

ATMAN AND BRAHMAN

In Upanishads

- ▶ Self in the mode of Walking, Dreaming and Dreamless sleep
 - ▶ Walking – Bodily Self
 - ▶ Dreaming – Empirical self
 - ▶ Dreamless Sleep – Absolute Self/ Metaphysical Self
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- ▶ Is self a reflection?
 - ▶ Body is perishable

CHHANDOGYA UPANISAD: DIALOGUE
BETWEEN **INDRA**, **VIROCHANA** AND **PRAJAPATI**

- ▶ He who is dreaming is free
- ▶ In **deep sleep** there is no subject to feel
- ▶ Is self only an **abstraction**?
- ▶ Self appears to be absolutely **unconscious**
- ▶ “The body is not self, though it exists for the self. The dream experiences are not self, but have meaning for the self. The self is not an abstract formal principle of deep sleep too. The self is the ground of walking, dreaming and sleep states, yet transcends them all. The self is universal, immanent as well as transcendent.”
(Sharma 2009: 20)

SELF AS DREAMING SUBJECT & BEYOND

- ▶ Self must persist throughout the changes of their Knower
- ▶ Self can never be known to any object – Yajnavalkya in *Brhadarnyaka Upanisad*
- ▶ ‘Everything shines only after the shining spirit, through its light all shines, not the moon, not the sun...’ *Katha Upanisad*

THE SELF AS KNOWLEDGE, KNOWER AND
KNOWN –
PRUE CONSCIOUSNESS

- ▶ Self in the walking state enjoys the world – **Vishayanubhuti**
- ▶ In dreaming state one imagines itself, i.e., the internal world creates its own imagery – Taijhasa
- ▶ **Prajña**
- ▶ Transcendental consciousness, - transcends subject – object dichotomy, neither desire nor dreams
- ▶ **Turya**
- ▶ Foundation of all existence, presupposition of all knowledge, can be realized directly or immediately

MANDUKYA UPANISAD

- ▶ **The Analogy of a Chariot**
- ▶ The objects are the road
- ▶ The body is the Chariot
- ▶ The senses are the horses
- ▶ The mind is the reins
- ▶ The intellect is the charioteer
- ▶ The ego is the enjoyer
- ▶ **The Atman is the lord sitting on the Chariot**

KATHA UPANISAD – **ATMAN IS THE
ULTIMATE REALITY**

- ▶ The objective side of the Reality is called Brahman
- ▶ Brh means that which evolves.
- ▶ The evolution of the ultimate reality refers to Brahman
- ▶ **Tatjalan** – *Chhandogya Upanisad* – “That” from which world arises
- ▶ Pancha mahabhutas – Five elements – Ether, Air, Fire, Water, and Earth

BRAHMAN

- ▶ Annamaya – Matter
 - ▶ Pranamaya – Life
 - ▶ Manomaya – Consciousness
 - ▶ Vijnanamaya – Self-consciousness
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- ▶ Brahman is nondual, transcendent,
 - ▶ In evolution the lower state of brahman is not lost or annihilated rather transformed
 - ▶ Self is antraryamin – **sarvabhutatma**

TAITREYA UPANISAD – **KOSHAS**

- ▶ Orthodox Philosophical system accepts the authority of the Vedas and Upanishads
- ▶ Sankhya-Yoga,
- ▶ Nyaya-Vaisesika and Mimansa (Vedanta)

- ▶ Heterodox Philosophical Systems do not accept the authorities of Vedas and Upanishads
- ▶ Charvaka (Materialism)
- ▶ Buddhism and Jainism

SYSTEMS OF INDIAN PHILOSOPHY

Emergence of Materialism in India

- ▶ Against excessive monkdom
- ▶ Idealism of Upanishads was unsuited to society, particularly the commons
- ▶ Ritualism and Societal Exploitation
- ▶ Brhaspati was a heretical teacher founder of materialism

MATERIALISM – CHARVAKA PHILOSOPHY

- ▶ Lookayata a man of low/ Nastika Siromani/ arch heretic
- ▶ Charvaka was the disciple of Brhaspati
- ▶ Charu Vak means a person 'eat', 'drink' and 'merry'

LOKAYATA – A COMMONER

- ▶ Perception is the only authority – Epistemology
- ▶ Earth, water, fire and air are only elements – Metaphysics
- ▶ Enjoyment is the only end of human life - Ethics
- ▶ Mind is only a product of matter – Metaphysical foundation of the reality
- ▶ There is no other world – Death is liberation – discard moksa

PRABODHACHANDRADOYA –
KRSHNAPATI MISHRA

- ▶ Perception is accepted to the Charvakas so far as their epistemology is concerned
- ▶ Inference and other sources of pramana were not acceptable to them
- ▶ Because through inference one proceeds from the known to unknown
- ▶ Induction too is unknown
- ▶ Testimony too cannot prove it

PERCEPTION – EPISTEMOLOGY

- ▶ Consciousness is mere product of the matter/ material elements
- ▶ Soul is the living body
- ▶ Consciousness is an emergent property/ epi-phenomenon

METAPHYSICS – EARTH, WATER, FIRE
AND AIR

- ▶ Pleasure is the *summum bonum* of life
- ▶ Sensual pleasure
- ▶ No after life
- ▶ Does not accept *purusharthas* except “Kama”
- ▶ (***purusharthas*** are dharma, artha, kama and moksa)

ETHICS