

Religie świata wobec cierpienia zwierząt i ludzi
*(World religions towards suffering in animal and
man*

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1/ Meaning of suffering in animal

2/The reception of man and animal suffering in World Religions

Troubles with definition

- Often identified with pain. The both concepts are frequently mixed and used alternatively („pain and suffering in animals”).

Standard definition of pain

- „An unpleasant sensory and emotional experience associated with actual or potential tissue damage or described in terms of of such damage.”

(Merskey, 1979)

Suffering in man

- Some scientists and philosophers tend to distinguish between pain and the suffering and treat them at least to some degree- as distinct phenomena.
- The chief argument is that we can imagine suffering without pain. For example psychological „pain” of various psychological disorders sometimes leading to suicide (Mee et al., 2006).
- On the other hand, not all pain causes suffering.

Definition of suffering in man

trwający

„In lay terms (suffering) connotes enduring something unpleasant and inconvenient ,
trwały
sustaining loss or damage or experiencing disability” (Chapman, Gavrin, 1999).

Polish philosopher Zdzisław Cackowski (like many others) claims that human suffering is something more than pain. It is personal,
multidimensional experience: existential, moral and spiritual (Cackowski, 1997).

Suffering of animal

- Taking into account various theoretical positions , suffering in animal turns out to be open question.
- Some scientists and philosophers tried to oppose pain as merely physical experience in animal to a suffering as more noble, moral experience in the human being.
- The others makes the ability to suffer dependent on the taxonomic position. In this case , some animals (e.g. the vertebrates) are able to suffer, the others are not.

My point

- On the basis of various data (neurophysiology, ethology etc.) and comparison with the man I assume that at least some animals can experience suffering which is something more than the pain.

Strong argument –animal in the wild

- The claim that only human action contributed to the animal suffering is illusory.
- The natural world is not a kind of natural paradise.
- This essentially Rousseauian view is at odds with the wealth of information derived from field studies of animal populations.

Animal suffering in the wild according to eminent
scientist

- The total amount of suffering per year in the natural world is beyond all decent contemplation. During the minute it takes me to compose this sentence, thousands of animals are being eaten alive; others are running for their lives, whimpering with fear; others are being slowly devoured from within by rasping parasites; thousands of all kinds are dying of starvation, thirst and disease.
- -- Richard Dawkins, *River Out of Eden*

Suffering in the wild :Predation

Predator	Examples of Prey	Means of killing	Duration of killing (minutes)
lions	wildebeest, zebra, ungulates	suffocation (1)	5-6 [50, p. 13]
cheetahs	gazelles	suffocation (occasionally 2-3 times)	often 5-15, sometimes 25
spotted hyenas	ungulates	biting off chunks of flesh	1 to 13
wild dogs	ungulates	disembowelment (2)	
coyotes	rabbits, rodents, reptiles, amphibians, fish	may stalk prey for 20-30 minutes until prey is exhausted	
heron	fish	swallow whole	≤ 2 to swallow
piranha	fish, cattle, "anything"	tear apart while alive	
constrictor snakes	rodents (3), mammals	prevent prey from inhaling (4)	1 [86]
small snakes	fish, frogs	swallow and digest alive (5)	
venomous snakes	rodents, birds, reptiles	internal bleeding, paralysis (6)	a few minutes
crocodiles	birds, fish, reptiles, ungulates	grabbing in jaws, drowning (7)	

Various sources
compiled by Dawrst,
2006

Suffering in the wild -drought : emaciated and dead animals



Suffering in the wild: Disease

Raccoon Roundworm (Baylisascaris)



Estimated number of humans and animals compiled by Dawrst (2006)

Animal Type	World Population
Animals in Research	10^8
Humans	$7 * 10^9$
Livestock	$2.4 * 10^{10}$
Land Birds	$6 * 10^{10}$
Land Mammals	10^{11}
Land Reptiles	10^{11} to 10^{12}
Land Amphibians	10^{11} to 10^{12}
Insects	10^{18} to 10^{19}

Religion

- A set of attitudes, beliefs, ethics, values, and practices pertaining to supernatural power.

The “Big Five” World Religions

- **RELIGIONS OF THE BOOK**



1) **Judaism**



2) **Christianity**

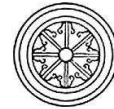


3) **Islam**

- **KARMIC ASIAN RELIGIONS**



4) **Hinduism**



5) **Buddhism**

Main difference : ideas concerning god and human soul

- The buddhism and christianity were selected to further analysis

Some important concepts in buddhism as karmic religion

- **Karma-** universal law of cause and effect determinating destiny of any living being (human or animal). The consequence of actions (good or bad) is rebirth in the form of man or animal.
- The succession of rebirths caused by karma is called **samsara**.
- **Ahimsa** –”nonharming”, abstinence of injury of any living creature through deed , word or thought.



Six forms of incarnation in buddhism; also animals

According to buddhist tradition First Buddha, Siddharta Gautama existed in the cycle of animal forms

Main purpose of Buddhism

Escape from suffering

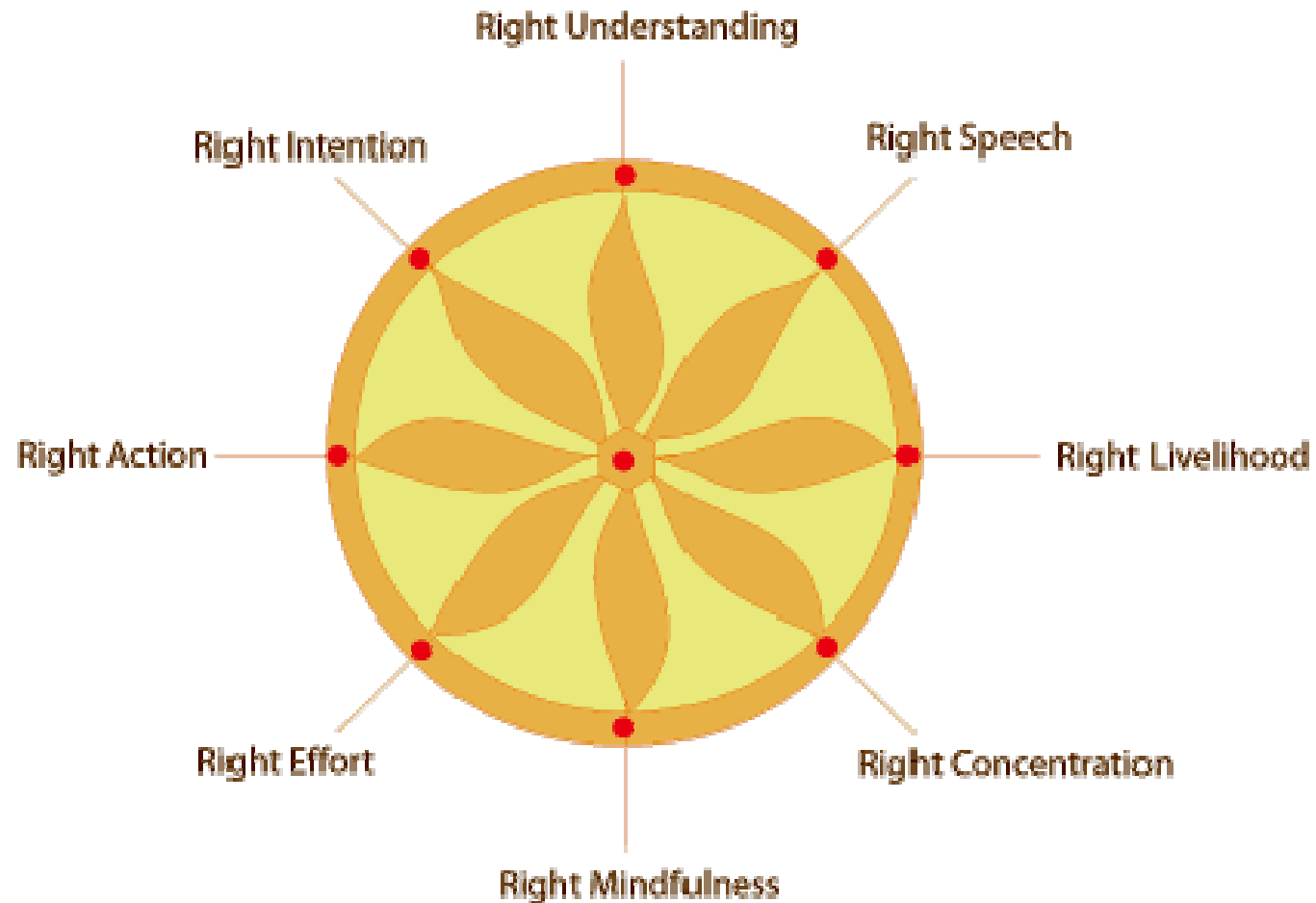
The cause of suffering is desire – desire for possession and selfish enjoyment of every kind, particularly the desire for separate, individual, existence.

Escape from cycle of rebirth

Reach *Nirvana* – cease to exist or realize one's self-extinctedness; *Nirvana* (lit. “blown out” – unconditional state of liberation, release from the cycle of rebirth-redeath determined by karma

The „gospel” of Buddha was adressed to all creatures!

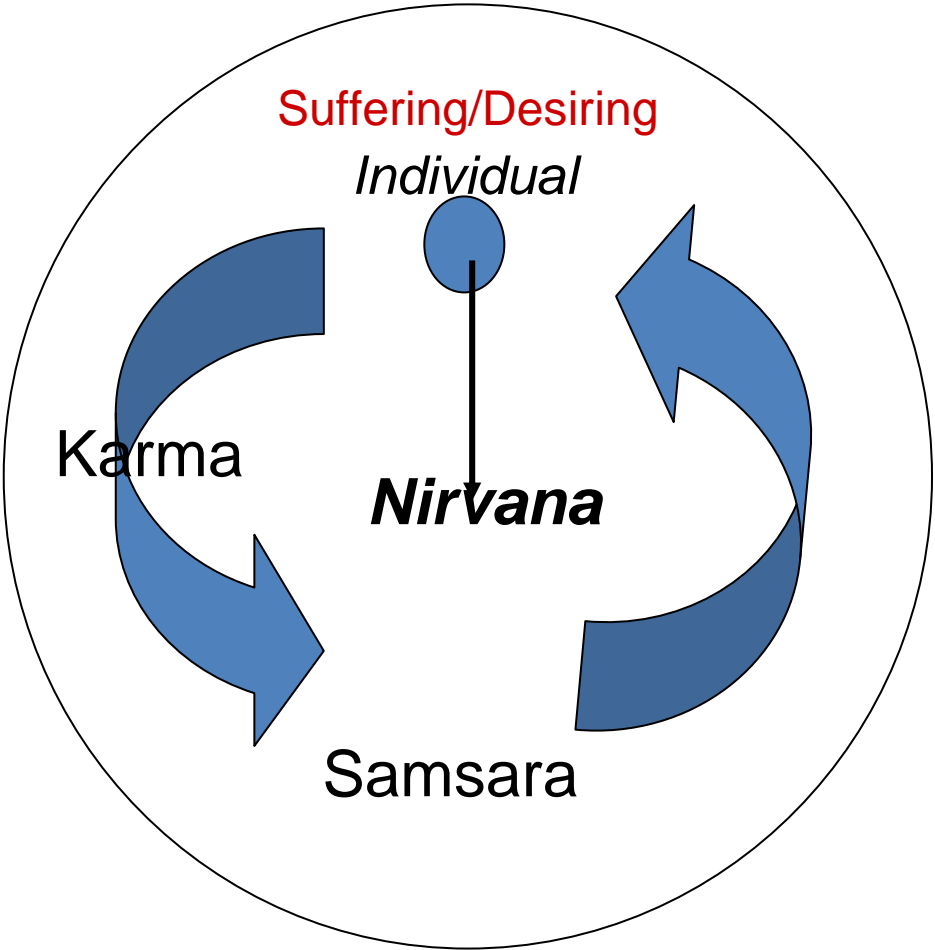
The eightfold path leading to spiritual freedom and enlightenment



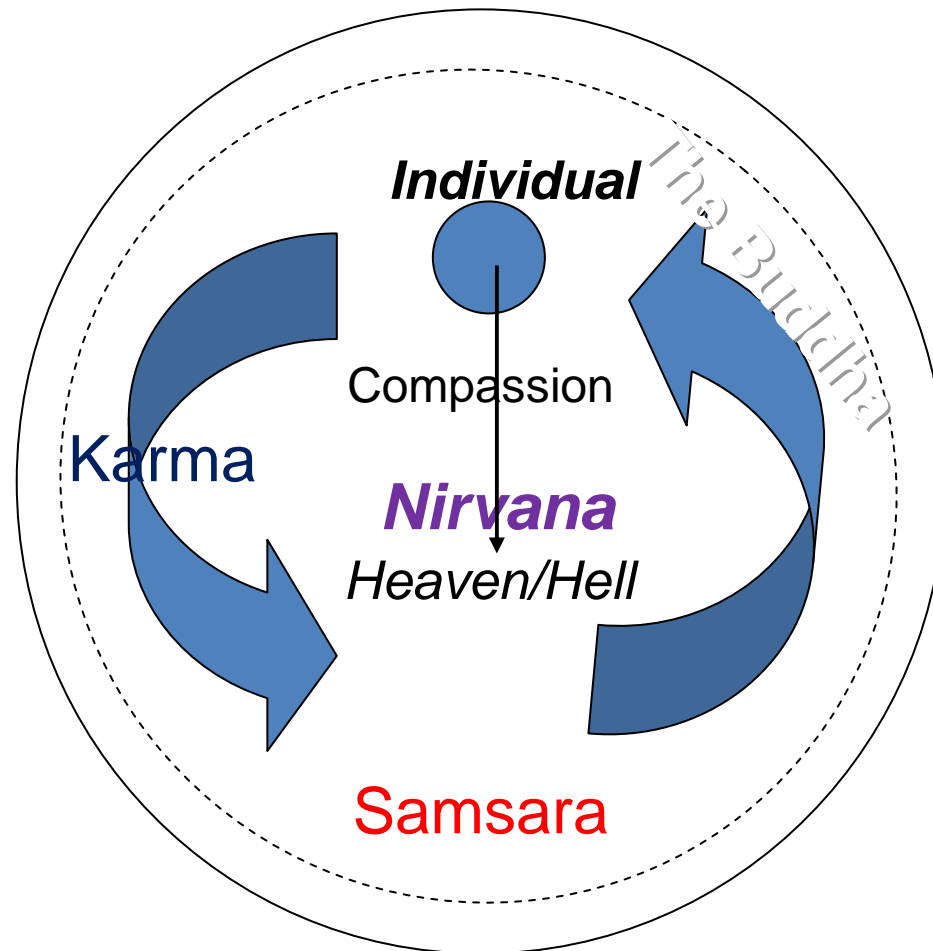
Theravada and Mahayana buddhism



Theravada Buddhist Worldview



Mahayana Buddhism Worldview





Bodhisattva – in mahayana person which attained high degree of perfection but renounced complete entry into nirvana until all being are saved. The determining factor of his action is compassion (crucial notion for mahayana buddhism).

- Buddhism and particularly mahayana regards the difference between human being and animal as unimportant. Animal like a man is able to attain enlightenment.
- By all accounts bodisattvas were ready to sacrifice their lives for animals and tried to save animals caught by predators.

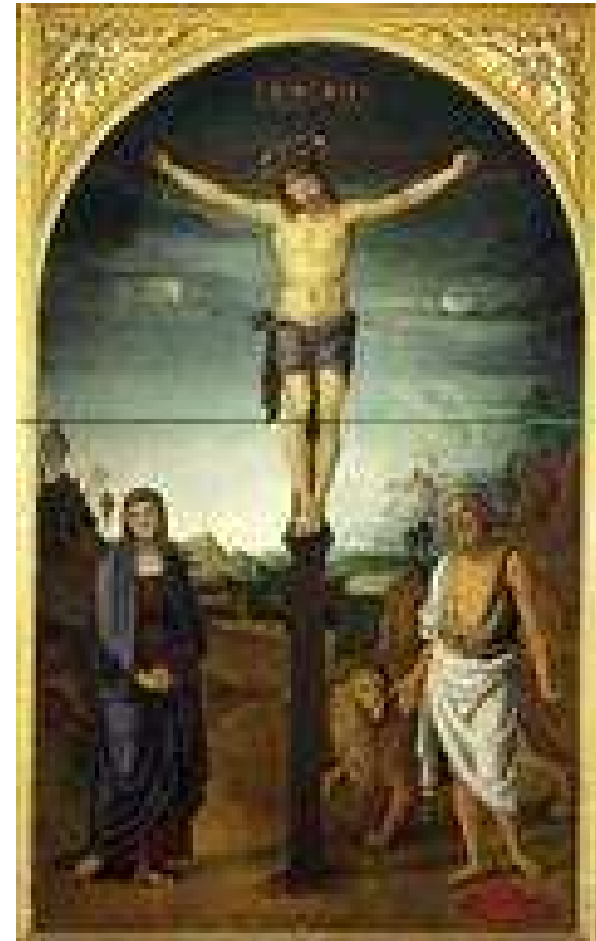
- In East Asian Buddhism and particularly in China, the release of animals, particularly birds or fish, into their natural environment became an important way of demonstrating Buddhist piety. In China it was known as *fang sheng*



Christianity

- „Religion of the Cross” -
The central position of suffering of Jesus Christ

For believers human lot is
a reflection of living
God martyrdom
however , with a hope
of resurrection



Christianity like buddhism seeks enlightenment, but..

- Christianity is highly anthropocentric .
- Anthropocentrism is the view that humanity's needs and interests are of supreme and exclusive value and importance in nature.
- St. Thomas Aquinas –"only human being is rational".

Analysis of St Thomas Aquinas

- Only rational being can direct its own action. Therefore, unrational being should be directed by higher, rational creature . In this case , animal by man. Animals are sort of instrument. Instruments exist for the sake of people that use them, not for their own sakes.
- Moreover, we can love only rational beings . We should love only God and the other people.
- Hence, the animal suffering is of marginal importance. The animal abuse is bad because of effect on man.

Summary

- The scientific knowledge about suffering as a distinct phenomenon is limited. It is often identified with the physical pain.
- There is unmeasurable amount of animal suffering in the wild caused by natural conditions.
- An approach to the problem of animal suffering is different in Buddhism and Christianity. In buddhist perspective animal (like man) can free themselves from suffering whereas in anthropocentric Christianity it is mere instruments and its suffering is of minor importance.

Literature

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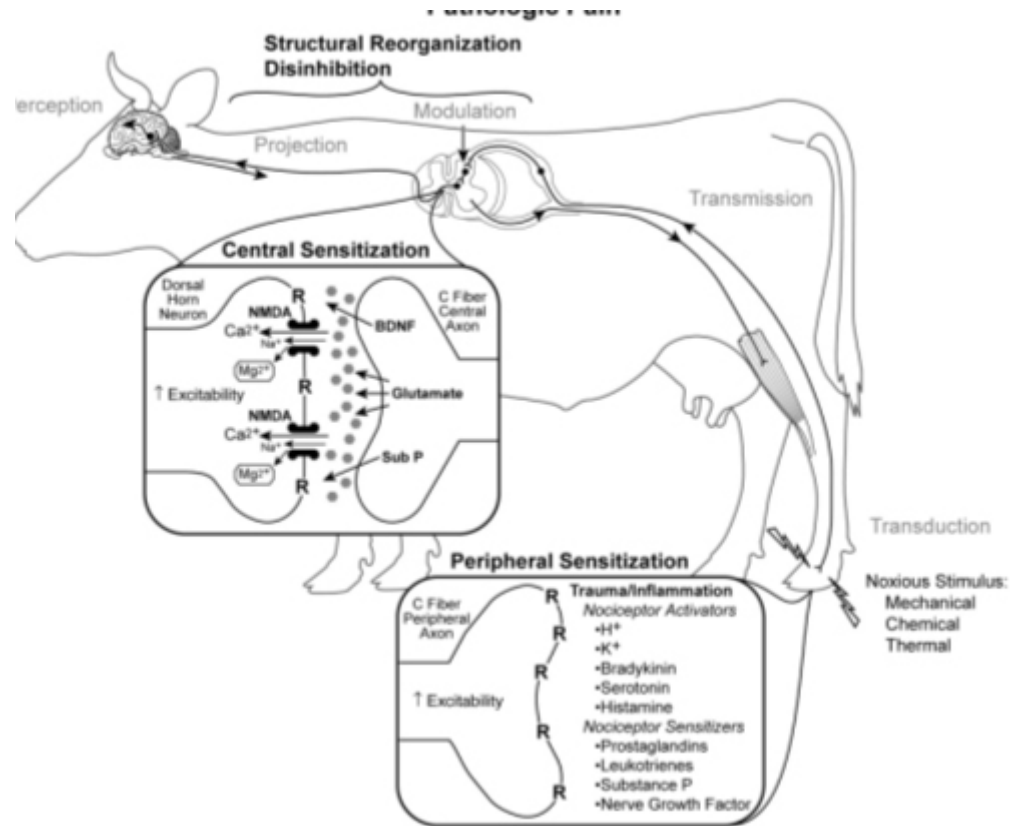
It is often assumed that wild animals live in a kind of natural paradise and that it is only the appearance and intervention of human agencies that bring about suffering. This essentially Rousseauian view is at odds with the wealth of information derived from field studies of animal populations. Scarcity of food and water, predation, disease and intraspecific aggression are some of the factors which have been identified as normal parts of a wild environment which cause suffering in wild animals on a regular basis.

(UCLA)

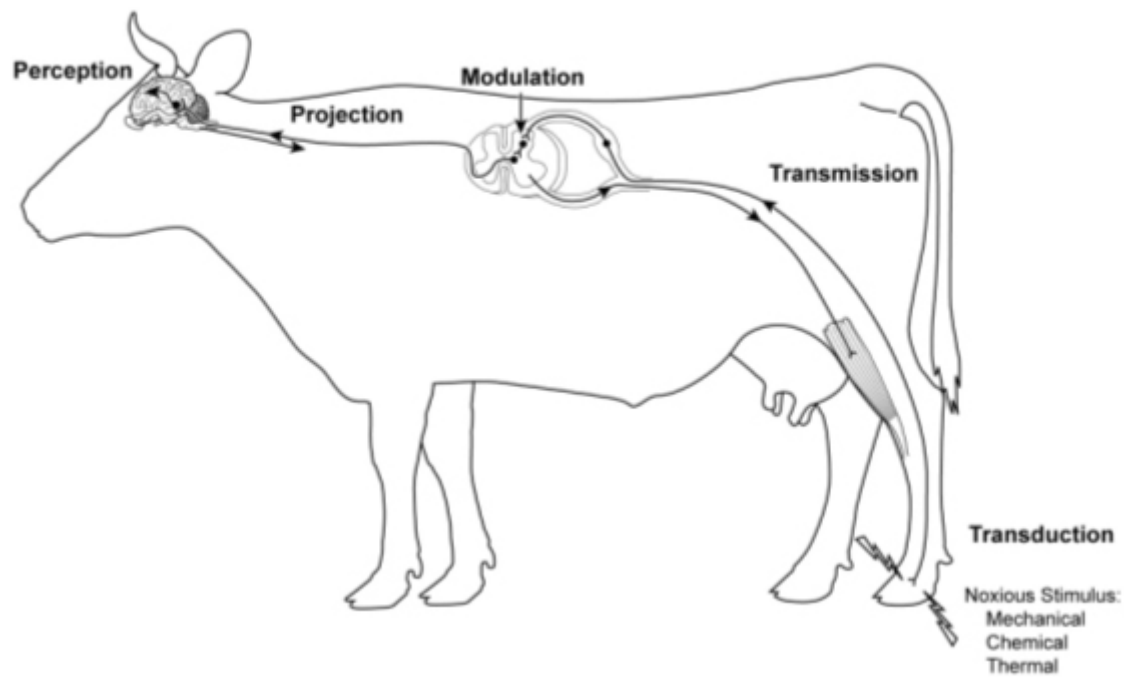
- Cruelty is the deliberate infliction of physical or psychological pain on other living creatures, sometimes indifferently, but often with delight. (Nell 2006, 211)
- Is a critical crux of cruelty that animalian ... predatory systems generate primal intentions that are integrally linked to aroused action tendencies (Panskepp 2006, 234)?

- Alan Dawrst (b.d.)

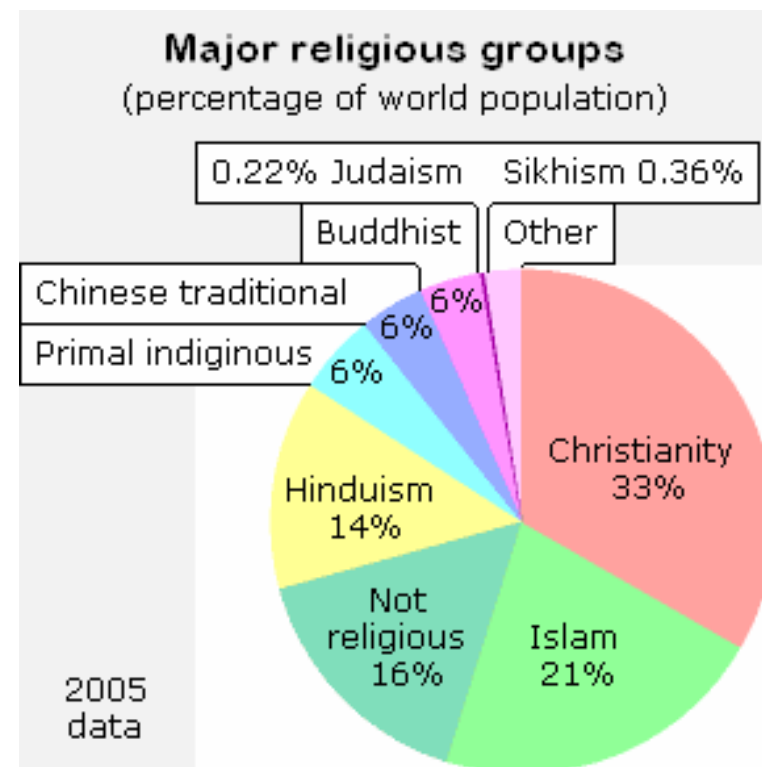
Some predators kill their victims rather quickly, such as constrictor snakes that cut off their victims' air flow and induce unconsciousness within a minute or two, while others impose a more protracted death, such as hyenas that tear off chunks of ungulate flesh one bite at a time. Wild dogs disembowel their prey, venomous snakes cause internal bleeding and paralysis over the course of several minutes, and crocodiles drown large animals in their jaws.¹



Physiologic (Nociceptive) Pain



- Chrześcijaństwo -2,1 mld
- Islam-1,3 mld
- Hinduizm -950 mln
- Buddyzm -364 mln
- Judaizm- 13 mln



Zwierzęta podlegają takiemu samemu prawu karmicznemu jak ludzie.

Według tradycji, sam Budda Gautama przeszedł cykl egzystencji zwierzęcych.

Jelenie należały do pierwszych słuchaczy kazania Buddy Gautamy



- Religie karmiczne proponowały metody uwolnienia się z kręgu następujących po sobie egzystencji.

Buddyzm postulował drogę wygaszania ignorancji i egoizmu, które zdaniem Buddy są źródłem cierpienia:

- Właściwy pogląd –wyzwolenie się z egoizmu
- Właściwa mowa –mówienie rzeczy sprawiedliwych i godnych, unikanie kłamstw i oszczerstw
- Właściwy czyn- zmiana postępowania by przekształcić osobę w żyjącą w sposób prawy i skromny
- Właściwa uwaga –wykorzystanie rozumu do zapanowania nad emocjami
- Właściwa koncentracja –cztery stopnie medytacji, aż do stanu całkowitego ukojenia i samokontroli.

Tenets of Buddhism

- Four Truths
 1. Truth of suffering – all forms of existence are subject to physical and mental suffering
 2. The cause of suffering is desire – desire for possession and selfish enjoyment of every kind, particularly the desire for separate, individual, existence.
 3. Suffering ceases when selfish desires are denounced and ceases
 4. The eightfold path leads to enlightenment

Christianity & Buddhism

- Both seek enlightenment
- Both empathize with suffering
- Individuals are of value
- Committed relationships
- Emphasis on living live and loving
- Moderation
- Value of life