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#BadKarma_due_to_slaughtering_cows
Beef eating among Hindus have become a fad. It is a wile #woke_culture to defy the age old customs and practices without understanding the seriousness or repercussions of such actions. Cow is not a mere animal for Hindus. Cow as an adobe of 33



crore Hindu Deities and hence Cow is considered sacred in Hindu Dharma. Cow is considered auspicious and also a symbol of compassion and piousness. Hindus believe that one can attain salvation (Moksha) by worshipping the Cow and serving her. Both Lord Krishna and Balrama

spearheaded the Cow worship and preservation culture. Of all beings, the Cow is treated as the most sacred and sanctified. This sense of the unique sacredness of the Cow is expressed in the works of ancient in the Vedas, Smritis, Srutis and Puranas and by Indian Rishis. So highly

were cows held in esteem by the Society that there were days fixed in a year for exclusive worship of the Cow. Three days prior to the festival of Deepavali is called Bachvaras (Vasubaras), which is a festival when puja is offered to Cows. Dhanteras is a day when cows are

worshipped along with Dhanwantari the God of medicine. Balipratipada or Padwa is celebrated the day after Deepavali when, in many parts of India, cows are ceremoniously worshipped. Not only cows, but bulls also were and still are objects of worship. The last day of the month of

Shravan, called Pola, is a day when bulls are decorated and taken in a procession to a public place for collective worship, after which they are then taken from house to house where each family offers pooja. The day after this is celebrated as Children's Pola, when the children

decorate and worship the wooden idols of bull and take them in a procession to a public place. In south India Sankaranthi or Thai Pongal is a festival of 4 days in mid January when cows and bulls are decorated and worshipped. There are multiple Vedic verses that mention the cow

as Aghnya or One who can not be hurt. In Rig Veda verse 7.56.17 the supplicant equates the lives of men with those of cattle while praying to the Maruts, the fierce storm gods to keep the lightening bolts away that kill them both.
Depending on the proportion of the God principle,

each person, animal and plant may have different proportions of Sattva, Rajas and Tamas in them. One incurs a greater sin by killing Sattva predominant beings as it reduces the overall amount of s■ttvikta or spiritual purity in society. On the other hand, one incurs less sin if

one kills a being that is Tamasa predominant and especially if it is affecting society negatively. Killing a living being that is helpful to mankind incurs a higher sin as opposed to those living beings that are not. Generally all animals that are helpful or have an affinity for



the human race are Sattva-Raja predominant and hence have a higher level of sattvikta as compared to others. One incurs more sin if one tortures a person or animal while performing the act of killing regardless of customs and traditions that one adheres to. Along with the

animal's flesh, one also absorbs the extreme negative elements (aka curses) that the animal emitted while being slaughtered
This affects consumers drastically, in ways that go beyond the physical.

By killing a cow we have to undergo the following in our next birth.
1. Serious

digestive system disorders like sprue, severe abdominal pain, which can cause death.
2. It can also cause skin disorders
3. It can cause disorders of reproductive system like infertility.
How to atone for the sin incurred due to slaughtering a cow?
For killing a cow one has to

take the following atonements – Having control on one's mind and senses for one month, having Panchagavya, sleeping in a cow ranch, taking care of cows, giving away a cow as charity. (Reference: Sanatan's granth
'Sins, merits and atonement for it.') Let us be compassionate, kind,

and do unto others what we would like others to do to us. This is the golden law. This law of karma is a law of the universe.

Sarvam Sri Krishnarpanam ■■

