

Dr Richard Fynes
De Montfort University, Leicester UK
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THE SELF AND ANUVRAT

ATMAN AND PSYCHE COSMOLOGY AND THE SELF IN ANCIENT GREECE AND INDIA

In the period 700-323 BCE we find in India and in Greece new conceptions of the universe, and of the place of humankind in it, that have much in common with each other. For example, in both India and Greece, in striking contrast to the tradition of anthropomorphic polytheism, a single all-embracing formless entity is elevated above multiplicity, change, and the particularity of form; the single entity, which tends towards abstraction, and the individual self (or soul) are assimilated to each other, in what may be called subjective monism; it is believed that through good actions we can escape from a cycle of reincarnation that is both indiscriminate (in the sense that we may be transformed into anything living) and painful.

James Holstein and Jaber
Gubrium: *The Self we Live by:
Narrative Identity in a
Postmodern World*, 1999

Richard Sorabji *Self: Ancient
and Individual Modern
Insights about Individuality,
Life and Death, 2006*

ACARANGA SUTRA BOOK ONE

The world is afflicted, miserable, difficult to instruct and without discrimination. In this world full of pain, suffering by their different acts, see the hapless ones cause great pain. See there are beings individually embodied.

He, the ascetic, comprehends the result of violence and applies himself to self-restraint. Some people come to know that this is indeed a knot, is delusion, is death, is hell.

ACARANGA SUTRA BOOK ONE

One should neither deny the world nor deny oneself. He who denies the world denies himself, and he who denies himself denies the world

