

Bio diversity in nature – In view of *Prakrit* text and Modern Biology (A critical analysis)

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Biodiversity is the abbreviated word for — biological diversity (bio-life or living organisms, diversity-variation). Biodiversity is the total variety of life on our planet, the total number of races, varieties and species; the sum total of various types of microbes, plants and animals. In this article an attempt has been made to understand the cause of this variation in view of *prakrit* text/ Jainism and modern biology. According to *Kund kund Deva* in *Pravachansar, Nama karm* which determines the entire variability exists in four realms (*gatiyan*) viz; human beings (*manushya*), sub human beings (*tiriyanch*), celestials (*deva*) and hellish (*narki*) which are not real feature of the soul.

कम्म णामसमवक्खं सभावमध अप्पनो सहावेण ।

अभिभूयं णरं तिरियं णेरइयं वा सुरं कुणदि । 117 ॥ प्रवचनसार

णरणारयतिरियसुरा जीवा खलु णामककम्मणिं व्वत्ता ।

णहि ते लब्धसहावा परिणममाणासकम्माणि ॥ 118 ॥ प्रवचनसार

Swamikarttikey in *Karttikeyanupreksha* - The power of *Nama karma* hides the real feature of soul (infinite knowledge, infinite vision , infinite pleasure, infinite power) and give rise to different realms..

का वि अउव्वा दिसदि पुग्गल दव्वस्स एरिसी सत्ती ।

केवल - णाण सहावो विणासिदो जाड जीवस्स ॥ 211 ॥ कर्तिकेयानुप्रेक्षा

Devseacharya in *aalappaddhti*- Mundana souls (worldly souls) exhibits four kinds of *vibhav vayanjan paryaya* (modifications/forms) - human beings (*manushya*), sub human beings (*tiriyanch*), celestials (*deva*) and hellish (*narki*) in details 84 lakh *yonis*.

विभावपर्यायाः चतुर्विधाः। नर नारकादि पर्यायाः।

अथवा चतुरशीतिलक्षाः योनयः । । 20 । । आलापपद्धति

Yoni is technical term in Jainism referring to birth place of living organisms. Three kinds of birth are described by *Uma Swami* in *Tatwarthsutra* 1.Spontaneous generation(*sammurchhan janm*),2.Utrine Birth(*garbhaj janm*) and 3.Instantaneous rise (*up pad Janm*). These three kinds of birth provides different birth place i.e. *yonis* to all kinds of living beings. There is difference between the scientific approach and the Jainism approach in understanding the living beings. In the scientific approach in higher organisms where sexual reproduction prevailed it is assumed that the structure and growth of the body depends on the initial genotypic constitution of the zygote obtained by fusion of *raj and virya* i.e.male gamete (sperm) and female gamete (ovum) and the environmental conditions. In the Jainism approach an additional, and the more important, factor is the *Nama- karma* of the soul. Which determines morphology (shape, size etc) mainly responsible for all kinds of biodiversity (variability) exist. This is a big missing factor and it is because of this reason that scientific approach falls short in fully explaining the biodiversity in nature and also evolution of species. Jainism attributes biodiversity to karma and accepts the role of genes and the environment in the growth and development of the body. Thus Jainism provides a complete theory of existence of living species, variation in the body structure, and diversity of life. *Nama Karm* act as

artist (*Chitrakar*) who designs various kinds of pictures right from *nigod* to five sensed rational *jiva*.

According to Jainism when migratory soul enters in zygote which contains all genetic information of maternal and paternal parents soon six bio-potentials (six *paryapti*) of migratory soul plays their role in development of body, sense organs, respiration, speech, mind (*manah*). *Nemichandra Siddhant Chkravarti in Gommathsar Jiva Kand* - By the partial destruction (*kshyopsam*) of *Viryantraya and Matigyanavarniya* there is evolution of *bhav indriya and manh* which further strength as *dravya indriya and manh* by *indriya paryapti and manh paryapti*

वीरियजुदमदिखउसमुत्था नोइंदियेंदियेसु बला ।

देहुदये कायाणा वचीबला आउ आउदये ॥ 131 ॥

There are 84 *lakh yonis* in which infinite numbers of living beings are confined except the liberated souls. These are shaped by their own *Nama-karma*, which is in fact not their true nature. According to Jain concept, variability in living organisms is the result of *Nama karma* and as such these modifications are not permanent. *Jiva(soul)* is *sachidanand swarup* in real sense and physical forms (body) arise as fruit of *Nama karma*. Meritorious feelings and holy activities (*subhopyog*) lead to bondage of *Nama karma* which determines birth in human beings or celestials realms and sinful/demeritorious activities (*asubhopyog*) give birth in *tirianch* and *narki*. When one is not particular to real features and properties of his own soul, this will result in different realms. According to *Jain* concept before death i.e. end of the body functioning, the soul fixes next *paryaya* in *aayu bandh* and accordingly *Nama karma* of the soul plays important role in determining the morphology (shape, size etc) of *jivai* in rebirth, which are mainly responsible for the existence of all kinds of biodiversity

In the modern biological approach physical appearance of a species or phenotype (variation) is mainly governed by genetic constitution; environment and genotype into environment inter action. Heritable variation in living beings originates from gene recombination after hybridization, mutation and polyploidy. By these process the species have evolved in nature and reached there present stage. These variations can also be produced artificially by manipulating genetic makeup. Genotypic variations are considered as heritable variation and environmental variations are non heritable. Greater the variation, better the chances of evolving superior types.

Biodiversity has a number of functions on the earth such as maintaining balance of the ecosystem, provision of biological resources and social benefits. Biological science falls short in fully explaining the biodiversity in nature and also evolution of species. Jainism attributes biodiversity to karma and accepts the role of genes and the environment in the growth and development of the body. Thus Jainism provides a complete theory of existence of living species, variation in the body structure, and diversity of life.

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