have no knowledge about the soul. Thus their recommendations pertain only to outward material part of the body. To get the flesh food (meat) the killing of animated beings is inherent. This barbarous action results in depriving the mind of its divine and noble qualities and hence it becomes weak and timid. The body with a timid mind is worthless in spite of its robust physical structure.

It is always worthwhile to get light only from the *Gurbani* on various aspects of the flesh food. The verdict of *Gurbani* is :

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸ ਸੁਅਰ ਉਸ ਗਾਇ ॥

ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥

(ਮ: ੧, ਮਾਝ ਕੀ ਵਾਰ, ਪੰਨਾ ੧੪੧)

Nanak, to grab what belongs to another, is the flesh of swine for one (the Muslim) and cow's flesh for the other (the Hindu).

The preceptor and the prophet shall intercede only for him who eats not the carrion.

To grab and gulp what belongs to another, is a sinful act. The wealth obtained through bribery and loot may be worthwhile for the body, but for the Gursikhs, the usurping of another's right is strictly forbidden.

Compared to the bread of the coarse grains prepared by Bhai Lalo, the dainty dishes got prepared by Malik Bhago, were no doubt much more delicious and nutritional. But the preacher of the True Dharma, Guru Nanak Dev Ji, accepted the coarse

and simple food of Bhai Lalo's truthful earnings and rejected the sumptuous dishes offered by Malik Bhago. The revered Guru placed his doctrine of chastity before the people and made them realize that the simple food prepared of Bhai Lalo's honest and truthful earnings, was purer in comparison to 'milk' and other sumptuous dishes of Malik Bhago prepared of the money forcefully grabbed from the helpless and the meek. The rich and tasty foods of Malik Bhago were based on the blood of the innocent subjects. What an irony, the Sikhs who claim to be the followers of Guru Nanak, have started sucking blood instead of milk. Loot and extortion means grabbing by brute force the possessions of the others. If loot or extortion is a crime equivalent to sucking blood, how can it be justified to deprive the innocent animals of their right to live just for the sake of strengthening one's body or and simply to satisfy one's taste of the tongue? After usurping others' rights and eating carrion, if one hopes to get intercession from the Preceptor or the Guru, it is all self-deception.

Gursikh's way of life is to do away with tyranny and imbibe the virtue of compassion:

ਖਸਮੁ ਪਛਾਨਿ ਤਰਸ ਕਰਿ ਜੀਅ ਮਹਿ ਮਾਰਿ ਮਣੀ ਕਰਿ ਫੀਕੀ ॥

(ਆਸਾ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੪੮੦)

Realize God, bear compassion in thy heart;

Subdue ego which is useless.

ਕਿਰਤਿ ਵਿਰਤਿ ਕਰਿ ਧਰਮ ਦੀ ਖਟਿ ਖਵਾਲਣੁ ਭਾਇ ਕਰੇਹੀ ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੧, ਪਉੜੀ ੩)

A Gursikh earns a truthful living

And shares his earnings with others.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ ॥

(ਵਾਰ ਸਾਰੰਗ, ਮ: ੧, ਪੰਨਾ ੧੨੪੫)

'Nanak', who eats what he earns through his earnest labour and shares it with others, he alone, knows the true way of life.

