

VEDANTA PHILOSOPHY

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SANKARA'S CONCEPTION OF THE SELFS

- INTRODUCTION:
- *Sankara is an advocate of advaitism.
- *Ultimate reality is non dual.
- *Brahman is Atma and Atma is Brahman.
- *From objective point of view it is known as Brahman and from subjective point of view as Atma.
- *Apart from Brahman or Atma nothing else can accepted as transcendently real

THE CONCEPT OF SELF:

- *Self is pure consciousness.
- *All distinctions are the illusory creation of maya.
- *Brahman is everything and everything is Brahman.
- *There is no duality, no diversity.
- *Sankara never thinks that the existence of the self needs to be proved by any arguments.
- *Consciousness is the essence of the self.
- *The self itself is pure consciousness.
- *Tattvamasi – There is complete identity between Brahman and Self.
- *Self is without particular characteristics.
- *It is all pervading and omnipresent.

ATMAN AND JIVA:

- *There is no real difference between atman and jiva.
- *Jiva or Jivatman is an empirical reality.
- *Brahman reflected in avidya is Jiva.
- *Jiva is the agent and the enjoyer.
- *It acquires merit and demerit and experiences pleasure and pain.
- *Atma or Brahman is wrongly imagined to be the empirical self.
- *When the right knowledge dawns the many empirical selves become unreal and only the absolute self remains which is the same as Brahman.
- *The self is eternal and unchanging.