PREFACE TO THE REPRINT

I had spiritual experiences throughout my life. I had visions of great saints like Śaṅkara, Rāmānuja, Nimbārka, Caitanya, Śrī Aurobindo, Śrī Bāmdev and others who prompted me to write Indian Philosophy and Indian Psychology.

I had vision of Lord Krishna, Lord Śiva and Divine Mother Tārā who had blessed and bestowed grace on me. I have devoted fifty years of life in severe spiritual discipline, shunned luxury, undergone penances, studied, meditated, disseminated knowledge, went on pilgrimages, resorted to saints, yogis and seers. My source of knowledge has been divine inspiration, intuition and original Sanskrit texts.

The first edition of the book was published by Kegan Paul, Trench, Trubner & Co., London under the title Indian Psychology: Perception.

In the second edition chapters on Memory, Imagination, Thought and Language were added and the same was published by Sinha Publishing House, Calcutta, under the title Indian Psychology: Cognition which constitutes the first volume of Indian Psychology.

The available material on the psychology of imagination and thought is scanty and inadequate. Hence the treatment of these topics is not as comprehensive as that of perception. But there is vast material on the psychology of language in Indian philosophical literature. The material on different topics, which could not be incorporated in the body of the book, has been embodied in the Appendix.

My special thanks to my son, Amiya Kumar Sinha, Executive Director, Jadunath Sinha Foundation, and founder, Bāmdev International Centre, who took great pains to get the second edition of the book published and further helped me in preparing the manuscripts of all the volumes.

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PREFACE TO THE FIRST EDITION

The crowning achievement of the Hindus was metaphysical speculation. But the philosophical literature of India is not only rich in Metaphysics but also in Psychology, Logic, Ethics, Ästhetics, and Epistemology. There is no system of Indian philosophy which has not advanced a theory of knowledge, and which has not appealed to the facts of our experience. Every school of philosophy has made valuable contributions to Psychology, Logic, Ethics, and other mental sciences. But these have never been treated as separate branches of study in India.

The Hindu mind is essentially synthetic. It always analyses a problem into its various aspects, and considers them in their synthetic relation to one another. It never destroys the organic unity of a subject and makes a compartmental study of its different aspects. In the philosophical literature of India we find a synthetic treatment of a problem in all its multifarious aspects, psychological, logical, ethical, and metaphysical. In the later stages of the development of Indian thought, though we come across separate treatises and monographs on Logic and Epistemology, we find them mixed up with Metaphysics. There is not a single work which is exclusively devoted to the psychological analysis of mental processes.

But though there are no independent sciences of Psychology, Logic, Ethics, Epistemology, etc., we can collect ample material from the original works on different schools of Indian philosophy dealing with these mental sciences, disengage them from their metaphysical setting, and make a consistent study of them. Indian Metaphysic has, for some time past, evoked a great deal of interest among the Eastern and Western orientalists. In recent times some comprehensive works have been published on systems of Indian philosophy, which, incidentally, treat of Psychology, Logic, and Ethics. Some valuable works on Indian Logic and Indian Ethics also have been published. Mrs. Rhys David's Buddhist Psychology is a monumental work on the psychology of the Buddhists. But no attempt has yet been made to give a comprehensive account of the psychology of the Hindus.
The present work is an attempt at a constructive survey of Indian Psychology. The aim of this book is to give, in brief compass, an outline of the most important topics of Indian Psychology. It will be complete in two volumes. The first volume is wholly devoted to the psychology of perception. The subject is vast and immense in scope, and there is abundant wealth of material on this subject. My account of the psychology of perception is not complete and comprehensive. My task here is not an historical survey of all the problems of perception in their chronological order, but a systematic exposition and interpretation of the most fundamental problems of perception in their logical development of thought. I have tried to throw light on different topics from the different standpoints of Indian thought.

There is no empirical psychology in India. Indian Psychology is based on Metaphysics. The psychological account of some problems of perception, e.g. perception of the self, perception of the universal, etc., is unintelligible without consideration of their metaphysical foundations. So I found it extremely difficult to avoid metaphysical considerations altogether in my treatment of these topics.

Indian Psychology is based on introspection and observation; it is not based upon experiments. Students of introspective psychology will find ample food for reflection in Indian Psychology. They will find acute psychological analysis of some very subtle mental processes which have not yet attracted the attention of the Western psychologists.

I have indulged in comparisons of Indian Psychology with Western Psychology here and there, which, I am sure, will be agreeable to some and disagreeable to others. But such comparisons are unavoidable to students of Indian and Western Psychology, though they may be misleading.

The present work was planned and partly composed more than a decade ago. Different parts of this work were submitted to the Calcutta University for Premchand Roychand Studentship in 1922, 1923, and 1924. The work was completed in 1924, and some portions of it were published in the Meerut College Magazine in 1924 and 1926. But owing to unforeseen circumstances its publication has been delayed so long. The work has since undergone considerable alterations in the course of revision.
I acknowledge my deep debt of obligation to Sir Brajendra Nath Seal, then George V Professor of Philosophy of Calcutta University, who suggested the subject to me, indicated the main line of research, and helped me with important references.

In addition to the works referred to in the footnotes, I desire to express my general debt to the works of Thibaut, Keith, Mrs. Rhys Davids, Aung, S. C. Vidyabhusan, Ganganath Jha, and S. N. Das Gupta.

My best thanks are due to Professor Haridas Bhattacharya of the Dacca University, who was good enough to go through a considerable part of the MS. and helped me with many valuable suggestions. I am also obliged to the publishers for their expediting the publication of the work.

July, 1933.