

HIERARCHY OF TWELVE EMOTIONS IN JAIN LITERATURE

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Abstract

The religious Jain literature depicts twelve emotions which familiarize the human beings with the conceptual difference between the body and the soul. These emotions are named as 'बारह भावना'. The author attempts to analyze these twelve kinds of feelings of an enlightened soul who has felt the separation of his body from the soul. These emotions are the basis of the science of difference between living and non-living beings. They contain the following twelve elements:

mortality of the body,

loneliness at the time of death,

Unlimited desires which are left unfulfilled,

Loneliness during the journey of life,

Being different from other friends and relatives,

Body is dirty, full of all dirty substances

Impact of our actions on us

Awakening of the soul

Washing away the dirt of dirty actions from the soul

Tiny size of the body in the huge universe

Difficult to obtain true knowledge

Only religion (true nature of the soul) is the refuge for the wandering soul

The scholars have tried to define emotion and they say that "an emotion always consists of feelings, behaviour, physiological change and cognitions and always occurs in a particular context which influences it. Its major function is to give information to the individual about their interaction with the world". To define these twelve 'bhawnas' as emotions, the author has used this definition to analyze the hierarchy used in the sequence of twelve emotions.

Keywords: Emotions, feelings, bhawna, Jain emotions, Jain literature

WHAT ARE EMOTIONS?

Emotions, when analyzed as a psychological phenomenon has been studied by Lazarus. His analysis has been given in the definition:

Emotion is a complex disturbance, which includes three main components

Subjective affect (which includes the cognitive appraisal)

Physiological changes related to species specific forms of mobilization for action

Actions having both instrumental and expressive features

What are the core aspects of emotion? From an everyday perspective, the core aspects of emotion are to do with its expression (largely, although not solely, by the face) and its recognition. For the purpose of this study, Lazarus's definition of emotions will be used and applied on the twelve emotions in Jain literature.

METHODS AND MATERIALS

The materials used for this research are Jain community's daily prayer book which contains these twelve emotions. For understanding the psychology behind these twelve emotions secondary literature like papers, books etc. will also be studied. The psychological parameters used by Jain scholars while giving this concept of emotions and their interaction with the environment will be analyzed. The hierarchy used in the sequence of these emotions will also be studied if it makes sense to the readers.

RESEARCH QUESTION

Is there a hierarchy in the twelve emotions listed in the Jain prayers of Jain community?

BACKGROUND OF THE RESEARCH

The author being a follower of Jain philosophy and religion is exposed to certain Jain prayers performed by Jains on certain occasions. The specific set of twelve emotions discussed in this research paper is known as 'बारह भावना' and the author was always fascinated by these twelve emotional facts given in the prayer. When call for paper was received, the main theme was directly related to emotions which reminded the author of these twelve emotions which are recited by her and the family frequently. There was a sense of being something special in the set of twelve emotions, out of which the research question emerged. Hence this small piece of Jain literature became the object of this paper.

TWELVE TYPES OF EMOTIONS IN JAIN LITERATURE - 'बारह भावना'

Jain followers have a set of prayers which were originated from Jain Sutras. From the ancient time, these sutras have been the source of simplified prayers and texts for the people of community. One of these is the set of twelve emotions. These have been displayed in the following diagram:
Diagram1: Twelve Emotions in Jain Literature



Source: Rajeshwari Sadhwi, Raj Uttam Vanee, Padma Kumar Jain, Jalandhar, 2011, pp 33-35

The verses used to explain these emotions are given below in the original text. The old text has been translated to English for the convenience of readers:

अनित्य भावना (Body is mortal)

Original text: राजा राणा छत्रपति हाथिन के असवार, मरना सबको एक दिन अपनी अपनी बार

Translation: The verse means that each and everyone has to die one day, be it a king, a warrior or great riders, whenever your turn comes, you will have to die. This signifies the emotion of being destroyable by supreme powers and also says that human powers are not going to work before the supreme power of death.

This emotion or feeling is emphasizing on the mortality of the fake human self- 'the body'. The emotion that this body is mortal and will die one day for sure makes us feel separate from the body and the soul starts looking at himself as the supreme soul. This feeling is commonly found in most of the Indian philosophies, especially Hindu religious philosophies.

अशरण भावना (No refuge at the time of death)

Original text: दल-बल देवी देवता मात पिता परिवार, मरती बिरियां जीव को कोई न राखनहार

Translation: "Mother, father, family, Gods, Goddesses, armies and other staff will not be able to save you from death."

The second emotion is a kind of fear of loneliness at the time of death which is sure to come in near future. In our lives, we have so many care takers around in the form of relatives, friends and family that we start depending on them for everything. But this emotion tells the soul that these relations are not dependable, instead they will not be available to be with you when the time of death is nearing.

संसार भावना (The emotion of greed)

Original text: "दाम बिना निर्धन दुखी, तृष्णा वश धनवान, कहुं न सुख संसार में सब जग देख्यो छान

Translation: The poor is desperate for money, but the prosperous and rich fellows are unhappy as they want more and more money, No one is happy in this world, wherever we saw."

The third emotion is about the greediness of human beings. It displays an interesting phenomenon that the one who does not possess wealth is restless, no doubt, but the one who possesses the wealth is also restless, hence the rest or peace is not in wealth. This is our greed that makes us unhappy and restless in life.

एकत्व भावना (The emotion of loneliness)

Original text: "आप अकेला अवतरे, मरे अकेला होय, यों कबहूँ या जीव को साथी सगो न कोय"

Translation: The soul comes to this world all alone, when leaves this world, has to leave alone. Whoever, he thinks is his relative or friend, none of them is going to accompany him in this journey.

The irony of human life is expressed in this emotion, where picturization of a human's entry into this world and exit from this world has been shown. It is clear that the soul in unaccompanied at the time of entry into and exit from this world. Even then the man gets attached to so many people between the phase of this entry and exit.

अन्यत्व भावना(The emotion of recognizing one's self)

Original text: जहां देह अपनी नहीं, तहां न अपना कोय, घर संपत्ति पर प्रकट ये, पर हैं परिजन लोय

Translation: In this world, even the body where the soul stays does not belong to me, then who else can be mine? (No one). Everyone comes to me because of my property and wealth.

The answer to the question raised in the previous emotion has been answered in the fifth emotion. If no one is mine, then why is this pretence in this world that these are my people. The answer is that you have come to this world with this body, but you will have to leave this body here only at the time of death.

अशुचि भावना (The filthy feeling for this body)

Original text: दिपै चाम चादर मढी हाड पीजरा देह, भीतर या सम जगत में और नहीं घिन गेह।

Translation: The skin is just a glowing cover of the dirty body which is full of bones, blood etc. In the whole world, there is no other object as dirty as this human body.

This emotion uncovers the ornamental body and peeps in into its real nature, this body is made of bones, blood and muscles only, which are no way attractive to a human being. Hence the human keep this body covered with skin and keep decorating this skin. But one should not forget that this is not the real nature of the body particles.

आस्त्रव भावना(Being robbed by Karman thief)

Original text: जग वासी घूमे सदा मोह नींद के जोर, सब लुटे नहीं दीस्ता कर्म चोर चहुँ और।

Translation: The man is roaming in this world as if intoxicated with attachments. All his precious treasure is being looted from all around by the thief (Man's own actions) but can't see the thief with these eyes.

A beautiful personization can be seen in this verse- the bad actions of a human being have been personified as a thief who is stealing the spiritual wealth of the soul. A sense of warning is noticed here and that may be the reason behind selecting such a strong and negative term 'thief'. Though the karmas are worse than thieves when it comes to the loss incurred by them. But the beautiful comparison conveys the message efficiently.

संवर भावना (The emotion to protect one's belongings from the thief Karman)

Original text: मोह नींद जन उपशमे सदगुरु देव जगाय, कर्म चोर आवत रुके, तब कछु बने उपाय

Translation: Only, when religious preacher (Guru) awakens the soul, then the man comes out of this intoxication. Then the Karma thief (your actions) stop and the man can think of the ways to be used to protect his treasure.

Since a warning has been received in the previous verse, hence it is genuine that now the ways and means to stop the thieves should also be discussed. So, the means discussed here is to find a 'Guru' and seek his refuge to get pure knowledge.

निर्जरा भावना (The emotion of purification of the soul)

Original text: ज्ञान दीप तप तेल भर घर शोधे भ्रम छोर, या विध बिन निकसे नहीं, पैठे पूरब चोर

पञ्च महाव्रत संचरण समिति पांच प्रकार, प्रबल पञ्च इन्द्रियविजय, धार निर्जरा सार

Translation: The means are to lighten a lamp whose body is made of the clay- knowledge and which has the oil of penance. This is the only way to control these thieves. For this the man needs to follow the following methods/tools- five major vows should be observed, five senses should be strictly disciplined, five samitis should be implemented and then the dirt of karma particles can be washed away.

In this emotion, the tools to stop and control these thieves have been discussed. This is also called self-management in modern management literature as the five senses are controlled and five vows are observed for self-upgradation as a soul. The term 'समिति' stands for self-control with applied wisdom.

लोक भावना (The emotion of our tiny existence in the huge universe)

Original text: चौदह रज्जु उत्तंग नभ लोक पुरुष सठाण, तामें जीव अनादि ते भरमत है बिन ज्ञान।

Translation: The universe is huge; its size is 14 rajju (A very huge unit of measurement) and the size of this universe is as if a man is standing with his hands on the waist. In this huge universe, the ignorant man keeps wandering from here to there purposelessly.

There is a possibility that the man starts thinking that he is great because of his artificial achievements in life which give him fake sense of joy. This emotion is strong enough to make him aware of his 'tininess'. The huge size of the universe tells him that he is not even an iota in the sea. So he should not be proud of these fake achievements unnecessarily.

बोधि दुर्लभ भावना (The emotion towards hurdles in obtaining right knowledge)

Original text: धन जन कंचन राज सुख सबहि सुलभ कर जान, दुर्लभ है संसार में एक यथारथ ज्ञान।

Translation: To find right knowledge in this world is the most difficult task. You can earn money, can win people, can earn gold or royal status easily but not right knowledge.

Next, in the series of emotions, is the emotion of understanding the hurdles in getting the right and pure knowledge and the frustration may arouse after knowing this fact. The 'बोधि' is at the top of all the achievements of life as all other are fake and can be easily obtained.

धर्म भावना (The emotion of philosophy)

Original text: याचे सुर तरु देय सुख चिंतित चिंता रैन, बिन याचे बिन चिन्तिये धर्म सदा सुख दैन।

Translation: If you need something for your comfort from a tree, you have to ask for it. But following dharma will give you continuous bliss and all comforts of life, that too without asking for them.

In the last emotion frustration of the previous verse is pacified by familiarizing the soul with the correctest tool- 'धर्म', which is the true nature of soul.

. And now it would be appropriate to quote Lazarus to analyze the twelve emotions, "Emotions reflect the continuing nature of the person's or animal's adaptive commerce with the environment and the way this commerce is evaluated. The commerce can be judged by him as either damaging, threatening, challenging or conducive to positive well-being." (Lazarus) The statement is applicable to the above twelve verses and makes them stand in the category of emotions.

Table: Emotions and the surrounding environments

S. No.	The Emotion	Summary	Interaction with environment
1	अनित्य भावना	mortality of the body,	Body is separate from the soul
2	अशरण भावना	Unlimited desires which are left unfulfilled	You are your own refuge
3	संसार भावना	Loneliness during the journey of life,	Detach yourself from unloving people
4	एकत्व भावना	loneliness at the time of death,	Detach yourself from the people who love you
5	अन्यत्व भावना	Being different from other friends and relatives,	Recognize your own self
6	अशुचि भावना	Body is dirty, full of all dirty substances	Do not feel attached to this body
7	आस्त्रव भावना	Impact of our actions on us	Do not indulge in evils/ bad activities for the bodily comforts
8	संवर भावना	Awakening of the soul	Stop all actions
9	निर्जरा भावना	Washing away the dirt of dirty actions from the soul	Do away the dirt of karman particles
10	लोक भावना	Tiny size of the body in the huge universe	You should not consider yourself big or important
11	बोधि दुर्लभ भावना	Difficult to obtain true knowledge	Obtain true knowledge
12	धर्म भावना	Only religion (true nature of the soul) is the refuge for the wandering soul	You should try to find the true nature of soul

Hierarchy in the Twelve Emotions

The twelve emotions provide the readers and thinkers with a path of right understanding for achieving the goal of 'Moksha'- absolute liberty. The first 'अनित्यभावना' shares with the seeker that the body is not going to stay with you forever. The second emotion 'अशरण भावना' tells him that there is no other place for him of refuge than his own soul. The third 'संसार भावना' starts with idea that you are surrounded with fake company of your friends and relatives. The fourth emotion 'एकत्व भावना' warns you that you will be all alone at the time of your death also. Then the fifth emotion 'अन्यत्व भावना' shares with the reader that he is different and should start recognizing his own self. In the sixth emotion 'अशुचि भावना' filthiness of the body is exposed to him. The seventh emotion 'आस्त्रव भावना' familiarizes him with the emotion that the dirt of karman particles which

infect the pure soul. The eighth emotion 'संवर भावना' talks about the concept of samwar which will help in stopping the karman particles from entering into the pure soul. This can be compared to a person's understanding about any virus, say coronavirus being the recent infection in the world. The ninth emotion 'निर्जरा भावना' talks about the purification of soul after removing the dirt of karman particles from the soul. Then tenth emotion 'लोक भावना' is more philosophical by nature and enters the next level of hierarchy while saying that the human being is tiny when compared to this entire universe, suddenly a turn from micro thinking to macro thinking can be noticed here. Eleventh emotion 'बोधि दुर्लभ भावना' talks about the desire of obtaining true knowledge while twelfth emotion 'धर्म भावना' suggests to use the torch of dharma to enlighten the soul. This way we see a hierarchy of trios in this grouping of twelve emotions. These trios are:

The first trio - Explaining the characteristics of a body

The second trio - Displaying the filthiness of the body

The third trio - The path of entry and exit of the karman particles

The fourth trio - Giving a transition path from the body to soul

The trio-hierarchy has been displayed in the following diagram:

Diagram 2: Hierarchy and Trios of Emotions



Source: Jain prayer

CONCLUSION

These emotions provide with the information and persuade the human being to behave properly . This psychological analysis was well understood by ancient Jain scholars who gave us the concept of twelve emotions. These 12 verses seem twelve pieces of information , but these twelve informations persuade human beings to act in a way that the soul is upgraded

LIMITATIONS AND FURTHER SCOPE OF RESEARCH

The author is not a psychologist by nature and the topic needs more psychological analysis, but the author has understanding of the way these twelve emotions are used and interpreted in Jain community. Next step of this research can be a joint paper of the two- a Jain philosophy expert and a psychologist. This combination will bring the required output. Invite interested scholars to contact me at alkajain2008@gmail.com for the same. The verses have been taken from the prayer book compiled by disciples of the Sadhwi Shree Rajeshwari and the task of translation has been done by the author herself.

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