INTRODUCTION

_Ayurveda_ the science of life and treatment, where in treatment is possible only in the living. _Ayu_ is nothing but _Chetanauvrutti_ (continuity of life). _Atma_ is said as _Chetana_ and _Karta_, in the entire universe the _Atma_ is only the _Chaitanyabhava_ and rest of all are _Achetana_ or _Jada_.

The synonyms point towards the fact that _Atma_ has been at times taken to mean _Manas_, at times to mean _Shareera_, and at times to mean _Indriya_. The _Atma_ is actually an entity different than these: Dead bodies don’t exhibit life. Hence body and _Atma_ are separate entities; _Indriyaabhigahaata_ creates _Blindness_, deafness etc but the previous knowledge of _Indriyas_ is maintained intact, showing that _Atma_ and _Indriya_ too are separate entities. The types, number, and _Parimaana_ point towards an understanding that: _Atma_ is one and All pervading; types are only _Upaadhi Bheda_.

By the opinions of _Sthana_ of _Atma_, we can say that _Atma_ being all pervading, it is present all over the body in each _Anu_. It being independent of form makes its abode too unlimited. That is, it is widespread everywhere. It is only for our better understanding that we limit it within bodies of living creatures. The origin of _Atma_ is impossible to trace due to its eternity. It could be contextually taken as its origin with every new birth of a living thing i.e; at the time of entry of semen into yoni even _Atma_ is said to enter.

**Keywords:** _Atma_, Soul, _Ayurveda_, _Chetana_, Vibhu

DEFINITION OF ATMA

_Atma_ is said as _Chetana_ and _Karta_, in the entire universe the _Atma_ is only the _Chaitanyabhava_ (sign of life) and rest of all are _Achetana_ or _Jada_. It means that _Atma_ is a factor which has complete proficiency over the eternal knowledge (_Iha_ and _Para_) hence this is known as _Karta, Jnyata, Bhokta_. The word _Atma_ denotes, the _Atmatva Jati_ means its entire species. The _Atmatva Jati_ doesn’t have _Samaveta_ rela-
tion, with Murta Dravyas, these are only media for its spread.

Manas, Indriya, Artha are known as Karana and Atma is their Adhistata or Karta or Master. The Atma is unmanifested, eternal, all pervading and unchanged. The Atma with the help of Karana or Gneya (Shareera, Manas, Indriya, Artha) gets success in attaining the knowledge. Shri Krishna says that the Jeevatma is the fraction of his Chaitanya (Paramatma).

### Table 1: Meaning of synonyms of Atma

<table>
<thead>
<tr>
<th>Kanada</th>
<th>Ayurveda</th>
<th>Vishnu Purana</th>
<th>Bhagavat Gita</th>
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</thead>
<tbody>
<tr>
<td>Jeevatma</td>
<td>Jeevatma</td>
<td>Bhutatma</td>
<td>Observer</td>
</tr>
<tr>
<td>Paramatma</td>
<td>Paramatma</td>
<td>Indriyatma</td>
<td>Permits action of mind</td>
</tr>
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<td>Athivahika purusha</td>
<td>Pradhanatma</td>
<td>Jeevatma</td>
<td>Master</td>
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<tr>
<td></td>
<td></td>
<td>Paramatma</td>
<td>The almighty</td>
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<td></td>
<td></td>
<td></td>
<td>Enjoyer</td>
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<td></td>
<td></td>
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<td>The soul of souls</td>
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### Table 2: Types of Atma

Upanishads believe Atma is one and all pervading. Just as moon is one but several images will be seen in various pools and rivers similarly Atma though single has its images in each individual living being. The Vedanta too believes Atma is all pervading and one. Just as Akasha though one, is classified as Ghatakasha Mathakasha even Atma has Upadi Bhedas.

**JEEVATMA**

It is different in different bodies, all pervading and eternal. It is master of body. Experiences his own Karma. Attains knowledge of body only. Less energetic than paramatma. Proficient in attaining knowledge with the help of Shareera, Manas, Indriya, etc; because it is lame. Has inseperable relation with Icha, Dwesha, Sukha, Dukha etc.

Sukshma Sharira carries the Karma Shesha to the other new body after death along with 17 Tattvas, they are 4 Tanmatra, 10 Indriya, Manas, Buddhi and Ahankara. It also associates with eight Bhavas they are Dharma, Adharma, Gnana, Aagnana, Vairagya, Aavairagya, Aishwarya, Anaiashwarya. It always associates with Sthoola Shareera.

It constitutes Manomaya Kosha and Vignanamaya Kosha or Anthakarana Cha-
tastaya which are Manas for Samshaya Gana, Buddhi for Nirnaya Gna, Ahamkara for pride and Citta for memory.

It records the memory and carries the imprints of previous birth to new body in subtle form after the death hence called as Karana Shareera.

PARAMATMA

It is superior soul of all souls. Absolute knower of creation. Utmost energetic. Neither born nor die- eternal. Supreme source of knowledge. No adhesion of Vikara or Dosha.

ATMOTPATTI & STHANA

The Atma is neither born nor it dies so said to be Anadi and Ananta i.e; eternal or Nitya. But here we may consider Utpatti as the entry of Atma in the body. During the time of coitus with the entry of semen into yoni the Ksetrajna too enters. Hrudaya is the seat of Atma. Atma resides in Hrudaya and Buddhi, it is responsible for Smruti and Gna. It is known as Eshwara or Narayana. Atma present in the body like Taila in Tila, ghee in curds, water in Srotas of river and Agni in Arani. It is Vibhu and Avyaya, hence it is invisible to ordinary eyes. Visible only to Divya Chakshu of Yogi by Tapas or Yogabhyaasa.

ATMA PARIMANA & LAKSHANA

Atma is smaller in smaller things and bigger in bigger things. Charaka says Atma is Vibhu and hence Sarvagata and Mahan in Parimana. Ramanuja and Vedantins mention Anu Pramana. Jains mention Madhyama Pramana. Nyaya and Vaisheshikas mention Mahat Parimana. A few opine it is of Angusta Pramana, and also as the tip of paddy grain. It blazes like rising sun.

Atma exists in Samavaya relation with Jnyaana. Atma is without adhesions, Prime, Eternal, Life force, Observer and associates with Manas, Pancharhutus, Trigunus and Indriyas for attaining knowledge.

ATMA KARMA & IMPORTANCE

Light, Darkness, Truthfulness, Lies, good and bad deeds are all due to Atma. At the time of death the Atma goes out of the body along with the four Bhutas with the speed of mind and takes up a new body for Bhoga of karma Phala of previous body. The Atma is responsible for Jnyaana which it attains due to its association with the Karanas.

The Atma is the vital force, it is Pumaan (along with Shareera and Satva). It is the main Adhikarana of this Ayurveda Shastra. It is for this Pumaan that this Shastra has been profounded.

In Ayurveda, Atma is considered as one among nine Karana Dravyas as it provides vitiility and life to the Mahabhutas, it is quoted just after them in order. These nine are the Karana for Srusthi. Based on presence or absence of Indria vitalized by the Atma, the Karya Dravyas are classified as Chetana and Achetana respectively.

While mentioning about Chikitsadhikruta Purusha, whether the 24 or 25 Tattva Purusha or Ek Dhatuja Purusha, presence of Atma is unrefutable. Thus, Chikitsa too is done to Shareera only when associated with Atma not otherwise. The concept of rebirth too is due to Atma leaving a body on death and getting a new body in the form of rebirth for Bhoga of Karmaphala of previous births. The Atma is the Jnyaanadikarana. In attainment of knowledge the role of Atma is greatest as it is Atma which gets the knowledge and it initiates the process of Jnyaanotpathi too.
DISCUSSION

Gamana in context of derivation of Atma could be understood as: Movement of Atma from one Deha to other i.e; Rebirth; Movement of Atma with mind in dreams; Movement from one Indriya to other for grasping specific Indriyartha; Movement of Atma within the body from birth towards death.

The synonyms point towards the fact that Atma has been at times taken to mean Manas, at times to mean Shareera, and at times to mean Indriya. The Atma is actually an entity different than these: Dead bodies don’t exhibit life. Hence body and Atma are separate entities; Indriyaabhighaata creates blindness, deafness etc but the previous knowledge of Indriyas is maintained intact, showing that Atma and Indriya too are separate entities; The Ahamkaara, Dehaantara Gati, and Chaitanya are not due to Manas but due to Atma.

Though in synonyms Bheejadvhatu, Bheejadharmah (cause for origin of life) has been used for Atma Ayurveda says it is Prakruti which is capable of production and not Purusha. In fact Charaka considers only 24 Tattvas merging both Prakruti and Purusha into one that is Avyakta as the cause for creation.

The types, number, and Parimaana point towards an understanding that: Atma is one and All pervading; types are only Upaadhi Bheda.

By the opinions of Sthana of Atma, we can say that Atma being all pervading, it is present all over the body in each Anu. It being independent of form makes its abode too unlimited. That is, it is widespread everywhere. It is only for our better understanding that we limit it within bodies of living creatures.

The origin of Atma is impossible to trace due to its eternity. It could be contextually taken as its origin with every new birth of a living thing i.e; at the time of entry of semen into yoni even Atma is said to enter14.

CONCLUSION

Atma is a Dravya, responsible for life and activity. Its presence is essential for Life, for Attaining Knowledge, for Birth and Rebirth. Thus it is the Most Important among the nine Karana Dravyas. The synonyms point towards the fact that Atma has been at times taken to mean Manas, at times to mean Shareera, and at times to mean Indriya. The Atma is actually an entity different than these: Dead bodies don’t exhibit life. Hence body and Atma are separate entities; Indriyaabhighaata creates blindness, deafness etc but the previous knowledge of Indriyas is maintained intact, showing that Atma and Indriya too are separate entities.

The types, number, and Parimaana point towards an understanding that: Atma is one and All pervading; types are only Upaadhi Bheda.

By the opinions of Sthana of Atma, it seems more logical to say Atma being all pervading, it is present all over the body in each Anu. It being independent of form makes its abode too unlimited. That is, it is widespread everywhere. It is only for our better understanding that we limit it within bodies of living creatures. The origin of Atma is impossible to trace due to its eternity. It could be contextually taken as its origin with every new birth of a living thing i.e;
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