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


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:

अननत्य भावना (Body is mortal)
Original text: राजा राणा छत्रपनि 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’. This 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: िल-बल िेवी िेविा माि पपिा पररवार, मरिी बबररयाां 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.

सांसार भावना (The emotion of greed)
Original text: “िाम बबना ननर्धन िुखी, िृष्णा वश र्नवान, कहुां न सुख सांसार में सब जग िेख्यो 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 अकेले अकेले, मेरे अकेले होय, यो कबहूं या जीव को साथी सगो न कोय”
Translation: The soul comes to this world all alone, when leaves this world, has to leave alone. Whether, he thinks 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.

https://www.gapgyan.org/
अन्यत्र भावना (The emotion of recognizing one’s self)

Original text: जहां देख अपनी नहीं, तहां न अपना कोई, घर संपत्ति पर प्रकट ये, पर हैं परिजन लोग
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.

अशुथि भावना (The filthy feeling for this body)

Original text: दिपे चाम चादर मदी हाद पीजरा देख, भीतर या सम जगत मैं और नहीं चिन गेह।
Translation: The man is roaming in this world as if intoxicated with attachments. All his precious treasure is covered with 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 control with applied wisdom.

निजर्जन भावना (The emotion of purification of the soul)

Original text: मोह नीति जन उपाध्य तद्गुर देव जगाय, कर्म योग आवत जो, तब कुछ बने उपाध्य
Translation: The man is roaming in this world 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.

संसर भावना (The emotion to protect one’s belongings from the thief Karman)

Original text: मोह नीति जन उपाध्य सदगुर कर्म चोर, चली आंत चोर पर आना चोर काम इत्य जय जय
Translation: The man is roaming in this world as if intoxicated with attachments. All his precious treasure is covered with 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.

गप ग्यान (The emotion of our tiny existence in the huge universe)

Original text: चौदह रज्जु उगाए नम तोम गुरु पूर्ण संस्करण, तामें जीव अनन्त ते भरत है विज्ञान।
Translation: The universe is huge; its size is 14 raju (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: धम जन कंदस् जजुत समृद्ध सुलभ कर जान, दुर्लभ है संसार में एक योगरथ जान।
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 arise 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.

Original text: याके सुर तन देय सुख चिति दिता देन, बन याके बन चित्तिये धर्म सदा सुख देना
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- 'र्मध', 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

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

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 'अननत्य भावना' 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 ‘सांसार 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 ‘आस्त्रव 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 ‘निर्जेर 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 ‘वौधि 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. I 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.

REFERENCES

