

Discussion 6.1

[Psychology](#)



Discussion 6 of the Psychology of the Teacher February 5, Discussion 6 The Indian Psychology places all the aspects of human consciousness subservient to an immutable, unborn, immortal, eternal element that is called the atman (Bhawuk, 2010). According to the Indian Psychology atman is the consciousness itself, the very source and sustainer of life. Atman stands to be unchangeable by all the physical and psychological forces imminent on an individual and essential stands to be pure and transcendental (Bhawuk, 2010). It is the unchanging observer that observes all the human physical and psychological processes, without being influenced or altered by them (Bhawuk, 2010).

The Indian Psychology further classifies all the other human faculties as manas or the aspect of the human mind that is wavering and essentially indecisive, buddhi or the decisive aspect of human mind that has the capacity to differentiate, ahamkara or what may be roughly translated as ego, chitta that happens to be the reservoir of all the mental states endowed with the ability of reference and remembrance, and finally the indriya or the five human senses (Bhawuk, 2010).

It would certainly not be wrong to say that the Indian Psychology tends to be utterly expansive in its scope that tends to envelope elements of theology, philosophy and psychology in its domain and happens to present the human mental health as a goal that is dependent on the achievement of the right balance between the varied human spiritual, physical and mental faculties (Dalal, 2010). Of late the Western Psychology has evinced much interest in the Indian Psychology, especially in the spiritual techniques like meditation.

References

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