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APROPOS OF HIMSA VS AHIMSA AND THE JAINA WARRIORS

Dr. Hampa Nagarajaiah

1. 01. A clearcut dichotomy of *vyāvahārika* *olim laukikadharma*, the practical or feasible virtue, vs *pāramārthika dharma*, the spiritual truth, has posed a valid challenge to Jaina theory of *ahimsā*, non-violence. Jaina philosophers and litterateurs could comprehend this duality long ago. While drafting the code of conduct and moral ethics, ancient pontiffs and preceptros or the Jaina law-givers, had the wordly wisdom. The way in which the early ascetic scholars handled the perplexing enigma of *ahimsā* versus *himsā* and reconciled the teachings of religion with the way of day to day life, without repudiating the kernel of *ahimsā*, requires an *in extenso* discussion.

2.02.1. The metaphysical question of *himsā* versus *ahimsā* is the pivot round which the whole gamut of Jaina philosophy is fashioned. The *ahimsā* has been the hall mark down the centuries, its scope has been, not exactly redefined, but in the socio-political milieu, debated at length.

1.02.1. Semantic range of the word *himsā*, violence, is wider enough as to include nearly 30 Prakrit synonyms. Albeit, it ultimately boils down to any act of carelessness, actuated by passion, leading to destruction of life forces or law of love.

1.02.2. In spite of all the delicacies involved in the debates of *himsā*, abstinence from all forms of *himsā*, becomes absolute. Amṛtacandra and Amitagati *ācāryas* forbid killing *per say*, even destructive animals.

1.03. Religion has offered recourse to its code of ethical life through which the laity could seek the goal life, orienting the whole of life. Religion and society, being complimentary to each other, shape each other in human history. Occasionally local culture and traditional elements may affect the outer layer of religion without affecting the core of it. Allowing reasonable margin for the 'newness' to life, basic outlook of religion continues to be 'constant' or 'changeless'. These two innate qualities lend promotion and protection to Religion by making it simultaneously flexible and rigid.

1.03.1. Ancient preceptors and pontiffs, envisaging such an inevitable encounter did not remain ambivalent on this issue. They have prescribed a practical way of life, making allowance for unattached violence, for the lay votaries so engaged in unavoidable dutybound activities. This may need further clarification.

1.03.2. Early apostles, who continued to propagate the *ahimsā* philosophy of Jinas, had made a distinction between *muni-dharma*, individual ethics, and *śrāvaka-dharma*, social ethics, which shows the polarity of the ascetic and the householder. This, in fact, has been one of the characteristic features of Jaina ethics. For the friar, the negation of compromise is the cardinal principle, and for citizen moderation must be the keynote of existence since his life is rooted in compromise. A transparent and categorical segregation of *ārmbhaja himsā*, occupational violence, and *virōdhi himsā*, countering violence with, violence, as opposed to *ahimsā*, helped the expounders of the theory to reasonably explain the tangled position. Jaina law givers expressly forbade intentional *himsā* and time and again emphasised to renounce *samkalpaja himsā*, willful violence.

1.04. Of all the challenges that *ahimsā* cult, the philosophy of non-injury, faced, the major problem revolved round the axis of justification of *kṣātra-dharma*, military conduct *olim* duty of the martial race. Fundamentally *ahimsā* vs *himsā* are poles apart, something essentially opposed. This contrariety had to be logically and convincingly disposed.

1.04.1. Before proceeding to examine the issue from its historical perspective, I would rather prefer to quote a relevant portion: "Indian

history, even until Gandhi, has accepted violence as a means to promote social good. The *Mahābhārata* says that there are two things : ‘abstention from injury and injury done with righteous motives. Of these two, that which brings in righteousness is preferable. There is neither act that is entirely pure, nor any that is entirely simple. In all acts, right or wrong, something of both prevails’ [Vincent Sekhar S.J.: 2000 : 172].

1.05.1. It also demonstrates the fact that a stage comes when the welfare of the *Samgha* and the propagation of the faith become more important than the personal salvation of the individual. The individual does not then hesitate to do something for the *Samgha* which he may never do for himself. His act is justified on the ground that the *Samgha* is essential for the propagation of the only right path. Such acts also suggest the belief that the ends justify the means, as against the basic ethical postulate that means are as important as the ends” [Swami Brameshanand : 1992 : 249].

1.05.2. It is the intention and inclination with which a weapon is used and the injury is caused, which is more apposite to decide the ethical consequence. Two illustrations may elucidate the point under discussion. A medical practitioner using a knife in the operation theatre cuts affected portion of the human body with an intention of saving the patient. On the contrary, a thief, using the same knife wounds a person to steal whatever is possible. The former act does not amount to *himsā*, whereas the latter is considered as a clear violence of ethics. “For it is the intention which is the deciding factor, not the external act which is inconclusive. From the real point of view, it is the evil intention which is violence whether it materialises into an evil act of injuring or not. There can be non-violence even when an external act of violence has been committed and violence even when it has not been committed” [cf. *infra*].

1.05.3. “Jinadattasūri, writing at a time when Moslem destruction of temples and interference with pilgrimage was causing the Jain community great trouble, stated bluntly, in a manner more reminiscent of Islam itself, that anybody engaged in a religious activity who was forced to fight and kill somebody would not lose any spiritual merit but instead attain deliverance” [Paul Dundas : 140]. This reminds of

the retaliatory act of Viṣṇukumāra that occurs in the *Neminātha Purāṇa*. Therefore, “violence as such is ethically bad, but in true life one has to consider the whole situation before deciding whether the use of violence is justified as a mixed good. The whole situation may not be dominated by one, single ethical principle” [Vincent Sekhar : 172].

1.05.4. Analogous with this, a soldier killing his enemies on the battlefield will not make him a criminal and he will be *persona grata*. But, if the same warrior murders or harms somebody whom he does not like warrants punishment as it amounts to violence, and he will be *persona non grata*.

It is a fact that Jaina *saṅgha* was mostly patronised by the royal elite, traders and burghers. At the same time, the apparent espousal of Jainism by aggressive and militaristic kings and generals needs consideration. Jainism, a religion of non-violence, enjoying spontaneous sponsorship by very many warrior aristocrats, needs a detailed discussion. The religion had not only forged close relationship even with martial class, but also played a vital role in the foundation of some royal dynasties.

1.06. Participating in the war, causing wholesale *himsā*, is the most debatable part of the doctrine of *ahimsā* vs *himsā* that has often spawned controversies. The illustrious Mahāmēghavāhana Khāravēla (c. 2d cent. B.C.), possibly the greatest king of war and peace, was perhaps the best and earliest of Jaina kings who so brilliantly but appropriately handled the problem to strike a synthesis. He openly came out with a seminal dictum to set right the confusion of the Kṣatriyas. Khāravēla, king of Kaliṅga, himself a staunch devout Jaina by faith and a true Kṣatriya by profession, comprehended a concordance between the riddle of *himsā* vs *ahimsā*. He reiterated that Kṣātradharma, the duties enjoined to Kṣatriyas, should sustain, a verity most germane to the present discussion.

1.06.1. Khāravela even went to the extent of making provision, for the Kṣatriyas, of performing *yāgas*, a religious sacrifice, with which the Kṣatriya derives satisfaction and inspiration. He held his Jaina council at Udayagiri in the 13th regnal year. He performed *rājasūya*

yāga in the sixth year of his reign. “Thus, the kings who did not give up the traditional grove of Kṣatriya way of life, were not antagonistic to the ceremonies of Yāga. The rulers primarily, as the dictum of Khāravēla’s charter proclaims, were *savva-pasāṇḍa pūjakō*, the worshipper / respecter of all sects, and *savva-dēvāyatana samskāraka*, the repairer of all temples. As such *anēkāntamata* seldom came in violent conflicts with other contemporary faiths” [Hampa Nagarajaiah: 1999-A : 10].

1.07. Khāravēla, and other later Jaina heroes of several successive battles were evidently aware of the concept of *virōdhi himsā*, of countering violence with violence. Those connoisseurs who expounded the axiom of *ahimsā paramō dharmah*, that non-injury is the paramount religion, and the maxim of *jīvōjīvavayajīvitam*, live and let live, had made a reasonable provision of *ārambhaja* and *virōdhihimsā*. Thus, the final crux of the entire puzzle of violence was solved when the peasants were allowed to cultivate, traders to transact business activity, warriors to wage war only in order to defend their people. *Ipso facto*, by virtue of the same fact, discharging one’s dutybound actions are justifiable. Loyalty to the land and religion need not contradict each other. For the Kṣatriyas waging war was unavoidable since it was their way of life. Jaina conon had to accept and assimilate this aspect of bare reality. Almost all the 63 great men of eminence, including Tīrthankaras, were Kṣatriyas. Transfer of Mahāvīra’s embryo (fetus) from the womb of a Brahmin lady to the womb of a Kṣatriya, was an understandable symbolic affirmation in defence of establishing the Kṣatriya superiority.

1.08. When once the religious sanctity was accorded to participate in the war, everything went in its favour. But the genius of the Jaina connoisseurship rests not in making a marginal accommodation in allowing each one to follow their profession, but in meticulously protecting the basic tenets intact. The nucleus of non-violence was not let loose. For the Kṣatriyas there was scope for their prowess, and at the same time, there was no room for its glorification. For them the real battlefield was the human body itself, the veritable war was against their own self. True victory was against one’s own self. “Jainism’s emphasis on non-violence might foster the impression

that this is a tradition that emphasises mere meekness or docility. Such an impression, however, would be quite mistaken. Martial values, albeit, in transmuted form, are crucial to Jainism's message and to its understanding of itself. The Jina is a conqueror.....he is also one who might have been, had he chosen to be a wordly King and a conqueror of the world. But instead the Jina becomes a spiritual king and transposes the venue of war from the outer field of battle to an inner one.....the metaphor of transmuted martial valor is basic to the tradition's outlook and integration" [A. Babb Lawrence : 1998 : 5].

1.09. "Ācārya Simhanandi, celebrated teacher and promoter of the Gaṅga dynasty, laid down the following Jaina code of conduct for his protege, rightly swept up in the spirit of the age and history, and fusing religion, prowess and patriotism together :

If you fail in what you have promised
 If you do not approve of the Jaina teachings
 If you seize the wife of another
 If you eat honey of flesh
 If you form relationships with low people
 If you do not give you wealth to the needy
 If you flee from the battle field
 Then your race will go to ruin

1.09.1 "All the Gaṅgas faithfully adhered to these aeonial commandments almost verbatim; they fought bravely and won many decisive battles, whole-heartedly approved the Jaina teachings, maintained sterling character, remained virtuous, followed vegetarianism, aimed at altruistic principles, distributed their wealth to the needy. A number of the Gaṅga charters go to approve that they are celebrated for their unswerving fidelity to the plighted word. They continued to include the cognomenic appellation of Dharmamahādhīrāja and *satya-vākya* olim Nanniya Gaṅga ('the Gaṅga in Truth') to aver their *guru*, adept Simhanandi" [Hampa Nagarajaiah: 1999 B : 75-76]. Jaina thought did not confine to preach an attitude of life negation. It also maintained an attitude of life affirmation. With this radical and secularised imminence, Jainism culminated in social

service without sacrificing spiritual sap. The novel orientation was not intended to persuade a reluctant warrior or joining battle. The ecumenical positive approximation allowed the religious ambiguity to be sloughed off, and enhanced a more invigorated pluralism.

1.09.2. Once, Daṭiga and Mādhava, Kṣatriya brothers in distress, approached ascetic Simhanandi leading the life of austerity at the outskirts of the city. Taking pity on the forlorn brothers, adept Simhanandi made them indulge in proper education, and blessed them with a boon, a sword and a kingdom. Mādhava, with all his might, struck the stone pillar which broke with cracking noise. Convinced with his power, prophet Simhanandi placed a coronet of the petals of Karṇikāra flower, and blessed by scattering *akṣata*, rice grains. Thus the saint with a pleased mind gave the Gaṅgas a kingdom with a crest, a cognizance, making his *piñca* olim *rajoharana*, peacock feather with broom, a *lāñcana* for them, furnished with numerous attendants, elephants and horses, and played the rôle of king maker. With matured consideration, Simhanandi not only promoted the Ganga kingdom, but probably initiated a neo-military concept in the Jaina Church which provided moral courage with all its spiritual sanction.

1.09.3. Contemplating on the historical significance of Simhanadi's charter, Professor Vasantha Kumari aptly writes : "It was only a change introduced with regard to *ahimsā* in practice and not in theory. Without this change, Jainism would have remained merely as an impuissant or as an act of myth like a king without 'might', or a religion without 'many followers'. The political sovereignty of the Jaina rulers was thus made possible and military services and warrior profession received spiritual sanction. These changes helped the Jaina rulers to raise themselves to the trend of the period.....Thus the spiritual concept of *ahimsā*, the military concept of imperialism were amalgamated and the impossible was possibly achieved, which in fact, led to the political and cultural matrix of Jainism in Karnataka" [Vasantha Kumari : 1991 : 179].

1.09.4. Gaṅgarāja, chief commander of the Hoysaṅga army, and the crest jewel of perfect faith in Jainism, had imbibed to the core the moral-ethical code prescribed by Simhanandi *ācārya*. One of his

inscriptions has brilliantly crystallized his noble aim and standard of morality almost echoing Simhanandi's charter of religio-political wisdom:

To be false in speech
 To show fear in battle
 to be addicted to others wives
 to give up refugees
 to leave suppliants unsatisfied
 forsake those to whom he is bound
 Live in treachery to his lord

2.01. Inspired by this ideal, Jaina community produced not merely *bhavyas*, devout Jainas, who could execute orthodox duties to gain salvation, but mighty commanders of armies as well, who while being faithful Jainas themselves, liberated their country from its enemies : "The greatest claims of Jainism at the hands of posterity is that it gave to India men who turned it into a philosophy of action, and clearly showed the importance of the fact that *ahimsā*, which was the keynote of their great faith, instead of being an obstacle in the path of their country's liberation, was really an adjunct without which no freedom could be effected either in the field of religion or in that of politics" [Sushil Jain: 1996 : 13].

2.02. Whether it amounted to reconciliation or relaxation of the rigid rules, Jaina pontiffs even entered into politics enthroned or dethroned kings in the interest of the people at large and for the survival of the *Samgha*. Earliest of similar instances of historical significance comes from the life of Kālakācārya (c.2-1st cent. B.C.). Gardabhila, king of Ujjain, kidnapped a Jaina nun to satisfy his sexual desire, who happened to be Kālaka's sister. Outraged by the unpardonable behavior of the king, Kālakācārya approached the neighbouring Sāhi kings and incited them to invade Ujjain. Accordingly, Gardabhila was punished, Jaina nun was freed from the king's seraglio, and Sāhi rule was established. Buddhism also considers *danda*, punishment and a righteous war as unattached violence.

“Jainism redefined the nature of martial valour and violence so that the true warrior was seen as being the fully committed Jain ascetic. The early Digambara (or possibly Yāpanīya) writer Śivārya compares the young warrior fighting in battle to the spiritually victorious monk and the gaining of deliverance is equated with the attainment of kingship [*Bhagavatī Ārādhana* 19-23, 199 and 1849-50]. Jainism’s ideology, particularly marked among the Digambaras who were the dominant sect in the south, of heroic individualism and self-perfection, frequently expressed in images of striving, battle and conquest, which could thus lead to it being seen as a religion of vigour and bravery, is no doubt one of the reasons why it was held in such respect by a large sector of south Indian warrior society” [Paul Dundas 119].

2.03. We have solid instances of devout Jaina emperors, kings, ministers, generals, queens and the hierarchy of soldiers who had engaged themselves in sanguinary wars. Śrīvijaya, Būtuga, Mārasimha, Cāmuṇḍarāya, Saṅkaragaṇḍa, Punnamayya, Nāgadeva, Gaṅgarāja, Mariyāne, Nimbarāja, Irugappa are some of the brave generals in the galaxy of those who fought many successful wars, and by faith were Jainas. Similarly women warriors like Sāviyabbe (975), Dānacintāmaṇi Attimabbe (950-1017), Rāṇi Cennabhairādevi (1553-1607), Queen Abbakka the Senior and Abbakka the Junior (17th century), who both defeated the Portuguese Armada, were second to none on the battle field. Thus Jains do profess that there is no *himsā* which was purely pleasant and agreeable consequences. But, waging a righteous or duty bound war, a necessary evil, has sought its legitimate justification. Jaina fiers do not brand those valiant fighters as *mithyādrṣṭis*, heretics, because of blood they shed during wars, considering the fact that those fighting men have discharged their professional duties with dignity. The warriors have met the inevitable death with a smile on their face, but with a strong and steady determination to stick to the rigid rules of their religion. Here, the Jainas may appear to have shared the pan-Indian belief, but not so.

2.03.1 “Contrary to the widely held belief that death on the battle-field is almost equal to holy martyrdom, the Jaina answer as put in the mouth of Mahāvīra shows extraordinary courage of their

conviction that death accompanied by hatred and violence can never be salutary and must therefore lead to unwholesome rebirths" [Padmanabh S. Jaini : 2000 : 14]. Thus, Jaina approximation departs drastically from the following non-Jaina conviction:

hatō vā prāpyasi svargam jītvā vā bhōkṣyasē mahīm //
[Bhagavad - Gītā ii. 37]

Slain, you will attain heaven, conquering you will enjoy on earth//

It may be recalled that even Laksmaṇa, Kṛṣṇa, Śrēṇika ended up their lives in hell for the *himsā* they had committed and reborn as human being and attain the highest status of eternal bliss by observing austerity.

2.04. Jaina literature, canonical and non-canonical, did not remain non-committal on the subject of *himsā*. The *Niśītha Gāthā* and other canonical texts cite such examples: "Once a group of monks had to pass the night in a forest infested with wild beasts. An exceptionally robust monk was deputed as a guard. The monk on duty killed three tigers and saved the Ācārya and others. His act, though blatantly against the vow of *ahimsā*, was not condemned. According to another exception, monks were permitted to take recourse to violence, if need be, to protect nuns" [Swami Brameshananda : 1992 : 249].

2.05. Jaina literature contains many accounts of the dialogues between Mahāvīra and king Śrēṇika. Once Śrēṇika asked Mahāvīra the reason for his being born in hell. Mahāvīra said to the king : Yes, it has to be. On account of your deep interest in hunting in the past you have acquired *karma* leading to birth in hell. And for following my path you will be born again as a human being, and just as I am the last Tīrthaṅkara of the present phase of the time-cycle, so you will become the first Tīrthaṅkara named Padmanābha, in the next phase. Hearing the great prophecy, king Śrēṇika became consoled.'

2.06. "The most famous exemplification of the nature of the Jain warrior occurs in Jinasena's description of the conflict between Bharata and Bāhubali. Bharata attempted to take over the kingdoms of his brothers which had been bestowed upon them by Ṛṣabha. However,

his half-brother Bāhubali refused to countenance this, as a result of which the two fought a duel. At his very moment of triumph over Bharata, Bāhubali realised the transience of kingship and worldly affairs and renounced, standing in the forest in a meditative posture for a year at the end of which he gained the true Jain victory, conquering the real enemies, the passions, and thus becoming, according to the Digambaras, the first human of this world age to achieve liberation. It is this story which inspired the most conspicuous artistic monument in south Indian Jainism, the massive image of Bāhubali at Śravaṇa Belgoḷa dedicated by the victorious general Cāmuṇḍarāya in 981". [infra].

2.07. "The 'Lorebook of the beginning'" presents a subtle model of kingship as a necessary but potentially dangerous and flawed institution (Bharata was motivated by anger and attempted to cheat in his fight with Bāhubali). All kings are regarded as requiring the controlling presence of Jain principles and Jain, rather than brahman, advises, and they can ultimately only gain mastery of the world by winning through to the genuine kingship of austerities and becoming a monk. We do not know how many south Indian kings or warriors attempted to put these principles into practice, although the ideal of the righteous Jain monarch remained a powerful one. While the last Rāṣṭrakūṭa emperor supposedly ended his life in the manner of the true ascetic by fasting to death, it must have also been the case that a generally fluid religiosity prevailed, as in the case of Cāmuṇḍarāya who is known to have dedicated temples to the Hindu gods Viṣṇu and Śiva." [Paul Dundas 120]

2.08. The pre-Aryan Jaina concept of *ahimsā* and animism is unique. Henric Zimmer and Noel Rettig endorse the view that Jaina religion, representing pre-Aryan system of thought, is the oldest of all Dravidian born philosophies. It would indicate that *ahimsā*, reverence for life, and non-intention to kill is a more primitive practice than human and animal sacrifice. Thus, *ahimsā* is not redundant, not restricted to Jainism or India alone. It is, in fact, globally germane and applicable. The concept of a Jaina warrior is perfectly in line with Indian spiritual tradition which goes beyond toleration since the Jaina

generals fought *Dharma-yuddha* in the great epical tradition of righteousness to restore the moral balance of the age. They never faltered in doing a noble deed. When all other means to avoid bloodshed and restore peace failed, they inevitably resortd to draw the sword. Jaina warriors, patriotism personified, lived and died for their *Dharma* to preserve the values of their motherland and protect the probity of their countrymen. Their heroic deeds are the tales of valor, nobility and faithfulness. They played the role of defending the nation, fought like lions in war but acted as model citizens in life and peace.

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LIFE SCIENCE AND JAINISM

Dr. Rajjan Kumar

Life is ambiguous and mysterious. It can be studied in a better way by life sciences. The study and the scope of life and life-sciences are equally interesting and amazing. The wisdom buried in the ancient literature regarding life and life sciences by the *Jaina Savantas* is unlimited.

Animation, non-animation & Jainism

According to Jainism, animation (life) is caused by the unity of a non-physical (non-material) entity called soul or 'spirit' with a material body. That is, there is a subtle spiritual self associated with the gross physical body during the life, death is the separation of the two. Until emancipated, the soul is always developed by *karman* (as *karma-śarīra*). Thus, on death, what is separated from the physical body is soul cum-*karma-śarīra*. It is the *karma* that is responsible for the organization of the physical body. An organism 'lives' for the duration of the life-span which is determined by one of the main categories of *karman* i.e. *āyuṣya karman*!

However, the *Jainas* believe that there are only two fundamental entities viz. 1. *Jīva* 2. *Ajīva*. These two exhaust between them all that exists in the universe and *Jain* philosophy is based on the nature and interaction of these two elements. It can be said that the living and the non-living, by coming into contact with each other, forge certain energies which bring about birth, death and various other experiences of life. Spiritually these are considered as miseries but for practical consequences they are granted as the different stages of lives. Hence, they are called the riddles of life.

We have varieties of riddles of life. *Jaina* metaphysics through its seven fold approaches provides a satisfactory solution to the so called riddles of life, viz. creation, birth, death, pleasure, pain etc. These seven fold approaches of *Jain*-metaphysics not only solve the so-called varieties of life, but also put a platform which leads the path

of liberation of the soul from sufferings and also for the realization of its full powers. These seven are rightly known as *tattvas* or the fundamentals or truths. These seven *tattvas* are termed as *Jīva* (living), *Ajīva* (non-livings), *Āśrava* (the influx of *karmic* matter towards the soul), *Baṇḍha* (bondage), *Samvara* (the stoppage of *Āśra* *va*), *Nirjarā* (gradual removal of *karmic* matter), *mokṣa* (liberation)².

Out of the above seven fundamentals, there are only two *tattvas* viz. *jīva* and *ajīva*, which deal with the nature and condition of the universe. The rest five *tattvas* are explained as the different status of combination and association of these two fundamentals i.e. *jīva* and *ajīva*. This interplay of soul (*jīva*) and matter (*ajīva*) is in the form of i. influx of matter into soul, known as *āśrava*. 2. attachment or bondage of matter with soul (consider as *bandha*). 3. stoppage of influx (called as *samvara*). 4. separation of this bondage (taken as *nirjarā*). and 5. complete liberation of soul from the matter (granted as *mokṣa*).

Out of the above seven fundamentals there are only two basic substances i. e. *jīva* and *ajīva*. Jain Biologists differentiates the two opposite constituents on different grounds, but the most adopted facts is that it differentiates the living from the non-living by using the word '*jīvātthikāya*' (organism) to refer to any living things, either plant or animal³. Hence, it is relatively easy to see that a developed *jīva* like man, less developed *jīva* like insects, most developed plant like '*sāla* tree, less developed plant like creeper etc. are living⁴. Whereas pieces of matter (*pudgala*)⁵ viz. earth, stones etc. are not so. However, it is more difficult to decide such kinds of clearcut division about living and non-living for modern biological sciences.

Characteristics of Living and Jainism

It is quite clear that in this universe there are two different types of fundamental entities-1. living and 2. non-living. The whole life in this universe is a result of combination and dissociation of both the fundamentals. However, for the practical purposes it is worthwhile to differentiate between living and non-living. In modern biology the distinction between these two different entities has been drawn out on various levels. Jain-masters also care for the same. All living substances have, to a greater or lesser extent, the properties of specific

size and shape, *metabolism*, movement, irritability, growth, reproduction and adoption⁶. This list of different properties of *jīva* seems to be specific and definite but the line between the living and non-living, according to modern biology is tenuous as - "non-living, objects may show one or more of these properties, but not all of them"⁷.

However many of the phenomena of life that appear to be so mysterious, as discovered by the *jainācāryas*, such as respiration (*ucchavāsa*), instinct (*saṃjñā*), speech (*bhāṣā*), passion (*akaśāya*), senses (*indriyas*), psychic conditions, (*leśyās*), feelings (*vedanās*) etc. of the living substances have proved to be understandable by invoking a unique life-force, while other aspects of life can be explained by physical and chemical principles in the light of future research in the field of Biology.

According to modern Biology, the structural and functional unit of animation of both plants and animals are the cell, the simplest bit of living matter that can exist independently. The cell itself has specific organization, for each type of the cell it has specific characteristics, size, shape and so on. It has a plasma membrane which appears in all living substance from the surroundings. It contains a nucleus, a specialized part of the cell separated from the rest materials of the cell by a nuclear, membranes. The nucleus plays a major role in controlling and regulation the activities of the cell. The bodies of the higher animals and plants are organized in a series of increasingly complex levels. Cells are organized into tissues, tissues into organs, and organs into organs-system⁸. Irrespective of this conception of modern biology, *Jainācāryas* explain all of them on the basis of *karma* doctrine, *saṃsthāna* and *saṃhanana* (skeleton system), *paryāpti* (vital force), *prāṇa* (life forces), etc.

Body, Soul and Jainism

Birth of an individual organism in a particular species at a particular time and in a particular place is neither arbitrary nor accidental, but the very precise result of the individual's *karman*. Which again is confirmed as the result of different actions of *jīva* occurred in the past life or lives. The determination of the species, the life-span, the social status, feelings of pain and pleasure and such

other fundamental factors of other individual's life are the combined result of four *aghātin* categories of *karman* i.e. (1) *nāma-karmanā*, (2) *gotra karmanā* (3) *vedaniya-karmanā* and (4) *āyusya-karmanā* and their relevant categories⁹.

According to biology life means a composition of living cells which is made up of different kinds of material substances having several types of physical and chemical actions. Irrespective of this. The Jainas believe that life is not merely a composition of material substances. A non-material soul-substance (*jīvāstikāya*) is also essential to create a living which is made by mater's cell. Soul is a conscious substance, but is not considered like a physical one. It is non-material/non-physical, but is eternal too. It can neither be created nor be destroyed. A soul animates a particular organism and manifests itself in various kinds of vital functions of a *jīva*. According to biosciences, living organism is qualitatively distinct from non-living matter. Functioning of the former is governed by some unique biological laws. The essence of living is the set of principals determining the transmission of genetic information from one generation to the next.

Living organisms are composed of the same constituents as the rest of the earth, but it possesses, besides free will, which is the characteristics of life, all of the following attributes, such as, organization, excitability, conductivity, contractility, metabolisms, growth, reproduction. One or more of these, but not all, may be possessed also by non-living matter.

In its composition, a living organism contains no special element made up of some elements that occur naturally on the earth. Not only are these have elements a very special set, but they are combined together to make molecules more complicated than any others known in the universe¹⁰. However, Biologists do not accept that *jīva* depends upon a non-physical soul or spirit, but they agree that a vital force is produced by the combination of these unique molecules. The Jainas specify them in several technical names such as *prāṇas*, *paryāptis*, *indriyas* etc. They are organised into living organisms which are not a closed systems in equilibrium, but in a steady state of interchange with the external environment maintained by continual intake of fuel and expenditure of energy.

Carbon is the most common contents of foodstuffs. After taking meal the carbon element goes through the stomach and intestines into the blood, and from there to a muscle where it is burnt to give energy when the muscle contracts. In a couple of hours after eating, it will be breathed out of the lungs as carbon dioxide. This process is self-maintain and is called homolysis. It is not a static-condition but considered, as a dynamic process of equilibrium.

In most parts of the body, there is a rapid turn over in many tissues and even the cells themselves are continually replaced by new ones. And yet, as all these interchanges go, the integrity of the whole organism is preserved. Thus the process of homeostasis, which consists, as it were of a continual death and rebirth, is the essential property of life. A vital force or vitality is the principle at work, which prevents the dissociation of the body in spite of continual expenditure of energy. End of vitality results in death¹¹. The Jainas declare that it a dissociation of soul from the physical body.

Paryāpti, Vital Force and Jainism

Paryāpti is defined as a vital-force of *jīva*. It appears to be the actual living material of all living organisms i.e. plants and animals. There are six kinds of *paryāptis*¹² - 1. *āhāraparyāpti*, 2. *śarīraparyāpti*, 3. *indriyaparyāpti*, 4. *ucchavāsaparyāpti*, 5. *bhāṣāparyāpti* and 6. *manahparyāpti*.

Āhāraparyāpti is that kind of vital force by which living (*jīva*) takes, digests, absorbs and transforms molecules of food particles *khala* (waste products) and *rasa* (molecules of nutrients or energy)¹³. *Śarīraparyāpti* is the vital force by which the molecules of nutrients are utilized by the *jīva* for the release of energy, the buildings of blood, tissue, fat, bone, marrow, semen etc.¹⁴ *Indriyaparyāpti* is the vital force by which molecules of nutrients or *rasa* suitable for building of senses are taken in and provided to the proper place so that *jīva* can have the perceptual knowledge of the desired sense-objects by the sense-organs¹⁵. *Ucchavāsaparyāpti* is the vital force by which particles of respiration are taken in, oxidized for energy are left out¹⁶. *Bhāṣāparyāpti*, by which the *jīva* having taken proper particles of speech, emit them as speech¹⁷. *Manahparyāpti* is that kind of vital

force by which *jīva* having taken particles of mind, transforms them by the mental process and give vent to them as the mental force, i.e. thought¹⁸.

It is considered that this *paryāpti* is not a single substance, but it varies considerably from organism to organism (i.e. one sense to five sensed *jīva*), among the various parts of a single animal or plant. There are six *paryāptis*, but they share certain fundamental physical and chemical characteristics¹⁹. *Jīva*, which has a fully developed vital force is called *paryāptaka* and those which do not have a fully developed vital-force in any form are called *aparyāptaka*.

Modern Biology explains them on the basis of lack of system growth, whereas Jainism defines the very concept of modern biology. It conceives that it has happened owing to *jīva*'s own *karma*. The *Jainas* say that however the gaining of the capacities of vital-force of the *jīva* starts simultaneously, but the completion (of each of them) is effected gradually within the period of one *antarmuhūrta*, which increases in the case of each succeeding one. Yet their total period does not exceed one *antarmuhūrta*. In modern biology, it is granted as a combined process of metamorphosis, physiology as well as process of cell-division which a *jīva* has processed during its physical development and life-sustain.

Prāṇa, life-force and Jainism

To the Jains, every *jīva* consists of *prāṇas*. *Prāṇas* are life-force and are ten in numbers²⁰ viz-five *indriyaprāṇas* (life-force of five senses), *Ucchavāsaprāṇas* (life-force of respiration), *āyuprāṇa* (life-force of length of life,) *manovāka* and *kāyaprāṇas* (life-force of mind, speech and body). Out of the above ten *prāṇas*, every *jīva* must have four *prāṇas* at minimum stage whereas the maximum number of *prāṇas* which a *jīva* has is ten. *Prāṇa* is considered as the activity of *jīva*.

According to Jainism, in this universe there are *jīvas* which have one sense organ only and are also found well-developed *jīva* which have five sense organs. Regarding *prāṇas* it is elucidated that one-sensed *jīva* possesses four kinds of *prāṇas* viz. sense of touch, length of life, physical body and respiration. Two sensed *jīvas* have six

prāṇas viz. senses of touch and taste, respiration, length of life, body and speech. Accordingly three sensed *jīva* have seven *prāṇas* whereas four have eight *prāṇas* i.e. sense of smelling and sight, five sensed *asamjñī jīva* has nine *prāṇas*, whereas *samjñī jīva* has ten *prāṇas*, they included mind as 10th *prāṇas*, along with other kinds of *prāṇas*.

Actually speaking, these ten *prāṇas* are almost contained with six *paryāptis*, e.g. *indriyaparyāpti* contains five *indriyaprāṇas-āhāraprayāpti*=*āhāraprāṇa*, *ucchavāsa-paryāpti*=*ucchavāsa-prāṇa*, *śarīraparyāpti-kāyaprāṇa*, *bhāṣāparyāpti*=*vākaprāṇa*, *manahparyāpti*=*manahprāṇa*. Only *āyūprāṇa* appears to be an addition. Thus it is found that most of the *paryāptis* and the *prāṇas* have common names. So the question is whether there is any difference between them. The Jaina texts explain the difference by saying that *paryāpti* is an attainment of the capacity of developing body, mind, speech and five senses, while *prāṇa* is the activity of those functionaries²¹. In *Dhavalātīkā* it is quoted that *āhāra*, *śarīra*, *indriya*, *bhāṣā*, *mana* etc. are the power of *jīva* and they get completion due to *paryāptis*, whereas it is due to *prāṇa* that the soul gets the power of animation (*jīvitaprāṇā*)²². *paryāpti* is cause and *prāṇa* is effect²³.

Paryāpti, Prāṇa and Jainism

According to modern Biology, body of living organisms are made by cells and tissues. Cell is considered as the fundamental unit of physical body of a *jīva*. It shows all the characteristics of living organisms²⁴. Groups of the same kind of cells are known as tissues. In Jainism cells are denoted in the name of *arbudas*, whereas tissues are considered as *pasis*²⁵. Cells are filled with specific kinds of semi-liquid called protoplasm. It is considered as the basis of life. It is the actual living material of all living organisms. It is not a single substance, but varies considerably from organism to organism, among the various parts of a single animal or plant, and from one time to another with a single organ or part of an animal or plant. There are many kinds of protoplasm, but they share certain fundamental physical and chemical characteristics²⁶.

The protoplasm of living organisms exists in discrete portions known as cells. These are the microscopic unit of structure of the

body. Each of them is an independent, functional unit, and the different kinds of process of the body are the sum total of the co-ordinated functions of its cells. These cellular units vary considerably in size, shape and functions. Some of the smallest animals have bodies made of a single cell, others such as big animals and huge trees are made of countless billions of cells fitted together²⁷.

The major types of organic substances found in protoplasm are carbohydrates, proteins, liquids, nucleic acids and steroids²⁸. Some of these are required for the structural integrity of the cell, others to supply energy for its functioning and still others are of prime importance in regulating metabolism within the cell²⁹. According to *Jaina* Biology, metabolism is the sum total of all kinds of the chemical activities of *paryāpti*³⁰ which provide energy for the growth, maintenance and repair of the organic system as well as of its own growth with intensity. *Paryāpti* of all cell bodies is constantly changing by taking in new substances, altering them chemically in a variety of ways, building new vital force or energy³¹ and transforming the potential energy contained in large molecules of nutrients of chyle (*rasa*)³² into kinetic energy (*śakti*) including heat as these substances are converted into other simpler substances. This constant exchange and expenditure of energy is one of the unique characteristic of the living organisms.

The energy exchange stream of *jīva* is continuous and is also a normal kind of phenomenon. According to modern Biology, it is a result of different kinds of chemical combinations. Irrespective of this, *Jaina* Biology advocates that it is a kind of vital force of *jīva* which consists of *combined activities of prāṇa and paryāpti*. Both i.e. *prāṇa* and *prayāpti* are neither a result of peculiar chemical combination of non-living matter nor a complex activity of *jīva* itself, but are considered a sort of separate principle (*ādhyātmic kriyā*) which are pervasive for the organism. They are considered as an impelling force or the prime mover of *jīva*. It appears to be the actual living material of all living organism i.e. plants and animals like protoplasm of modern Biology. Jain concept of *paryāpti* and *prāṇa*, as considered the two unique forces of *jīva*, are not explainable in terms of physics and chemistry. They are associated with *jīva* and have a full control over the life of *jīva*. The concept of these forces may be called vitalism which contains

the view that living and non-living systems are basically different and obey different laws.

***Saptadhatu* organic elements and Jainism**

Dhātu in technical term is considered as elements of organism. The total number of *dhātu* is seven, such as, 1. *rasa* (chyle), *asṛg* (blood), *māṁsa* (flesh), *meda* (fat), *asthi* (bone), *majjā* (marrow), *śukra* (semen)³³. It is suggested that the body and body-organs of all living organisms are a combination of these seven *dhātus*. The seven *dhātus* are the non-separable constituents of the physical body of living organisms, and these itself are taken as the power (*śakti*) of *jīva*. Through this power of energy (*vīrya*) *jīva* is capable to do work and to produce a change in matter or physical body. In the language of Biology it brings about by different kinds of processes, such as, absorption, assimilation and transformation. They help to transform *rasabhūtamāhāram* (molecules of nutrients) into chyle, blood, flesh, fat, bone, marrow and semen³⁴ etc. These seven *dhātus* intermix with each other and transform into the form of different parts of the body.

The change of transformation of one substance into another is processed with complex biochemical reaction at different parts of the body of a *jīva*. It can be explained by following manner³⁵.

The food stuff which goes down to the gullet by the action of *prāṇavāyu* (biomotor force) becomes mixed up first with a gelatinous mucus (*phenabhūtam kapham*) and then gets acidulated by the further chemical action of a digestive juice (*Vidahadamatam gataḥ*). Next *samānavāyu* drives down the chyme by means of the *grahaninādi* (aesophagus canal) to the *pittāśaya* (duodenum) and thence to the small *intestines* (*āmapakvāśaya*). The bile acts on the chyme converts the later into chyle (*rasa*). This chyle contains in a decomposed and *metamorphosed* condition. All the organic compounds, viz. tissue-producing earth compounds, water-compounds, *teja*-compounds, *vāyu*-compounds and finer etheric constituents which serve as the vehicle of consciousness.

The essence of chyle (*sūkṣmabhāga*) is driven by *prāṇavāyu*, from the small intestines first to the heart, thence to the liver (and the spleen). In the liver the coloring substance in the bile acts on the

essence of chyle, especially on the *teja*-substance therein, and imports to it a red pigment, transforming it into blood. The grosser part of chyle (*sthūlabhāga*) proceeds along the *Dhamani* (*arteri*) being driven by *vyānavāyu* (bio-motor force) all over the body. On the formation of blood the essence of chyle in the blood acted on by *vāyu* and *māṁsāgnī* (the flesh forming metabolic heat) forms flesh-tissue (*māṁsa*). Of the flesh tissue, thus formed, the grosser part goes to feed or replenish the flesh tissue all over the body. The finer essence of flesh in the blood, in the chyle, acted on again by *vāyu* and fat forming metabolic heat (*meda-agnī*) in the menstruum of lymph (*kapam samāśritya*) receives viscosity and whiteness and produces the fatty tissue.

This fat in the *chyle* (or blood) or rather the grosser part of it, replenishes the fatty tissue of the body, but the finer essence of fat in the flesh, in blood, in the chyle, acted on by *vāyu* and the marrow-forming metabolic heat, in the menstruum of lymph (*ślesmanavṛta*) becomes hard (crystalline) and forms bone. The essence of the fat fills the hollow channels of the bones, and acted on again by the *vāyu* and metabolic heat, gets transformed into the semen, which is conveyed down by means of a pair of *dhammanis* or ducts (*dveśukravāhe*) lodged in its receptacles (*śukradhara vṛsanaya*) and discharged by means of another pair of ducts. The semen, or rather all events in their finer offence, give off *ojas*, which returns to the heart, the receptacle of chyle and blood, and again floods the body and sustains the tissues, thus completing the wheel or self-returning circle of metabolism³⁵.

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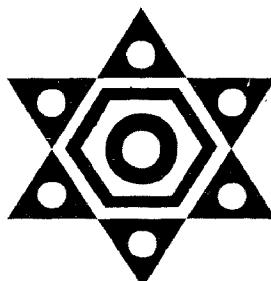
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