

## Atman, in context of Advaita Vedanta- a review

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### ABSTRACT

The study endeavors to introduce the idea of satisfaction from the point of view of Advaita Vedanta (non-dualism), a sub-school of the Hindu philosophy dependent on Upanishads (sacred writings) which are the closing bits of the Vedas (uncovered writings). Created in a multi-faceted strict and philosophical scene, Advaita hypothetically demands that jiva or the individual self is characteristically delighted in nature and that it is generally the same as Brahman (The Supreme Self). It recommends that nothing can be added or deducted to deliver the jiva euphoric or hopeless. The hypothesis of non-dualism is earnest in its conviction that man is invested with an inborn nature of being (sat), cognizance (chit) and unalloyed satisfaction (ananda): he has just to search inside to acknowledge experientially that the jiva is an exemplification of the macroscopic presence. Declining to depend only on theoretical theory, Advaita resorts to thinking and scriptural position to come to an end result that the exemplified self is basically the Supreme Self. It reasons that joy or happiness is man's inborn quality and that it isn't accumulated from outside one's self. Looking for joy outside is man's misled exertion at looking for happiness inside.

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### 1. Introduction

Indian philosophy is one of the most seasoned on the planet. It started around 2,000 years before Christ, and it has had a progression of around 4,000 years. What recognizes Indian idea from Western idea is its internal quality. As a rule, it could be said that Western philosophy, beginning with the Greeks, has laid considerably more stress on outside wonders than on the inward. Then again, the "I" or oneself has been the subject of Indian philosophy right from the beginning. In Western philosophy, the investigation of the self as a different substance is a nearly current wonder. In no other philosophy is simply the idea of the self as focal as in Indian philosophy. It ought to, thusly, be both fascinating and informational to explore the nature of the self as perceived in Indian philosophy. It will likewise be valuable to take note of the likenesses and contrasts between the Indian ideas of oneself furthermore, the possibility of the self in the Western idea. This is particularly so on account of the incredible need presently for a more prominent comprehension of man's inward world. Today, man, with his cutting edge innovation, has vanquished the outside of the earth, and he is all set for his more noteworthy experience into space. However the tragic truth is that man's knowledge of himself has not kept pace with the incredible development in his insight into the external world. This error is at the foundation of every one of his inconveniences today. The extraordinary interest that has been taken in the idea of the human self by current brain science shows present day man's consciousness of the need to fill the hole between his insight into his internal world and his insight into the external world. It is my reason, in this paper, to show that a portion of the bits of knowledge of current Western brain science on the idea of the human self are realities which the scholars of India had found in antiquated times. I will likewise call attention to the pertinence of antiquated India's knowledge of the idea of the self to the issues that inconvenience present day man.

### 2. Atman

Atman is like the Western thought of the spirit, however it isn't indistinguishable. One critical contrast is that Hindu schools are partitioned regarding the matter of the atman. Dualistic Hindus accept that individual atmans are joined to however not indistinguishable with Brahman. Non-dualistic Hindus, conversely, accept that individual atmans are Brahman; accordingly, all atmans are basically indistinguishable and equivalent.

The Western idea of the spirit imagines a soul which is explicitly connected to an individual, with the entirety of their identity (sexual orientation, race, character). The spirit is thought to appear when an individual person is conceived, and it isn't reawakened through rebirth. The atman, on the other hand, is (as indicated by most schools of Hinduism) thought to be:

- Part of each type of issue (not exceptional to individuals)
- Unceasing (doesn't begin with the introduction of a specific individual)
- Part of or equivalent to Brahman (God)
- Reincarnated

### 3. Brahman

Brahman is comparative from multiple points of view toward the Western idea of God: endless, unceasing, perpetual, and boundless to human personalities. There are, be that as it may, numerous ideas of Brahman. In certain understandings, Brahman is such a theoretical power which underlies all things. In different translations, Brahman is showed through divine beings and goddesses, for example, Vishnu and Shiva. As per Hindu religious philosophy, the atman is resurrected again and again. The cycle closes just with the acknowledgment that the atman is unified with

Brahman and is subsequently one with all creation. It is conceivable to accomplish this acknowledgment through living morally as per dharma and karma.

#### 4. Advaita Vedanta and (Bliss)

As per Siddheswarananda (2000), "The Hindus believe the Vedas to be their definitive Scripture". The Vedas, from the root word vid (which means to see, know), the Vedanta (the end, finish of the Vedas) and the Upanishads structure the Scriptures" (Siddheswarananda, 2000:p.3). Master Rama (2004) states that the Vedas were the wellspring of all surges of Indian philosophy and brain research, and the Upanishads are the later piece of the Vedas. Advaita Vedanta is a hypothesis of non-dualism dependent on the Upanishads, which is the closing parts of the Veda (Murthy, 1959). As indicated by Murthy, "the Veda, gotten from the root "vid" (to know), implies what makes us know, and the name by which the sacrosanct sacred writings of the Hindus have been known as the centuries progressed (1959: p.xvii). The Dictionary of Advaita Vedanta (2003) states that "The expression 'Advaita' adversely infers the invalidation of dualism and decidedly declares the truth of non-distinction" (p.23). The Sanskrit word Advaita is a mix of two "syllables" - A (which means not), and Dvaita (two) – which can be summed up to mean as 'not two' or 'non-double'. As per Sanskrit-English Dictionary (2000), Advaita basically implies the "non-double nature of presence" (p.5). It is completely "non-double perspective on reality got from the Upanishads and explained into an arrangement of philosophy (Kaji, 2001: p.225). Advaita Vedanta (non-dualism) is definitely not a scholarly propose yet a living encounter to its advocates. The non-dualistic viewpoint, engendered by Sri Sankara, a parsimonious who is said to have lived in Kerala, India from 688A.D. to 722 A.D, holds that the Atman or the typified singular self is non-other than the immaterial unmanifest Brahman or Supreme self. Murthy (1959) clarifies that "the cardinal precepts of the school which maintain this hypothesis are:

- “1. The Real (Brahman) is one and is of the nature of consciousness and bliss,
2. Due to its maya (illusory nature) the Real appears as the world of plurality,
3. There is absolutely no difference between Brahman and the individual soul (jiva)”

Vedanta (from Veda or uncovered writings and antha or the end parcel) is characterized as "The finish of Vedas, for example the Upanishads" (A Dictionary of Advaita Vedanta, 2003: p.235) or likewise as "the closing substance of old uncovered sacred texts – the Vedhas" (Sanskrit-English Dictionary, 2000: p. 172). The individual who proliferated and rehearsed Advaita Vedanta proposes that the school of philosophy isn't to be treated as simply a scholarly hypothesize yet given an experiential significance. Advaita Vedanta example, Sri Sankara, is said to have exemplified the vision of the school of non-dualism through his considerable compositions and abstract works during his limited capacity to focus 32 years. Advaita Vedanta propounds that Brahman (Supreme Self), is of the idea of Sat-Chit-Ananda (Sat is Pure Being, Chit is Pure Intelligence/Consciousness and Ananda – Pure Bliss) and Atman, which is ontologically same as Brahman, likewise is non-distinctive in nature. In its definitive examination the non-dualistic point of view of Advaita Vedanta

ontologically propounds that the individual self or Atman is simply the Supreme or Brahman encapsulated in human casing and that Atman is non-other than Brahman. Siddheswarananda (2000) brings up that "the end that Atman approaches Brahman is substantial just from the ontological perspective, and we don't reserve the option to detail this as long as we ourselves are living in one of the three conditions of appearances – waking, dream and profound rest"

The Vedic disclosure that Brahman is the effective and material reason for creation and that Brahman is Sat-Chit-Ananda and non-double in nature was later arranged as a way of thinking which came to be recognized as Advaita Vedanta. In the expressions of Griffiths (1983):

"The Ultimate is knowledgeable about the profundity of the spirit, in the substance, or Center of its awareness, as its own Ground or Source, as its very being or Self (Atman). This experience of God is summarized in the word saccidananda. God or Ultimate Reality is capable as outright being (sat), known in unadulterated cognizance (cit), imparting supreme delight (ananda). This was the experience of the soothsayers of the Upanishads as it has been of multitudinous India from that point forward. It is an encounter of self-amazing quality, which gives an instinctive knowledge in Reality"

As a way of thinking proliferated by Sankara, Advaita Vedanta propounds the quintessential existential experience of non-duality that Vedanta (the end bit of the Vedas) communicated in compact sutras (maxims). Naming Sankara as "the specialist of advaita Vedanta", Griffiths (1983), citing Taittiriya Upanishad, sums up the non-dualistic way of thinking in the accompanying lines: "The knower of Brahman appreciates all cravings, all joys obtainable by awesome articles no matter what. Does appreciate all alluring things then again as we do? No, he appreciates all attractive things all the while, as amassed together in a solitary second, through single second, through a solitary insight, which is unceasing... which is non-unique in relation to the pith of Brahman, which we have depicted as truth, information, boundlessness (satyam, jnanam, anantam)"

The information on the Self propounded by Advaita Vedanta "isn't a hypothesis which would be a result of the sane brain, yet an encounter" (Griffiths, 1983: p.91). He says: "The brain, walking out on itself, knows itself instinctively. It is an involvement with which being and knowing are one – that is the reason it is called saccidananda, on the grounds that being (sat) is knowledgeable about an unadulterated demonstration of knowing (cit) in the delight (ananda) of unity, of non-duality. The knower, the known and the demonstration of knowing are each of the one (Griffiths, 1983: p. 91). To put it plainly, Advaita Vedanta is completely a "non-double perspective on reality got from the Upanishads and explained into an arrangement of philosophy (Kaji, 2001: p.225). It is apparent in the prior conversation that the idea of satisfaction isn't obviously stressed in Advaita Vedanta, rather the term Ananda or what is firmly made an interpretation of as Bliss interpreted as meaning unalloyed delight, is given core interest. Examining Advaita Vedanta of Sankara, Shah-Kazemi (2009) clarifies lucidates that "Ananda alludes to That which isn't powerless to torment or hardship, from one perspective; and on the other, it assigns extraordinary Bliss or Bliss accordingly, rather than such and such experience of rapture; to Bliss which can't not be, instead of happy experience this dependent upon common conditions"

. As indicated by German thinker Deussan (1999), "in the Upanishads rapture seems not as a quality or a territory of Brahman, however as his particular quintessence... Brahman isn't Anandin, having rapture, yet Ananda, euphoria itself (Deussan, 1999:p. 141). This calculated paper would continue with the investigation of joy with regards to Bliss as pushed by Advaita Vedanta. It will zero in on the idea of joy or delight as seen by the Indian sages in the Upanishads (the end parcel or the fulfillment of the Vedas), Brahma Sutras and the Bhagavadgita. Old researchers of the Indian philosophical ways of thinking name the three – Upanishads, Brahma Sutras and Bhagavadgita – as Prasthan Traya. Characterizing Prasthan Traya, The Dictionary of Advaita Vedanta (2003) states that, "the term prasthan implies premise" and "traya is three". The premise of Vedanta philosophy is of three kinds – Sruti, Smrti and Nyaya. Sruti Prasthan implies the Vedas and Upanishads, Smrti Prasthan implies the Bhagavadgita and Nyaya Prasthan imply Brahma Sutras.

While "Vedanta is the end or significance of the Vedas" (Sivananda, 1999: p.3) which manages the information parcel, Brahma Sutras, also called Vedanta Sutras, is a systematized abstract of the precise investigation of the Upanishads (Sivananda, 1999). The Brahma Sutras, which are compact truisms, are the codification of the essential writings of the Vedas (Siddheswarananda, 2000) and are cardinal to the focal topic of non-duality that Advaita Vedanta proposes. As indicated by Sivananda (1999), Sutras gave the quintessence of the contentions on a theme consolidating limit of considerations into these apothegms in as couple of words as could reasonably be expected. "Extraordinary scholarly individuals just, can form Sutras. They are signs or helps to memory. They can't be perceived without a clear analysis. The discourse likewise needs further expand clarification" (Sivananda, 1999: p4). These critiques were composed by later organizers of various schools of Vedantic considerations. The third of the triadic appendage of the Prasthan Traya, the Bhagavadgita, which in a real sense implies the Lord's melody, is an Indian profound book with 18 parts. It is quintessentially an instructing on non-duality of Vedanta by Lord Krishna (said to be one of the 10 manifestations in the Hindu pantheon) to his aficionado and follower Arjuna. The instructing is said to have occurred at Kurushetra (combat zone) in Mahabharata epic of the Hindus. It is in the previous setting that this reasonable paper will consider the remarkable parts of the Prasthan Traya and follow the perspective on Advaita Vedanta on joy or what it recognizes as Bliss.

### 5. Upanishads and Happiness/Bliss

For a long time the Upanishads were "viewed as the wellspring head of Indian philosophy" (Sharma, 2000:p.30). Citing Bloomfield, Sharma brings up Bloomfield "didn't reveal any type of Hindu idea, including heterodox Buddhism, which was not established in the Upanishads" (2000:p.30). Agreeing with the late Indian scholar and leader of India Dr S. Radhakrishnan, Sharma brings up that the later frameworks of philosophy obliged their conventions to the perspectives on the Upanishads. As indicated by Sharma (2000), "the word 'Upanishad' is gotten from the root 'pitiful' which implies (i) to plunk down, (ii) to obliterate and (iii) to extricate" . Sharma (2000) clarifies: "The word thusly implies the plunking down of the supporter close to his educator in a committed way to get

guidance about the most noteworthy Reality and it is utilized by the Upanishads in this sense rahasya, which means mystery or guhya vidya or mystery information. The instructing, being the most elevated, was conferred at private sittings just to qualified disciples"

As per Sakprakananda (1974), Upanishadic messages "pass on the positive information on the observer self past the conscience. What the Upanishads propose here is that man is blessed with the "unchanging iridescent self" and his restrained recuperation will be his medicinal exertion to find his Atman which when acknowledged gives the panacea to all his inward and external ills of discernment, consequently driving him to Bliss. In such a state, Upanishads recommends than man graduates himself flawlessly. Krishananda (1972) in his 'Acknowledgment of the Absolute' goes on to proposes this when he says "Total being is the most elevated flawlessness. Flawlessness is Bliss" (p.81). Clarifying the Upanishadic idea of Bliss as listed by Advaita Vedanta example Shankara, Krishnananda (1972), citing Verse VII. 23, 24 of the Chandogya Upanishad, declares that "The incomparable Infinite alone is Bliss, there is no euphoria in the little limited" (p. 81). He proceeds to add that "the world has all the earmarks of being genuine, savvy and delighted, in light of the fact that it projects itself on the foundation of something which is basically Reality-Intelligence-Bliss" (1972:p.81). Citing Taitriya Upanishad (Chapter II. 7) that "That, verily is the embodiment. Just on getting this substance, does one gets joyful. Else who might inhale and who might live – if there is no delight in presence (space). Really, this substance is the wellspring of euphoria", Krishnananda (1972) goes to clarify Advaita Vedanta's idea of Bliss. The Mundaka Upanishad rather calls Reality as the "Euphoric Immortal" (Krishnananda, 1972). In this setting Advaita Vedanta admonishes one to have an away from of the real world and understand that the innate nature of the Atman or the exemplified self is Brahman which is Infinite Being, Infinite Consciousness and Infinite Bliss. It is in this pith Upanishads stressed that Brahman isn't "merry" yet Bliss, not "cognizant" however "Awareness", not existent but rather "Presence" (Krishnananda, 1972). Ecstasy that is regularly discussed and implied in the Upanishads is the not restricting joy that is frequently the nonattendance or something contrary to misery. Loke (2005) brings up that "This rapture, it ought to be called attention to that isn't the article related joy one gets from the satisfaction of a need or a craving". In the Taittiriya Upanishad "this has been portrayed as ecstasy second to none which is numerous hundredfold more than the joy one gets from any common demonstration". (Loke, 2005:p.2). It is in this setting that the possibility of Bliss is certainly alluded in the four Mahavakyas or extraordinary platitudes critically maintained in Advaita Vedanta. Shankara puts a lot of significance in the Mahavakyas while clarifying the idea of Sat-Chit-Ananda or Infinite Being-Infinite Consciousness-Infinite Bliss.

### 6. Bhagavadgita

Bhagavadgita or the 'Melody of God) is one of the authoritative writings of Vedanta. Being one of the parts of the Hindu epic 'Mahabharata', it contains 700 slokas or stanzas partitioned in 18 sections (Victor, 2008). This contains the lessons of Krishna (a heavenly manifestation in the Hindu pantheon) as exchange with his dear companion and follower

Arjuna, allegedly to have occurred in a war zone. As per the epic, the five Pandava siblings, are facing his 100 cousin siblings, the Kauravas, in the fight. Arjuna, who is the second of five Pandava siblings, falls into disarray while experiencing his rivals, who are his family members. More or less, Bhagavadgita "starts as two incredible militaries face each other toward the beginning of the fight, and the lessons proceed for eighteen days amidst the front line" (Rama, 2004:p. 9). The lessons of Krishna start when Arjuna, driven by empathy for his cousin siblings, uncles, educators and others hanging tight for the fight on the opposite side, mishandles, needing to pull out from the fight. Krishna dissipates Arjuna's disarray by lecturing about the complexities of life ingraining the educating of Advaita Vedanta that Atman is of the idea of Sat-Chit-Ananda and that solitary body perishes however the Atman is indestructible. Rama (2004) proposes that "Bhagavadgita contains in dense structure all the philosophical and mental shrewdness of the Upanishads". He presumes that:

"As indicated by Bhagavadgita, Atman (the genuine Self or focal point of awareness) is rarely evolving, never-ending, unceasing, and boundless, though the body is continually changing and inclined to rot... The point of Bhagavadgita is to show the wannabe how to set up poise both in the inside life and his exercises in the outer world; to assist him with creating peacefulness inside, and to clarify the workmanship and study of doing activities skilfully and benevolently... The lessons of the Bhagavadgita assist one with understanding the differentiation between the genuine Self and the simple self. The simple self is liable to change and obliteration; the genuine self isn't"

## 7. Conclusion

Advaita Vedanta proposes that Being (Brahman) is non-double (Advaita). It is existential. It is experiential and non-social. There is no contrast between Self (Atman) and Being (Brahman). It is preeminent information (Sat), incomparable awareness (Chit) and incomparable euphoria (Ananda). Advaita Vedanta propounds that it is inexperience (avidya) that hides the individual self to accept that presence is double, that is there is a maker and creation, that there is the experiencer and the accomplished. It restores the Vedic hypothesis that the foundation, Brahman, isn't recognizable and that it isn't situated in space-time-causation continuum. The non-double way of thinking proposes that it is the deceptive power or energy (Maya) that cloak the non-double nature of Brahman. Advaita Vedanta underscores that the activities or exercises embraced by the typified self is only an intrinsic desire to communicate its region and opportunity and unfurl its temperament as preeminent information, incomparable cognizance and preeminent rapture. It accepts that ecstasy isn't equipped for being pursuit or looked for, as man, as an epitomized self, is naturally ecstatic. It indisputably affirms that Self (Atman) is illuminated and happy essentially. It emphasizes the closing discoveries of the Indian uncovered Vedas (sacred writings) featuring the non-double nature of Brahman or Atman. Advaita Vedanta proposes that creation is a definitive articulation of Brahman which is characteristically merry, enriched with incomparable information and awareness. The Brihadaranyaka Upanishad avows in its sutra or saying, "Poornamadam Poornamidam, Poornaat Poorna Mudacyathe, Poornasya Poornamaadaaya Poornameva vasishyathe" which signifies "from totality (brahman), completion (creation) came and notwithstanding its appearance, completion (brahman) actually stays full.

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