

Non-violence: Vegetarianism

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The Yoga Bhāṣyam definition

Sarvatāh sarvadā

sarvabhutānām

anabhidrohah I

Yoga Bhāṣyam ii-30

Not to harm any living being, at all times, in all possible manner is Non violence

What is violence?

Definition of Hiṁsā: Puruṣārthasiddhyupāya

- Yasmātsakaṣāyah san hantyaṁtmā prathamamātmanātmānam |
- Paścājjāyeta na vā hiṁsā prāṇayantarāṇā tu || 47 ||

Meaning:

- The generation of passions is also violence, not in action but in thoughts.
- Violence is of two types- to kill one's own self & to kill other beings.
- When passions are generated, one's own soul is harmed: Bhāva hiṁsā/ Ātman ghāta.
- Later on the other beings may or may not be killed: Dravya hiṁsā/ Para ghāta.

Two types of Hiṁsā : Bhāva Hiṁsā/Ātman ghāta and Dravya Hiṁsā/Para ghāta

Two types of violence

- Bhāva Hiṁsā
- Dravya Hiṁsā

What is Bhāva Hiṁsā ?

Soul bound by karma- arousal of attachment and aversion- no realization of true nature of the self- so reactions influenced by passions- again new karmas

The cycle goes on. As the true nature of the soul cannot be realized, it is referred as Bhāva Hiṁsā

- All the activities which are with passions are Bhāva Hiṁsā

Vitarāga is a complete Non-violent Practitioner'

The one who is without attachment and aversion follows the highest form of non-violence

Dravya Hiṁsā= Physical harm: What is Dravya Hiṁsā

- Activities of speech and body
- Related to the other as it takes place with respect to other living beings
- Social aspect

Dravya Hiṁsā= Physical harm - represents = The negative aspect of non-violence

The negative/social aspect of non-violence

- Abstinence from doing harm towards every living beings in all possible ways, in thoughts, words and deeds
- So,

- Refraining from doing harm to all living beings
- Especially mobile living beings
- Also avoiding unnecessary harm to the immobile living beings

The presuppositions of non-violence

The world is full of living beings and life is dear to all.

Some religions give sanctity to humans only, others to animals as well. Jainism gives sanctity to all the life forms: which include one sensed living beings, two sensed living beings, three sensed living beings, four sensed living beings and five sensed living beings.

The one sensed living beings include the Earth, the Water, the Air, the Fire and the Vegetable world.

According to Jainism the principle of consciousness is the same in all the living beings which cannot be destroyed.

Moreover, Jainism believes in Mutual Interdependence of life. Life depends on another life for its survival.

How is it possible to live Nonviolent life?

The Śramaṇa: maximum possibility of non-violence

- The Mahāvratas
- Observing the vows absolutely
- No concession given to monks and nuns

The Śrāvaka: the lay followers: following non-violence to maximum possible way

- The ethical code for Śrāvaka is with some concessions
- Eight Primary Qualities of Śrāvaka: Aṣṭa Mula Guṇa
- Abstinance from Saptavyasana
- Important to prepare the Śrāvaka to pursue higher spiritual goal
- Twelve Vratas

The twelve vratas

- The Mula Vrata: Five Aṇu vratas
- The Uttar Vrata: Three Guṇa vrata
Four Śikṣā vrata

Concessions given to the Śrāvaka

- Five Aṇuvrata as they are partial or limited vows
- Not to be followed absolutely like an ascetic

Why the concession

- For a lay-follower it is not possible to survive without committing violence
- Utmost carefulness is required in doing the activities
- It is possible to minimise violence

Five Aṇuvrata

- Prāṇātipāta Veramaṇa: Non-violence
- Satya: Truth
- Acaurya: Non-stealing

- Śīla: Lawfulness
- Parigraha Parimaṇa: Limiting one's possessions

Prāṇātipāta: the first vow

Different embodied jivas have different karmas and depending upon their karmas, they are at different stages of evolution having different life forms. Depending upon the life form, the living beings have the number of senses. The jivas have different number of life forces or prāṇa depending upon the number of senses.

The different life forms:

One sensed life forms: Sense of touch & Immobile

They are:

- The fire
- The Earth
- The Water
- The Air
- The Vegetables

Two sensed life forms: Sense of Touch & Sense of Taste

Example: Earthworm, Shell etc.

The Three sensed life forms: Sense of Touch, Sense of Taste, Sense of Smell

Example: Ants, Snail etc.

The Four sensed life forms: Sense of Touch, Sense of Taste, Sense of Smell, Sense of Vision

Example: Butterfly, cockroach, honey bees etc.

The five sensed living beings: Sense of Touch, Sense of Taste, Sense of Smell, Sense of Vision, Sense of hearing

May have mind Or May not have mind

Example: Lion, Elephant, Humanbeings

The life forces/Prāṇa

What are life forces/ Prāṇa? How is it related to the senses?

The life forces:

- One sensed living beings: Body,sense of touch,Breath,Life
- Two sensed living beings: Body,sense of touch,Breath,Life, Sense of taste, Speech
- Three sensed living beings: Body,sense of touch,Breath,Life, Sense of taste, Speech, sense of smell

- **Four sensed living beings:** Body,sense of touch,Breath,Life, Sense of taste, Speech, sense of smell, sense of sight,
- **Five sensed living beings without mind:** Body,sense of touch,Breath,Life, Speech, Sense of taste, sense of smell, sense of sight , sense of hearing
- **Five sensed living beings with mind:** Body,sense of touch,Breath,Life,speech, Sense of taste, sense of smell, sense of sight, sense of hearing, mind

The difference in the one sensed and five sensed beings is that latter have more number of prāṇa, are more evolved and may be with or without mind.

Dravya Hirṣā: Destroying the life forces

When it is not possible to survive without violence how is it possible to live a nonviolent life? The answer of Jainism for Śrāvaka: By minimising the violence

The answer is by taking Aṇuvrata of Ahirṣā: Non-violence

- Abstinance from intentional injury:
- of feeling or life forces of other living beings
- Either in thought, words or deeds
- Doing himself, through an agent or approving of an act

How the vow of non-violence is to be followed by a Śrāvaka?

- By avoiding the intentional injury : to all the living beings
- Avoiding injury: Especially the mobile beings having two to five senses

Intentional Violence- Saṃkalpa Hirṣā

- The violence for the sake of violence
- The violence for the sake of fun or selfish purpose

The concession for the vow of non-violence

- Accidental: Violence in Accidental or Incidental acts
- Occupational: Violence involved in Occupation or Vocation
- Protective: Violence involved in 'Self-defence' or Protection

Also Avoiding:

- Tying up mobile living beings
- Hurting mobile living beings
- Beating mobile living beings
- Overloading mobile living beings
- Starving mobile living beings

Also following

Satya Aṇuvrata

Acaurya Aṇuvrata

Śīla Aṇuvrata

Parigraha Parimaṇa vrata

Also following Guṇavrata

- Digvirati: Restricting the movements in different directions
- Bhogopabhoga vrata: Restricted use of the consumable and non-consumable items
- Anarthdanda vrata: indulgence in sinful activities for the sake of others

& following Four Śikṣa Vrata

- Sāmāyika, Deśāvākāsika, Pauṣadha, Atithisarṁvibhāga

Following of Vegetarianism comes mainly under Bhogopabhoga Vrata

Bhogopabhoga Vrata

Restricting the usage of:

- Bhoga: the things that can be enjoyed once only
- Upabhoga: those things which can be enjoyed again and again

Vegetarianism

- It is a practice to support the Bhogopabhoga Vrata
- Minimizing the violence
- Avoiding violence to two to five life forms
- Part of Dravya Hirṁsā: Actual Physical act of killing
- But Choice of food: Choose where minimum violence
- Two sensed to Five sensed beings more evolved
- Selecting from plant life which is one sensed being

The types of vegetarians

- Partial vegetarians: eat fish and chicken but no red meat such as beef, pork and lamb.
- Lacto-ovo-vegetarians: include eggs along with milk and milk products
- Lacto-vegetarians: include milk and milk products but no eggs
- Fruitarians: live on fruits, seeds, grains and vegetables only.

What is vegetarianism according to Jainism?

- According to Jainism, only lacto-vegetarians and fruitarians are vegetarians.

Why to follow Vegetarianism?

- It is impossible to survive without violence
- Minimum violence to minimum number of lives
- Compassion: Aim is also to make a commitment to let the other living beings live without fear-Abhaydāna

How does vegetarianism help?

- Limiting one's needs
- Limiting one's needs of sensuous pleasure
- This is how the different vows are supported well

Jainism advocates Śrāvākācāra:

- Vegetarianism and beyond
- Exercising the rationality
- A must for a Śrāvaka as there is a possibility of a less violent life.

Aṣṭa Mula Guṇa

- Abstinance from taking meat, including fish, and other animal products except milk and milk products
- Abstinance from drinking wine
- Abstinance from eating honey
- Abstinance from unchecked indulgence in violence, falsehood, theft, unlawful sexual relationship, acquisition of material possessions

Mulaguṇa may also include

- Eating the fruits of certain trees like Banyan, Pippal and Fig, the five Udambaras

Also forbidden for The Śrāvaka

- Vegetables with multiple seeds
- Old pickles
- Mixing of curd and pulses
- Curd which is older than two days
- Cooked Food kept overnight
- Stinking food

Abstinance from Saptavyasana

- meat
- wine
- Gambling
- Theft
- Prostitution
- Adultery
- Sport or Hunt

Humanitarian aspect

- What does it mean to be human?
- Is killing natural to human beings?

Sarṁjñā: common to man and animals

- Āhāra
- Bhaya
- Maithun
- Parigraha

Humans and rationality

- Acting out of rationality
- Trying to understand the pain felt by the other
- Physical as well as emotional pain

Compassion

- Compassion and piety
- Only possible by human beings
- Spirit of supporting the co-existence of other life forms
- Reverence for life

Spiritual perspective

- Reverence for life
- A possibility of Right conduct
- All life is the same
- Each one has the right to survive
- Harming one life form leads to the harm towards the self

Man: A part of nature

- All lives are interconnected
- Man not the creator of the web
- He is just a strand in the web of life
- Whatever happens at one level will soon affect the other levels as well.

The ethical perspective

- Do humans have the right to destroy other life forms for selfish motives?
- Are the animals meant to be used and enjoyed by human beings?
- Don't the animals feel the pain when they are slaughtered?

Positive steps taken to prevent violence to animals

- Jivadayā
- Jivarakśā
- Building of animal shelters
- The humane treatment towards the animals

Ācārangasutra: The one who kills or harms the other living beings becomes the weapon of killing for the living being which is killed or harmed.

The outcome of the non-violent behaviour is the spiritual ecology where every organism in the environment is taken care of

- Carefulness in all the activities
- Reverence for life

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