



International Journal of Advance Studies and Growth Evaluation

Who Am I?: A Vedantic Inquiry Into the True Self

¹ Bonosree Karmakar, ^{*2} Rasmirekha Sethy, ³ Dipanshu Sharma and ⁴ Priyanka Karunamay

¹ Research Scholar, Regional Institute of Education, (NCERT) Bhubaneswar, Orissa, India.

^{*2} Professor of Education, Regional Institute of Education, (NCERT) Bhubaneswar, Orissa, India.

³ Assistant Professor in Education, Regional Institute of Education, (NCERT) Bhubaneswar, Orissa, India.

⁴ Assistant Professor, UWTT College, Lohardaga, Jharkhand, India.

Article Info.

E-ISSN: 2583-6528

Impact Factor (SJIF): 6.876

Peer Reviewed Journal

Available online:

www.alladvancejournal.com

Received: 27/July/2025

Accepted: 27/Aug/2025

Abstract

This paper examines the question of identity through Vedantic Philosophy, exploring the dichotomy between the illusory self and the eternal self (Ātman). It emphasizes the temporary self as shaped by external roles, attachments, and societal constructs, contrasting it with the timeless essence that lies beyond physical and mental limitations. The journey of self-inquiry emerges as a transformative practice, guiding individuals to recognize the illusory nature of their identity and realize the eternal self within. By uncovering this deeper truth, self-realization is presented as a liberating process that fosters spiritual awakening, mental clarity, and holistic well-being. Through introspection and philosophical reflection, the analysis highlights the profound impact of transcending temporary identities to embrace one's timeless nature. This perspective offers not only personal insights but also practical implications for achieving a harmonious existence. Ultimately, the paper inspires readers to contemplate and pursue the realization of their true essence as life's ultimate purpose.

*Corresponding Author

Rasmirekha Sethy

Professor of Education, Regional
Institute of Education, (NCERT)
Bhubaneswar, Orissa, India.

Keywords: Self (Ātman), Self-inquiry, Self-realization, Spiritual awakening, Holistic well-being.

Introduction

The physical body, mind and soul are three essential aspects of human personality. Though they are closely interconnected and may seem to form a single entity, they are, in reality, distinct and separable. According to many psychologists and philosophers, the physical body is considered the ultimate reality. They do not acknowledge the mind or soul as separate entities, believing instead that the realization of self is merely a function of brain-just as the liver secretes bile, the brain's function is simply to produce thoughts of all kinds. Even Professor James (1884), argued that emotions are the result of physiological reactions to events. According to him, our thoughts, emotions, imagination, and memories are merely the results of physical and chemical reactions within the body, suggesting that consciousness and mental process are fundamentally grounded in the physiological workings of the brain. If one truly analyzes the facts of life, must first recognize the existence of the mind as a distinct principle from the physical body. According to Vedanta (circa 500

BCE), the mind is referred to as antakarana, the internal instrument. Just as there are five external instruments of perception-eyes, ears, nose, the organ of touch, and the organ of taste, similarly the mind serves as the internal instrument for perception. Internal events such as happiness, fear, hope, pride, and hatred are perceived through the internal instrument called the mind. If inner perception is not considered a criterion of reality, events like happiness, hope, fear, and pride cannot be affirmed as real. For example, just as a chair is regarded as a reality, so too are happiness, hope, fear, and pride. Feelings cannot be demonstrated solely through physical expressions. For instance, happiness is distinct from its outward expression. At times, a person may welcome a friend into their home with a smile and sweet words, yet may not genuinely happiness often feel happy to see them. Although these gestures are physical expressions of happiness, they do not necessarily reflect true inner emotions. Thus, inner happiness often differs from outward behavior. Similarly, one may not love another person but still offer an

embrace, speak kindly, and interact politely. Therefore, what is commonly referred to as love differs from its eternal expression, love cannot be properly acknowledged as a fact of life. Inner perception itself is a reality, and the instrument for this perception is the mind. While external instruments allow the perception of outer objects, they alone are insufficient for comprehending deeper realities. The mind possesses additionally functions such as cognition, emotion, and volition. According to Vedanta, cognition is understood as a fourfold process. The first stage is the indeterminate state called *manas*, followed by the memory stage known as *chitta*, then the determinative stage called *buddhi*, and finally the egoistic stage referred to as *ahamkara*. However, the mind is not considered the true center of human personality. Another fundamental principle exists-the Soul, or *Ātman*, also known as the self. Many philosophers and psychologists do not clearly distinguish between the mind and the soul. Western philosophy, in particular, has not differentiated the soul from the *Ātman*. In Hindu philosophy, however, the Self is always distinguishing from mind, as the mind is not regarded as the true experiencer or perceiver of mental phenomena. Since the functions of the mind are themselves observed, the mind falls into the category of the object. The subject or the true knower and perceiver, is something different. Patanjali states that the Self is distinct from the mind because the mind is the observed whereas the Self is the observer.

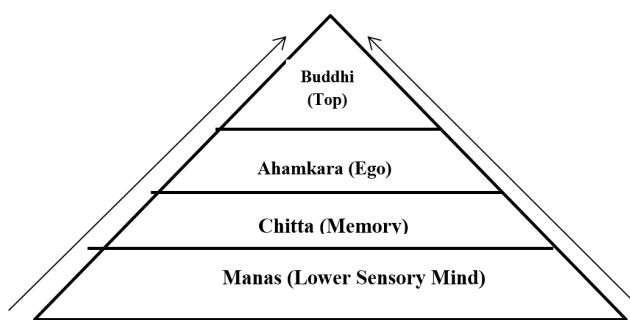


Fig 1: Antahakarana Chatushtaya: The fourfold inner instrument

In Vedantic philosophy, as presented in the Bhagavad Gita, the self is regarded as central to both philosophical inquiry and psychological well-being. The Gita distinctly differentiates between the universal self (Brahman) and the individual self (*Ātman*), asserting that the self is the experiencer of all states, whether of pain, suffering, happiness, or peace (Prasad, 2013). This spirituality has been ingrained in our being since ancient times, and humanity has long pondered the fundamental question: Who am I? this question lies at the heart of Vedantic philosophy, which seeks to uncover the true nature of self beyond the body, mind and ego. In Vedantic philosophy the inquiry into Who am I? leads to the realization that one's true self or *Ātman*, is not the body, mind or ego but pure, unchanging consciousness. This self is identical to Brahman, the ultimate reality, emphasizing a fundamental unity within the self. In Vedantic philosophy, the process of self-realization involves shifting one's identity from the apparent person to pure awareness, not the other way around. As stated by prominent teacher of Advaita Vedanta, Swami Sarvapriyanada Maharaj, Advaita Vedanta goes beyond self-realization and posits a deeper, higher reality beyond the individual, beyond the world, even beyond God.

The Self (*Ātman*)

According to the Nyaya-Visheshika school of thought, the self plays a pivotal role in the functioning of the human

personality. In Nyaya philosophy, *Ātman* is regarded as a ubiquitous substance to which all cognitions, emotions, and mental contents belong. The existence of the soul is unequivocally established by attributes such as desire (*ichha*), aversion (*dvesa*), and effort (*prayatna*), pleasure (*sukha*), pain (*dukha*), and cognition. These attributes are of a psychic nature, indicating that the substratum (*asraya*) must be distinct from the physical body. Nyaya establishes the existence of the soul's existence of the soul through inference, while Vaisheshika asserts that the soul's existence can be directly perceived. The concept of 'I' provides sufficient proof of the soul's existence, while other supporting proofs include the authority of Vedas and logical inferences. A Yogi is believed to possess the ability to directly perceive the soul or self. Perceptual cognition of the self occurs through a specific conjunction of the self and mind. The notion of the plurality of souls is substantiated by the argument that each individual experiences their ego. The observer activity and inactivity within one's own soul serve as indicators of the existence of other souls. The varying status of birth and individual differences further validate the existence of the soul. The soul is considered eternal (*nitya*) and indestructible (*anasvara*). For Gautama, affirming the existence of the soul is synonymous with asserting its eternity. Similarly, Kanada posits that, although the soul is not an object of direct perception, it is a substance that is eternal. *Ātman* is not to be identified with the body, mind, or senses, but rather with the entity that controls and integrates their functions. It serves as the unifying principle behind all forms of cognition and action. The essence of the following Sloka speaks that the wise person recognizes that the true self (*Ātman*) is the same in all beings.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥

(Bhagvad Gita 5.18)

Regarding this, Gopinath Kaviraja states that the ascription of causality (of action) to human will is out of the question, for simple reason that human will (*manusya prayatna*) is occasional and itself determined by *Adrista*. This creates a conceptual void, which is filled by the postulation of Divine will (*Isvariya prayatna*). According to Nyaya Bhasya, the self (*Ātman*) is described as the one who sees all, enjoys all, knows all, and experiences all. As stated in Nyaya philosophy the self is the mainstay of all human endeavors rooted in thought and experience. It serves as the repository of all mental properties, instincts, desires, and dispositions (*samskaras*) accumulated from past lives. Therefore, it governs and regulates the mind and the senses, which serves as the media through which the soul perceives and experiences both external and internal phenomena. This connection of the self with the senses and mind, enabling the appropriation of external and internal perceptions respectively, is what in the manifestation of consciousness.

The Cross-Cultural Perspectives on the Self

Cross-cultural studies reveal that different cultures possess unique and nuanced conceptions of self, shaped by their philosophical, religious, and historical contexts. In Western philosophy, the idea of the self is primarily defined by themes of individuality, rationality, and introspection. In contrast, the notion of the oneness of the self, which is central to Indian philosophical traditions, is less emphasized in Western thought.

Descartes (1637) laid the foundation of modern Western thought by defining the self as *res cogitans*—a thinking substance that serves as the origin of all knowledge. This dualistic approach separated the self from the physical world, positioning it as an independent, rational entity. The philosophy of solipsism, which gained traction in the 17th century, further advanced this idea by positing that the self is the only certain reality, confined to the individual's own perception.

Malebranche (1680) offered a more metaphysical view, describing the self as a substance – an absolute creative force that not only implicates itself but also encompasses all of existence. This view introduces the self as a foundational, but distinct, essence in relation to the external world.

In the 19th century, Hegel (1807) introduced a radically different perspective, presenting the self as a social essence—a dynamic and evolving consciousness that is shaped through dialectical interactions with others and the broader social world. Bergson (1907), in his work on intuition and time, viewed the self as fluid and continuous, rooted in the lived experience (*la durée*), which resists static definitions and is vulnerable to the pressures of modern society.

The psychological tradition introduced further dimensions to the self. Freud (1923) conceptualized the self as an ongoing negotiation between the id, ego, and superego, where the ego, often dominated by unconscious desires, struggles for coherence and stability. In contrast, Allport (1937) emphasized the self, or *proprium*, as the central organization force of personality, one that evolves over time in response to experiences and the environment.

More recently, Churchland (1981) critiqued traditional notions of self, proposing that it is a construct—an artifact of folk psychology that may not exist as an independent entity. Dennett (1991) encoded this view, describing the self as a narrative center of gravity, created by the brain's interpretative faculties rather than a fixed essence. Similarly, Schechtman and Nelson (1997) argued that the self is an evolving construct, shaped by the continuous interpretation of personal experiences, some of which play a more central role in identity formation than others.

The Vedantic Perspective on the Self

In Vedantic philosophy, our usual identification with aspects such as name, profession, emotions and thoughts is considered a misidentification with the non-self. The Upanishadic Mahāvākya “*Tat Tvam Asi*” which translates to thou art that, reveals that our true nature is the infinite, unchanging consciousness known as *Ātman* is identical to Brahman, the ultimate reality emphasizing the fundamental unity between the individual self and the absolute. Swami Sarvapriyananda Maharaj highlights that Advaita Vedanta's profound insight is the recognition that our true nature is *Sat-Chit-Ananda* (Existence, consciousness, bliss). The Mahāvākya, “*Tat Tvam Asi*” (Thou art That) encapsulates this realization. Here ‘That’ refers to the ultimate reality worshipped as God, the source of the universe while ‘Thou’ signifies the individual self. This statement reveals that the individual self and the ultimate reality are fundamentally the same. Likewise, the mantra “*So hum*”, meaning ‘I am that’ is commonly used in meditative practices to internalize this oneness. With each inhalation and exhalation, one aligns the breath with the divine rhythm of the universe, gradually realizing that the same consciousness flows through all beings. These teachings lead to radical shift in self-perception. By earnestly contemplating the questions Who am I? and

what is God? One discovers the underlying reality beyond both the individual and the divine. This aligns with the Advaita Vedanta philosophy, which emphasizes the non-dual nature of the self and the ultimate reality. The phrase “*Tat Tvam Asi*” is a central teaching in this tradition, expressing the unity of *Ātman* (the individual soul) and Brahman (the ultimate reality). Upon internationalizing this truth and experiencing it as a living reality we find that our deepest problems are resolved.

न जायते म्रियते वा कदाचि नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

(Bhagavad Gita 2.20)

The core of Vedantic philosophy lies in the understanding that the true self is eternal, beyond birth and death, and unaffected by physical change. This idea is powerfully conveyed in the Bhagavad Gita, which describes the self as unborn, everlasting, and indestructible—even when the body perishes. Such insights align with the central teachings of Advaita Vedanta, especially the Mahāvākyas like “*Tat Tvam Asi*” (Thou art That), “*Aham Brahmasmi*” (I am Brahman), and “*So Hum*” (I am That). These declarations reveal the fundamental unity of the individual soul (*Ātman*) with the ultimately reality (Brahman).

When these truths are internalized, they lead to a profound transformation. The seeker no longer views spiritual knowledge as abstract philosophy but experiences it as a living reality. This realization dissolves the illusion of separateness, resolves inner conflict, and brings about lasting peace and liberation. Ultimately, Vedantic wisdom presents a holistic vision where personal enlightenment and universal harmony are deeply interconnected.

The Illusion of Identity (Maya & Avidya)

From ancient times, humanity has pondered the fundamental question: Who am I? This question lies at the heart of Vedantic philosophy, which seeks to uncover our true nature beyond the body, mind and ego. As an effect of *Maya*, we become entangled in identities shaped by social roles and personal experiences. However, Vedanta, reminds us that these identities are transient, like waves on the ocean, while the true reality remains unchanged. The great sage Ramana Maharshi claimed that constantly asking the question Who am I? Can dissolve false identifications leading to direct awareness of the self. This process shifts our focus from changing to the constant, from the ego to pure being. Maharshi also taught that the mind's true nature is to be constantly active, generating thoughts and identifying with them. Through self-inquiry one can observe the origin of these thoughts and trace them back to the fundamental I thought. By focusing on this primary thought, practitioners can dissolve the ego's illusions and realize their innate nature as pure consciousness. According to the Gita, true health is achieved through the realization of one's true nature which leads to a state of *Samata* (Devarakonda, 2023). Swami Viveknanda Spoke about the divinity within us and the oneness of existence, using Advaita Vedanta as the foundation of his moral philosophy. He emphasized that since reality is one, harming, deceiving, or lying to others ultimately means harming oneself in the deepest sense. He also stated that a person who renounces the world to meditate and die in a Himalayan cave in search of God has missed the true path. Likewise, one who plunges headlong into the

vanities of the world has also strayed from the path. He suggested that the true way is to spiritualize everyday life and realize ourselves as pure consciousness.

The Path to self-Realization

The path of self-realization in the Vedantic tradition is essentially about discovering one's true nature beyond the body, mind and ego. It is the awaking to the understanding that the individual self (Ātman) is not separate from the ultimate reality (Brahman). The practice of asking Who am I? as emphasized by Sri Ramana Maharshi, is a central method of self-realization. This inquiry leads to the dissolution of false identities and directs awareness towards the true self, which is beyond thought and perception. Vedanta teaches that ignorance (Avidya) and illusion (Maya) create the misconception that we are limited beings. However, through deep contemplation on seven chakras-Muladhrara, Svadhisthana, Manipuraa, Anahata, Vishuddha, Ajna and Sahasrara and through the practice of discrimination (viveka), One can transcend these illusions and recognize the ever-present reality of pure consciousness. Practice like meditation (Dhyana) and detachment (Vairagya) help still the mind by breaking attachments to the external world. A calm and focused mind is essential for perceiving the ultimate reality that lies beyond transient experiences when the seeker experiences their true nature as Sat-Chit- Anand (Existence, Consciousness, Bliss) this realization brings liberation (Moksha), freeing them from suffering and the cycle of birth to death. Indian philosophy reveals that our thoughts shape our perception of the world, with the mind playing a crucial role in shaping our experiences and reality (Sinha, 1999). Self- realization is not merely an intellectual understanding but a lived experience. The realization of the true self's inherent separateness from the transient external world fosters a profound sense of inner peace and liberation (Prabhu & Bhat, 2013). According to Ramana Maharshi (1962), ceaseless self-inquiry is the key to self-realization. As one engages in the inquiry, asking, "Who am I" other thoughts will inevitably arise. However, instead of yielding to or following these thoughts, one should inquire, "To whom do these thoughts arise?" Through persistent inquiry, the mind should be directed back to its source, preventing it from wandering and becoming entangled in the illusions it creates. According to Vedantic philosophy, the Ātman or soul is not simply confined to the physical body. Instead, it is encased in multiple layers known as Kosha, meaning "sheaths" or "covering", which together form a holistic human system. The most widely discussed are the Pancha Kosha, five distinct layers, but deeper Vedic texts refer to seven sheaths, offering a more nuanced understanding of the human being. These layers conceal the true nature of the soul, and the spiritual journey is essentially the process of moving inward through these layers to realize the self. Alongside these sheaths, Vedanta also warns of the Arishadvarga-six internal elements that bind us to suffering and illusion. These are Kama (desire), Krodha (anger), Lobha (greed), Moha (attachment), Mada or Ahankara (pride or ego), and Matsarya (jealousy). Mastery over these inner obstacles is essential for true liberation.

The first and outermost layer is the Annamaya Kosha, the physical or food sheath. This kosha represents the gross body sustained by food and includes the five sense organs and five organs of action. It has the slowest vibrational frequency and is subject to decay. Ancient wisdom suggests that the condition of this kosha in one life influences the physical

body in the next. Practices like fasting (upavas), physical postures (Asanas), internal cleansing (Tatva Shuddhi), and austerity (Tapashcharya) help purify and refine this sheath. Modern Western medicine primarily operates at this level, addressing the body not the subtler causes of disease seated in the inner koshas.

The second layer is the Pranamaya Kosha, the sheath of life energy or prana. It is the vital force that the body with the mind and manifests physically as breath. This energy flows through 72,000 nadis or channels, the three most prominent being Ida, Pingala and Shushumna. These channels form the foundation of the energetic system, including the Chakras and the Kundalini force. Healing practices such as acupuncture, Reiki, and homeopathy in diluted doses often act upon this sheath. While subtler than the physical body, the Pranamaya Kosha still mirrors its structure.

Next is the Manomaya Kosha, the mental sheath. Composed of the mind and sensory input, this kosha is responsible for perception, emotion, and reaction. It interprets experiences as pleasant or unpleasant and often governs behavior through desire and fear. This sheath is central in forming our emotional responses and identity. Therapies like music, aroma, color therapy, and even placebo effects interact with this layer. Its development is essential, as it regulates both the physical and pranic layers, while itself being influenced by the subtler koshas above it.

The fourth sheath is the Vijnanamaya Kosha, the bliss sheath, the seat of discrimination, knowledge, and decision-making. It encompasses our ego and sense of individuality. In meditation, as the mind quiets, the intellect becomes active, and with continued practice, it also becomes still, this is when deep spiritual insight begins. Techniques such as psychotherapy, counseling, and introspective meditation work on this level. The Vijnanamaya Kosha shapes our understanding of who we are and influences our deeper convictions and worldview.

At the center of all sheaths lies the Anandamaya Kosha, the bliss sheath. This most subtle layer is closest to the Ātman and is characterized by an unchanging, internal joy, not connected to external experiences. It manifests most clearly during deep sleep or advanced states of meditation, such as Samadhi. Anandamaya means "composed of bliss", and this layer reflects the three divine qualities of the soul, Sat (truth), Chit (consciousness), and Ananda (bliss). Unlike the mind or intellect, this sheath is naturally peaceful and radiant, not needing external validation or stimuli to experience joy.

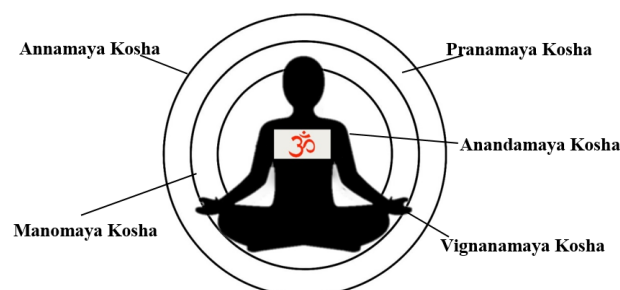


Fig 2: Vedanta Pancha Kosha

Beyond these five are two additional sheaths recognized in deeper Vedic exploration. The Chitta Kosha, or the sheath of consciousness, includes memory, impressions (samskaras), and the subconscious mind. This sheath stores our latent tendencies and karmic patterns and plays a crucial role in shaping personality. Finally, the Sat Kosha, the sheath of pure

existence, is the point where individuality dissolves into the universal. It is the realm of non-duality, where the soul merges with the infinite—a state known as Moksha, or liberation.

Spiritual growth involves refining each of these sheaths and ultimately transcending them. This journey begins from the gross outer layer and moves inward, with each level bringing one closer to the truth of the self. By confronting and overcoming the Arishadvarga, and purifying each kosha, one can strip away the illusions and realize the Ātman or true nature of self. Thus the Pancha Kosha theory not only offers a profound philosophical insight but also provides a practical roadmap for self-realization and inner harmony.

Self-knowledge and Holistic Well-being in the 21st Century

The Upanishads, India's ancient spiritual scriptures, teach that all living beings are intrinsically connected through the same divine essence. This profound truth is articulated through sacred Mahāvākyas such as "Aham Brahmasmi" (I am Brahman), "Tat Tvam Asi" (That Thou Art), and "So Hum" (I am That). These expressions affirm the fundamental oneness between the individual self and the ultimate reality, encouraging a deeper recognition of unity across all life. These teachings are not just spiritual insights, they offer a meaningful way to live in today's world. When we understand that all life is interconnected, we naturally develop respect for others, care for nature, and sense of responsibility. Rooted in ancient wisdom, the principle of holistic well-being emphasizes that personal growth is intrinsically linked to health of society and the environment. This vision is eloquently embodied in the Indian maxim "Vasudhaiva Kutumbakam" which means the world is one family and advocates a worldview rooted in unity, compassion, and collective well-being.

These values align strongly with the United Nations Sustainable Development Goals (SDGs), especially those aimed at creating a better world by 2030. For example, SDG3: Good Health and Well-Being supports physical, mental, and emotional balance, much like the holistic lifestyle recommended in the Upanishads. SDG 12: Responsible Consumption and Production encourages us to use resources mindfully and avoid waste—an idea reflected in the Indian concept of simple living and contentment. SDG 16: Peace, Justice, and Strong Institutions also relates to the Vedantic principle of dharma, or living ethically for the good of all.

By embracing these spiritual teachings in today's world, individuals can cultivate a lifestyle that balances inner peace with outer responsibility. This approach not only fosters personal fulfillment but also contributes to a compassionate, sustainable, and just global society. These teachings guide individuals toward peace by eliminating conflict, temptation, and the roots of war. They emphasize the interconnectedness of all, showing that division and strife have no place in our world. Just as there are various paths to reach a rooftop, whether by ladder, stairs or rope, all spiritual paths ultimately lead to the same truth. Realizing one's true nature forms the foundation for social transformation.

In the 21st century, such awareness encourages empathy, patience, and respect for all living beings. It fosters unity in diversity, allowing communities to thrive in mutual understanding. Spiritual values inspire ethical action and a sense of shared purpose. They provide inner strength to face external challenges with grace and wisdom.

Conclusion

The timeless inquiry "Who am I?", central to Vedantic philosophy, is far more than a metaphysical curiosity. It is a transformative journey toward self-realization and liberation (moksha). Vedanta asserts that the root of human suffering lies in avidya (ignorance) and maya (illusion), which cause individuals to misidentify the true self (Ātman) with the body, mind, and ego. This misidentification perpetuates division, attachment, and restlessness. Through sustained reflection, discernment (Viveka), and meditative insight, one gradually awakens to the understanding that the Ātman is not separate from, but identical with Brahman, the infinite, eternal reality. This realization, the true nature of the self is a turning point that reshapes one's entire way of being. It is the moment when the illusion of separateness dissolves, revealing a deeper unity with all that exists. This awareness is not merely intellectual; it is a lived experience that touches every aspect of life. One no longer sees oneself as an isolated individual striving against the world, but as part of a greater, infinite reality. Such realization brings a sense of inner completeness, where the restless search for meaning, validation, or happiness in external things gradually fades. Life becomes rooted in stillness and clarity, no longer dominated by fear, anxiety, or confusion. Relationships deepen, not out of need, but from a place of genuine connection and compassion. Challenges are faced not with resistance, but with a calm acceptance, grounded in the knowledge that the true self remains untouched.

In this awakened state, existence is experienced as Sat-chit-Anand – pure being, awareness, and joy. It is a state beyond words, yet profoundly transformative. This, essence is the gift of self-realization, a return to wholeness, where life is lived not in separation, but in unity with the eternal. This awakened consciousness naturally leads to a life of holistic well-being, where inner peace is reflected in outer harmony.

In an era marked by material excess, environmental crises, and identity-based conflict, the Vedantic path invites a return to the self, not as an escape from the world, but as a means to transform one's relationship with it. It reminds us that to truly know oneself is to recognize the sacredness of all life. As such, the ancient teaching of Vedanta offer not only personal liberation but a universal blueprint for living in harmony – with oneself, with others, with nature.

References

1. Bandiste DD. Humanist Values: A Source Book. B. R. Publishing Corporation, 1999.
2. Bhatta RG. Sankhya-Pravacana-Bhasya. Chowkhamba Subharti Prakashan, 1895.
3. Brahman NK. The Philosophy of Hindu Sadhana. Kegan Publishing House, 1932.
4. Chatterjee S, Datta D. An Introduction to Indian Philosophy. Rupa Publications, India Pvt. Ltd, 2007.
5. Coater G. Yoga and Western Psychology. Oxford University Press, 1935.
6. Ghate VS. The Vedanta. Bhandarkar Institute, Poona, 1926.
7. Jaini JL. Outlines of Jainism. Cambridge University Press, 1916.
8. Kanal SP. Integration of Traditional and Modern Values in Education. Panchal Press Publication, 1960.
9. Keith AB. Indian Logic and Atomism. Oxford University Press, 1921.
10. Kundu CL. Personality Development. Sterling Publishers Private Limited, 1989.

11. Majumder AK. The Sāṅkhya Conception of Personality. Calcutta University Press, 1930.
12. Perry RB. Realms of Value: A Critique of Human Civilization. Cambridge, Harvard University Press, 1954.
13. Ranade RD. A Constructive Survey of Upanisadic Philosophy. Oriental Book Agency, Poona, 1926.
14. Sastri K. Introduction to Advaita Philosophy. Calcutta University Press, 1926.
15. Satprakashananda S. Mind According to Vedanta. Sri Ramakrishna Math, Mylapore, Chennai, 1936.
16. Sinha JN. Indian Realism. Kegan Publishing House, 1938.
17. Sogen Y. Systems of Buddhistic Thought. Calcutta University Press, 1915.
18. Stevenson S. The Heart of Jainism. Oxford University Press, 1915.
19. Tarkalankar P. Nyāya-paricaya. Jadavpur University, Calcutta Press, 1933.
20. Thomas EJ. History of Buddhist Thought. Kegan Publishing House, 1953.
21. Warren HC. Buddhism in Translations. Harvard University Press, 1922.
22. Williams RM. Value Orientation in American Society. Social Perspectives on Behavior, 1970.