

Holy Hinduism and the Victorian vegetarianism

Mayani Chaodhary

Assistant Professor (UGC NET), Department of Home Science {Food & Nutrition}, Methodist Girls P.G. College, Roorkee, Haridwar, India

Abstract

Hinduism is a major pious and ethnic ritual of South Asia, which developed from Vedic religion. The term 'Hindu' was derived from the river "Sindhu". Sindhu is a Sanskrit word meaning "of the Indus Vally" used by the resident of the region, the Aryans in the 2nd millennium BCE. Hinduism is the cardinal religion practiced in India (80.5%), followed by Islam (13.4%), Christianity (2.3%), Sikhism (1.9%), Buddhism (0.80%) and Jainism (0.4%). The followers of these religions perceive different dietary rules and regulations for fasting and feasting. Hindus make up the largest percentage of vegetarians in the world today. The centre of interest of the present study is the holy ethnic ritual Hinduism and its favoritism towards the meal patterns that are in harmony with nature, sympathetic, warm-hearted and respectful of other life forms, that is the "vegetarianism".

Keywords: hinduism, vegetarianism, dietary rules and regulations, ethnic

Introduction

Nature has an unfailing habit of siding with the determined and the positive – minded. As the world is increasingly shrinking to become a global village, we all regardless of our age, experiences, find ourselves sailing in the boat of life, which is full of paradoxes. Everyone wants to live each and every moment of life. Those actually edify in Vedic knowledge, however, never embrace a non-vegetarian diet, and the devoted Hindu still perceive vegetarianism as a devout. The present study shows the relationship between the spiritual natures of a kind of human being called Hindu and one of the physical boosters of human extant: diet.

Karma and rebirth of a soul

The serpentine system of Hinduism has proven to be very supple. Hindus believe in many gods, reincarnation (rebirth of a soul), and karma -The law of karma records everything we do. "Karma" literally means "activity", (understood as how one's fate in previous lives morally affects the current sustenance). All the vegetarian faith in rebirth and all the non-vegetarian faith only in one life. This can't be just a coincidence.

During the "Vedic period" in India (c. 1500 – c. 500 BCE), the "Iron Age" in Indian subcontinent during which the Vedas, the oldest scriptures of Hinduism, were composed. Hindus ate meat and sacrificed animals massively.

Conception of an afterlife included a "nirvana" (paradise) where those who had earned enough worth through the comp of ample votive gifts were probable to go. Vegetarianism appears cautiously in Hinduism. Around the first day of 700BC (beginning of 7th century BC), some Hindu thinkers began to exponent a meatless diet, though they were probably a minority.

Formation of the Buddhist and the Jain religions (around the 6th century BC) in India deeply affected Hinduism, both of which put increased prominence on the spirituality of all life, including animals. This practice continued in the post-Vedic period, up to the pre-Mauryan period.

Asoka: the great emperor

In the third century BC the great Indian King Asoka after the grievous Kalinga war converted to Buddhism, and Buddhism became the solemn religion. Asoka himself makes the most effort, in ceasing flesh consumption. And the killing of some kinds of animals was forbid entirely. It is said that Asoka was converted to Buddhism after viewing the massacre that resulted from the arch battle of kalinga. For the establishment of divine peace, he strongly enjoins vegetarianism and debars animal sacrifice.

Lord Krishna

Hindu vegetarianism is brawny galvanized from the Krishna vogue. Before eating anything devotees of Krishna, offer their food to God (a ritual). "Prasadam" means "mercy," or the divine grace of God. The cult of worshipping the holy cow in Hinduism spring. This panorama survives to this day. The followers of Lord Krishna pursue vegetarians, and Hindus were the most influenced. The soul of Krishna was written down in the "Bhagwat Purana" during the 5th century. After the gloss of the "Bhagwat Purana" into Hindi, no Hindu would kill a cow or eat meat. The followers of ISKCON (International Society for Krishna Consciousness, Hare Krishna), are also in harmony with vegetarianism.

The Bhagavad Gita

In the Bhagavad Gita, which is the holy book of Hindus, foods are classified into three different types, namely, "sattvika", "raajasika", and "taamasika", based on the property, quality, and piety, respectively. The "sattvika" food signifies prosperity, intelligence, strength, health, and happiness. This food type includes fruits, vegetables, legumes, cereals, and sweets. The "raajasika" food signifies activity, passion, and restlessness, which includes hot, sour, spicy, and salty foods. The "taamasika" food is heady and unhealthy, which generally causes dullness and inactivity.

Ahimsa

Non-violence (Ahimsa) means not to stop the happening life (materially or spiritually) of any living being. According to Bhagavad Geeta, Ahimsa Parmo (highest) Dharma.

Mahatma Gandhi, however, accelerates Hindu vegetarian ritual by proclaiming, “The greatness of a nation and its moral progress can be measured by the way in which its animals are treated.” We live on a globe where we can fulfill our nutritional requirements in other, less harsh and less expensive ways. Hinduism believes that, the ache of all existence is presumed that arises from yearning and lust, coach by the karmic effects of both animal and human action.

Brahmins

Hindus believe that all the existence on this earth is a part of the Holy Spirit. If you harm the happening of even the smallest creature it is as if you harm part of Brahmin. Most devout Hindus, especially Brahmins, are lacto-vegetarians. This means that the only animal foods that they eat are dairy foods. The devout do not eat eggs considering they are the beginning of life. Foods are offered to temples for worshipping Gods,

feeding domestic and some wild animals including birds on Godly moment is a customary action.

Ethnic Foods

Religious ethnic foods contain cultural aspects such as ritualistic food items followed by certain religious groups. They are also sometimes developed to avoid food taboos. Every community has a marked dietary pattern that represents its inheritance or cultural side of its ethnicity. Ethnic foods are distinct prepared by different ethnic groups of people depending upon the food liking, geographical factor, environmental factors, and availability of plant or animal sources. A culture is described by some characteristics such as its beliefs, food laws, religions and social gatherings. And ethnicity is the amalgamation with a cultural group.

Hindus Multidimensional View

In the past fifty years, millions of meat-eaters -- Hindus and non-Hindus -- have made the particular decision to stop eating the flesh. There are five backhand major motivations for such choice:

Table 1

The Dharmic Law Reason	-Ahimsa: The law of non-injury is the Hindu's first obedience.
The Karmic Consequences Reason	-All of our actions, including our choice of food reflects back to our existence.
The Spiritual Reason	-Food is the source of the body's chemistry, and what we consume affects our graciousness, feelings and growing system.
The Health Reason	-Medical studies prove that a vegetarian diet is easier in digestion. -Provides a good scope of food nutrients. -Urge less burdens and impurities on the body. -Vegetarians are less susceptible to all the major diseases. -Live longer, healthier, more productive lives. -Their immune system is stronger. -Their bodies are purer, more refined and skin more beautiful.
The Ecological Reason For Planet Earth	-The rapid loss of species. -Increment of water impurities. -Air pollution. -Traced to the single fact of meat in the human diet.

Current Situation

Hinduism is an umbrella term for many jatis, sampradayas and paramparas, some of whom may be vegetarian and some not at all. There is no such thing as a Hindu directing them what to eat or not to eat. This mania with reducing Hinduism is common amongst two groups of people: Booming Hindutva and their vow rivals, the Hinduphobes.

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