

CHAPTER-1

Introduction

Self — Indian and Western: A General Discussion

The *Upaniṣads* are the basis of Indian philosophy, which teaches along with many other things spiritual monism and mysticism. The *Upaniṣads* form the concluding portions of the *Vedas*. The *Upaniṣads* are also known as ‘*Vedānta*’ or ‘the end of the *Veda*’, firstly, because they are literally the concluding portion, the end of the *Vedas* and secondly, because they are the essence, the cream, the height of the *Vedic* philosophy. *Vedic* literature is divided by tradition into two categories: *Śruti*— that which is heard and *Smṛti*— that which is remembered. The *Upaniṣads* are part of *Śruti śāstras*. They are not manmade. They were received by seers and sages in their transcendental states of experience.

The systems of Indian philosophy are systematic speculations on the nature of reality in harmony with the teachings of the *Vedas* and the *Upaniṣads*. They aim at the knowledge of the reality with an intention to transform and spiritualise human life in India. The moral character of Indian philosophy is inseparably related to that of the Indians’ ‘Introspective attitude and introspective approach to reality’. Philosophical knowledge does not aim only at the satisfaction of our theoretical and speculative interest but also at realisation of the highest truth of

life. Indian philosophy is essentially spiritual. In India, philosophy and religion are found to be intimately connected with each other. Religion is not a system of dogmas, but a living experience. Philosophy in India as a theory of reality is also an insight into the nature of the reality, which lives to the highest spiritual truth.

Indian philosophy has been, however, intensely spiritual and has always emphasised the need of practical realisation of truth. 'See the Self' (*ātmā vā are draṣṭavyah*) is the keynote of all schools of Indian philosophy. And this is the reason why most of the schools of Indian philosophy are also religious sects. So, Indian philosophy cannot be regarded as mere theorising but a spiritual quest. It is based on logical reasoning, which is subordinate to the authority of the *Vedas*, which are believed to embody the intuitions of seeds of truth. It always happens that once the basic necessities of life are satisfied and the normal struggles of living are won over, the human being starts wondering about the purpose and meaning of human life. The result of such an inquiry is philosophy. The Indian mystics found the answers to all such questions by undertaking their search within oneself rather than outside. They went to the extent of experiencing such results of their inquiry which gave them an intuitive capability to acquire a clearer and deeper knowledge of the meaning and goal of human life. It is because of this special perception their thoughts are called '*darśana*', which means 'vision' or 'realisation of the self'. It is necessary here to point out that though the European term 'philosophy' has generally been taken to be the

equivalent of the Indian term '*darśana*', it stands for the direct, immediate and intuitive vision of reality, the actual perception of truth and also includes the means which lead to this realisation.

According to Indian philosophers, there are three kinds of pain— *ādhyātmika*, *ādhibhautika* and *ādhidaiivika*. *Ādhyātmika* means the physical and mental sufferings produced by natural and intra-organic causes. *Ādhibhautika* means the physical and mental sufferings produced by natural and extra-organic causes and *ādhidaiivika* means physical and mental sufferings produced by super natural and extra-organic causes. The ultimate aim of life should be to get rid of these three kinds of pain. According to Indian thinkers, this is possible only by knowing the souls and contemplating it.

In the eyes of the Western thinkers, Indian philosophy is concerned with India, which is otherwise known as '*Hind*' or '*Hindusthān*'. Traditionally, however, it is known as '*Bhārat*' or '*Bhāratvarṣa*'. The language of the philosophy was written either in '*Sanskrit*' or '*Prakṛita*' and '*Pāli*'. Ideological contributions to the Indian philosophy are '*Vaidika*' (Hindus). Jainism and Buddhism are the dissenting offshoots of Hinduism. Indian philosophy is an indigenous product, which has its roots in Indian soil. " Indian philosophy which is the indigenous product of Indian thinkers and which has developed from immemorial antiquity"¹

According to a traditional principle of classification, most likely adopted by orthodox Hindu thinkers, the schools or systems of Indian philosophy are divided into two broad classes, namely, orthodox (*āstika*) and heterodox (*nāstika*). To the first group belong the six chief philosophical systems (popularly known as *ṣaḍ-darśana*), viz., the *Sāṃkhya*, the *Yoga*, the *Nyāya*, the *Vaiśeṣika*, the *Mīmāṃsā* and the *Vedānta*. These are regarded as orthodox (*āstika*), not because they believe in God, but because they accept the authority of the *Vedas*. The *Mīmāṃsā* and the *Sāṃkhya* do not believe God as the Creator of the world, yet they are called orthodox (*āstika*), because they believe in the authoritativeness of the *Vedas*. The six systems mentioned here are not the only orthodox systems; they are the chief ones, and there are also some other less important orthodox schools such as the Grammarian school (*Vaiyākaraṇa*), the Medical school (*Āyurveda*), etc., mentioned by *Mādhavācārya*. Under the class of heterodox systems, the chief three are the school of the materialists like the *Cārvākas*, the *Bauddhas* and the *Jainas*. They are called heterodox (*nāstika*) not because they are atheists, but because they reject the authority of the *Vedas*.

Among orthodox group the *Mīmāṃsā* and the *Sāṃkhya* are atheists. The *Yoga*, the *Nyāya*, the *Vaiśeṣika*, and the *Vedānta* are theists. The *Mīmāṃsā* believes in the reality of the physical world as well as the reality and plurality of the individual selves. But it does not believe that there is a Supreme Soul or God who has created the world. The *Sāṃkhya* advocates dualism of '*prakṛti*' and

'*puruṣa*' (individual self). The *Yoga* grafts the notion of God on the *Sāṃkhya* dualism of '*prakṛti*' and '*puruṣa*' and makes it theistic *Sāṃkhya*. The *Nyāya* and the *Vaiśeṣika* accept the reality of God, plurality of individual souls and the world of diverse objects. They consider the world to be created by God out of the eternal atoms of earth, water, fire and air existing in self-existent material world. The *Vedānta* propagates spiritualistic monism, and recognises the reality of *Brahman* or the Absolute. It regards the world and the individual souls as the appearances or parts or attributes or modes or accessories of *Brahman*.

To understand the place of *Vedas* in Indian philosophy we must say something regarding the role of the *Vedas* in the evolution of Indian thought. "The *Vedas* are the earliest available records of Indian literature, and subsequent Indian thought, specially philosophical speculation, is greatly influenced by the *Vedas*, either positively or negatively."² The *Mīmāṃsā* and the *Vedānta* may be regarded as the direct continuation of the *Vedic* culture. The *Vedic* tradition has two sides, ritualistic and speculative (*karma* and *jñāna*). The *Mīmāṃsā* emphasised the ritualistic aspect and evolved a philosophy to justify the continuation of the *Vedic* rites and rituals. The *Vedānta* emphasised the speculative aspect of the *Vedas* and developed an elaborate philosophy out of *Vedic* speculations.

As both these schools were direct continuations of *Vedic* culture both are sometimes called by the common name, *Mīmāṃsā* and for the sake of distinction

the first is called *Pūrva-Mīmāṃsā* or *Karma-Mīmāṃsā* and the second, *Uttara-Mīmāṃsā* or *Jñāna-Mīmāṃsā*. But the more usual names of these two are *Mīmāṃsā* and *Vedānta* respectively and we shall follow this common usage here. The theories of *Sāṃkhya*, *Yoga*, *Nyāya* and *Vaiśeṣika* being based on ordinary human experience and reasoning did not challenge the authority of the *Vedas*. They rather tried to show that the testimony of the *Vedas* was quite in harmony with their rationally established theories. The *Cārvāka*, the *Bauddha* and the *Jaina* schools, however, arose mainly by opposition to the *Vedic* culture and as a consequence, they reject the authority of the *Vedas*.

It has been said that though the *Vaidika* outlook has inspired Indian philosophy all through its development, the inspiration has not worked in the same direction. Some of the Indian schools have accepted the *Vaidika* world-view and scheme of values, while others have rejected the *Vedas*, either outright or in part only.

Thus Indian philosophy is broadly divided into two groups, viz., heterodox (*nāstika*) and orthodox (*āstika*). The heterodox philosophy is of three kinds, these are— the *Cārvāka* with its different sub-types, the *Bauddhas* attached either to the *Hīnayāna* or to the *Mahāyāna* and the *Jainas*. And the orthodox philosophy is mainly divided into two types, viz., the *Mīmāṃsaka* (exegetical) and the *Ānvīkṣikī* (rationalistic). The former has two forms— *Pūrva-Mīmāṃsā* or *Mīmāṃsā* and *Uttara-Mīmāṃsā* or *Vedānta* while the latter is sub-divided into *śābdika* and *non-śābdika*, which consists of *Sāṃkhya*, *Yoga*, *Nyāya* and

Vaiśeṣika. The attitude of Indian philosophy is called ‘*ādhyātmika*’ which is designated in English as ‘spiritual’, first by the European philosophers and then by the Indians too under the influence of European philosophy.

The outlook of Indian philosophy is spiritual because it considers spirit or self (*ātman*) and not matter to be the ultimate reality. Of course, there is an exception. Only the *Cārvāka* School of philosophy is materialistic in its outlook as it considers matter to be the ultimate reality and denies the existence of self (*ātman*) or spirit and other transcendental realities.

The *Upaniṣadic* seers suggest that the ultimate reality is *Brahman* and the knowledge of *Brahman* enables a man to get rid of all miseries and evils of life. So, various questions arise about *Brahman*. *Brahman* and *ātman* (self) are two terms which have been described as the two pillars in Indian philosophy.

Philosophy for the ancient Indians was ‘the knowledge of the soul’ or ‘*ātmavidyā*’ and although the study of philosophy could start with the external world, more often than not it started with the internal world or man’s inner nature viz., the soul of man. The introspective interest is highly conducive to idealism, of course and consequently most Indian philosophy is idealistic in one form or another. Its general tendency has been in the direction of monistic idealism— that reality is ultimately one and ultimately spiritual. But the non-rigidity of the Indian mind as well as the attitude of monistic idealism which is

so plastic and dynamic that it takes many forms and expresses itself even in seemingly conflicting doctrines which are in fact merely different expressions of an underlying conviction which provides basic unity to Indian philosophy as a whole. Materialism did enjoy widespread acceptance for some time, but its influence has not been quite as great as that of idealism. However, Indian philosophy has not totally ignored materialism; rather, it has known it, has overcome it and has accepted idealism as the only tenable view, whatever specific form that idealism might take. In India, philosophy has been essentially a quest for values in terms of speculations about the nature of existence. Thus, the most significant feature of Indian philosophy is in its concentration upon the spirituality.

In spite of a number of differences among themselves the general attitude of all the schools excepting *Cārvākas* is ethical and religious. According to them, the only way to get rid of worldly miseries is to attain right knowledge (*tattvajñāna*) which leads ultimately to the knowledge about the self; and in the light of this knowledge of the nature of self, a being attempts to understand and appreciate the outside world. That is why, 'know thyself' (*ātmānam viddhi*) is the very keynote of almost all the Indian philosophical systems. Self (*ātman*) refers to a concept in several Indian religious traditions, including Hinduism, Buddhism, Sikhism and Jainism.

Philosophy is an intellectual study of the fundamental notions and principles embedded in the knowledge and beliefs of ordinary as well as of extraordinary human beings. Man has been mystified by the concept of self and related issues. The phenomenon of death is definitely the main cause that makes man conscious of himself. The question is that, in spite of the physical frame remaining, the man is regarded as dead. Subsequently, it was accepted that there is something which is separated from the body when the man is said to be dead, and that mysterious being is known as the self or soul.

What is suggested by soul, self, ego, or to use the Sanskrit expression *ātman*, is that in man resides a permanent, everlasting and absolute entity, which is the unchanging substance behind the changing phenomenal world. According to some religions, viz., the Christianity, the Judaism and the Islam, each individual has such a separate soul which is created by God, and which, finally after death, lives eternally either in heaven or hell, its destiny depending on the judgement of its Creator. According to the *Vaidikas*, however, it goes through many lives till it is completely purified and becomes finally united with God or *Brahman*— the Universal Soul or *Ātman*, from which it originally emanated. This self or soul in man is the thinker of thoughts, feeler of sensations, and receiver of rewards and punishments for all its actions— good and bad.

The concept of a soul is found in nearly all cultures and religions, though the interpretations of its nature vary considerably. The ancient Egyptians conceived

of a dual soul, one surviving death but remaining near to body, while the other proceeds to the realm of the dead. The early Hebrews did not consider the soul as distinct from the body, but later Jewish writers perceived the two as separate. Christian theology adopted the Greek concept of an immortal soul, adding the notion that God created the soul and infused it into the body at conception. In Islam, the soul is believed to come into existence at the same time as the body but is everlasting and subject to eternal bliss or torment after the death of the body. In Hinduism, each soul or *ātman* was created at the beginning of time and imprisoned in an earthly body; at death the soul is said to pass to a new body according to the laws of *karma*.

We may here note that in Western philosophy the word self is often used as synonymous with ego, mind and consciousness. The Western thinkers do not distinguish self from mind. But most of the Indian thinkers make a distinction between self and mind. Self, for many of them, is the ultimate reality underlying every individual human being while the latter is understood in various ways.

The individual self stands self-proved and is always immediately felt and known. One is absolutely certain about the existence of one's own self and there can be neither doubt nor denial regarding its existence. Nobody doubts that 'I exist'. And this 'I' is the self.

The 'I' is neither the body, nor the sense-organs and nor the mind. The body is not 'I' as when we sever a part of body, the man still lives. The sense-organs are not 'I', because after the destruction of a sense-organ the man is found to be alive. The mind is also not the 'I'. Many a times it happens to all of us that a man or anything for that matter may have crossed us but we don't see it, because, we might have been thinking about a different issue at that moment. So, the body, sense-organs and mind are not 'I'. The 'I' is different from all these. And this 'I' is the self.

The individual self is the highest thing we know and it is the nearest approach to the Absolute, though it is not itself the Absolute. But its essence is the light of the Absolute. Its real nature is pure consciousness, self-shining and self-proved and always the same. It is called the ultimate witness or the *sākṣī* and as such is one with the Absolute. The senses, the mind, the intellect, feeling and will, the internal organ are all products of *avidyā* and they invariably surround the individual self and constitute its 'individuality'. But the self really is above them, being the Absolute.

In this chapter, the present scholar tries to bring a general discussion of the views about self given by the philosophers from the east and the west. Before going to the Western view of self, here the views of Indian thinkers are discussed first.

Self in *Vedas*

The *Vedic* poets and visionaries recognised a difference between the corporeal body (*śarīra*, *kāya*, *dehā* etc.) and an immaterial spirit that might loosely be called the soul. The soul is generally understood in four ways, three of which are *jīva* (living being), *manas* (mind), *asu* (the breath of life), that revolve around notions of what could be termed the individual soul while the fourth is *Paramātmān* (universal soul) centers on the concept of a universal spirit.

According to the *Vedas*, the soul is said to exist independently of the physical body, which when deprived of its cognising and animating spirit will become lifeless. This happens most obviously at the time of death, a moment the *Rg-veda* sometimes describes as *asunīti*, that process by which one travels away from the physical body to the world of the ancestors or the gods and by which the soul returns to earth escorted by the celestial fire, *Agni*.

The *ātman* is generally used to mean the vital breath or the inmost self of the world. In *Taittirīya Āraṇyaka* however, it is said that *Prajāpati* after having created his self (as the world) with his own self entered into it. In *Taittirīya Brāhmaṇa*, the *ātman* is called omnipresent and it is said that he who knows him is no more stained by evil deeds. “Thus we find that in the pre-*Upaniṣad Vedic* literature *ātman* probably was first used to denote ‘vital breath’ in man, then the self of the world, and then the self in man.”³

R̥g-veda further enlightens us when soul administers the gross body a person moves toward self realisation and he or she starts following cosmic laws of necessity (*Vedic Ṛta*) relating to *īddm nan mam* (nothing for self all for society), path of moderation, humility, love for the entire animate and inanimate life or things and many other such cosmic laws. Conditioned by our sensate values and material knowledge of inert matter, we only see the superficial side of our identity, i.e. the ego self encased in a sheath (*koṣa*). *Atharva-veda* tells us when soul (*ātman*) was provided to human being *Vedic* knowledge (*Brahmajñāna*) was revealed. Thus human soul contains all the knowledge of *Vedas*.

According to *Vedas*, “the individual self cannot be identified with any one of the senses (both motor and cognitive).”⁴ *Yajur-veda* refers to human beings as *triāni pāda*, i.e. having three bodies in one— Divine (causal body where soul resides near the heart), Spiritual (subtle body energised by spirit residing in *śūnya* or cosmic void) and Gross body (where senses and sense organs reside). The soul makes a person divine animal, spirit makes a person social animal and senses and sense organs make a person material and economic man.

Hence in the *Vedas* a man is divine, social and material animal. Many hymns in *R̥g-veda* and others mention that God lives in our souls as a true preceptor (*guru*). The term *guru* in *Vedas* is from *gu* (darkness) and *ru* (to dispel). Thus *guru* is dispeller of both inner and outer darkness.

According to *Vedas*, the soul of the cosmos is a unified reality, the sole source of all existence, out of which all diversity comes and into which all things merge. Though this ultimate reality is the efficient source of all things in the physical world, it itself is subtle and unmanifested. It is mentioned in *Atharva-veda* as *ucchiṣṭa Brahman*—the ultimate reality that still remains after all phenomenal, temporal and spatial forms have been subtracted from the universe.

Self in *Bhagavad-Gītā*

The *Bhagavad-Gītā*, one of the most significant *Purāṇic* scriptures refers to the spiritual body or soul as *puruṣa*. According to *Bhagavad-Gītā*, though the self exists in the mind-body complex as the inner light and as the witness of all the events of life, it is completely different from the mind-body complex. It is made up of three components— *Sat* (truth or existence), *Cit* (consciousness or knowledge) and *Ānanda* (bliss). It is eternal, devoid of origination and destruction and also of increase or decrease. It is free from the cycle of birth and death and from the pains and sufferings accruing from it. It is immutable and imperishable: fire cannot burn it; weapons cannot cut it; water cannot make it wet; and air cannot make it dry. Through different births, the self remains the same; it is the body that changes, not the self. The self is all-pervasive. It lies beyond the three *guṇas* (*sattva*, *rajas* and *tamas*) of *prakṛti*, and is not influenced by the actions of the mind-body complex. The mind-body complex acts because of the *guṇas* of *prakṛti*, while the self, being free from the *guṇas*, remains

completely inactive; it neither acts nor causes others to act. Thus, the self is neither a *kartā* (doer of actions) nor *bhoktā* (enjoyer of the fruits of its actions). It is immeasurable, imperceptible and inexpressible.

In the empirical state, the self does not realise its real nature, as it is then enveloped by *ajñāna* or ignorance. And when the self is freed from *ajñāna*, it realises its real nature as eternal, imperishable, changeless, birthless and deathless. The self of this state is unaffected by the *guṇas* of *prakṛti* and by the pains and sufferings connected with them.

The *Bhagavad-Gītā* describes that the real self of the individual is non-different from God and the *jīva* or the empirical self is a part or form of God.

Presence of soul is perceived by its consciousness. According to *Bhagavad-Gītā*, all living entities are soul proper. When soul leaves the body, then the body is said to be dead. That means, death is transmigration of soul from one body to another body. Soul transmigrates from one body to another body based on their *kārmic* (performed deeds) reactions.

Self in the *Upaniṣads*

In the *Upaniṣads*, the term '*Brahman*' is used to denote the Absolute and the term '*jīva*' or '*jīvātman*', to denote the individual self. The term '*ātman*' is, however, used to mean both the Absolute and the individual self, because the

essence or real self of the individual is non-different from the essence of the world i.e. *Brahman*.

The self has been the main topic of discussion in the *Upaniṣads*. In the *Kaṭha-Upaniṣad* we find the nature of self in the following ways—

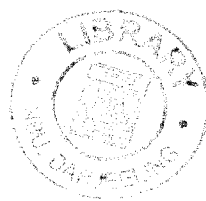
“The soul is distinct from and independent of the organs, sensory and motor, the mind, the vital force. It is immaterial and unborn; it is indestructible and as such outlives the body. It has normally three states— waking, dream and deep sleep. It goes after death to different worlds, high and low according to its past *karma* and may return to this world.”⁵

In the *Kaṭha-Upaniṣad*, the *ātman* is said to be the ultimate reality. “The objects are the roads, 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 and the *ātman* is the Lord sitting in the chariot.”⁶ The senses are further compared to good and bad horses. The body is directed by the sense-organs; the sense organs, by the mind; the mind, by the intellect; and the intellect, by the self. The sense-organs, the mind and the intellect are the instruments by which the self knows, acts and enjoys. Objects, senses, mind, intellect, reason— all exist for the self and serve its purpose. It is the self that is inherent in them and gives them life and meaning. But these cannot be identified with the self, for it transcends them all.

The *jīva* or the individual soul is enclosed within five sheaths (*koṣas*). These five sheaths are— food sheath (*annamaya-koṣa*), vital sheath (*prāṇamaya-koṣa*), mental sheath (*manomaya-koṣa*), intellectual sheath (*vijñānamaya-koṣa*) and bliss sheath (*ānandamaya-koṣa*). The first sheath constitutes the physical body (*sthūla-śarīra*), the next three sheaths form the subtle body (*sūkṣma-śarīra*). The last sheath forms the causal body (*kāraṇa-śarīra*).

The *Māṇḍūkya-Upaniṣad* describes the different states of the soul. In the waking state (*jāgrata*), the self is called ‘*viśva*’ or ‘*vaiśvānara*’. In this state the self enjoys gross objects; it has the consciousness of the external world. In the dreaming state (*svapna*), the self enjoys subtle objects, it has the consciousness of the internal world and creates its own imaginary objects and is called ‘*taijasa*’. In the state of deep dreamless sleep (*susupti*), the self does not perceive any external or internal objects, the subject-object duality is transcended and the self attains its real nature but is not freed from ignorance. In this state the self is called ‘*prajñā*’. The *tūrīya* or the fourth state of the self is that in which the self exists as pure transcendental consciousness and bliss; freed from ignorance. The self in this state is known as *ātman*. This is the real nature of the self which is realised in liberation when the self is totally freed from ignorance.

“In a dialogue between *Prajāpati* and *Indra*, narrated in the *Chāndogya*, we find a development of the concept of the self from the waking or the bodily self



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through the dreaming or the empirical self and the self in deep dreamless sleep to the Absolute Self.”⁷

The self is the ground of waking, dream and deep sleep states and yet it transcends them all. The self is universal, immanent as well as transcendent. The whole universe lives and moves and breaths in it. It is immortal, self-luminous, self-proved and beyond doubts and denials, as it is the very principle which makes all doubts, denials and thoughts possible. It is the ultimate subject which can never become an object and which is to be necessarily presupposed by all knowledge. These are the teachings of all the *Upaniṣads* regarding the nature of soul. All the *Upaniṣads* speak of soul as eternal variety. It is never an effect, never a part of the universe, but co-existent with God Himself. Its limitations are for a time that is as long as it is under the spell of ignorance. In reality, it is omnipotent, omnipresent and omniscient and is essentially identical with God or *Brahman*.

The sums and substance of *Upaniṣadic* thinking can be formulated in the form of an equation viz., *Brahman=ātman*, meaning the identity of *Brahman* and *ātman*. Thus the *Upaniṣads* say, ‘*That thou art*’, ‘*This self is Brahman*’, ‘*All is Brahman*’, ‘*I am Brahman*’, ‘*One who knows Brahman becomes Brahman*’, ‘*He who exists in man and He who dwells within the sun are one*’ and so on. The *Chāndogya-Upaniṣad* says that *Sat*, the Existent, manifested the universe and entered into it as the individual self. When man realises his identity with the

Absolute, he feels his presence everywhere and finds no distinction between himself and others, whether living or non-living. In the *Upaniṣadic* view, all differences are created by *avidyā* or ignorance; when ignorance is destroyed by true knowledge; one feels identity with *Brahman* and also with everything. The *Kāṭha-Upaniṣad* says that the individual self in its pure condition attains *Brahman* and becomes absolutely free from the cycle of birth and death. The rebirth of the soul depends on its *karmas*.

Self in *Cārvāka*

Cārvāka being a *nāstika* system of Indian philosophy denies the reality of the self as an independent substance, and identifies it with the body endowed with consciousness. Consciousness is an epiphenomenon, a by-product of matter. It is produced from particular combination of four elements. These four elements are: earth, water, fire and air. *Cārvākas* have maintained that consciousness is produced by a particular combination of these elements just as orange colour is produced by mixing up red with yellow or as the power of intoxication is generated in molasses (*madaśakti*).

Cārvāka is also known as the materialist. Being a materialist *Cārvāka* accepts perception as the basic source of knowledge. That which is not felt by sense-perception is not real. The self is not an object of sense-perception. Hence the *Cārvāka* refuses to believe in the reality of any self or soul.

There are two groups of the *Cārvākas*, viz., the *Dhūrta* or cunning and *Susikṣita* or educated. Both the groups have maintained that the soul perishes with the body. It does not migrate from one body to another.

Self in Buddhism

Buddhism does not recognise a permanent self. According to Buddhism, everything is momentary. There can, therefore, be no eternal and permanent self. What we call the self is nothing but the aggregate of five *skandhas*. Buddha maintains that when the body is destroyed what remains is not the soul. The five *skandhas* disappear into five elements and nothing remains besides the *upādāna* or *karma*.

Buddha holds that the self is nothing but the flow of consciousness. In the flow of consciousness, the present moment is the result of the past moment and the future is the result of the present moment. According to Buddhism, life is changing every moment like the flame of a lamp. Buddha had deep faith in rebirth and the principle of *karma*. He does not believe that a soul enters in a different body after leaving one body. For Buddha, rebirth means another birth follows every birth. Buddha does not accept *ātman* in the *Upaniṣadic* sense that it is synonymous with Reality. Buddha admits this Reality and calls it *Bodhi* or *Prajñā*, but he accepts the *ātman* in the sense of individual ego-complex or *jīvātman*.

Self in Jainism

The self in the *Jaina* system is called *jīva*. The *Jainas* admit the reality of the permanent self which is endowed with infinite knowledge, infinite perception, infinite bliss and infinite power. The self is not the body, though the former pervades the body.

“The *Jainas* divide the souls according to the number of sense-organs. The highest are those which have five senses, touch, taste, smell, sight and hearing. The lowest have one sense, touch. Between the two are those with two, three and four senses. The higher animals, men and gods possess a sixth internal organ (the *manas*) and are said to be rational.”⁸ According to Jainism the *jīva* is neither infinitesimal nor infinite but co-extensive with the body. According to *Jainas*, there are two kinds of *jīva*: (i) *Mukta* or liberated and (ii) *Baddha* or bound. The *Jainas* believe in the plurality of selves.

Self in *Sāṃkhya-Yoga*

Really speaking *Sāṃkhya* and *Yoga* are not two different systems of philosophy. They jointly form one system of philosophy known as *Sāṃkhya-Yoga*. *Sāṃkhya* is the theoretical part and *Yoga* is the practical part of the philosophy. According to *Sāṃkhya-Yoga*, there are two kinds of reality, viz., *puruṣa* or soul and *prakṛti* or matter. The *Sāṃkhya* view of *puruṣa* is determined by the concept of *ātman* in the *Upaniṣads*. The self is omnipresent, omniscient and devoid of qualities. It is

neither the body nor the senses nor the mind nor the ego (*ahamkāra*) and nor the intellect (*buddhi*). It is itself transcendental consciousness. *Puruṣa* is self-luminous. It illumines everything but does not depend on anything for its luminosity.

The *Sāṃkhya-Yoga* theory admits the plurality of selves. They make a distinction between self and *jīva*. When the self is distinguished by the conjunction of the senses and limited by the body, it is called *jīva*. It is the *jīva* that enjoys the worldly pleasure and pain. Pure self remains away from these enjoyment. “It is a steady, changeless eternal consciousness, uncaused, all-pervading, free from all attachment and unaffected by all objects.”⁹ The self is pure conscious and eternally free. Due to ignorance the self erroneously think itself in bondage.

Self in *Nyāya-Vaiśeṣika*

The *Nyāya-Vaiśeṣika* holds that the self is the permanent and eternal substance endowed with cognition, pleasure, pain, desire, aversion and volition. The self is the knower, enjoyer and agent. The self is not the body, nor the senses, nor the mind nor the stream of consciousness. The self is an independent substance. Consciousness is not the essence of the self. Consciousness is the accidental property of the self. The self acquires consciousness when the self connects with the mind; the mind connects with the sense-organs and the sense-organs with the

external objects. There are infinite numbers of selves or *jīvātman*. They are different from the *Paramātman* or the Highest Self.

Self in *Mīmāṃsā*

According to *Mīmāṃsā* system, the self is infinite and eternal substance. This system does not identify the self with the body or the senses or the understanding. *Mīmāṃsakas* hold that the self is the substance having consciousness as the accidental property. The self has no consciousness in the states of dreamless sleep and in liberation. Both *Prabhākara* and *Kumārila* admit the plurality of individual souls and regard the self as an eternal (*nitya*), omnipresent (*sarvagata*), ubiquitous (*vibhu*), infinite (*vyāpaka*) substance (*dravya*). “The *Mīmāṃsakas* adopt the theory of the plurality of selves to account for the varieties of experiences.”¹⁰

Prabhākara understands by the self as something non-intelligent. It is the substrate of qualities like knowledge, activity and experience. According to *Prabhākara*, we have no direct knowledge of permanent self. It becomes possible indirectly from the fact of the recognition of permanent objects. *Prabhākara* holds that recollection of past cognition is being made possible due to the permanent self. The self is not perceptible and known as the agent (*kartā*) of the cognition. According to *Kumārila Bhaṭṭa*, the existence of self is inferred

through the notion of 'I'. The self is known through the inner perception (*mānasapratyakṣya*).

Self in *Vedānta*

The *Advaita Vedānta* believes in the reality of one self only, which is pure being, pure consciousness and pure bliss. *Ātman* (self) is identified with *Brahman* or Absolute. It recognises the empirical reality of the individual self, but denies the ontological reality. The *Viśiṣṭādvaita*, however, admits the ontological reality of the individual self and regards it as a part of *Brahman*.

The researcher now would like to proceed with the discussion of the concept of soul or self in Western philosophy—

Self in Judaism

The part of the human being that survives death is known in Judaism, Christianity and Islam as the soul, the very essence of the individual person that must answer for its earthly deeds, good or bad. The Hebrew terms *nefesh*, *ruah* (literally 'wind'), and *neshamah* (literally 'breath') are used to describe the soul or spirit. While the Hebrew Bible distinguishes between spirit and flesh, it does not accept the type of dualism of body and soul characteristic of Greek thought. Hebrew terms for the soul usually refer to an activity or characteristic of the body or to an entire living being. The soul is believed to be given by God to a

person by his first breath, as mentioned in Genesis 2:7 that God breathed His Spirit into the very dust out of which He made man and man then ‘became a living soul’. Judaism envisions a resurrection of a particular body at a time of final judgement, but generally speaking, the soul is of greater value and purpose than the physical body it inhabited while on earth. The material shell within which humans dwell during their lifetime is nothing other than clay or ashes into which God has breathed the breath of life. The physical body is a temporary possession that a human has, not what a person is.

The early Hebrew believed that after death the soul descended to *She'ol*, a shadowy place sometimes synonymous with the grave, where the vitality and energy associated with worldly life are drastically decreased. Since both the body and the soul enter *She'ol*, the later doctrine of the resurrection (as expressed in *Isaiah* 24-27 and *Daniel* 12) indicates a re-entry into life in both aspects. The final chapter of the *Book of Daniel*, a Hebrew-Aramaic text of the 2nd century BCE expands some details of the divine judgement of the nations with a ‘secret’ revelation wherein it is made known that at some future time many of the dead will wake to everlasting life, while some will wake only to eternal suffering.

As Jewish thinking on the afterlife progressed from earlier beliefs, a school of thought arose maintaining that during the arrival of the Messiah, God would raise the dead to life again and pass judgement upon them— those who have

maintained righteous lives and kept their covenant with God will be taken to the heavenly paradise. Those who have been judged as deserving punishment for their misdeeds will be sent to *Gehenna*, to stay there for a length of time commensurate with the seriousness of their transgressions. Such a resurrection was viewed as a restoration of persons who would possess both physical bodies and spirits, thus reinforcing the traditional philosophy that to be a living person was to be a psycho-physical unit, not an eternal soul temporarily inhabiting a mortal body.

The 'dew of light' mentioned in *Isaiah 26*, as well as in *Pseudepigrapha*, suggests ideas of restored fertility, and is associated in the Jewish tradition with individual resurrection as well as a general resurrection. However, the passages in *Daniel* and *Isaiah* concerning the role of the soul in resurrection are ambiguous and have allowed for extensive and often contradictory speculation. The Sadducees, in the first century CE, followed a literal reading of the accepted scriptures and denied that the idea of a general resurrection was found there. But the Pharisees and their successors, the Tannaim and the Amoraim were convinced that the scriptures, properly understood in the light of an oral instruction passed down through Moses and the later prophets, were filled with hints and allusions concerning the world to come.

The close connection between soul and body characteristic of the Biblical worldview is continued in the rabbinic literature. The Palestinian Talmud

attributes the origin of different proportions of the physical body to human parents, while the spirit, life and soul are attributed to God. This admits a greater duality than is acknowledged in the Hebrew Bible, but the soul is regarded as the active element, and so is responsible for sin, while the body is only its vehicle. Such an attitude is contrary to Greek views known in Hellenistic Judaea whereby the body is seen as a trap that debases or hinders the soul. According to *Kaufmann Kohler* and *Ephraim Urbach*, this view of the body as the source of sin and impurity is not found in rabbinic Judaism. *Urbach* also concluded that neither the concept of soul's immortality after separation from the body, nor the idea of its transmigration into other bodies, is rabbinic.

Islamic Judaism, as *Urbach* indicates, found moral duality existing within the soul, which contains both good and evil impulses, the latter including the ambitious, self-centered and envious impulses in human beings that must be controlled rather than extirpated. The Talmud presents the soul as a supernatural entity created and bestowed by God and joined to a terrestrial body. God takes back the soul at death, but later restores it to the dead body. Similar views of the soul are elaborated elsewhere in the Talmud and early Midrashim. According to some, all human souls came into existence during creation as part of the 'wind of God' (Spirit). Unborn souls are kept in a *guf* among the treasures of the *aravot*, the seventh heaven, where also are found the souls of the righteous and the 'dew of light' with which God will resurrect the dead. The messiah will come when

the supply of souls in the *guf* is exhausted or according to others, when God has created those souls he has held in his invention from the beginning.

According to one view, God compels the selected or newly created soul to enter the womb at the time of conception. Even after the soul has entered this world, it is not entirely forgetful of its origin and is not without divine care. It is accompanied by angels, and nightly, while the body sleeps, the soul ascends to heaven, from which it returns with renewed life for the body.

Although the soul had protested at its embodiment and its birth into the world, it also protests at the death of the body. The soul hovers about the dead body for three days, hoping that life will return. Ultimately the soul leaves the body and awaits the resurrection, when they will be reunited and judged together. Concerning the fate of the soul in the meantime, one view is that the souls of the righteous will remain with God, while the souls of the wicked wander in the air or are hurled from one end of the world to the other by angels.

Philosophical speculation in Judaism arose through the desire to reconcile the Jewish tradition with contemporary intellectual discourse. In medieval Jewish philosophy, the effort at reconciliation was directed at two rival forms of thought, Platonism and Aristotelianism, both of which were read under the influence of Neoplatonic commentaries and misattributed texts, such as the excerpts from Plotinus that circulated as the Theology of Aristotle.

Philosophical and systematic theological writings from Jewish sources appear again later in the ninth and tenth centuries in response to the philosophical schools of Islam. The work of *Yitshaq Yisra'eli* is largely Platonic in origin. *Yisra'eli* believed in the substantiality and immortality of the soul, of which he distinguished three kinds in every human being. The first is the rational soul, which receives wisdom, discriminates between good and evil, and is subject to punishment for wrongdoing. The second is the animal soul, which humans share with the beasts. It consists of sense-perception, and it controls motion, but has no connection with reality and can judge only from appearances. The third is the vegetable soul, which is responsible for nutrition, growth and reproduction; it has no sense perception or capacity to move.

Yitshaq Yisra'eli's younger contemporary, *Sa'adyah* follows less widely accepted of the Talmudic and Midrashic views that the soul is formed with the completion of the body and that there is a continuous creation of souls. He accepts, however, the predetermined limit of the total number of souls. He defends the localisation of the soul in the heart with a demonstration of synonymous uses of the words in Biblical texts, as well as with ancient and medieval physiological theories locating consciousness in the heart. Like the celestial spheres, the soul is perfectly transparent, so that although it permeates the body through vessels leading from the heart, it is too fine to be seen. When the soul leaves the body it is stored up until the time of general retribution, when

it is restored to its own body to face God's judgement. The soul of the wise due to their pure, celestial nature rises to the heavenly sphere. The souls of the wicked, however, become turbid due to the impurities of their earthly lives, and after death they drift aimlessly among the lower elements. When it first leaves the body, the soul is troubled by the thought of the disintegration of its former abode. The earth bound souls of the wicked are greatly distressed by this occurrence, while pure souls are much less concerned by it and soon begin their ascent.

Ibn Gabirol, one of the great Jewish liturgical poets of medieval Spain, argues that the individual soul is part of the world soul and contains a higher faculty than that of the rational soul, which is that of immediate intellectual intuition. Another Spanish poet-philosopher *Yehuda Halevi* states that philosophy, which has been presented as an electric Neo-Platonism, is not absolutely wrong in teaching men to seek communion with the divine by subduing the organic and emotional, or vegetative and animal elements of the soul to the rational one. He states that there is another faculty of the soul, the religious faculty, which is capable of grasping truths and experiences beyond the reach of reason alone, so that the immaterial substance of the higher faculties of the soul becomes indestructible and immortal by assimilating universal and eternal concepts.

Markedly Aristotelian, in contrast, is the work of *Avraham Ibn Daud*, a Spanish historian and astronomer who argued that the soul is the form of the body, that it

can grasp universal ideas and discriminates between good and evil and that it can survive the body. Moses Maimonides in his book 'The Guide of the Perplexed' bases his theory of the soul on Aristotelian thought. For Maimonides, the complete soul or *nefesh* is so extensive with the physical body that it is not separable from it. It has five functions, namely, (i) the nutritive, (ii) the sensitive, which consists of the five senses, (iii) the imaginative, (iv) the appetitive, which manifests itself in desires and emotions and lastly, (v) the rational. The rational function itself consists of a reflective aspect, which acquires knowledge and makes ethical judgement, then, the practical aspect, and the theoretical aspect, which consists of knowledge of unchanging realities. According to Maimonides, when the body dies the lower faculties of the soul are destroyed, but the actualised intellect, being of divine origin, is reunited with God through the active intellect. Through rational contemplation, such souls are rewarded by immortality. The souls of those who indulged the senses and emotions will perish with their bodies. According to the *Treatise on Resurrection*, although Maimonides believed in resurrection, he considered it a temporary condition wherein the souls of the righteous remain before they depart from the physical world entirely.

The theory presented by Maimonidean intellectualism was not met successfully until the late fourteenth century, in the *Or Adonai* (Light of the Lord) of *Hasdai Crescas*. *Crescas* attacked the theory of the soul as being a form coextensive

with the physical body. He argued that the will and emotions are basic parts of human nature and not merely bodily distractions to be discarded with the flesh, which survive the death of the body and play a part in determining the ultimate condition and fate of the soul. He contended that religious teachings and practice are correctly directed at shaping the will and the emotions, rather than the reason.

According to *Qabbalah* (Jewish mysticism), man is a spiritual being whose body is merely an external wrapping. There are three essentially different parts of the soul in qabbalistic thought, designated by the Hebrew terms *nefesh*, *ruah* and *neshamah*. The *nefesh* is the vital element and enters the body at birth; it dominates the physical and psychological aspects of the self. In contrast, *ruah* and *neshamah* must be developed through spiritual discipline. The *ruah* comes into being when a person can overcome the body and its desires and it is thus associated with the ethical aspects of life. The *neshamah* is the highest part of the soul and is produced through study of the *Torah* and observation of the commandments. *Torah* study awakens the higher centers, through which the individual attains the capacity to apprehend God and the secrets of creation. In *Qabbalah* the *neshamah* is that part of the soul that consists of the spark of the divine and is exclusively concerned with the knowledge of God. According to the fundamental text of thirteenth century qabbalistic literature, the *Zohar*, each part of the soul originates in the world of the *sefirot* or the emanations of God.

Nefesh originates in the *sefirah Malkhut* or kingdom, the lowest emanation, which corresponds to the congregation of Israel. *Ruah* originates in *Tiferet* or grandeur, the central *sefirah*, also known as *Rahamin* or mercy. *Neshamah* emerges from the third *sefirah*, *Binah* or understanding. The *sefirot* are assigned to male and female aspects and the soul has its origin in a union of the male and female archetypes and takes on masculine and feminine forms only in its emanations downward.

After the compilation of the *Zohar*, two additional parts of the soul were introduced, the *hayyah* and *yehidah*. *Hayyah* is that part of the soul that allows one to have an awareness of the divine life force itself. *Yehidah* is the highest plane of the soul, in which one can achieve a full union with God. According to *Qabbalah*, the *nefesh*, *ruah* and *neshamah* have different destinies after death; the *nefesh* hovers over the body for a time, the *ruah* goes to a terrestrial realm assigned according to its virtue and the *neshamah* returns to its home with the divine. Only the *nefesh* and *ruah* are subject to punishment.

In the thought of Isaac Luria and his disciples, the doctrine of metempsychosis (transmigration) was incorporated into the concepts of the nature and destiny of creation and the mission of the Jewish people. The task of *tiqqun*, that is the restoration and reintegration into the divine pattern of existence of the flawed material universe, is entrusted to human souls, who seek out and redeem the scattered sparks of divinity in the world. Most souls are given repeated chances

to achieve this task, thus constituting a kind of reincarnation, which earlier Jewish mystics had considered primarily a form of punishment or expiation for sins. In the Lurianic system, ritual commandments are important for achieving *tiqqun*, both for the individual soul and for the whole world.

According to Judaism, the soul is believed to have its roots in the divine world and after the physical death of the body, the soul returns to the place of its spiritual origin. Some Jewish thinkers refer to the soul's sojourn on earth as a kind of exile to be served until its reunion with God.

Soul in Christianity

The concept of soul is found in nearly all cultures and religion, though the interpretations of its nature vary considerably. Christian theology adopted the Greek concept of an immortal soul, adding the notion that God created the soul and infused it into the body at conception. The Christians believe that after death, the soul will be judged by God and determined to spend an eternity in heaven or hell.

The Christian view of the soul is based upon the teaching of both the Old Testament and the New Testament. As Christianity rose out of Judaism, the teachings of Jesus as recorded in the gospels reflect many of the Jewish beliefs of the soul and the afterlife, primarily that a reunion of body and soul will be accomplished in the next world. The Old Testament contains the statements

“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it” (Ecclesiastes 12:7) and “And the Lord God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”¹¹ A statement by Paul the Apostle is found in the New Testament, “And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit.” (1 Corinthians 15:45).

In Christian belief every soul lives only once on earth and is thereafter immortal. The idea of soul is that it is a mental entity with intellectual and moral qualities, interacting with a physical organism but capable of continuing after its dissolution. After death, the soul gets separated from body and exists in a disembodied state. But, on the ‘Last Day of Judgement’ souls would be re-embodied and will live eternally either in hell or in the heavenly kingdom.

In sacred scripture the term ‘soul’ often refers to human life or the entire human being. The New Testament was heirs of a classical Hebrew view in which man does not have a body or have a soul; he is a soul-body unity. The unity of soul and body is so profound that one has to consider the soul to be the ‘form’ of the body: it is because of its spiritual soul that the body made of matter, becomes a living human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature.

As the soul of man is immortal it does not perish when it separates from the body at death, and it will be reunited with the body at the final resurrection.

Sometimes the soul is distinguished from the spirit: St. Paul for instance prays that God may sanctify His people 'wholly', with 'spirit and soul and body' kept sound and blameless at the Lord's coming. The Church teaches that this distinction does not introduce a duality into the soul. 'Spirit' signifies that from creation man is ordered to a supernatural end and that his soul can gratuitously be raised beyond all it deserves to make the communion with God.

Within the development of Christian thought on the origin of the individual soul, three views have been maintained: creationism, traducianism and reincarnationism. Creationism is the doctrine that God creates a new soul for each human being at conception. Traducianism is the theory that the soul is transmitted along with the body by the Parents. It is widely been supposed that reincarnationism is alien to Christian thought, but this supposition is not warranted by the evidence. Christian reincarnationists hold that the soul passes through many embodiments in the process of its development and spiritual growth and is judged accordingly, not on the basis of only one life of indeterminate duration. The soul, in this view, has a very long history, with origins antedating humanity itself.

Different branches of Christianity give different definition of the soul. According to the present Catechism of the Catholic Church, the soul is “the innermost aspect of humans, that which is of greatest value in them, that by which they are most specially in God’s image: ‘soul’ signifies the spiritual principle in man.”¹² All souls living and dead will be judged by Jesus Christ when he comes back to earth. Souls of those who die unrepentant of serious sins or in conscious rejection of God, will at Judgement Day be forever in a state called hell. The Catholic Church teaches the creationist view of the origin of the soul: “the doctrine of the faith affirms that the spiritual and immortal soul is created immediately by God.”¹³

Eastern Orthodox and Oriental Orthodox views are somewhat similar, in essence, to Roman Catholic views although different in specifics. Orthodox Christians believe that after death, the soul is judged individually by God, and then sent to either Abraham’s Bosom (temporary paradise) or Hell (temporary torture). At the Last Judgement, God judges all people who have ever lived. Those that know the Spirit of God, because of the sacrifice of Jesus, go to heaven (permanent paradise) whilst the damned experience the ‘lake of fire’ (permanent torture). The Orthodox Church does not admit the existence of Purgatory.

Protestants generally believe in the soul’s existence, but fall into two major camps about what this means in terms of an afterlife. Some, following Calvin,

believe in the immortality of the soul and conscious existence after death, while others, following Luther, believe in the mortality of the soul and unconscious 'sleep' until the resurrection of the dead.

Some other Christians reject the idea of the immortality of the soul, citing the Apostles' Creed's reference to the 'resurrection of the body'. They consider the soul to be the life force, which ends in death and will be restored in the resurrection. The Protestants do not usually believe in the idea of Purgatory.

Christadelphians believe that we are all created out of the dust of the earth and became living souls once we received the breath of life. According to them, we are mortal and when we die our breath leaves our body, and our bodies return to the soil. They believe that we are mortal until the resurrection from the dead when Christ returns to this earth and grants immortality to the faithful. In the meantime, the dead lie in the earth in the sleep of death until Jesus comes.

Seventh-day Adventists believe that the main definition of the term 'soul' is a combination of spirit (breath of life) and body, disagreeing with the view that the soul has a consciousness or sentient existence of its own. They affirm this through Genesis 2:7 "And (God) breathed into his nostrils the breath of life; and man became a living soul." When God united His breath or spirit with man, man became a living soul. A living soul is composed of body and spirit. They

believe that when one dies, their spirit goes back to God who gave it, at which point one is no longer a living soul.

Jehovah's Witnesses take the Hebrew word *nefesh*, which is commonly translated as 'soul', to be a person, an animal, or the life that a person or an animal enjoys. They believe that the Hebrew word *ruah* (Greek *pneuma*), which is commonly translated as 'spirit' but literally means 'wind', refers to the life force or the power that animates living things. A person is a breathing creature; a body animated by the 'spirit of God', not an invisible being contained in a body and able to survive apart from that body after death. Jesus spoke of himself, having life, as having a soul. When he surrendered his life, he surrendered his soul. John 10:15 reads "just as the Father knows me and I know the Father, and I surrender my soul in behalf of the sheep." This belief that man's life force is his soul is also in line with the knowledge that hell or 'Hades' represents the common grave and the possibility of eternal annihilation for the wicked rather than eternal torment in hellfire.

Latter-day Saints believe that when the body and spirit are connected in mortality, this is the soul of man (mankind). They believe that the soul is the union of a spirit, which was previously created by God, and a body, which is formed by physical conception on earth. The spirit, not the soul, progresses to the spirit world after death.

Augustine, one of Western Christianity's most influential early Christian thinkers, described the soul as “a special substance, endowed with reason, adapted to rule the body.”¹⁴ Some Christians espouse a trichotomic view of humans, which characterises humans as consisting of a body (*soma*), soul (*psyche*), and spirit (*pneuma*). However, the majority of modern Bible scholars point out how spirit and soul are used interchangeably in many Biblical passages, and so hold to dichotomy: the view that each of us is body and soul. The soul, therefore, is not only logically distinct from any particular human body with which it is associated; it is also what a person is. Richard Swinburne, a Christian philosopher of religion at Oxford University, wrote that “it is a frequent criticism of substance dualism that dualists cannot say what souls are.... Souls are immaterial subjects of mental properties. They have sensations and thoughts, desires and beliefs, and perform intentional actions. Souls are essential parts of human beings...”¹⁵

According to the Christian religion God is divine and is omnipresent, omnipotent, and omniscience. Although Christianity is essentially monotheistic believing in only one God, yet God is pointed as three persons into one. The idea of God as three persons into one is known as the idea of Trinity. The three persons in one are God, the Father, God, the Son and God the Holy Spirit. Jesus is the second person, the Son incarnate and the third person is the Holy Spirit, the Spirit of love. The Holy Spirit is taken to proceed from the Father and the

Son. Christianity's approach is that man was created by an external God in which the goal of the Christian's life is to be one with God. This oneness with God is considered to be attainable by following the teachings of Jesus Christ who was considered to be God's physical embodiment here on earth. Jesus was considered as one with God, the son of God and yet God himself too. His teachings were those that came from God's commands. Thus the way to God was through Jesus and his teachings, the Bible.

According to Christianity, God created the universe out of nothing. The Christian's God is truly the world's Creator and upholder, supporting it by his divine will and in fact this Creator or God is the highest, than whom nothing higher can be proved. Christianity believes that God and man are different. "God created man in his own image, in the image of God he created him, male and female he created them."¹⁶ Though God created man in His own image, but the world and men exist separately from Him.

As the Soul in man is immortal, death is not the total and final end of man. There is an afterlife too, the main ingredients of which are— the Day of Judgement, resurrection of the dead and the assignment of heaven and hell to people in accordance with their good or bad deeds on earth. After death, the soul is judged by the God on the Day of Judgement. But what happens to the soul in the intermediary period, i.e. during the period between the death of an individual and the final Day of Judgement? To this question Christianity seems to believe

in two kinds of judgement— the particular judgement and the universal judgement. The universal judgement is the final judgement made at the end of the world which is applicable to all. But before the final or universal judgement, there is a particular judgement, i.e. judgement in case of a particular individual immediately after his physical death. There is the idea that if a person dies in the love of God and his fellow-beings, he is taken as unstained and is 'straightway received into heaven' where the soul would dwell with God eternally. And again the soul of a man who has lived a sinful life quite in disobedience of God's will, straightway goes down to hell where the soul of the evil people would be cast into a lake of fire for eternity. Those, who although have been stained by sins, but have shown sincere repentance and have undergone penance etc., are first, sent to the Purgatory for purification and thence to heaven. Purgatory is deemed in Christianity as a place (or a state) in which the souls of those who have been stained by sin but have died in repentance are detained for purging or cleansing, so that they may be rendered fit for the company of God. After this act of purging they are sent to heaven.

According to Christianity, every man and woman of the Christian way who truly believes in the power of Christ will rise with him in a body that will be like Christ's 'glorious' body. The resurrection of Christ makes us capable of personal resurrection, yet we can attain our own resurrection only in so far as we appropriate the power of Christ, which we can do through believing in its

efficacy and accepting his divine gift of salvation from death and victory over the grave. It is the soul of man that Jesus died to redeem on the cross. "God evidently designed that the human spirit, indwelt and ruled by the Holy Spirit, should keep man in constant touch with Himself, and maintain in everything its proper preeminence, ruling soul and body."¹⁷ The soul seems to be the part of man midway between the body and the spirit, yet it is not a mixture of the two, though at times it seems to take on characteristics of one or the other. The soul joins two worlds, the physical and the spiritual. The spirit is the noblest part of man and occupies the innermost area of his being. The body is the lowest and takes the outermost place. Between these two dwells the soul, serving as their medium. The work of the soul is to coordinate the activities of the two diverse parts.

Salvation is a key Biblical concept of God's glory and kingdom. Salvation means an afterlife in heaven. Salvation obtains an even more important place in the New Testament. The Gospels regard salvation as the purpose of Christ life. He has come to the earth to save that which was lost, to save the world and not to condemn it. God desires the salvation of all men. For this reason He has sent His son as saviour of the world and has made the Gospel an instrument for the salvation of every believer. In preaching it, an apostle has no other purpose, but the salvation of men. Salvation is also the meaning of the Christian life. The Gospel confronts men with a choice between salvation and doom, life and death.

In the fear of the Lord they must work out their salvation, which is the object of the Christian hope.

Man's salvation is likewise described under many other concepts and metaphors, such as consolation and reward, the peace and justice of God, liberation, divine ship, vision of God and above all as eternal life. Salvation is the saving of the soul; deliverance from sin and its consequences and admission to heaven brought about by Christ. According to Christ, whoever believes in him may have eternal life in heaven. Those on the other hand who refuse to glorify God and reject the invitation into his kingdom call down perdition upon themselves.

Self in Islam

Islamic concepts of the soul vary, ranging from the traditional to the mystical. But all the Islamic concepts of the soul seek or claim a *Qur'ānic* base. A number of words in the *Qur'ān* can be identified with the concept of soul. In the literature of *Jahilliya* (pre-Islamic period), *nafs* means the self or person and *rūh* means breath or wind. In the *Qur'ān*, the term *nafs* refers to the human soul, whereas *rūh* normally refers to the spirit that proceeds from God. Spirit is sent by God as a messenger: it is *al-rūh al-amīn* (the faithful spirit) that comes to *Muhammad's* heart. However, the human soul relates to the divine spirit, God brings life to man by breathing into him of his spirit.

However, the equivalence of life and soul in the *Qur'ān* is not explicitly stated. Nor is there any explicit statement as to whether the soul is incorporeal or corporeal. The *Qur'ān* is primarily concerned with the moral and religious orientation of the human soul, with its conduct, and with the consequences of such conduct in terms of reward and punishment in the hereafter. This concern with the moral and religious disposition of the soul is reflected in the *Qur'ānic* characterisation of the soul as either *ammārah* or *lawwāmah* or *muṭma'innah*.

The *ammārah* is the soul that by nature incites or commands what is evil and is opposed to his attainment of perfection and to his moral state and urges him towards undesirable and evil ways. Thus the propensity towards evil and intemperance is a human state which predominates over the mind of a person before he enters upon the moral state. This is man's natural state, so long as he is not guided by reason and understanding but follows his natural bent in eating, drinking, sleeping, waking, anger and provocation, like the animals. *Qur'ānic* commentators have identified this with the carnal self.

When a person is guided by reason and understanding and brings his natural state under control and regulates it in a proper manner, that state ceases to be his natural state and is called his moral state. This state of man is designated by the Holy *Qur'ān* as *lawwāmah*. At this stage man ceases to resemble the animals. In this stage, man should practice good morals and no kind of intemperance should be manifested in any aspect of human life and natural emotions and desires

should be regulated by reason. As it reproveth every vicious movement, it is called the reproveth self. Though it reproveth itself in respect of vices, yet it is not fully effective in practicing virtue and occasionally it is dominated by natural emotions, then it stumbles and falls. It is like a weak child who does not wish to stumble and fall but does so out of weakness, and is then remorseful over his infirmity. In short, this is the moral state of human self when it seeks to comprehend within itself high moral qualities and is disgusted with disobedience, but cannot achieve complete success.

The third soul which should be described as the beginning of the spiritual state of man is called by the Holy *Qur'ān* as *Muṭma'innah*. This is the stage when the soul of a person being delivered from all weaknesses is filled with spiritual powers and establishes a relationship with God; without whose support it cannot exist. As water flowing down from a height, on account of its volume and the absence of any obstruction, rushes with great force, in the same way the soul at rest flows towards God. It is the tranquil soul of the virtuous believer that will return to its Lord.

After death, the soul leaves the body and on the Day of Judgement the soul is rejoined with their bodies. Thereafter the righteous will go to paradise, the wicked dwell in hell. Two questions in particular that relates to the resurrection were to occupy the mind of Islamic religious thinkers. The first is— whether or not it is the remains of the same body that is resurrected. To this question, the

Qur'ān gives no detailed answer, only an affirmation is maintained, that God has the power to bring back to life what has been decayed. Who will revive these bones when they are destroyed? *Qur'ān* says that: “He who created them the first time will revive them.”¹⁸ The second question is— what happens to the soul between the time of death and the day of resurrection. There are *Qur'ānic* statements that suggest that wicked souls will be punished even before the resurrection and that the souls of martyrs will be in paradise.

To proceed further, a brief discussion is brought here about the doctrines formulated by individual schools of Islamic dialectical theology (*kalām*) and theories developed within Islamic philosophy (*falsafah*). It is possible to classify very broadly the different types of such concepts under four categories: traditional, theological, philosophical and mystical. Differences abound, not only between these categories, but also within them. But, regarding the concepts of soul, all these schools are based on *Qur'ān*. The discussion is started with the traditional concepts of soul.

In Islam, the most prevalent concepts of the soul can perhaps best be termed as ‘traditional’. Their immediate inspirations are the *Qur'ān*, interpreted literally, and the *ḥadīth* or tradition. A chief source for our knowledge of the traditional concepts of the soul in Islam is *Kitāb al-rūḥ* (The Book of the Spirit), by the Damascene *Ibn Qayyim al-Jawzīyah*, a celebrated *Ḥanbalī* theologian.

Ibn Qayyim maintains that the term *rūh* is applicable to both the spirit that comes from God and the human spirit. According to *Ibn Qayyim*, the human body had been created before the human soul. The human soul though created, is everlasting. *Ibn Qayyim* rejects the concepts of an immaterial soul. An immaterial spirit or soul would be totally unrelated to what is spatial. The human soul is hence material but “differs in quiddity (*almāhiyyah*) from the sensible body, being a body that is luminous, elevated, light, alive, and in motion. It penetrates the substance of the body organs, flowing therein in the way water flows in roses, oil in olives, and fire in charcoal.”¹⁹ The body, in fact, is the mold (*qālib*) of the soul. Body and soul interact, helping to shape each other’s individual characteristics. Thus, when death takes place, souls leaving their bodies have their individuality and are hence differentiated from one another.

After death, the soul leaves the body but can very swiftly return to it. The souls of the virtuous can communicate with each other; the wicked souls suffer punishment for their deeds. For in the interim between death and the resurrection, most souls rejoin their bodies in the grave to be questioned by the two angels of death, *Munkar* and *Nakīr*. The wicked, unbelieving souls suffer punishment and torment in the grave, while the virtuous believers enjoy a measure of bliss. *Ibn Qayyim* equates the period of the grave with the *barzakh*, a *Qur’ānic* term that originally meant ‘hindrance’ or ‘separation’.

Islam's dialectical theologians, the *mutakallimūn*, no less than the more traditional Muslims, sought to uphold a *Qur'ānic* concept of the soul. Their concepts of the human soul were governed largely by two questions, one metaphysical, the other eschatological. The metaphysical question pertained to the ultimate constituents of the created world: do these consist of invisible atoms or of what is potentially infinitely divisible? The eschatological question arose out of their doctrine of bodily resurrection: if, in the ages between the world's beginning and its end, dead human bodies decompose to become parts of other physical entities (organic or inorganic), how can there be a real resurrection, that is, a return to life of the actual individuals who once lived and died, and not the mere creation anew of replicas of them?

Regarding the metaphysical question, most of the *mutakallimūn* were atomist. Their concepts of the soul for the most part were materialist: they regarded it either as a body or identified it with life, which they maintained is a transient quality, an accident that occurs to a body. But there were disagreements among them, particularly among members of the rationalist. *Al-Nazzām*, One of its leading theologians, rejected atomism. Moreover, he conceived of the soul (which he identified with life) as a subtle body that is diffused in all parts of the physical body. His concept of the soul is substantially the same as that of the traditional concept defended by *Ibn Qayyim*. Another exception of a different type was the view of the *Mu'tazilī Mu'ammār*. He was an atomist and espoused

a concept of the soul as an immaterial atom. Other theologians held the soul to be an atom, but not immaterial. But if it is a material atom, is life identical with it? If life is not identical with it, then could life be an accident that inheres in the single atom? The *Mu'tazilah* disagreed as to whether the accidents could inhere in the single atom or only in atoms that are interrelated, forming a body. They also disagreed as to whether spirit, soul and life are identical. But the prevalent *Mu'tazilī* view was that the soul is material and that life, whether or not identical with soul, is a transient accident.

It is in terms of this prevalent view that the eschatological question mentioned earlier must be understood. If life is a transient accident and the dead body's atoms separate to combine differently forming other physical entities, where is the continuity that would guarantee the identity of the individual to be resurrected? Without this continuity, what appears to be the resurrected individual is only a similar being, *mithl*. To resolve this difficulty, some of the *Mu'tazilah* resorted to the doctrine that nonexistence is 'a thing' or 'an entity' or 'an essence', to which existence is a state that occurs. In other words, the nonexistence is an entity that acquires existence for a span of time, loses it during another span, and regains it eternally at the resurrection, remaining throughout all these stages.

The doctrine that non-existence is an entity, a thing, was rejected by the *Ash'arī* school of *Kalām*. But while the *Ash'arīyah* opposed fundamental *Mu'tazilī*

doctrines, they also became the atomists. Their atomism formed part of their occasional metaphysics according to which all events are the direct creation of God. Accidents are transient and do not endure for more than one moment of time and are hence constantly recreated. Life, the *Ash'arīyah* held, is a transient accident created and recreated while the individual lives. It is hence not difficult to see that the eschatological problem regarding the soul that the *Mu'tazilah* tried to solve persisted.

For an *Ash'arī*, answer to this difficulty, we will turn to *al-Ghazālī*. His main arguments for the possibility of bodily resurrection are found in two works. The first is his criticism of the Islamic philosophers, particularly *Ibn Sīnā*, the *Tahāfut al-falāsifah* (The Incoherence of the Philosophers). In this work he argues in great detail to show that *Ibn Sīnā* has failed to demonstrate his theory that the human soul is an immaterial and immortal substance. At the same time, he argues for the possibility of bodily resurrection in terms of a theory of an immaterial, immortal soul, maintaining that God at the resurrection creates a new body for such a soul. The second work, *Al-iqtisād fī al-l'tiqād* (Moderation in Belief) written shortly after the *Tahāfut*, gives a different explanation. Significantly, in this work *al-Ghazālī* repudiates the theory he advocated in the *Tahāfut* and maintains that he had advanced it only for the sake of argument, to show that bodily resurrection is possible even if one adopts a doctrine of an immaterial soul. The true doctrine, he then continues, is the *Ash'arī*, namely that

life is a transient accident constantly created and recreated in the living body. Resurrection is the return to life and existence of what was originally a first creation by God. God is able to recreate what he had previously created. A copy is simply a copy, never the recreation of what was actually a new creation. *Al-Ghazālī* does not discuss how one can differentiate between the resurrected, recreated original being, and the copy, the *mithl*, but the implication of his argument is that this is knowable to God, who is the Creator of all things.

The theories of the soul formulated by Islamic philosophers, the *falāsifah* are derived largely from Plato, Aristotle and Plotinus. *Al-Kindī*, the first Islamic philosopher, subscribes to the doctrine of the soul as an immaterial, immortal substance and at the same time defends the *Qur'ānic* doctrine of bodily resurrection.

Al Fārābi and *Ibn Sīnā* developed two highly psychological theories. According to *Al Fārābi*, the human rational soul is at first a potentiality in the material body. In some individuals, the objects of sensory perception, the material images, are transformed by the luminary action of the active intellect into abstract concepts. These human souls that achieve abstract conceptual thought attain an immaterial status. Only those souls that attained an immaterial status are immortal. Those souls, that have continued to live according to the dictates of reason, shunning the lower passions, live in eternal happiness, contemplating the celestial intelligences and God. Those rational souls that have betrayed their

calling, surrendering to the lower passions, live in eternal misery, seeking contemplation of the celestial intelligences but unable to achieve it. The souls of the majority of mankind, however, never attain an immaterial status and with death, cease to exist.

Ibn Sīnā, on the other hand, insists on the individual immortality of all souls. The rational, an emanation from the active intellect, joins the human body and becomes individualised by it. It is an immaterial, individual substance that exists with the body but is not imprinted in it. Souls that have lived the rational life, controlling the lower passions and remaining untarnished by vice, are rewarded in the hereafter. They live in eternal bliss, contemplating the celestial beings and God. This applies to non-philosophical virtuous souls that have lived in accordance with the divine law, for this law is an expression of philosophical truth in the language of imagery and symbol, which the non-philosopher can understand. Souls that have not lived the rational, virtuous life or have not adhered to the commands of the religious law are punished in the hereafter. They live eternally in torment, seeking contemplation of the celestial beings and God, but are unable to achieve this. The *Qur'ānic* language describing the afterlife in physical terms is symbolic. *Ibn Sīnā's* theory of the soul culminates in mysticism. But this is intellectual mysticism. God, for *Ibn Sīnā*, is pure mind. The soul's journey to God includes the inundation of the souls of exceptional individuals with all of the intelligible from the active intellect.

Ibn Rushd was the most Aristotelian of the *falāsifah*. In those writings addressed to the general Islamic reader, he affirms the doctrine of reward and punishment in the hereafter, insisting, however, that the scriptural language describing the hereafter should be understood on different levels, depending on one's intellectual capacity. His more technical psychological writings, notably his commentaries on Aristotle, leave no room for a doctrine of individual immortality. These writings, however, left a much greater impact on medieval and Renaissance Europe than they did on Islam.

In the Islamic world, it was *Ibn Sīnā's* theory of the soul that had the greater influence on subsequent *falsafah* and religious thought. The discussion so far shows that the theory of self is a vast one and occupies a major portion of human religion as well as metaphysics. Now, as a detailed analysis of all the views regarding self is not possible within a narrow limit of a dissertation, the scholar is trying to concentrate on Indian theories of self only. And the following chapter of this dissertation will deal with the theories of self according to major Indian views.

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