

A Systematic Review of Self Concept with Special Reference to Indian Philosophy

Swapan Saha, Dr. Vinay Kumar Tiwari

Department of Philosophy, Mansarovar Global University, Sehore, M.P., India.

ABSTRACT

Indian philosophical traditions encompass systematic theories about the nature of reality that correspond with Vedic and Upanishadic principles. In India, individuals strive to understand the truth in order to improve and transform human existence. Indians' inquiring disposition and contemplative outlook inherently link to the ethical basis of Indian philosophy. The aim of philosophical thought is to understand the essential nature of existence while simultaneously addressing our theoretical and speculative questions. Indian philosophy profoundly embodies spirituality. In India, a strong relationship exists between religion and philosophy. Religion surpasses simple notions; it represents an experiential reality. Indian philosophy offers a deep comprehension of reality that corresponds with the ultimate spiritual truth. In this article, a systematic review of self-concept with special reference to Indian Philosophy has been discussed.

Keywords: Self, Concept, Indian, Philosophy.

1. INTRODUCTION

Indian philosophy has continuously underscored the significance of truth and encompasses a deep spiritual dimension. Self-awareness is a foundational idea in all Indian philosophical traditions. Therefore, we can categorize the majority of Indian philosophical traditions as cults. Thus, Indian philosophy includes both theoretical and spiritual aspects. The Vedas, regarded as the wisdom of truth-seeking sages, are the foundation of logical reasoning in Indian philosophy. Individuals frequently reflect on the meaning and purpose of life after fulfilling their basic needs and overcoming the routine challenges of everyday existence. The outcome of this investigation is philosophy. Indian mystics utilized introspection rather than external investigation to address these problems. Their study's findings indicate that they were able to comprehend the importance and purpose of human existence more deeply and intuitively. They refer to their concepts as darsana, symbolizing vision or self-realization, based on their unique viewpoint. The European term "philosophy" and the Indian term "darsana" are sometimes confounded; nevertheless, "darsana" particularly refers to the

immediate and intuitive comprehension of reality, together with the methods that enable this understanding.

Indian thinkers classify suffering into three types, known as adhibhūtika. Adhyatmika refers to the psychological and bodily distress stemming from inherent organic and natural elements. Adhidaivika refers to physical and mental illnesses that are caused by supernatural or non-living things, while adhibhūtika refers to illnesses that come from naturally or living things. The principal aim of life should be the eradication of these three types of misery. Indian philosophy asserts that introspection and understanding of the spirits are the only paths to enlightenment.

Philosophy is the analytical scrutiny of essential concepts and principles embedded in the opinions and understanding of both common and exceptional humans. Humanity has been bewildered by the concept of the self and the difficulties it presents. Death undoubtedly serves as the primary stimulus for human self-awareness; the question arises as to why an individual is considered dead despite the ongoing presence of their physical body. Subsequently, humans acknowledged that at the moment of death, a mysterious entity known as the self or soul separates from the body. Some religions, such as Christianity, Judaism, and Islam, maintain that each soul is uniquely formed by God and, after death, exists eternally in either heaven or hell according to divine judgment. The Vaidikas claim that the soul experiences numerous incarnations before to achieving complete purity and ultimately reuniting with its original source, God or Brahman, the Universal Soul or Atman. In humans, the self, or soul, functions as the source of thoughts, the experience of emotions, and the recipient of rewards and punishments for all activities, whether commendable or harmful. Almost all civilizations and faiths acknowledge the existence of a soul, but interpretations vary considerably. The Greek notion of an everlasting soul was adopted by Christian theology, which posited that God formed it and infused it into the body at conception. Islam asserts that although the spirit and body coexist, the soul is eternal and will experience either perpetual bliss or interminable suffering following the body's death. Hinduism asserts that each soul, or atman, takes on a physical form at the beginning of time. The concepts of karma dictate that an individual's atman reincarnates into a new body upon death.

2. SYSTEMATIC REVIEW OF LITERATURE

Singh, J. (2023). Throughout the history of philosophy, self-concept has posed a persistent dilemma. Both postmodern and modern views self-have either entirely rejected it or grappled with comprehending its core. This paper aims to explore the Greek and Upanishadic traditions to comprehend the essential nature of the self. Although these two traditions diverge, they share a commonality: they conceptualize the self through its transcendental aspect. To completely understand the essence of the self, one must analyze it holistically, which necessarily involves acknowledging its transcendental dimension. This constitutes the fundamental premise of this work.

Isserow, J. (2023). People have long held the belief that self-esteem is an important human value. But its reputation has been damaged in a number of ways. Critics claim that initiatives to boost self-esteem only serve to encourage entitlement or narcissism and advise us to focus our energies elsewhere. I contend that rather than being a flaw through self-esteem, these objections are a

normative deterioration in our understanding of it. After outlining the drawbacks of competing theories, I provide an explanation of self-esteem that captures the essence of what its proponents envision: a useful kind of self-evaluation that is worth encouraging in both ourselves and others.

Tobia, K. (2022). Think about some of philosophy's most persistent questions: Is the United States today "the same" nation as it was centuries ago? Are animals, robots, or other non-human entities "persons"? How should one react to personal transformation over time? Can you bind your future self, and what do you owe that person? Experimental philosophy uses empirical approaches, particularly research on laypeople's intuitions, to answer these questions. This may come as a surprise. The "traditional" philosophy of identity involves technical discussions that appear to require professional examination. However, the vast majority of empirical investigations lack philosophical training among their participants.

Laing, J. (2022). Anscombe contrasts two concepts of "self-consciousness": the ordinary concept, which we use when we talk of "feeling self-conscious before another," and the philosophical concept, which refers to the unique sort of awareness one has of oneself as oneself. The ordinary self-consciousness cannot be interpreted in terms of either of the intersubjective relational types often recognized in the philosophical literature. It cannot be reductively defined an irreducible second-person relation the psychological states of each individual. Rather, I argue that to understand the phenomenological structure of everyday self-consciousness, we must revive Sartre's concept that, when I am aware of someone else's gaze, I perceive myself as their action, rendering what I perceive them doing to me and what I perceive myself going through transaction between people irreducible.

Narayanan, V. H. (2022). The selfless consciousness—at least in the non-pathological definition of the word—do not require performative self-contradiction. This is an experience of selfless consciousness revolves around a unique relationship between the self & external world, which does not involve the dissolution or decimation. This kind of selflessness makes it simple to differentiate between pathological types like depersonalization and spiritual selflessness. This article aims to explain the production of reports of the absence of subjectivity or self, using the concept of attentional saliency.

Chauhan, M.S.K., Kumar, B.M.N. (2022). Humans have always had hedonistic and optimistic tendencies, yet throughout the ages, they have faced many difficulties, sorrows, and anxieties. His whole endeavour had been to keep enjoying the freedom from all types of sorrows. As time went on, there was a strong backlash against the Vedic system, and it was believed that internal rather than external factors were the root of all human suffering. In light of this, it is said that all human suffering and dread stem from the karma accrued throughout past lifetimes. Thus, these phenomena all led to the creation of a "mystical scripture," which forms the foundation of Indian philosophy and Ayurveda and is the basis of four pillars: the doctrine of "self," the idea of reincarnation, the doctrine of karma, and the doctrine of bondage and salvation. The word "Atma" actually comes from the Sanskrit word "Atman," which means "Antarika" (internal). The early Upanishads made a significant announcement about the existence of pure self (Atman) and individuality when they provided the

first systematic definition and theory of "self." Primitive, everlasting, immortal, almighty, and permanent, the self (Jivatman) is one. The Bhagavad Gita also made the same announcement about Ishwara Krishna. The idea of Atman's "self" is seen in Indian philosophy, including Ayurveda, as a Prana (breath). Despite acknowledging the importance of Atman's "self," Ayurveda and Indian philosophy are referred to as Adhyatmavadi (spiritualistic).

Cassam, Q. (2021). I was both pleased and sceptical when Tony Cheng first proposed a conference to commemorate the 20th anniversary of the release of *Self and World*. Naturally, I was delighted to receive attention, yet I didn't anticipate sufficient interest in the book to justify the event. People have always viewed the book as continuing P's legacy, which is not entirely accurate. Part of an Oxford neo-Kantian tradition that seems to have lost its appeal is F. Strawson. Although the topics covered in *Self and World* were still relevant at Oxford up to the 1990s, it is difficult to imagine many people working in the field now. The topic of why these difficulties is so much less prominent now than they were twenty years ago is a valid one, and I shall return to it.

Sethy, D. K. (2021). This essay summarizes the two main Indian philosophical ideas of self and identity. The paper reviews current scholarship on self-hood and outlines the need to rethink its relationship to identity in order to give due consideration to the ethical possibilities of self-hood. The paper draws from both Indian and Western studies on the concept of self-hood and its implications for identity conceptualization. This article addresses the nature and experience of the self in the Indian intellectual tradition, the conceptions of the self by representative Indian intellectuals, the interaction between this notion of self-hood and the broader Western history of self-hood, among other topics. Furthermore, the paper looks at the ways that different Indian and Western philosophical traditions agree and disagree on important issues. It also compares different ideas of self-hood and identity and shows how some of these ideas help the ethical transformation of the self.

Andersen, M.B. (2020). Both Eastern and Western philosophies and psychologies have long held the view that the self and identity are illusions. From its ancient origins in the philosophies of Heraclitus and the Buddha through the Age of Enlightenment (David Hume) to the present (William James, the Dalai Lama), I trace the idea that there is no autonomous self (apart from conscious experience) in this article. While mindfulness practices have received significant attention in sport and exercise psychology, their original Buddhist purpose of realizing one's no-self has received less attention. However, what potential value can these ideas regarding the illusory nature of identity and self-have in the field of sport and exercise psychology?

Jonkers, P. (2020). This paper's first section examines the meaning of the term "self-awareness of life," which some well-known Chinese philosophers use to describe the distinctive characteristics of Chinese philosophy. From a Chinese perspective, self-awareness of life concretizes philosophy's self-definition as the love of wisdom, as it emphasizes the inner spiritual life of the self in direct relation to problems about (outer) social and political life. This leads to a non-theoretical and even non-conceptual perception of the self as an integral part of life. In the second section, I examine if and how Western philosophy addresses life's self-awareness. Thus, I draw on the wisdom of Pierre

Hadot, a French philosopher and historian, who views ancient Western philosophy as a way of life and a spiritual practice that leads to wisdom. I also scrutinize the writings of Canadian philosopher Charles Taylor, who argues that we should understand the human being as possessing a self-awareness of life, a close relationship between its inner, spiritual, and outer, physical nature. It's clear from these points of view that criticizing the way mainstream Western philosophy answers the question of what life is all about can lead to the development of a different, less conceptual philosophy as well as a less dualistic and solipsistic view of oneself.

Dimkov, P.R. (2020). The self-problem is still unresolved today. Numerous similar ideas, including self-awareness, consciousness, self, personal identity, and others, can be found in the literature. The ideas of the self in the East and the West are completely different. For instance, Sigmund Freud presented the structural model of the mental apparatus, which includes the ego but does not fully encompass the idea of self. From a philosophical standpoint, David Hume believed that the self was an illusion and that the only thing that existed was the theatre of consciousness. Hume believed that only the contents of awareness were present and that these contents were dynamic rather than constant. According to Georg Hegel, the ego must incorporate itself in its thoughts about itself, but this is paradoxical. According to Immanuel Kant, the self is a noumenon or a thing-in-itself. The self is an illusory reality, according to Eastern philosophy. It's clear that there are several perspectives on the self's existence and that some Western writers share ideas with the Eastern conception of the self (e.g., Hume). This article will cover the most significant ideas about the self in Eastern and Western philosophy, along with a conceptual-linguistic study of the self and associated ideas. We will then demonstrate the linguistic misunderstanding on the pursuit of the material substrate of the self in the domains of neuropsychology and neuroscience.

Kathuria, R. (2019). The history of philosophy in India is extensive and varied. While the western perspective enjoys wider acceptance, Indian philosophy offers a comprehensive understanding of the "Self," a concept often overlooked. This essay begins with an introduction to the primary orthodox and heterodox schools of Indian philosophy. Next, we provide a description of the six main epistemologies that these schools either fully or partially adhere to. The essay delves deeper into a critical examination of the notion of "self" as presented by various traditional Indian schools, particularly Nyāya-Vaiśeṣikas, Vedānta, and Buddhism.

Ackeren, M.V., Archer, A. (2018). Nikolas Cruz killed 17 people in a gun attack at a Florida high school on February 14, 2018. Peter Wang, a junior cadet and 15-year-old school student, was one of the fatalities; he died while keeping a door open to let other children escape the gunfire. The military college West Point recognized Wang by admitting him into their class of 2025, and the US Army posthumously awarded him a Medal of Honor for his valiant deed. These kinds of selfless deeds hold a special place in our moral lives. We adore and honour those who sacrifice their lives to ensure the others survival. Moral philosophers have surprisingly little to say about the nature of sacrifice, despite its crucial role in our moral thinking.

Li, R. (2018). Philosophy has had a complicated evolution in self-concept. By examining this transition, we can observe the absorption of philosophy from various eras into the concept of life. According to several philosophers, the self has various faces and values, and subjective philosophy is currently going through a phase of rising, establishment, rethinking, denial, and even revolt. Combining their differences reveals a new propensity, a new subjective concept—the other person's self—and the potential for birth.

3. CONCLUSION

The Vedic poets and visionaries distinguished between the physical body (sarira, kaya, deha, etc.) and an immaterial spirit, roughly referred to as the soul. There are four main ways to think about the soul. The first three, jiva (living being), manas (mind), and asu (the breath of life), revolve around concepts of the individual soul, whereas the fourth, paramatman (universal soul), concentrates on the concept of a universal spirit. According to the Vedas, a man is a material, social, and divine animal. God resides in our souls as a true preceptor (guru), according to numerous songs in the Rg-veda and other texts. We derive the Vedic word "guru" from the words "gu" (darkness) and "ru" (to dispel). As a result, the guru dispels both internal and external darkness. According to the Bhagavad-Gita, the empirical self, or jiva, is a part or form of God, and the true self of the individual is not distinct from God. Its consciousness perceives the presence of the soul. According to the Bhagavad-Gita, all living things are soul-proper. The body is considered dead when the soul departs from it. In other words, death is the soul's transition from one body to another. A person's soul moves from one body to another according to their karmic (actions) reactions. The materialist is another name for Carvaka. Carvaka acknowledges perception as the fundamental source of information because he is a materialist. Anything that is not perceptible to the senses is not genuine. One cannot sense the self. As a result, the Carvaka rejects the existence of any self or soul. According to Buddha, the self is simply the flow of consciousness. In the flow of consciousness, the previous instant determines the current moment, and the present moment determines the future. Buddhism holds that life is always changing, much like a lamp's flame. Buddha firmly believed in karma and reincarnation. He rejects the idea that a soul leaves one body and enters another. According to Buddha, every birth is followed by another. The Upanisadic concept of atman as reality is rejected by Buddha. Buddha acknowledges this reality and refers to it as Bodhi or Prajna, but he also acknowledges the atman in the sense of jivatman, or the individual ego-complex. The number of sense organs determines how the Jainas split the souls. The five senses—taste, smell, sight, hearing, and touch—are the highest. Touch is the only sense that the lowest have. Those with two, three, and four senses fall in between the two. People believe that rational beings, including higher animals, humans, and gods, possess a sixth internal organ known as the manas. The Samkhya-Yoga philosophy acknowledges the existence of multiple selves. They distinguish between Jiva and self. The body bounds the self in jiva, and the union of the senses differentiates it. The Jiva is the one who experiences both worldly joy and suffering. The pure self stays out of this pleasure. It is a constant, unchanging, eternal awareness that is uncaused, all-pervading, unaffected by anything, and free from any attachments. The self is perpetually free and pure consciousness. The self mistakenly believes that it is in bondage because of ignorance.

According to Mimamsakas, the self is a material entity with awareness as an incidental feature. To explain the range of experiences, the Mimamsakas embrace the doctrine of the multiplicity of selves. The Old and New Testament teachings serve as the foundation for the Christian understanding of the soul. Given that Christianity originated from Judaism, Jesus' teachings in the gospels reflect many Jewish ideas about the soul and the afterlife. These beliefs mostly centre on the idea that a reunion of the body and soul will take place in the next world. The Old Testament contains these statements. The Quran, taken literally, and hadith, or tradition, serve as their primary sources of inspiration. The renowned Handbati theologian Ibn Qayyim al-Jawziyah wrote Kitab al-ruh (The Book of the Spirit), which serves as a major source for our understanding of the ancient Islamic conceptions of the soul.

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