

## Arguments Against Meat

In hukumnamas collected by Dr. Ganda Singh jee and published in his book "hukumnamas" each one of Satguru Hargobind Sahib's hukumnamas state "guru guru japna janam savar sangat dee kamnaa guru pooree karrayгаа. Sangatee da ruzgaar hog, ik daasee rahinaa. Maas muchee day naray nahee avanaa." Please examine the last line. Clearly it says not to even go near meat or fish. This can't be just a hoax because all hukumnamas collected issued from Satguru jee bear this order.

Bhai Gurdas jee, whose bane was called the key to SGGS by Satguru Arjun dev jee says:

Sheeh pajooti Bakkari, maradi hoie harh harh hassi, Ak Dhatura khadian kuh kuh khal ukhal vinassi, Maas Khan gal wad ke, haal tinada kaun hovassi. (Vaar 25-7)

Means the goat says, "I was eating Ak and Dhatura plants (weed plants found in India) for whole of my life, to which nobody else liked to eat. And even then I am being brutally killed and my skin being ripped, What will happen to those who cut my throat and eat my meat?"

At some other place, Bhai Sahib talks about goat being cut by butcher to be eaten :

"kuhe Kassai Bakkari, lai loon seekh mass proya" Hass hass bole kuhidi, khade ak haal eh hoyia, Maas khan gal churi de, haal tinada kaun aloyia" (Vaar 37-21)

Means: Goat is being killed, cut into pieces and salt being spread on the pieces. While being killed goat says this all happened to me while I was just eating Ak plant (weed found in India's desert fields). In last line goat puts a question, what will be the fate of those in the court of god who cut my throat with a knife and eat my meat?

Bhai Gurdas Ji in Vaar 31 gives strong warning against eating meat. He said, due to some good doings in previous births, Pootna (a witch who tried to poison Krishna Ji) was forgiven. But don't take it as that act of poisoning others is acceptable. And due to some pious acts in previous births and grace of Lord, Sadhana the butcher was forgiven (there is mention about him in Gurubani too, later on he became bhagat). But it should not be interpreted as, that killing animals and eating their meat (word "Bhanga" here) is acceptable. Please read the following lines of Bhai Sahib Ji: "Jekar udhari pootna, Wihu pialan kam na changa, Je Kassai udharia, jeean ghai na khaiye Bhanga" (Vaar 31-5)

(Thanks to [www.panthkhalsa.org](http://www.panthkhalsa.org) for these quotes).

In SGGS bane which none of us can deny, there are also lots of tuks that say it is important not to eat meat. "Kabeer, jee jo maraahi jor kar, kahitay hai jo halal. Daftar daee jab kaid hai, hoigaa koun havaal" Meaning, those that used force and kill and call it halal, after going to the court of god, what will be their state? Here it may be argued that this tuk relates to halal, but think about it. Isn't force used in killing any animal for meat? Bane says "Parthai saakhee mahaa purakh bolday, saanjhee sagal jhaanai" meaning, what mahaapurakhs say applies to all, not just who they are specifically talking too. Here this line is addressed to Muslims, but it also applies too all

who eat meat. . "Kabeer joree keeay julm hai, khaitaa naao halaal. Daftar laykhaa mangeeay tab hoigo koun havaal". Also, "Kabeer, jor keeaa so jolm hai, lay jabaab khudai. Daftar lykhaa neeksai mar muhai mohai khaii" meaning it is evil to use force and kill, god will certainly take you to task for it. When you must present your deeds in the court of god, you will face blows to the face. And "kabeer, bhaang maachulee suraapaan, jo jo praanee khai, teerath barat naym keeayai sabhai rasaatal jai" here Kabeer jee clearly states eating meat, fish and liquor is wrong and religion is not possible while eating these. "Bayd katayb kaho mat jhootay, jhoota jo na bichaarai. jo sabh mai eayk khudai kahit ho, to kio murgee maarai." meaning, the Semitic and Hindu scriptures aren't false, false is he who does not reflect on them. If they say that there is god in all, then why do you kill a chicken? Finally, Bhagat Kabeer jee says "Kabeer, khoob khaanaa kheechree jaa maih amrit loan. Hayraa rotee kaarnay galaa kutaavai koun" meaning it is good to eat kicharee (mixture of rice and pulses), that has been tastefully prepared with salt. Who should risk having their throat cut (in the afterlife) just for a meal of meat and bread?

Mercy is of utmost importance in gurnat "daya jaanai jee kee kich pun daan karai" from aasaa dee vaar tells us to have mercy on all living things. Guru jee also tells us "dookh naa dayee kisai jee, pat sio ghar jaavo" give pain to no living thing. go home with honour. Athsath teerath sagal punn jee dayaa parwaan: Going to the 78 places of pilgrimage, of greater merit and acceptance is having mercy upon living things.

I could give hundreds of tuks on the importance of mercy in gurnat. There is no mercy in killing an animal if there are hundreds of other things we can eat. Plants feel no pain, they don't move or squirm when we harvest them. I know a screaming goat can feel the pain when I kill it. Plants have no nervous system. Plants are a life form that can't feel pain. Animals are not as such. Many brothers/sisters may say that Maas Maas kar moorakh jhagray shabad makes meat ok. No. This shabad tells the sanyaasees that vegetarianism is not a religion. It will not bring muktee. It criticises those who wish to call vegetarianism the greatest religion. I could translate this shabad and show this, but I'll leave it for now. If someone wants though, I would be happy to translate all shabads that meat eaters want to use for support and show that they don't even begin to support meat. I hope I haven't hurt anyone's feelings and just wish everyone would be brave to find the truth and then accept it.

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