

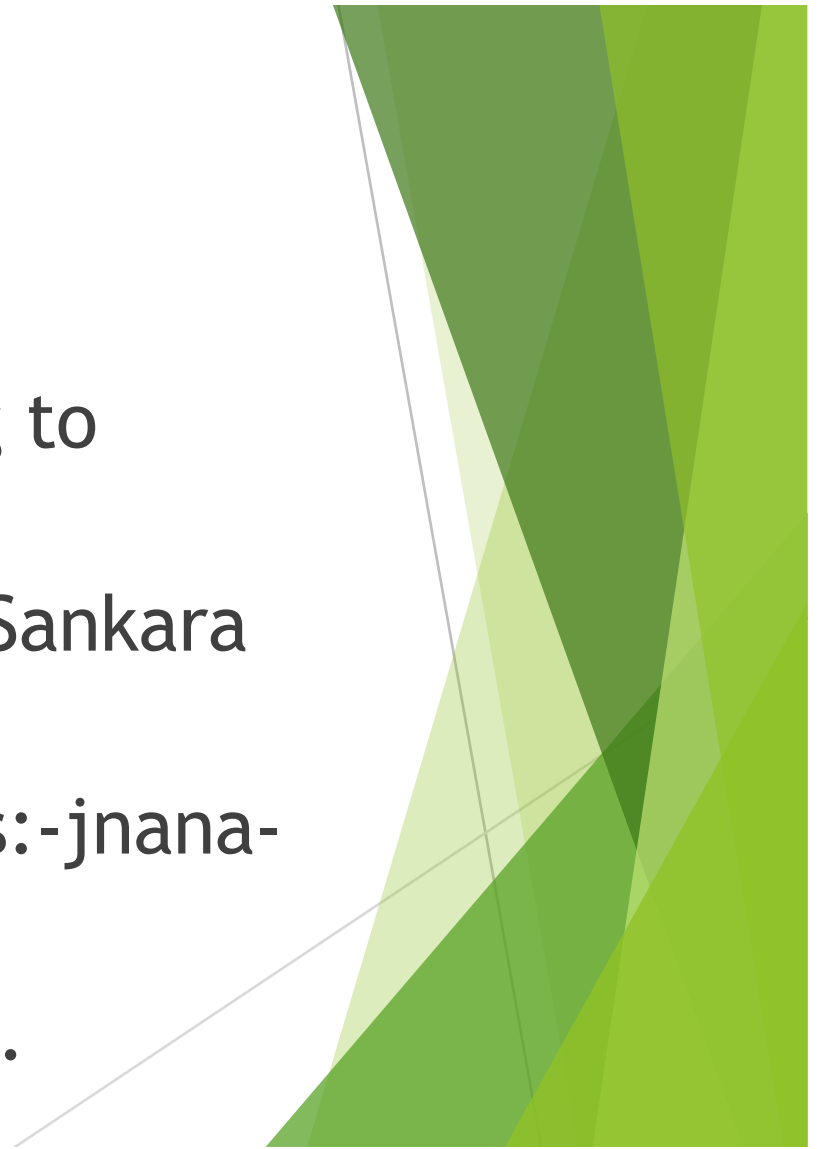


Philosophy of Sankaracharya

**Department of Philosophy
Alipurduar Mahila Mahavidyalaya**

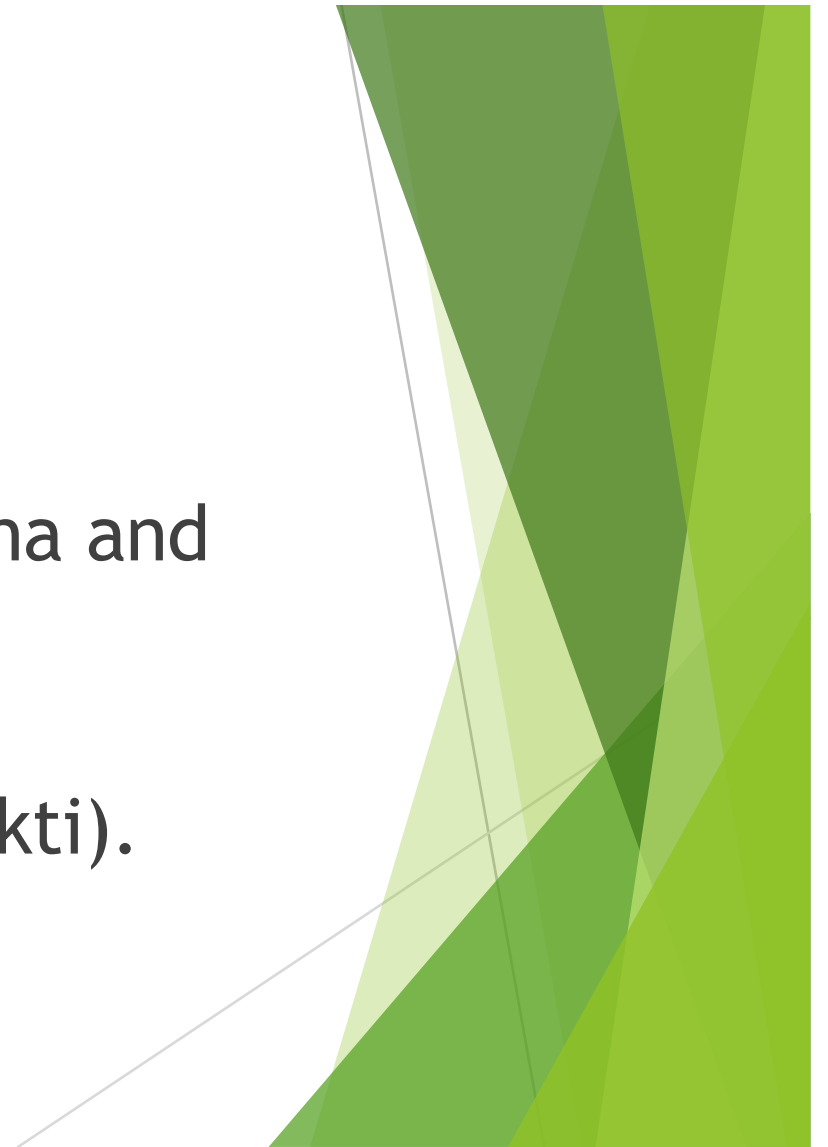
Sankara's Philosophy Advaita Vedanta

- ▶ The ultimate reality according to Sankara atman.
- ▶ Atman or Brahman is same in Sankara Vedanta.
- ▶ Brahman is pure consciousness:-jnana-svarupa.
- ▶ Consciousness of the pure-self.



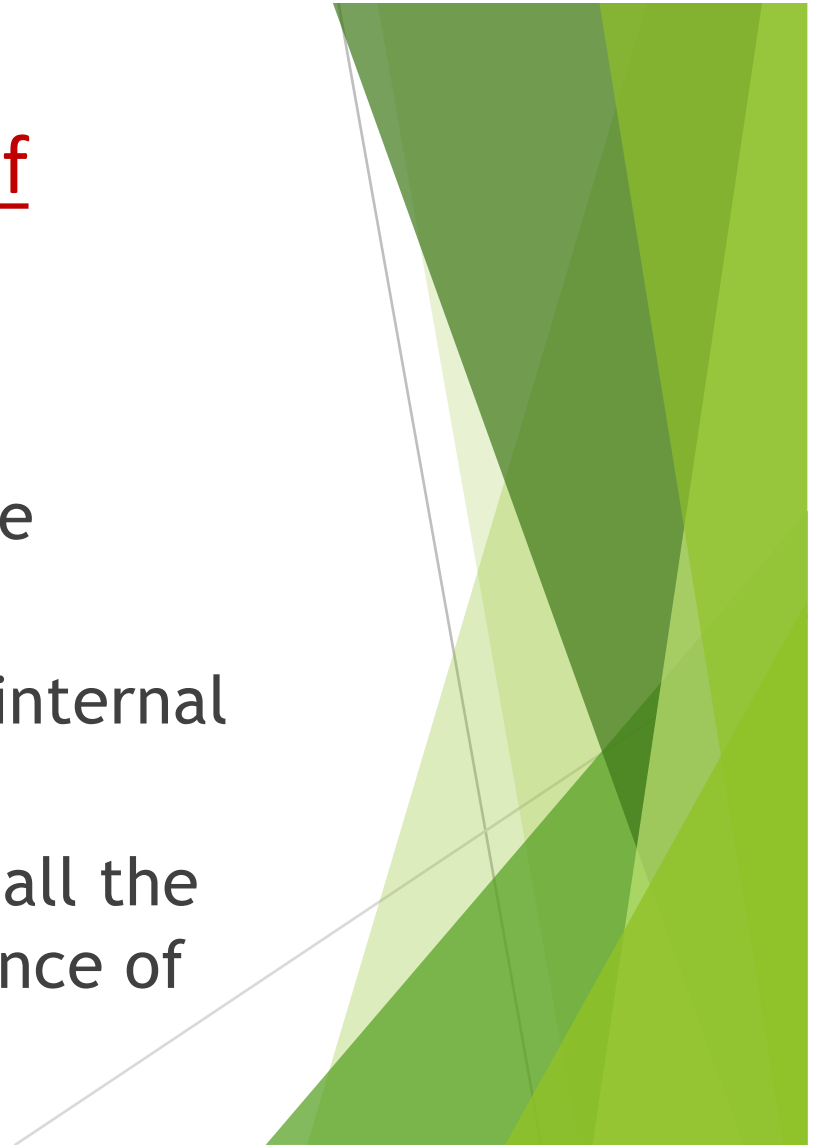
Sankara's Philosophy Advaita Vedanta

- ▶ Devoid of all attributes- nirguna and all categories of the intellect- nirvishesha.
- ▶ Identified with its potency (sakti).
- ▶ Maya appears as the qualified Brahman.



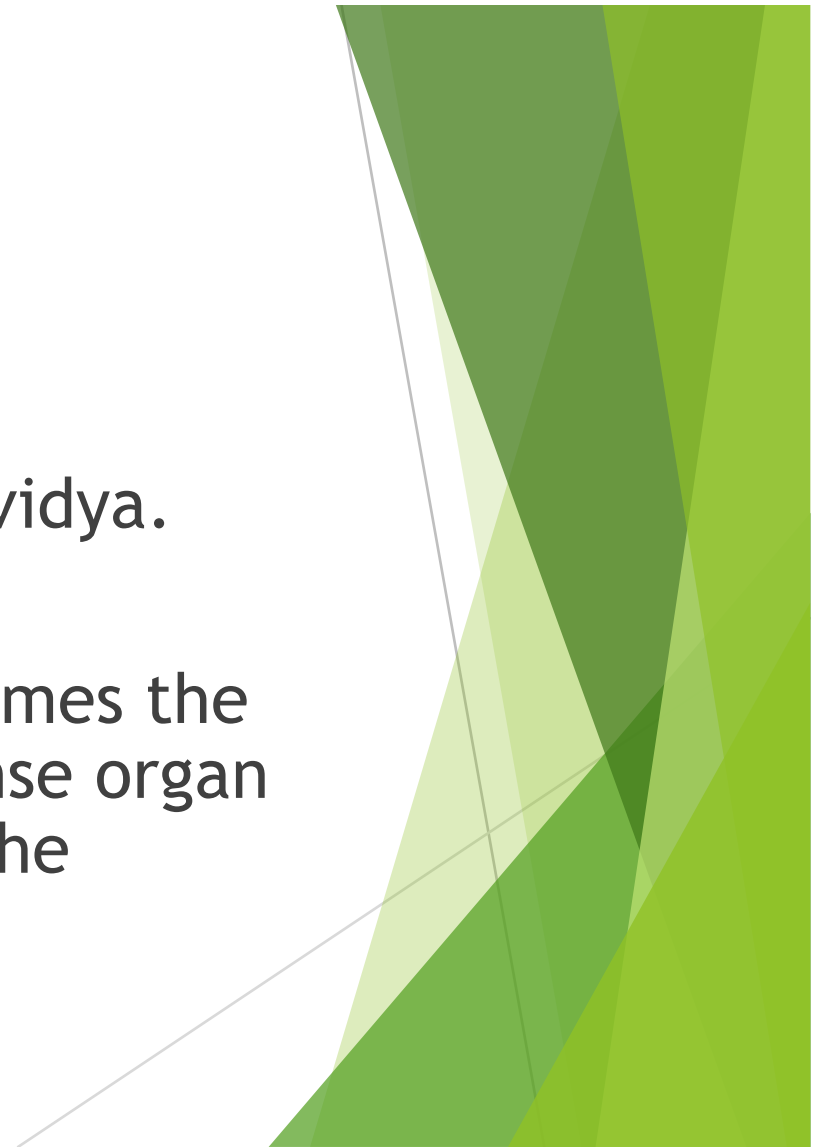
Jiva or the individual self

- ▶ It is a subject object complex.
- ▶ The subject element of jiva is pure consciousness.
- ▶ The object element of jiva is the internal organ of the antahkarana.
- ▶ It is bhautika as it is composed of all the five elements with the predominance of tejas.



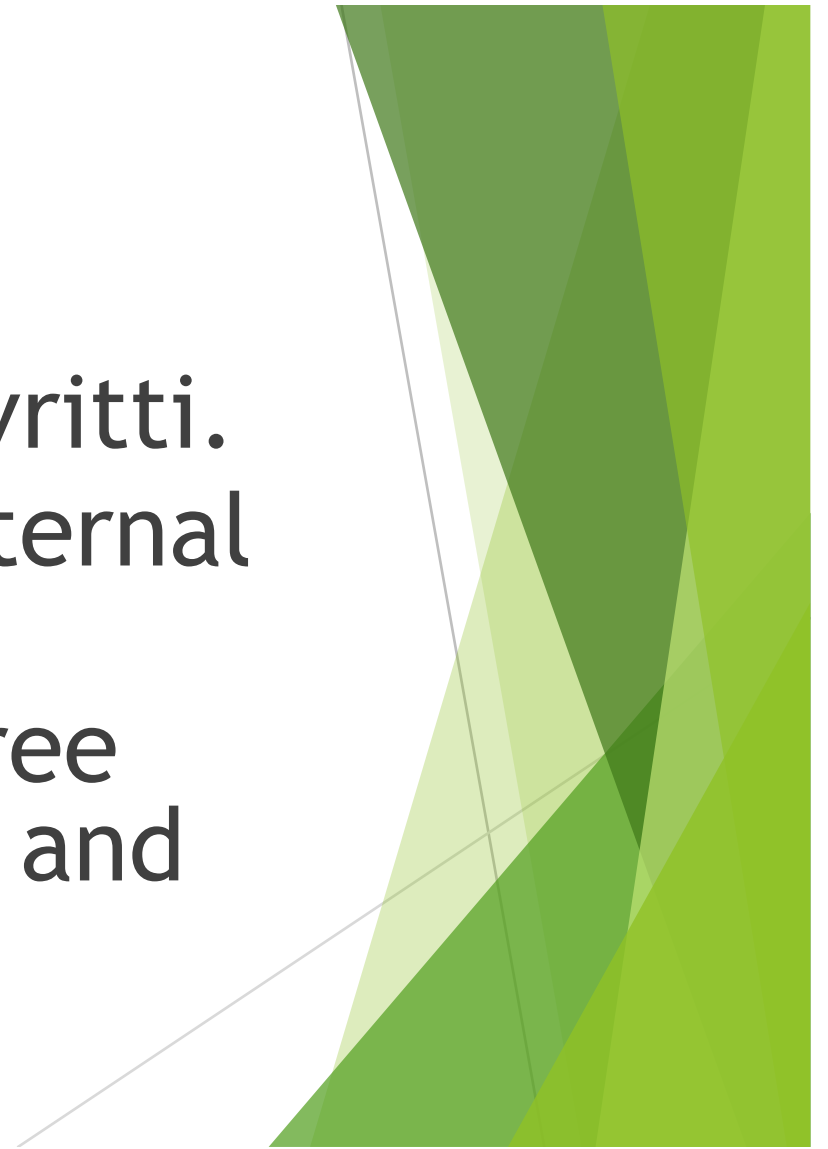
Jiva or the individual self

- ▶ The source of internal organ is avidya.
- ▶ Avidya causes individuality.
- ▶ In perception internal organ assumes the shape of the object after the sense organ has come into the contact with the object.



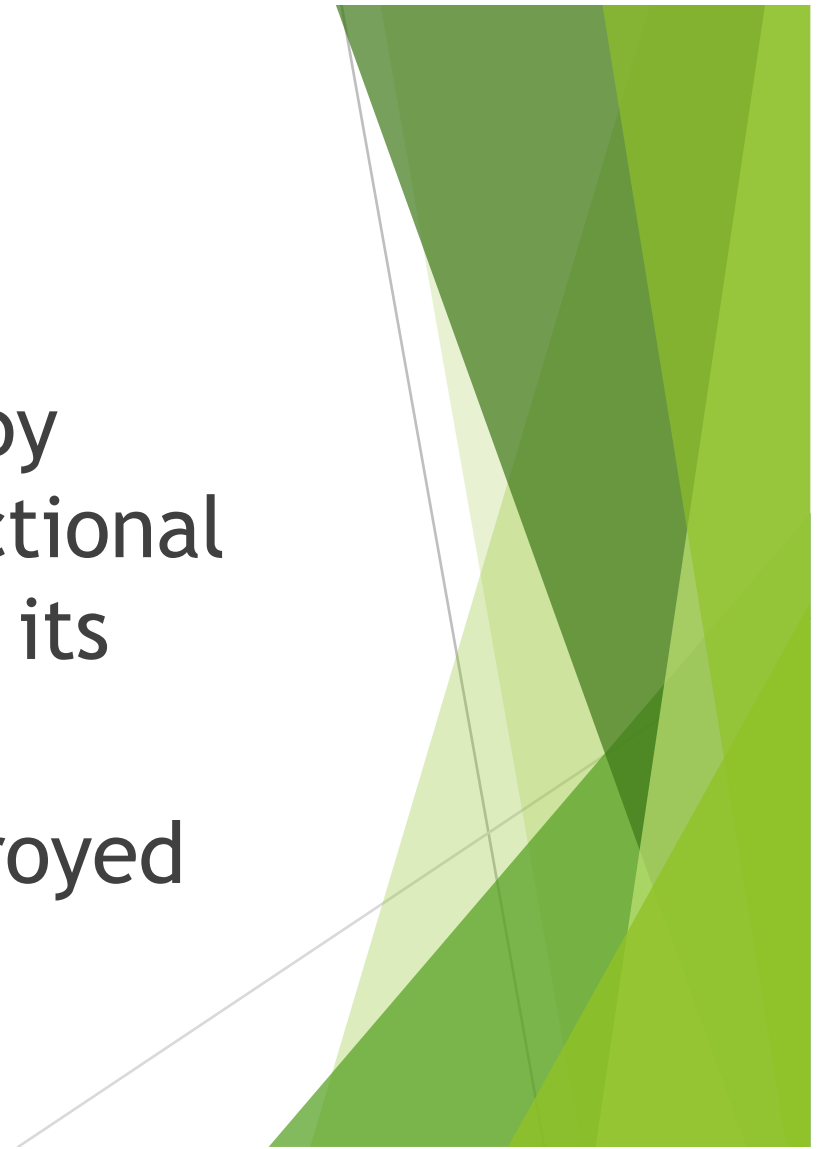
Jiva or the individual self

- ▶ This process is called vritti.
- ▶ Vritti is the form of internal organ.
- ▶ Vritti is attained in three stages; waking, dream and deep sleep.



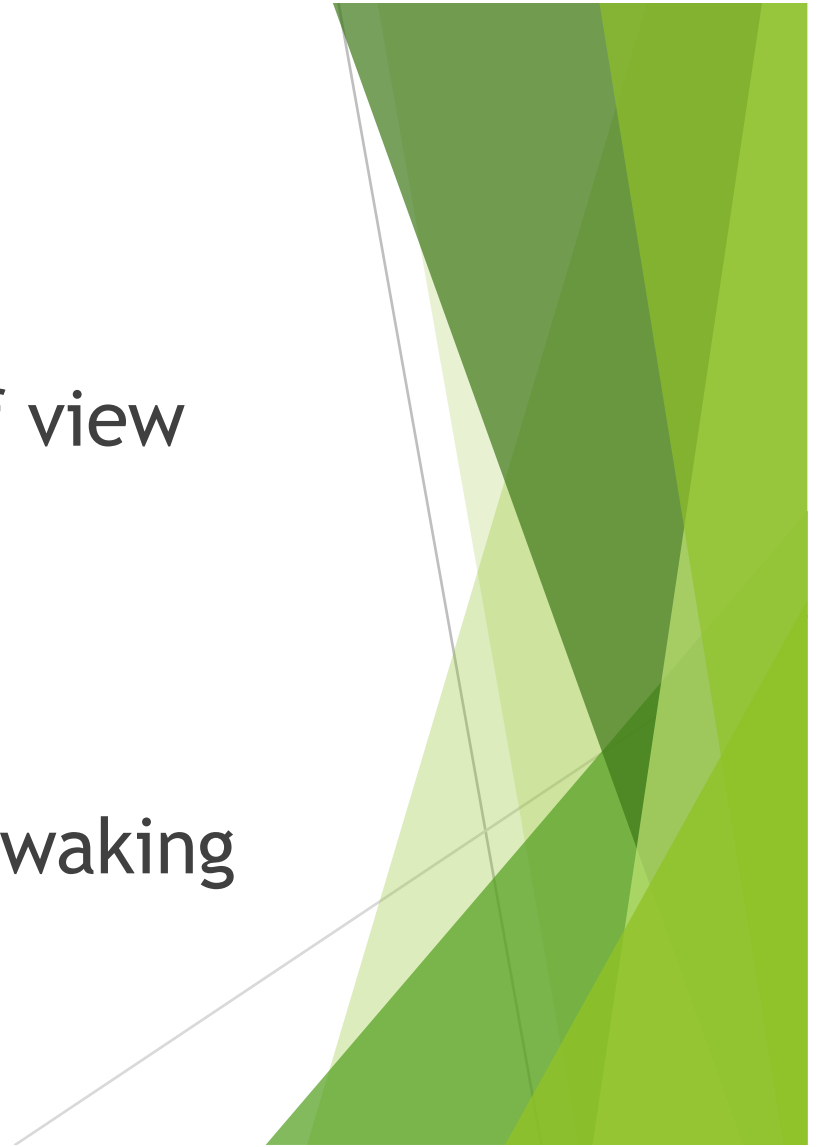
Jiva or the individual self

- ▶ The waking stage is aided by senses, dream stage is functional by itself and deep is last in its cause, i.e. avidya.
- ▶ In liberation avidya is destroyed jnana.



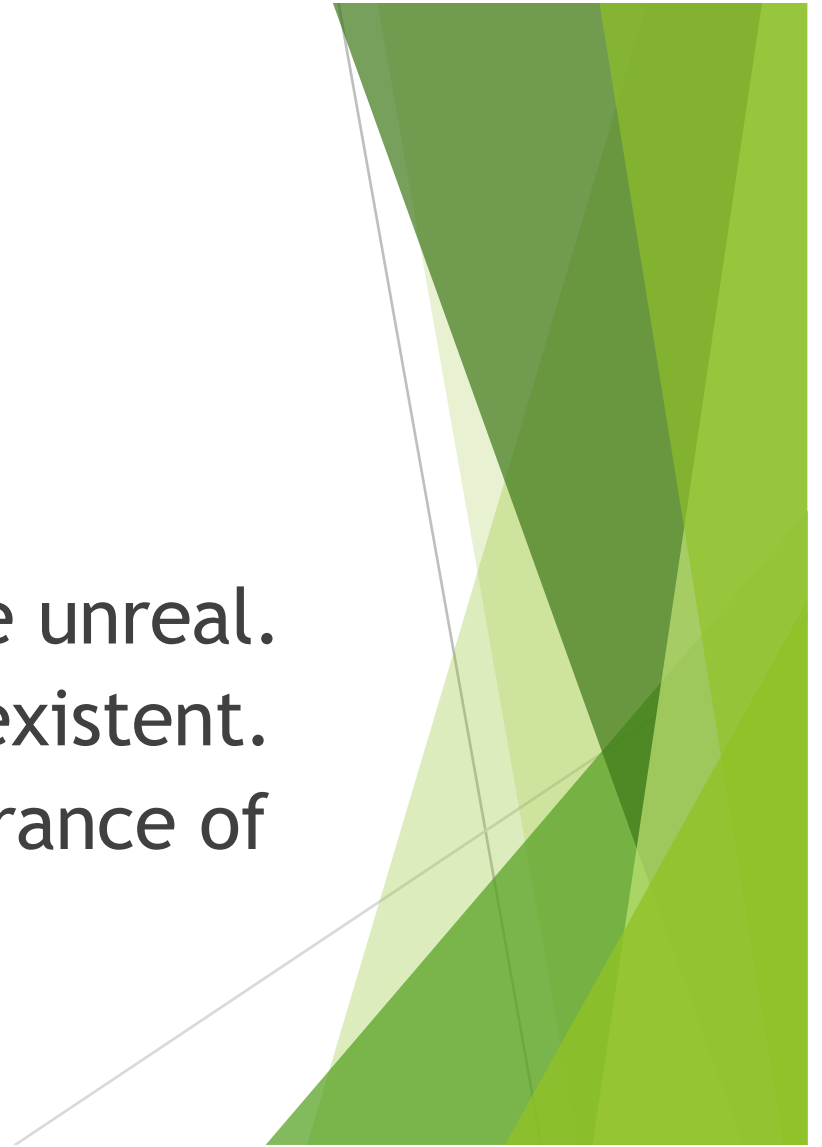
Jiva or the individual self

- ▶ From the phenomenal point of view world is quite real.
- ▶ It is not an illusion.
- ▶ It is practical reality.
- ▶ Dream stage is different from waking stage.



Maya or Avidya

- ▶ It is not pure illusion.
- ▶ It is positive wrong knowledge.
- ▶ It is a cross of the real and the unreal.
- ▶ It is neither existent nor non-existent.
- ▶ It is responsible for the appearance of the Brahman as the world.



Maya or Avidya

- ▶ It is neither real nor unreal.
- ▶ It is false.
- ▶ It is positive (bhavarupa), potency (Sakti), superimposition (adhyasa).
- ▶ It is unique (tadatmaya).



Maya and Brahman

Brahman is only reality; the world is ultimately false; and the individual soul is non different from Brahman.

The concept Brahman, atman or the supreme self in Advaita Vedanta are synonyms. Due to the inheritance of avidya the individual selves imagine themselves as different from Brahman and mistake Brahman as this world of plurality.



Thank You