

Jainism and Human –Animal Relationship

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Animals in Jaina texts

While discussing the role of animal in society, tradition, religion and culture mostly observed that human interest are protected, at the same time people who have different ways of thinking and ideas in favor of animals having caring attitudes towards animal welfare are seen. History of compassion towards animal revealed the role of Jainas , a prehistoric religious community and belief system of 3rd century B.C.E. Acarangasutra , the Jain religious manual utter the victorious chanting of life showing respect to all forms of life and life system.

Clercq E.D.(2013) recorded the accounts Of Jains politico-ethical intervention in Mughol administration of animal protection advocacy citing example of the contribution of Svetambara monk Hiraavijaya who convinced the Mughal emperor Akbar to pass an ordinance on the prohibition of the killing of animals around the sacred places and on festive days of the Jains. Animal charitable hospitals (panjarapol) run by Jains are mostly big and reputable managed by Jains following Jain vows. Individuals and organizations representing Jain communities in india and in the abroad are striving to disseminate Jain philosophy to move global environmentalist movement, as traditional millennial old Indian supreme ecology and animal welfare. Concept of animal welfare is the applied ethics implemented by the basic belief and principle of Ahimsa/non-injury/Non-violence, a central dogma of Jain ethics and philosophy related to karman. Karman are the resolutions achieved by individual in his existing life during his daily practices of good deeds leading to migration of souls through subsequent birth and being reborn as an animal life or promoted from animal life for complete liberation. Transmigration narratives are prevalent in jain text of Universal history emphasizing *salakapurus*, *Mahapuris*, *Tirthankar Jinas kevalas cakravartins Baladev Basudev*, *Pratibasudev* encountering with animal life. Pan-Indian animal symbolisms are discussed throughout Jain text in South Asia culture.

Animals remained contextual in Jaina purana in Dreams phenomenon. Mothers of mahapurisa dream t auspicious animals .Hemchandras's *Trisastisalakapurusacarite* says mothers of tirthankar and cakravartin experience fourteen whereas mothers of basudeva and baladeva see the dream image seven and four respectively. Animals appeared elephant (Airavat of Indra) lion and bull with variant pose as evidenced in texts, sculptures as royal affiliation to the others of tirthankars. Dream story are narrated in *Mahapurana of Gunabhadra*, *Harivansapurana of Jinasena punnata* etc.

Hemachandra's *Tiloyapannatti* mentions the lanchon or animal symbol of each Tirthankar as stated in the table adopted from Clercq(2013)

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<i>Tirthamkara</i>	Mark
<i>Rsabha</i>	bull
<i>Ajita</i>	elephant
<i>Sambhava</i>	horse
<i>Abhinandana</i>	monkey
<i>Sumati</i>	Curlew (kraunca)/+cuckoo (koka)
<i>Padmaprabha</i>	Red lotus (padma)
<i>Suparsva</i>	*svastika/+nandyavarta
<i>Candraprabha</i>	(half) moon
<i>Suvidhi/puspadanta</i>	Makara(crocodile)
<i>Sitala</i>	*srivatsa/+svastika
<i>Sreyamsa</i>	rhinoceros
<i>Vasupujya</i>	buffalo
<i>Vimala</i>	boar
<i>Ananta</i>	*hawk/+porcupine
<i>Dharma</i>	thunderbolt
<i>Santi</i>	deer
<i>Kunthu</i>	(he-)goat
<i>Ara</i>	*nandyavarta/+fish
<i>Malli</i>	Jar (kalasa)
<i>Munisuvrata</i>	tortoise
<i>Nami</i>	blue lotus
<i>Nemi</i>	conch
<i>Parsva</i>	serpent
<i>Mahavira</i>	lion

Clercq-2013 reported that "According to Shah (1987:85) they begin to occur regularly in artistic representations of the *tirthamkaras* from the fifth century onwards. prior to that, from the second or first century BCE, a mark associated with a particular *tirthamkara* seems to have been positioned on pedestal or a pillar in front of a *tirthamkara* shrine or image, as is evidenced from *ayayapatas* from Kankali Tila dating from the first century CE (Shah 1987: 87; Quintanilla 2000:86)" symbols are not only mark but also connote iconographic representations theological concept of transcendent divinity. Jain purans concern the previous existence in biography of *tirthankar* or *cakravartin*. Events of previous births as animals are relatively rare among the *salakapurusas* denoting low status of animals whereas manifestation of higher spiritual status are higher.

Universal ideology of jainism sprinkles bestow on all life and become blissful listening Jina, in *Trisastisalakapurusacarita*.....say

"This elephant has come to your assembly and, drawing with his trunk the lion's paw, frequently scratches his temple. Now the buffalo rubs the neighing horse with his tongue frequently from affection, here, as if he were another buffalo. The deer here with prickled-up ears and his tail waving from pleasure, his face bent smell's the tiger face with his nose. This young cat embraces the mouse running at his side, in front and behind, as if it were his own offspring. This serpent, fearless, coiled in a circle, sits like a friend in the vicinity of a large ichneumon. O lord, whatever creatures have been eternal enemies, they remained here free from hostility. For this is your unequalled power" (*Rsabha's son in savasrana*)

A reference from *Trisastisalapakurusacarita*, a story where enlightened horse life is glorified as best animal birth by the rebirth of a merchant of *Bhrigucachha* who was a *shaiva* but practiced *ahimsa* in his human life as described by the *Munisuvrata*, the twenty th *tirthankar* in the story line. *Bhrigucachha* renamed as *Asavavabodh*, the *swetamvar* pilgrimage site and the merchant spiritually promoted salvation.

In an account of *Parsva*'s biography from the *Trisastisalapakurusacarita*, character of *Parasava* had been drawn with an encounter with snake. Prince *Parasva* met a burnt snake trapped in fired wood, tried rescue by him in compassion through recurrent chanting of God, snake died in peace in meditation, and reborn as *Nagkumara Dharanendra* who later protected *Parasava* from enemy.

In the biography of *Mahavira*, story of snake was narrated. The snake was reborn of a man of uncontrolled anger. That man was in his previous life was angry serpent. *Mahavir* showed him compassion and remained nonviolent even attacked by the serpent. The serpent moved in heart, remembered his previous life, started fasting as repentant till death and reborn in heaven.

Sixteenth *Jinasanti* was prince *Megharatha* in his previous life. *Megharatha* while enjoying cockfight between pair of cock, learned from his father that cock dual were quarreling elephant ram buffalo in their previous life. Only when they were traversing cock life, renounced worldly desire and invited *Megharatha* as their benefactor to round the world.

Ancient attitudes towards animals

Szucs et al(2012) recorded that in order to formulate attitudes towards animals in ancient Greece and Roman civilization maintained four schools of thought were Animism, Mechanism, Vitalism and Anthropocentric. The basics of modern philosophy regarding humanism developed in the period of Renaissance and enlightenment Anthropocentric philosophy has been professed by Thomas Aquinas(1225-1274), Francis of Assisi(1182-1226) Descartes(1596-1650), and legacy maintained by Peter Singer, Regan in western school of thought regarding human animal relationship and animal ethics.

Pythagorean(569-475BC) animism states moving of soul through animal and human life in succeeding incarnations. Aristotelian(382-322 BC) vitalism states relation of soul and body. Mechanistic view states humans and animal are machine in nature as soul less inanimate. Anthropocentric view is human centric and applicable for humans interest. Period of enlightenment did not show so much in favor of animals. Voltaire, the 17 th century prophet, Hume and Rousseau, eighteenth century philosopher did not raised question of animal equality. Kant said on animal's instrumental value, till Peter singer reasoned animal rights and animal equality in twenty th century.

Man's dominion over animals are being followed if religiously is the biblical belief on the basis of God's dominion over man and biblical Genesis of "have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." Ideologically it should be responsibility and obligation to animals than exploitation. Early rejections of soul in animals in *judeo-christian* belief gradually covered by caring of domestic pet, caring, and compassion. On the contrary Eastern school of thought which includes Hinduism *jainism* *Budhhism* in south east Asia and periphery

abandoned animal sacrifice , adopted vegetarianism, non-injury to living form, trusted in cyclical embodiment of all living beings.

Although animal sacrifice still exists in Hinduism and some tribal fractions in small scale. Doctrine of transmigration and rebirth promotes animal welfare , non injury, *Ahimsa* for any soul as souls of individual to be reborn as animals and vice versa. Jaina ethics is animistic on the philosophy of soul birth, rebirth of any sacred life and *karman*. Buddhist philosophy existing of suffering, it's cause, end of suffering through a particular path. so causal agent of suffering experiences pain for its deeds leading to the concept of killing of human is equal to killing of animal at least and so on. Islamic religion regarding human animal relationship tell that treating animal badly is disobeying of Allah's will. There is no references of reborn of soul of animal and man in eternal continuous life cycle.

Life in Jainism

While explaining the living cosmos of Jainism Chappel(2001) stated that Ecological insights of contemporary science proposed by Brian Swimme is comparable to Jaina's unique cosmology and concept of Jain's in living world inclusion of non living world equivalent to Thomas berry's call for understanding that the earth is "communion of subjects, not a collection of objects" Jaina religious includes touch , breath, life and body strength as life symptoms. Quoting from the dictionary he defined life according to Jaina principle-"That plants and animals having property of life process along with reproducibility associating with their surroundings made up of inorganic substances. In Jaina cosmology, feminine cosmos indulges the eternal journey of each soul as one's destiny . *Umasvati* the Jaina philosopher of 2nd/3rd C.E, in *Tattvartha sutra* recorded the philosophy of human beings which are entity of continuous reality in earthly 'beginning less round of birth ,life death and rebirth "having life force (*jiva*) which occupy host environments and similar to Ptolemy's theory of the spheres the and Dante's Divine comedy.

Jaina real world when living, is a form of dynamic consciousnesses , energy, bliss which includes earth , water , fire , air bodies and Non living things are property of flow of time and space and the binding of matter known as 'karma' leadings to determine one's embodiment and experience . Negative karma causes down word movement in present cycle of birth and rebirth and positive karma allows for an ascent to higher realms.

Einstein, Hubble, Stephen Hawking , Carl Sagan and Brian Swimme noted a contemporary scientific view on cosmos to make sense of the insights, that all things blasted away her one another from a point of origin and everything retains a part of original being.

Origin of Universe if not from Big bang, Jainic view is eternal universe, a disagreement to single initiation moment. Chappel(2001) writes –on the context "Swimme suggests that the things of the world be regarded as a celebration of the originally moment of creation, that people turn their attention to the beauty and mystery of creation as an antidote to the trivialization of life brought about by advertisement and the accumulation of material goods. Jainism similarly asserts that things share a commonality in their aliveness , which must be acknowledged as protected.

So both system place the value of natural order, ecological theory, critique on consumerism. But both the system propose ethical view of ecological context and respect to life. Jainism theologically

further proposes spiritual liberation through caring life forms. In *Acarangasutra* it is said that the earth bodies and water bodies, and fire-bodies and wind bodies, the lichens seeds, and sprouts, imbued with life. In another reference *Mahabir* make remind about glory of big tree other than materialistic value of timber furniture shelter focusing on nobleness life and aesthetic beauty. In *Jiva vicara Prakranam* [Text on types of life and frequency of appearances], *Prithivi kayika jivas* [on earth-Body souls regarding geological concept], *Santisuri*'s narrative on Fire body soul, water-Body soul, water-body soul, wind-body soul-*Agnikaya jivas*, *vayu kayika jivas* are discussed. Jain taxonomy proposes Two-sensed beings, (touch and taste), which live for twelve year represented by conches, worms, leeches, earthworms, timber worms, intestinal worms, red water insects wood ants, among others. Three-sensed (plus smell) includes centipedes, bedbugs, lice, ants etc. Four-sensed beings, (plus sight) includes scorpions, drones, bees, locusts, flies mosquitoes, five-sensed beings, having hearing ability considered to be sentient represented by human God Hell.

Apart from the view of Thomas Berry and Brian Swimme proposal of a starting point (the Flaring Forth or Big Bang) The Jaina system does not include a fixed origin point during the eternality of the world and Jaina system seeks to sacralize all aspects of worldly existence, universalizes ethics, rejects anthropocentric concerns es. Chapple(2001) further opined that

“the Jaina tradition is ecologically friendly. It emphasizes *ahimsa* (nonviolence). It reveres all forms of life. It requires its adherents to engage only in certain types of livelihood, presumably based on the principle of *ahimsa*.” He also observed Jain practices “For instance, Jainas have long avoided using animal products in their many business operations; lists of “green friendly” materials could be developed by Jainas to be used in manufacturing processes. The Jaina programs of environmental education could be expanded to prepare future leaders to be more familiar with environmental issues. Jainas could actively support air-pollution reduction initiatives by making certain that their own automobiles in India conform to legal standards.”

Conclusion

Advocacy for rights, welfare, ethics for animal may be argued with utilitarianism regarding value of cost and benefit of animals or deontologically with compassion and dignity, or combination of both view. In respect of dominion over animals animals are treated by men according to their will or deliberate compassionate treatment towards them.

Szucs et al (2012) mentioned the philosophy of Regan(1983), Rollin(1990) where animal equality at per and husbandry be driven by human touch in scientific society has been spoken off respectively. He further mentioned the opinion of Rohr(1989) and Pascalev(2004), issue based expertize to be taken in animal issue by the former and ethical challenges due to genetically engineered cases of animal in modern period are discussed.

Vekemans(2014) introduced the context of religion in the ecology, quoting Anne Whyte: “Religion and Science frame the way we view the environment and influence the way we act upon it. They also bear responsibility for our attitudes to each other”, in other to elaborate the philosophy of environmentalism. Religion has cultural influence on human behavior, day to day activity, way of life, natural utilization, family planning, food habit, social ritual, issues and belief system, equity in resource distribution, legacy system and provide a world view, system of ethics. In order to resolve current

environmental crisis, Jain doctrine might have a role to supplement our right knowledge with the right belief and right conduct.

Role of human as consumer, enjoyed, patriarchal or guardian of the nature and most or less recorded in theological literature of all religion (Obviously, no text say to damage the nature) or anthropocentric role is defined. Whereas Role of humans in Jainism are less anthropocentric, more biocentric world view and ecocentric world view as it considers caring of whole world. Ethics of Jainism has interconnectedness, belief between nature and human to make it proponent of deep ecology.

When it is the context of Animal and environment, a system of priorities are kept in context in order to make discuss with ecological crisis where role of choices of Individual (Industrialist, politicians, consumer, etc) are accounted for and their morale sense, internal ethical responsibility are studies from their respective cultural and religious tradition. Jainism promotes biocentric world view through its cosmology of interconnected Jiva, insistence on nonviolence, ecological concern of nature, forest conservation, life forms, depletion of resources, non-vegetarianism, and consumerism.

Vekeman's closed with quotation of R.M.Gross "As in the case of all major traditions, conclusions relevant to the current situation, can't be quoted from the classic text; rather the values inherent in the tradition needed to be applied to the current, unprecedented crisis of overpopulation and excessive consumption". Vekemans concluded- "Jains need to reinterpret their tradition integrating a positive interpretation of the Jain concepts of Jiva, Ahimsa, and Karma, combined with modern environmental science. Further he quoted "Through action and reflection of Jains today, Jain ways of being and the principles of modern environmental are encountering each other in a mutual and cross fertilizing process".

Scientific method should indeed be ethical, with no room for fraud or deliberate falsification of results, but that the science itself must be objective and non-moral, with scientific evidence unprejudiced by political and social agendas. We recommend that ecologists and managers, as well as ethicists and religious communities, work together in a robust defense of an evidence-based approach to the management and restoration of global ecological systems.

Unless the ecological awareness is translated into a *dharmic* message, it will remain a distant voice largely limited to armchair exercises in political or scholarly discussions. For the majority of Indians who speak, think, and read in vernacular frameworks, terms such as "global warming" or "biodiversity" have limited appeal and thus the rhetoric based on these terms will have limited appeal. The sooner these textual and intellectual exercises can become widespread practical movements, the better for our endangered planet. After all, what has sustained our planet for thousands of years is sustainable need-based usage of natural resources, not the greedy exploitation that we have done in the last few centuries in our drive for modern luxuries and comforts. 40 Historically, the population and consumption of natural resources of Asian civilizations have always been many times more than Western civilizations and yet it is the Westernized notion of progress in last few centuries that has endangered our planet. 41 Unless we reform and expand our idea of progress by mixing ideas and concepts from the local communities, all ecological rhetoric will remain insignificant for the traditional communities around the world.

Saucer (2012) refereed "Tobias essentializing of the West as an "ethos of horror," whereby war, animal abuse, and animal consumption are prevalent, versus the Jain "ethos of peace and love" is

reminiscent of nineteenth century Europeans disaffection with their own context in favor of the idealized “Orient.” Writing on the nineteenth century phenomena of Indophilia, J.J. Clarke mentions that the reifying of the Eastern “other” stemmed “not primarily in a spirit of objective scholarship, even less through a desire to understand contemporary India, but rather as an instrument for the subversion and reconstruction of European civilisation... it was deployed primarily as a means of treating what were seen as deep-seated ills at the heart of contemporary European culture” (Clarke 1997: 60). This “idealisation and distortion” (ibid, 60) of the East is exactly the problematic issue of the perceived “idyllic paradise” (ibid, 60) that Tobias has of Jainism. Jainism, like all traditions, is a far more complex phenomenon.”

Saucier(2012) commented on contemporary Jainism on the context of contemporary environmentalism and animal ethics “elaborated upon the modern expressions of Jainism (Neo-Orthodox and Eco-Consciousness) and their understanding of nature. It is through the Jain ethos of protection through avoidance that Neo-Orthodox Jains affirm Jainism as inherently ecological. In keeping with tradition, many contemporary Jains holding to the renunciatory ethic are also cross-pollinating their tradition with ideas about the depletion of natural resources, animal rights, and global warming. However, they are not actively engaging in the same sense as a Western activist or an Eco-Conscious Diaspora Jain might be. Rather, they are reinterpreting „old world values as “really more environmentally minded than they seemed at first glance,” all the while perceiving this reinterpretation to be part of their timeless tradition - to be “clearer perceptions of the truth” (Cort 2001: 10). As Dund as asserts, “Neo-Orthodoxy... presents itself as modern and progressive, with an emphasis on those aspects of Jainism which can be interpreted as scientific and rational and can therefore be accommodated to and encompass Western modes of thought” (2002: 273). Certainly, asserting the relevance of ancient Jain principles in the modern world provides Neo-Orthodox Jains with the sense that Jainism is and always will be a meaningful religious tradition.

Saucier further (2012) opined Eco-Conscious Diaspora Jains as skilled cultural navigators, have effectively melded the renunciatory ethic of traditional Jainism with the activism of Western animal rights and environmentalism. Their emphasis is not on world renunciation but on the renunciation of modern exploitative practices. And they actively promote animal rights and environmental regeneration. Born into a context that promotes social engagement, these young Jains are constructing their identities through the renunciation of harmful foods - such as dairy - for the sake of the animal other. Indeed, food is the medium through which they are communicating this active political stance against institutions like factory farms. The emphasis on being “green” is a new way of affirming Jain identity in the modern world.”

At the outset of his work, Tobias asserts that Jains grew up with ecological concepts “which I, a Westerner,” says Tobias, “have only more recently struggled to understand” (1991: 3). In this, he implicitly argues that Jains, and not the West, are the pioneers of ecology. The “reverence for life” ethic, which is unique to Jainism, he says, is something that is possible for all human beings to experience, since we all have “an innate desire to nurture and cherish that which is all around us” (ibid, 2). Unfortunately, we [e.g., the Western world] seem to have forgotten this fact in our destruction of the earth. “Jainism,” therefore, “is a momentous example to all of us that there can, and does exist a successful, ecologically responsible way of life which is abundantly non-violent in thought, action and deed” (ibid, 6).” The perspective of Tobias comment may be cited against the comment western thinkers likewise given

below as cited by Saucier “In essence, both “East” and “West” have been engaging in activities that are detrimental and beneficial for the environment. “During the twentieth century,” says Cort, “most Jains have wholeheartedly embraced the values of global industrial and postindustrial capitalism, and have thereby contributed significantly to environmental and social degradation” (Cort in Chapple 2006: 79). He further asserts that there existed and still exist Jain voices, both in India and in the diaspora, who are calling for social, economic, and environmental justice. These various voices in various Jain contexts are demonstrative of the messiness of culture, revealing the impossibility of homogenizing a tradition: one cannot assert that all Jains are concerned for the environment any more than claiming they are apathetic to the environmental cause.”

Debate may continue but it can not reduce the notion what Jainism preach to world on animal and plant caring, how be treated, how they are valued. In order to build a country’s greatness through Gandhian path including moral progress Animal treatment should be great and justice of its compassion will vast rather than population or territorial extent.

I know billions of animals will be go slaughterhouse from tomorrow to die horrible death, another billions will wait factory farm. Factory farm, laboratories slaughterhouses will be out of sight from citizens for eye wash. No one feel what it is like to be a chicken when thrown alive on boiling defeathering liquid .cosmetics advertisement will smile hiding weeping of millions of rabbits. we only lament and “we wish to having a avoid face to face relationship with animals says Chole Taylor(2008) because we want to avoid our ethical responsibility. We censor the truth about the lives and death of animals because we want to keep animals out side of the frame of what we consider “real lives “, lives worthy of moral consideration, grievable lives.”

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