

Continue

























Hindu concept for inner self or essence as mere consciousness For other uses, see Atman (disambiguation). Part of a series onHinduismHindus Mythology OriginsHistorical History Indus Valley Civilisation Vedic religion Dravidian folk religion Śramaṇa Tribal religions in India Traditional Ithāsa-Purāna Epic-Puranic royal genealogies Epic-Puranic chronology Sampradāya (traditions) Major Sampradāya (traditions) Vaiṣṇavism Panchārtha Shaivism Panchārtha Shaktism Smartism Other Sampradāya (traditions) Deities Absolute Reality / Unifying Force Brahman Trimurti Brahma Vishnu Shiva Tridevi Saraswati Lakshmi Parvati Other major Devas / Devis Devī Deities: Trīdaśa Adityas Rudras Vasus Ashvins Mahadevi Other Devī Deities Post-Vedic: Avatar Dashavatara Durga Navadurga Mahavidya Kartikeya Ganesha Hanuman Radha Shakti Śita Devatās Vashvakarma Kubera Concepts Worldview Cosmology Mythology Ontology Tattvas Subtle elements Panchikarana Gross elements Gunas Purusha Prakṛti Supreme reality Brahman Nirguna Saguna Om Saccidānanda God Ishvara Devas / Devī Devasat Gods in Hinduism God and gender Puruṣārtha (meaning of life) Dharma Artha Kama Mokṣa Āśrama (stages of life) Brahmacharya Gṛhstha Vānaprastha Saṃnyasa Three paths to liberation Bhakti yoga Jnana yoga Karma yoga Vajrayana Jñāna Yoga Karma yoga Karma yoga Karma yoga Rājasa yoga Kundalini yoga Arts Bharatanatyam Kathak Kathakali Kuchipudi Manipuri Mohiniyattam Odissi Sattriya Bhagavata Dandiya Raaga Carnatic music Pandav Lila Kalariyattu Silambam Adimurai Rites of passage Garbhadhāna Pumsavana Pumsavana Simantonnayana Simantonnayana Jatakarma Nāmakāraṇa Nishkrāmaṇa Annaprasāna Chudākarna Karmavedha Vidyaṛambham Upanayana Keshanta Ritushuddhi Samavartanam Vivaha Antyesti Festivals Diwali Holi Maha Shivaratri Navaratri Divya Raja Pujala Vijayadashami-Dussehra Raksha Bandhan Ganesh Chaturthi Vasant Panchami Rama Navami Janmashtami Anam Makar Sankranti Kumbh Mela Pongal Udupi Vaishiki Bilu Puthandu Vishu Rathā Yatra Philosphical schools Śaṣ Astika schools Samkhya Yoga Nyaya Vaisheshika Mīmāṃsā Vedānta Advaita Dvaita Vishishtadvaita Achintya Bheda Abhedha Shuddhadvaita Savhanika Bhedabhedā Akshar Purushottam Darshan Other schools Jīvika Buddhism Jainism Charvaka Gurur, Rishi, philosophers Ancient Saptarishi Vashistha Kashyapa Attri Jamadagni Gostama Vishvamitra Bhadravajra Agastya Angiras Arani Ashtavakra Jaimini Kanada Kapila Patanjali Pāṇini Prashastadvaita Raikva Satyakama Jabala Valmiki Vyasa Yajñavalkya Medievial Ahinnavagupta Adi Shankara Akā Mahadevi Allama Prabhu Alvars Basava Chaitanya Ramdas Kathiabhada Chakradhara Chāṅgādeva Dadu Dayal Eknath Gangesha Upadhyaya Gauradapa Gaurakshanatha Haridasa Thakur Hariharan Jagannatha Dasa Jayatirtha Jiva Goswami Jñāneśvar Kabir Kanaka Dasa Kumārila Bhaṭṭa Madhusūdana Madhva Matsyendranatha Morya Gosavi Mukundarāja Namadeva Nārahari Tirtha Narasimha Saraswati Nayanars Nimbarkacharya Śrinivasacharya Prabhākara Purandara Dasa Raghnaveandra Swami Raghunatha Siromani Raghutama Tirtha Ram Charan Ramanandana Ramanuja Ramprasad Sen Ravidasa Rupa Goswami Samarth Ramdas Sankardev Satyanatha Tirtha Siddheshwara Sripada Srivallabha Sripadaraja Sri Swaminarayan Yama Sastri Tukaram Tulsiadas Tyagaraja Vācaspati Miśra Vadiraja Tirtha Vallabha Valluvar Vedānta Desika Vidyaranya Vyasaraja Modern Aurobind Bhaktistiddhanta Sarasvati Bhaktivinoda Thakur Chandrasekarendra Saraswati Chinnmayananda Deyananda Saraswati Jaggi Vasudev Krishnananda Saraswati Mahavater Babaji Mahesh Yogi Narayana Guru Nigamananda Nisargadatta Maharaj Prabhupada Radhakrishnan R. D. Ranade Ramakrishna Rama Tirtha Ramana Maharshi Ravi Shankar Ramdas Samarth Satyha Sai Baba Shirdi Sai Baba Shradhdhanda and Satyadhama Tirtha Siddharameshwar Maharaj Sivananda Trallanga U. G. Krishnamurti Upasni Maharaj Vethathiri Maharishi Vivekananda Yogananda Texts Sources and classification of scripture Śruti Smṛti Ācāra Itamātusi Ścriptures Timeline of Hindu texts Vedas Rigveda Yajurveda Samaveda Atharvaveda Divisions Samhita Brahmana Aranyaka Upanishads Upanishads Principal Upanishads Rigveda: Aitareya Kaushitaki Yajurveda: Brihadāranyaka Isha Taittiriya Katha Svetashvatara Maiti Samaveda: Chandogya Kena Atharvaveda: Mundaka Mandukya Prasna Vedangas Shiksha Chandogya Vākaraṇa Nirukta Kalpa Jyotisha Other scriptures Bhagavad Gita Agamas (Hinduism) Ithahas Ramayana Mahabharata Puranas Vishnu Purana Bhagavata Purana Devi Bhagavat Purana Nāradya Purana Vāmāna Purana Matsya Purana Garuda Purana Brahma Purana Brahmanda Purana Brahma Vaivarta Purana Bhaviṣya Purana Padma Purana Agni Purana Shiva Purana Lila Purana Kūrma Purana Skanda Purana Varaha Purana Markandeya Purana Upavedas Ayurveda Dhanurveda Gharbharaveda Shṭhapatyaveda Shastras, sutras, and samhitas Dhama Shastra Artha Shastra Sātra Shilpa Shastras Kama Sūtra Brahma Sutras Samkhya Sutras Mīmamsa Sūtras Nyaya Sūtras Vaiśeṣika Sūtra Vyasa Sūtras Pramana Sutras Charaka Samhita Sushruta Samhita Natya Shastra Panchatantra Naalayira Divya Prabandham Tirumurai Ramcharitmanas Yoga Vasistha Swara yoga Panchadashi Stotras, stutis and Bhasya Kanakadhara Stotra Shiva Stuti Vayu Stuti Tamil literature Tirumurai Naalayira Divya Prabandham Tirumurukāṛppattal Tiruppukal Kurma Kamba Ramayanam/Ramavataram Five Great Epics Eighteen Greater Texts Eighteen Lesser Texts Athichudai Iṭṭayanar Abhinavopul Abhirami Anati Thiruvilaiyali Vinayagar Agaval Other texts Hindu culture & society Society Varma Brahmin Kshatriya Kayastha Vaisya Shudra Dalit Jati Gotra Drjia Dasa Hindu art Hindu art Hindu iconography Shilpa Shastras Rasa (aesthetics) Indian aesthetics Yantra Hindu architecture Hindu temple architecture Vastu shastra Talamāna Hindu music Hindu music Shruti (music) Svara Alāṅkāra Tala (music) Raga Rasa (aesthetics) Sangita Vādyā Natya Shastra Food & diet customs Ahimsa Diet in Hinduism Sattvic diet Mitahara Jātkta Vrata Time keeping practices Hindu units of time Hindu calendar Panchangam Vikram Samvat Shaka era Hindu pilgrimage Pilgrimage sites Other society-related topics Discrimination Persecution Nationalism Hindutva Organisations Reform movements Other topics Hinduism by country Greater India Balinese Hinduism Caribbean Shaktism Template:Hindu scriptures and texts Hinduism & other religions Hinduism and Jainism / and Buddhism / and Sikhism / and Judaism / and Christianity / and Islam Other related links (templates) Hindu scriptures & texts Hindu philospohy Sampradāyas (traditions) Shaivism Vaiṣṇavism Shaktism Glossary Outline Hinduism portlalte Atman /a'tmən/; Sanskrit: आत्मा is a Sanskrit word for the true or eternal Self or the self-existent essence or an impersonal (it) witness-consciousness within each individual. Atman is conceptually different from Jīvatman, which persists across multiple bodies and lifetimes. Some schools of Indian philosophy regard the Atman as distinct from the material or mortal ego (Ahankara), the emotional aspect of the mind (Citta), and existence in an embodied form (Prakṛti)[note 1] The term is often translated as soul,[note 2] but is better translated as "Self.[1] as it solely refers to pure consciousness or witness-consciousness, beyond identification with phenomena. In order to attain moksha (liberation), a human being must acquire self-knowledge (Atma Gyaan or Brahmajnana). Atman is a central concept in the various schools of Indian philosophy, which have different views on the relation between Atman, individual Self (Jīvatman), supreme Self (Paramātmā), and the Ultimate Reality (Brahman), stating that they are: completely identical (Advaita, non-Dualist),[2][3] completely different (Dvaita, Dualist), or simultaneously non-different and different (Bhedabheda, non-Dualist + dualist).[4] The various orthodox schools of Hinduism believe that the Atman in every living being (jiva), which is distinct from the mortal mind/body complex. This is a central point of difference with the Buddhist doctrine of Anatya, which holds that the essence there is no unchanging essence or Self to be found in the human body, which is a physical organ but as an inner "cave" or guba, as the atman's special locus. It is described as lying deep within the heart (Chandogya Upanishad II.14.3-4).[27] The Brihadāranyaka Upanishad (600-600 BCE[28]) describes Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything — it is identified, as is well known, with that (what is perceived) and with that (what is inferred). As it [Ātman] does and acts, so it becomes: by doing good it becomes good, and by doing evil it becomes evil. It becomes virtuous through good acts, and vicious through evil acts. Others, however, say, "The self is identified with desire alone. What it desires, so it resolves; what it resolves, so its deed; and what deed it does, so it reaps.— Brihadāranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of Ātman, that the essence and Self of every person and being is the same as Brahman, is extensively repeated in Brihadāranyaka Upanishad. The Upanishad asserts that this knowledge of "I am Brahman", and that there is no difference between "I" and "you", or "I" and "him" is a source of liberation, and not even gods can prevail over such a liberated man. For example, in hymn 1.4.10,[31] Brahman was this before; therefore it knew even the Ātma (soul, himself). I am Brahman, therefore it became all. And whoever among the gods had this enlightenment, also became Ātma. It is the same with the sages, the same with me. Whoever knows the self as "I am Brahman", becomes all this universe. Even the gods do not prevail against him, for he knows their Ātma. Now, if he has no attachments and no ego, god, riches, power, fame, honour, he is an animal, not a god. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anger; how much more so when many are taken away? Therefore it is not pleasing to the gods that men should know this.— Brihadāranyaka Upanishad (600-600 BCE[28]) explains Atman as that in which everything exists, which is of the highest value, which permeates everything, which is the essence of all, bliss and beyond description.[29] In hymn 4.4.5, Brihadāranyaka Upanishad describes Atman as Brahman, and associates it with everything one is, everything one can be, one's free will, one's desire, what one does, what one doesn't do, the good in oneself, the bad in oneself. That Atman (self, soul) is indeed Brahman. It [Atman] is also identified with the intellect, the Manas (mind), and the vital breath, with the eyes and ears, with earth, water, air, and ākāśa (sky), with fire and with what is other than fire, with desire and the absence of desire, with anger and



[illegible]

