

Solution to the Meat Riddle

In the Guru Shabad “ਮ: ੧ ॥ ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ . . .” statements

(ਬਾਹਰ ਕਾ ਮਾਸੁ ਮੰਦਾ ਸੁਆਮੀ ਘਰ ਕਾ ਮਾਸੁ ਚੰਗੇਰਾ ॥)

O Pandit, is eating of; the **External meat** bad? and the **Internal meat**, good?
and

(ਅਭਖੁ ਭਖਹਿ ਭਖੁ ਤਜਿ ਛੋਡਹਿ ਅੰਧੁ ਗੁਰੂ ਜਿਨ ਕੇਰਾ ॥)

It is only them, who, lead by a **spiritually blind masters**;
Foolishly, **eat the uneatable, and** abandon eating what is **eatable**.

Wherein, to resolve the riddle,

- 1) The **first** step is to identify as to; what is that ‘ਅਭਖੁ’ - the uneatable **meat**? That quite a few people, lead by their spiritually **blind teachers**, foolishly **eat**?
- 2) Then, the **second** step is to identify, as to; . . . how is such ‘ਅਭਖੁ the **uneatable meat**’ further classified as, by the Guru Sahib? Meaning, is it classified as the, **ਬਾਹਰ ਕਾ ਮਾਸੁ** - the **external** meat? - Or **ਘਰ ਕਾ ਮਾਸੁ** - the **Internal** meat?

Thus once, the distinction between the terms **external** and the **internal** meats is understood for sure; then it becomes crystal clear as to; which one of those two meats is considered as ‘ਅਭਖੁ’-the **unworthy meat, not worth eating**. Which in turn resolves the whole **riddle**.

The Riddle’s solution:

To resolve the Riddle, please be reminded once again: That, in his **Guru Shabad**, “ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ . . .”, **firstly** Guru Sahib has used some, very strong words, as follows;

- ੧) ਮੂਰਖੁ-Idiot - meaning, **Dummy or topmost moron**.
- ੨) ਅੰਧਾ-blind - meaning, **ਅੱਕਲ ਦਾ ਅੰਨ੍ਹਾ - brainless**.
- ੩) ਅੰਧੁ ਗੁਰੂ ਜਿਨ ਕੇਰਾ - meaning, ਕਿ, ਉਹ ਆਪ ਤਾਂ ਕੀ, ਜਿਸ ਦਾ ਰਹਿਬਰ ਵੀ ਅੱਕਲ ਦਾ ਅੰਨ੍ਹਾ ਹੋਵੇ।
- **Let alone, him/her being brainless; even whose supreme guide/master is brainless as well**.

Where in, to decide as to; . . . for what kind of person has Guru Nanak Sahib used his above-mentioned **very strong words**? Meaning, Are they?

- a) For the person; who (like majority of the Sikhs) has ‘**no reservations** about **eating, or not eating of meat**’? Or
- b) For, some rare braggart, who very **strongly objects and proclaims** that, as a Sikh, “**one should not eat meat**”.

Then, for further crystallization, Guru Sahib has subdivided the phenomenon of meat into the following two categories:

1) The **external** meat - ਬਾਹਰ ਕਾ ਮਾਸੁ; the **very visible** and recognizable meat of animals and birds etc. . . . Which, as per Guru Sahib, happens to be an un-separable part of the natural food chain, but is foolishly advocated as **ਮੰਦਾ-bad**, by some spiritually blind (ਅੰਧੁ ਗੁਰੂ) con-artist masters.

2) The **internal** meat - ਘਰ ਕਾ ਮਾਸੁ; of one's **completely invisible** internal demonic tendencies of deceptions and cheatings of fellow humans; that virtually amounts to eating up other humans alive; but for selfish reasons, all such horrible acts of human misbehavior end up being portrayed; not only being of much concern; but even get branded as good (ਚੰਗੇਰਾ?); even by such virtual slaughterer's spiritually blind (ਅੰਧੁ ਗੁਰੂ) mentors. The acts that, Guru Sahib questions as follows;

ਬਾਹਰ ਕਾ ਮਾਸੁ ਮੰਦਾ ਸੁਆਮੀ ਘਰ ਕਾ ਮਾਸੁ ਚੰਗੇਰਾ ॥
and. . . ‘ਅਭਖੁ ਭਖਹਿ ਭਖੁ ਤਜਿ ਛੋਡਹਿ ਅੰਧੁ ਗੁਰੂ ਜਿਨ ਕੇਰਾ ॥’

O Pandit, is eating of; the **external-physical-meat** (ਬਾਹਰ ਕਾ ਮਾਸੁ) bad? And the **inner-demonic-misbehavior of deceptions** (ਘਰ ਕਾ ਮਾਸੁ), is good?

Where in

It is only them, who, lead by their **spiritually blind mentors**;
Foolishly, **eat the uneatable, and** abandon eating what is **eatable**.

Then, to **finalize** the difference between the **external-physical-meat** (ਬਾਹਰ ਕਾ ਮਾਸੁ) and the **internal-demonic-misbehavior** (ਘਰ ਕਾ ਮਾਸੁ) further, Guru Sahib in his **Shabad**, “ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੁਰਖੁ ਝਗੜੇ clarifies them as follows;

Step 1: Recognizing (ਬਾਹਰ ਕਾ ਮਾਸੁ) the ‘**external-physical-meat**’ in the Guru Shabad; that questions the wisdom of branding it as bad (ਮੰਦਾ ਸੁਆਮੀ?) by some; Wherein, exposing the deceptive, and hypocritical foolishness of religious leaders, who fight shouting “meat, meat”; . . . Guru Sahib questions their stupidity, as follows;

- Fellows, if, as per you; eating of **the external** regular meat of birds and animals by humans is **bad**; . . . then, is your religious act of offering (ਗੋਡਾ ਮਾਰਿ ਹੋਮ ਜਗ ਕੀਏ ਦੇਵਤਿਆ ਕੀ ਬਾਣੇ) Rhinoceros **meat** to please your gods; **good**?
- **Is** your drama of holding your noses (ਮਾਸੁ ਛੋਡਿ ਬੈਸਿ ਨਕੁ ਪਕੜਹਿ) to boast about, even meat smell (let alone **the external** regular meat) being, **bad**? . . . while your acts of virtually keep devouring (ਰਾਤੀ ਮਾਣਸ ਖਾਣੇ) of unsuspecting innocent people shamelessly; by deceiving them all the time, is **good**?
- **Is**, for justifying, your façade of not eating fish or meat (ਮਛੀ ਮਾਸੁ ਨ ਖਾਹੀ); the eating of **the external**-regular-meat, **bad**? . . . but to carry out

acts of tyrannical misbehaviors blindly (ਅੰਧਾ ਸੋਇ ਜੋ ਅੰਧ ਕਮਾਵੇ) through inner misbehavior of spiritual blindness and tyrannical deceptions, **good?**

- Moreover, as per you; if those, in who's celebratory functions like marriage, or birthdays etc. (ਜਜਿ ਕਾਜਿ ਵੀਆਹਿ ਸੁਹਾਵੇ ਓਥੈ ਮਾਸੁ ਸਮਾਣਾ), the regular meat of birds and animals that is served, **is bad**; . . . and further; for that infringement, if they (ਜੇ ਓਇ) seem to be (ਦਿਸਹਿ ਨਰਕਿ ਜਾਦੇ) destined to hell, as per you; . . . then, is taking any form of alms from them (the kind of alms that all such Pandits/Pujaries; who always shout 'Meat, Meat' at the top of their voices; accept without any hesitations) as **good?**
- Also as per (SGGS page 472) ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥ ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥ i.e. As many as are, the grains of corn, wheat or rice etc. **none is without life**; because, first of all, there is life in the very fundamental source of life, the water, by which everything else comes to life becoming green. (Meaning: none of the eatables are without life; whether meat or grain.)

Step 2: Recognizing (ਘਰ ਕਾ ਮਾਸੁ) the **internal acts** of invisible misbehaviors of deceptions cheatings and hypocrisy as follows:

- 'ਅਭਖੁ ਭਖਹਿ', eating the un-eatable earned deceptively through cheatings and deceptions.
- (ਰਾਤੀ ਮਾਣਸ ਖਾਣੇ); i.e. when suspected least and completely trusted, metaphorically devour fellow men through their **inner** (ਘਰ ਕਾ ਮਾਸੁ) habits of cheating and deceiving.
- **Internal meat**; by devouring of innocent humans through cheating, deceiving and hypocrisy, but thinking such an act to be good, i.e. (ਚੰਗੇਰਾ)?
- Also on SGGS page 141; Guru Sahib expresses this idea of **internal demonic acts** of invisible misbehaviors in the following words; (ਰਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸ ਸੁਆਰ ਉਸ ਗਾਇ ॥ ਗੁਰ ਪੀਰ ਹਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥) i.e. *O Nanak, (say that) to take away, what rightfully belongs to another is so repugnant that; For a Muslim it is like eating pork, and for a Hindu like eating beef. . . . (In God's Court, within) One's Guru, or Spiritual Guide, stands by one's side only, if one does not (do such a repugnant act) by eating away that rightfully belongs to someone else.*

Conclusion:

Thus, to decide as to, for whom, has Guru Nanak Sahib used his above-mentioned **very strong words and statements like**, ਮੂਰਖ-Idiot, ਅੰਧਾ-blind, ਅੰਧੁ ਗੁਰੂ ਜਿਨ ਕੇਰਾ, i.e. **let alone, just him/her being brainless; even whose Guru is brainless as well for?**

- a) Are they, for the person; who (like majority of the Sikhs) has ‘**no reservations** about **eating, or not eating of meat**’? Or
- b) For, some rare braggarts, who very **strongly object and proclaim** that, “**one should not eat meat**”.

Wherein, the answer is very obvious and clear; that as per Guru Sahib’s teachings; all of the above strong words are meant for that **Bipar-Birtee** ਮੂਰਖ-Idiot who, being lead by his/her, spiritually blind master, shouts ‘ਮਾਸੁ ਮਾਸੁ’, and very **strongly objects and proclaims** that, “**one should not eat meat**”.

A special Note: . . . For further understanding, and a complete dissection of all the tricks, and deceptions of the anti-Sikh forces used in the conversion of such a meaningless ‘non-issue’ into a **mega-bamboozlement**; go to;

www.giankharag.com

to read;

SIKH DILEMMA

IS ‘NOT TO EAT MEAT’ A BRAHMINICAL COMMAND FOR SIKHS?