

To Find Scientific Correlation And Dietary Benefits Of Jain Food Cultural

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Objectives-

- To understand the Does and Don'ts of Jain food Culture
- To Prove that Jain Food Culture is Based on Scientific theory of dietary Benefits
- To Suggest the unwanted or outdated Jain food habits which are not based on dietary benefits
- To know Facts of Jain Food Culture

In preparing Jain food, principles of nonviolence are followed. Jain food is respected by the whole world. The current movement of vegetarian food in western countries is attracted [to] Jain food. It also helps people with their health. I take pride that the world prefers Jain cuisine, and it is becoming [an] international food. And the day is not far when Jain cuisine will be [the] world's cuisine. A quote by scholar Surendar Kumar

Abstract

Practicing ahimsa is also sometimes used as a justification for promoting healthy eating, as some Jains include harm to oneself as an act of violence. Jain cuisine is characterized by a strict adherence to ahimsa that excludes not only non-vegetarian foods from their meals, but some fruits and vegetables as well which are grown underground and with multiple seeds. Humans, animals, insects, plants, and microscopic organisms are all believed to possess a soul. Harming any of these jivas is considered sinful in Jain religion. Thus, Jains avoid certain vegetables and fruits because harvesting them may necessitate the killing of a plant or the destruction of thousands of microscopic entities that inhabit the plant. The unique and all-inclusive nature of the Jain doctrine of who (and what) possesses a soul adds another dimension to the already restrictive imperative of ahimsa in Jain cuisine. Abhaksha according to Jain philosophy includes foods that traditional Vaishnava Hindus refrain from consuming (mushrooms, garlic, onion, and carrots), as well as foods that are unique to Jain vegetarianism (snow, ice, poison, clay, seeds, eggplant, figs, pickles, potatoes, ginger, honey, butter, "empty" fruits, unknown fruits and vegetables, and spoiled foods). Consuming meat involves the slaughter of animals, an act most

vigorously discouraged by Jain scripture. Some Jains also believe gathering honey harms bees and that the sticky substance traps insects and eggs that would later be killed by consumption. Underground vegetables are forbidden because their harvest necessitates the destruction of the plant as well as the microorganisms in the surrounding soil. Root vegetables are also classified as Anata-kayas, plants that contain not just one seeds, but an infinite number of seeds Many foods are forbidden simply because they are believed to induce undesirable qualities into the body and mind, such as laziness or aggression, excess heat, anger etc. This is also mentioned in many dietary guidelines as Tamasic food ingredients The Jain diet is ideally composed of sattvic foods, which are thought to give the consumer a pure and spiritual disposition. Sattvic foods are sometimes labeled as “simple,” lacking the luxurious taste that would otherwise induce passion. Many (but not all) vegetables qualify as sattvic food, as do breads such as chapatti. Tamasik foods should be forbidden at all costs, as they cause bad thoughts and create ill health. Meat, alcohol, and eggplant are considered types of Tamsik foods as they are thought to induce anger or lust in their consumers. Jain ideology encouraged its followers to only drink boiled or strained water. Boiled water is good for digestion and it is pure free from all harmful microorganism’s also the further development of microorganisms in boiled water is very minimum, Jains would also strain water through a cloth to rid it of invisible non edible and harmful impurities. The practice of ratri-bhojana bandh, the avoidance of eating food after sunset, is another important dietary practice that has been extolled by Jain philosophers for centuries. Many Jains believes it is prohibited by religion but scientifically the digestion power of human being is also poor after sunset and it’s highest during the noon period. Jains will sometimes forgo the consumption of green vegetables on holidays and festivals because they may contain small insects or other tiny jivas. Because the humidity in the air during these days is high which encourages growth of micro organisms

Introduction-

It is always said that any national cuisine is a sum total of its variety of regional cuisines, which the cultural and historical identifiers of their respective regions and religions are residing in those regions. India is home to a number of regional cuisines that showcase its culinary diversity and food culture of various religions with respect to every religion’s dietary laws and regulations. Food pairing was enumerated at the level of cuisine, recipes as well as ingredient pairs by quantifying flavor sharing between pairs of ingredients. The results indicate that each regional cuisine follows negative food pairing pattern; more the extent of flavor sharing between two ingredients, lesser their co-occurrence in that cuisine. The research data analytical studies highlight the statistical properties of the regional cuisines, brings out their culinary fingerprints that could be used to design algorithms for generating novel recipes and recipe recommender systems. It forms a basis for exploring possible causal connection between diet and health as well as prospection of health benefits from food ingredients. This study also provides insights as to how scientific approach can change the total religious look out of any particular food culture or eating habits. The basic foundation of Jain food is non-violence, believing the same it

should only include foods, which involves least possible violence of any level or extent. It is necessary to avoid destruction of even one sensed being as far as possible. Jain-food-conduct has been determined keeping all these things in view. The use of cereals like wheat, rice etc., pulses like gram etc., and oil-seeds etc., has been advised, because these are fully non-injurious food. Cereals, oil-seeds, pulses etc. are produced only when their plants get dried of their own after their age ends. If green plants are cut, then the cereals too will not be produced in right state. Their drying in the standing form in the fields is necessary. If the husk is removed from rice, it will not grow upon sowing. Non-germinated cereals, rice, pulses and oil-seeds, devoid of ants and worms, is the best vegetarian food. The reason that they come in order after cereals is that ripen fruits are wet being juicy. Root vegetables (tuber-roots) are totally forbidden as uneatable for 2 reasons. The first being that vegetables grown underground are the depository of countless of small creatures. The second reason being the up root of such vegetables definitely results in the destruction of plants and trees.

This research will bring the other scientific approaches of Jain eating cultures in the lime light with an intention to prove health benefits of this religious culinary practices. Prohibition of Root vegetables, eating after sunrise and before Sunset, drinking only boiled water are few prominent Jain religious food habits which requires to be proven scientifically along with the other believes of Ahinsa.

Jain vegetarianism is the diet of the Jains, the followers of Jainism. It is the strictest form of religiously-motivated diet regulation in the Indian subcontinent. Jain objections to the eating of meat and fish are based on the principle of nonviolence (ahimsa, literally “non-injuring”). Every act by which a person directly or indirectly supports killing or injury is seen as violence (hinsa), which creates harmful karma. The aim of ahimsa is to prevent the accumulation of such karma. The extent to which this intention is put into effect varies greatly among Hindus, Buddhists and Jains. Jains consider nonviolence to be the most essential religious duty for everyone (ahinsāparamodharmah, a statement often inscribed on Jain temples). It is an indispensable condition for liberation from the cycle of reincarnation, which is the ultimate goal of all Jain activities. Jains share this goal with Hindus and Buddhists, but their approach is particularly rigorous and comprehensive. Their scrupulous and thorough way of applying nonviolence to everyday activities, and especially to food, shapes their entire lives and is the most significant hallmark of Jain identity. A side effect of this strict discipline is the exercise of asceticism, which is strongly encouraged in Jainism for lay people as well as for monks and nuns. Jains today may also filter faucet water in the traditional fashion, and a few Jains continue to follow the filtering process even with commercial mineral or bottled drinking water. Jains don't eat root vegetables such as potatoes, onions, roots and tubers, because tiny life forms are injured when the plant is pulled up and because the bulb is seen as a living being, as it is able to sprout also, consumption of most root vegetables involves uprooting & killing the entire plant. Whereas consumption of most terrestrial vegetables doesn't kill the plant (it lives on after plucking the vegetables or it was seasonally supposed to wither away anyway). Though all the Jains follow this for religious purpose this study initiates a scientific approach towards it and makes sincere efforts to convince that the scientific approach has dietary benefits. Honey is forbidden, as its collection would amount to violence against the bees. Traditionally cooking or eating

at night was discouraged because insects are attracted to the lamps or fire at night. Strict Jains take the vow (called anastamita or anthau) of not eating after sunset. The fresh food usually starts decaying after 9 hours and gets spoil if not reheated so in Jain food Culture it is strictly prohibited to eat stale food. Strict Jains do not consume food which has been stored overnight, as it possesses a higher concentration of micro-organisms (for example, bacteria yeast etc.) as compared to food prepared and consumed the same day. Hence, they do not consume yogurt or dhokla& idly batter unless they've been freshly set on the same day. Jains do not consume fermented foods (beer, wine and other alcohols) to avoid killing of a large number of microorganisms associated with the fermenting process. During some specific fasting periods in the Jain religious 'Panchang' calendar, Jains refrain from consuming any green colored vegetables (which have chlorophyll pigment) such as okra, leafy vegetables, etc.

Influence on vegetarian cuisines in India: -The vegetarian cuisines of some of the regions has been strongly influenced by Jainism. These include following

- Gujarati Jain cuisine
- Marwari Jain cuisine of Rajasthan
- Bundelkhandi Jain cuisine of central India
- Agrawal Jain cuisine of Delhi/UP

In India, vegetarian food is regarded to be appropriate for everyone for all occasions. This makes vegetarian restaurants quite popular. Many of the vegetarian restaurants and Mishtanna (sweet)shops (for example the legendary Ghantewala sweets in Delhi or JamnaMithya in Sagar) in India are run by Jains. Some restaurants in India serve strict Jain version of vegetarian dishes that leave out carrots, potatoes, onions and garlic. A few airlines also serve Jain vegetarian dishes upon prior request.

Key words- Jain, Food Culture, Prohibition, health, benefit, scientific relation

Observations and feedbacks-

- Fasting is the most common and visible practice through which the laity demonstrates Jain ascetic ideals, this has a scientific approach of body system cleansing because Jain fasting is a day without food only with boiled water. Fasting also teaches one the control over desire and temptations.
- Usually Jains are encouraged to avoid certain foods at certain times, but especially during certain festival times, such as Paryusana, Dry Fruits, Green vegetables, fresh fruits and vegetables are often avoided for a day, since these are ingredients that add flavor to food. Ayambil, from the Hindi word for eating only bland food, is "a practice undertaken by Jains of eating one meal a day of bland foods that are considered to be 'sour,' such as boiled rice, plain roti, plain daal only salt, dry ginger powder, black pepper powder and hing allowed because hing helps in digestion

and bland food helps in cleansing the dietary track of intestine as the spicy food or fermented food create lot of acidity and burning sensation.

- Jain Food culture: The Jain's do not believe in harming any animal or for that matter the smallest of the organisms present in the universe and since the culture comes from non-violence, animal flesh is a complete "NO" for any Jain. Eating after sunrise and before sunset is very much followed. Drinking boiled water thorough out. Avoid overnight fermented food products because it develops CO₂ which is gaseous and puts pressure on your heart.
- Jains do not consume which is grown underground like garlic, onions, potatoes, beet, carrot, sweet potatoes, yam, fresh ginger, and many more root vegetables. The scientific approach is these vegetables are grown underground so if the soil is not good all harmful bacteria are present over the roots and that is also completely covered with mud which is if not cleaned properly may cause illness. But the religious reasons for not eat the roots are not to harm any organisms which survive under the soil and also plucking the root will ultimately kill the plant.
- Sprouts are not consumed because they are considered to be a new life and while the pulses are being soaked and sunned to be converted to sprouts there could be other micro-organisms which would be taking birth in that process.
- Even some very obvious vegetables which go beyond our thinking are avoided like cabbage, cauliflower, Brinjals / eggplant, Red Pumpkin, Mushrooms, Poppy seeds, figs etc. These are avoided because they have multiple leaves or multiple seeds and are considered to have multiple lives in them.
- Parasites like mushrooms, fungus and yeasts do not find a place on the plate of a Jain and so is honey for obvious reasons. Stale food is also avoided as it tends to have high micro-organisms built up over a period of time.
- Food is not eaten after sunset. Food should only be eaten during sunlight. Micro-organisms grow on food after sunset. Digestive system also is healthy if food is eaten during the day.

Commonly consumed Ingredients in Jain Food culture

- A diet heavily leaning on fruits or vegetables which grow on a tree and fall down to be collected Cereals or pulses which require the plant to dry off completely before the pulses or cereals are pulled out are also consumed.
- Spices: Only spices which have more health benefits like; cardamom, cumin seeds, cloves, fenugreek, cinnamon turmeric and many more
- Salt is used for taste purposes only in cooked vegetables. Salts are avoided in salads and juices etc.

Literature review

1. JAIN FOOD TRADITIONS AND BELIEFS: FIELDWORK, FILM, AND FLAVOR IN JAIPUR, INDIA

A Thesis Presented to the Faculty of California State University, Chico In Partial Fulfillment of the Requirements for the Degree Master of Arts in Anthropology by

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Jain food traditions and beliefs: is a lesser-known cousin of Buddhism, known for its systematic practice of non-violence (ahimsa) and for its monk's dedication to asceticism (tapsya) (Babb 1996:2). Jains strive to avoid harming the smallest living things. Some ascetics go naked, while others wear face masks to avoid inhaling and killing insects. Jain laypersons follow the example of the ascetics to varying degrees and are encouraged to follow highly elaborated dietary rules and fasts. Strictly defined vegetarianism is integrated within the education of young Jains and the production of Jain identity (Laidlaw 2003:166; Dundas 2002:177). The Jains' firm commitment to vegetarianism stands out even in India, which contrary to popular belief, is not a predominantly vegetarian country. The prescriptions of Jain food traditions and beliefs go beyond simple vegetarianism. The principle of ahimsa is applied to such a rigorous degree that Jains avoid zamikand (root vegetables like onions and potatoes), alcohol, and honey, fermented products like yogurt, eggs, and foods with too many seeds. During fasts they avoid any foods that are enjoyed for the flavor. Ingesting foods that are ab-bhakshya (not allowed) is believed to trigger the accumulation of particles of karma, which physically attach themselves to and cover the soul.

2. The Jain Diet: Eatable or Non-Eatable In contemporary times the Jain diet has been subjected to a great degree of elaboration, as it is regarded as the most significant aspect of Jain social identity (Dundas 33 2002; Cottam-Ellis 1991:89 in Carithers 1991). The ethic of nonviolence works itself out in Jain food practice and is the primary way in which young people learn to think of being Jain as an embodied distinction based on the discipline of ahimsa
3. As mentioned in the Laidlaw 1995:166). Food is divided into three categories: tamsik, rajsik, and satvik. Tamsik foods are prepared in a way that does extensive violence toward animals and countless bacteria. These foods also trigger lust, anger, and feelings of negative passions according to the Jain 2005:19 Rajsik food is prepared with flavor in mind and also for basic nourishment of the body. Fried foods are included in this category and are considered difficult to digest. Satvik foods are the ideal, and they are what the ascetic is supposed to eat. This category of foods does the least violence to any other life, and it "awaken(s) morality, compassion, bliss, and spirituality". There is no single, comprehensive list of restrictions followed by all Jains, lay and mendicant alike. But the general practice and public image of vegetarianism is consistent across all Jain lineages and sects, including both Svetambar and Digambar, Sthanakwasi, Terapanthi

4. lay and mendicant. Foods are placed in the categories of eatable (bhkashya) or non-eatable (abbhakshya). The most basic Jain food prohibition is that a Jain must never eat meat. This is constant in all Jain texts. But the prohibitions don't stop with meat; Jains take vegetarianism several few steps further. Eggs, root vegetables (zamikand) such as onions, garlic, and potatoes are prohibited (although lay Jains do not always observe this provision). Alcohol, drugs, honey, and any food with a large number of seeds are also 32 bhakshya. During certain times of the year, such as the monsoon season (chaturmas), Jains often refrain from eating leafy green plants and mangos, due to the large numbers of insects that could be accidentally eaten in this way.
5. *Guest Editor* Prof. Dr. Anne Valley, Associate Professor, Classics and Religious Studies, Faculty of Arts, University of Ottawa, 75 Laurier Ave E, Ottawa, ON K1N 6N5, Canada Anthropology of South Asia; Animal Studies; Death, Dying Grief; Contemplative Studies; Religion and healing; Psychedelics and mystical experience; Phenomenology. Until quite recently, the academic study of Jainism (outside of India) was largely a solitary pursuit, undertaken by just a handful of scholars, and mainly focused on the translation of texts. Much has changed. Over the past twenty years, academic interest in the Jain tradition has grown exponentially and has paralleled, in interesting ways, renewed efforts by Jains themselves to have their tradition recognized as a distinct and ancient expression of South Asian religiosity. Jainism's influence on India's long history is now better recognized and more avidly studied. The growing ecological crisis too, has likely contributed to the upsurge of interest in Jainism, as environmentalists and animal activists have found in its teachings a message of sanity for a world tinkering on madness. In 2009, the Jainism Studies Unit was established by the America Academy of Religion in recognition of the growth of the academic study of Jainism. Today Jainism is treated as an indispensable hermeneutic within South Asian Studies, disclosing new ways of seeing and being—often strikingly so. This volume is dedicated to examining some of these new ways. This volume on “new directions” in Jain Studies will contain some of best and most exciting contributions of emerging Jain scholars, and provide a glimpse of the breadth and scope of the emerging field.
6. Lists of non-eatables often include eggs, fish, garlic, onion, carrots, cauliflower, leeks, turnips, eggplant, pomegranates, dates, figs, walnuts, pine nuts, ginger, chilies, industrially bottled liquids, industrially canned food, vinegar, honey, alcohol, coffee, tobacco, fermented yogurt, and cultured cheeses (Carrithers 1991:92-93). In some instances, atypical non-eatables include snow, clay, poison, and hailstones (Cort 2002:128). In addition to avoiding the foods listed above, the reinforcing vows (gunvratas) encourage Jains not to eat after sunset, or ratribhajan bandh (Cort 2002:128; Jain 2005:15; Saint Chandraprabhu: Appendix). This rule is difficult for many Jains to 35 observe today, especially those working in careers that require travel abroad. It is typically observed only by sadhus and sadhvis, laywomen, and older retired laymen (Cort 2002:130; See Sadhvis interviews in Appendix F; Saint Chandrapradbru interview in Appendix F). The cafeteria at the ShivjiramBhawan in Johari Bazaar food does not serve food after sunset. The

description of Jain food restrictions given above is by no means exhaustive. Food practices have been explored in relation to many different aspects of Jain practice and identity, such as an aesthetic (Laidlaw 2002), a transaction with an absent lord (Babb 1996), a negotiation of the religious rules based on renunciation of food and the social rules based on the consumption of food (Cort 2002:130), or simply a central austerity that has a decisive effect on one's rebirth in the next life (Dundas 2002:177-179). This is a brief overview of the dominant and allegedly eternal principles that bear on Jain food traditions and beliefs. These were the narratives about Jain food that were told to me during my first summer of fieldwork encounters. In my interviews with both lay and ascetic Jains, I found very little deviation from what I had read about Jain food in previous scholarly publications.

7. <http://www.jainfoodie.com/jain-food-restrictions/>- Jain Food Restrictions

For Jains, lacto-vegetarianism (generally known simply as vegetarianism in India) is mandatory. Food which contains even small particles of the bodies of dead animals or eggs is absolutely unacceptable. Some Jain scholars and activists support veganism, as the production of dairy products involves significant violence (himsa) against cows.

Jains go out of their way so as not to hurt even small insects and other tiny animals, because they believe that harm caused by carelessness is as reprehensible as harm caused by deliberate action. Hence, they take great pains to make sure that no minuscule animals are injured by the preparation of their meals and in the process of eating and drinking.

Traditionally Jains have been prohibited from drinking unfiltered water. In the past, when wells or baolis were used for the water source, the cloth used for filtering used to be reversed and some filtered water was poured over it to return the organisms to the original body of water. This practice termed as 'jivani' or 'bilchhavani', is no longer possible because of the use of pipes for water supply.

8. Genes Nutr. 2013 Jul; 8(4): 357–363. Published online 2013 Mar 15. doi: 10.1007/s12263-013-0336-8 PMID: 23494484 Food and health: individual, cultural, or scientific matters? Scientific and cultural approaches to food

The emergence and development of the life sciences has brought about changes in our understanding of nature and thus also of food. The significant contribution of the life sciences to increased living standards and a safer appraisal of food in the Western world have been accompanied, though, by an intellectualization of our relationship to food (Coff 2006, p. 61). Knowledge gained through the life sciences influences individual and cultural approaches to food and contributes to an increased intellectual and rational attitude toward food. For instance, information on labels of processed food packages has during the past decennia become more detailed and more explicitly related to health effects. The consumer is in the grocery shop confronted with information on different labels, some indicating health effects. Food consumption and the choice of food products are thus affected not just by personal taste,

availability, and cultural traditions, but also by life science knowledge available on labels. Technological developments within food production, such as the development of novel foods, may be contrasted to cultural, social, ethical, and sensual relationships to food. The rational attitude is practiced in many ways, among others through scientific mapping and analysis of chemical substances in food targeted at understanding and improving human health.

9. Food as culture

Falk (1994) pointed out that the eating community and the meal are the basic foundation of all societies. Hence, there is no culture without food. Food functions as a way to give structure to daily life and to ritualistically mark the passages from one formal life stage (e.g., eating cake at a wedding) or informal life stage (e.g., drinking a nightcap before bedtime) to another. The structuralist tradition (e.g., Levi-Strauss 1970; Douglas 1972) has successfully shown how food is used to classify different phenomena, thereby creating a common worldview among people who share a culinary culture. The most basic rule in a food culture is to classify which food is edible. Humans are omnivores but use only a part of the potentially edible substances in nature (Fischler 1988). Not only biological or geographical conditions determine the food eaten within a certain community, but also cultural norms. Ideas of what is edible may change between nations or between different classes in a society. Westerners' rejection of eating raw fish until recent years is one example. Another is Scandinavian farmers' traditional rejection of mushrooms as food, even though they were formerly served at banquets for the nobility.

10. When Jains speak of themselves and their traditions, they often speak in terms of eternal and unchanging truths of Jainism as a unity handed down age after age by the community of Jain ascetics (Long 2013:196-200). A self-understanding among Jains as bearers of unchanging, eternal truths is a common sentiment that I encountered frequently in my fieldwork.

There are areas of broad uniformity across the various Jain communities (Long 2013). It is desirable to accommodate the Jain sensibility that perceives these fundamentals of Jainism as expressing eternal, unchanging features of existence. Alan Babb suggests that we need to understand the Jain tradition "on its own terms. . . . From within it is a complete world" (Babb 1996:195)

11. According to India's 2001 census, there are 4.2 million Jains in the country (in press; Sen 2014). They are found mainly in western and southern India, with their highest concentrations in the states of Maharashtra, Gujarat, Rajasthan, and Karnataka (in press; Sen 2014). Large numbers of Jains also live in other countries, including up to 100,000 Jains in the United States. There are also growing Jain communities in the United Kingdom and East Africa (in press; Sen 2014). Despite their minority status, they have had a notable presence in India for more than 2,500 years and have influenced Indian 21 culture throughout this time (Wiley 2004:1). Vegetarianism and the concept of ahimsa have become central to Hinduism due to Jain influence (in press; Sen 2014).

Research Methodology

Discussion

This study is the first, according to the researcher, who investigated at-the-moment experienced eating habits of Jain community has a direct impact on health and hence the eating habits are scientifically correlated in real time and real life using EMA based self-report and imagery covering the complete diversity of food intake. The present results add to and extend previous findings by suggesting that all types of fruit and vegetable consumption has immediate beneficial psychological effects also has an impact on digestive and immunize system of human body which is little different than Jain believes who do not consume certain fruits and underground vegetables for the reason of Ahinsa. Overall, of 14 different main food categories, vegetables consumption contributed the largest share to eating happiness measured across eight days. Thus, in addition to the investment in future well-being indicated by previous research, “healthy” food choices seem to be an investment in the in-the moment well-being.

Research gap

This research purely emphasizes on how Jain food culture or eating habits are scientifically correlated but this research does not put much emphasis on how the few eating habits need to be modified according to the modern time and how this should be helpful for the Jain community where many follow these regulations because of religion not because of awareness. Future Research can be done which eating habits are more helpful to the body and which need to be changed or modified also how Jain rituals are health orient.

Significance of the study

This research intends to make the customers aware about the importance of few basic eating habits in Jain Culture and to enlighten the readers different Food regulations and its logical reasoning in the Jainism. This research is unique of its type so it's in the superficial; stage about can be dealt in depth further.

Scope of the study

This research is done with limited scope of only Jain community of one type that is derasarwasi and gujarathi there are plenty other sub casts who have different believes and different logics behind every prohibition in the Jain community food culture or their eating habits

Delimitations of the study

There are delimitations found in every research. No investigator can claim that his investigation is complete in all aspects. Thus, the boundaries of the study are called as delimitations.

- The study covers only 100 Gujarati derasarwasi Jain community people

The study does not cover Jain community of rural area

The study does not cover the Gujarati Jain deraswasi devotee sadhu sadhavi

Sample size

For the purpose of data collection, the total sample of approximately 100 consumers were selected randomly to answer the customized questionnaires. Sampling techniques adopted were random stratified sampling and sampling tool was a questionnaire .

Procedure for data collection

The investigator circulated a questionnaire online to the customers of various age groups and professionals who are regular followers of Jain eating habits and are aware of Jain food culture thoroughly. Questionnaires were distributed among the all age group Jain community people of urban areas to take their revive on specific discussions points and they were requested to give the responses by filling the questionnaire. Information about Jainism and its food culture was also incorporated through the social media reviews, websites, and the Association data available online knowledge about the same. This was the most crucial stage of research as the researcher faced a lot of difficulty during this stage.

The primary data was collected through the various research papers on related topics, also though the newspaper articles

The secondary data was collected through the questionnaire feedbacks and personal interviews

An overview of changing attitudes towards food

Ancient Indians, including the Vedic people, ate animals and animal products. From a historical perspective, the relationship of the Vedic people with the natural world including animals have been guided by a pastoral lifestyle. For example, cattle have been praised from the earliest Vedas and have over time gathered more strict ritual significance. On the other hand, animal sacrifice is a component of early Vedic practices. There are also specific merits associated with sharing food and especially the sanctified meat of sacrificed animals. Food was ritualized and also associated with celebrations. Eventually, access to such foods and sacrificial material also determined one's place in society. The priestly *brahmins*, by their authority over diet and rituals, commanded some social and material clout.

Not all Vedic *brahmins* were priests. Many *brahmins* were simply scholars, others were renunciants who lived in huts outside society and performed fire rituals, and there were wandering ascetics similar to *Sramanas* who forsook all belongings except some simple clothing and a few personal items such as a begging bowl or articles of religious use. The renunciant *brahmins* would often gather food by begging or from the forest.

Data Analysis

1. Do you strongly believe in Jain food culture?

Sr. No.	Description	Feedback count
1	Yes	84
2	No	11



Observations

The respondents were a mix of Jain food culture believers and non-Jain Food culture believers and around 84 respondents believe in Jain food culture where as approximately 11.12% respondents do not believe in Jain food culture

Illustrations

Believing in Jain food culture is a religious act alongside the sense of health achieve by the practices. The Jain food culture is a very strict and conservative practice but the consistency gives good health benefits

Why do you follow Jain food culture and eating habits even in the modern time?

Sr. No.	Description	Feedback count
1	because it is mentioned in the religion	9
2	Because of its health benefits	37
3	both	51



Observations

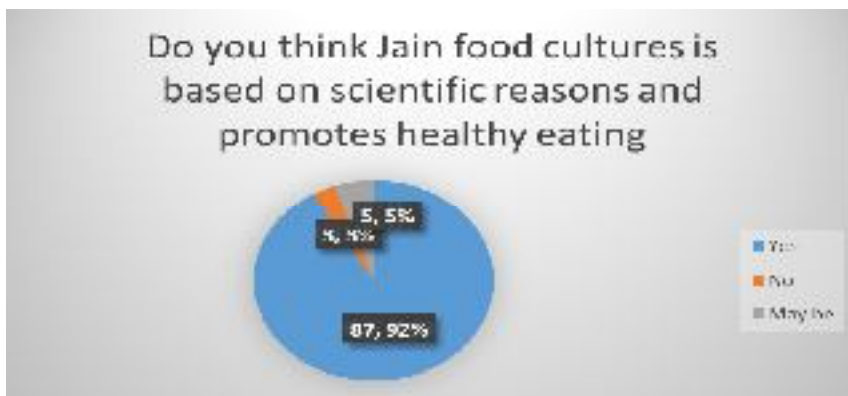
Only 5% respondents follow Jain food cultural regulations because it is mentioned in the religion but 31% respondents follow it for its results of health benefits. 51% respondents know the health benefits also and they do it as they want to be loyal to their religion too

Illustrations

Considering the educational and relational background of the respondents it is convincing that the respondents of Jain origin and non-Jain origin have studied the superficial overview of Jain eating habits so many of the respondents follow Jain food culture regulation for the health benefit and few do it also because it is mentioned in the religious granthas

Do you think Jain food cultures is based on scientific reasons and promotes healthy eating?

Sr. No.	Description	Feedback count
1	may be	7
2	yes	86
3	No	4



Observations

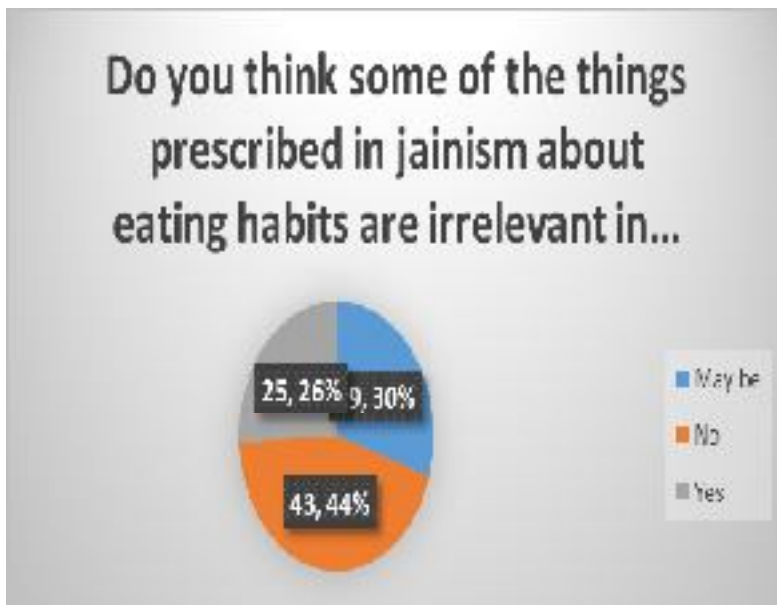
87% of the respondents believes that Jain food Culture is based on scientific reasons and promote healthy eating. 5.5% respondents believe it is possible but they are not sure but 3.3% believes that Jain food culture is not based not scientific reasons.

Illustrations

Though it is not mentioned in any of the manuscripts that Jain food culture is based on scientific facts, but it is surely based on religious regulation to avoid Ahinsa which is a main reason to develop the Tamasik character of the person, indirectly it is linked to health benefits

Do you think some of the things prescribed in Jainism about eating habits are irrelevant in modern times?

Sr. No.	Description	Feedback count
1	Yes	25
2	No	43
3	May be	29



Observations-

43.44% respondents believe that there is no change required in Jain eating culture there are no irrelevant things in Jain food eating cultures. 25.26% respondents agree that there are few irrelevant

rules mentioned in Jain food culture.9.33%respondents are not sure about the irrelevant things in Jain eating food culture

Illustrations –

The eating habits are mentioned in Jain sermons, the regulations of what to be consumed and what not to be consumed are specifically mentioned in all religious scripts. These rules were formulated in ancient times when there were not many ingredients available, and the storage facilities were also not available. Now when the storage facilities are better and we can preserve food in same condition for long time then few rules need to be changed

How you came to know about the scientific correlation between food habits specified by Jainism

Sr. No.	Description	Feedback count
1	Passed down by elders	56
2	Read in religious text	36
3	Through religious sermons	22



Observations-

56% respondents got the knowledge of scientific correlation between the Jain food habits and its impact on digestive system through their elders, 36%respondets grasped the information from the Jain religious text, and 22% have understood the relation of Jain culture eating habits and science through the religious sermons they get to listen

Illustrations

Many of the Indian religious literature is said to be based on science and positivity. Similarly, the Jain religion also puts restriction on the food which are not very beneficial for human beings physical and psychological growth, at the same time may go these eating habits were based on local produce and seasonal availabilities, which is not a concern in modern days due to advanced storage and transportation facilities

which of the following eating habits are scientifically right according to the Jain food culture?

Sr. No.	Description	Feedback count
1	vegetarian Diet	67
2	eat after sun rise and before sun set	86
3	Drink boiled water only	51
4	Do not consume overnight fermented food	60
5	Do not consume stale food	63
6	Do not consume brinjal, Poppy seeds, red pumpkin, Cauliflower, Cabbage	34
7	Prohibition of root Vegetables in the diet	36
8	Do Not Consume Leafy Vegetables during certain specified period	32



Observations

Eating after sun set and before sun rise is not allowed according to the Jain religious eating habits which is rated most beneficial as per the respondents 86% respondents approved the fact. Vegetarian diet is the next most important food habit which was accepted by 67% respondents along with 63% respondents confirming eating fresh food not consuming stale food is equally important.60 5

feedbacks received confirm that eating overnight fermented food is also not good for health so prohibited in Jain religion food culture. The other important food habits are also considered beneficial by respondents in the range of 30 to 45 % of the feedback.

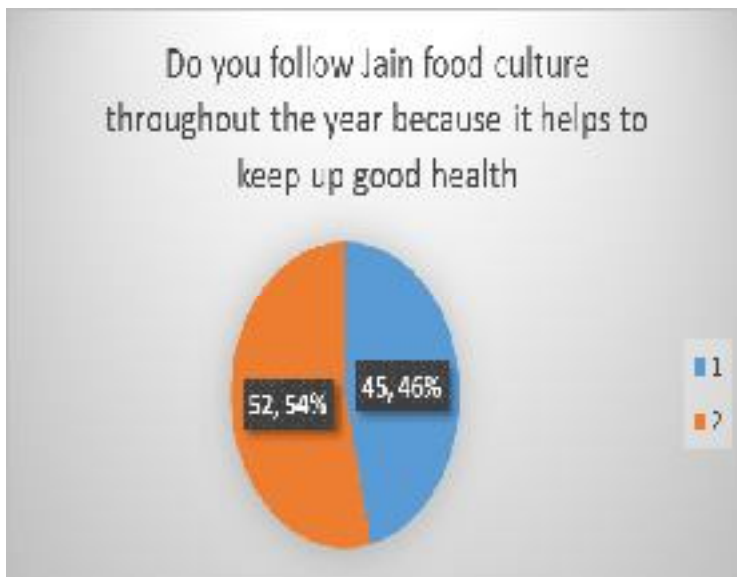
Illustrations

This survey confirms that eating stale food, eating overnight fermented food is really not very beneficial for the health with the current adulterated world even fresh food does not provide sufficient nutrients then these other habits will harm the digestive system.

Eating an only after sun rise and only before sunset is directly related to the high digestion capacity of human body at noon and lowest at the evening. ahinsa is the key philosophy of Jainism so vegetarian diet is strictly advice and the non veg food also increases the tamasic nature of any human's phycology

Do you follow Jain food culture throughout the year because it helps to keep up good health?

Sr. No.	Description	Feedback count
2	yes	52
3	No	45



Observations

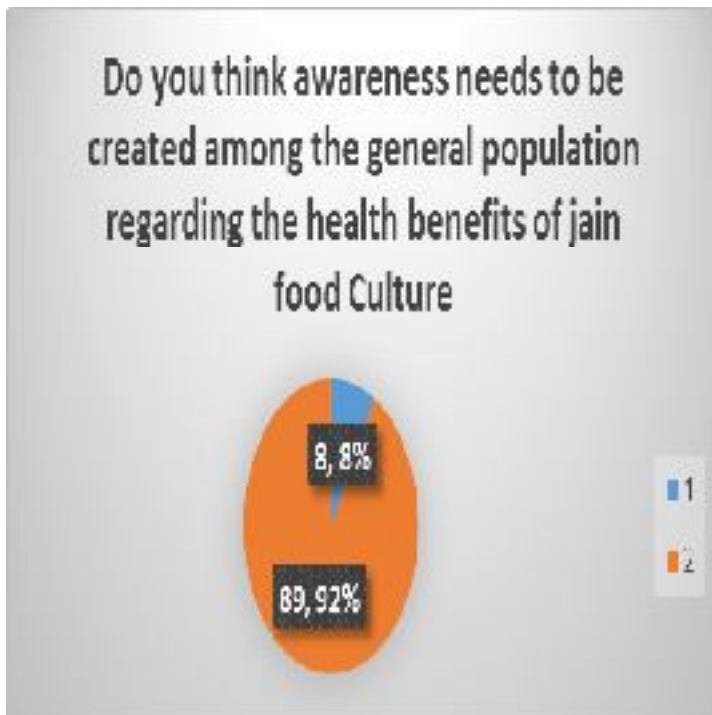
52% respondents follow Jain food culture because they believe in the benefits of those food habits and 45 % respondents follow because it is mentioned in the religious guidelines and not because they have studied the benefits

Illustrations

It shows that the Jain sermons need to be conducted more to make people aware about the scientific benefits of the Jain food culture regulations. Many of these compulsions have long term benefits of healthy life. As this is mostly based on fresh food and seasonal food eating habits it gives good immunity boost to the consumers.

Do you think awareness needs to be created among the general population regarding the health benefits of Jain food Culture?

Sr. No.	Description	Feedback count
2	yes	89
3	No	8



Observations

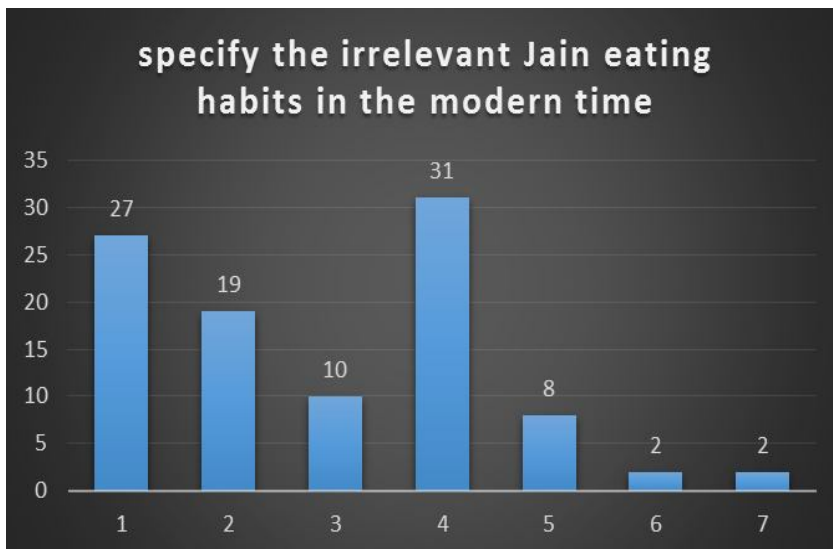
Around 89 % respondents believe that the awareness need to be spread among the Jain and non-Jain consumers about the health benefits. At the same time only 8% respondents don't agree with this concept

Illustrations-

This exercise of making different people aware about the health benefit of Jain food culture would promote these eating habits more and also would encourage the consumers to be more particular about their regular food habits and they would find better way to replace them for their own benefits.

Please specify the irrelevant Jain eating habits in the modern time

Sr. No.	Description	Count
	No	27
	junk food and eating in the night	19
	Drinking boiled water is not relevant because the water is either treated or filtered	10
	Not consuming garlic, Potato, Root Vegetables, leafy vegetables	31
	Not Consuming Sprouts	8
	Yes	2
	There is not any irrelevant habits of eating in jainism as it is totally scientifically proven	2



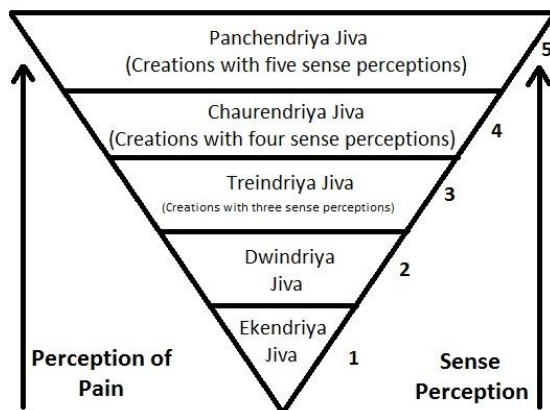
Observations-

around 31 respondents feel that few prohibited ingredients to be consumed without any hesitation as their medical benefits are proven. Few respondents around 27 feels that there is no change required in the Jain food habits. But still 10 respondents feel that sometimes eating junk food is not so harmful and also 19 respondents agree that in modern time drinking boiled water is also not required as the water purifying system is well advanced and does not harm the health. 8 respondents believe that eating sprouts is also good for health as this gives good protein and instant energy.

Illustrations-

This feedback explain that the concepts of eating habits need to change according to the modern times as there is change in the body structures and there is change in the lifestyle and the physical and mental health of the consumers. So, the Jain eating habits with respect to few prohibitions need to be changed.

Suggestions and Recommendations-



The Jains are a small but influential minority community in India. Their religion is structured around the concept of ahimsa, the strict adherence to nonviolence in one’s every undertaking. The ideal Jain diet does the least amount of harm to both oneself and one’s environment, including plants and microscopic organisms. Many foods—including meat, honey, alcohol, and underground vegetables—are forbidden. While Jain philosophy is adamant about avoiding foods that are obtained through violence, it says little about the perspectives and lifestyles of those most often charged with maintaining this diet: Jain lay women. Because these women are the primary chefs of Jain cuisine, they are especially affected by the implications of upholding the traditions of a minority community.

The intimacy between religion and dietary restriction is especially poignant for women. As many religions have histories of propagating ideas of women as destined for the domestic, female devotees

become entrenched in the politics of food, religion, and providing the family with ample doses of both. When dietary restrictions are emphasized as part of the religious canon, communities can utilize these rules to further control a woman's practice and body. On the other hand, establishing the female devotee as the first line of defense against culinary sin gives her a new sense of theological power and purpose. The relationship between gender, food, and religion is certainly a complicated one. Perhaps no community knows this as well as the Jains, whose identity is based on the rejection of many "sinful" foods. Jain lay women are especially involved in the cooking and consumption of this restrictive diet. Their identities are thus even more closely linked to food. This paper intends to explore and expand upon the ways that Jain diet shapes Jain women's religious and gendered identities. Using both textual and ethnographic research, the present study details the many kinds of empowerment and subservience that Jain women experience in conjunction with following a strict Jain diet. Ultimately, the influence of food on Jain women's identities was examined based on its use in performances of religiosity, gendered expectations, bodily purity, and scientific modernity.

Cooking is seen as more than just an everyday task for Jain women, but also a way in which they strive to preserve and perform their minority culture. As sectarian tensions flare, it becomes more important to investigate how space can be made for the continued survival of such minority groups. A Brief Introduction to Jainism An Overview of the History of Jainism It is impossible to pinpoint the exact beginning of Jainism. Its origins can be pieced together through a mix of tradition and textual evidence. Jainism views time as a cyclical entity that guides mankind through periods of growth and decline. Many Jains believe that the origin of their religion in the present age coincides with the rule of Rishabha (also called Adinath), the founder of human civilization and the first tirthankar. The tirthankars were mortals who gained omniscience (kevala-jnana) through contemplation and asceticism.¹ Today, the tirthankars serve as the central figures of Jain theology and worship. Their divine status is sometimes compared to that of gods. However, tirthankars are regarded as beings that have transcended the physical world, and therefore they cannot respond to the wishes and prayers of worshippers. ² Tirthankars are also referred to as gurus or jinas, the latter title extolling their success in conquering the material plane and the temptations of the senses.

Conclusion

Jain Food culture: "Non-violence is the highest religion" — Lord Mahavir. Jain food culture is based on strict non-violence. They are hard core vegetarians who are much disciplined about their eating habits and hence it makes their life style very difficult to follow. The Jain cuisine is completely vegetarian and also excludes underground vegetables such as potato, garlic, onion etc., to prevent injuring small insects and microorganisms; and also, to prevent the entire plant getting uprooted and killed. It is practiced by Jain ascetics and lay Jains. Jain Food Restrictions

Why Jains don't eat Potatoes, Onions, Garlic or any underground vegetables? Why do Jains refrain from eating after daylight? Why do they drink boiled water?

These are some of the questions that you always have in mind but don't know whom to ask and sometimes the answers are not convincing enough. I will try to resolve all those queries for you.

If you have more questions, ask them in the comments below.

Jain vegetarianism is the diet of the Jains, the followers of Jainism. It is the strictest form of religiously-motivated diet regulation in the Indian subcontinent.

Jain objections to the eating of meat and fish are based on the principle of nonviolence (ahimsa, literally "non-injuring"). Every act by which a person directly or indirectly supports killing or injury is seen as violence (himsa), which creates harmful karma. The aim of ahimsa is to prevent the accumulation of such karma.

The extent to which this intention is put into effect varies greatly among Hindus, Buddhists and Jains. Jains consider nonviolence to be the most essential religious duty for everyone (ahimsāparamodharmah, a statement often inscribed on Jain temples).

It is an indispensable condition for liberation from the cycle of reincarnation, which is the ultimate goal of all Jain activities. Jains share this goal with Hindus and Buddhists, but their approach is particularly rigorous and comprehensive.

Their scrupulous and thorough way of applying nonviolence to everyday activities, and especially to food, shapes their entire lives and is the most significant hallmark of Jain identity.

A side effect of this strict discipline is the exercise of asceticism, which is strongly encouraged in Jainism for lay people as well as for monks and nuns.

Practice

- For Jains, lacto-vegetarianism (generally known simply as vegetarianism in India) is mandatory. Food which contains even small particles of the bodies of dead animals or eggs is absolutely unacceptable. Some Jain scholars and activists support veganism, as the production of dairy products involves significant violence (himsa) against cows.
- Jains go out of their way so as not to hurt even small insects and other tiny animals, because they believe that harm caused by carelessness is as reprehensible as harm caused by deliberate action. Hence, they take great pains to make sure that no minuscule animals are injured by the preparation of their meals and in the process of eating and drinking.
- Traditionally Jains have been prohibited from drinking unfiltered water. In the past, when wells or abolish were used for the water source, the cloth used for filtering used to be reversed and some filtered water was poured over it to return the organisms to the original body of water. This

practice termed as 'jivani' or 'bilchhavani', is no longer possible because of the use of pipes for water supply.

- Jains today may also filter faucet water in the traditional fashion, and a few Jains continue to follow the filtering process even with commercial mineral or bottled drinking water.
- Jains make considerable efforts not to injure plants in everyday life as far as possible. but they only accept such violence inasmuch as it is indispensable for human survival, and there are special instructions for preventing unnecessary violence against plants.[10] Jains don't eat root vegetables such as potatoes, onions, roots and tubers, because tiny life forms are injured when the plant is pulled up and because the bulb is seen as a living being, as it is able to sprout. Also, consumption of most root vegetables involves uprooting & killing the entire plant. Whereas consumption of most terrestrial vegetables doesn't kill the plant (it lives on after plucking the vegetables or it was seasonally supposed to wither away anyway).
- Honey is forbidden, as its collection would amount to violence against the bees.
- Food items that have started to decay are prohibited.
- Traditionally cooking or eating at night was discouraged because insects are attracted to the lamps or fire at night. Strict Jains take the vow (called anastamita or anthau) of not eating after sunset.
- Strict Jains do not consume food which has been stored overnight, as it possesses a higher concentration of micro-organisms (for example, bacteria yeast etc.) as compared to food prepared and consumed the same day. Hence, they do not consume yogurt or dhokla& idly batter unless they've been freshly set on the same day.
- Jains do not consume fermented foods (beer, wine and other alcohols) to avoid killing of a large number of microorganisms associated with the fermenting process.
- During some specific fasting periods in the Jain religious 'Panchang' calendar, Jains refrain from consuming any green coloured vegetables (which have chlorophyll pigment) such as okra, leafy vegetables, etc.

Influence on vegetarian cuisines in India

The vegetarian cuisines of some of the regions has been strongly influenced by Jainism.

These include

- Gujarati Jain cuisine
- Marwari Jain cuisine of Rajasthan
- Bundelkhandi Jain cuisine of central India
- Agrawal Jain cuisine of Delhi/UP

In India, vegetarian food is regarded to be appropriate for everyone for all occasions. This makes vegetarian restaurants quite popular. Many of the vegetarian restaurants and Mishtanna (sweet)shops (for example the legendary Ghantewala sweets in Delhi or JannaMithya in Sagar) in India are run by Jains. Some restaurants in India serve strict Jain version of vegetarian dishes that leave out carrots, potatoes, onions and garlic. A few airlines also serve Jain vegetarian dishes upon prior request. The Japanese ShojinRyori is similar to Jain cuisine in leaving out onions and garlic. The term satvika often implies Indian cuisine without onions and garlic, the strict Jain cuisine also excludes other root vegetables like potatoes.

Some Rajasthani dishes such as gattekisabzi (or gattekikadhi) and papdkisabzi were invented for Jain festivals during which the orthodox may avoid eating green vegetables. It can be concluded from the above study that the energy, macronutrient and micronutrient consumption were low among Jain women. It was also observed that consumption of iron was high than the recommended dietary allowance. Cultural beliefs, strict religious diet practices, restriction of certain foods willingly collectively may lead to nutrient deficiency in the Jain women.

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