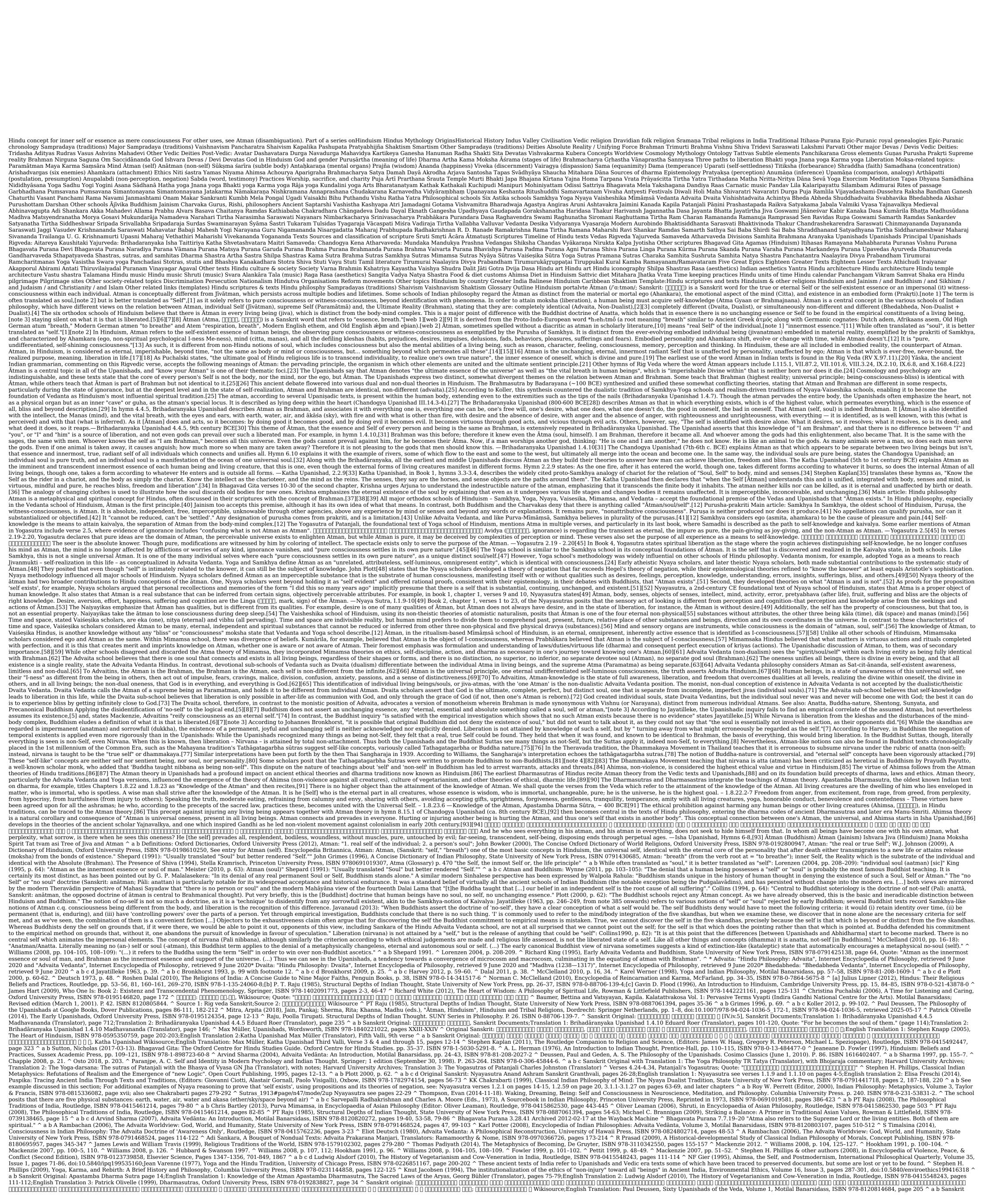
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mere consciousness For other uses, see Atman (disambiguation). Part of a series on Hinduism Hindus Mythology Origins Historical History Indus Valley Civilisation Vedic religion Dravidian folk religion Sramana Tribal religions in India Traditional Itihasa-Purana Epic-Puranic royal genealogies Epic-Puranic chronology Sampradaya (traditions) Major
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Hindu scriptures & texts Hindu philosphy Sampradayas (traditions) Shaivism Vaishnavism Glossary Outline Hinduism portalyte Åtman (/ˈɑːtmən/; Sanskrit: [][][][][]) 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
Jivātman, 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 (Prakrti). [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 (Jīvātman), supreme Self (Paramātmā) and, the Ultimate Reality (Brahman), stating that they are: completely different (Bhedabheda, Non-Dualist), [2][3] completely different (Dvaita, Dualist), or simultaneously non-different and different (Brahman), stating that they are: completely different (Brahman), stating that they are
Atman in every living being (jiva), which is distinct from the body-mind complex. This is a major point of difference with the Buddhist doctrine of Anatta, which holds that in essence there is no unchanging essence or Self to be found in the empirical constituents of a living being, [note 3] staying silent on what it is that is liberated. [5][6][7][8] Atman
(Atma, [][][], [][]]) is a Sanskrit word that refers to "essence, breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 1][web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 2][9] It is derived from the Proto-Indo-European word *h1eh1tmó (a root meaning "breath." [web 2][9] It is derived from the Proto
"respiration, breath", Modern English ethem, and Old English &bm and epian).[web 2] Ātman, sometimes spelled without a diacritic as atman in scholarly literature,[10] means "real Self" of the individual,[note 1] "innermost essence."[11] While often translated as "soul", it is better translated as "self."[1][note 2] In Hinduism, Atman refers to the self-
existent essence of human beings, the observing pure consciousness or witness-consciousness as exemplified by the Purusha of Samkhya, and characterized by Ahamkara (ego, non-spiritual psychological I-
ness Me-ness), mind (citta, manas), and all the defiling kleshas (habits, prejudices, desires, impulses, delusions, fads, behaviors, pleasures, sufferings and fears). Embodied personality and Ahamkara shift, evolve or change with time, while Atman doesn't.[12] It is "pure, undifferentiated, self-shining consciousness." [13] As such, it is different from non
Hindu notions of soul, which includes consciousness but also the mental abilities of a living being, such as reason, character, feeling, consciousness, memory, perception and thinking. In Hinduism, these are all included in embodied reality, the counterpart of Atman. Atman, in Hinduism, is considered as eternal, imperishable, beyond time, "not the
same as body or mind or consciousness, but... something beyond which permeates all these".[14][15][16] Atman is the unchanging, eternal, innermost radiant Self that is unaffected by personality, unaffected by ego; Atman is the unchanging, eternal, innermost radiant Self that is unaffected by personality, unaffected by personality, unaffected by ego; Atman is that which is ever-free, never-bound, the realized purpose, meaning, liberation in life.[17][18] As Puchalski states, "the
ultimate goal of Hindu religious life is to transcend individuality, to realize one's own true nature", the inner essence of oneself, which is divine and pure.[19] The earliest use of the word Atman in Indian texts is found in the Rig Veda (RV X.97.11).[20] Yaska, the ancient Indian grammarian, commenting on this Rigvedic verse, accepts the following
meanings of Ātman: the pervading principle, the organism in which other elements are united and the ultimate sentient principle. [21] Other hymns of Rig Veda where the word Ātman appears include I.115.1, VII.87.2, VII.101.6, VIII.3.24, IX.2.10, IX.6.8, and X.168.4. [22] Ātman is a central topic in all of the Upanishads, and "know your Ātman" is one
of their thematic foci.[23] The Upanishads say that Atman denotes "the ultimate essence of the universe" as well as "the vital breath in human beings", which is "imperishable Divine within" that is neither born nor does it die.[24] Cosmology and psychology are indistinguishable, and these texts state that the core of every person's Self is not the body,
nor the mind, nor the ego, but Atman. The Upanishads express two distinct, somewhat divergent themes on the relation between Atman and Brahman. Some teach that Atman is part of Brahman but not identical to it.[25][26] This
ancient debate flowered into various dual and non-dual theories in Hinduism. The Brahmasutra by Badarayana (~100 BCE) synthesized and unified these somewhat conflicting theories, stating that Atman and Brahman are different in some respects, particularly during the state of ignorance, but at the deepest level and in the state of self-realization,
Atman and Brahman are identical, non-different (advaita).[25] According to Koller, this synthesis countered the dualistic tradition of Vedanta as Hinduism's most influential spiritual tradition.[25] The atman, according to several
Upanişadic texts, is present within the human body, extending even to the extremities such as the tips of the nails (Brihadaranyaka Upanishad 1.4.7). Though the atman pervades the entire body, the Upanishad soften emphasize the heart, not as a physical organ but as an inner "cave" or guha, as the atman's special locus. It is described as lying deep
within the heart (Chandogya Upanishad III.14.3-4).[27] The Brihadaranyaka Upanishad (800-600 BCE[28]) describes Atman as that in which everything, which is of the highest value, which is
and associates it with everything one is, everything one is, everything one can be, one's free will, one's desire, 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 everything — it is identified, as is well known, with this (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; what it resolves, so is its deed; and what deed it does, so it reaps.—Brihadaranyaka Upanishad 4.4.5, 9th century BCE[30] This theme of
 Ätman, that the essence and Self of every person and being is the same as 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 Atma (soul, himself). I am Brahman, "becomes all this universe. Even
the gods cannot prevail against him, for he becomes their Atma. Now, if a man worships another, "he does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish; how much more so when many are taken
away? Therefore it is not pleasing to the gods that men should know this. —Brihadaranyaka Upanishad (7th-6th c. BCE) explains Atman as that which appears to be separate between two living beings but isn't, that essence and innermost, true, radiant self of all individuals which connects and unifies all. Hymn
6.10 explains it with the example of rivers, some of which flow to the east and some to the west, but ultimately all merge into the ocean and become one. In the same way, the individual soul is a manifestation of the ocean of one universal soul.[32]
Along with the Brihadāranyaka, all the earliest and middle Upanishad (5th to 1st century BCE) explains Atman as the imminent and transcendent innermost essence of each human being and living creature, that this is one,
even though the external forms of living creatures manifest in different forms. Hymn 2.2.9 states: As the one fire, after it has entered the world, though one, takes a form according to whatever He enters and is outside all forms. —Katha
Upanishad, 2.2.9[33] Katha Upanishad, in Book 1, hymns 3.3-3.4, describes the widely cited proto-Samkhya analogy of chariot for the relation of "Soul, Self" to body, mind and senses.[34] Stephen Kaplan[35] translates these hymns as, "Know the Self as the rider in a chariot, and the body as simply the chariot. Know the intellect as the charioteer, and
the mind as the reins. The senses, they say are the horses, and sense objects are the paths around them". The Katha Upanishad then declares that "when the Self [Ātman] understands this and is unified, integrated with body, senses and mind, is virtuous, mindful and pure, he reaches bliss, freedom and liberation".[34] In Bhagavad Gita verses 10-30 of
the second chapter, Krishna urges Arjuna to understand the indestructible nature of the atman neither kills nor can be killed, as it is eternal and unaffected by birth or death.[36] The analogy of changing clothes is used to illustrate how the soul discards old bodies for new ones.
Krishna emphasizes the eternal existence of the soul by explaining that even as it undergoes various life stages and changes bodies it remains unaffected. It is imperceptible, inconceivable, and unchanging. [36] Main article: Hindu philosophy Atman is a metaphysical and spiritual concept for Hindus, often discussed in their scriptures with the concept for Hindus article: Hindu philosophy Atman is a metaphysical and spiritual concept for Hindus, often discussed in their scriptures with the concept for Hindus article: Hindus article: Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus, often discussed in their scriptures with the concept for Hindus article: Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus article: Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus article: Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus article: Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus article: Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus article: Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus article: Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus article: Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus philosophy Atman is a metaphysical and spiritual concept for Hindus philosophy atman
of Brahman.[37][38][39] All major orthodox schools of Hinduism - Samkhya, Yoga, Nyaya, Vaisesika, Mimamsa, and Vedanta - accept the foundational premise of the Vedas and Upanishads that "Atman exists." In Hindu philosophy, especially in the Vedanta school of Hinduism, Atman is the first principle.[40] Jainism too accepts this premise, although
it has its own idea of what that means. In contrast, both Buddhism and the Charvakas deny that there is anything called "Atman/soul/self".[12] Purusha-prakriti Main article: Samkhya, the oldest school of Hinduism, Puruşa, the witness-consciousness, is Atman. It is absolute, independent, free, imperceptible, unknowable through other
agencies, above any experience by mind or senses and beyond any words or explanations. It remains pure, "nonattributive consciousness". Purusa is neither produced, can't be 'settled'." Any designation of purusha comes
from prakriti, and is a limitation.[43] Unlike Advaita Vedanta, and like Purva-Mīmāṃsā, Samkhya believes in plurality of the puruṣas.[41][12] Samkhya considers ego (asmita, ahamkara) to be the cause of pleasure and pain.[44] Self-knowledge is the means to attain kaivalya, the separation of Atman from the body-mind complex.[12] The Yogasutra of
Patanjali, the foundational text of Yoga school of Hinduism, mentions Atma in multiple verses, and particularly in its last book, where Samadhi is described as the path to self-knowledge and kaivalya. Some earlier mentions of Atman in Yogasutra include verse 2.5, where evidence of ignorance includes "confusing what is not Atman as Atman"
enlighten Atman, but while Atman is pure, it may be deceived by complexities of perception or mind. These verses also set the purpose of all experience as a means to self-knowledge.
coloring of intellect. The spectacle exists only to serve the purpose of the Atman. —Yogasutra 2.19 - 2.20[45] In Book 4, Yogasutra states spiritual liberation as the stage where the yogin achieves distinguishing self-knowledge, he no longer confuses his mind as Atman, the mind is no longer affected by afflictions or worries of any kind, ignorance
vanishes, and "pure consciousness settles in its own pure nature".[45][46] The Yoga school is similar to the Samkhya school in its conceptual foundations of Ātman. It is the self that is discovered and realized in the Kaivalya state, in both schools. Like Samkhya, this is not a single universal Ātman. It is one of the many individual selves where each
define Atman as an "unrelated, attributeless, self-luminous, omnipresent entity", which is identical with consciousness. [24] Early atheistic Nyaya scholars, and later theistic Nyaya scholars, both made substantial contributions to the systematic study of Atman. [48] They posited that even though "self" is intimately related to the knower, it can still be
the subject of knowledge. John Plott[48] states that the Nyaya scholars developed a theory of negation, while their epistemological theories refined to "know the knower" at least equals Aristotle's sophistication. Nyaya methodology influenced all major schools of Hinduism. Nyaya scholars defined Atman as
an imperceptible substance that is the substrate of human consciousness, manifesting itself with or without qualities such as desires, feelings, perception, knowledge, understanding, errors, insights, sufferings, bliss, and others.[49][50] Nyaya theory of the ātman had two broader contributions to Hindu conceptions of the ātman. One, Nyaya scholars
went beyond holding it as "self evident" and offered rational proofs, consistent with their epistemology, in their debates with Buddhists, that "Atman exists".[51] Second, they developed theories on what "Atman is and is not".[52] As proofs for the proposition 'self exists', for example, Nyaya scholars argued that personal recollections and memories of
the form "I did this so many years ago" implicitly presume that there is a self that is substantial, continuing, unchanged, and existent.[51][52] Nyayasutra, a 2nd-century CE foundational text of Nyaya school of Hinduism, states that Atma is a proper object of human knowledge. It also states that Atman is a real substance that can be inferred from
certain signs, objectively perceivable attributes. For example, in book 1, chapter 1, verses 9 and 10, Nyayasutra states[49] Atman, body, senses, objects of right knowledge. Desire, aversion, effort, happiness, suffering and cognition are the Linga
([[[[]]], mark, sign) of the Atman.—Nyaya Sutra, I.1.9-10[49] Book 2, chapter 1, verses 1 to 23, of the Nyayasutras posits that the sensory act of looking is different from perception and cognition-that perception and knowledge arise from the seekings and actions of Atman. [53] The Naiyayikas emphasize that Atman has qualities, but is different from
its qualities. For example, desire is one of many qualities of Atman to lose consciousness, but that too, is not an essential property. Naiyayikas take the atman to lose consciousness during deep sleep.
[54] The Vaisheshika school of Hinduism, using its non-theistic theories of atomistic naturalism, posits that Atman is one of the four eternal non-physical[55] substances without attributes, the other three being kala (time), dik (space) and manas (mind).[56] Time and space, stated Vaiseşika scholars, are eka (one), nitya (eternal) and vibhu (all
pervading). Time and space are indivisible reality, but human mind prefers to divide them to comprehend past, present, future, relative place of other substances and beings, direction and its own coordinates in the universe. In contrast to these characteristics of time and space, Vaisesika scholars considered Ātman to be many, eternal, independent
state that Vedanta and Yoga school describe.[12] Ātman, in the ritualism-based Mīmāṃsā school of Hinduism, is an eternal, omnipresent, inherently active essence that is identified as I-consciousness.[57][58] Unlike all other schools of Hinduism, Mimamsaka scholars considered ego and Atman as the same. Within Mimamsa school, there was
divergence of beliefs. Kumārila, for example, believed that Atman is the object of I-consciousness, whereas Prabhākara believed that Atman is the subject of I-consciousness. [57] Mimamsaka Hindus believed that Atman is the subject of I-consciousness.
Mimamsa, they incorporated Mimamsa theories on ethics, self-discipline, action, and dharma as necessary in one's journey toward knowing one's Atman.[60][61] Advaita School believes that there is one soul that connects
and exists in all living beings, regardless of their shapes or forms, and there is no distinction, no separate devotee soul (Atman), no separate devotee soul (Atman), no separate god soul (Brahman). [62] The oneness unifies all beings, there is divine in every being, and that all existence is a single reality, state the Advaita Vedanta Hindus. In contrast, devotional
Atman, each self is non-different from the infinite. [62][66] Atman is the universal principle, one eternal undifferentiated self-luminous consciousness, the truth asserts Advaita Hinduism. [67][68] Human beings, in a state of unawareness of this universal self, see their "I-ness" as different from the being in others, then act out of impulse, fears, cravings
malice, division, confusion, anxiety, passions, and a sense of distinctiveness, [69][70] To Advaitins, Atman-knowledge is the divine within oneself, the divine in others, and in all living beings; the non-dual oneness, that God is in everything, and everything
is God.[62][65] This identification of individual living beings/souls, or jiva-atmas, with the 'one Atman' is the non-dualistic Advaita Vedanta position. The monist, non-dual conception of existence in Advaita Vedanta is not accepted by the dualistic/theistic Dvaita Vedanta. Dvaita Vedanta calls the Atman of a supreme being as Paramatman, and holds it to
be different from individual Atman. Dvaita scholars assert that God is the ultimate, complete, perfect, but distinct soul, one that is separate from incomplete, imperfect jivas (individual souls).[71] The Advaita sub-school believes that liberation is only possible in
after-life as communion with God, and only through the grace of God (if not, then one's Atman is reborn).[72] God created individual souls, state Dvaita vedantins, but the individual souls present the individual souls, state Dvaita vedantins, but the individual souls present the individual souls, state Dvaita vedantins, but the individual souls present the indiv
to the monistic position of Advaita, advocates a version of monotheism wherein Brahman is made synonymous with Vishnu (or Narayana), distinct from numerous individual Atmans. See also: Anatta, Buddha-nature, Shentong, Sunyata, and Precanonical Buddhism Applying the disidentification of 'no-self' to the logical end, [5][8][7] Buddhism does not
assert an unchanging essence, any "eternal, essential and absolute something called a soul, self or atman,"[note 3] According to Jayatilleke, the Upanishadic inquiry fails to find an empirical correlate of the assumed Atman, but nevertheless assumes its existence,[5] and, states Mackenzie, Advaitins "reify consciousness as an eternal self."[74] In
contrast, the Buddhist inquiry "is satisfied with the empirical investigation which shows that no such Atman exists because there is no evidence" states Jayatilleke.[5] While Nirvana is liberated.[6][7][note 3] According to
Johannes Bronkhorst, "it is possible that original Buddhism did not deny the existence of soul," but did not want to talk about it, as they could not say that "the soul is essentially not involved in action, as their opponents did."[6] While the skandhas are regarded is impermanent (anatman) and sorrowfull (dukkha), the existence of a permanent, joyfu
and unchanging self is neither acknowledged nor explicitly denied. Liberation is not attained by knowledge of such a self, but by " turning away from what might erroneously be regarded as the self."[7] According to Harvey, in Buddhism the negation of temporal existents is applied even more rigorously than in the Upanishads: While the Upanishads:
recognized many things as being not-Self, they felt that a real, true Self could be found. They held that when it was found, and known to be identical to Brahman, the basis of everything, this would bring liberation - Nirvana - is
attained by total non-attachment. Thus both the Upanishads and the Buddhist Suttas see many things as not-Self, but the Suttas apply it, indeed non-Self, to everything.[8] Nevertheless, Atman-like notions can also be found in Buddhist texts chronologically placed in the 1st millennium of the Common Era, such as the Mahayana tradition's
Tathagatagarbha sūtras suggest self-like concepts, variously called Tathagatagarbha or Buddha nature. [75][76] In the Theravada tradition, the Dhammakaya Movement in Thailand teaches that it is erroneous to subsume nirvana under the rubric of anatta (non-self); instead, nirvana is taught to be the "true self" or dhammakaya. [77] Similar
personality.[80] Some scholars posit that the Tathagatagarbha Sutras were written to promote Buddhism to non-Buddhists.[81][note 4][82][83] The Dhammakaya Movement teaching that nirvana is atta (atman) has been criticized as heretical in Buddhism by Prayudh Payutto, a well-known scholar monk, who added that 'Buddha taught nibbana as
being non-self". This dispute on the nature of teachings about 'self' and 'non-self' in Buddhism has led to arrest warrants, attacks and threats.[84] Ahimsa, non-violence, is considered the highest ethical value and virtue in Hinduism.[85] The virtue of Ahimsa follows from the Atman theories of Hindu traditions.[86][87] The Atman theory in Upanishads.
had a profound impact on ancient ethical theories and dharma traditions now known as Hinduism.[86] The earliest Dharmasutras of Hindus recite Atman theory, particularly the Advaita Vedanta and Yoga versions, influenced the
emergence of the theory of Ahimsa (non-violence against all creatures), culture of vegetarianism, and other theories of ethical, dharmic life.[89][90] The Dharmasutras and Dharmasastras integrate the teachings of Atman theory. Apastamba Dharmasastras integrate the teachings of Atman theory.
 "Knowledge of the Atman" and then recites,[91] There is no higher object than the attainment of the knowledge of Atman. We shall quote the verses from the Veda which refer to the attainment of the knowledge of Atman. We shall a fine the the verses from the Veda which refer to the attainment of the knowledge of Atman. We shall a fine the verses from the Veda which refer to the attainment of the knowledge of Atman. We shall a fine the verses from the Veda which refer to the attainment of the knowledge of Atman. We shall a fine the verses from the Veda which refer to the attainment of the knowledge of Atman. We shall a fine the verses from the Veda which refer to the attainment of the knowledge of Atman. We shall a fine the verses from the Veda which refer to the attainment of the knowledge of Atman. We shall a fine the verses from the Veda which refer to the attainment of the knowledge of Atman. We shall a fine the verses from the Veda which refer to the attainment of the knowledge of Atman. We shall a fine the verses from the Veda which refer to the attainment of the knowledge of Atman. We shall a fine the verses from the Veda which refer to the attainment of the knowledge of Atman.
strive after the knowledge of the Atman. It is he [Self] who is the eternal part in all creatures, whose essence is wisdom, who is immortal, unchangeable, pure; he is the universe, he is the highest goal. - 1.8.22.2-7 Freedom from anger, from excitement, from rage, from perplexity, from hypocrisy, from hurtfulness (from injury to others);
Speaking the truth, moderate eating, refraining from calumny and envy, sharing with others, avoiding accepting gifts, uprightness, forgiveness, gentleness, tranquility, temperance, amity with all living creatures, yoga, honorable conduct, benevolence and contentedness, tranquility, temperance, amity with all living creatures, yoga, honorable conduct, benevolence and contentedness, tranquility, temperance, amity with all living creatures, yoga, honorable conduct, benevolence and contentedness, tranquility, temperance, amity with all living creatures, yoga, honorable conduct, benevolence and contentedness, tranquility, temperance, amity with all living creatures, yoga, honorable conduct, benevolence and contentedness, tranquility, temperance, amity with all living creatures, yoga, honorable conduct, benevolence and contentedness, tranquility, temperance, amity with all living creatures, yoga, honorable conduct, benevolence and contentedness, tranquility, temperance, amity with all living creatures, yoga, honorable conduct, benevolence and contentedness, tranquility, temperance, amity with all living creatures, yoga, honorable conduct, benevolence and contented a
the precepts of the sacred law, practices these, becomes united with the Universal Self. - 1.8.23.6 — Knowledge of the Atman, Apastamba Dharma Sūtra, \sim 400 BCE[91] The ethical prohibition against harming any human beings or other living creatures (Ahimsa, \square\square\square\square\square\square), in Hindu traditions, can be traced to the Atman theory. [86] This precept against
injuring any living being appears together with Atman theory in hymn 8.15.1 of Chandogya Upanishad (ca. 8th century BCE),[92] then becomes central in the texts of Hindu philosophy, entering the dharma codes of ancient Dharmasutras and later era Manu-Smriti. Ahimsa theory is a natural corollary and consequence of "Atman is universal oneness,
present in all living beings. Atman connects and prevades in everyone. Hurting or injuring another bedy". This conceptual connection between one's Atman, and thus one's self that exists in another body". This conceptual connects and prevades in everyone. Hurting or injuring another bedy". This conceptual connects and prevades in everyone.
 resplendent, bodiless, woundless, without muscles, pure, untouched by evil; far-seeing, transcendent, self-being, disposing ends through perpetual ages. —Isha Upanishad, Hymns 6-8,[93] Atman (Buddhism) Atman (Jainism) Ishvara Jiva (Hinduism) Ishv
University Press (2012), Atman: "1. real self of the individual; 2. a person's soul"; John Bowker (2000), The Concise Oxford University Press, ISBN 978-0198610250, See entry for Atman
(self). Encyclopedia Britannica, Atman: Atman (Sanskrit: "self," "breath") one of the most basic concepts in Hinduism, the universal self, identical with the eternal core of the personality that after death either transmigrates to a new life or attains release (moksha) from the bonds of existence." Shepard (1991): "Usually translated "Soul" but better
rendered "Self."" John Grimes (1996), A Concise Dictionary of Indian Philosophy, State University of New York Press, ISBN 0791430685, Atman: "breath"); inner Self, the Reality which is the substrate of the individual and identical with the Absolute (Brahman). The Presence of Shiva (1994), Stella Kramrisch,
Atman (soul)" Shepard (1991): "Usually translated "Soul" but better rendered "Self."" ^ a b c Atman and Buddhism: Wynne (2011, pp. 103-105): "The denial that a human being possesses a "self" or "soul" is probably the most famous Buddhist teaching. It is certainly its most distinct, as has been pointed out by G. P. Malalasekera: "In its denial of any
real permanent Soul or Self, Buddhism stands alone." A similar modern Sinhalese perspective has been expressed by Walpola Rahula: "Buddhism stands unique in the history of human thought in denying the existence of such a Soul, Self or Ātman." The "no Self" or "no soul" doctrine (Sanskrit: anātman; Pāli: anattan) is particularly notable for its
 widespread acceptance and historical endurance. It was a standard belief of virtually all the ancient schools of Indian Buddhism (the notable exception being the modern Theravadin perspective of Mahasi Sayadaw that "there is no person or
soul" and the modern Mahāyāna view of the fourteenth Dalai Lama that "[t]he Buddha taught that [...] our belief in an independent self (Pali: anattā, Sanskrit: anātman, the opposed doctrine of ātman is central to Brahmanical thought)
Put very briefly, this is the [Buddhist] doctrine that human beings have no soul, no self, no unchanging essence." Plott (2000, p. 62): "The Buddhist schools reject any Atman concept. As we have already observed, this is the basic and ineradicable distinction between Hinduism and Buddhism." The notion of no-self is not so much a doctrine, as it is a
'technique' to disidentify from any sorrowfull existent, akin to the Samkhya-notion of Kaivalya: Jayatilleke (1963, pp. 246-249, from note 385 onwards) refers to various notions of Atman c.q. consciousness being different from the body, and liberation is
the recognition of this difference. Javanaud (2013): "When Buddhists deny would have to meet the following criteria: it would (i) retain identity over time, (ii) be permanent (that is, enduring), and (iii) have 'controlling powers' over the parts of a
person. Yet through empirical investigation, Buddhists conclude that there is no such thing. 'I' is commonly used to refer to the mind/body integration of the mix a convenient fiction [...] Objectors that in none alone are the necessary criteria for self met, and as we've seen, the combination of them is a convenient fiction [...]
to the exhaustiveness claim often argue that for discovering the self the Buddhist commitment to empirical means is mistaken. True, we cannot discover the self in the five skandhas, precisely because the self in the five skandhas, precisely because the self is that which is beyond or distinct from the five skandhas. Whereas Buddhists deny the self on grounds that, if it were there, we would be able
to point it out, opponents of this view, including Sankara of the Hindu Advaita Vedanta school, are not at all surprised that we cannot point out the self; for the self is that which does the pointing rather than that which is pointed at. Buddha defended his commitment to the empirical method on grounds that, without it, one abandons the pursuit of
knowledge in favour of speculation." Liberation (nirvana) is not attained by a "self," but is the release of anything that could be "self": Collins1990, p. 82): "It is at this point that the differences [between Upanishads and Abhidharma] start to become marked. There is no central self which animates the impersonal elements. The concept of nirvana (Palisana) is not attained by a "self," but is the release of anything that could be "self": Collins1990, p. 82): "It is at this point that the differences [between Upanishads and Abhidharma] start to become marked. There is no central self which animates the impersonal elements. The concept of nirvana (Palisana) is not attained by a "self," but is the release of anything that could be "self": Collins1990, p. 82): "It is at this point that the differences [between Upanishads and Abhidharma] start to become marked. There is no central self which animates the impersonal elements. The concept of nirvana (Palisana) is not attained by a "self," but is the release of anything that could be "self" by a "self," but is the release of anything that could be "self" by a "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the release of anything that could be "self," but is the relea
nibbana), although similarly the criterion according to which ethical judgements are made and religious life assessed, is not the liberated state of a self. Like all other things and concepts (dhamma) it is anatta, not-self [in Buddhism]." McClelland (2010, pp. 16-18): "Anatman/Anatta. Literally meaning no (an-) self or soul (-atman), this Buddhist term
applies to the denial of a metaphysically changeless, eternal and autonomous soul or self. (...) The early canonical Buddhist view of nirvana sometimes suggests a kind of extinction-like (kataleptic) state that automatically encourages a metaphysical no-soul (self)." ^ Williams (2008, pp. 104-105, 108-109): "(...) it refers to the Buddha using the term
 "Self" in order to win over non-Buddhist ascetics." ^ a b Shepard 1991. ^ Lorenzen 2004, p. 208-209. ^ Richard King (1995), Early Advaita Vedanta and Buddhism, State University of New York Press, ISBN 978-0791425138, page 64, Quote: "Atman as the innermost essence or soul of man, and Brahman as the innermost essence and support of the
universe. (...) Thus we can see in the Upanishads, a tendency towards a convergence of microcosm and macrocosm, culminating in the equating of atman with Brahman". ^ * Advaita Vedanta", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita Vedanta", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita Vedanta", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, retrieved 9 June 2020 and "Advaita", Internet Encyclopedia of Philosophy, Internet Encyclopedia of Philos
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