

The Study of Vedic Philosophy Postulates

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Article Detail:	Abstract
<p>Received: 10 Dec 2023; Received in revised form: 18 Jan 2024; Accepted: 07 Jan 2024; Available online: 08 Feb 2024</p> <p>©2024 The Author(s). Published by International Journal of English Language, Education and Literature Studies (IJEEL). This is an open access article under the CC BY license (https://creativecommons.org/licenses/by/4.0/)</p> <p>Keywords – Vedic Philosophy, Ideology, Religious, Walt Whitman's and Poetic</p>	<p><i>The research begins by examining key tenets of Vedic philosophy, including the concept of universal consciousness (Brahman), the interconnectedness of all beings (Atman), and the pursuit of self-realization through transcendental knowledge (Jnana). Drawing upon Whitman's poetic oeuvre, spanning from "Leaves of Grass" to his later works, the study elucidates how these themes manifest in his verse and illuminate his philosophical worldview. In conclusion, this exposition offers valuable insights into Walt Whitman's poetic engagement with Vedic philosophy, highlighting the symbiotic relationship between Western literary tradition and Eastern spiritual wisdom. It invites readers to explore the profound interplay of ideas and inspirations that shaped Whitman's poetic genius and continues to inspire seekers of truth and beauty across cultures and generations.</i></p>

I. INTRODUCTION

Since it is not possible to identify Whitman's inner experience and Vedānta is not able to serve as a comprehensive model of Whitman's ideas, we are left with the more straightforward issue of direct intellectual impact. Did Whitman's writing of *Leaves of Grass* draw inspiration from Hindu concepts in any way, shape, or form? In his book "The Roots of Whitman's Grass," published in 1970, T.R. Rajasekharaiah has previously made a deliberate attempt to establish Hindu antecedents for practically all of Whitman's concepts. When Rajasekharaiah examines the collections of the libraries to which Whitman had access, he identifies dozens of books that deal with Eastern literature, philosophy, and religion that Whitman would have been able to study. In the next section, Rajasekharaiah tries to demonstrate that Whitman's "mysticism" is nothing more than a collection of concepts that were stealthily taken from Hindu philosophers. He utilises the word "Hinduism" in its fullest definition, which is "religion

in India," and as a result, he incorporates sporadic instances from Jainism and Buddhism in addition to Vedic and post-Vedic concepts. Rather than limiting the term "Hinduism" to a certain sect or school, such as Vedānta, I shall follow his lead and use the term in a more general sense. There is a possibility that some of the impacts that Rajasekharaiah identifies are true; yet, in general, it is just not possible to accept them without more evidence.

The investigation of what Whitman could have read is one thing; nevertheless, Rajasekharaiah concludes that Whitman must have studied these materials since Hindu mysticism is "the main stream of thought" that informs his works (31).

In the realm of Hinduism, the fundamentals of Hindu mythology in addition to being essentially structured with Hindu philosophical frameworks, the mythological literature is intricately connected with the ethos of old Vedic religion and Vedic society. The old Vedic religion is where the origins of Hindu mythology can be traced back to, which eventually

developed into Classical Hinduism. There is an indelible connection between Hindu beliefs and the characters, theology, and philosophy that are involved in the creation of old Vedic mythology. There is a strong connection between the tales told in the Mahabharata and the Ramayana, which are sacred texts, and the Hindu philosophical tradition. The four Vedas are considered to be the most ancient books in the Hindu religion. The Rigveda, which is the oldest of the Vedas, is believed to have been composed far before the year 1500 BC. In Hindu mythology, the inception of the Trinity may be traced back to Indra, Mitra, and Varuna.

Many of the most prominent thinkers in Western Europe have shown Rig Vedic the utmost respect and heartfelt regard with their enthusiasm. Those who adhere to the tenets of Hinduism are not limited to the people of India; it also includes those from Europe. How was it that Hinduism was able to effectively fend off all threats, not only to its socio-religious and economic structures, but also to its conservative and orthodox adherents? Intellectuals who study the history of the Hindu faith with an analytical mindset are confronted with the most intriguing topic that they can possibly address. The compilation of the Brahma sutras, which served as a gloss upon the Upanishads, was the first stage in the process of realigning the defensive forces. In the process of bringing together in a single book the different principles, Hindu philosophical thinking was given the illusion of being united. The Bhagavat Gita was then written by a brilliant individual. Gita is a work of poetry that is full of beauty.

II. LITERATURE REVIEW

A. U., Harisoorya & N., Vidya. (2022). The majority of mental health services in India and throughout the globe are based on Western concepts of mental disease and wellness. These well-known psychological theories have, for the last decade or more, paid little attention to the significance of healthcare, religion, culture, and eastern philosophy. Those with an internal control center were likewise the primary target while developing them. In order to grasp the potential contributions of Indian ideas to the field of psychology, one needs to be familiar with the ancient Indian frameworks, or, to rephrase, the vast

intellectual resources housed within great Hinduism. This dissertation primarily aims to explore the ways in which traditional Indian healthcare procedures, Hinduism, and Indian traditions are used in the study of the mind and mental health. The primary objective of this page is to provide information on the discipline of psychology from an Indian point of view. Along with these and other issues, the study delves into the many facets of the mind and the scientific insights offered by the Indian classics on psychology. Principles/Techniques/Action Plan: The data used to compile this work came from secondary sources, including a wide range of credible and authoritative publications and websites. The data was thoroughly and scientifically reviewed by citing a variety of publications and subtopics to bolster the document's credibility and veracity. Academia and Google Scholar are only two of the many reputable and trustworthy places where the data came from. Upon reviewing the data from various sources such as Academia, Google Scholar, and others, it became apparent that there was a dearth of content representing diverse perspectives. Summary of Results: In this work, an opportunity has been presented to concisely integrate the fundamental ideas from the many Indian philosophical traditions with regard to the study of human nature and behavior. All of the above highlights the vast store of information inherent in Indian philosophies, which offers psychology majors a lot more to ponder. Psychotherapists should take heart from the fact that each independent thought style offers substantial therapeutic benefits. Given this, it is expected that Indian psychologists, albeit receiving training in modern Western psychological institutes, would be able to incorporate Indian notions into their treatment. Yoga, meditation, and Indian psychoanalysis and psychotherapies are centuries-old ideas that need to be evaluated scientifically so that they may be validated and not branded as remnants of third-world mysticism. Value and uniqueness: An innovative and easily accessible comprehensive technique and explanation have been devised to ensure that this work is suitable for all members of society, regardless of their educational background or professional standing. One of the main purposes of this research is to shed light on the timeless wisdom contained in the great Indian epics and how it relates to modern mental

health practices and the Indian medical system (Ayurveda). Analysis of a clinical or health-related nature

Kathuria, Richa. (2019). Philosophy in India has a long and varied tradition. Westerners tend to prioritize individualism over the more holistic picture of "Self" offered by Indian philosophy. The main orthodox and heterodox philosophical traditions in India are introduced at the start of this article. After that, we'll go over six main schools of thought that adhere to these epistemologies, either in part or in their whole. Moreover, the study delves deeply into an analytical debate over the idea of 'self' as presented by these ancient Indian philosophies, particularly the Nyāya-Vaiśeṣikas, Vedānta, and Buddhism. What are the similarities and differences between their beliefs and those of well-known western philosophers like Descartes, Kant, Sartre, Hume, and Locke? The answer is provided in the end.

Das, Sreepati. (2021). A very significant and theoretically progressive orthodox (āstika) school of Indian philosophy is Vedānta. Vedānta embodies the pinnacle of Vedic philosophy. This view of Indian thinking exemplifies the harmony within variety and is hence a reasonable and acceptable understanding of the religion. The many inquiries of the human intellect are thoroughly covered in Vedānta, including: [I am], [my origin], [why and where am I created], [why is this world here], [where do we go after death], [how is my mind and inner self related to my body], [why is there so much happiness and sorrow in my life], [how can I permanently eliminate sorrow], and many more. All these questions have been answered by the core of Vedānta philosophy in due time. The purpose of this essay is to provide a general overview of Vedānta, its historical development, the many Vedānta schools' teachings, and the similarities and distinctions between them.

Das, Subhendu. (2019). This is an anthology of scholarly works on the topic at hand, drawn from a wide range of sources such as academic journals, professional conferences, and books on science and religion. (a) The Vedas were famous all around the globe at one point. All major world religion's sacred texts include elements from the Vedas. Take yoga and yogic abilities, for instance. Both the Bible and Jewish texts discuss them. All around the globe, you may find many accomplished contemporary yogis who possess

mystical abilities. The levitation demonstration of Saint Joseph of Cupertino, who defied gravity, is well known in Western literature. The yogic powers teach us that, like Galileo, we can only learn the truth by closely examining the natural world. (b) Rather than relying on direct observation of the natural world, contemporary scientific inquiry has instead followed a path outlined by assumptions, theories, experiments, etc. Consequently, we may demonstrate that contemporary science is deficient in accuracy. Not even gravity is known to us accurately. No one knows for sure what makes placebos effective. (c) The scientific discipline of the Vedas provides us with a profound and applicable concept of truth. But there is no such concept in contemporary science, and that has led to a lot of muddled thinking in the lab. (d) Another important distinction of vedic science is that it has identified two kinds of causes – the efficient cause and the material cause – for every occurrence. Contrarily, contemporary scientific thought focuses only on the material explanation. For this reason, vedic knowledge holds true throughout the cosmos and at every instant of time. All of the findings of vedic science will be shown via examples drawn from nature. Contemporary science will be unable to understand such instances. (e) The results of this study will demonstrate that contemporary science and engineering are poles apart. Therefore, contemporary engineering cannot be based on contemporary science.

S, Senthamil. (2021). The non-recipient of the twentieth century is Bharati. Indians of English descent; A number of poems were composed during the year on themes of freedom, social justice, and the coming together of the people in opposition to religious intolerance. Different from one another, these ideologies, hymns, stories, and myths reinterpreted the concepts of God. The greatest spiritual poet, Bharati, has positioned himself as the Advaita Vedanta by immersing himself in the teachings of the Gita; he perceives the soul in everything and the soul in everything. The article's goal is to elucidate Bharati's Advaita premise. As an Advaita Vedantic, Gnanika Kavi Bharati has shown himself to be the greatest of the Naradharata Bharatam. Brahman is the one who is not two. Its influence has spread over the cosmos, mythology, and human existence. There is a trap, a realm, and an

illusion in trying to conceal this reality. Jeevanmukthan is the one who vanquishes delusion; this is Bharati's Advaita premise. This is Bharatiya's straightforward thinking. Among several gods, he stresses unity. The religious community of Bharatiya was quite cohesive. For this reason, Brahman's dominion over earth and sky is an expression of his supremacy over the Panchabhutas. The poet discovers that the Brahman is not only present in all living things, but also in the Paramatma jivatmas, after realizing that the sovereignty of the Brahman is immutable in all things. It is a mirage that Bharatiya would shed light on the Advaita path. She is unconcerned about dying. He warned that the appearance of inner anguish may lead to disagreements. Your company's mission is to love people and motivate them. The Advaita Principle of Bharati states that if all people can get the realization that "I am everything," then mankind would thrive. This is how one may see the distinctions.

III. POSTULATES OF VEDIC PHILOSOPHY

Understanding the other disciplines, knowing and defining appropriate yardsticks, and building a candid framework for evaluating the study's vectorial progression are all necessary for a literary study that deals with sub-themes like a countries or society's social, political, or religious scenario. In light of what was covered in the introduction, this is the best way to move the study forward. The purpose of this chapter is to provide a brief overview of the theological and philosophical philosophies that Walt Whitman seems to have used as building blocks in a number of his poems. First, we have reviewed the definitions and short histories of the term ideology. In its expansion, we have also hinted at the close relationship and inseparable weaving of religion and philosophy. Second, we have a synopsis of the six main schools of thought within Indian philosophy. At key points throughout, Whitman alludes to the ideologies he absorbed from these ideas. Thus, it is necessary to seek an introduction to Whitman's poetry, with a focus on those that are intrinsically related to the particular ideas. Finally, this chapter's third section mostly discusses the mysticism that is often cited in Whitman's poetry. This summary is based on the application of several definitions of mystic markers to the passages from Leaves of Grass.

It is necessary to be familiar with the definition and history of the term "ideology" before discussing the similarities and differences between Whitman's and Hindu religious beliefs. One definition of ideology offered by an online dictionary is as follows: a system of ideas that provides an explanation and justification for the beliefs and activities of an organization, whether it social, religious, political, or corporate (businessdictionary.com). Another website further explains that "Marx and Engels used the term – 'ideology' to refer to what they called 'idealist philosophizing', the kind of thinking that dominates the minds of those who are remunerated for producing 'pure thought'" (123HelpMe.com). Ideology is also defined as "the body of doctrine, myth, belief, etc., that guides an individual, social movement, institution, class, or large group" according to a dictionary reference database (dictionary.reference.com). In 1796, Destutt de Tracy united the elements idea (close to the Lockean sense) and -logy to form the term ideology. A part of his "science of ideas" was what he meant when he employed it. Since the study of ideas encompasses both their presentation and derivation, he contends that ideology is the most general word among these elements. Since we are interested in religious beliefs, it is necessary to briefly address the tight link between religion and philosophy before moving further. In chapter two, "The problem of "false consciousness", Emmet Kennedy references Destutt de Tracy in footnote number two of his work Ideologic und Utopie:

Religion and philosophy intersect in several domains, most notably in the fields of cosmology and metaphysics, due to their shared nature as systems of belief. Specifically, a unique collection of religious views will often include a unique cosmology and metaphysics. So, most religions claim to hold the answers to big questions about the world, humankind, and the divine, as well as questions concerning the nature of existence and everything in it. Numerous approaches have been developed by humans in an effort to deduce answers to basic concerns about the cosmos and our role within it (cosmology). Attempts to find answers to these concerns may take many forms, and religion is only one of them. Some such approaches include shamanism, esotericism, astrology, philosophy, and metaphysics (Kennedy 4).

In the last portion of "What do you hear Walt Whitman?", Whitman describes a multitude of things from throughout the globe. His poem "Salut Au Monde!" serves as a summary of everything that he has heard so far. He hears—"the Hindu teaching his favourite pupil the loves, wars/adages, transmitted safety to this day from poets who wrote three thousand years ago," (LG. 139, 40).

He makes w"at seem to be a direct reference to the Vedas, Upanishads, and the Six Orthodox Systems, which are ancient Hindu texts outlining religious philosophy and ideology. Before the publication of Leaves of Grass, only four of the 116 Upanishads—Ishopnishad, Kath, Kena, and Munduk—had been translated by Raja Ram Mohan Roy. For the sake of this study, only these four have been covered, while the others have served as references and supporting evidence. A foundational understanding of Hindu texts is required for the pursuit of comparisons between Hindu religious ideology and Walt Whitman's poetry.

Hindu philosophers were more methodical in their organization of views in order to evade the damaging criticisms leveled by the Charvakas and other orthodox branches of philosophy. The six divisions are as follows: Yoga, Nyaya, Sankhya, Vaisheshik, Purva mimansa, and Uttar mimansa, often known as Vedanta; the last two systems are quite similar to the Vedas. In an effort to methodically standardize various sects, the Brahman Sutras were produced. These indications lead to Vedanta via aphorism. Commentaries on it have been published by several academics. One way to understand the historical development of these religious philosophical currents is to arrange them in chronological sequence, starting with Shankara, the most ancient of them and a monist.

IV. REVERENCE TO WOMEN, CONCEPT OF SACRIFICE AND THE IMMORTALITY OF SOUL

To continue with the religious metaphor, it would be more accurate to state that some beliefs emerged like precious jewels from the swirling sea of Hindu religious thought, or Samudra manthan. Whitman adorned his simple and unimaginative poetry with them. The purpose of this chapter is to identify and address the ideals that shine like diamonds in his

poetry. In furtherance of this goal, we have presented for thorough evaluation the fundamental ideas put out by critics, academics, philosophers, and passages from the scriptures. Upon reflection, a reader of religious texts relevant to Hindu ideals may understand them. It is easy to trace these fundamental principles if one has a rudimentary understanding of the philosophical and theological systems and concepts in Hinduism. Several shared ideas explain the similarity between the biblical beliefs and the Leaves of Grass passages. This comparative analysis is built using many passages from the relevant section of verses.

Respect for females is one area where the two streams of religious thought—the hidden wealth of systematic concepts and the poetry of Leaves of Grass—are identical. Just as it is mentioned in Manusmriti, another important Hindu text, that "yatra naryasstu pujiyante ramante tatra devta" (where a woman is adored and honored), so too is it said in other places. Similar to how Whitman acknowledges women in his poetry "Song of Myself" in stanza twenty-one, saying:

I am the poet of the Body and I am the poet of the Soul...

I am the poet of the **woman** the same as the man,
And I say it is as great to be a woman as to be a man,
And I say there is nothing **greater than the mother of men**
(422,426-428).

Even though he has written extensively for men as well as women, we can't help but feel awe when he describes her various ages and roles in life as a girl and a woman. Perhaps he is trying to highlight the feminine side of nature and ultimately assert the necessity of combining the qualities of both sexes in every individual.

The young mother and the old mother shall comprehend me,

The girl and the wife rest the needle a moment

And forget where they are,

They and all would resume what I have told them.

(*Song of Myself*: 1125 8-1261)

This representation of their purity is like the "Ardhnarishwar" idea of Lord Shiva's projection, in which he appears as a vertically split figure comprised of a man and a woman.

After this, we will talk about the idea of sacrifice. There are stories of kings who slaughtered their own sons, such as King Harishchandra (Shankar, n.d.) and King Mordhwaj (Kalidas, n.d.), however in Hinduism, the death of an incarnation or son of God is never witnessed. Of all, the well-known "Ram-katha," the account of King Rama's life, depicts the sacrifice of the marital bliss of the incarnation of God. Even in the face of adversity, he abandons his lovely and devout wife Seeta and sends her to the hermitage of sage Kanva in an effort to keep the peace in his realm and silence the "sudra" (the fourth social class) (Gita press, 1994). "With sudra face and worn brow – black, but in the depths of my heart, proud as any" (LG.444,29) makes Whitman's use of the term "sudra" in "Chanting the Square Deific" an apt example of its proper use. These words from the same poem make it easy to understand how Lord Rama's sacrifice demonstrates his compassion for the oppressed:

All sorrow, labor, suffering, I tallying it, absorb in myself,

Many times, have I been rejected, taunted, put in prison, and

crucified, and many times shall be again,

All the world have I given up for my dear brothers' and sisters'

sake, for the soul's sake. (LG. 444,17-19)

When discussing the concept of sacrifice and austerity, it brings to mind King Rama's 14-year exile to the jungles, which was ordered by his father to strengthen the kingdom's principles and religion. In 1994, Tulsidas From a comparative perspective, it is significant to highlight that Christ was crucified to pay for the sins of all people.

Here, in an excerpt from "the speaking tree" – a religious, spiritual, educational column in the Times of India – we see how Christ's sacrifice provided a new perspective at this crossroads between East and West. In Christian language, it discusses sacrifice. It is essential to include some fundamental material from Christian religious ideas and references in order to conduct a comparative analysis of the present subtheme, particularly as it pertains to sacrifices. In this section, Francis Gonsalves informs us:

Jesus is God's son who offered himself as sacrifice to bring new life to others, especially those burdened by

ritualism and social-religious ostracism, Jesus said: "I desire mercy, not sacrifice." And at his last supper Jesus said, "No one's friends". The ritual act of breaking bread at that supper was seen as fulfilled in the breaking of Jesus' own body and the shedding of his blood (April. 10. 2009,12).

Besides this, Hindu religion is famous for fire rituals – the 'yagyas' or the 'yajnyas' and which cannot be seen in Christianity, and Whitman has not hinted at them. In "Salut au Monde!" this acceptance of ritual along with the pathos for the sacrifice is seen:

I see Christ eating the bread of his last supper in the midst of

youths and old persons,

I see where the strong divine young man the Hercules toil'd faithfully and long and then died (L.G. 142, 97-98)

Mody C. Boatright in "Whitman and Hegel" also finds out an idealist (the greatest of them were King Rama who needs no introduction even to foreign writers, and was just being compared in the previous paragraph}, let us have a look what the following lines say about Whitman:

Whitman found much of Hegel in Emerson but tried to master him on his own. Whitman's habitual point of view is in accord with Hegel's absolute idealism, regarding the universe as in eternal process of becoming and as exhibiting at once the greatest possible unity and diversity. Whitman uses the Hegelian triad as in "Square Deific." His egotism was democratic. Whitman and Hegel had different theories of knowledge, Whitman using intuition, Hegel logic. Whitman knew Hegel probably as early as 1854 from Joseph (Gostwick's book; his thought did not materially change after 1855 (Boatright 137).

The ideology of **immortality of the soul** is also seen in "Whitman's "Song of Myself" - "The smallest sprout shows that there is really no death" (6:126, L.G. 34). This belief also has been well established in the twentieth shloka from the second chapter of *The Bhagavadgita*:

He is never born, nor does he die at any time, nor having (once) come to be will he again cease to be. He is unborn, eternal, permanent and primeval. He is not slain when the

body is slain (107).

This verse from the Vedic notion of Atma, which cites Brihadaraanyak Upanishad, provides a clear example of the shared religious ideology mentioned in the third line of the aforementioned passage (2.3.1)

Both Mrtyu and Amrta live inside each other. (The two are interdependent). Vivasvan (Brahman) is inhabited by the Atman of mrtyu, and mrtyu permeates Vivasvan. For that reason, mrtyu does not die. Ramanathan notes in his work that... According to Hindu folklore, such as that of Savitri and Satyavan, to whom Whitman wrote an essay and which is referenced in the opening chapter, the soul's passage over is even shown. Despite the eerie and otherworldly tone, this is not a terrifying description in "Whispers of Heavenly Death":

Whispers of heavenly death mummur'd I hear, Labial gossip of night, sibilant chorals, Footsteps gently ascending, mystical breezes wafted soft and low, Ripples of unseen rivers...

I see, just see skyward, great cloud-masses, mournfully slowly they roll, silently swelling and mixing, with at time a half-dimm'd sadden'd far-off star, Appearing and disappearing.

(Some parturition rather, some solemn immortal birth; On the frontiers to eyes impenetrable, some soul is passing over.) (L.G. 442, 1-12)

Here, death has been talked of in terms of heavenly incident but in the last stanza the poet again talks of 'immortal birth' which indicates the immortality of the soul coupled with the cycle of birth-death-birth, yet no salvation has been talked of here, in this poem. Whitman, in the sixth stanza of "Saint au Monde!" speaks in the same language of *The Bhagavadgita* (102), where Lord Krishna in eleventh shloka of the second chapter, denies Arjuna to weep and mourn over the relatives:

Do not weep for me, this is not my true country, I have lived banish'd from my true ountry, I now go back there, I return to the celestial sphere, where everyone goes in his turn (L.G. 142, 103-103)

Dismay is not, however, a characteristic mood with

him. Balancing his joy in the 'refreshing, wicked, real' properties of existence is his notion of immortality in death in section six; of "Song of Myself" he hints that death is as big a reality as life is:

The smallest sprout shows there is really no death, and if ever there was it led forward life and does not wait at the end to arrest it, And ceas'd the moment life appear'd. All goes onward and outward nothing collapses. And to die is different from what anyone supposed, and luckier. (L.G 34, 126-130)

As Whitman grew older, death occupied his thoughts increasingly – but only as an interlude between one life and another. For him, death has no sting; and indeed, he began to make his adieux to life at a remarkably early period. In "The Wound-Dresser", written in his forties, he says – "An old man tending I come among new faces (308,1)

V. CONCLUSION

Regarding the religious component in Whitman's poetry, many scholars and philosophers have painted him as a mystic; yet, one might debate that the term mysticism implies different things to different people. Chapter 3's last section follows the definition offered by the renowned American psychologist William James, who states that the four characteristics of "ineffability," "curious sense of authority for after time," "transiency," and "passivity" are necessary for an experience to be legitimately mystical. Examining Whitman in the 'light' of these four marks makes the much-touted 'mysticism' connected with him appear less significant, as the discussions make clear and logically. So, according to these criteria, Whitman fails to meet the expectations of mysticism. His ideological prowess is undeniable. Whitman has been praised by the study as a devout follower of religious views so far. Since the last section discusses the ideologist's problem summary, it's wise to drop hints about what else might have elevated him to the top of his field.

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