

An Analyze Study Buddha's Teaching On Animals

Nguyen Tan Hiep

PhD Research Scholar in Acharya Nagarjuna University, Centre for Mahayana Buddhist Studies, Nagarjuna Nagar, Guntur-522510. Andhra Pradesh, India

Abstract: *Animals' status and treatment in Buddhism is significant for the light it sheds on the view of Buddhists about their relationship with the natural world, on Buddhist humanitarian concerns in general, and the relationship between Buddhist philosophy and Buddhist practice.*

Keywords: Buddhism, Animal

1. Introduction

Buddhism is the sixth largest religion in the world with about 488 million followers, most of whom live in southern, central and eastern Asia. It is also one of the fastest-growing religions in the West. The Indian sage Siddhartha Gautama founded Buddhism some 2600 years ago. Buddhism is divided into two Theravada schools, primarily found in Sri Lanka, Burma, Laos and Cambodia and Mahayana, prevalent in Japanese, Korean, Chinese, Tibetan, Mongols and Vietnam. Each of these schools is divided into a variety of denominations, usually based on the country of origin. Doctrinally, the variations between the two schools are slight and are mostly a matter of focus rather than total disagreement. Nonetheless, rituals and practices usually based on some sitting meditation and a mantra (sometimes in the form of singing) can vary significantly amongst Buddhists.

2. Teachings of Buddha

Just like the philosophies of its sisters, Hinduism and Jainism, Buddhism is a path of liberation. It teaches that there is a higher level of truth than we encounter every day and that the purpose of life is to escape from this lower and grosser everyday world and to reconnect with the ultimate reality in which sorrow, suffering and death can not interfere. Buddhist words also call this "illumination," "Buddhahood," or "nirvana." You reach Nirvana, train your mind to fully perceive the ultimate reality behind the manifestations of everyday life and at the same time create infinite, unconditional love for all the sentient beings. In each religion, all types of Buddhist practice are necessary programs for training the mind to get immediate, intuitive insight into the nature of the actual reality and to produce ever greater compassion for all sentient beings.

3. Ethics of Buddhism

Buddhist ethics are concurrent and based on the agent's goal. An act committed with a genuine intention to create joy for others, or to relieve their misery, is noble while an act committed in order to benefit others or to neglect their suffering is nonviolent. The Ten Commandments are Judaism and Christianity. The five principles of Buddhism are: Do not kill, Do not steal, do not lie, do not commit sexual misconduct (generally interpreted to mean acts

which violate a vow, such as a marriage or coercive behaviour such as rape or sex with minors) and Do not use alcohol or other medicines causing a lack of attention (except for legitimate medical reasons).

4. Nonhuman People

The conventional interpretation of the First Precept is not limited to its literal meaning. Do not destroy. Peter Harvey, a Buddhist scholar and ethicist at Sunderland University in Britain, says, "Each precept has a positive counterpart." Moreover, an American Buddhist scholar of the University of Virginia and former His Holiness the Dalai Lama interpreter Robert Thurman, tell us that "not only killing but saving lives is first in Buddhism." This precept has been made available to us by Buddhism's Commandment. ThichNhatHanh, a Vietnamese Zen teacher who, along with the Dalai Lama, is one of the best known and most venerated Buddhist teachers in the West, told us that, "To kill human beings in every country in the world is condemned, and the Buddhist command of non-tuning extends further, including all living beings." NhatHanh continued, "I am determined not to kill, not to allow other.

5. Vegetarianism in Buddhism

The Mahayana scriptures depict Buddha as requiring that his followers in all cases be strict vegetarians. The Buddha quotes in Lankavatara sutra: "I have allowed the meat to eat by anyone; I am not permitted to eat it; I am not permitting it." The Buddha states in the same Scripture, "If anybody eats meat for whatever purpose, there will not be a destroyer of life." Theravada scriptures (called Pali Canon, of the ancient Indian language in which they are written) define one of them. Monks ate only one meal a day and begged in the group households. According to the Pali Canon, the Buddha permitted his monks to eat the meat put in their limb bowls only if they had no reason to suspect that the animal was deliberately killed to supply them with meat. Many modern Buddhists argue that in restaurants they should eat meat purchased in restaurants and supermarkets since they have not killed the animal. They say that the butcher did not even know that they existed. However, the moral point of Buddha's teachings on meat is absent from this statement. Fleece from animals sold in supermarkets and restaurants that are deliberately slaughtered to provide meat to those who are going to buy and consume it. You pay a butcher to kill an

Volume 8 Issue 12, December 2019

www.ijsr.net

Licensed Under Creative Commons Attribution CC BY

animal when you buy meat in a restaurant or supermarket. The fact that the animal is usually killed in advance of placing the order rather than receiving the order is simply a particular feature of our current trading style. You knowingly join in the class of those for whom animals were slaughtered when you buy meat.

Moreover, the food shop or restaurant where you buy meat places an order to kill another animal to replace the meat that you purchased. The Buddha never excluded milk and eggs from consuming. However, Buddha never saw a farm in which laying hens are crowded for their whole lives in small battery cages. Moreover, he never learned that milk cows were being killed when they were too old to produce or their male calves slaughtered to make veal in ancient India, where cows are sacred and forbidden to kill them. No detailed statistics are available on the number, but probably about half, of vegetarian Buddhists around the world. The level in the west could be somewhat smaller.

6. Conclusion

Buddhism's central teachings on animals are:

- Animals and humans share the same essential character. They are not a separate class of organisations that are subject to a separate class of ethical rules.
- The highest Buddhist virtue is love, which we must always display to all compassionate beings.
- They should do everything possible to prevent any living being from causing suffering or death.

In the Dhammapada, Buddha said perhaps the most famous and loved of all Buddhist scriptures:

All beings tremble before danger. Everyone is afraid of death. If you look at this, you are not going to kill or threaten someone else. Everyone is afraid of danger. Life is dear to everyone. If you think about this, you will not kill or kill someone else.

References

- [1] Susan Armstrong, *The Animal Ethics Reader*. Routledge; 2 editions, April 2008.
- [2] Marc r. Fellenz, *moral menagerie: philosophy and animal rights*. University of Illinois Press; 1 edition, March 2007.
- [3] Banton, Miles. *Animal Rights*, New York: Gloucester Press, 1987.
- [4] Batchelor, Martine & Brown, eds. *Buddhism and Ecology*, London: Cassell Kerry Publishers Limited, 1992.
- [5] Bell, A.P. *Minding Animals: Awareness, Emotions, and Heart*, USA: Oxford University Press, 2002
- [6] Bhaskar, V. S. *Jataka Tales: Birth Stories of Buddha*,
- [7] Varanasi: Pilgrims Publishing, 2007.
- [8] Chapple, C. K. *Nonviolence to Animals, Earth, and Self in Asian Traditions*, Delhi: Indian Book Centre, 1995.

- [9] Chapple, C. K. 'Animals and Environment in the Buddhist Birth Stories'. In *Buddhism and Ecology: The interconnection of Dharma and Deeds*, eds. Mary Evelyn Tucker and Duncan Ryuken Williams, Cambridge, Harvard University, 1997.
- [10] Mark W. McGinnis, *Buddhist Animal Wisdom Stories*. Audible Studios
- [11] Reiko Ohnuma, *Unfortunate Destiny: Animals in the Indian Buddhist Imagination*. Oxford University Press; 1 edition, May 2017.
- [12] Hargrove, E. C. *The Animal Rights, Environmental Ethics Debate: The Environmental Perspective*, Albany: State University of New York Press, 1992.
- [13] NhatHanh, Thich, *Interbeing: Fourteen Guides for Engaged Buddhism*. Berkeley, Parallax Press, 1987

Author Profile



Nguyen Tan Hiep received a bachelor's degree from Vietnam Buddhist University, Vietnam. Moreover, he continued to receive a master's degree and a master's degree in philosophy from Gautam Buddha University. He is a research scholar at Acharya Nagarjuna University with a major in Mahayana Buddhism Studies.