**CARVAKA—INDIAN MATERIALISM**

*Cārvāka* system is known as "Indian Materialism". Materialism claims matter is the reality. Its primary philosophical import comes by way of a scientific and [naturalistic](http://www.iep.utm.edu/naturali/) approach to metaphysics. It rejects the existence of other worldly entities such an immaterial soul or god and the after-life. It rejects ethical systems that are grounded in super naturalistic cosmologies.

Traces of materialism appear in the earliest recordings of Indian thought.  Initially, Indian Materialism or Lokāyata functioned as a sort of **negative reaction to spiritualism and supernaturalism**.  During the 6th and 7th CE, it evolved into a formal school of thought and remains intact, though consistently marginalized. In its most latent form, Materialism is evident in early Vedic references to a man who was known as Bṛhaspati and his followers.  The literature suggests that Bṛhaspati did not attempt to forward a constructive system of philosophy but rather characteristically refuted the claims of others schools of thought.  In this sense, followers of Bṛhaspati were not only skeptical but intentionally destructive of the orthodoxies of the time.

**Different Names-Lokāyata/Cārvāka/Bṛhaspatya/Nāstka-Shiromani**

* "***Lokāyata***" means philosophy of the people.
* ***Cārvāka*** comes from two words *C****ā****ru* and *V****ā****kku* which means ‘sweet tongued’.

*It signifies a person who believes in eat, drinks and merry, or a person who eats up his own words, or who eats up all moral and ethical considerations.*

* **Bṛhaspati** is considered as its original founder and for this reason also been named "***Bṛhaspatya***."
* ***Nāstka-Shiromani*-** arch-heretic**.**
* According to still another view, the word *C****ā****rv****ā****ka*is not a proper name but a common name given to materialist

**The Source Text-**Bṛhaspati authored the classic work ***BṛhaspatiSῡtra*.**

**The Maxim-** *Eat, Drink and Merry***.**

**MAIN DOCTRINES**

Cārvaka understands Reality as Matter and perception is the only means to attain the knowledge of reality. The doctrine of Cārvaka is known as ***Svabhāva Vāda***. The term "*Svabhāva*" in Sanskrit can be translated to "essence" or "nature."  Bṛhaspati used the term to indicate that general characteristics of an object attributed to itself and not to any other agent. Accordingly, it eschews any supernaturalism in theology as well as ethics. Doctrines can be summarized as:

* Reality is Matter.
* Perception is the only *Pramāṇa* (Means of knowledge) to attain reality.
* The soul is a conscious body
* Enjoyment is the only end of human life
* Death is the end of existence.

**EPISTEMOLOGY**

Epistemological thought varies in Indian philosophy according to how each system addresses the question of "*Pramāṇas*" or the "organ of knowledge."  The Lokāyata (Cārvāka) school recognizes a perceptible world is the only reality and other things beyond the reach of perception are not real. Therefore, **perception (*pratykṣa*) alone is accepted as the reliable source of knowledge**.  It can be external and internal. External is due to the intercourse of the five sense organs with their objects and internal depends on the external through the instrument of mind. They reject two commonly held Pramāṇas: 1) inference (*anumāna*) and 2) testimony (*śabda*).  Because of its outright rejection of such commonly held sources of knowledge, the Lokāyata was not taken seriously as a school of philosophy.

**Criticisms**

* *All doctrines, all affirmations and denial, all proofs and refutations are made possible by inference. Cārvāka position that of accepting perception is valid and inference is invalid, itself is a result of inference.*
* *Thoughts and ideas are not material and so they can only be inferred.*
* *Perception itself may find untrue in a number of times. eg. Earth is flat.*

**ONTOLOGY**

The ontology of the Cārvāka rests on the **denial of the existence of non-perceivable entities**.  Thus they accept four basic elements- air, fire, water and earth- and reject the fourth one ether. Ether is not immediate evidence of the senses. The Cārvāka posited that the world itself and all material objects of the world are real.  These material elements have each got its fixed nature (*svabhāva*). It is by the natures and laws inherent in them that they combine together and perish with their separation. Perhaps the most philosophically sophisticated position of Indian Materialism is the assertion that even **human consciousness is a material construct**. For the same reason he also denies the soul or atman as a surviving entity. Cārvāka does not deny a conscious or spiritual principle but what they mean by **soul is nothing more than a conscious body**. The consciousness is the epiphenomenon or by product of matter. They also **reject the existence of super-soul or god** who controls the universe and guides the human being from inside.

**ETHICS**

The most common view among scholars regarding the [ethic](http://www.iep.utm.edu/ethics/) of Indian Materialism is that it generally forwards [Egoism](http://www.iep.utm.edu/egoism/).  In other words, it adopts the perspective that an individual's ends take priority over the ends of others.  Materialists are critical of other ethical systems for being tied to notions of duty or virtue that are derived from false, supernaturalist cosmologies.  **Indian Materialism regards pleasure in itself and for itself as the only good and thus promotes hedonistic practices.** Furthermore, it rejects a utilitarian approach to pleasure.  Utilitarianism regards pleasure (both higher and lower) as the ultimate good and therefore promotes the maximization of the good (pleasure) on a collective level.  Indian Materialism rejects this move away from pure egoism.  The doctrine suggests that individuals have no obligation to promote the welfare of society and would only tend to do so if it were to ultimately benefit them as well. It is a crude individual hedonism. Religion is the means of livelihood of priests. All values are mere phantoms created by diseased minds.

**In ethics they regard sensual pleasures (kama) as the *summum bonum* and wealth (Artha) is regarded as the means to realize the end. Thus, they reject Dharma and Moksha as the end of life. They also reject the highest goal of life as heaven or the liberation.** It is interesting to note that the Cārvāka School has been maligned by virtually all schools of Indian philosophy not merely for its rejection of the supernatural but probably more so for its insistent rejection of anything beyond Egoistic ethics.  The good, for the Indian materialist, is strictly associated with pleasure and the only ethical obligation forwarded by the system is the maximization of one's own pleasure. Unavoidable pain that accompanies pleasure should be experienced for the sake of pleasure.

**JAINISM**

The word Jainism is derived from *Jina* which means conqueror- one who has conquered his passions and desires. The *Jinas* those have established the religious order and revived the Jain philosophy at various times in the history of mankind are known as Tīrthaṅkara (ford-maker). Rishabhdev was the first Tīrthaṅkar and Mahāvīr was the last Tīrthaṅkar of the spiritual lineage of the twenty-four Tīrthaṅkaras in the current era. Approximately 2600 years ago Lord Mahāvīr or Vardhaman (599 to 527 BC) expounded the Jain philosophy, which had been previously preached by his predecessor Tīrthaṅkar Pārṣvanāth (about 950 to 850 BC). These Tīrthaṅkaras are considered as the ‘Founders of Faith’ in Jainism. Unfortunately, most of the ancient literatures are destroyed or not available. Available early literatures are either in Pali or Prakrit scripts.

**NAMOKĀR MANTRA**

***Namo Arihantānam*: I bow down to Arihanta,**

***Namo Siddhānam*: I bow down to Siddha,**

***Namo Ayriyānam*: I bow down to Āchārya,**

***Namo Uvajjhayānam*: I bow down to Upadhyāya,**

***Namo Loye Savva-sahunam*: I bow down to Sādhu and Sādhvi.**

***EsoPanchNamokār*: These five bowing downs,**

***Savva-pavappanāsano*: Destroy all the sins,**

***ManglananchSavvesim*: Amongst all that is auspicious,**

***PadhmamHavei Mangalam*: This Navkar Mantra is the foremost.**

*The Namokār Mantra is the most fundamental mantra in Jainism and can be recited at any time of the day.  While reciting the Namokār Mantra, the aspirant bows with respect to Arihantas, Siddhās, Ācharyas, Upādhyāyas, Sādhus, and Sādhvis. The mantra enables us to worship the virtues of all the supreme spiritual people instead of just worshipping one particular person.*

***Arihantas***

*The term Arihanta is made up of Ari, meaning enemies, and hant, meaning destroyer. Consequently, Arihanta means destroyer of enemies (anger, greed, ego, and deceit) which defile the true nature of the soul.  They achieve liberation of souls while living.*

***Siddhas***

*Siddhas are liberated souls and who departed their body.  They have reached the highest state and have attained Moksha.*

***Āchāryas***

*The message of Jina, Lord Mahāvīra is carried by the Āchāryas. They are the spiritual leaders. The responsibility of the spiritual welfare of the entire Jain Sangh rests on the shoulders of the Āchāryas.*

***Upādhyayas***

*This title is given to those Sādhus who have acquired a special knowledge of the Āgams (Jain scriptures) and philosophical systems.*

***Sādhus and Sādhvis***

*A male person who renounces worldly life is called a monk or sādhu, and a female is called a nun or sādhvi.*

## THE JAIN TATTVAS OR PRINCIPLES

The Jain *tattvās*, or principles, are the single most important subject of Jain philosophy. It deals with the theory of karma, which provides the basis for the path of liberation. Jain literature explains seven fundamental *tattvās* (Along with the seven, some literature exposes two more *tattvās*. They are *Papa* and *Punya*). Without the proper knowledge of these *tattvās*, a person cannot progress spiritually. The proper understanding of this subject brings about right faith (*samyakdarśana*), right knowledge (*samyakjñāna*), and right conduct (*samyakcarita*) to an individual.

## SEVEN TATTVAS (PRINCIPLES)

## *Jīva* - Soul or living Substance (consciousness)

## *Ajīva*- Non-living Substance

## *Asrava* - Influx of karma

1. ***Bandha* - Bondage of karma**
2. ***Samvara*- Stoppage or arrest of the influx of karma**
3. ***Nirjara* - Exhaustion of the accumulated karma**
4. ***Moksha*- Total liberation from karma**

The first two are the existential realities (***substance***) and the rest five is the conceptual realities. This demarcation is based on the ethical and soteriological consideration of Jainism.

**JAIN METAPHYSICS**

**Substance (***dravya***), attributes (***guṇa***) and modes (***paryāya***)**

Jīva and Ajīva are calibrated under Substance. According to Jainas, *Dravya* or substance is the self-existent reality. ‘Existence’ is the definitive characteristic of the substance. The existence consists of origination (*utpāda*), decay (*vyaya*), and permanence (*dhrauvya*). It interprets the nature of existence as the combination of permanence and impermanence. The substance (*dravya*) is possessed of qualities (*guṇa*) and modes (*paryāya*). The essential, permanent, and inseparable nature or attribute of substance is called qualities (*guṇa*) and the changing and accidental nature (*paryāya*) of the substance is called modes (*paryāya*). An existent thing may have infinite number of qualities and modes. The transformations (change) produced by the qualities, are known as the modes (*paryāyas*). What originates and disappears is not the substance itself but its modes. The existence of the object that ‘is real which has the nature of substance and modes’. Thus, *dravya* can be defined as a permanent substance that runs through different modes. Hence, the substance, qualities, and modes constitute three objective aspects of the same reality. Qualities evince substantial continuity amidst modification and change. Reality is a unity and difference or difference and unity. It resolves prominent philosophical problems such as change and permanence as well as one and many. Viewed from the point of view of substance a thing is one and permanent and real. Viewed from the point of view of modes, it is many and momentary and unreal.

**ANEKĀNTAVĀDA**

There are innumerable independent material atoms and innumerable independent individual souls according to Jain doctrine and existing objects have infinite modes of existence and qualities. Accepting different aspects of an existing object, Jain metaphysics is known as **Anekāntavāda** which means "non-absolutism". The word *anekāntavāda* is a compound of two Sanskrit words: *Anekānta* "manifoldness" and *vāda* "school of thought." It reckons acceptance of relativism and pluralism. Hence, the Jain metaphysics is called as a realistic and relativistic pluralism.  It is realistic because it claims the independent existence of objects (*jīva* and *ajīva*). It is relativistic because the conception of object is relative and partial. It is pluralistic because the reality has manifold and innumerable aspects in its existence. According to this doctrine, truth and reality are perceived differently from different points of view, and no single point of view is the complete truth. Limited Human perception cannot grasp this manifoldness. Only the Kevalins—the omniscient beings—can comprehend objects in all aspects and manifestations; others are capable of only partial knowledge. Succinctly, the reality is complex and multifaceted, and each perspective is qualified from a view-point.

**SUBSTANCE: *JĪVA* (LIVING) AND *AJĪVA* (NON-LIVING)**

According to Jain philosophy the main factor of the universe is *Dravya* (substance), which is broadly divided into two categories of *Jīva* (living) and *Ajīva* (non-living). We believe that a substance has infinite qualities. Everything in this universe is either *Jīva* or *Ajīva* or a result of these two. *Ajīva* (non-living) is of five types; 1) matters & energy (*pudgalāstikāya*), 2) medium of motion *(dharmāstikāya*), 3) medium of rest (*adharmāstikāya*), 4) space (*ākāśāstikāya*) and 5) time (*kāl*). Thus, we have six basic substances (*Dravyas*): *Jīva* and five types of *Ajīva*. Among these six substances, except time everything has an extension in space and therefore, time is called *anāsti*-*kāya*; whereas, rest are called as *āstikāya*. The universe is made of these six substances.  All these substances are indestructible, imperishable, immortal, eternal, and continuously undergo transformation.

***JIVĀSTIKĀYA* (SOUL)**

Jain word that comes closest to soul is *jīva*, which means a conscious, living being. For Jains body and soul are different things: the body is just an inanimate container and the conscious being is the *jīva*. After each bodily death, the *jīva* is reborn into a different body to live another life, until it achieves liberation. Though it is formless it takes the form of the body. *Jīvas* of Jainism are qualitatively alike and quantitatively different.

*Jīva* has four intrinsic characteristics; a) Infinite Faith b) Infinite consciousness, c) Infinite bliss and d) Infinite energy. The definitive nature of *Jīva* is consciousness (*cetana/upayoga*).  Hence, the knowledge is not a property of the soul; it is its very essence. Every soul, therefore, can directly and immediately know everything. Consciousness is the essence of soul. Every soul from the lowest to the highest possesses consciousness. The degrees of consciousness may vary according to the obstacles of Karma. Karma obliterates the pure nature of the soul. In the lowest souls, consciousness present in the dormant form; whereas, in emancipated souls it is found in purest form. The soul has the capacity to experience unlimited consciousness, unlimited bliss and unlimited energy, and once this state is achieved - the soul is liberated.

There are two types of souls:**a) Bound or Worldly (*Baddha/Sansāri*) b) Liberated (*Mukta*).**

**Liberated souls**

Some *jīvas* have achieved liberation from the cycle of samsara or reincarnation and are not reborn. They are called *siddhas*. Liberated *jīvas* don't have physical bodies; they possess infinite knowledge, infinite vision, infinite power, and infinite bliss - in effect they have become perfect beings. This makes liberated *jīvas* the beings most like [gods](http://www.bbc.co.uk/religion/religions/jainism/beliefs/god.shtml) in Jain belief, but they are very different from the conventional idea of gods.

**Non-liberated souls**

There are two types of *Sansārijīvas*: a) ***Sthavara*** (immobile) and ***Trasa*** (mobile).

Every *jīva* has the possibility of achieving liberation, and thus of becoming a god, and each soul is involved in a process of evolving towards that state.

**Categories of non-liberated soul**

**Ekendriya - beings with one sense: t**hey classify these as immobile beings, with only one sense - the sense of touch. Plants come under this category.

**Beindriya - beings with two senses:** These are very simple organisms that are thought to have two senses: touch and taste. This category includes things like worms and termites.

**Treindriya - beings with three senses:** These have the senses of touch, taste and smell. This category includes insects like ants, beetles and moths.

**Chaturindriya - beings with four senses:** These have the senses of touch, taste, smell and sight. This category includes wasps, locusts and scorpions.

**Panchendriya - beings with five senses:** These have the senses of touch, taste, smell, sight and hearing. There are four classes of these beings:

**Four Levels of Existence**

* Infernal beings: souls living in hell. This form of *jīva* experiences the greatest suffering.
* Higher animals: This includes all non-human animals above insects.
* Human beings: This is the only form of *jīva* which is able to obtain liberation directly.
* Heavenly beings: This form of *jīva* is the happiest.

## AJĪVA

***PUDGALĀSTIKĀY* (MATTER & ENERGY):** *Pud* + *Gal* = Joining + Breaking. *Pudgals* are matters and associated energy. They are constituted of atoms. They are too fine to be perceived by us. When combined together to form large sizes, they can be experienced by the senses (eye, nose, ear, touch and hearing) and have sensory qualities. Therefore, there are two types of *Pudgal* (matter): *Skandha* (whole-mass) - Any object which has a mass of matter or combined *Paramānu* can be called *skandha*.  *Paramānu* (atom) - The smallest portion of the matter (*skandha*) which cannot be further divided called *paramānu*. *Pudgal*, however, never possesses consciousness or awareness.

Body, bones, flesh, mental organs, speech, etc. are also *pudgals*.  There are infinite *pudgals* in *Lokākāśa*. *Pudgal possesses* at all times four qualities, namely, color *(varna),* taste *(rasa),* smell *(gandha),* and certain kind of palpability (*sparśa*, touch). Each of the four consists of atoms, which possess their qualities

*Karmic* Matter (*Karma Pudgala*): *Karma* is one of the categories of matter (*pudgala)*. *Karma* particles are of the finest matter, not perceptible to the senses.  The entire universe is filled with such *karmic* matter.  The relationship between soul and *karmic* matter is beginningless.  This karmic matter keeps the soul away from realizing its true nature.

Mind (*Manas*): For Jainas, Mind is the product of matter. It is not a sense organ but an inner instrument.

***DHARMĀSTIKĀY* (MEDIUM OF MOTION):**  Dharma is a substance that enables *pudgal* and *Jīva*to move. But Dharma does not make them move. If we take the analogy of fish in water, the water is the *Dharma*, it enables the fish to swim. But the fish has to make an effort to move.  *Dharma* is formless, inactive and eternal.

***ADHARMĀSTIKĀY* (MEDIUM OF REST):**Adharma enables *pudgal* and *Jīva* to rest, but it does not make them rest. Shadow of a tree can provide a place for rest. But the shadow does not make any one to rest. Role of *Adharma* is exactly opposite of the *Dharma*. But like *Dharma,* it is also formless, inactive and eternal. There is one indivisible *Adharma* in *Lokakāśa*. It is termed as *Adharmāstikāya*. Its presence is instrumental to *pudgal* and soul to stay steady.

***ĀKĀSHĀSTIKĀYA* (SPACE):***Ākāśa* (space) provides the space for other substances. *Ākāśa*does not act as an obstruction. There are two types of *ākāśas*; a) *Lokakāśa* and b) *Alokākāśa*. *Alokākāha* is beyond the *Lokakāśa* and is empty, it has no other substance. *Alokākāśa* is perceptible only to the omniscient.

***KĀL* (TIME):** From a realistic point of view, it means continuity. As Dharma and Adharma are instrumental for motion and rest, *Kāl* is instrumental to other substances to undergo changes. The changes in living beings and non-living substances are measured in the units of time, but time is not the cause of the changes.

**SYĀDVĀDA (EPISTEMOLOGY)**

The inefficiency of human knowledge to possess the complete knowledge through his intellect constrains his judgments. It becomes limited, relative and partial. Thus, one can know the object in three ways; *durnītī*, *naya* and *pramāṇa*. *Durnītī* is the bad or wrong judgment where a partial truth is mistakenly considered as the absolute truth and whole. Naya means a standpoint of thought from which one makes a statement about a thing. Obviously, it is partial and limited and hence, all truth is relative to our standpoints. A statement of a partial truth, knowing that it is only partial, relative, and conditional and, possibility of being interpreted from different point of view, is called *pramāṇa* or valid knowledge. Every *naya* in order to become *pramāṇa* must be qualified by *syāt*. The etymological meaning of *Syāt* is probable, perhaps, and may be, somehow etc. Generally, it implies the relativity of knowledge. This logical and epistemological theory of Jainas is called *Syādvāda*. It is also called *Sapta-bhangi-naya* which means the theory of relativity of knowledge. *Sapta-bhangi-naya* literally means dialectic of the seven steps or the theory of seven-fold judgment.

* *Syād-asti*—"in some ways it is“ (Relatively a thing is real)
* *Syād-nāsti*—"in some ways it is not“(Relatively a thing is not real)
* *Syād-asti-nāsti*—"in some ways it is and it is not“(Relatively a thing is real and not real)
* *Syād-asti-avaktavyaḥ*—"in some ways it is and it is indescribable“(Relatively a thing is and indescribable)
* *Syād-nāsti-avaktavyaḥ*—"in some ways it is not and it is indescribable" (Relatively a thing is real and indescribable)
* *Syād-asti-nāsti-avaktavyaḥ*—"in some ways it is, it is not and it is indescribable“(Relatively a thing is not real and indescribable)
* *Syād-avaktavyaḥ*—"in some ways it is indescribable“(Relatively a thing is real and unreal and indescribable)

## Criticisms

* Ø  The last three are superfluous and redundant
* Ø  Contradictory attributes cannot belong to the same thing in the same sense
* Ø  No theory can be sustained by mere probability
* Ø  Scattered form judgments and no attempt to synthesis them
* Ø  Refuses to rise higher than relative

## ETHICS AND LIBERATION

In Jainism, karma is the basic principle within an overarching psycho-cosmology. It not only encompasses the causality of transmigration, but is also conceived of as an extremely subtle matter, which infiltrates the soul—obscuring its natural, transparent and pure qualities. Karma is thought of as a kind of pollution, that taints the soul with various colors (*leśyā*).Based on its karma, a soul undergoes transmigration and reincarnates in various states of existence—like heavens or hells, or as humans or animals. Karma is the link which unites the soul to the body.

Ignorance of truth and four passions- anger, greed, pride and delusion which are called kasaya or sticky substances where karmic particles stick, attract the flow of karmic matter towards the soul.

The state when karmic particles actually begin to flow towards the soul to bind it is called ***Asarva*** (third tattva). Asrava is the cause for the bondage of the soul. Asrava may be described as attraction in the soul toward sense objects. The state when these particles actually infiltrate into the soul it is called ***Bandha*** or bondage (fourth tattva). The ideal bondage (bhava-bandha) takes place as soon as it has bad disposition and the material bondage (dravya-bandha) takes place when there is actual influx of karma into the soul. By the possession and practice of right faith, knowledge and conduct (*triratna*), the influx of fresh karma is stopped. This state is called ***Samvara*** (fifth tattva). Then, the already existing karma must be exhausted. This state is called ***Nirjara*** or wearing out (sixth tattva). When the last particle of karma has been exhausted the so-called partnership between soul and matter is dissolved, and soul shines in its intrinsic nature of infinite faith, infinite knowledge, infinite energy and infinite bliss. This state is called ***Moksha*** or liberation (seventh tattva). Moksha or liberation is the freedom from all Karmic matters, owing to the non-existence of the cause of bondage and the shedding of all the Karmas. Thus complete freedom of the soul from Karmic matter is called Moksha. They accept the liberation of the soul while living (*jivanmukta*) and liberation after death (*videhamukta*) is its zenith.

According to Jain philosophy, Right faith, right knowledge, and right conduct (together) constitute the path to liberation which check the flow of karmic particles and accelerate exhausting of existing karmic particles in the soul.

* **Right Faith (*SamyakDarśana*)** means belief in substances like soul and non-soul without delusion and misapprehension.
* **Right Knowledge (*SamyakJnāna*)-** When the nature of reality (substances) is ascertained with the help of the doctrine of manifold points of view (*anekāntavāda*), the knowledge thus obtained (free from doubts, misapprehension, and delusion) is said to be the Right Knowledge. It is produced by the faith in the teachings of Tirthankaras.
* **Right Conduct (*Samyakchāritra*)-**The very nature of the soul; devoid of all passions, untainted, unattached to any alien substance is Right conduct. It is achieved by avoiding all sinful activities of the body, the speech, and the mind or through the practice of maha-vrtas.

The moral life, then, is in part the life devoted to breaking attachments to the world, including attachments to sensual enjoyment. Hence, the moral ideal in Jainism is an ascetic ideal. Monks are constrained by five cardinal rules, the "five vows"(Maha-vrtas) (the same rules for the laymen is called anuvratas, which are lesser strict comparing to Monks): (1) ***ahimsa***, frequently translated "non-violence," or “non-harming,” ***satya***, or truthfulness, ***asteya***, not taking anything that is not given, ***brahmacharya***, chastity, and ***aparigraha***, detachment. The cardinal rule of interaction with other *jivas* is the rule of *ahimsa.* This is because harming other *jivas* is caused by either passions like anger or ignorance of their nature as living beings. Consequently, Jains are required to be vegetarians. According to the earliest Jain documents, plants both are and contain living beings, although one-sensed beings, so even a vegetarian life does harm. This is why the ideal way to end one's life, for a Jain, is to sit motionless and starve to death. Mahavira himself, and other great Jain saints, are said to have died this way. That is the only way to be sure you are doing no harm to any living being.