

Emotions and *Bhava* (भाव) in Jainism and Western Thought

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Abstract

Emotions and *bhava* (भाव) are specific states of the soul, which in Jainism are created by effects of karma. Western philosophy has also studied emotions, which are regarded as complex psycho-physiological experiences influenced by internal as well as external environments. The two approaches are described and the theories of emotions are compared in the paper. The Jainism approach is seen to be a logical outcome of karma theory. Both philosophies emphasize the importance of emotions in life.

Introduction

No aspect of our mental life is more important to the quality and meaning of our (embodied) existence than emotions. Emotion is supposed to be a mental activity followed by physical expressions and actions. Western thinkers have identified emotions as a complex psycho-physiological experience influenced by biochemical activity of the body and the environment. In Jainism *bhava* (भाव) is a mode of the soul determined by rise, suppression, annihilation, and annihilation-cum-subsidence of karma accompanied by the following activity in the body in form of physical expressions and actions. Emotion is an aspect or component of *bhava*. (भाव) In western model the stimuli for emotions comes from either the body or the environment whereas in Jainism these sources are auxiliary causes for changes in the state of the soul, the main cause is transformation in the state of the soul on account of activity in the karma body. However both approaches maintain that emotions and *bhava* (भाव) involve mental activity and physical changes in the body. We study and compare these two approaches in this paper.

Emotions in Western Thought

Emotion is a complex psycho- physiological experience of an individual's state of mind as interacting with biochemical (internal) and environmental (external) influences [1]. Emotions provide the affective component to motivation, positive or negative, and motivations direct and energize behavior. Although the word emotion might seem to be about feeling and not about thinking, cognitions- particularly interpretations of the meanings of events- are important aspects of emotions. Thoughts can refer either to the act of thinking or the resulting ideas or arrangement of ideas. The activities of interpreting, evaluating, imagining, planning, and remembering are also modes of thought.

Some thinkers advocate integrated approach for mind and body for thinking [2]. The Embodied Cognition Approach states that classical approach of separating mind and analyzing its processes is misguided: instead, we should see that the mind, actions of an embodied agent, and the environment it perceives and envisions, are all parts of a whole which determine each other. Therefore functional analysis of the mind alone will always leave us with the mind-body problem which cannot be solved.

Emotions have been classified in different categories. In 1972, Paul Ekman classified basic emotions as anger, disgust, fear, happiness, sadness and surprise [3]. Robert Plutchik developed the “wheel of emotions”, suggesting eight primary bipolar emotions: joy versus sadness; anger versus fear; trust versus disgust; and surprise versus anticipation [4]. Some basic emotions can be combined to form complex emotions. Similar to the way primary colours combine primary emotions could blend to form the full spectrum of human emotional experience.

Emotion is one type of effect, other types being mood, temperament and sensation. An emotion is a response to a specific stimulus that can be internal, like a belief or a memory. It is also generally agreed that emotions have intentional content, which is to say that they are about something, often the stimulus itself. Moods, on the other hand, are typically not about anything, and at least some of the time does not appear to be caused by a specific stimulus. Emotions also have a relatively brief duration- of the order of seconds or minutes- whereas moods last much longer.

The term passion is related to emotion. Passion is a very strong feeling about a person or thing. It is an intense emotion compelling feeling, enthusiasm, or desire for something. Passion and desire go hand in hand, especially as a motivation. Passion and desire are inseparable. They both can either be creative or destructive and this dark side can very well be dangerous to self or others.

Theories of Emotions

The principal theories proposed for emotions are:

1 Somatic Theories

Somatic theories of emotions claim that bodily responses, rather than judgments, are essential to emotions. In James-Lange Theory emotions are specifically feelings caused by changes in physiological conditions relating to the autonomous and motor functions [5]. “We feel sorry because we cry, angry because we strike, afraid because we tremble, and (it is) not that we cry, strike, or tremble, because we are sorry, angry, or fearful, as the case may be”.

Feeling theories, by assimilating emotions to sensations, fail to take account of the fact that emotions are typically directed at intentional objects. These theories are less favoured now.

2 Cognitive Theories

These theories argue that cognitive activity- in the form of judgment, evaluations, or thoughts- is necessary for an emotion to occur. This cognitive activity may be conscious or unconscious and may or may not take the form of conceptual processing. Emotion is a disturbance that occurs in the following order [6, 1]: (1) Cognitive appraisal- the individual assesses the event cognitively, which cues the emotion. (2) Physiological changes- the cognitive reaction starts biological changes such as increased heart rate or pituitary adrenal response. (3) Action- the individual feels the emotion and chooses how to react.

A neurobiological approach distinguishes two classes of emotions. (1) Classical emotions including love, anger and fear, are evoked by appraisal of scenarios fed by environmental stimuli via distance receptors in the eye, nose and ears. (2) Homeostatic or primordial emotions are feelings such as pain, hunger, thirst, and fatigue, evoked by internal body states, communicated to the central nervous system by interceptors, which motivate behavior aimed at maintaining the body's internal milieu at its ideal state. Two observations demonstrate some of the motivation for the cognitive position. First, different individuals will respond to the same event with different emotions, or the same individual may at different times respond differently to the same stimulus.

3 Non-Cognitive Theories

Non-cognitive theories are those that defend the claim that judgments or appraisals are not part of the emotion process [6]. The non-cognitive position is that the emotion response directly follows the perception of a relevant stimulus. Thus, instead of any sort of evaluation or judgment about the stimulus, the early part of emotion process is thought to be reflex-like. There are two different approaches. The first claims that only some emotions are non-cognitive, the second defends that all emotions are non-cognitive.

The Ontology of Emotions

What, in the end, are emotions [5]? What do they ultimately consist in? Are they physiological processes, or neuro-physiological states, or adaptive dispositions, or evaluative judgments, or computational states, or even social facts or dynamical processes? According to Scherer (2005) emotions in general are viewed as a genus of processes typically involving five different component aspects or components, comprising subjective feelings, cognition, motor expression, action tendencies or desire, and neurological processes [7].

Ronald de Sousa (1987) argued that emotions are not reducible to beliefs, desires, or combinations of these two, but represent a logically and functionally separate category of capacities. Aaron Ben-Ze'ev advocates that emotions form a distinct mode or psychological system [8]. They are prototypes concepts rather than names of natural kinds, and their subtlety derives from the fact that the emotional mode constitutes an exercise of all faculties together, particularly in response to change, at the level of perception, intellectual processes, and feeling.

***Bhava* (भाव), Emotions and Passions in Jainism**

Bhava (भाव) and emotions have different meanings in Jainism. *Bhava* (भाव) is said to be disposition of subtle level of consciousness of soul. It is the subtle vibrations of the soul which arise due to the change in karma on account of rise (*udai* उदय), subsidence (*upasama* उपसाम), annihilation (*Ksaya* क्षय) and annihilation-cum-subsidence (*ksayopasama* क्षयोपसाम) of karma [9]. Emotions are caused by the rise of quasi-passion (*Nokasaya* नोकशाय) part of conduct-deluding (*caritra-mohaniya* चरित्र मोहनीय) karma. Truly speaking emotions are just one aspect or component of *bhava* (भाव) or attitude (disposition) of the soul in Jainism. The soul is non-physical and is embodied due to karma. The karmas are bond (to the soul) due to activities of the soul. These activities are of two types, yoga, the mental, verbal, and physical activities, and *kasaya* (कशाय) of the soul. Yoga is the result of rise of body-making, *naam* (नाम), karma and *kasaya* (कशाय) is caused by rise of conduct deluding, *caritra mohaniya* (चरित्र मोहनीय), karma. Besides these two types other types of karma also are involved in determining the total state of the soul or *bhava* (भाव) at any instant.

The main karma responsible for *kasaya* (कशाय) and *nokasaya* (नोकशाय) is conduct deluding karma. The deluding karma has two sub types [10].

(a) Right belief (or perception) obscuring (*Darsana-mohaniya* दर्शन मोहनीय), it prevents the innate ability of belief in truth

(b) Right conduct obscuring (*Caritra-mohaniya* चरित्र मोहनीय), it destroys equanimity of conduct.

The right belief deluding karma (*Darsana-mohaniya* दर्शन मोहनीय) has three sub types

- (i) Wrong belief deluding karma (*Mithyatva* मिथ्यात्व), upon fruition of this karma the soul has faith in non-reality (unbelief)
- (ii) Mixed belief deluding karma (*Samyagmithyatva- misra* सम्यग्मिथ्यात्व), upon fruition of this karma the soul has mixed modification of right and wrong
- (iii) Wavering right belief deluding karma (*Samayaktva* सम्यक्त्व), upon fruition of this karma right belief quality is not destroyed but the soul has unsteadiness of ideas, impurity of ideas and/or lack of firmness.

The right conduct deluding karma (*Caritra-mohaniya* चरित्र मोहनीय) is of two sub types

- (i) *Kasaya* (कशाय) karma. *Kasaya* (कशाय) is translated as passions. Anger, ego, deceit and greed are the four passions. Each one of them can be in four grades.
- *Anantanubandhi* (अनन्तानुबंधी) - passions which are the cause of endless transmigration.
 - *Apratyakhyanavarana* (अप्रत्याख्यानवरण) - passions that on rise do not allow the soul to awaken its consciousness of partial abstinence (*Anuvrat* अणुव्रत).
 - *Pratyakhyanavarana* (प्रत्याख्यानवरण) - passions that on rise do not allow the soul to awaken its consciousness of total abstinence (*Mahavrat* महाव्रत).
 - *Samjvalan* (संज्वलन) (flaming up) - passions that on rise do not allow the soul to awaken its consciousness of *Vitaraga* (वीतराग)(Soul free of attachment and aversion properties) and which burns (affects) slightly even the totally abstinent monk.

Thus there are in all 16 sub-types of passion karma.

- (ii) *Nokasaya* (नोकशाय) karma. *Nokasaya* (नोकशाय) is translated as emotions. These are of nine sub types- laughter (including joking, sarcasm, ridicule, criticism, humor, satire, etc.), indulgence (or love, happiness), dissatisfaction (or hate, sadness), sorrow, fear, disgust, male disposition, female disposition, and hermaphrodite disposition (the last three mean sex desire). The soul which is subjected to them is hindered in the practice of right conduct.

We must understand the difference between passions, *kasaya* (कशाय), and emotions, *nokasaya* (नोकशाय). Passions and emotions karmas belong to the same family of the conduct deluding karma and are similar in character except that passions are higher order effects than emotions. Both passions and emotions cause bondage. Emotions excite the karma (field), and therefore the soul, and passions provide the force for bonding. In fact emotions are multiplying factors for passions, they cause the effect of passions to multiply and participate in the bonding process. Also, passion karma and emotion karma can mutually transform into the other on proper action by the soul. In the absence of emotions the passions would not be as powerful as they are.

On the basis of above we can classify emotions in seven basic categories- joking (laughter), liking (love, happiness), disliking (hate, sadness), sorrow, fear, disgust, and sexual desire. The passions are four, anger, ego (pride), deceit and greed, each occurring in four grades and giving a total of 16 sub types. The passions can occur in two ways, with and without emotions. The intensity of passions mixed with emotions is higher, multiple, than the intensity of passions

without emotions. The effects of these karmas are the principal cause for embodiment of the soul and are the main determinant of the mode of the soul. The whole emphasis in Jain Philosophy is on their elimination. Emotions, passions and *bhava* (भाव) are not natural property of the soul, they are karma generated. The natural property of the soul is equanimity and inculcation of this property in fact provides the means to eliminate passions and emotions. An individual practicing equanimity does not allow passions and emotions to overpower him and thus prevents inflow of new karma.

The rise of karma takes place in two ways. (1) Rise of karma on maturity of the duration of bond period, and (2) rise of karma before the maturity period on the initiative of the soul. The rise in the first case is called '*udaya*' (उदय) or 'the rise'. This takes place occasionally. The rise of the second type due to *purushartha* (पुरुशार्थ), (activity of the soul) is more regular and relates to the actions of the body, speech and mind in exercise of the free will of the soul. In the first case of *udaya* (उदय) the soul experiences the fruits of the rise without invitation. The second case is voluntary action of the soul and the experiences are made due to self initiative. All karmas cannot be aroused prematurely. It is only those karmas which have become capable of being aroused prematurely can be subjected to premature rising. The criterion for such capability is determined by the varieties of premature arising of karmic type, karmic duration, karmic intensity and karmic units.

Our knowledge, perception, vitality, thoughts, feelings and emotions represent the attitude or disposition (*bhava*, भाव) of the soul at any instant [11]. The attitude (*bhava*, भाव) of the soul is determined by rising karma. There are three ways in which karma exercise their effect (i) fruition or rise of karma, the karma become active after completing their passive period (ii) subsidence of karma, the karma are suppressed temporarily by will power and made ineffective, and (iii) the karma are destroyed completely by powerful actions. Based on this there are five kinds of attitudes or active modes of the soul.

- 1 Attitude (*bhava*, भाव) of the soul by fruition of karma (*audayika bhava* औदयिक भाव)
- 2 Attitude (*bhava*, भाव) of the soul by subsidence of karma (*aupasamika bhava* औप समिक भाव)
- 3 Attitude (*bhava*, भाव) of the soul by annihilation of karma (*ksayika bhava* क्षायिक भाव)

When the karma forces get subsided, they are, then, as good as non-existent. The purity of the subsidential and destructive types of soul's manifestations is the same; but there is only this much of difference that in the former the destructive karmas exist, while in the latter no such karmas are there.

- 4 Attitude (*bhava*, भाव) of the soul by partial subsidence and partial annihilation of karma (*ksayopsamika bhava* क्षयोप समिक भाव)

Where the karmas are obstructing the soul's faculties and still where the faculties are manifesting partially, it is the destructive-subsidencial manifestation. This type of manifestations requires the non-operation of the totally destructive karmas, so as to avoid complete disappearance of the soul's faculties, and the operation of the partially destructive karmas so as to effect a distortion and limitation of the soul's powers. Akalanka observes: In the absence of the operation of the totally destructive karmas and in the presence of their subsidence the destructive-subsidencial type of manifestations appear on account of the operation of the partially destructive karmas.

5 Attitude (*bhava*, भाव) of the soul by natural disposition (*parinamika bhava* परिणामिक भाव).

There are some faculties of the soul that do not yield to the karmic forces. These faculties are responsible for the generation of natural manifestations. "The manifestations depending upon the soul alone are natural. They are independent of the operation, destruction, subsidence and the destruction-subsidence of the karmas. Actually speaking these manifestations are the implications of the modes resulting from different attributes of the soul. The modes themselves are not identified with them. The subdivisions of the natural manifestations suggest that they represent the generality of a number of the soul's manifestations.

According to the Jain philosophy, in the life of a *jiva* sometimes the karma *pudgala* (पुद्गल) are active while other times they are dormant. The former stage reflects the '*audayika*' (औदयिक) personality, whereas the other is known as '*ksayopasamika*' (क्षयोपामिक). In the *audayika* (औदयिक) one, the karma is in the state of rising, in the *ksayopasamika* (क्षयोपामिक) they are in the state of annihilation- cum-subsidence.

There are seven characteristics of *audayika* (औदयिक) personality.

- (1) Lack of capacity to know and perceive
- (2) Infatuation due to the impulses of anger, fear and libido.
- (3) Experience of powerlessness
- (4) Experience of pain or pleasure
- (5) Experience high or low status
- (6) Experience of auspicious and inauspicious things.
- (7) Experience of life and death.

There are four characteristics of the *ksayopasamika* (क्षयोपामिक) personality.

- (1) Capacity to know and see things

(2) *Amurcha* (अमूर्च्छा freedom from infatuation), *Abhaya* (अभय fearlessness) and *Ananda* (आनन्द bliss)

(3) Experience of powerlessness, and

(4) Freedom from experiencing (pleasure and pain).

The symptoms of *audayika* (औदयिक) and *ksayopasamika* (क्षयोपसामिक) personalities are just the opposite of each other. When the *jiva* (जीव) settles down in the state of *chaitanya* (चैतन्य) i.e., pure consciousness, its dual personality fades out and one attains a truly '*ksayika*' (क्षायिक emancipated) personality due to total annihilation of all the (psychical) karma.

The fruition of karma decides the realms of existence, the gender and the attitudes like anger, ego, deceit, greed, wrong belief, wrong knowledge, non restraint, etc. The suppression of karma develops attitudes of true faith and true conduct. The annihilation of karma develops true faith, true conduct, right perception, right knowledge, vitality, etc. Partial suppression and partial annihilation of karma develops true faith, true conduct, perceptions of vision, non vision and clairvoyance type, empirical, scriptural and clairvoyance knowledge of right or wrong type, telepathy, vitality, partial restraint, etc. The general body of karma determines the state of the individual soul and its ability or inability to obtain salvation.

The seven basic emotions, 16 passions, and three beliefs, can combine to give a range of emotions. These states are determined by rise of karma, nine possible combinations in the rise of deluding karma have been described [12].

1 Sub type = flaming up anger (pride, deceitfulness, greed) [4]

2 = flaming up anger (pride, deceitfulness, greed) + male (female, third) sex [4]

This is the case when the soul has eliminated the first three sub types of passions and is practicing *mahavratas* (महाव्रत)

4 = flaming up anger (pride, deceitfulness, greed) + male (female, third) sex + joking and liking (disliking and sorrow) [12]

5a = 4 + fear (disgust or *samyaktva* सम्यक्त्व) [24]

5b = flaming up + *pratyakhyanavarana* (प्रत्याख्यानवरण) anger (pride, deceitfulness, greed) + male (female, third) sex + joking and liking (disliking and sorrow) [12]

This is the case when the soul has eliminated the first two sub types of passions and is practicing *anuvratas* (अणुव्रत) . The third and fourth sub types of passions of a given type, say anger, rise simultaneously.

6a = 4 + fear + disgust (fear + *samayaktva* (सम्यक्त्व) or disgust + *samyaktva* सम्यक्त्व)
[12] 6b = 5b + fear (disgust or *samyaktva* सम्यक्त्व) [24]

6c = flaming up + *pratyakhyanavarana* (प्रत्याख्यानावरण) + *apratyakhyanavarana*
(अप्रत्याख्यानावरण) anger (pride, deceitfulness, greed) + male (female, third) sex
+ joking and liking (disliking and sorrow) [12]

In this case the soul has eliminated the first sub type of passion but is not practicing *vratas* (व्रत) or is not observing self discipline. The other three sub types of passions rise simultaneously.

7a = 4 + fear + disgust + *samyaktva* (सम्यक्त्व)

7b = 5b + fear + disgust (fear + *samyaktva* (सम्यक्त्व) or disgust + *samyaktva*
(सम्यक्त्व) [12] 7c = 6c + mixed belief

7d = 6c + fear (disgust or *samyaktva* सम्यक्त्व))[24]

7e = 6c + unbelief

7f = flaming up + *pratyakhyanavarana* (प्रत्याख्यानावरण) + *apratyakhyanavarana*
(अप्रत्याख्यानावरण) + *anantanubandhi* (अनन्तानुबंधी) anger (pride, deceitfulness, greed)
+ male (female, third) sex + joking and liking (disliking and sorrow) [12]

It means that when the first or the highest sub type of passion is rising the other lower sub types are also in state of rise.

8a = 5b + fear +disgust + *samayaktva* (सम्यक्त्व)

8b = 6c + fear (disgust) + mixed belief

8c = 6c + fear + disgust (*samyaktva* सम्यक्त्व) [12]

8d = 6c + fear (disgust) + unbelief

8e = 7f + unbelief

8f = 7f + fear (disgust) [24]

9a = 6c + fear +disgust + mixed belief

9b = 6c +fear + disgust + *samyaktva* (सम्यक्त्व)

9c = 6c + fear + disgust + unbelief

9d = 7f + fear + disgust [12]

9e = 7f + fear (disgust) + unbelief

10 = 7f + fear + disgust + unbelief

The above combinations include both belief deluding and conduct deluding karma subtypes. The belief deluding karma is known to participate in the cognition activity of the soul [13] and so is a part of perception and knowledge process, implying that rise of this karma describes the *bhava* (भाव) and not emotion states. It is, therefore, presumed that the combinations having only sub types of conduct deluding karma describe the states of passions and emotions. It is further presumed that the combination of *kasaya* (कशाय passions) and *nokasaya* (नोकशाय emotions) also constitute emotions. It means that the emotions are mixed with passions, which appears to be true in practice in many cases. Based on these assumptions the number of emotions calculated in each case is written in parenthesis at the end of each combination. In this calculation sex has been considered as one emotion. Adding up the emotions we get

Number of emotions (mixed type) 200

Adding 7 basic emotions the total number of emotions is 207. We do not have names of these but we see the wide spectrum of emotions that is possible.

The way the emotions, passions and *bhava* (भाव) operate in the system appears to be different. The rising deluding karma (fields) emits radiations which interact with the *tejas* (तेजस) body to produce *lesya* (ले या) waves. The *lesya* (ले या) waves are supposed to interact with the endocrine glands that secrete hormones and the hormones control the chemical activity in the body. Hormone secretion has been found to be associated with emotions and passions. This implies that mind (*manah* मन) has no role in the arousal of emotions and passions. As mind is an essential component in cognitive process the emotions and passions appear to describe the non-cognitive states of the soul. *Bhava* (भाव) on the other hand also takes into account knowledge, perception, vitality and thoughts meaning involvement of mind in the process. Therefore *bhava* (भाव) is assumed to describe cognitive state of the soul. Comparing this scenario with western approach we find that:

- 1 In Jainism emotions and *bhava* (भाव) are not the properties of soul, they are karma generated experiences. There is no such parallel concept in western thought.
- 2 Jainism distinguishes between *bhava* (भाव) and emotions. *Bhava* (भाव) is overall cognitive state of the soul produced by rise of different karmas, emotion is non-cognitive state produced mainly by rise of conduct deluding karma and constitutes just one aspect or subset of *bhava* (भाव).
- 3 Emotions are systematically classified in Jainism. Jains and western thinkers differ in defining some emotions. Anger is passion in Jainism and emotion in western philosophy. Also, sex desire is emotion in Jainism and passion in western thought.

The Jaina approach appears to be more systematic than the western approach. The diversity of views on cognitive and non-cognitive emotions in western thought is because they have grouped emotions and *bhava* (भाव) in one category. For instance it can be seen that Aaron Ben-Ze'ev in his study is referring to *bhava* (भाव) and not emotions. Scherer also appears to refer to *bhava* (भाव) in his proposition.

***Bhavana* (भावना)**

Bhavana (भावना) is another technical term of Jainism. Ganadhipati Tulsi and Acharya Mahaprajna in their text on Dictionary of Technical Terms of Jainism have described the following meanings of *bhavana* (भावना).

- 1 Repeated contemplation on the idea of making oneself resemble one's ideal (goal) - The process of infusing one's *Citta* (चित् psyche) (with such idea) through strong resolve.
- 2 The practice of detachment etc. undertaken for the purification of the *Citta* (चित् psyche), cessation of delusion and cultivation of noble virtues and character building.
- 3 To infuse the *Citta* (चित् psyche) to make it favourable to the practice of meditation in order to undertake such practice.
- 4 The superlative practices (like contemplation) to make the observance of *Mahavratas* (महाव्रत great vows) more meticulous.

Bhavana (भावना) here is seen to describe desire and an attempt to purify the soul, to make it free from the effect of *bhava* (भाव). *Bhavana* (भावना) here has been taken in positive sense but negative *bhavana* (भावना) is also possible that increase the karma load on the soul. So *bhavana* (भावना) like emotions has a wide spectrum. *Bhavana* (भावना) is goal-oriented and is aimed towards a purpose in life; it has an intentional content. Depending on the intention the *bhavana* (भावना) is good or bad. *Bhavanas* (भावना) can be learned and inculcated; *bhava* (भाव) is the product of rising karma. For instance one learns to do social service which then becomes his *bhavana* (भावना) and a purpose in life. Twelve benevolent *bhavana* (भावना) are described in Jainism that helps the practitioner to progress on the path of purification of the soul. These are the consideration of the transitoriness of all things, of the helplessness of man, of the *samsara* (संसार), of the isolation of the soul, of the heterogeneity of soul and body, of the impurity of the body, of the inflow of karma, of its impeding and destruction, of the world, of the scarcity of enlightenment, and of the truth well proclaimed by religion.

Bhava (भाव) lasts longer than emotions; the duration can be hours or days. *Bhavanas* (भावना) are relatively steady and can last for months and even years as they are connected to some purpose in life. Emotions are like disturbance on the surface of a lake that arise and

subside quickly. *Bhava* (भाव) is like a deeper layer where only strong disturbances, passions, make their effect felt. *Bhavanas* (भावना) are like the deep mass of water which is hardly affected by the surface disturbances and changes there are infused only by interaction with the environment.

Conclusions

Emotion in western thought has been described as complex psycho- physiological experience. The principal theories proposed for emotion are somatic theories, cognitive theories and non-cognitive theories. Passion is considered as intense emotion. Jainism describes *bhava* (भाव) as state of the soul consequent upon rise, subsidence, annihilation or annihilation-cum-subsidence of karma. Emotions are identified as effects of operation of *nokasaya* (नोकशाय) karma and passions of *kasaya* (कशाय) karma. *Bhava* (भाव) refers to a wide range of soul experiences and emotion is just one aspect of this state of the soul. *Bhavana* (भावना) is a mental activity connected with some purpose in life. Among emotion, *bhava* (भाव) and *bhavana* (भावना) emotion has the smallest duration and *bhavana* (भावना) has the longest. The Jain scheme of description of these soul (mental) activities seems to be more systematic and clear than the western approach.

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