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SOME ASPECTS OF JAIN PSYCHOLOGY AS REVEALED IN THE BHAGAVATI SŪTRA



Psychology is one of the necessary aspects of Philosophy, as it is the scientific study of soul—the central theme of knowledge. It is the whole scheme of experience which helps one understand the problem of being and matter. It throws light upon the nature of life, the truth of which is pursued by the modern Psychologists. The problem is very subtle to be explained, for there is a self-distinct bodily structure which is the basis of Psychology as revealed in the incidental evidences furnished by the Bhagavati Sūtra.

In the evolution of life and the Universe as reflected in this canonical work there are found two traditions, viz. atom tradition (Paramāṇu) and self-tradition (ātmā), i.e. materialistic and spiritualistic. Matter and soul are eternal substances¹ and they exist mutually bound together in the Universe.

“Athī ṇaṁ bhaṁte jīvā ya poggalā ya annamannabaddhā annamannapuṭṭhā...annamannagha-dattāe...cittṭhai”.²

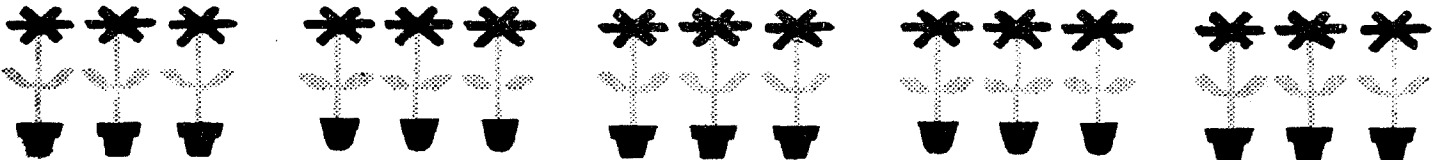
It is explained that Upayoga (consciousness or application) is the attribute of the soul which is the most fundamental characteristic of it. “Guṇao uvayogaguṇe.” “Uvayoge lakkhaṇe ṇaṁ jīve”.⁴ There are stated to be two kinds of Upayoga (consciousness), viz. Sākāropayoga (determinate consciousness) and anākāropayoga (indeterminate consciousness). “Sāgārovaoge ya aṇāgāroaoge”.⁵ Sākāropayoga (determinate consciousness) is Jñāna (knowledge) and anākāropayoga (indeterminate consciousness) is Darśana (self-awareness). “Sāgāre senāṇe bhavai aṇāgare se daṁsaṇe bhavai”.⁶

Darsāna is self—awareness, while Jñāna is the comprehension of external objects of the nature of the universal-cum-particulars, as the application of the psychic process comes in the forms Darśana and Jñāna. It is revealed in the light of life and nature that the soul exhibits itself the state of being (i.e. manifests itself) by its own self.

“Jīve āyabhāveṇaṁ uvadaṁseti”.⁷

The same view on the principle of Upayoga (consciousness) is explained in the Dhavalā Tikā⁸ thus that the consciousness of the soul is called ‘Cit’ which is revealed in the forms of bahirmukha-cit (external consciousness) and antarmukha-cit (internal consciousness), i.e. knowledge and self-awareness.

It is the principle of psycho-physical activities that all reactions of the soul are conditioned by the body, as it is the dual form, i.e. psycho-physical structure, according to the theory as



embodied in the Bhagavatī Sūtra which takes into consideration the noumenal and phenomenal aspects of beings, viz. prāṇas (eternal force or beings), indriyas (sensory-organs), bala (strength), vīrya (energy, i.e.) mind—thought—force, speech (vāk) and body (kāya—vocal and bodily activities), āyus (span of life) and ānaprāṇa (breathing or life-expanding).

According to the principles as laid down in this canonical work there are two aspects of the psycho-physical activity, viz. natural (visrasā) or pure and applied (prayoga). The latter is the delusion—deviation from its normal position, when all activities are not in pure form, i.e. it is delusive transformation. Thus there are two kinds of transformation of the psychic process, viz. Rāga (attachment or feeling of attachment) and Devṣa (dislike or aversion).

“Siddhimajjhe nihaṇāhi ya rāgadosamalle taveṇa.”⁹

These are the two fundamental tendencies in Jain Psychology as revealed in the Bhagavatī Sūtra.

The soul wants to maintain “I”; whatever is conducive to its preservation (or identity) is liked by it and what is not helpful to it is disliked by it. Rāga and Dveṣa are divided into four Kaṣāyas (decoction), i.e. passions, viz. krodha (anger), māna (pride), māyā (deceitfulness) and lobha (greed).¹⁰

These four Kaṣāyas have been discussed in the Kaṣāya Pāhuḍaṁ (Pejjadosavihatti) from the points of view of different kinds of Nayas (logic). It is explained that Pejja and Dosa are called Kaṣāyas because the characteristics of these two are to destroy the state of soul (Jīvabhāva), i.e. cāritradharma. “Pejjadosa (sa) be vi—jīvabhāvavinasanalakkhanattedo Kaṣāya ṇāma.”¹¹ Rāga (attachment) originates from Pejja and Dveṣa from dosa.¹²

According to the Naigama and Saṁgraha Nayas krodha (anger) and māna (pride) are dosa, and māyā (deceitfulness) and lobha (greed) are pejja.

“Negamasamgahanam koho doso, māno doso, māyā pejja, loho pejja.”¹³

Krodha (anger) and māna (pride) are dosa because they are accompanied by pain, and a man loses his conscience when he is under their control as a result of which evil consequences follow. Māyā is pejja because its support is the dear object of living, after the attainment of which pleasure arises in one’s mind. Thus lobha (greed) also is pejja, because it is the cause of satisfaction and pleasure after the attainment of his dear objects.¹⁴

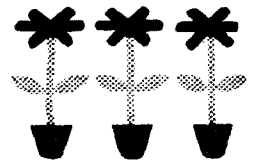
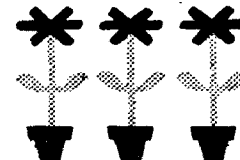
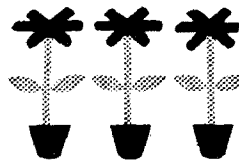
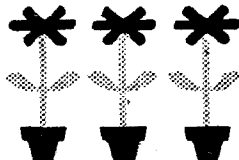
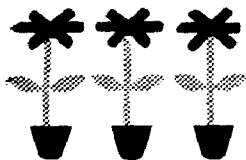
From the points of view of Vavahāra Naya krodha (anger), māna (pride), and māyā (deceitfulness) are dosa and lobha (greed) is pejja (dear).

“Vavahāraṇayassa koho doso, māno doso, māyā doso, loha pejjaṁ.”¹⁵

Here it is explained that there lie the causes of disbelief and the public censure in the act of deceitfulness done by one. The act which becomes censured cannot be dear to one, because pain is always born out of the public censure. Lobha (greed) is pejja (dear), because life can happily be passed with enjoyable things saved by lobha (greed), i.e. out of greediness.

According to the Rju Sūtra Naya Krodha is dosa, māna is no-dosa and no-pejja and lobha is pejja.

“Ujusudassa koho doso, māno no-doso, no-pejjaṁ, māyā no-doso no-pejjaṁ, loho pejjaṁ.”¹⁶





It is further explained that māna (pride) and māyā (deceitfulness) are no-doso, because these two kaṣāyas are not the causes of bodily pain, etc., but they originate directly from krodha (anger) born out of māna (pride) and from lobha (greed) arising from māyā (deceitfulness) respectively. Similarly māna (pride) and māyā (deceitfulness) are also no-pejja, because pleasure is not found to be caused by them.

From the point of view of Sabda Naya Krodha (anger), māna (pride), māyā (deceitfulness) and lobha (greed) are dosa; the first three are no-pejja, but lobha (greed) is somewhat pejja.

“Saddassa koho doso, māno doso, māyā doso, loho doso/Koho māno māyā no-pejja, loho siya pejjam”¹⁷.

The four kaṣāyas—krodha (anger), māna (pride) māyā (deceitfulness) and lobha (greed) are dosa, because they are the causes of the influx of eight karmas, viz. jñānāvaraṇīya (knowledge—obscuring karma) upto antarāya karma (energy hindering karma) and those of dosa in this world and the next.

“Koho-māna-māyā-loha cattāri vi doso;
aṭṭhakammasavattado, ihaparaloya-visesadosa karaṇattado.”¹⁸

One destroys love by krodha (anger), kills modesty by māna (pride), loses faith by Sāṭhya (deceitfulness) and lobha destroys all his qualities.

“Krodhāt prītivināśaṁ mānādvīnayaopa-ghātamāpnoti.
Sāṭhyāt pratyayahāniṁ sarvaguṇa—vināśako lobhah”¹⁹.

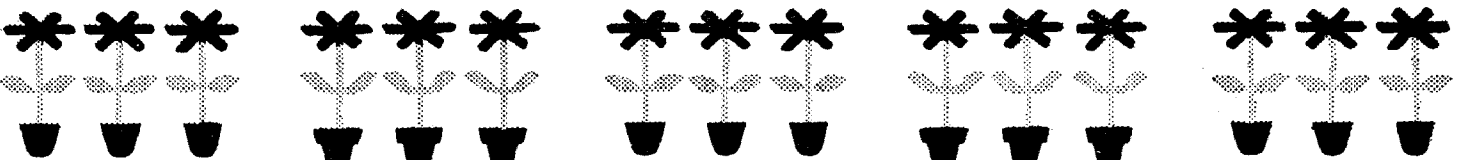
The first three kaṣāyas—krodha (anger), māna (pride), and māyā (deceitfulness) are no—pejja, because one does not get satisfaction and great pleasure from them.²⁰

Lobha (greed) is somewhat pejja, because the attainment of heaven and liberation is found as a result of lobha (temptation or greed) regarding the achievement of the three gems, viz. Samyagdarśana (right attitude of mind), Samyag—Jñāna (right knowledge) and śamyag—cāritra (right conduct).

“Loho siya pejja, tirayaṇasahanavisaya lohado saggapavaggaṇamuppattidaṁsaṇado.”²¹

The psychological development is quantitative, if one goes inward, there is the natural psychology; if he goes outward, he reaches the natural manifestation, i.e. instinct. This instinct needs stimulus from the outside world (i.e. psycho-physical), as it is revealed in the psycho-physical phenomena according to the conditions of the soul (leśyās).

Soul is studied and classified from eight points of view, viz. substance (dravya), passion (kaṣāya), activity (yoga), consciousness (upayoga), knowledge (jñāna), self-awareness (darśana), conduct (cāritra) and energy (vīrya). Accordingly there are stated to be eight kinds of soul, viz. dravyātmā (soul existing in matter), kaṣāyātmā (soul having passion), yogātmā (soul endowed with activity), upayogātmā (soul endowed with consciousness), jñānātmā (soul endowed with knowledge), darśanātmā (soul endowed with self-awareness), cāritrātmā (soul in conduct) and vīryātmā (soul endowed with energy),²² as they are the different forms of manifestation of the soul. There exists psychologically a mutual relation, among these eight kinds of soul, for they are inter-related as the different aspects of one substance, namely, the soul. For example, he who has dravyātmā has in some respect kaṣāyātmā and he does not have it in other respect. But he who is endowed with kaṣāyātmā, has invariably dravyātmā.²³



The study of these outlines of psychology reveals that the soul endowed with its inherent attribute—consciousness (upayoga) is the central theme of Jaina Psychology as embodied in the Bhagavatī Sūtra.

Physical Basis of Mental Life

Psychology of a being, particularly human being, originates with the birth of a child in the mother's womb in the process of transformation of its psycho-physical matters. Thus it is explained in this canonical work that a being may be born in its mother's womb with five sense-organs (saiṁdie) and mind (aniṁdie) at the same time, because with regard to the configuration and constituting matters of the physical sense-organs (dravyendriyāṇi) a psychic—sensed being (aninidriya—a being having a physical mind) is born, while with regard to the faculty of cognition, i.e. psychical mind (bhāvendriya), a sensed—being (saindriya), i.e. a being possessed of physical sense organs, is born. A dualism between mind and body is revealed here.

“Siya saiṁdie vakkamai, siya aniṁdie vakkamai...davvaiṁdiyāiṁ paḍucca aniṁdie vakkamai bhāviṁdiyāiṁ paḍucca saiṁdie vakkamai.”²⁴

While being born in the womb, (gabbhaṁ vakkamamāṇe) a jīva (soul) is corporeal from the point of view of fiery (taijasa) and karmic bodies; it is incorporeal from that of the gross physical—, transformation—, and translocation—bodies, while from that of fiery (luminous) and karmic bodies, a bodied being is born.

“Orāliya-veuvviya-āhārayāiṁ paḍucca asarīri vā
Teyakamma o pa o sasao vakka o.”²⁵

It is further explained that when the mother sleeps, wakes up and becomes happy or unhappy, the child, born in her womb, also does and feels the same things.

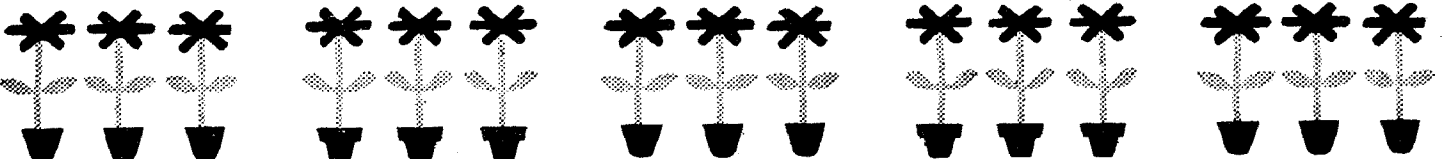
“Jīve...gabbhagae samāṇe...māue suyamāṇie suvai jāgaramāṇic jāgarai suhiyāe suhie bhavai duhiyāe duhie bhavai.”²⁶

According to the Bhagavatī Sūtra there are stated to be five kinds of bodies, viz. gross-physical body (audārika-śarīra), transformation-body (vaikriyika-śarīra), transformation-body (āhāraka-śarīra), fiery-body (taijasa-śarīra), and karmic body (karmana-śarīra), five sense—organs, viz. ear, nose, eye, tongue and skin, and three kinds of activity, viz. mental, vocal and bodily activities.²⁷

This canonical work²⁸ throws some light upon the outer and inner structures of the five sense organs and sensation created by the outside stimulus received through them.

Thus it is explained that the shape of the ear is like that of a kalam̐ba-puṣpa (kadambo-flower), those of the eye, nose, tongue and skin are like those masura caṁda (lentil), atimuttaga caṁda (a kind of shrub), khurupa (khurpa—the weeding and mulching agricultural implement) and nāna (the skin of nāna—a kind of bulbous plant) respectively.

All these five sense—organs are individually an innumerableth part of on anglula by thickness (bahalla), while the ear is an innumerableth part by width (pohatta); thus upto that of the eye and nose; the tongue is one aṅgula (finger) by width (pohatta); and the skin is equal to the extent of the body. These five sense-organs, are endowed with infinite points (anantapradeśikas) and innumerable extensions (asaṁkhyeya pradeśāvagāḍha). The least of all these is the eye.



The description of the shapes and structures of these five sense-organs as given here agrees with that of their actual anatomical shapes and structures, studied and exhibited by the modern medical science, e.g. the ear is constituted of three parts, external ear (or auricle), the middle ear or tympanum and the internal ear or labyrinth. The middle ear with its drum covered with fine vibrating hairs, resembles the kadamba flower.

Sensation and Modes of Sense organs :

Sensation in the human brain is caused by the stimulus of the five sense-objects (indriya viṣaya),²⁹ received from outside, when the sense-organs come into contact with them. This process involves the factors of discrimination, assimilation, association and localization of the sense-objects and leads to preceptual knowledge. Thus it is explained that the ear hears the touched and entered sounds into it, the eye sees the touched and entered objects (i.e. the images of objects reflected on the retina of the eye); the nose smells the touched and entered smells; the tongue tastes the touched and entered objects; and the skin experiences the touches of the touched and entered objects.

“Putṭhāim saddāim suṇeti.....paviṭṭhāim saddāim suṇeti.....taḥā paviṭṭhānīvi.”³⁰

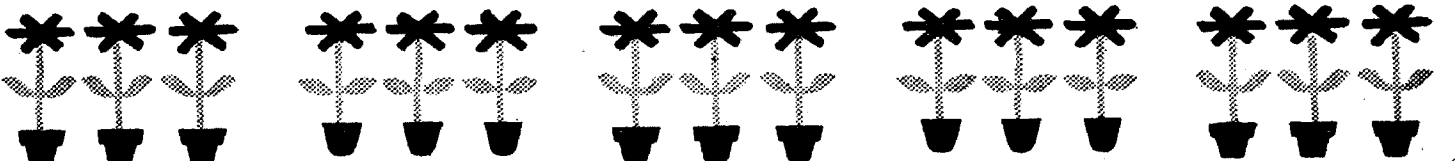
The power of the ear to hear a sound is in the minimum an innumerableth part of an aṅgula (finger) and in the maximum it can hear sound from a distance of twelve yojanas; that of the eye is in the minimum an innumerableth part of an aṅgula and in the maximum it can see an object lying at a distance of seven thousand yojanas; that of the nose is in the minimum an innumerableth part of an aṅgula and in the maximum it can smell matter from a distance of nine yojanas. Thus the accounts of the minimum and maximum powers of the tongue and the skin should be known.

The principles of the theory of sensation as embodied herein agree with those of the modern psychology to a great extent. For example, it is explained therein that the sensation of sound is created in the brain, when sound waves, being converged by the outer ear, strike upon, the outer membrane of the ear-drum and make it vibrate and the vibrations are transmitted to the auditory nerve through the chain of bones, the inner membrane and the—contents of the labyrinth. Next, the disturbance of vibration is carried by the auditory nerve to the brain, causing finally the sensation of sounds.

Sense-Perception :

It is explained in the Bhagavatī Sūtra that when senses are applied to the sense—objects, the following psychological facts are involved in this process of perceptual knowledge (abhini-bodhika jñāna)³¹ or sense-perception, viz. avagraha (perceptual judgement of generality of object), i.e. there is something (objectivity), īhā (desire to know or speculation), avāya (determination) and dhāraṇā (retention or memory).³²

According to the modern psychology sensations caused by the stimulus of the five sense-objects lead to perceptual knowledge or sense-perception which is the result of the process of interpreting a sensation by differentiating it from the unlike sensation and absorbing it into the like by recalling to mind other connecting sensations and finally objectifying and localizing the whole aggregate of real and revived sensations backed by a belief in the real existence of the object.



Memory and Imagination

Memory and imagination involve the process of *īhā* (speculation or mental desire to know), *apoha* (exclusion), *maggāṇa* and *gaveṣaṇā* (searching and fathoming) by thought, transformation of thought, conditions of soul and annihilation-cum-subsidence of knowledge—obscuring karma.³³

In the process of memory the images of the past sensible experiences accompanied by a belief are revived and recognized by an individual, i.e. having familiarity of characteristics of images, as it is evidenced in the case of *Devānandā*,³⁴ the *Brāhmaṇī* that she recognized in Lord *Mahāvīra* her former son.

Thought (*Cintā* or mental activity)

The process of mental activity (*manayoga*) is thought which is inter-connected with memory and imagination of the past events, objects, etc. and the imagination of the present and future activities of life, as the mind acts and reacts to new objects of thought at every moment. Mind is matter (*manadravya*) and it is associated with the spiritual beings.³⁵ Its activities are the passing phases of matter. Mind, when operating is mind (*mane manijjamāṇe maṇe*) and it breaks forth, while operating (*moniijjamāṇe maṇe bhijjati*),³⁶ Mind is studied and classified into four kinds according to the relative objects of activity, viz. *satya* (true), *mithyā* (false), *satyamṛṣā* (true-cum-false), *asatya-mṛṣā* (untrue-cum-false), i.e. mind is related to true object, false object, true-cum-false object and untrue-cum-false object. Thus mind is the organ of apprehension of all sense-objects and knowledge (*sarvārtha-grahaṇam manah*).³⁷ while thought which implies comprehension is abstract representative mental activity involving analysis in the form of obstraction and synthesis in that of comparison and expressing itself through speech or language.

Dream

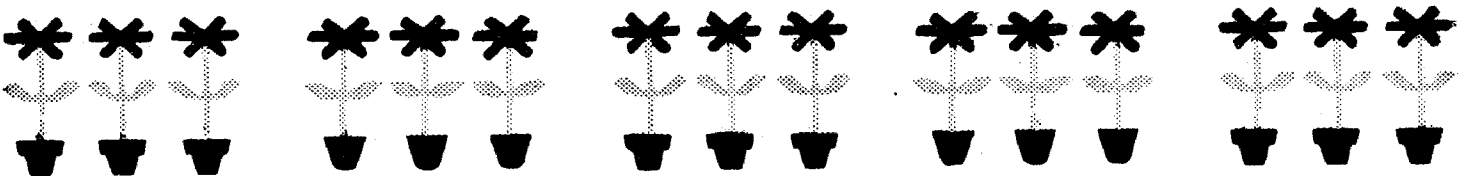
The *Bhagavatī Sūtra* throws a welcome light upon the principles of dream by explaining five kinds of dream-visions, viz. *yathātathya*, *pratāna*, *cintāsvapna*, *tadviparīta* and *avyaktadarśana*.

“*Ahātacce payāṇe cimtāsuvinē tadvivarīe avvatta-damśaṇe*”.³⁸

The first one is the dream-vision in accordance with truth or reality; the second one is ramified dream-vision (i.e. diffused) the third one is the dream-vision according to the thought in the waking state; the fourth one is the dream-vision opposite to realities, i.e. actualities; and the fifth one is the indistinct inexpressible dream-vision.

It is further explained that sleeping-cum-waking man experiences a dream-vision, but a sleeping or waking man does not behold it. The self-controlled, not-self-controlled and the self-controlled-cum not-self-controlled men also experience dream-vision in that state of sleeping-cum-waking. There are seventy-two kinds of dream of which thirty are great dream, while forty-two are ordinary ones.³⁹

These broad principles of dream as embodied in the *Bhagavatī Sūtra* touch upon all the combined theories on dream propounded by Dr. Freud, Jung, Adler and other scholars. According to Dr. Freud⁴⁰ dream is the fulfilment of the repressed desire which does not peaceably leave the organism but sinks to a level of unconscious state in which it is still active and apt to appear in the disguised and symbolic ways. Abnormal worry, queer idea hunting a nervous



person, 'hysterical' paralysis, or blindness, etc., sometimes are the effects of this disguise. In the case of a normal man a dream is the main venue of repressed desires which do not present themselves even in dreams in their true shape and colour but come up in the garb of an innocent appearing symbolism. So all dreams whether adult or child are the fulfilments of repressed desires.⁴¹

Adler⁴² holds the view that a dream is not the revival and reappearance of the suppressed will of the distant past but a rehearsal for some impending action of an individual man to perform, and it reveals his characteristic mode of dealing with his new problems. Jung⁴² thinks that a dream is associated with the present difficulties of an individual and shows his unconscious attitude of mind towards the problem of his life.

According to the theory of dream as explained in the Bhagavatī Sūtra, the yathātathya and Cintā-svapnas (dreams) agree with those of the theories propounded by Adler and Jung, as they are the results of the process of the thoughts to deal with the future and present problems of life. The pratāna, tadviparīta and avyaktadaśana svapna (dreams) touch upon the theory of Dr. Freud, as they are associated with some desires repressed by thought and they appear in some garbs of symbolism.

From this analysis it may be defined that "dream whether awake or asleep is a free, passive, incoherent and constructive imagination often due to recent experience. But it is an imagination confound with perception".⁴⁴

Belief or Attitude of Mind (Dṛṣṭi)⁴⁵

Attitude of mind or belief is the central theme of the process of thought, for the whole intellectual operation is based on it and reasoning. Epistemology and metaphysics and the doctrine of religion rotate round the attitude of mind on the view of which stands the whole philosophical approach to the problem of life and nature.

Attitude (dṛṣṭi) is characterized by truth (samyaktva) or falsehood (mithyātva in regard to the objects of thought. Thus it is endowed with the union of the intellectual, emotional and conational elements and is interrelated with knowledge (Dīḥhidāmsana-nāṇamana-saṇṇā).

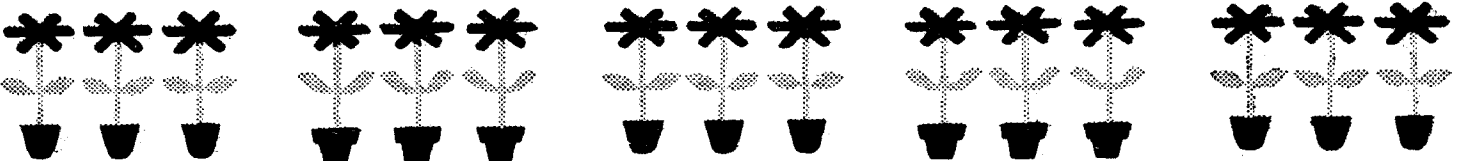
Vedanā (feeling in general)⁴⁶

Vedanā (feeling) is relatively subjective and passive state of consciousness manifesting itself into the form of pleasure, or pain, or pleasure-cum-pain (Sāta or asāta or sātāsāta vendanā),⁴⁷ happiness, or suffering, or happiness-cum-suffering (sukha, or duhkha, or sukha-duhkha). Happiness, unhappiness and happiness-cum-unhappiness are eternal.⁴⁸

Sense-feeling

As a result of sensation accompanied by simple feeling of pleasure or pain there takes the sense-feeling which is cognitive and affective. It can be divided into two kinds, viz. organic feeling and special sense-feeling.

This canonical work mentions ten kinds of feeling (vedanā); viz. cold, warm, hunger, thirst, itching (kaṇḍu), servility (parajjhaṁ) fever (jvara), burning sensation (dāha), fear (bhaya) and sorrow (sogam).⁴⁹ The feeling of hunger, thirst, burning sensation (dāha), fever, itching, fear



and sorrow come under the category of the organic feeling, as they are connected with the discordant working of internal organs, while the feeling of cold and warmth belong to the special sense-feeling, for they are related to touch.

Besides these, there are state to be other sense-feelings of hearing, smell, taste and touch,⁵⁰ because even the jīva (Soul or being), born in the mother's womb, transforms five colours, five tastes, two smells and eight touches.⁵¹

Desire and Gratification of Desire (Kāmabhoga)⁵²

The Bhagavatī Sūtra throws a welcome light upon the psycho-physical aspects of desire (Kāmā) and gratification of desire (bhoga). Kāmās, (desires) and bhogas (gratification of desire) are explained on the principal of the psycho-physical phenomena thus that they are corporeal (rūpī) and endowed with both consciousness, and unconsciousness because they are of the beings (sacittāvi kāmā acittāvi kāmā, acittāvi bhoga).⁵³

They are stated to be two kinds of kāmā (desire), viz. sound (śabda) and object of beauty (rūpa), while bhoga (gratification of desire) is of three kinds viz. smell, taste and touch (gandha, rasa and sparśa) as they involve the mental and physical enjoyments respectively.

Emotion

An emotion is a complex feeling of mental agitation, usually tinged with pleasure or pain, that is aroused by ideas or perceptions and attended with its characteristic bodily expression, and also reinforced by the organic sensations arising from it. "It is the experience of behaving in a certain way"⁵⁴

As already explained in the beginning there are two transformations of the psychic process, viz. Rāga (feeling of attachment and Dosa (Dveṣa dislike or aversion). Rāga and Dveṣa are divided into four Kaṣāyas,⁵⁵ i.e. passions, viz. krodha (anger) māna (pride), māyā (deceitfulness) and lobha (greed). This analysis shows the emergence of emotions in the form of passions and quasi-passions, appearing in different degrees due to the rise of karma.

Passion is correlated to colour which is associated with feeling, because there is the material colour of the karmic matter of the body, e.g. the karma-pudgalas (karmic matters) of these four kinds of passions are endowed with five colours, five tastes, two smells and four touches.

"Aha bhaṁte khoe.....Goyamā. Paṁcavaṇṇe paṁcarase dugam̐dhe cauphāse paṇṇatte.....māṇe.....māyā.....lobhe.....jaheva kohe".⁵⁶

"Pejje does.....jaheva kohe taheva cauphāse."⁵⁷

Four Passions

Krodha (Anger)

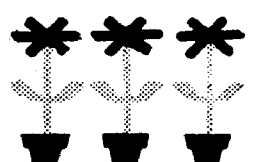
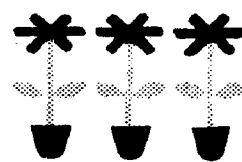
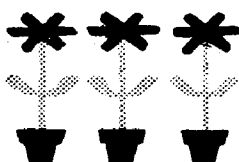
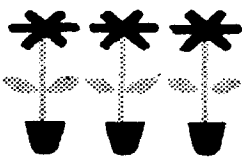
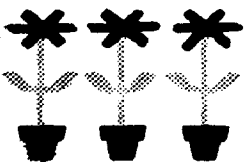
Krodha is the self-expression aggravating the mind; the first repulsive reaction of it is resistance and resentment to any attempt from outside to flout it.

Māna

Māna is the consciousness of self-respect to measure the self to maintain dignity, and to show itself distinct from others, i.e. self-maintenance.

Māyā

Māyā is the expression of the inner self, self-display, self-expression, and self-exhibition, and



it attracts something to have. The self wants to express its nature and magnitude, but it is obstructed, so it takes the course of deceitfulness.

Lobha

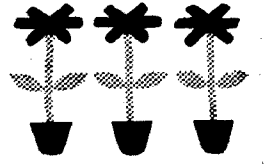
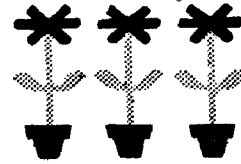
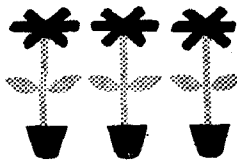
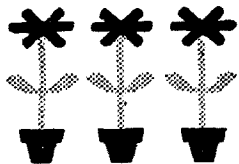
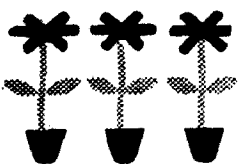
Lobha tries to appropriate everything.

The divisions of these four kinds of passions into different stages according to their degrees of intensity throw light upon their respective characteristics with the psycho-physical phenomena. Thus it is explained that there are stated to be different types of krodha (anger), manifesting themselves into the following forms, viz. anger, krodh), morbidness or irritation or wrath (kopa), fury (roṣa), hatred (dveṣa), unforgiveness (akṣamā), flaming up with the fire of anger (saṁjvalana), quarrel (kalaha), violence bearing the appearance of Rudra of wrath (caṇḍikā), fighting with sticks (bhāṇḍana), dispute (or contest) vivāda or reviling each other with abusive words. Māna is of twelve kinds, viz. pride (māna), hilarity (mada), haughtiness (or conceit) (darpa) arrogance (thambhe ananmrata), pretension (garva), superiority complex (atyutkarṣa), reviling others (paraparivāda), boasting (utkarṣa), self-conceit or infamy (apakarṣa), self-ego (unnāma) due to abhimana and unbending property or attitude of mind (dunnāma) due to abhimana. Māyā (deceitfulness) manifests itself into the following forms, viz. deceitfulness (māyā), fraud (upadhi), dishonesty (nikṛti), cunningness or artfulness (valayaṁ), imperviousness (hard to be understood) (gahana), basest work for deceiving others (nūma) hypocrisy (kalkaṁ), ugly form of deceitfulness (kurupa), crookedness (jimha), guilt (kiṁviṣa) act of showing regard for deceiving others (ādarana), secrecy (gūḍhanatā), cheating or deception (vañcanatā), refutation of the said word with simplicity (pratikuñcanatā), and mixing up of inferior thing (sātiyoga).

There stated to be the following kinds of lobha (greed), manifesting themselves into the forms of greed (lobha), desire (icchā), infatuation (mūrchā), longing (kāmkṣā), attachment to the acquired wealth (grddhi), thirst for wealth (trṣṇā), firm contemplation on wealth (bhijjhā-bhidhyā), unsteady (or unfirm) contemplation on wealth (abhijjhā-abhidhyā), hope (āsāsanayā), begging for wealth to other (prārthanatā), soliciting again and again (talappanatā), hope for obtaining sweet sound and object of beauty (śabda rūpa prāptisambhāvanā, i.e. psychical gratification of desire), hope for obtaining smell, taste and touch (bhogāśā) (gandhādiprāpti sambhāvanā, i.e. physical gratification of desire), hope for living (or life) (jīvitāśā), hope for attaining death (maranāśā), and attachment to own property or joy in it after its attainment (nandirāga).

*Leaśyā (condition of soul)*⁵⁸

As already pointed out in the beginning the psychological phenomena manifest themselves in to six conditions of soul in different degrees, viz. kṛṣṇa (black), nīla (blue), kāpota (grey), teja (red), padma (lotus) and śukla (white). They are the names to represent the conditions of the soul as if six persons want to enjoy the fruits of a tree (i.e. nature of feeling). The black are those who are cruel-hearted and kill living beings by violating the vow of non-injury (ahiṁsā), the first of the five great vows of religion. The blue are those who are engrossed in their passion or sex-intinct or greed and transgress the fourth and fifth vows, i.e. continence and non-possession. The grey are those who are deceitful and stealing other's things, violating the third vow of non-stealing (adinnadāna). The red (teja) are those who try to control themselves to observe the religion, i.e. the lay worshippers. The lotus (or yellow) ones are firm in controlling them,



i.e. the professional mendicants, while the white (śukla) are those who have attained absolute self-control, Jinakēpa like Lord Mahavira himself.⁵⁹

The division of mankind into six classes on the basis of possession of these six leśyās (conditions of soul) is found in both the Bhagavatī Sūtra and the Uttarādhyayana Sūtra.⁶⁰ The system of spiritual colour of Jainism as revealed in the Bhagavatī Sūtra is the division of the psychic development of man and his virtue.⁶¹

The six kinds of leśyās have been studied from different aspects, such as, colour, smell, taste touch, transformation, etc. e.g. kṛṣṇa leśyā is stated to be of cloud colour, of bitter taste like that Nimba,⁶² etc.

Instinct (Saṃjñā)

Instinct is the natural manifestation of a being which is caused by the stimulus received from the outside world of sensation according to conditions of soul. It involves an inter-linked chain of actions directed to some definite and remote end conducive to self-preservation, etc.

According to the Bhagavatī Sūtra⁶³ there are stated to be ten kinds of instinct (saṃjñā), viz. āhārasaṃjñā (instinct of eating), bhayasamjñā (fear instinct), maithuna (sex-instinct), parigraha-saṃjñā (possessing-instinct or appropriating instinct), krodha-samjñā (instinct of anger), māna-samjñā (pride-instinct) māya-samjñā (instinct of deceitfulness), lodha-samjñā (instinct of greed), (self-loka-samjñā (consciousness of knowledge of particular objects) and ogha-samjñā awareness of general objects), i.e. the lobha-samjñā arises from the social behaviourism and the ogha-samjñā emerges from the stream (ogha-pravāha) of innate disposition (past saṃskāra).

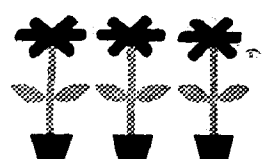
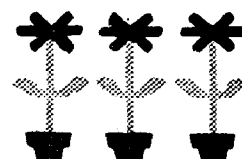
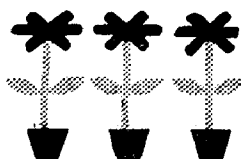
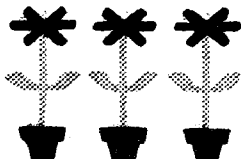
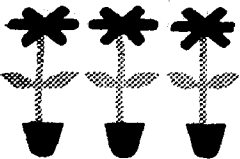
“Loka samjñā tu jñānopayoga-ogha samjñā darśanopayoga”.⁶⁵

Here Darśana (self-awareness) is the precondition to knowledge, as it is the awareness of the mind ready with all attention to a positive object revealing the general condition of the self.

It appears from the study of these ten instincts that there were formerly four kinds of instinct⁶⁶ and six more were added to the list of the original four with the subsequent development of Psychology. These ten instincts are closely related to emotions, as it is evidenced in the case of fear, anger, pride, deceitfulness, and greed.

This classification of instinct into ten categories agrees with that of the modern psychology as advocated by the scholar like Mc. Dougall⁶⁷ who has defined “an instinct as an innate disposition which determines the organism to perceive (or to pay attention to) any object of certain class and to experience in its presence a certain emotional excitement and an impulse to action which find expression in a specific mode of behaviour in relation to that object”.⁶⁸ Thus he has made the analysis of instinct into three division—receptive, emotional and executive, i.e. thinking, feeling and willing respectively.

According to his theory there are fourteen kinds of instinct including laughter which belongs to human beings. viz. (1) Parental or protective Instinct (as that of a mother ape), (2) Instinct of combat (the mother will fight in defence of her young), (3) Instinct of curiosity, (4) Food-seeking Instinct, (5) Instinct of Repulsion or (disgust), (6) Instinct of escape from danger), (7) Gregarian Instinct, (8) Instinct of self-assertion, (9) Instinct of submission, (10) Mating



Instinct, (11) Acquisitive Instinct, (12) Constructive Instinct, (13) Instinct of Appeal and (14) Instinct of laughter.

The first four instincts of the Bhagavatī Sūtra, viz. āhāra (food), bhaya (fear), maithuna (sexual inter-course) and parigraha (possession), and lobha (greed) are the same as the food-seeking instinct, the escaping instinct, the mating instinct and the acquisitive instinct respectively, while krodha samjñā (anger) and māna-samjñā (pride) and maya-samjñā (deceitfulness) correspond to the instinct of combat and the instinct of repulsion, the instinct of self-assertion, the instinct of submission and the protective instinct respectively.

The remaining instincts defined by Mc. Dougall come under the category of Loka-samjñā and Ogħa-samjñā.

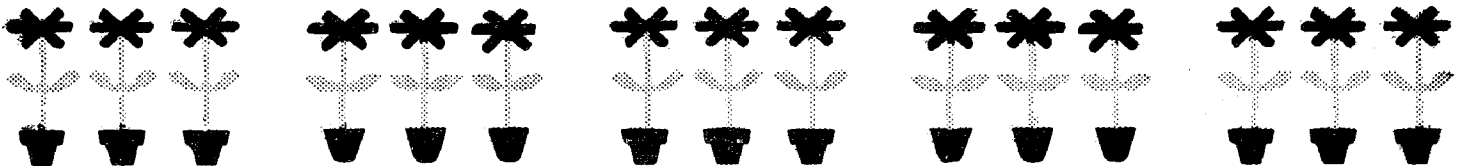
The scheme of instinct as laid down in the Bhagavatī Sūtra appears to be more sound than that of Mc. Dougall, because some instincts, such as, instinct of repulsion, parental instinct, instinct of submission and instinct of appeal are not found among all beings (or animals).

Conation

The process of thought and feeling leads to will or action owing to the presence of Karma-matter in the corporate body. They manifest themselves into the form of mental, vocal and physical activities of various kinds. Thus the activity of soul is three-fold consisting of thoughts, words and deeds produced by the process of the mind, the organ of speech and body respectively. So there are stated to be three kinds of activities (yogas) of soul, viz. mana-yoga (mental activity), vāk-yoga (vocal activity), physical activity⁶⁹ (kāyayoga), for all reactions of the soul are conditioned by the psycho-physical structure.

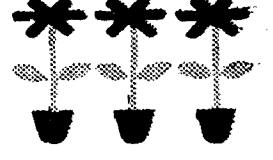
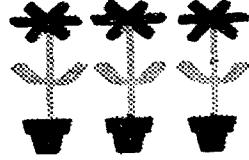
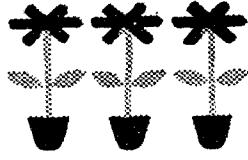
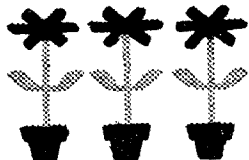
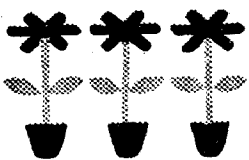
Three kinds of activities have been divided into fifteen groups⁷⁰ according to the nature of realities, viz. satya-manayoga (mental activity relating to true thing), (2) mṛṣāman-yoga (mental activity relating to false or, (untrue or unreal thing), (3) satya-mṛṣāmana-yoga (mental activity-relating to partly real (true) and partly untrue (unreal) thing, (4) asatya-mṛṣā-māna-yoga (mental activity relating to untrue (unreal-cum-false thing i.e. neither true nor untrue thing) which is outside the sphere of true and untrue, (5) satya-vāk-yoga (vocal activity relating to true i.e. real object), (6) mṛṣā-vāk-yoga (vocal activity relating to wrong or false or unreal or untrue object), (7) satya-mṛṣā-vāk-yoga (vocal activity relating to true (real) and false (wrong object), (8) asatya-mṛṣā-vāk-yoga (vocal activity relating to untrue and false (wrong) object, (9) audārila-śarīra-kāya-yoga (activity of gross-physical body, (10) audārika-miśra-śarīra-kāya-yoga (activity of the physical body mixed with the activity of the kārmaṇa-body, (11) vaikriya-śarīra-kāya-yoga (activity of the transformation-body), (12) vaikriya-miśra-kāya-yoga (activity of transformation-body mixed with that of the kārmaṇa-body or that of the audārika-body) (13) āhāraka-śarīra-kāya-yoga (activity of the translocation-body, (14) āhāraka-miśra-śarīra-kāya-yoga (activity of the translocations body mixed with that of the physical body), and (15) kārmaṇa-śarīra-kāya-yoga (activity of kārmaṇa-body).

The study of these principles of the psycho-physical activities brings to light the noumenal and phenomenal aspects of beings, which form the basis of Jaina Psychology as revealed in the Bhagavatī Sūtra.



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