INTRODUCTION

The aim of this treatise is to present some problems of Jaina psychology with reference to the ancient Indian and Western thought including the contemporary Western psychological thought.

Jainism is a realistic philosophy. As a religion it is a polemic against the authority of the vedas and the pseudospiritualism of the elaborate sacrificial system of worship. Jainism is an old religion which prevailed even before Parsva and Vardhamana, the last two tīrthāṅkaraś. Yajur-veda mentions Šābha, Ajīta and Arīstanemi tīrthāṅkaraś. Bhāgavata Purāṇa 'endorses the view that Šāabha was the founder of Jainism'.

Jainism reflects the cosmology and anthropology of a much older pre-Aryan upper class of the North Eastern India. Jacobi has traced Jainism to early primitive currents of metaphysical speculation. But the Jaina metaphysics, epistemology and psychological system have arisen as a result of the interaction of the 'orthodox' ways of Indian thought. The Jaina system of thought arose out of the need to re-assert the Jaina faith.

*1 'Indian Philosophy' by Radhakrishnan. Vol. I. P. 287.
*2 'Philosophies of India' by Zimmer. P. 217.
*3 'Studies in Jainism' by Dr. Hermann Jacobi. Jainism.
against the academic invasions of Hindu thought. Elements of the Hindu and the Buddhist theories have been incorporated in the Jaina theory of knowledge. As an example of such interaction we may mention the Jaina theory of 'pratyakṣa' as a source of knowledge. The original Jaina theory of 'pratyakṣa' as a direct source of knowledge of the soul and 'parokṣa' as knowledge due to the sense organs was modified in the light of the prevailing views of other systems of Indian thought. However, in this treatise we are not directly concerned with the problems of antiquity of Jainism and the chronological order of the Jaina epistemological and psychological theories.

Indian mind is synthetic. It is the synthetic view of the Indians that has made philosophy comprehend all branches of knowledge into one comprehensive view. In the recent times sciences have become independent and they have freed themselves from the bonds of philosophy. But in ancient India, as also in the ancient West, philosophy included all the sciences. For instance, there was no special science of psychology. It was a philosophy of the mind. The term psychology is of the 'new world of ours'. Even half a century ago it was a philosophy of the mind or it was at least a mental physiology. Contemporary psychology, especially the British and the American psychology may be considered as a science detached from the

*4 'Birth of Indian Psychology' by Mrs. Phye David. Introduction.
prevailing philosophical systems. But, as Murphy shows, German
psychology was and still is related to philosophy, and changes
in psychology can be traced to the development in philosophy.*5

In the Jaina thought, as also in the ancient Indian
thought, the problems of epistemology and the problems of psycho-
logy were indistinguishable. Epistemology was the basis for
the psychological analysis of the mental states and events. Many
problems of psychology were unintelligible without consideration
of the basic metaphysical problems. Psychology was possible
only under the shadow of metaphysics. And the Jaina psychology,
if it may be called psychology, may be considered to be academic
and rational psychology. It did not use the method of experi-
ment. It relied on introspection and the insight of the seers
and to some extent from the observation of the behaviour of
others. The insight of the ancient sages of India gave them a
vivid picture of the reality in its various colours. It is the
insight and the vision of the Jaina sages that built the super-
structure of mental philosophy of experience for the Jainas. They
did not base their conclusions on experimental investigations.
This was because the Jaina, as also the Indian mind, was not
interested in the analysis of the things of the world. Experi-
mental investigation was not relevant for them.

*5 "Historical Introduction to Modern Psychology" by Murphy.

Preface.
The Plan of the work.

This treatise is analytic and interpretative. It is not possible to compare the problems of Jaina psychology with the present problems in psychology, because psychology in the present day has become an objective and a concrete science using experimental methods for investigation. In the modern age increase in knowledge has meant increase in specialisation. The specialised developments of the problems in modern psychology cannot be easily compared with the ancient psychological problems that the Jaina and the other Indian thought presented. We can only show that some problems in modern psychology have developed on similar lines as those presented in the Jaina philosophy. The problems of modern psychology have developed in a more exact and measurable direction. This cannot be said of the ancient Jaina thought. However, the basic problems were the same and the approach was similar. In this sense, some theories of modern psychology have been mentioned, here, in the form of comparison. The object is to show a few possible similar developments in the field of psychological investigations in the Jaina, ancient Indian and Western thought.

This work begins with the study of the self in Jaina philosophy. Discovery of the self was the main problem of Indian philosophy. Effort of Indian philosophy has been, to know the self and make the knowledge effective in human life.
Chapter I

The first chapter, therefore, discusses the problem of the soul in Jaina thought.

The idea of the soul has occupied an important position in Indian thought. Jainism makes a dichotomous division of the categories into 'Jīva' and 'Ajīva'. Jainism considers the soul from the noumenal point of view, 'nīscaya naya' and the phenomenal point of view, the 'vyavahāra naya'. The psychological implications of the nature of the soul have been discussed in this chapter.

Chapter II

The second chapter deals with the Jaina theory of mind in all its aspects. Jainas make a distinction between the two phases of the mind as (i) the material phase 'dravya manas' and the mental phase 'bhāva manas'. The first phase refers to the structural aspect, and the second refers to the mental and the functional aspect. Jainas make mind a quasi-sense organ. Similarly, it is 'aprāpyakārī' as it does not come into physical contact with the object. These problems have been fully discussed with special reference to the Indian and western thought.

Chapter III

The main problems in the third chapter are the interpretation of 'upayoga', 'jñāna' and 'darsana'. 'Upayoga' is the
essential characteristic of the soul. It is, here, interpreted as 'horme' of the modern psychologists. 'Cetana' or consciousness is the psychic background of all experience. 'Jnana' and 'darshana' are the manifestations of 'upayoga' in the light of the psychic background of 'cetana'. Other problems concerning consciousness, like the states of consciousness and self consciousness have also been analysed. The Jainas, as the other Indian philosophers, were aware of the unconscious in the psychological and metaphysical aspects. In the end, a note on 'psyattā' interpreted as 'anoma' is also added.

Chapter IV

In the fourth chapter we come to the analysis of sense organs and the sense qualities. The Jainas have given a detailed description of the nature and function of the sense organs. They have accepted five sense organs. They do not recognise motor organs of experience. The Jainas make a distinction between the structural aspect 'dravyendriya' and the psychic aspect 'bhāvendriya'. The visual sense organ is 'aprāpyakāri' as it does not come in physical contact with the object. The other four sense organs are 'prāpyakāri' due to the physical contact with the object for cognition. Similarly, the psychological analysis of the sense qualities, as presented by the Jainas, is given in this chapter.

Chapter V

The fifth chapter deals with the problem of empirical
experience. It is the problem of perception. The Jain analysis of perception is complex and elaborate. It has a great psychological significance. The Jainas mention four stages of perception as (i) 'avagraha', the stage of sensation (ii) 'īhā', the stage of integration of sense impressions (iii) 'avāya', perceptual judgement and (iv) 'dhārana', retention. These problems have been discussed in the light of the psychology of perception.

Chapter VI

In the sixth chapter we come to the problem of other sources of empirical experience. Retention 'dhārana', recollection 'smṛti' and recognition 'pratyabhijñā' are factors involved in memory. This chapter gives the analysis of retention as the condition of memory and recollection and recognition as forms of expressing memory. Similarly, the psychological implications of inference 'anumāna' as a source of knowledge have also been analysed.

Chapter VII

In this chapter the problem of supernormal perception is discussed. The Jainas believe that sense experience is not sufficient to give the experience of reality. They accept the possibility of direct experience without the instrumentalities of the sense organs and the mind. They called this 'pratyakṣa'. This is the supernormal perception. All the schools of Indian thought, except the Carvāka, accept the possibility of super-
normal experience. The Jainas have given three levels of supernormal perception: (i) 'avadhi', (ii) 'manahparyaya' and (iii) 'kevala', although 'avadhi' may not be called supernormal experience. 'Avadhi' may be compared to clairvoyance, and 'manahparyaya' may be likened to telepathic cognition. The two forms of supernormal experience have been analysed with reference to the investigations of modern psychical research. For the 'kevala' there is no comparison. It is the state of omniscience.

Chapter VIII

This chapter gives the description of the fourteen stages of the struggle for the realization of the self. They are called 'gunasthānas' in Jainism. The transcendental self is to be realized. The way of self-realization is long and difficult. It is a struggle for emancipation and for the attainment of perfection. In the fourteenth stage one reaches the consummation of self-realization. This is the stage of 'kaivalya' or 'nirājana'. The struggle for perfection in the fourteen stages is psychologically important, although empirical psychology will not be able to explain the significance of these stages.