

3.1 Biology and Botany.

Jain Religion is having very subtle vision. It has described both the non-living and living beings in very detailed account.

During Lord *Mahavir's* times, the scientists of other order believed that water was composed by its original elements. The water is used for drinking, washing etc. Lord *Mahavir* without any laboratory test, declared that water is made of *Vayu*. Now even science has discovered that water is H₂O - 2 parts of Hydrogen and 1 Part of Oxygen moves water. The scientists have now shown us by a Micro-film that a single drop of water contains 36,450 living beings.

Jain religion is the only religion which has declared that earth, water, air and vegetables have life. The 'Time' magazine of USA published an article entitled "The Earth that Grows" and it contended that even a small earthen piece also grows in size if given water regularly. Fire (*Agni*) can be lighted by the current of two stones, or by rubbing two pieces of fire-wood also. It grows in size with oil or ghee poured in it. It was known that in one of the houses of *Sabarkantha* district, the stones were growing and they were to be cut again and again.

This Earth, Water, Fire, Air have their definite shapes, types, categories, births and re births, special characteristics etc. and all this has been vividly described in Jainism. The vegetables have two kinds of life *Sadharanvanaspatikay* and *Pratyekvanaspatikay*

Some vegetables have their births and rebirths in their bodies only again and again. Thus, they have several (innumerable) souls but only one body. They are *Sadharanvanaspatikay*. These each soul have separate body such as, trunk, skin, leaf, fruit, seed etc. Each one has its separate soul. Even while a fruit is removed from the tree its *Jiva* (soul) remains intact.

Every vegetable, when it grows from land, it is *Anantkaya* (holding many souls). There are some vegetables where the goods are *Sadharan* types and the upper portion is *Pratyek* type.

***Pratyekvanaspatikay* have 12 types**

Tree	Mango tree, Banyan tree etc.
Guchh	Cotton, Tulsi, Mirchi etc.
Gulm	Nagod, Mogra etc.
Lata	Asoka, Champa etc.
Valli	Kolu, Karela, Kakadi etc.
Parvaga	Those having knot sugarcane, Bamboo, etc.
Trun	Grass, Dabh, Dhro etc.
Valay	Kevada, Kel, Coconut, etc.
Harit	Vegetables
Aushadhi	Herbal medicine plant.
Jalruh	Lotus, Shewal etc.
Kuhuna	Mashroom etc.

There are always 10 parts in the vegetables as under:

Root, *Kand*, Trunk, Skin, Leaf, Flower, Fruit, Seed, Wood, Branches.

In the land there is a root, above it there is a *Kand*, above it there is Trunk, which has a skin, on the trunk there are branches, from which grows the leafs, the Flower in the front, thereafter Fruit, and one gets seeds from fruit. The hard portion in the middle is wood and above it there is a skin.

The *Sadharanvanaspatikay* grows in 6 ways:

1. The Fruit Seeds: *Korantak* like *Nagvali* growing from front seed.
2. Root Seed: The roots are the to be sown like Banana, *Utpalkand*.
3. Trunk Seed: The whole branch is to be sown like Bamboo, Sugarcane.
4. Knot Seed: Same as above.
5. Seed Root: The seeds are to be sown like Wheat, Paddy etc.
6. Samurchhima: Grows without being sown like *Singoda* etc.

Some special facts

- 1) *Sadharanvanaspatikay* livings have many kinds of life in one body.
- 2) They take breathing and food together because they have one body only. They are called *Anantkay*. The single body is common to all.
- 3) In this world, there are many circles of *Nogod*. In one *Nigod* bodies. There are many lives in one *Nigod* body.
- 4) *Pratyekvanaspatikay* are only external but *Sadharanvanaspatikay* are both internal and external.
- 5) Subtle and *Sadharanvanaspatikay* have two types:
Samvyavharik and *Asmvyavharik*
- 6) Usually the *Vanaspatikaya Jiva* (Soul) follow the following order:
 - a. The subtle indefinite *Sadharanvanaspatikaya* Souls – those who have never come out of the situation.
 - b. The subtle indefinite *Sadharanvanaspatikaya* souls, those who had come out of their situation, but again have turned to the original situation.
 - c. Such souls take birth as subtle earth-bodies *Jiva*.
 - d. Thereafter it evolves as *Badar, Nigod* (External *Sadharanvanaspatikaya*) then external earth-bodied, then gradually missing in one or more senses but five sensed, then human, then it can rise to higher *Gunsthanaka* and can reach to Salvation etc. If however, there is a downfall, it can go down up to subtle *Nigod*. Also.
 - e. In this process from subtle *Nigod* to Human, or Salvation, there have been several types.
- 7) The number of souls reaching salvation from *Samvyavaharik Rashi*, results into coming out of *Asamvyavaharik* number of *Samvyavharik* in equal number (for details, please refer to *Visheshavati book*.)
- 8) In *Samvyavharik* the situation has both a beginning and the end. But in case of some – hardcode soul, it is without beginning and without end.
- 9) In case of *Samvyavharik* souls, the situation has both the beginning and the end. In *Panch Sangrah*, the situation is said to be limited to $2\frac{1}{2}$ *Kshetra Pudgal Paravartan*.

- 10) The Samvyavharik subtle *Nigod* Jiva again and again evolve in that particular situation only.
- 11) The external *Nigod* also evolve in the same situation.
- 12) In (9) above the *Paravartan* is sham to be $2\frac{1}{2}$ *Kshetra Pudgal* which is unending period both in *Utsarpini* and *Avsarpini Kal*. That is their *Sawkay* Position.
- 13) Earlier, that period for subtle and external has been shown different. But in the internal journey between two, the total period is to be consumed as $2\frac{1}{2}$ *Pudgal Paravartan*.
- 14) The root, kand, trunk, skin, wood, branch, Praval, leaves, flowers, fruit and seed. There are all *Anantkaya. Sumbhuj* (Equal parts) means when we break any of these *Anantkaya*, what we get is equal *Art – Sumbhuj*.
- 15) In some of the vegetables, there is one soul in one body. In some, there are numerous souls in a single body, in some there are indefinite number. When the vegetable has one body with unending number of Jiva, it is a *Sadharanavanaspatikaya*.
- 16) Some vegetable bodied are such where in a root, offer one part root is with life, offer several or innumerable *Jivas* on there one root only.
- 17) Every vegetable of the time of its beginning of being produced *Anantkaya* having unending bodies but thereafter in the process if it is of *Anantkaya* quality, it remain so, otherwise it becomes *Pratyek* type.
- 18) When there is only one *Jiva* (soul) in one body, it is *Pratyek* type But several innumerable vegetables bodied *Jivas* depend on that *Pratyek* types.
- 19) Each leaf, flower, fruit, seed has one *Jiva* each, and one *Jiva* of a tree also there in each one of them. Thus one single tree computes of one, several, numerous, innumerable *Jivas*.
- 20) Usually the vegetables take adequate food in the Monsoon, Medium food in the summer and little food in winter. In summer, some trees look beautiful because the *Jiva* (living) with warm *yonis* come and stay there.

The constitution of Body in vegetation living.

The vegetation life is an interesting study. There are innumerable types of vegetation lives. In some, the growth take place in the root (e.g. *Suran*). In Banana tree, the trunk is made from leaves. The *Ambli* tree has small leaves, but hard wood. In Teak wood, the major development is in the trunk, but the *Akada* has very weak trunk. In Banyan tree, *Khijdo* etc. the major development is in branches. The Sugarcane, Bamboos etc are existing only as trunk, the Water melon, *Tumbadi* etc.grow in fruits its self. *Kamal Kakadi* etc. have larger seeds. The Mango tree have sweet fruits and *Kimpak* etc. have poisonous fruits. In *Valkar*, development takes place in skin, where as the skin of coconut is difficult to bring out. Different vegetation have different smell, taste, touch, colour etc. The *Lajvanti* is shy but some trees are even cruel and violent. Even some trees are greedy, passionate, angry etc. such is the variety in their world.

Peculiarities of constitution

Some vegetations have very peculiar constitution of body. The coconut has a *Choti*, two eyes etc. The babul tree has lairs inside the wood. Accordingly to this the age of tree can be ascertained. In the seed also, sometimes even the rock has good taste. It contains Juice, *Gur*, Seed, Brain, Skin, *Yoni*, front portion etc. *Bringers* of hair, *Gobij* has only leaves, Potato has root, Ground nut has seeds insides a sing, Beetle nut has a mouth cover, *Elayacki* has a sweet etc. How many varieties!

There is always a life in living beings. This life is a proof of its being alive. The humans, animals, birds, flies, insects etc. move, and that is a proof of their living existence. When they die, when the soul has gone from the body, the body becomes dead and cannot move. The *Jiva* are known as *Tras Jiva*. *Tras* means living. *Sthavar* means dead / not moving.

Some *Sthavar* things are also likely to have the life within it; but this is difficult to explain. *Pudgal* molecule are very subtle. Its big quantity becomes visible subtle. Its big

quantity becomes visible bodily. This cannot be possible without life within its because no body constitution is possible without life and without life, no molecules can be brought together. Thus, it is possible that at any point of time, in any position, some *Jiva* (livings) might have become visible after constituting the bodies of molecules. Thus, in Earth, Water, Fire, Air and Vegetations could have been bodily constituted by some *Jiva*.

Living World in *Vanaspati*

- 1) Human have 5 senses, but the *Vanaspatikay*, have only one sense (*Ekendriya*); but they do experience the world through all five senses. If they have only one external sense, may be, they have 5 *Bhav* senses.
- 2) Vegetations do experience, life human beings, the awakening, love, affection, pleasure, shyness, fear, passion, anger, Honor, *Maya*, food, birth, growth, death, disease etc.
- 3) Like, Human, they have also childhood, youth, old age etc. Like human, vegetations also have fixed period of life.
- 4) Vegetations van grasp all kinds of feelings as experienced by five senses in human beings.

Like in birds, e.g. *Sugari* makes beautiful nest. The cuckoo, Myna Parrot etc. speak or sing sweetly. Among 4 sense livings, the *Bhramar* can make holes in bamboos. The vegetation life also have capacity to grasp many wonderful things. Some examples are given below.

- *Kadamb* and *Kundal* get impressed by the voice of rains / douds.
- The *Latas* take support from walls etc. to grow.
- Some vegetation grows fast with perfume.
- *Lajvanti* is very shy and the little touch makes her shy.

Various feelings.

- Some trees, flowers etc. grow or un grow with Sun or Moon.
- *Asoka* tree etc. give fruit when kicked by a lady.
- Some vegetations give fruits even without season.
- White *Akada*, *Khakhra*, *Bili* etc, are greedy and spread on the wealth of land.

- *Lajvanti* is shy by nature.
- Some vegetations fear human touch.
- Some trees give better and speedy fruits by a bittle juice from a mouth of a woman, or by embrace, or by such other affectionate behavior by women. Some trees grows only when male and female types are placed together. Some flowers of male character takes juice from female character.
- The coconut tree makes a sound like being angry.
- *Rudantivel* pours tears, as if she feels why there should be people, why she is there?
- Some plants covert their fruits by the leaves.
- Food is all plantations basic need and they cannot grow without it. The *Nagarvel* sometimes has a desire to get milk and cow-dung and only after that is offered to her, she starts giving fruits.
- We know that plantation takes birth.
- We know that plantation grows.
- We know that plantation die.
- We know that plantation have diseases and they can be treated by medicines also.
- Some *Vels* do find support to grow. They find it out somehow.

Thus, plantation life has many similarities in respect of body formation, nature, birth, destruction, utility, peculiarities etc. like ma, bird, beast etc. In Africa's jungle also there are several very peculiar kind of trees. Scientists confirm that some trees have all 4 senses like *Ahar* (Food), *Bhay* (fear), *Maithun* (Passionate love) and *Parigrah* (Possessiveness).

2. Air has life

The wind moves from here to there, without any body's direction. That is the proof of its life. Like some Gods (*Prabhavak* or *Anjan*). The wind also can remain disappeared, but it s presence is felt by its touch.

3. Fire has life

The living human has also some warmth inside it. Human life is impossible without fire-its light and warmth. The fire grows/ expands with wood as its food, also grows with help of wind, and dies without wind, it gets birth by contacts of two stones or woods. All these can prove that fire has life.

4. Water has life

The fetus of elephant is in form of liquid water. In egg also, initially there is a liquid water. But they contain *Jiva*. Water is liquid but it is having life. The urine, milk etc. are also living beings. Water is generated in cloud. It can be broken cut. It has a cool body, we also find steam/ fog coming from water in winter water also contain some insects.

5 Earth has life

In earth, the life is not apparent but it is there. The body of earth grows. The *Lavan*, *Parwala* and Stone etc. also grow in size. All the items available from earth are also living coal etc. are also body formed from vegetation, and thereafter it has become earthen.

Parwala, Stone are very strong and hard but like bones it is living. For mercury, it is so said that while bringing it out from a mine, a person used to come on the horse with a maiden girl. She was made to show her face to the mercury and the mercury used to come out forcefully. This is its passionate instinct and hence living being.

Thus all these 5 elements have life. May be like a deaf and mute person, they cannot express its pains or pleasure orally, they do have life and should be treated like that.

Places of Life

All the subtle *Sthavar* elements are spreader over all 14 *Rajju Loka*. The external one-sense living beings are here in all 3 *Lokas* viz. Upper, Middle and Lower. The *Viklendriya* are there only in *Tirchha Loka* and in *Manushya Loka*.

In *Dev Loka* step wells, there are no fishes, but some gods, have such shapes in *Graivenyaka* there are no fishes etc.

In Shape of *Prithvikay* is like *Masur Dal*.

In Shape of *Apkay* is like a bobble.

In Shape of *Teukay* is like a Bundle of needles.

In Shape of *Vayukay* is like a flag.

In Shape of *Vanaspatikay* is like any thing.

Thus, Jainism believes that there is life in *Vanaspatikay* is now already supported by science. It is good that they have accepted what Lord *Mahavir* said about vegetation / plantation life. But Lord *Mahavir* also said to give 'Abhay' to them. Not to kill them, not to hurt them. Besides, it implies that Lord *Mahavir* talked about conservation of Environment. This is an important lesson of life. And let life to be learnt by modern world.

3 types of Birth for Livings on Earth.

<i>Uppat</i> Birth	Birth from womb	Samurchhima Birth.
Gods	Human beings	One sense beings
Narkis	Tiryancha	Vikalendriya
	Panchendriya (5- sense beings)	Human, Tiryancha (5 – sense beings)

Types of Birth

- 1) **Uppat** : Birth in God's land, on Flowers bed, gifted with all positive signs birth only as youth. If Narki, there are all worse elements Birth from such elements too.
- 2) **Birth from Womb**: Human, beasts, animals birds.
- 3) **Sammurchhim** : Birth in excreta, urine, cough, Vomit, dead body etc.

How Sammurchim Jiva are born?

Both one-senses and two sensed *Jivas* create themselves around similar *Jivas* when there is conducive / suitable condition. The three sense *Jivas* are born from excreta cow dung etc.

The 4 sense *Jivas*. Either gets born from the saliva of the same kind or from excreta etc. their body is small as hundredth part of an inch.

Some *Sammurchhim Jivas* of greater body size, long living exist outside the *Manushya Loka*.

Tough 5-senses but in animal or bird species could be both born out of womb or could be *Sammurchhim*. The later are born in excreta or cow dung etc. Therefore they could be saved with due care. Those born out of womb have 3 kinds:

- (1) Born out of egg like bird.
- (2) Born with a cover of bag and joined with mother's body somehow e.g. Human, animal.
- (3) Born directly from mother's body without such attainment.

It has been now a days argued that eggs are vegetarian And could be consumed because all eggs do not attribute to a birth of a bird.

That means, they are without a new born in it, and so could be consumed. This is baseless, illogical argument.

- (1) Who knows which egg can give a birth to a bird and which cannot .
- (2) Even otherwise, the liquid substance within an egg contain lot many insects.
- (3) After all, the hen has to give an egg. How could she made to give more eggs artificially? It is inhuman. There is always a natural lag between two births. This should not be disturbed for our selfish motive and again, for hen each egg is a potential child. She is a mother why to hurt her feelings by taking any the eggs from her? Thus, use of an egg will involve the violence by substance and by feeling as well.

