

Jain Psychology

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The Jain psychology may be considered to be academic and rational psychology. It did not use the method of experiment. It relied on introspection and the insight of the seers. The problems of modern psychology have developed in a more exact and measurable direction. However, it is only possible to show a few similar developments in the psychological investigations in the Jainas, ancient Indian and western thought.

Jainism is a realistic philosophy. It gives a dichotomous division of categories into soul and non-soul, the living and the non-living. From the noumenal point of view, the soul is pure and perfect. It is pure consciousness, it is characterised by *Upayoga*.¹ Upayoga is that by which a function is served. It is also described as that by which a subject is grasped.² It is the source of experience. All the three aspects-cognitive, conative and effective, spring from it. Upayoga is of two types-formless, *anākār* and possessed of form or *sākār*. This distinction is analageous to the indefinite and definite cognition, which may in turn, be characterised as 'Darshana' and 'jñāna'.

Attempts have been made to interpret Upayoga as a resultant of consciousness and an inclination arising from it. It would be after to state that upayoga is the conative drive which gives rise to experience. This may be likened to the 'horme' of the modern psychologists.³ The hormic force determines experience and behaviour. The conscious experience takes the form of perception and understanding. It operates even in the unconscious level of animal behaviour. But the hormone expressed and presented by the Jain philosophers could not be presented in terms of modern psychology, because their problems were mainly epistemological tempered with metaphysical speculation. However, they were aware of the fact that there is a purposive force which actuates and determines experience. This is clear from the distinction between 'jñāna' and 'darshana' as *sakar* and *anakar* upayoga. *Cetana* is a fundamental quality of soul. It is pure consciousness, a kind of flame without smoke. It is eternal, although it gets manifested in the course of evolutionary process of life in the empirical sence.

Jainas recognise various forms of consciousness. They make distinction in consciousness as knowing, as feeling and as experiencing the fruits of 'karma' and willing.⁴ Conation and feeling are closely allied. As a rule, we have first feeling, next conation and then knowledge.

The Unconscious :—The idea of the unconscious has been popularised by Freudians. It has developed in two aspects—the psychological and metaphysical. The Jainas were aware of the unconscious. The *Nandisūtra*⁵ gives a picture of the unconscious in

the example of earthenpot. The Buddhists also recognised the unconscious life. It is called 'vidhimutta' while 'vidhichitta' is the waking consciousness.

The concept of karma presented by the Jains may aptly be compared to the collective or the arche types of the collective unconscious, although karma theory has a metaphysical flavour. Jung says that it is possible to find the karma aspect in the arche-types of the collective unconscious.⁶

Sense Experience :—In the *Pramāṇa Mimāṃsā*, 'pratyaksha' has been defined as that which is immediate and lucid. 'Indriya Pratyaksha' is the cognition which is immediate and direct and arises out of sense organs. There are five types of sensing organs—visual, auditory, tactual, olfactory and gustatory.⁷ But the experience that does not need the sense organs and is immediate, is 'anindriya pratyaksha'. It is the real 'pratyaksha'. It is of three types 'awadhi, manahparyaya and keval'.

Sense organs are conditions of sense perception. They are instruments in which we get sense experience like the carpenter's axe.⁸ Perception of a particular object is, in fact, due to the destruction and subsidence of the knowledge obscuring karmas. It also depends on the competency of the appropriate psychical factor. The psychic factor is the selective attention which may be referred to as mental set. This is possible when all psychic impediments are partially and wholly removed through the destruction and subsidence of knowledge obscuring karmas.

Stages of Sense Perception :—The Jains have made a significant contribution to the analysis of the stages of sense perception. There are four stages in it avagraha, ihā, avāya and dhāraṇā. The earlier stage like avagraha, develops into subsequent stages and all of them partake of the same essential nature.⁹ Avagraha is the first simple stage in sense experience. It is the stage of sensation. Ihā, cognition of objects in empirical experience is not complete with more awareness at the sensational stage. It is the tendency towards organising the specific features of the object. It may be referred to as associative integration of sensory elements experienced in the stage of sensation. Avāya leads from the stage of associative integration to the stage of interpretation. Perception is the interpretation of the sensation. The interpretation of sensory experience is through avāya which may be called perceptual judgement as 'this is Jar'. It may be compared to the perception involved in the perceptual experience. Dhāraṇā as the stage perception is important in that it forms the final determination of the object, retention of the object thus formed and recognition of the object in future occasions.¹⁰ However, sense perception is concrete psychosis involving these processes which are combined and used to give a coherent experience.

Supersense Experience :—The Jains say that empirical experience is not direct as it is acquired indirectly through the sense organs and mind. It is 'indriya pratyaksha'. But the soul in its real nature, is pure, perfect and coincident. The knowledge of the soul is vitiated by the veil of karma. Once the veil is removed, it gets perfect knowledge directly without the help of sense organs and the mind. That is supernormal

perception. This consists of three types : avadhi, manahparyaya and kevala. In avadhi, we apprehend objects which are beyond the reach of the sense organs. However, in avadhi, we perceive only such things as have form and shape.¹¹ Things without shape or form like soul and dharma cannot be perceived by it. This can be compared with clairvoyance. Modern psychical researches have provided examples of this type of experiences. Prof. Rhime carried out experiments with a pack of zener cards and arrived at astonishing results. The psychic phenomenon called French sensitiveness, sometimes called psychometry, may be included as a form of avadhi although in psychometry, sense organs and mind to play a part.

Āvashyaka Niryukti gives a description of Manahparyaya as cognition of the mental states of others without the instrumentality of the sense organs and mind. This type of cognition is not common and not possible for all. The homeless ascetics acquire this capacity through merit and by the practice of physical and mental discipline only in this karma bhūmi. Even the Gods are not competent to get it.

In the west, Prof. Oliver Lotze carried out experiments on telepathy when he was professor of physics. The Duke University has been foremost in the study of these problems. At present, extra sensory perception like clairvoyance and telepathy is accepted as a fact.

Jainas declare that the soul in pure form is pure consciousness and knowledge. But it is obscured by the veil of karma just as one is obscured by the clouds. When such a veil is removed, omniscience dawns that is 'kevala Jñāna', a stage of perfect knowledge and of 'kaivalya'. It is gained by the total destruction of four types of karmas. The total destruction of mohaniya karma is followed by a short interval of time called 'muhūrta', which is about 48 minutes. Then the other karmas are also destroyed. The soul shines in all its splendour and attains omniscience. It intuits all substances with all their modes. Nothing remains unknown in omniscience. It is the perfect manifestation of the pure and the real nature of the soul when the obstructive and obscuring veils of karma are removed.¹²

References

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5. Nandisūtra, 34
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7. Pramāṇa Mimāṃsā : 1,1,29 and commentary
8. ibid, 1,1,21 and commentary
9. ibid : 1,1,29 and commentary
10. Tattwārtha Sūtra Bhāshya : 1,15
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12. Āvashyaka Niryukti, 77.