CHAPTER VII

SUPERNORMAL PERCEPTION

Introduction

The nature of empirical experience has been discussed in the last chapter. It was called 'parokṣa' by the earlier philosophers. Later philosophers tried to adjust the original views with the prevailing concepts of 'pratyakṣa' and 'parokṣa' and they called it 'saṁvyavahāra pratyakṣa'. It arises due to the contact of the sense organs and the 'manas'. But the empirical way of knowing may at the most give us the knowledge of the things of the world. This knowledge is due to the instrumentality of the sense organs and mind. As such, according to the Jainas it is not a direct experience. Such a knowledge is not sufficient to give us the knowledge of reality. The Jainas believe that the soul is pure and perfect and it is omniscient. But due to the obscuration of the soul by the 'karma' the knowledge that the soul has is obscured and vitiated. Once the veil of 'karma' is removed, the soul knows directly and that is 'pratyakṣa'. The knowledge that is acquired through the sense organs and the 'manas' is the knowledge obtained indirectly by means of external sources. The Jainas therefore said that such experience is 'parokṣa' or what they called later 'saṁvyavahāra pratyakṣa'. We have the possibility of getting direct and immediate experiences without the instrumentality of the sense organs and the 'manas'. The soul directly cognises,
as it is freed from the veil of 'karma'. This is 'pratyakṣa'. This may be called supernormal perception. Modern psychical research recognises some such phenomenon and calls it extra-sensory perception.

The problem of the supernormal experience is not new. Indian philosophers were aware of supernormal perception. Many of them made the distinction between 'laukika pratyakṣa' empirical perception and 'alaukika pratyakṣa' supernormal perception. All the schools of Indian philosophy except the Gārvākas and the Mīmāṃsakas believe in supernormal perception. Gārvākas do not accept any other source of knowledge than sense perception. Mīmāṃsakas also deny the possibility of supernormal perception, because according to them, the past, the future, the distant and the subtle can be known only by the injunction of the Vedas. Supernormal perception is not governed by the general laws of perception. It transcends the categories of time, space and causality. Facts of empirical experience cannot explain the nature of supernormal perception. However, the Indian treatment of supernormal perception is more descriptive than explanatory. It is not based on experimental analysis. The Indian philosophers arrived at the conception of supernormal perception through speculation and appeal to higher intuition. Very often the whole theory or the gradation of supernormal perception is built upon the basis of the transcendental experience of the seers. The Nyāya Vaiśeṣika, the Sāṃkhya Yoga, the Vedānta, the Buddhist and the Jain schools
of thought believe in supernormal perception, although they have given different descriptions of the experience. According to the Nyāya Vaisesika schools, perception is distinguished into 'laukika' and 'alaukika'. On the basis of the philosophy of the 'prakṛti' and the 'puruṣa', the Sāṁkhya philosophers maintain that supernormal perception can cognise the past and future objects which are really existent as sub-latent and potential respectively. Patanjali thinks that ordinary mental functions can be arrested by a constant practice of meditation and concentration. 'Samādhi' is the consummation of the long and arduous process of inhibition of the bodily functions, and concentration and meditation. The Vedantists accept the view of Patanjali regarding the supernormal perception.

In the West, modern scientists have begun to take more interest in the phenomenon of such perception, although they do not call it paranormal perception and supernormal perception. It is often called extra-sensory perception. The Society of Psychical Research has carried investigations on this problem. It is now recognised that cognitions independent of the senses are possible. Such phenomena as Clairvoyance, Telepathy and the like have been recorded to prove the possibility of the occurrence of extra-sensory perception. But psychical research is entirely modern.¹ It was founded in 1882. Myers and Henry Sidgwick were the nucleus of research in this field.

¹ 'The Personality of Man' (Pelican) by Tyrrell. P. 46.
William Barret, the physicist was also a member of the society. Many eminent philosophers and psychologists took keen interest in the investigation of extra-sensory perception. Prof. Bergson, G.D. Broad, L.P. Jacks, H.H. Price and R.H. Thouless are among the supporters of this type of investigation. However, interest in the study of the extra-sensory perception may be said to be very old. The first recorded psychical research in the West was carried under instructions from the king Croesus in the sixth century B.C. He wanted to test the powers of the oracle. He sent embassies to them with instructions to ask what the king was doing at that time. But in the 19th century the systematic study of this problem was started with the establishment of the Society for Psychical Research. The aim of the society is to approach these various problems without prejudice or prepossession of any kind and in the spirit of exact and unimpassioned enquiry.

Going back to the Indian philosophers of the past, we find that there has been a general recognition of the fact that normal perception due to sense organs and mind is not sufficient and is not all. The Indian philosophers, except the Carvākas and the Mimamsakas, have believed in the possibility of supernormal perception. In the Nyāya Philosophy, especially beginning with Gāṇgāsa, the distinction between the normal and supernormal perception.

*2 "A New approach to Psychical Research" by Antony Flew.
Ch. 2. P. 6.
perception has been recognised. However, in 'alaukike pratyakṣa' the objects are not actually present to the senses, but are conveyed to it through an extraordinary medium. There is, in this, a special sense object contact, 'alaukike saṃsaṅkarṣa'. There are three types of supernormal perceptions as (i) 'saṃmahalaksana' in which we perceive the generality in the individual members of the class, — For instance we perceive the universal potness in the perception of individual pots — (ii) 'jñānalaksana' in which we perceive an object which is in contact with the senses through a previous knowledge of itself. — When we see a piece of sandalwood there is also a perception of fragrance. This may be compared to what Stout, Ward and Wundt called 'complication'.* But it would be difficult to call such forms of perception as supernormal. In fact, some psychologists would say that it is a kind of implicit inference, although Stout, Ward and Wundt would think of it as a form of perception. However, such a perception does not involve anything supernormal. (iii) The third form of extraordinary perception is 'yogaja pratyakṣa'. It is an intuitive apprehension of objects, past, future, and distant due to some supernormal powers generated in the mind by a spiritual concentration.* For those who have attained spiritual perfection such a perception is constant and spontaneous. In the case of others who are yet to reach

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*3 'The Nyaya Theory of Knowledge' by J.C. Chatterjee, Ch. IX. P. 209.
perfection, it requires concentration or 'dhyāna' as a condition. Chatorjee says that we may mention the theological ideas of eternity and omniscience or of intuition in the philosophy of Spinoza and Schelling. The 'yogā pratyakṣa' has a great bearing on the problem of extra-sensory perception like Clairvoyance, Telepathy and Pre-cognition. However, 'yogā pratyakṣa' may be called supernormal perception. Jayanta describes the nature of yogic perception. The yogis can perceive the object past, future, distant and subtle. They can perceive even 'dharma'.

Jayanta Bhatta says that yogis perceive all objects in a single intuition. Similarly, Bhāsarvajña defines yogic perception as direct and immediate apprehension of objects which are distant or past, future or subtle.

Prasastapāda divides yogic perception into two types as (i) 'yukta pratyakṣa' wherein we get perception in ecstasy and (ii) 'viyukta pratyakṣa' which implies perception of those who have fallen off from ecstasy. Bhāsarvajña also makes a similar distinction. Those who are in the state of ecstasy can perceive their own selves, the selves of others, 'ākāśa' time, atoms, and 'manas'. Those who have fallen off from ecstasy can perceive subtle, hidden or remote things due to the contact of the self, 'manas' sense-organs and the object by means of a peculiar power due to meditation.

Similarly, Neo-Naiyāyikas make a two-fold distinction such as that between

*6 'Nyāya Śāra'. P. 107.
*7 'Nyāya-śāra'. P. 3.
*8 'Prasastapāda Bhāsa'. P. 187.
'yukta pratyakṣa' and 'vyanjana pratyakṣa'. In the latter case the individual getting the perception is still endeavouring to attain the union of the supreme being. Prāsastapāda mentions 'ārṣa-jñāna' as a kind of yogic perception. It is an intuitive apprehension of all objects, past, present and future and also of 'dharma' owing to the contact of the 'manas' with the self and a peculiar power 'dharma', born of austerities. It is sometimes said that 'ārṣa-jñāna' and yogic perception are different because 'ārṣa-jñāna' is produced by the practice of austerities while yogic perception is produced by meditation. However both are supersensuous in nature.

But, the Mīmāṃsakas and the Jains do not accept the possibility of yogic perception as not possible because it is either sensuous or non-sensuous. It cannot be sensuous, as it is not produced by the contact of the sense organs and the 'manas'. Sense organs cannot come into contact with the past, the future and the distant object. Nor can the yogic perception be produced by the mind alone, as the mind is capable of producing only mental states like pleasure and pain, without the help of the sense organs. It is not also possible to maintain that the external sense organs can apprehend objects without coming into contact through the powers of medicine, incantation, and the practice of austerities, because the senses are limited in their sphere. They cannot transcend their natural limitation even when they attain the highest degree of perfection by intense meditation. Therefore, the Mīmāṃsakas say that yogic perception cannot be
sensuous, as sensuous knowledge cannot apprehend past, future and distant objects. Similarly, it is argued that regarding the perception of the past, yogic perception can perceive what was apprehended in the past. In that case it would be mere recall or a form of memory. But if it cognises more than what was perceived in the past, it is illusory, as it apprehends something which has no real existence. If yogic perception were perceptual in character, it cannot transgress the general conditions of perception as it must be produced by the contact of the sense organs with the object.

The Jainas also do not accept the possibility of yogic perception as presented by the Nyāya Vaisesika Schools. The Jainas say that sense organs are limited in their sphere, and they cannot be freed from their inherent limitations. Even the sense organs of the yogis cannot apprehend the supersensible objects like the atoms. The peculiar power of 'dharma' born of meditation cannot be of any use to the sense organs, in direct apprehension of the supersensible objects. 'Dharma' can neither increase the capacity of the sense-organs nor can it merely assist the sense organs in their function of apprehending the supersensible objects. Sense organs themselves cannot apprehend supersensible objects.

The Nyāya Vaisesika Schools maintain that the 'manas' can get a simultaneous cognition of objects past, future and the distant with the help of 'dharma' born of 'yoga'. But the Jainas
say that the 'manas' which is regarded as atomic in nature can never enter into relation with all the objects of the world simultaneously. But it is contended that if the mind of 'yogis' can apprehend the objects not simultaneously but successively, yogic perception would not be different from ordinary perception. Therefore the Jainas say that yogic perception in the sense presented by the Nyaya Vaisesika is not possible. Perception of all the objects of the world can never be produced by the external sense organs or by the mind though they are aided by the peculiar power 'dharme' born of meditation. The Jainas contend that it is the self which is responsible for such cognition. The self apprehends all the objects of the world independently of the sense organs and the mind when the veil of 'karma' is progressively removed.

The Jaina view of supernormal perception:

The Jaina account of the supernormal perception is based on the Jaina metaphysics of the soul. In its pure state the soul is perfect, simple and unalloyed. It is pure consciousness. But when it gets embodied, it moves in the wheel or 'samsara' and it experiences the things of the world and its pleasures and pains. The sense-organs are the windows through which the soul gets empirical experience. They are the instruments by which empirical experience is possible. But when the veil of 'karma' is removed

\[9 'Premeyskamalamurtanda' P. 5.\]
the soul gets pure experience. The Jainas believe that the soul is inherently capable of perceiving all things with all their characteristics. But the capacity is obstructed by the 'karmas' which obscure the real knowledge. Because of such obscuration by the knowledge-obscuring 'karmas' and the other 'karmas' it gets only an imperfect knowledge of the objects of the world. The nature and the extent of the degree of knowledge that the soul gets depends on the nature and extent of the obscuring veil. But the knowledge of the soul is never totally obstructed by the veil, even as the light of the sun or the moon is never totally obstructed even by the darkest clouds. There is always some glimpse of the external world however imperfect it may be. Complete destruction of the veil of 'karmas' gives perfect knowledge and omniscience.

On this basis the Jainas divide 'pratyakṣa' into two kinds as (i) 'saṃyavahāra pratyakṣa', empirical perception which was called 'parokṣa' originally (ii) 'paramārtika pratyakṣa' transcendental perception. Empirical perception is what we get in every day experience. It is of three kinds: (i) it may arise due to sense organs (ii) due to mind which is a quasi-sensory organ, or (iii) due to the sense organs and the mind. But the regarding the transcendental perception, the self gets this experience without the help of the sense organs and the mind. It

*10 'Mandi-Sūtra' 42.
gets the experience directly when the veil of the 'karma' obscuring the knowledge is removed. This is a form of supernormal perception. It was called 'pretyaksa' because it is the direct experience of the soul without the instrumentality of the sense organs and the mind. It is of two kinds: (1) imperfect or incomplete or 'vikala' and (ii) perfect, complete or 'sakala'. 'Vikala' is divided into two types as (i) 'avadhi' clairvoyance, and 'manahparyaya' telepathy. Perfect transcendental perception is omniscience. It is 'kevala'. This is the scope of supernormal perception. It is the perfect knowledge of all the objects of the world due to the complete destruction of the relevant obscuring 'karmas'. It is like the divine omniscience presented by the Nyaya Vaisesika School and by Patanjali. But the Jainas do not believe in the existence of God. For them, the soul itself is perfect and divine and each individual soul can attain perfection and omniscience by completely destroying the karmic matter which is an obstacle to the perfect knowledge. When the veil of 'karma' is destroyed the soul realises its omniscience. According to the Jainas the soul is inherently capable of cognising all things together with all their characteristics irrespective of spatial and temporal distinctions. It is only because of the karmic veil that such a capacity is obscured. But it is possible that the veil of

*11 'Pramana Naya Tatvya Loka of Devasuri' Ch. II, 415.
'karma' may not all be destroyed although the relevant knowledge-obscuring 'karma' may be removed. Such annihilation of 'karma' may be by degrees. According to the degree of annihilation of 'karma', the degree of supernormal perception also varies. Omniscience occurs when there is complete destruction of the obscuring veil. But when there are differences in the destruction of these veils the two varieties of supernormal perception, 'avadhi' and 'manahparyaya' occur. However, the Jaina believe that supernormal perception in the form of 'avadhi', 'manahparyaya' and 'kevala' are not dependent on the instrumentality of the sense organs and the 'manas'. But normal perception is possible only with the help of the sense organs and the 'manas'.*12 The sense organs have no function in the case of supernormal perception. It may also be said that even in the case empirical perception like the 'sati' and 'sruta' the role of the sense organs is subordinate, because the sense organs serve to eliminate the veil of 'karma' which obscures the knowledge of the object. However, they have their own function, because in the absence of these, empirical perception would not be possible. Bhūtabali in his Mahābandha sees the instrumental role of 'manas' in the 'manahparyaya jñāna'. But this view need not be taken as representative.*13 'Akalanaka' interprets, in this case 'manas' as 'Atman'. In this sense, the Jaina view of supernormal perception is different from the.

*12 'Tatvārthasūtra' 14.
the 'alaukika pratyakṣa' of the Naiyāyikas. The forms of 'alaukika pratyakṣa' are produced by supernormal contact, 'alaukika-sannikāraṇa'. In this, there is a special type of sense object contact. But the Jainas do not accept such a special type of sense object contact. The sense organs are limited in sphere. They do not have the capacity of coming into contact with the supersensible objects. The sense organs have no function in the case of supernormal perception, as they cannot cognize the past, the future and distant objects. Therefore, empirical perception signifies direct and immediate apprehension of gross objects produced by the contact of the organs with the objects determined in time and space and by merit and demerit. Supernormal perception is the direct and immediate cognition of all objects past, future and the distant. Recent psychical research shows that those who are endowed with supernormal powers grasp the secret thoughts of other individuals without using their sense organs. They also perceive events more or less remote in space and time. In the supernormal perception trans-spatial and trans-temporal relations are apprehended. There is an 'elsewhere' in which the order of things would be different. We do not come across the 'elsewhere' by means of empirical experience, because, in this, we become aware of the external world by means of bodily sense organs which have been specially developed to reveal it and nothing else. We may understand this when we realise that our organs of sense perception are narrowly specialized to serve biological and practical ends, that
our normal consciousness is also largely specialised.

We have seen that the Jainas say that the supernormal perception is really 'pratyakṣa' or direct apprehension obtained by the soul when all the impediments are removed. Supernormal perception has been classified as (i) 'avadi' (ii)'manahparyaya' and 'kevala'. The distinction between the 'vikal' and 'sakal pratyakṣa' have also been mentioned. The three forms of supernormal perception mentioned by the Jainas may appear, as Tatia points out, to be dogmatic. However, it may be noted that the vital source of the Jaina theory of knowledge lies in this conception. If the soul has the capacity to know, it must know independently of any other external conditions. Distance, spatial or temporal, is not a hindrance to the soul.

C.D. Broad says that forms of supernormal cognition may be classified as follows:— We may divide them first into supernormal cognitions of contemporary events or of contemporary states of mind and (ii) supernormal cognition of past or future events or past or future things or persons. Under the first heading, we can include clairvoyance and telepathy. In the second type, we may include supernatural cognition of the past events, for instance, knowledge of the past as claimed by Miss Moberley in the book 'An Adventure' and supernatural precognition,
knowledge of the future as is claimed by Mr. Dunn in his book *An Experiment with Time*. The analysis here will be restricted to the study of clairvoyance and telepathy with reference to 'avadhi' and 'manasābāhye'. Then a brief survey of omniscience or 'kevalā jhāna' as the Jainas have presented it will be given. Other forms of extra-sensory perception like mediumship, automatic writing and poltergeists have been of interest to modern psychical research. Flew analyses the forms of extra-sensory perception into the spontaneous phenomena, psychic and mental, and mediumship, physical and mental. However, these forms of extra-sensory perception do not come in the purview of this discussion.

'Avadhi':

'Avadhiñāṇa' is a form of supernormal perception. It is 'pratyakṣa' or direct perception, because the soul gets direct apprehension of the object without the help of the sense organs and the minds. In this, we apprehend objects which are beyond the reach of the sense organs. However, we perceive these things in 'avadhi' which have form and shape.*17 This can be compared with clairvoyance which modern psychical research calls a form of extra-sensory perception. Things without form like the soul and 'dharma' cannot be perceived by 'avadhi'. The clairvoyance of this type differs with different individuals according to their capacity developed by them due to their merit.

Due to the varying degrees of the destruction and subsidence of

*17 'Tatvārtha-sūtra' 1, 27. Rūpīśvādhe ṭha also Avavāka Hirvukti 45. and Nandi-Sūtra. 46.
the karmic veil, the individual can perceive supersensible objects in different degrees. The highest type of 'avadhi' can perceive all objects having form. The Jains interpret the capacity of perception in 'avadhijñāna' in terms of space and time. They have developed a technique of mathematical calculation of the subtleties of time and space. Regarding space, 'avadhijñāna' can extend over a space occupied by innumerable 'pradesas' of the size of the universe. With reference to time, it can perceive through innumerable points of time both past and future. 'Avadhi' can perceive all the modes of all the things. But it cognises only a part of the modes of the things according to the degree of intensity of perception. The lowest type of 'avadhi' can perceive an object occupying a very small fraction of space like the 'angula'. Regarding the capacity in terms of time, the lowest type of 'avadhi' can last for only a short time like a second. It cannot extend beyond a second. Similarly, it cannot know all the modes of the objects. It can only cognise a part of the modes. Thus, 'avadhi', which may be compared to clairvoyance, differs with different individuals according to the capacity of the persons perceiving. The capacity is, in turn, determined by the relative merits acquired by the persons.

Modern psychical research has provided many examples of such persons. Experimental investigation was carried in this

*18 'Nandi-Sutra' 16.
respect. Prof. Rhine and his colleagues at Duke University carried out experiments with the pack of zener cards and they found astonishing results. Perception beyond opaque wall, precognition and fore-knowledge have been of great interest to para-psychology. Even Kant was greatly interested in ostensible clairvoyance by Swedenborg with reference to queen Lovisa in 1761 and the clairvoyant cognition of the Stockholm fire. Dreams which foretell events may also be included in such forms of perception. The Society of Psychical Research has collected many such instances. For instance, the Hon. J.O. Connor dreamt about ten days before the Titanic sailed about the ship floating in the sea, keel upwards and her passengers and crew swimming around. There is another case of the dream of a lady regarding the death of her uncle. She dreamt that he fell from horseback and died. The details of the way he was carried were also perceived in her dream. She dreamt that he was brought home in a wagon. There in my dream the wagon came to the door. And two men, well-known to me, helped to carry the body upstairs. I saw the man carrying the body with difficulty, and his left hand hanging down and striking against the bannisters, as the men mounted the stairs. Later the dream recurred for three times with all the details unchanged. This was followed by her uncle's death in exactly the same situation as she had dreamt, and he was carried home in the same way with his left hand hanging down and striking against the bannisters, as the men mounted the stairs.

*19 'New Frontiers of the Mind' by J.B. Rhine (Pelican) p. 41.
*20 'Religion, Philosophy and Psychical Research' by C.D. Broad.
hand hanging and striking against the bannisters as the men mounted the stairs.*21 In Indian society we get many instances of such forms of perception and dreams. A scientific study of such forms of perception is necessary.

In ancient Indian thought, Prasastapāda and Jayant Bhatta say that though yogi's can perceive all objects past, future and distant, ordinary persons like us are not entirely devoid of such perception. Some men have the power of perceiving the future. On rare occasions we get the flash of intuition, as for instance, when a girl perceives in her heart of hearts that her brother will come tomorrow.*22 These may be included under the form of 'avadhi' perception. However, they cannot be called supernormal perception. They are extrasensory perception or para-normal perception, although they are not abnormal mental phenomena. The Jainas also do not make 'avadhi' the form of supernormal perception, because, according to the Jainas, beings living in hell, and even the lower organisms are capable of possessing 'avadhi'. Modern psychical research is also aware of the possibility of such a form of perception in the higher vertebrates.*23

*21 'The Personality of Man' (Pelican) by G. N. M. Tyrrell. P. 77.
*22 'Prasastapāda Bhāsyā'. P. 258 as quoted in Indian Psychology of Perception. Ch. X11, Book III.
the soul without the medium of the activity of the mind and the senses. He cites knowledge in the hypnotic stage as an instance of 'avadhi'. But it would not be appropriate to compare 'avadhi' with the knowledge of the hypnotic stage, although the description of 'avadhi' as direct cognition without the help of the sense organs and the mind would be appropriate. The hypnotic stage is the stage of hyper-suggestion and abnormal mental state. In this sense, 'avadhi' cannot be called a state of hyper-suggestion and it would not appropriate to reduce 'avadhi' to abnormal mental state.

The Jainas have given a detailed analysis of 'avadhi' and the beings who possess 'avadhi'. According to the Jainas heavenly beings and beings in hell possess 'avadhi' naturally from birth. They are endowed with it from birth. It is 'bhava pratyaya' in the sense possibly because they do not possess the bodily sense organs like the human beings. In the case of human beings as well as the five-sensed lower organisms 'avadhi' is possible due to the destruction and subsidence of the relevant veil of 'karma'. It is acquired by merit. Therefore it is called 'gunapratyaya'. Thus, human beings and the lower organisms have to acquire 'avadhi' by effort, while the beings residing in heaven and hell get it naturally. They are born with

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*25 'Tattvārtha-Sūtra' 173 and Bhasya - 'Kṣayopāsana nimitta'.
*26 'Visesaavyāva Bhāṣya' 572 Nandi-Sūtra 63.
'avadhi'. It is called 'bhava pratyaya'.

Vīśesāvavysaka-
Bhasya gives a detailed description of 'avadhi' from the fourteen points of view and its varieties with reference to temporal and spatial extension. Pañcaśātikāvasāra divides 'avadhi' into three types with reference to spatial extension, 'desāvadhi', 'paramavadhi' and 'sarvāvadhi'. All the three are conditioned by psychic qualities, but 'desāvadhi' is also conditioned by birth in the case of heavenly beings and the beings in hell. 'Desāvadhi' is a very limited faculty of perceiving things beyond sense perception. 'Paramāvadhi' is the higher form of perception which is not limited from such a limited space and limited time. But 'sarvāvadhi' is the perfect faculty which perceives all things. Similarly 'desāvadhi' is divided into two types as 'guna-pratyaya' and 'bhava-
pratyaya' with their sub-divisions.

Nandi-sūtra also gives six varieties of 'avadhi' that are possible in the case of homeless ascetics. It mentions sub-divisions of these. A table of classification of 'avadhi' as given in the Nandi-sūtra is given in table No. The first variety, for instance is 'anugāmi avadhi'. It is clairvoyance which continues to exist even if the person leaves a place and goes elsewhere. 'Anugāmi avadhi'  

*27 Vīśesāvavysaka Bhāsya' 574. Tatvārtha-rāja-avarttikā I, 22,3.
*29 Pañcaśātikāvasāra' 44. and Commentary.
is the opposite of this. 'Vardhamāna avadhi' i. e. that which increases in extensity and extends in scope and durability as time passes. 'Hiyamāna' is opposed to this. 'Avasthitā' is a steady form of 'avadhi' which neither increases nor decreases in scope or durability. The sixth form of 'avadhi' is 'anavasthitā'. It sometimes increases and sometimes decreases in intensity. Such classifications of 'avadhi' with their subdivisions have a psychological significance. It is possible that clairvoyant cognition may differ in different individuals regarding the intensity and durability of experience and the extent of the objects perceived by the individual. There are instances in which some persons get occasional flashes of perception as in the case of a girl who got the intuition that her brother would come. In some other cases clairvoyance is more or less steady, and it recurs very often. The Society for Psychical Research has collected many instances of such perceptions. The scope of the clairvoyant cognition with reference to the objects cognised varies with the sensitiveness and extent of the contact of the subliminal consciousness. Different persons can perceive different objects with different degrees of clarity according to their capacities. The Jainas have said that the lowest type of 'avadhi' can perceive objects occupying a very small fraction of space like the 'āṅgula'. The highest type of 'avadhi' can perceive all the objects having forms. However,

*31 'The Personality of Man' by G.N.M. Tyrrell. Ch. XX, XII.
"avadhi" cannot perceive all the modes of all the things."^32

The psychic phenomenon called 'French sensitiveness' or it is sometimes called as 'psychometry' may be included as a form of 'avadhi', although in the psychometry mind and the sense organs do play their part. There may be physical contact of the object. However, physical contact with the object serves only as an occasion to create a 'psychical rapport'. The role of the object coming in contact with the hand of the person would seem to be rather to canalise the sensitive faculty and concentrate it in the right direction, though we have no information as to how it happens."^33

Dr. Osley gives many instances in which persons having this capacity have given detailed descriptions of the past or of the future by merely touching the object like the hand or even by touching the paper written by the person. He gives as an experience which he got. An event in his life, an accident was fore-told twice. The man who described the future accident gave a vivid picture of the accident the picture of the man, a baker, bleeding and things strewn about. The accident occurred exactly as it was predicted. Tyrrell cites many such instances. Dr. Osley says that if we are to take the language of the permanently metagnomic subjects literally, one might think ... that they perceive realities as if by a

^32 'Vaisesikhasastra Bhäsa' 685.

^33 The Personality of Man by G.N.M. Tyrrell.
Ch. XX, 177-179.
paranormal optical sense outside time and space. They grasp from ultra-material plane and see the things as they would occur. There seems to be one major difference in the description of perception given by Dr. Osley and the nature of 'avadhi'. We have seen that 'avadhi' does not make use of the sense organs and the mind. But Osley describes the phenomenon as the perception of realities 'as if by a paranormal optical sense outside space and time'. Such a description is not very clear. However, optical sense outside time and space need not refer to the functions of the physical sense organs. Moreover, Dr. Osley says that the perception is as if by paranormal and optical sense. C.D. Broad accepts that clairvoyance is a non-sensuous perception. He interprets such an instance of an experience, as in the case of the experiment with the red cards in the following term: "We shall have to suppose that the clairvoyant has, from infancy, been continuously though unconsciously apprehending directly all those objects which he has also been cognising indirectly through sight and touch. Then we can suppose that an association would be set up between, e.g. the conscious experience of seeing an object as red and the unconscious experience of directly apprehending it as having that intrinsic characteristic which makes it selectively reflect red-stimulating light-waves. Suppose that, on some future occasion, such as object, though no longer visible, is still

*34 'The Personality of Man' by G.N.M. Tyrrell. Ch.XX, 177-179.
being directly but unconsciously apprehended by the clairvoyant. He will still apprehend it as having that intrinsic characteristic, whatever it may be, which has now become associated in his mind with the visual appearance of redness. Consequently the idea of it as a red-looking object will arise automatically in his mind, and he will announce that the unseen object is red." *35 Whatever may be the interpretation about the clairvoyant cognition it cannot be denied that such experiences are facts.

Eminent philosophers like Sidgwick, Price and Broad have accepted that there are cases of such clairvoyant experiences.

'मानसधार्याय' : Now we come to the next form of supernormal perception which is called 'manahparyaya' by the Jains. *36 The Jaina concept of 'manahparyaya' is based on the Jaina doctrine of mind. We have seen that mind, according to Jains, is a particular material substance composed of specific form of 'varganas' or groups of atoms. It is composed of a group of infinite number of atoms capable of forming the mind. They are called 'manovarganas'. It consists of fine atoms. The finer atoms form the 'karma'. Next in fineness are the 'manovarganas'. They occupy less space. The other group of atoms form the subtle and the gross body. The modes of the mind are the different changes of states emerging into acts of thought. Every state of our mind is a particular mode of mind. As our states...

*35 'Religion, Philosophy and Psychical Research' by C.D. Broad.
*36 'Avasyakanirukti' 76
of thought change, the mind also changes. Every mode of thought is reflected in the mind substance. Direct experience of such modes of mind substance working in other individual mind is called 'manahparyāya'. Āvāsyakanirvyukti gives a brief description of the nature of 'manahparyāya' knowledge. 'Manahparyāya' cognises the objects thought of by the minds of other people.*37 In the Visesāvasyaka Bhāṣya, we get a description of the 'manahparyāya' jhāna*. A person possessing 'manahparyāya' directly cognises the mental states of others without the instrumentality of the sense organs and the mind. *38 We have seen that Bhūtabali admits the instrumentality of 'manas' in this experience, but his view is not generally accepted.

In the Western thought, such a form of cognition was called 'thought transference'. But, as Tyrrell says, since the name gives a wrong suggestion that something was being transferred through space, it is not adequate. Myers coined the phrase 'telepathy' for describing such experiences. Tyrrell gives many instances of telepathic cognition. He also mentions instances of collective telepathy which he calls collective telepathic calculations.*39 In the publication called 'apparitions' published by the Society for Psychical Research, many interesting examples of telepathic cognition have been mentioned. It is not

*37 Āvāsyakanirvyukti 76
*38 Visesāvasyaka Bhāṣya 669, 81a.
*39 The Personality of Man (Pelican) by G. N. M. Tyrrell. P. 65.
possible to go through the many instances of telepathy which Western scientists have recognised.

Coming back to the Jaina view, we find that 'manahparyāya', telepathic experience is not easy to get and is not common for all. A certain physical and mental discipline is the condition for getting such capacity of intuition. In the Āvasyakaniyukti we read that 'manahparyāya' is possible only for human beings of character, especially for homeless ascetics. Human beings acquire this capacity due to merit and by the practice of mental and moral discipline. In the Ṛandi-ūtra there is a detailed description of the conditions of the possibility of 'manahparyāya' in the case of human beings. 'Manahparyāya' is possible only in this 'karmabhūmi' this world of activity, this empirical world. Even the gods are not competent to possess 'manahparyāya'. Only the gifted human beings with a definite span of life can acquire this faculty. Some condition have to be fulfilled and some discipline has to be undergone by the human beings for acquiring 'manahparyāya'. The conditions for the possession of 'manahparyāya' are: (i) the human beings in the 'karmabhūmi' must have fully developed sense organs and a fully developed personality. They must be 'paryāpta' (ii) they must possess light attitude 'samyagdrsti'. As a consequence, they must be free from passion. (iii) they must be self-controlled

*40 Āvasyakaniyukti 76.
*41 'Ṛandi-ūtra' 39-44.
and they must be possessed of *rddhi*, extraordinary powers.

Thus, the telepathic cognition is not possible for all beings. Only the human beings can acquire it. It is conditioned by a strict physical and mental discipline. The person possessing it must necessarily be a homeless ascetic. His character must be of high type. The discipline and the occult powers attainable by the 'yogis' mentioned in the Patañjali Yoga is analogous to such a description of the qualifications of the human beings possessing 'manahparyāya'. But Siddhasena Divākar says that lower organisms possessing two or more sense organs are also found to strive by means of attraction or repulsion. Therefore, they are possessed of mind. It would, hence, be proper to extend the scope of 'manahparyāya' to such lower organisms. It would be improper to postulate 'manahparyāya' as a separate category of knowledge.*42 In this connection we may mention the reference to the modern psychical research in telepathy described by Rhine. Rhine says that it is possible to find instances of the possibility of such perceptions in the case of lower animals especially the higher vertebrates. Several experiments have been carried out in this connection and several instances have been quoted.*43 But the traditional Jaina view does not accept the possibility of 'manahparyāya' in the case of

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*42 *'Niscaavyadvāstriśāka' 17

*43 *'Extra Sensory Perception' by J.B.Rhine
lower animals. It restricts the scope of such a cognition only to human beings.

Object of cognition in 'manahparyayā'

Although there is general agreement on the nature of 'manahparyayā' among the Jainas, the Jaina philosophers are not agreed regarding the object of the cognition possible in this experience. Various views have been presented. Jinabhadra mentions that one who possesses 'manahparyayā' perceives the states of mind of others directly. But the external objects thought by the minds of others are only indirectly cognised through inference. Hemacandra, commenting on the statement of Jinabhadra, says that a man may think of a material object as well as of a non-material object. But it is impossible to perceive a non-material object directly except for one who is omniscient. Therefore, one who is possessed of 'manahparyayā' telepathic cognition knows the external objects thought of by others only indirectly by means of inference. The function of telepathy is restricted to perceiving only mental states like thoughts and ideas of others. The external objects are the content of these mental states. They are not possible to be cognised directly in 'manahparyayā'. They are known indirectly by inference as they are associated through the media.

*44 'Visesāvasyaka Bhāṣya' 81a.

*45 Commentary on 'Visesāvasyaka Bhāṣya' 81a.
of the states of the mind, although such knowledge is not of the type of ordinary inference. Hemacandra, also supports this view of restricting telepathy to the cognition of mental states of others. He says that cognition of external objects thought of by others is indirect, as it is by necessary implication from the perception of thoughts which are not possible without objects.*46 On the other hand, Umapati says that 'manahparyaya' cognises the states of the mind and the material objects thought of by the minds of others. The mind undergoes process of change while thinking and the object content of this process is intuited by the 'manahparyaya'.*47 One who is possessed of 'manahparyaya' knows only a fractional part of the objects of clairvoyance. He knows a greater number of states of the material objects that form the content of the invisible process of the mind. Thus, according to Umapati, the scope of telepathy is larger, because it includes the cognition of external object thought of by others in addition to the mental states. But Siddhasen Divakara seems to interpret this statement of Umapati in the light of the view presented by Jinabhada. He says that the objects are cognised indirectly through inference. However, this does not seem to be the proper interpretation of Umapati, because we have seen that objects forming the content of the mind are directly cognised.

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*46 Commentary on Pramana-mimamsa I, 1,18.
*47 Tattvartha-Sutra-Bhasya on I, 29.
as the statement of Umasvati lends itself for interpretation. We now come to a third view regarding the object of cognition of 'manahparyāya'. This view is presented by Pujyapāda Devanandi. He says that external objects are also intuited by 'manahparyāya'. 'Manahparyāya' is a form of 'pratyakṣa' in the traditional sense of the term. It is independent of the instrumentality of the sense organs and the mind. It does not involve inference which depends on the sense organs such as the eyes and also on the information of others.48 According to his view, manahparyāya has wider scope as it cognizes external objects directly. We may say it includes 'avaddhi' or clairvoyance also. There is agreement as to the nature of 'manahparyāya' as 'pratyakṣa', but regarding the intuition of the external objects there has been a difference of opinion. We have seen that Jīmabhadrā does not accept the possibility of the direct conception of the external objects in 'manahparyāya'. He introduces inference for explaining the cognition. Pujyapāda Devanandi has widened the scope of 'manahparyāya' by including the direct perception of external objects also. Akalanka says that the states of the mind are only the media through which external objects intuited. Umasvati accepted the direct perception of external objects thought of by others in 'manahparyāya'.

Such a problem of the scope of 'manahparyāya' is not psychologically significant. Those who accept telepathy as a form of supernormal experience do not make such a distinction.

*48 'Tattvārthaparāvyaptikā' I, 25. 6-7.
Hathmal Tatia has ably discussed this problem from the epistemological point of view in his Studies in Jaina Philosophy. Ch. II.
Telepathy is primarily concerned with cognition of thoughts of others. It was, therefore, called 'thought transference'. In this, the mental states of others are intuited. But the objects forming the content of the mental states are not excluded from the scope of telepathic cognition, although it is not explicitly mentioned. However, it would also be possible to maintain that cognition of objects forming the content of the mental states may be included in the field of clairvoyant experience, because clairvoyance cognises objects which are beyond the spatial and temporal relations.

Classification of 'manahparyāya':

Sthānāṅga recognises two varieties of 'manahparyāya' as 'ṛjumati' and 'vipulamati'. Umasvāti makes a similar distinction. He says that 'ṛjumati' is less pure and it sometimes falters. 'Vipulamati' is purer and more lasting. It lasts up to the rise of omniscience. We also get such a description in Pañcāstikāyāsāra. 'ṛjumati' gives a straight and direct intuition of the thoughts of others, while in 'vipulamati' the process of knowing the ideas of others is manifested in an irregular way. Pujyapāda Devanandī describes the nature of 'manahparyāya' as the intuition of objects of the activities of the sense organs of speech, body and mind.

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*49 'Sthānāṅga' 72.  
*50 'Sattvārtha-sūtra' I, 25

*51 'Pañcāstikāyāsāra' 45.  
*52 'Śarvarthasiddhi' I, 25.
He says that 'vipulamati' knows less numbers of objects than 'rjumati', but whatever it knows it knows perfectly and vividly 'vipulamati' is more penetrating and it is more lucid than 'rjumati'. 'Rjumati' falters. One who is at the upward stage of spiritual development has acquired 'vipulamati', while one who is sure to descend in the spiritual development gets the 'rjumati' manahparyāya'.\footnote{Sarvarthasiddhi I, 2a.} However, telepathic experience is itself possible only for those who are of right attitude, who are free from passions and who are possessed of 'śdhi'. "It seems that the development of conception of 'manahparyāya' stopped with Pūjyapāda on one side and Jinabhadrā on the other. The later Jaina thinkers only took side with one or the other, but did not make any further development."\footnote{Studies in Jaina Philosophy by Nathmal Tatia. P. 68}

We have seen that, in the West, interest in the extra-sensory perception is increasing. It is being investigated on the experimental bases since the establishment of the Society for Psychical Research. Philosophers, psychologists and other scientists have been taking interest in the problem. Prof. Lodge carried out experiments on telepathy when he was a professor of Physics. Some of the Universities in the West have been taking up a study of the problem. Duke University is foremost in this respect. At present the phenomena of extra-sensory perception,
like clairvoyance, telepathy, precognition and mediumship have been accepted as facts. Even psychologists like McDougall are inclined to believe that extra-sensory perception, like clairvoyance, telepathy and fore-knowledge seems also in a fair way established. Even critical investigators, like Lehman, admit the existence genuine telepathy. Dr. Mitchell said that telepathy or some mode of acquiring knowledge which for the present we may call supernormal must be admitted, because if we refuse to accept telepathy we stand 'helpless' in the face of well-attested phenomena which could not be accounted for. Prof. H. A. Price is of the opinion that evidence for clairvoyance and telepathy is abundant and good. Prof. Richet admits that telepathic experiences certainly exist. Dr. Rhine has done good work on extra-sensory perception. He says that extra-sensory perception in the form of clairvoyance and telepathy is actual and demonstrable occurrence. It is not a sensory phenomenon. Prof. Myers cites many instances of telepathic intuition. He mentions the publication called 'apparitions' which gives many instances. However, Myers says that the evidence for telepathy does not rest entirely on instances of such description. Other sources of evidence are possible through the existence of telepathy to any one who has not a strong apriori objection to it.

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*55 'Riddle of Life' by William McDougall. P. 235.
*57 'Philosophy' October 1950
*59 'Extra-Sensory Perception' by Rhine. P. 222
*60 'The Personality of Man' by G. N. M. Tyrrell P. 26.
Several theories have been presented for explaining the phenomenon of extra-sensory perception. Some scientists have explained telepathy in terms of physical radiation. It is sometimes said that telepathy is an experience in which an idea present in the conscious mind of 'A' is transferred to the conscious mind of 'B' by some process resembling that of radio-telepathy. Dr. Tuckett says that the admission of telepathy means nothing more than believing in the existence of vibrations in ether resulting from and acting on nervous matter. Similarly Prof. Ostwald has proposed physical theory of telepathy. He says that transpiration of known psycho-physical energies into unknown forms are projected through time and space and they are received by the percipient. But scientists like Myers, Tyrrell, Barrett and Mrs Sidgwick show that a such physical theory of telepathy is not adequate. It is more a psychological fact than a physical phenomenon. Tyrrell shows that the physical theory of telepathy does not work. He has given his own explanation of the telepathic experiences on the basis of Myers's explanation. He bases his explanation on the assumption of the subliminal self. In telepathy a signal is made to consciousness by the subliminal self of the percipient which may take the form of a sensory hallucination or which may take some other form. The importance of telepathy lies in the fact that it reveals the subliminal portion of human personality at work.*61 Similarly, more

*61 'The Personality of Man' (Pelican) by Tyrrell. Ch. VII. *72.
comprehensive theories that embrace clairvoyance and telepathy have been mentioned by Rhine. He however says that evidence for E.S.P. is good but the theories are bad. Flew has mentioned two current theories of telepathy: Carrington's theory of telepathy and the Shin theory of telepathy put forward by Thoules and Weisner. But a strong case can be made for saying that the research situation is not right for theory construction. However inadequate may be the explanations given by the various theories mentioned above, the psychical phenomena like clairvoyance and telepathy are at present established facts. Few deny the existence of such phenomena. And a question whether such phenomena contradict an established law of nature like the law of causation is irrelevant. The apparent contradiction arises because we have decided that anything which happens at all must happen in the world order with which we are familiar. Similarly, we labour under the impression that all that is known is known through the sense organs. But once the idea has been grasped that the organs of sense perception are narrowly specialised to serve biological and practical ends; that our normal consciousness is also specialised and largely focussed on consciousness; that our body is highly specialised; that in fact, as a psycho-physical being the human individual represents a special adaptation to the sensory world, it becomes easier to contemplate an 'elsewhere'.

*63 'A New Approach to Psychical Research' by Antony Flew. Ch. IX. P. 132.
that is to say a continuation of the order of existence beyond the familiar. The psychical phenomena of extra-sensory perception seem to contradict the law of causation, because we have been accustomed to take cause in a narrow and traditional sense. The trouble comes from using the concept of cause which perhaps has not been adapted to cope with 'psi'. Russell's suggestion of mnemonic causation shows how we might adopt the concept cause. We might invent a 'psi-causation'.

However, the Western analysis of extra-sensory perception like clairvoyance, telepathy, fore-knowledge and mediumship shows that they are experiences possible for man, for some men for all times and perhaps for all men for sometime. The Western scientists make these phenomena para-normal and extra-sensory occurrences. A superstructure of experimental investigation is being built for explaining these occurrences in man. Western scientists prefer to use extra-sensory perception to the phrase supernormal perception which we have mentioned with reference to Indian view of such experiences. Rhine says that 'extra-sensory' perception is preferable to 'supernormal perception' because of the ambiguity of the term supernormal in psychology. But the Jaina analysis of 'avadhi' and 'manahparyāya' shows that 'avadhi' may be called 'paranormal' although it is not found in all human beings, while 'manahparyāya' may be called supernormal cognition.

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*64 'The Personality of Man' (Pelican) by G. H. M. Tyrrell, Ch.I. P. 265.
*65 'A New Approach to Psychical Research' by Antony Flew. P. 127.
*66 'Extra-Sensory Perception' by Rhine Preface. P. XXIX.
We have seen that *avadhi* is possible even for sub-human beings and lower organisms and also for the denizens of hell. These beings get it at birth, while in the case of human beings we acquire it. This shows that *avadhi* need not be termed as supernormal cognition. But 'manahparyāya' is restricted to the human beings. Even the gods residing in heaven cannot possess it. Only those human beings who have fully developed sense organs, who have right faith and self-control and who are free from passions can get the experience of 'manahparyāya'. These are the gifted few of the human beings. Therefore 'manahparyāya' may be included as supernormal perception. Similarly, the Western approach to the problem of extrasensory perception is analytic and critical. A good deal of experimental investigation has been carried on in this connection. The Western approach aims at finding experimental justification and scientific explanation for the existence of such phenomena. The Western scientists believe that it is possible to get such experiences for ordinary human beings sometimes. But the Jain approach, like all other ancient Indian attitudes, is speculative. The ancient seers have experienced and have seen the existence of such phenomena. The Jain view of such supernormal perception is based on the intuition of the prophets and the philosophical contemplation of the saints.

'Kevala'

According to the Jains, the soul in its pure form is pure consciousness and knowledge. It is omniscient. But it is
obscured by the 'karmas' just as the moon or the sun is liable to be obscured by the veil of dust, fog or a patch of cloud.*67 The obscuration of the soul is beginningless, although it has an end. The veil of 'karmas' obscuring the perfect knowledge of the soul is possible to be removed by the practice of meditation and contemplation and by the practice of self control, just as the obscuration of the sun or the moon can be removed by a blast of the wind.*68 When such a veil of 'karma' is removed, omniscience dawns. That is 'kevala jñāna'. That is a stage of perfect knowledge and the stage of 'kaivalya'. Perfect knowledge is gained by the total destruction of the four types of 'karmas', 'jñānavaramīya', 'darśanāvaraniya', 'mohaniya' and 'antarāya karma'. The total destruction of the 'mohaniya karma' is followed by a short interval of time which is called 'muhūrta' which is about forty eight minutes. After the interval of less than a 'muhūrta' the other 'karmas' obscuring 'jñāna' and 'darśana' and 'antarāya karma' are destroyed. Then the soul shines in all its splendour and it attains omniscience.*69 The instant the karmic darkening substance of the six 'lesyās' is removed, ignorance disappears.*70

The Jainas are agreed on the nature of omniscience.

*67 'Pramāṇa-mīmāṃsa' I, 15 and Commentary.
*69 'Tattvārthasaūtra' 10 with Bhāṣya.
*70 'Sthānānāga-Sūtra' 226.
Omniscience intuits all substances with all their modes.\textsuperscript{71} Nothing remains unknown in omniscience. There is nothing to be known and nothing is unknown. It is the knowledge of all substances and modes of the past, present and the future, all in one. It is lasting and eternal. It is transcendental and pure. 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.\textsuperscript{72} This omniscience is co-existent with the supreme state of the absolute clarity of life monad! This is precisely the release'. 'No longer the monad dimmed with the beclouding of passions but open and free and unlimited by the particularising qualities that constitute individuality.\textsuperscript{73} The moment the limitations that makes particular experience possible are eliminated perfect intuition of every thing knowable is attained. The need of the experience is dissolved in infinite - this is the positive meaning of 'kaivalya'.'\textsuperscript{74} Zimmer says that one is reminded of the protest of the modern French poet and philosopher Paul Valery in his novel Monsieur Teste. 'There are people' he writes, 'who feel that the organs of sense are cutting them off from reality and essence of... is knowledge, a cloud obscuring the essence of being; the shining moon, like darkness or a cataract on the eye! Take it all away, so that I may see'.

\textsuperscript{71} 'Tattvārtha-Sūtra' 130 with Bhāṣya; also refer āvasyaka-nirvyūkti 77.
\textsuperscript{72} 'Philosophies of India' Zimmer. P. 251.
\textsuperscript{73} Op. cit.
\textsuperscript{74} 'Pramana-mīmāṃsā' 1, 1. 15 and Commentary.
Zimmer writes, 'this out cry, together with the modern theory of knowledge from which it arises, is remarkably close to the old idea to which Jainism holds: that of the limiting force of our various faculties of human understanding.' *75

There has been a controversy regarding the nature of omniscience, the nature of 'jñāna darsana' at the highest stage of 'kaivalya'. Some philosophers like Umāsvāti say that in the case of the omniscient, 'kevala jñāna' and 'kevala darsana' occur simultaneously in every point of time. Kundaśika cārya states that there is simultaneous occurrence of both 'jñāna' and 'darsana' in the omniscient stage just as the light and heat of the sun occur simultaneously. But Siddhasena viśākha does not accept the distinction between 'jñāna' and 'darsana' in the omniscient stage. Jinabhadrā supports the view of successive occurrence of 'jñāna darsana' in this stage on the basis of the spiritual texts. This problem has been referred to in the discussion regarding the relation between 'jñāna' and 'darsana'. But the Jainas never questioned the occurrence of omniscience for a purified soul, although they had some differences of opinion regarding the possibility of the occurrence of 'jñāna' and 'darsana' in this stage.

We now come to the criticism of the possibility of omniscience as presented by the Jainas. The Māmāsakas are not...

*75 'Philosophies of India' by Zimmer. P. 261.
prepared to accept the possibility of the occurrence of omniscience. They raised a series of logical objections to the possibility of omniscience. According to them omniscience cannot mean the knowledge of all the objects of the world either at the same time or successively. Nor can omniscience be knowledge of archetypal forms and not of particular things. There can be no omniscience because knowledge of the past, the present and the future can never be exhausted. Moreover, if all objects were known in omniscience at one moment, the next moment there would be the state of absolute unconsciousness. The omniscient, again, would be tainted by the desires and aversions of others in knowing them.

But the Jainas refute the arguments of the Mīmāṃsakas regarding the problem of the occurrence of omniscience. In the Prameṇa-mīmāṃśa we get the refutation of the Mīmāṃsaka arguments against the occurrence of omniscience. Similarly, the Mīmāṃsaka objections have been refuted by Prabhācandra in Prameyakamala-mitrnda. The Jainas say that it is not correct to deny the occurrence of omniscience as the Mīmāṃsakas do. Omniscience is the single intuition of the whole world, because it does not depend upon the sense organs and the mind. The pure intuition of the omniscient self knows all the objects simultaneously by a single stroke of intuition, since it transcends the limits of time and space. Prabhācandra says that the Mīmāṃsaka objection that the omniscient soul would be unconscious the next moment of
the occurrence of omniscience is not correct, because it is a single unending intuition. For the omniscient, cognition and the world are not destroyed the moment the omniscience is possible. Similarly, the Jains contend, as against the Mīmāṃsakas, that the omniscient soul knows the past as existing in the past and future as existing in the future. The omniscient self is absolutely free from the bondage of physical existence as past, present and future. In fact, the Mīmāṃsakas also admit that in recognition we apprehend the past as well as the present in one cognition, in a flash of intuition, 'pratibhā jhāna' in empirical life can apprehend the future as future. It is therefore possible for the omniscient soul who is entirely free from the fetters of 'karma' to have a super-sensuous vision of the whole world, past, present and future by a single unending flash of intuition. In the Pramāṇa-mīmāṃsa the possibility of the occurrence of omniscience is logically proved by the necessity of the final consummation of the progressive development of knowledge. There are degrees of excellence in knowledge and the knowledge must reach its consummation somewhere. That is the stage of omniscience when the obscuring 'karmas' are totally annihilated.

We may briefly refer to the distinction in 'kevala jhāna'.

*76 'Pramevakamalaśmartanda' P. 67.
*77 Op cit.
*78 'Pramāṇa-mīmāṃsa' I, I. XVI and Commentary.
mentioned in the Nandi Sūtra. 'Kevala jñāna' is of two types as
(i) 'bhavastha', omniscience of the liberated who still live in
this world, as for instance the omniscience of the 'jīrthaṅkara'.
(ii) Omniscience of the one who is totally liberated which may be
called 'siddha'. The 'bhavastha' omniscience is again of two
types as (i) 'sayogi' and (ii) 'avogi'. There are sub-divisions
in both these. Similarly, 'siddha' omniscience is of two types
as (i) 'anantara kevala' and (ii) 'parampara kevala', each having
its sub-divisions. \(^{79}\) The table of classification of omniscience
as described in Nandi-Sūtra is given in table No.5. This
classification of omniscience into various types is not psycholo-
gically relevant. It has possibly arisen out of the general
tendency, as mentioned elsewhere, for mathematical calculations
and minute classifications.

The Jaina view of omniscience may be compared to the
Nyaya view of the divine knowledge\(^{80}\) and the yoga theory of
divine perception.\(^{81}\) Divine knowledge is all-embracing and
eternal. It has no break. It is a single all-embracing
intuition. It is perceptual in character as it is direct and
it is not derived through the instrumentality of any other cog-
nition. The divine perception grasps the past, the present,
and the future in one eternal 'now'. The soul, according to

\(^{79}\) 'Nandi-Sūtra' Gatha 19-23. and discussion.
\(^{80}\) 'Nyāya Mañjari' P. 200.
\(^{81}\) 'Yoga-Sūtra' I, 25.
the Jainas, is itself divine and perfect, and there is no other transcendental being than the individual soul. Each soul is a god by itself, although it is obscured by the 'karmic' veil in its empirical state. The 'kaivalya' state of the individual soul may be compared to the divine omniscience. However, the Naiyāyikas and Patañjali accept that man has sometimes the flash of the intuition of the future and he can attain omniscience by constant meditation and the practice of austerities. The Jainas believe that by the removal of obscuring 'karmas' by meditation, the three-fold path and self control, the individual soul reaches the consummation or omniscience, the state of 'kaivalya'. That is the finality of experience. But others like the Naiyāyikas posit a divine omniscience which is higher and natural and eternal.

It is not possible to establish the possibility of omniscience on the basis of the empirical methods of investigation which psychology and empirical sciences follow. However, its logical possibility cannot be denied. Progressive realization of greater and subtler degrees of knowledge by the individual is accepted by some psychologists, especially with the introduction of psychical research for analysing the phenomena of extra-sensory perception. A consummation of this progressive realization would logically be pure knowledge and omniscience, a single all-embracing intuition.