

# HINDU PSYCHOLOGY

ITS MEANING FOR THE WEST

by  
**SWAMI AKHILANANDA**  
*of the Ramakrishna Order of India*

*With an Introduction by*  
**GORDON W. ALLPORT**  
*Psychology Department, Harvard University*

4.06  
Hindu Psychology has achieved a rare understanding of the spirit and mind of man. Its methods and conclusions are, however, little known in the Western world except among scholars in this field. This book has, therefore, been written to give the general reader an insight into this Eastern approach to the study of the mind. It not only makes, from the perspective of the Oriental world, a penetrating study of the Western mind; it offers a new conception of the total mind, of the conflict between the conscious and the unconscious, of the significance of meditation, intuition, and extrasensory experience, for which the psychological studies of Western civilisation have not supplied a complete solution, and which have long been scientifically understood in the East.

Professor Allport writes: "I am convinced Western psychology would improve in richness and wisdom if it accommodated in some way the wise things the author says about meditation and the necessity for an adequate philosophy of life".

*See back flap  
for an appraisal by*  
ALDOUS HUXLEY



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*An appraisal by Aldous Huxley*

"According to the theories of Western psychology, the human mind may be visualised as a structure consisting of a ground floor and basement, a conscious and a sub-conscious. To Hindu psychologists this simple model of the soul seems inadequate to the observable facts. These facts, they maintain, demand the addition to the model of a paranormal mezzanine to accommodate extrasensory perceptions and psychic phenomena, and above that, a purely spiritual second floor, having no roof, but communicating directly (if the rubbish and lumber of egotism can be cleared away) with the open sky. *Tat tvam asi*—the space within each second floor room is identical with the infinite spaces of the universe: *atman* and *Brahman* are one.

"Swami Akhilananda has written a clear, sensible, well-informed account of the rival working models of the mind—the Western two-story model, with its weather-tight, light-proof shingles, and the Hindu three-and-a-half story roofless model. He has set forth the reasons for preferring the second and he has discussed—rather too briefly, perhaps, but still adequately—the means whereby the individual can climb up, past the fascinating but dangerous mezzanine, into the upper chamber. There, after clearing away the obstructing memories and carvings, he can look up into the sky and, simultaneously invite it down, infinite as it is, into the poky ground-floor living-rooms and the dark, malodorous basement, so that at last all is made one in the clear light."

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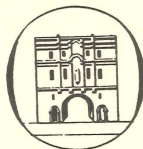
OF THE RAMAKRISHNA ORDER OF INDIA

With an Introduction by  
GORDON W. ALLPORT

*Psychology Department, Harvard University*

and a Foreword by  
EDGAR SHEFFIELD BRIGHTMAN

*Philosophy Department, Boston University*



ROUTLEDGE & KEGAN PAUL LTD

Broadway House, 68-74 Carter Lane,  
London, E.C.4

*First published in England 1948*

*Second impression 1953*

*Third impression 1960*

*Fourth impression 1965*

Printed in Great Britain by  
Lowe and Brydone (Printers) Limited, London, N.W.10

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