



# A SUMMARY OF THE *AATMA* CONCEPT IN *CHARVAK & JAIN DARSHAN*.

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**ABSTRACT :** One of the key terms (concepts) in Indian philosophy is *Aatma*. The core subject matter of the *Upanishadaa* is the *Aatma* itself. It alludes to the essential nature that each person possesses. He is the element that endures forever and is not destroyed even after death. In several Indian philosophical traditions, *Aatma* is conceptualized differently. *Astik* (Atheist) philosophy and *Nastik* philosophy are the two primary divisions into which Hindu philosophical systems are separated. Three *Nastik* schools of thought—Buddhism, Jainism, and Charvaka—have rejected *Veda* as a primary factor. *Sankhya*, *Yoga*, *Vedanta*, *Mimansa*, *Nyaya*, and *Vaisheshika* are the six branches into which adherents of *Sanatan Dharma* are separated. This is commonly known as *Shada Darshan*. The views of *Nastik* philosophers *Charvaka* and *Jain* regarding the *Aatma* are mentioned here.

**KEYWORDS:** *Aatma*, *Drashan*, *Astik*, *Nastik*, *Charvak*, *Bauddha*, *Jain*.

## 1. INTRODUCTION

*Astik* (Atheist) philosophy and *Nastik* philosophy are the two primary groups into which Hindu philosophy divides philosophical systems.

Three *Nastik* schools of thought—Buddhism, Jainism, and Charvaka—have rejected *Veda* as a primary source of inspiration. *Sankhya*, *Yoga*, *Vedanta*, *Mimansa*, *Nyaya*, and *Vaisheshika* are the six branches into which adherents of *Sanatan Dharma* are separated. It is usually referred to as *Shada Darshan*. Here are the opinions of some thinkers on the *Aatma*.

### 1.1 Charvaka Darshan

Other than *Chaturbhumt Sharir*, *Charvaka Darshan* does not accept any element known as unseen *Aatma*. Only *Sharira* is regarded by Charvaka as *Aatma*. In support of *Dehatmavaad*, Acharya Madhav makes the following arguments: I am gross, I am *Krishna*, etc. Common words solely refer to the *Sharira*. According to Haribhadra Suri, the *Panchabhautik Sharira*, which is readily apparent, is the only acceptable particular *Aatma*. There is a relationship because of the numerous distinctions between the two bodies—the transcendental and the worldly—and, as a result, the disparities between the two minds. Thus, it is impossible to show the presence of the ultra-sensual *Aatma*. The existence of the *Aatma* in the deceased body has also been questioned.

#### 1.1.1 Indriyatmvaad (Sensualism)

According to *Indriyatmvaad* (Sensualism) - a guy who believes that he is cruel due to the distortion of his perceptions, sources, etc., says things like "I am blind," "I am deaf," and so on. The Charvaka Darshan regards the *Indriya* as the *Aatma*, and the term "I" is employed in these words to refer to the *Aatma*.

1.1.2 *Manahaitanyavaad* (Psychicism) - One school of Charvaaka holds that all physical activity is in accordance with the mind. The body is rendered totally incapable of functioning when the mind is in a condition of slumber. Knowledge is transmitted by the free will of the mind; *Shruti* shares this view.

1.1.3 *Pranatmvaad* (Spiritism): As their knowledge and experience grow, their vision steadily improves, and their mind and senses seem to be under the *Prana*. The body's condition is crucial. The body and sense organs perish when *Pranavayu* departs, but the body survives when *Pranavayu* stays. The four concerns of *Sharir*, *Indriya*, *Mana*, and *Praan*—discussed above—are grounded in materialism. The *Mahabhuta* contains all of the concepts associated with this belief. These *Panchabhautik Sharir* are the limit of its vision.

#### 1.1.4 Anaatmvaad

Since only the physical body is recognized as a direct self in the materialistic school, there is actually no anticipation that the *Aatma* will exist. The element that moves constantly is the *Aatma*. The mover's meaning has been in favor of flexible. *Anaatmvaad* asks why he is not drawn to and returned by his siblings' love if there is a soul separate from the body that departs from the body and goes to the

hereafter, and if his departure is confirmed. According to *Acharya* Madhusudan and Neelkanth, the *Aatma* is the body that possesses consciousness.

There isn't another super sensory component known as the soul besides the body. It becomes clear from considering the aforementioned points that it is illogical for there to be a super-sensuous self apart from the body that is readily apparent. As a result, the *Deha-Chaitanya-vada* or *Charvaka-Darshan* *Aatmanvada* becomes obvious.

According to *Charvak*, the body with consciousness is a soul. It states that there is insufficient evidence to support the acceptance of any other element besides the body. According to *Charvaka*, only concrete proof is reliable. Consequently, the character of the shape should be direct evidence of the *Aatma*. In any text, accepting an unconfirmed thing is rejected. Since it is impossible to judge someone's authenticity based solely on appearances, *Sharir* is the *Aatma*, according to *Charvaka*. *Charvaka* has been supported by direct evidence, but Chaitanya, or Aatma, is extremely sensual; we perform our tasks because of Aatma's existence in our bodies; how can the absence of Aatma be demonstrated if it is not physically present?

According to the *Chavaka*, even if one believes that there is no evidence of *Aatma's* presence in the state of existence, it must equally be acknowledged that there is no evidence of non-existence. As a result, there is unquestionably insufficient data in both of the aforementioned areas. Therefore, simple non-observance cannot establish the absence of an indirect object.

## 1.2 Jain Darshan

In the sixth century B.C., *Jain Darshan* was already established; the 24th Jain *Tirthankara*, *Vardhaman Mahavir*, brought it back to life. This doctrine holds that the three gems of right philosophy, right knowledge, and right conduct (*Triratna*) are the means by which one can achieve *nirvana*, or emancipation. *Jain Darshan* identified seven categories of fundamental elements by taking into account both the natural and unnatural forms of the world. Everything in the world is derived from these components. These components are *Moksha* (Salvation), *Bandha*, *Sanvar Nirjara*, *Jiva*, *Ajiva* and *Aasrava*. Both live and non-living components are referred to as matter in these.

### 1.2.1 Jeeva Tatva

A *Jeeva* is the conscious entity in the state of the world, also known as the *Aatma*. It contains life. It possesses cerebral, physical, and sensory abilities. Pure philosophy and knowledge, or *Nirvikalpa* and *Savikalpa Gyan*, are said to live in the *Aatma*, according to *Jain Darshan*.

However, in the stage of behavior, as a result of *Karma's* movement, "*Aupashamik*" (a sort of outcome, which discusses the true nature of the *Aatma*), "*Kshayopashamik*," "*Audayika*," and "*Padrinamik*." The *Aatma* is still involved in these five *Bhava Pranas*, which conceals the pure form of "*Jeeva*." The same spirit then changes into "*Dravya*" form and manifests as *Pudgal*, and finally that *Aatma* is known as *Sansaari*.

Each state in Jainism has two variations: *Bhava* and *Dravya*. It is known as *Bhava* in the state of *Avyakt* and *Dravya* in the state of manifestation. In a similar vein, he views every occurrence as "practical" and from a "pure" perspective. According to the *Parinaamvaadi* (consequential) philosophy of Jainism, everything takes on a different shape. According to these individuals, one object has multiple *Swaroops* (forms), making it distinct from other things according to various religious divisions.

### 1.2.2 The Jeeva's attributes -

The *Jeeva* is solely responsible for his own conduct. The *Aatma* is intangible and possesses knowledge and vision, according to the unadulterated vision of nature. As long as its gross body and as wide as its physical body, it is the achiever. *Aatma* is flawless and ascends; it enjoys the results of its deeds. Eternal ignorance allows karma to enter the soul, which keeps the soul in a state of servitude. Consciousness endures in the soul even in the case of bondage. It always has consequences. The two characteristics are hesitancy and development. Thus, when an organism enters the body of an elephant, it is only equal to that of an elephant, and when it enters the body of an ant, it is equal to that of an ant. Everyone is aware of it, yet no one can see it with the naked eye since it lacks a form. Although the soul may not always retain its proper shape, it does retain some type of wisdom. With the appropriate knowledge, the *Aatma* strives towards liberation, and the soul manifests after being released from bondage. The *Jeeva* is composed of various pieces, just like other substances. It is called *Avayavi* because it also contains *Avayava*, or body parts. Another name for it is *Astikaya*, which means "the living being with body regions."

### 1.2.3 Pratikshan Parinaam

Since *Pratikshana Parinaam* took place in *Jeevatma*, its form changes in one instant and then becomes different in another. The *Jeevatma*, which has its own inherent form, is nonetheless naturally present at all times even in such circumstances. All of this is a result of time's effect. *Jeevatma* is therefore a kind of matter as well. Infinite wisdom, vision, power, and other attributes are present in every *Jeevatma*, but they have not been expressed since they are still hidden by *Prabhav* of *Karma*. There are just two primary attributes of *Jeevatma*, *Chetana* (Consciousness) or *Anubhahuti* (cognition). A fruit of consciousness, or *upayog*. *Upayog* comes in two varieties: "*Gyanopayog*" and "*Darshanopog*." *Gyanopayog* is known as *Savikalpa* knowledge, while *Nirvikalpa* knowledge refers to the eight *Savikalpa* (alternative) knowledge found in the *Jeevatma*, as well as the *Mati*, *Shruti*, *Avadhi*, *Manah Paryaaya*, and *Keval*, as well as the three *Viparyay*, namely *Kumati*, *Kushruta*, and *Vibhangaavadhi*. Due to the fact that it is pure knowledge and appears after karma is destroyed, this knowledge alone is known as *Kshayik*.

### 1.2.4 Paryaaya

These *Jeevatma* are known as *Parayaya*, and its *Paranaam* is the *Divya Manush*, *Narakiya*, and *Tiryak*.

The two varieties of *Paryaaya* are *Dravyaparyaaya* and *Guna Paryaaya*. *Dravyaparyaaya* is caused by the property of unity in various things. *Gunaparyaaya* is the term for the change in a substance's qualities brought about by the outcome. For example, a raw mango has one form and changes into another shape when it ripens, but the mango remains the same. This attribute is a prime illustration of *paryaaya*. Likewise, there is a shift in human understanding known as *Mati*, *Shruta*, *Awadhi*, etc. These terms are also interchangeable with knowledge-form quality.

### 1.2.5 *Anekant Vaad* (Polytheism)

Regardless of whether a *Jeevatma* assumes a human, demonic, or divine form, *Aatma* always exists.

Being alive is a spirit that never dies. As a result, only the body dies, not the soul; this is a form of "*Sadbhava Vaad*" Jainism. As a result, it is also possible to argue that *Paryaaya* has an eternal quality and a consequence rather than being the substance of matter. '*Dhruvya* form' is his constant state. It is likewise transient in its alternate form. This is the well-known Jain "*Anekanta Vaad*."

### 1.2.6 Creation of *Jeevatma* (living being)

With the differentiation of *Jangam* and *Sthavar*, there are two categories of conditioned or worldly living creatures once more.

The "*Twagendriya*" sense is the only sense found in immovable living things, and the *Vanaspati* world, *Kshati*, *Jala*, *Tej*, and *Vaayu* are all immobile beings.

"*Tras*" are organisms that possess many sense organs. All of these "*Tras*" creatures—humans, birds, animals, gods, and Hellish people—have five senses. *Prithvikaya* bodies are living things that take on the form of the earth; stones, for example, that take on the form of water are known as *Apakaya*.

*Tejakaya* bodies and air bodies are also present.

Furthermore, it is seen by Jain's as the state of the *Aatma* in the soul, similar to inert matter. The Jain's believe that it is made up of the elements.

In addition to the body being dismembered, the soul may also be sliced into fragments and taken from the body alongside the body parts. The components of the soul are also reinforced at the same time. Consequently, it might be claimed that Jain's souls have not entirely been freed

from the physical world. The *Aatma* has attained a very high degree in some places, yet it has not been able to separate itself from Mahabhuta's relationship in the aforementioned areas.

## 2.DISCUSSION

All of these ideologies, whether *Aastik* (theist) or *Nastik* (atheist), are connected to one another and have places next to each other. Every philosophy has the unwavering goal of achieving the highest position, and all of these *Darshan* are connected by a common thread.

Without the other, neither could sustain their life.

Every philosophy is in harmony with the others.

All of this is not really opposed. These ideologies are complementary to one another. *Charvak Darshan* is a system of thinking that emphasizes materialism and beauty. It insists on leading a happy life and acknowledges that direct perception is the most reliable way to demonstrate the reality of anything.

. Another name for it is *Lokayata*. *Charvaka*, who wrote the "*Barhaspatya Sutra*" in the last centuries BC, was its founder. The *Charvak Darshan's* original manuscripts are now lost, and other schools' critiques of its concepts have served as a major foundation for its understanding. *Shaddaniti* and *Buddhaghosha* linked the *Lokayata* to the *Vitanda* (or Sophists) as early as the fifth century. The philosopher *Purandara* coined the name *Charvaka* in the seventh century, and *Kamalasila* while *Haribhadra* did the same in the eighth. Not taking into account the former distinct existence of the "soul," *Charvaka* philosophy adherents regard the gross body, some of its delicate senses, some of its even more subtle *prana*, and some of the consider the mind as the soul. In addition to the slow advancement of knowledge, the *Jigyasu* (seekers) are dissatisfied with the *Charvaka* theory and maintain that consciousness is a unique and independent attribute of the soul. The soul is a distinct, autonomous entity. *Naiyayika* and *Vaisheshika* are the people who render at this level. The aforementioned ideas do not satisfy the seeker of the Supreme Being. The Jain and Buddhist systems of thought are the primary subjects of *Nastik Darshana*. Buddhists and Jain people both reject the Vedic ceremonies and the Vedic authority.

The witnessing soul, the all-*Bhootastha*, even-one, is the *Upanishada's* soul. *Kutastha* is indescribable, transcendent, transcendental, *Nirvikalpa*, previous experience, and completely unrelated to the benefit of action. Despite living on the same branch as the previous bird, this bird does not consume the fruit.

## 3.CONCLUSION

The Indian philosophical system's *Nastik* class includes the *Charvaka*, Jain, and Buddha schools. The Vedic testimony is not accepted by them. In actuality, they have their roots in the opposition to Vedic customs.

Jainism defines *Nastikavada* as a set of ideas that are *Nastika* in nature, indicating that the adherents deny the existence of the soul or are unaware of the significance of religious writings.

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