



CONCISE REVIEW STUDY ON CONCEPT OF AATMA IN UPANISHADAA

Dr. Lahange Sandeep Madhukar^{1*}, Dr. Sunil Kumar Yadav² and Dr. Bhangare Archana Nivrutti³

^{1,2}Associate Professor P. G. Department of Sharir Rachana, Deemed to be University NIA, Jaipur.

³Associate Professor, Department of Balaroga, Mahatma Jyotiba Fule Ayurved College and Hospital, Chomu Jaipur.

Corresponding Author: Dr. Lahange Sandeep Madhukar

Associate Professor P. G. Department of Sharir Rachana, Deemed to be University NIA, Jaipur.

Article Received on 06/06/2022

Article Revised on 27/06/2022

Article Accepted on 17/07/2022

ABSTRACT

Upanishada are regarded as the beginning of philosophy of Indian mythology. Indubitably, *Upanishada* have some of the earliest detailed conversation concerning topics of philosophy like the nature of being and the self. The main theme of the *Upanishada* is that *Aatma* cannot be realized by ordinary consciousness, when the senses are active and when the mind is unstable, and *Buddhi*, intelligence, is under the influence of desires, delusion and duality, which interfere with the process of knowing and the discernment of truth and right knowledge. Disagreements have emerged on whether or not the *Upanishada* themselves really constitute philosophy as well as about what is their status contained by the later Indian philosophical ritual. Most of the *Upanishada* are either commentary on or are an extension of four Vedas and in most cases constitute Vedanta (the end or an ultimate part of Veda). The characteristics of the Upanishads are their universality and the total absence of any dogmatism. Upanishads elaborate upon highest metaphysical state, beyond which is the realm of Silence. *Upanishada* are considered as the backbone of Hinduism. The thoughts expressed inside *Upanishada* cluster forms the core of Indian philosophy. One can find doctrines of Karma (action), Yoga (union), *Punarjanma* (rebirth), *Moksha* (liberation), *Aatma* (soul) and *Brahma* (super soul), inside these scriptures. This study looks at the main ideas presented by the texts and some of their most important influences on successive philosophical developments in India. The analysis part of this effort momentarily reflects on the concept of *Aatma* described in different '*Upanishada*.'

KEYWORDS:- *Punarjanma* (rebirth), *Moksha* (liberation), *Aatma* (soul) and *Brahma* (super soul).

INTRODUCTION

The word '*Upa*' means near and '*ni*' means definitely that knowledge or scripture or subject or book, by whose attainment *Avidya* is definitely destroyed, which can bring the person who desires salvation near *Brahma* or *Vidya* and make him realize it. And the one who relaxes the ties of the world, all these meanings are derived from the word '*Upanishada*'. The main theme of the Upanishadaa is the soul. From the *Samhita* to the *Aranyaka*, the *Brahman* which is propounded in a different form from the *Aatma* is in the *Upanishada*.

In the *RigVeda*, the soul is sometimes seen as the basic conscious power of the universe and sometimes as the life force of man. Then in the *Upanishadaa* such a description comes that the conscious energy that pervades the universe is *Brahman* and the conscious energy that pervades man. The Upanishadaa re-emphasize that these two conscious energies are one. In the *Brahmana* and *Aranyaka* texts, *Brahma* and the *Aatma* are seen as separate elements, *Brahma* appears to be the *Adhidaivik* element, but in the *Upanishadaa* they both are same. The elements are shown to be inseparable. *Brahman* and *Aranyaka* have predominance

of deities, but in *Upanishadaa* predominance of *Aatma* or *Brahmatattva*. Difference between *Brahman* and *Aranyaka* is rendered in distinction and in *Upanishadaa* the real experience of non-discrimination is shown. It is impossible in a way to give the character of 'soul', it is not possible to understand 'soul', the soul is indescribable, yet the sages have told many forms of soul has been described in the *Upanishadaa*, out of which some of the *Upanishadaa* are being discussed here

Brihadaranyaka Upanishadaa

Brihadaranyaka is the biggest *Upanishada*. It is also the oldest and most important. Through many cosmic stories and illustrations, there is a description of the nature of the soul and *Brahman* and the representation of its omnipresence. The most important part of this is discussion between *Yagnavalkya* and *Maitreyi*, which describes the supreme knowledge preached by *Yagnavalkya* to his wife about the Absolute Self. The rendition of the unity of *Brahman* and soul is also found in this *Upanishada* for the first time. It is this soul, who saves us from foolish thirst, sorrow, attachment, old age and death. With the knowledge of this, a man leads the life of a *Parivrajak* or a *Sannyasi*, detached from the

desire of the son for wealth and the attainment of heaven etc. The idea of the omnipresence of the soul is found in the *Brihadaranyaka Upanishada*. The Self is all-pervading and all the things of the universe will dissolve in its womb. Nothing is beyond this that is why the *Brihadaranyaka Upanishada* has said that all the gross and subtle substances of the world are all forms of "Aatma or Brahman. The essence of all the things in the world is soul. The most important thing in the *Upanishadaa* is the soul." The reason is that there is no other dear thing like it.

The best explanation of the concept of rebirth is found in the *Brihadaranyak Upanishad*, in which the process of human death and rebirth is described in detail. First of all, we have been told how, at the time of birth, all the great beings are their lord and king soul. Similarly at the time of death all these life airs are gathered around the soul, so the soul collects all the particles of light. It comes down to the heart, when the *Purush* leaves, He does not see anything. He becomes self-centered, and then the front of his heart becomes illumined and through this light the soul leaves the body through eye-way or the head or the other side of the body. With the exit of the soul from the body the various vital *Parana* come out. His knowledge, his deeds, and his prior wisdom also follow him. Every human being has been born according to his deeds and conduct. One who has good deeds gets an auspicious birth. One whose actions are inauspicious gets an inauspicious birth. By virtuous deeds he becomes virtuous and by sinful deeds he becomes a sinner. That is why people say that man is lustful, as he desires, so is his determination, as is his determination, so is his action, as is his action, so is his fruit (birth)."

Chandogya Upanishada-

Chandogya Upanishada is a very important and big *Upanishada*. It depicts the glory of knowledge by mentioning small stories through many illustrations. The method of realizing the soul through *Mahavakya* has been described with great interest on the basis of sukta and experience. It is mentioned in the *Chandogya Upanishad* that *Prajapati* gave self-knowledge. The gods and demons, hearing that *Prajapati*, asked *Indra* and *Virochana* as their respective representatives to receive knowledge from *Prajapati* about the essence of the *Aatma*. *Prajapati* gave the final and highest truth in relation to the soul that our body is the immortal and imperishable soul. After taking the body, the soul experiences joy, happiness and sorrow. As long as there is more relation between the soul and the body, the soul cannot be free from happiness and sorrow, but when it is freed from the bondage of the body, the soul gets happiness.

Kathopanishad

The *Katha* is very interesting and important *Upanishada*', the dialogue of *Yamraj* and *Nachiketa* glorifies self-knowledge, the insignificance of worldly subjects, the test of the disciple to attain the knowledge

of the soul and finally the teaching of self-knowledge and the knowledge of the soul. Formulation of form, all these subjects is very interesting and simple mantras. It is described by *Nachiketa* dialogue *Vajashrava* donated his entire wealth to charity in the *Yagya* named *Vishwajit*. His son *Nachiketa*, who was only a child was sad to see that the cows that his father has donated are useless, old, skinny and neither child nor milk. He asked his father that to whom you will give me. The father came in anger at his achievement and said that I will give you to *Yama*. *Nachiketa* wants to obey his father's words and reaches *Yama's* house. *Yama* is not at home, has gone out, in his absence *Nachiketa* waits without food. *Yama* returns after three nights. Knowing the *Nachiketa* waiting without food makes a big impression on them and makes them sad. He treats *Nachiketa* as a venerable guest and then asks him to ask for a boon for each of those three nights. *Nachiketas* asks for three boons. His first boon is that my father's anger towards me should go away. May his mind be at peace and when he returns from you, he will become happy to talk to me. *Yama* promises to fulfill this. *Nachiketa* wants as a second boon to preach that *Yagyia Agni*, which can lead to heaven. Due to which there is neither fear nor old age and where, after overcoming hunger and thirst, man rises above sorrow and is engrossed in joy lives. *Yama* also gives this boon. Regarding the third boon, *Nachiketa* tells *Yama* In relation to the dead man, some say that it exist after death but some people said that it does not exist; I want to understand this subject through your teachings. This is the third one among my boons. Hearing this curiosity about *Nachiketas's* spiritual science, *Yama* wants to dissuade him from it by giving various temptations. *Nachiketa* is not affected by all those temptations. Describing them as fleeting, he again urges the same groom. In this way, considering *Nachiketa* as a person of spiritual knowledge and a student, in the residual part of the *Upanishada*, a detailed explanation of spirituality has been given by *Yama* from different points of view is as below.

Description of Shreyah and Preyah

For one who walks on the path of spiritual knowledge, it is necessary to first understand the difference between *Shreyah* and *Preyah*. That's why *Yama* firstly explains *Nachiketa* about *Shreyah* and *Preyah*. Both of them with different goals attract human beings towards themselves. *Shreyah* (*Shreyah* is related to pure self-welfare i.e. the feeling of auspiciousness by rising above the feeling of happiness and unhappiness.) and *Preyah* (the feeling of being loved, attractive or interesting with the beloved). i) Both are different paths. Both the *Shreyah* and the *Preyah* come before man, but the slow-witted accepts the *Preyah* from the temptation of worldly pleasures. The wise thinks rightly and makes discretion in both.

Swaroop of paramatma

Yama describes the *Swaroop* of the Supreme God which man can attain by following the path of *Shreyah*. It is, the secret of the world situated in the deep heart-shaped cave

everywhere hiding in the deep forest and knowing the eternal and invisible Supreme God, through the spiritual practice of self-realization, the wise man renounces joy and sorrow, that is, rises above the state of mind experiencing joy and sorrow. The soul is unborn, eternal and imperishable. The answer to the question of *Nachiketa* on death is given that this conscious soul is neither born nor dies, it has neither happened to anyone, nor is it caused by anyone, it is neither the *Karya* (work) of anyone nor the *Karan* (cause), it is eternal and ancient, it does not die even when the body is killed. It is clear that this description is of the *Jeevatma* (Soul) and not *paramatama* (supreme soul).

Swaroop of Aatma (Nature of Soul)-

The soul in the cave of the heart of this animal being or human being in the flesh, the subtler than the subtlest and the greatest soul is situated in the heart. Human life is like a pilgrimage. The soul itself is a traveler or charioteer and the body is his chariot. Through it he wants to reach the supreme abode of the Supreme Lord Vishnu. He who is not intelligent, whose mind is always disordered, his senses are not under his control, just as wicked horses are not under the control of a charioteer. But he who is intelligent, whose mind is always in order, his senses are under his control, as good horses are under the control of a charioteer.

Mandukya Upanishada

'*Mandukya*' is the smallest *Upanishada*. In this, the description of the four states (awake, dream, sleep and *Turiya*) of man is given. The whole world manifests itself through *Pranava*. Past, future and present are all forms of this *Omkar*. The soul has four feet, whose names are *Jagritsthan*, the *Swapnasthan* (dream place), *Sushuptsthan* (sleeping place) and the *Sarvaprapanchopsthan*. In the first, wisdom is extroverted, in the second it is introverted and in the third it is integrated, intelligent, blissful and conscious. It is impossible to describe the fourth. It is neither introverted nor extroverted, neither intellect, nor ignorant. Everyone is calm in this state. It is described by the words *Shivam*, *Advaitam*, etc. This *Omkar* is *Brahman* and this soul is also *Brahma*. These are the four states of the soul out this; first part is *Vaishvanar* who is the one with external consciousness. He has seven body parts head (*Agni*), eyes (sun & moon), ears (directions), speech (*Veda*), lungs (*vayu*), heart (world), legs (earth) and 19 mouths (five *gyanendriya*, five *Karmendriya*, five *Prana*, four *Antahkaranah* (*Mana*, *Buddhi*, *Ahankara*) utilizing *Sthula* part of the body and The second part is *Tejas* which is *Antahpragya*. He enjoys the subtle with seven limbs and nineteen mouths.

Ken Upanishada

Out of the four volumes of *Ken*, the first two are in poem form, and last two sections are in the form of lesson. The separation of the soul from the body and the motivator of the senses is proved, and it is told that he is the ultimate truth and worship able. While proving the

soul, Ken has said that one who is the source of the listener, the mind of the mind, the word of the word and the soul of the soul, the eye is the eye. (Those who understand this) become extremely free and become immortal from this world." In the first section of the *Kenopanishad* it has been said that one who is not heard by the listeners, by whom the listeners are heard, is the same *Brahman* and not the one who hears from the listeners, the *Brahman* is worshipped. In the Second volume of *Kenopanishad* said that *Paramatma* can be known only by the internal evidence of the appearances and by knowing this one gets the immortality of semen containing self-realization - right knowledge. With empty knowledge, there is only a feeling of the whole night in the dark.

Taittiriya Upanishada

The *Taittiriya Upanishada* is also very important. It has three sections - the first is '*Shikshadhyaya*'. The second section is popularly known as '*Brahmananda Valli*'. It depicts the form of *Brahma*. *Pancha Kosha* is described in this section. Many of its mantras are very famous and are mentioned from time to time in the scriptures. The third section is '*Bhrigu Valli*'. In this section *Bhrigu's* father, *Varuna* taught the knowledge of *Brahma* to his son through examples. In *Brahmananda Valli* of the *Taittiriya Upanishada* in which description of the *Panchkosha* has been described. The only person living in it other than this mental body is the *Vigyanamaya*-soul. By residing in the male form, that virtuous soul becomes the same as the male figure.

Aitareya Upanishada

In the beginning of the *Aitareya Upanishada*, there is a description of the universe that earlier there was only one soul here, and there was nothing else. Due to this desire, the worlds were created and gradually other things were also created. In the second chapter, there is a representation of the order of birth of man that how when the soul enters the mother's womb, only then its first birth, His second birth comes out of the womb and when he dies in old age by handing over the burden of the house to his children, he has a third birth. In the third chapter, there is an idea of the knowledge of the soul and different forms of science are also represented, so that the path of knowledge is gradually introduced to the people. In the first chapter an attempt has been made to show that all material-conscious phenomena have been created from the soul and that by actually understanding this fact, one attains immortality. That is, in the beginning this world was only in the form of a soul. There was no other active substance other than that. He thought that I was the creation of the worlds. I will do then he created these worlds. The supreme soul (*Paramatma*) has pierced the human head and entered the human body through the same door. That split place is called '*Vidriti*'. That is the place of attainment of *Brahma* of bliss. The soul that has entered the body has three special places or they are the three dreams. In the *Upanishadaa*, the *Murdha* (*Brahmarandhra*) is

considered the place of attainment of *Brahman*. The head, throat and the heart, these three are especially considered to be the places of self-meditation. Or waking, dreaming and sleeping, in these states we usually feel the soul. These three states are similar to dreams from the point of view of the true state of the enlightened (A.U. 3 / 12).

Isha Upanishada

The full name of *Isha Upanishada* is '*Ishavasya*'. In order to achieve the ultimate goal of philosophy, along with earning knowledge, there is also a need to do action; this subject is presented in God. This belief has later become famous by the name of knowledge-karma-aggregation-*Vada*. The ultimate goal of the *Upanishadaa* is the attainment of the supreme non-dual state. The same thing has been said in the *Isha Upanishada* that one who sees all the ghosts in the soul (self) and sees the (one) soul in all the ghosts, he does not hate anyone because of this (self-knowledge). In a state in which all the ghosts have become self-form for the *Gyani*, in that state where do attachment and sorrow remain for the one who sees unity everywhere, that is, nowhere (*Ish. Up. 6/7*).

Prashna Upanishada

Prashna Upanishada is in the form of Guru-disciple dialogue. *Sukeshha, Satyakama, Soumaryani, Kaushalya, Vaidarbhi and Kabandhi*, these seekers of *Brahma*-knowledge, come to *Piplad Rishi* with *samidha* in their hands and ask him many kinds of questions, which are related to the tradition or the real knowledge of *Aatma (Prana)*. "*Piplad Rishi* was asked by the *Kaushalya* that where does this *Aatma* originate from, how does it come into the body by doing its own parts? Why and how the body holds *Adhibhutaadhi Daiva* subjects? *Piplad Rishi* has been answered that the *Aatma* emanates from the *Paramatma*, in the same way as it the shadow emanates from this body. *Aatma* is situated in the *amrita* and it comes into the body through mental thoughts. As the king appoints his officers wherever he want like same *Prana* keep his *Ansha (Indriya)* in different area of the body.

Aatma stabilizes his *Ansha (Indriya)* separately. *Aatma* fixes the *Aapana Vaayu* in the *Paayu* (Anus) and *upastha* (Penis), *Vyaan Vayu* in the Mouth, Nostrils, Eyes, Ear and *Samana Vayu* in the Trunk (Abdomen) and *Aatma* (soul) itself get fix in the heart with the help of *Pranagni*. There are one hundred and one channels in this heart and each channel has a hundred branches and then each has seventy two thousand *Pratishakha* and through which *Vyana Vaayu* travels all over the body. With the help of *Udana Vayu* one channel takes the *Aatma* to the *Swarga Loka*(virtuous world) on performing virtuous deeds, the *Rakshasa Loka*(sinful world) by sinful deeds and the *Manushya Loka* (Earth World) after performing sinful and virtuous deeds.

Mundaka Upanishada

In this *Upanishada*, there is a representation of the *Saprapanch Aatma*. In this *Upanishada* description of the omnipresence of *Aatma* has been done through many cosmic illustrations like *Jeevatma* and *Paramatma* are two birds living side by side and take shelter of the same tree (body). One of them (*Jeevatma*) tastes and consumes the fruit of that tree but the other just watches without enjoying it (M.U.P.03 / 1 / 1). This soul can always be attained only by truth, austerity, right knowledge and celibacy. That auspicious luminous soul resides within the body. Only yogis who are devoid of all kinds of defects see him. The weak man cannot attain this soul. No one can get it even by offerings or by dry penance. But the knowledgeable person who makes efforts by these above-mentioned measures, this soul enters into *Brahmadhan*.

Shveteshwar Upanishada

In *Shvetashvara Jeeva, Ishwar* and *Prakriti* have wanted to associate all three by calling them (*Brahma*). There is no gender in the *Jeeva*. There is no difference; she is neither a woman nor a man, nor neutral. Whatever body it takes, it is attached to it. (Shwe. Up. 5/10). The size of the *jiva* is 100th of the 100th part of the tip of the hair should be known as *Jeeva* (Shwe. Up. 5/6).

Kaushitaki Upanishada-

Kaushitaki has called the *Aatma* (living being) as *Pragyatma* and he covers the whole body. Like a razor that keeps in the sack of stabbing, or the bird in the nests, similarly this soul lives in this body till the lomo and the nails (Cow sub0 5/20).

Maitri Upanishada

In the philosophy of *Maitri Upanishada*, two types of souls have been considered. A pure soul, which is born in the body, is illuminated by its glory. The second ghost soul, which is affected by good and bad deeds, and this comes in movement. The pure soul operates the body like a potter's wheel. Like *Shakat* (cart), this body is unconscious. *Aatma* is Peaceful eternal, unborn; independent is situated in its glory through him this body is look like a conscious.

In this way, various *Upanishadaa* studied in detail the fundamental thinking of the *Aatma* (soul), so the ideas that came out of the original thinking of the soul in the *Vedas* and *Upanishadaa* greatly influenced the philosophy. Its two parts, the *Astik* and the *Nastik*, have been described in detail on the six philosophies as *Shad Darshana*.

Aatma Upanishada

The *Atma Upanishada* is one of the minor *Upanishada* texts of Hinduism, written in Sanskrit language. It is one of the 31 *Upanishada*, associated with the *Atharvaveda*. It is classified as a *Samanya* (general) and *Vedantic Upanishada*. The *Upanishada* describes three types of Self (*Aatma*: the external Self (body), the

inner Self (individual soul) and the highest self (the *Brahman*, *Paramatma*, *Purusha*). The text asserts that one must meditate, during Yoga, on the highest self as one's self that is partless, spotless, changeless, desireless, indescribable, all-penetrating. The text has also been referred to as *Aatmopanishad*. In the anthology of 108 *Upanishada* of the *Muktika* canon, narrated by Rama to Hanuman, it is listed at number 76. This *Upanishada* is a short text, structured as a mix of prose and verse poetry. It is presented as a sermon by the Vedic sage *Angiras* on body, mind, soul and *Paramatma*. The text opens with Sage *Angira* stating *Purusha* manifests itself as three types of *Aatma* (Self): *Ajayat-Aatma* or external *Aatma* (born self, body), *Antar-Aatma* (individual soul), and the *Paramatma* or the highest *Aatma* (*Brahma*, the Universal Soul). The external or outer self, states the text is composed of the anatomical organs and parts to see, perceive, act, react and procreate. The outer Self is the physical body, it is born and it perishes.

The internal self is what perceives the five elements as *Prithvi* (Earth), *Aap* (water), *Agni* (fire) *Vayu* (air), and *Akasha* (ether). This inner self, asserts the text, is discerned as consciousness, through activities such as perceiving the empirical world, speaking, dancing, singing, yawning; manifestations such as memory; it is the victim of ambition, likes and dislikes, anger, fear, greed, pleasure and pain, doubts and delusion. The inner self discriminates and distinguishes between philosophies such as *Nyaya*, *Mimamsa*, *Purana* and various *Dharma Shastra*. These abilities, the mind (*Manas*) and consciousness (*Chitt*) constitute the inner self, defines the *Aatma Upanishada*.

The highest Self is the one who is venerated by syllables of the *Om*, and adored in the *Veda*. One mediates over this highest Self by practicing yoga: *Pranayama* (breath-control), withdrawing in the mind and other yogic exercises. Like the seed of the ficus tree or millet cannot be understood even by breaking into 100,000 parts, similarly *Paramatma* cannot be realize by breaking it into parts, as it is partless, it has no property and no quality (*Guna*), it is pure and is not the effect of works. It is the infinite *Brahma*, the *Purusha* that is neither born nor dies nor decays, states the text. It cannot be divided, burnt or destroyed. It has no limbs, no stains, no conflicts, and no expectations and is untouched by the feelings of the sensory organs or ego. It is detached from outer self and inner self, it is all pervading, pure, changeless.

DISCUSSION

The *Upanishada* has of vital importance to Indian philosophy. They are philosophical interpretations of the *Veda*. According to *Radhakrishnan*, "Though in some sense the *Upanishada* are the continuation of the *Vedic* religion, they are in another sense a strong philosophical protest against the religion of the *Brahmana*. It is in the *Upanishada* that the tendency to spiritual monism,

which, in one form or another, characterizes much of Indian philosophy, was first established whose intuition rather than reason was first recognized as the true guide of ultimate truth.

Most of the *Upanishada* are either commentary on or are an extension of four Vedas and in most cases constitute *Vedanta* (the end or an ultimate part of *Veda*). The characteristics of the *Upanishads* are their universality and the total absence of any dogmatism. *Upanishads* elaborate upon highest metaphysical state, beyond which is the realm of Silence. *Upanishada* are considered as the backbone of Hinduism. The thoughts expressed inside *Upanishada* cluster forms the core of Indian philosophy. One can find doctrines of *Karma* (action), *Yoga* (union), *Punarjanma* (rebirth), *Moksha* (liberation), *Aatma* (soul) and *Brahma* (super soul), inside these scriptures. *Upanishada* also gives valuable insight into Hindu belief system behind the creation of universe and the reasons behind its sustenance. According to Historians, *Upanishada* were composed between year 800-400 B.C. Experts differ on total number of *Upanishada*, but most agree on 108, Major among them are *Chhandogya & Kena* (*Sam Veda*); *Aitareya & Kaushitaki* (*Rig Veda*); *Katha, Taittiriya, Brihadaranyaka, Shvetashvatara, Isha & Prasna* (*Yajur Veda*); *Mundaka & Mandukya* (*Atharva Veda*). From various elaboration found inside *Upanishadic* verses, it can be said that, sages like *Yagnavalkya, Uddalaka, Aitareya, Pippalada, Sanat Kumar, Shwetaketu, Shandilya, Manu* and even *Maharshi Narada* disseminated *Upanishada* knowledge and thus, can be said to be their authors.

The *Upanishada* teach that it is only by delving deep within himself that man can find the Supreme Reality. In this sense the Indian concept of man is eminently humanistic. But it is a humanism which believes that the super human is within man. It is also an empiricism which does not exclude the metaphysical. The *Upanishada* man is at home in the universe because he conceives of it "as the product of his own inner most Spirit, the *Aatma*, and all the gods were its products and he himself was created as the field of their activities and enjoyment. The *Upanishada* draw a distinction between man's empirical self and his true Self or *Aatma*. The empirical self is the existential self, subject to sorrow and suffering and subject to change. The true Self is the unchanging *Aatma* that observes the empirical phenomena but is unaffected and undying. The *Upanishada* believe in the ultimate identity of the empirical self with the Supreme Self. One of the best accounts of the structure of man is to be found in the *Taittiriya Upanishada*. The *Mundaka Upanishad* is more explicit and poetic, "Like two birds perched on the same tree, intimate friends, the ego and the self, dwell in the same body. The former eats the sweet and sour fruits of life, while the later looks on with detachment. This symbolism is further expanded in this verse of the *Katha Upanishada*, "Know the Self as the Lord of the Chariot, body as the chariot itself, *Buddhi* as the charioteer and

mind as the reins. The senses are said to be the horses and selfish desires are the roads by which they travel. When the Self is confused with the body, the mind and the senses, they say that he appears to enjoy pleasures and suffer from sorrow.

Aatma Upanishada has been associated with the *Atharvaveda*. It is classified as a *Samanya* (general) and *Vedantic Upanishada*. The *Upanishada* describes three types of self (*Aatma*: the external Self (body), the inner Self (individual soul) and the highest self (the *Brahman*, *Paramatma*, *Purusha*). A distinction is drawn between man's body and his *Aatma*. Man's body is not the real self because "from the *Aatma*, which is the *Brahma*, Ether (*Akasha*) is born; from it *Vayu*(air); from air, *Agni*(fire); from fire, *Jala*(water); from water, *Prithvi* (earth). From earth are born plants and from plants food is derived; and from food man is born. So the *Aatma* is the Supreme Being; man is the finite creature. But deep within man is the *Aatma* which is man's true self. The main theme of the *Upanishada* is that *Aatma* cannot be realized by ordinary consciousness, when the senses are active and when the mind is unstable, and *Buddhi*, intelligence, is under the influence of desires, delusion and duality, which interfere with the process of knowing and the discernment of truth and right knowledge. There cannot be an experience of *Aatma* when there is the gulf of "knowing" between the knower and the known.

Upanishada are acknowledged as pinnacle of human wisdom. None other scripture of that time can claim to contain such sublime and noble thoughts as found inside *Upanishada*. Written almost at the time of the dawn of civilization, *Upanishada* continues to evoke tremendous interest even today, among literates of both, East as well as West

CONCLUSION

Upanishada has been considered in relation to the contemplative vision of the soul. It has been clarified; the sources of self-contemplation start to be found from the *Vedic Samhita*, but the *Upanishada* is *Gangotri* of self-contemplation itself. The main theme of the *Upanishada* is the soul. From the *Samhita* to the *Aranyaka*, the *Brahma* which is propounded in a different form from the *Aatma* is in the *Upanishada*. In *Upanishada* such a description comes that the conscious energy that pervades the universe is *Brahma* and the conscious energy that pervades man. The central idea of the *Upanishada* is that the ultimate truth is within man. The *Upanishada* re-emphasize that these two conscious energies are one.

In the *Brahmana* and *Aranyaka* texts, *Brahma* and the *Aatma* are seen as separate elements, *Brahma* appears to be the *Adhidaivik* element, but in the *Upanishada* they both are same. *Brahman* and *Aranyaka* have predominance of deities, but in *Upanishada* predominance of *Aatma* or *Brahmatattva*. Difference between *Brahman* and *Aranyaka* is rendered in

distinction and in *Upanishada* the real experience of non-discrimination has been explained. It is only in the *Upanishada* that we find an almost completely inward-looking quest for truth. But we must note that the shift from the outward-looking attitude of the *Veda* to the inward-looking attitude of the *Upanishada* was affected without losing sight of the reality of the outer world. In this way the fundamental thinking of the *Aatma* (soul) has been described in different *Upanishada*.

REFERENCES

1. Sushruta *Samhita* With " *Nibandha Samgraha*", Commentary Of Shri Dalhanacharya And "Nyayachandrika Panjika" Of Shri Gayadas Acharya On Nidanasthana, Chaukhambha Orientalia, Varanasi, 2005.
2. *Charaka Samhita* (text with English translation and critical exposition based on cakrapani datta"s *Ayurveda dipika*) by: R. K. Sharma & bhagwan dash, chowkambha sanskrita series office, Varanasi. Edi., 1st 2001.
3. Nyaya Darshana-by Acharya Gautam with Vatsyayana Comm. And Hindi translation by Thakur Udaya narayana Singh, Chaukhamba Sanskrit Sansthan Varanasi.
4. Patanjala's *Yoga Sutras* with the commentary of Vyasa and gloss of Vachaspati Mishra; Translated by Rama Prasad.
5. *Rig Veda Samhita* – Translated by A. B. Keith, Harvard University Oriental Series, Cambridge (1920).
6. Samkya Karika-By Ishvar Krishna with Samkhya Prakasha Sanskrit Hindi Comm. By Dr. Srikrishna Tripathi, Chaukhambha Surabharati, Varanasi.
7. Srimad Bhagavad Geeta Tattvavivechani (English Commentary)-Jayadaya Goyandaka, Published by Govind Bhavan Karyalaya, Geeta Press, Gorakhpur.
8. Tarka Sangraha – With Deepika Sanskrit Hindi Comm. By Shesha Raj Sharma, Chaukhambha Surabharati, Varanasi.
9. *Yoga and Ayurveda*-Dr. Satyendra Prasad Mishra, Pub, By Chaukhamba Sanskrit Sansthan Varanasi.
10. History of Indian Philosophy Part-1. Dasgupta SN Publisher - Rajasthan Hindi Granth
11. Indian Philosophy, Mahamahopadhyay Dr. Umesh Mishra Publisher - Dr. Sachchidanand Pathak, 2003; 107-111.
12. Interpretation of Sankhya Tatva Kaumudi Prabha Ishwar Krishna by Sankhyakarika and Vachaspati Mixed by Tatva Kaumudi by Interpreter - Dr. Adya Prasad Mishra, Publisher Akshayavat.
13. Patanjali Yogdarsanam, Shastri Udayaveer Vijayaku 90 117-119 'Govindaram Hasananda.
14. Introduction to Indian Philosophy (Second Volume) Vaisheshik Darshan Jha Professor Harimohan,
15. History of Indian Philosophy (Part-1) Dasgupta S.N., Publisher-Rajasthan Hindi Granth Academy, Translator- Kamal Nath Shastri Sudhir Kumar, 2011; 20335-336.
16. Bharatiya Darshan Mahamahopadhyaya Dr. Umesh

- Mishra, Publisher - Dr. Sachchidananda Pathak, 2003.
17. Bharatiya Darshan Mahamahopadhyaya, Dr. Umesh Mishra, Publisher, Dr. Sachidananda Pathak, 2003; East 421 Indian Philosophy (Vol. 2).
 18. Shri Arvind Sahitya (Vol-16), Letters of Sri Arvind (Part One). Translator-Chandradeep Tripathi, Publisher-Sri Arvind Society Pondicherry-2 1974,
 19. Rebirth and Evolution, Shri Arvind Translated by Shyam Sundar Jhunjhunwala, Published by Shri Arvind Society, Pondicherry-2, First Edition, 1972.
 20. Reincarnation and Evolution Shri Arvind Translator-Shyam Sundar Jhunjhunwala, Publisher Shri Arvind Society, Pondicherry-2. First Edition, 1972; pp. 288-290.
 21. Kaushik et al. Concept Of Atma In Ayurveda: A Review European Journal of Pharmaceutical and Medical Research, ISSN 2394-3211, 2019; 6(2): 307-310.
 22. Kamath Nagaraj et al.: Concept Of Atma (Soul) In Ayurveda: A Review IAMJ: Volume 3; Issue 1; January – 2015
 23. Devanand Upadhaya, conceptual Review of Adhyatma In Ayurveda, International Journal Of Ayurvedic & Herbal Medicine, Nov-Dec. 2013; 3(6): 1404-1408.
 24. Chauhan Kr MS and Kumar BMN. Concept of Atman (Self) in Indian Philosophy: A Review. Nat Ayurvedic Med, 2022; 6(2): 000344.