

CONCISE REVIEW STUDY ON CONCEPT OF AATMA IN NASTIK DARSHAN

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ABSTRACT

The term *Aatma* is one of the important concepts (ideas) of Indian philosophy. It is the *Aatma* which is the fundamental subject matter of the *Upanishadaa*. It refers to the fundamental essence inherent in the individual. He is the eternal element and even after death which it is not destroyed. There are different concepts of *Aatma* in different philosophical schools of Indian philosophy. In Hindu philosophy, the systems of philosophy are divided into two main classes, namely, *Astik* (Atheist) philosophy and *Nastik* philosophy. Buddhist, Jain, and *Charvaka* these 3 are *Nastik* philosophy which has been not accepted *Veda* as fundamental consideration. The follower of *Sanatan Dharma* is divided into the 6 branches as *Sankhya*, *Yoga*, *Vedanta*, *Mimansa*, *Nyaya* and *Vaisheshika*. This is commonly known as *Shada Darshan*. The views of *Nastik* philosophers regarding the *Aatma* are mentioned here.

KEYWORDS: *Aatma*, *Drashan*, *Astik*, *Nastik*, *Charvak*, *Bauddha*, *Jain*.

INTRODUCTION

According to Hindu philosophy, the systems of philosophy are divided into two main classes, namely, *Astik* (Atheist) philosophy and *Nastik* philosophy. Buddhist, Jain, and *Charvaka* these 3 are *Nastik* philosophy which has been not accepted *Veda* as fundamental consideration. The follower of *Sanatan Dharma* is divided into the 6 branches as *Sankhya*, *Yoga*, *Vedanta*, *Mimansa*, *Nyaya* and *Vaisheshika*. This is commonly known as *Shada Darshan*. The views of all these philosophers regarding the *Aatma* are mentioned here.

Charvaka Darshan

Charvaka Darshan does not accept any element called unseen *Aatma* other than *Chaturbhutmay Sharir*. *Charvaka* considers only *Sharir* as *Aatma*. *Acharya Madhav's* proposition in favor of *Dehatmavaad* is that I am gross, I am Krishna etc. Common words Indicates the *Sharir* only. *Haribhadra Suri* has the view that there is no other permissible specific *Aatma* other than the directly visible *Panchabhautik Sharir*. Due to the various differences in the two bodies, the worldly and the transcendental, and consequently, due to the dissimilarity between the two minds, there is a relationship. Therefore the existence of the super sensuous *Aatma* cannot be proved. Doubts have also been expressed in the existence of the *Aatma* in the dead body.

Indriyatmvaad (Sensualism)

Considering himself to be vicious from the distortion of the senses, sources, etc. man says the words 'I am deaf, I am blind' etc. In these sentences the word "I" used for the *Aatma* and the *Charvaka Darshan* considers the *Indriya* as the *Aatma*.

Manahaitanyavaad (Psychicism)

The principle of one group of *Charvaak* is that all bodily work is according to mind. When the mind is under the state of sleep, then the body becomes completely incapable of functioning. The mind is free and this is what imparts knowledge, *Shruti* has also the same interpretation.

Pranatmvaad (Spiritism)

With the development of experience and knowledge, their vision gradually becomes finer and the senses and the mind appear to be under the *Prana*. The state of the body is vital. When *Pranavayu* leaves, the body and the sense organs die and when *Pranavayu* remains, the body remains alive. The above described *Sharir*, *Indriya*, *Mana* and *Praan* these four issues are based on materialism. All the ideas of this belief are contained in the *Mahabhuta*. Its vision is incapable of going beyond these *Panchabhautik Sharir*.

Anaatmvaad

In the materialistic school, there is really no expectation of the existence of the *Aatma*, because there only the quadratic body has been accepted as a direct self. The *Aatma* is that element which moves continuously. The meaning of the mover has been favor of changeable *Anaatmvaad* that if there is a soul other than the body and leaves the body and goes to the hereafter and if his going there is proven, then why he is not attracted and get return back by the affection of his brothers and sisters. *Acharya Madhusudan* and *Neelkanth* have also said that the body with consciousness is the *Aatma*. Apart from the body, there is no other supersensory element called soul. By paying attention to the above mentions, it becomes aware that the existence of any supersensuousself other than the directly visible body is not rational. Therefore the *Charvaka-Darshan* *Aatmanvada* or *Deha-Chaitanya-vada* becomes self-evident.

Charvak's opinion accepts the body with consciousness as soul. According to it, there is lack of evidence to accept any other element other than the body. In *Charvaka's* view, only direct evidence is valid. As a result, the *Aatma* is the nature of the form should be direct evidence. Acceptance of a non-verified object is discarded in any scripture. It is not possible to consider anyone as authentic on the basis of the apparent; therefore according to *Charvaak*, *Sharir* is the *Aatma*."

Charvaka has been follows direct proofs, but *Chaitanya* or *Aatma* is super sensuous, we do the work due to presence of *Aatma* in the body, how can the absence of *Aatma* be proved if the *Aatma* is not visible physically. The *Chavaka* may say that even believing that there is no proof of the existence of *Aatma* in the state of existence, it must also be said that the proof of non-existence cannot be shown. Therefore, there is definitely a lack of evidence in both the above mentioned aspects. Therefore, the absence of an indirect object cannot be proved by mere non-observance.

2. Jain Darshan

Jain Darshan has been already in existence by the 6th century B.C, it was revived by *Vardhaman Mahavir*, the 24th Jain *Tirthankara*. According to this system, Nirvana or liberation is obtained through three jewels: Right Philosophy, Right Knowledge and Right Conduct (*Tri-ratna*). *Jain Darshan* considering the natural and unnatural forms of the world found out seven types of basic elements. From these elements all the things of the world result. These elements are *Jiva*, *Ajiva Aasrava*, *Bandha*, *Sanvar Nirjara* and *Moksha (Salvation)*. In these, both the living and non-living elements are also called matter.

Jeeva Tatva

The *Aatma* or the conscious being in the state of the world is called a *Jeeva*. There is life in it. It has physical, mental and sense-generating power. According to *Jain*

Darshan, pure knowledge and philosophy, i.e. *Nirvikalpa* and *Savikalpa Gyan*, resides in the *Aatma*. But in the state of behavior, due to the effect of the movement of *Karma*, '*Aupashamik*' (a type of result, which covers the real nature of the *Aatma*), '*Kshayopashamik*', '*Audayika* and '*Paarinamik*', in these five *Bhava Prana*, the *Aatma* remains involved, Due to which the pure form of '*Jeeva*' gets hidden and after that the same spirit gets transformed into '*Dravya*' form and gets expressed in the form of *Pudgal* and then that *Aatma* is called *Sansaari*.

In Jainism, there are two forms of each state - *Bhava* and *Dravya*. The state of *Avyakt* is called *Bhava* and in the state of manifestation it is called *Dravya*. Similarly, in his opinion, every event is considered from a 'pure' point of view and 'practical'. Jain philosophy is *Parinaamvaadi* (consequential), that they accept the form of everything, it assumes another form. ' These people believe that one thing having so many its *Swaroop* (form), so by different division of religions, one thing is different from another.

Qualities of the Jeeva

All the actions of the *Jeeva* are the result of his own actions. According to the pure vision of nature, the *Aatma* has knowledge and vision, it is intangible. It is the achiever, as long as it's gross body, and as wide as its physical body. *Aatma* is the enjoyer of the fruits of its actions, is perfect and moves upwards. Due to eternal ignorance, karma enters the soul and because of this *Karma*, the soul remains in bondage. Even in the event of bondage, consciousness remains in the soul. It is always consequential. Hesitation and development are the two qualities. Therefore, by entering the body of an elephant, only one organism is equal to that of an elephant and on entering the body of an ant, it becomes equally small to that of an ant. There is no form in it, so no one can see it with the eye, but everyone knows about it. Right form may not always remain in the soul, but some kind of knowledge remains in it. Being freed from bondage, the soul manifests itself, because of being possessed of right knowledge, the *Aatma* moves towards liberation. Like other substances, there are different parts in the *Jeeva*. It also contains *Avayava* (body parts), hence it is called *Avayavi*. It is also called *Astikaya* (the living being with body regions).

Pratikshan parinaam

Pratikshana parinaam has been happen in *Jeevatma*, therefore in a one moment it has the form get changes in another moment in another form. Even in such a situation, the *Jeevatma* which has its own natural form; it remains naturally present in all the moments. All this happens due to the influence of time. Therefore *Jeevatma* is also a type of matter. In every *Jeevatma* there is infinite knowledge, infinite vision, and infinite power etc. but these qualities has been not expressed because these remain under cover of *Prabhav* of *Karma*. The main qualities of *Jeevatma* are only two i. e. 1) *Chetana* (Consciousness) or *Anubhahhuti* (cognition) and 2)

Upayog (the fruit of consciousness). There are two types of *Upayog* - '*Gyanopayog*' and '*Darshanopog*', *Gyanopayog*' is called *Savikalpa* knowledge and the other is called *Nirvikalpa* knowledge, it means, in the *Jeevatma*, the *Mati*, *Shruti*, *Avadhi*, *Manah Paryaaya* and *Keval* and three *Viparyay* i.e. *Kumati*, *Kushruta* and *Vibhangaavadhi*, these eight are *Savikalpa* (alternative) knowledge. This is only knowledge is called *Kshayik*, because it manifests itself after the destruction of karma and is also pure knowledge.

Paryaaya

The *Divya Manush*, *Narakiya* and *Tiryak* are the *Parinaam* of these *Jeevatma*, which are called *Parayaya*. The *Paryaaya* has also of two types, the *Dravyaparyaaya* and *Guna Paryaaya* and the quality of oneness in different substances, which are the cause of *Dravyaparyaaya*. The change in the properties of substances due to the result is called *Gunaparyaya*, just like raw mango has one form in the form of mango and when ripe it changes the form of the same mango, it becomes another form, yet that mango is same. This property is an example of *Paryaaya*. Similarly, there is a change in the knowledge of man, which is called *Mati*, *Shruti*, *Awadhi*, etc. These are also synonyms of knowledge-form quality.

Anekant Vaad (Polytheism)

Whatever forms a *Jeevatma* takes on the divine form or the hellish form or the human form, still *Aatma* remains. The spirit of being alive is never destroyed. Therefore the only body dies, and not the soul, this can be said to be a kind of Jainism of '*Sadbhava Vaad*.' Therefore it can also be said that *Paryaaya* have a consequence, and not the substance of matter, it is in a way eternal. He never leaves his '*Dhruvya* form'. In the alternative form, it is also impermanent. This is the famous '*Anekanta Vaad*' of Jainism.

Distinction of Jeevatma (living being)

The conditioned or worldly living beings are again of two types with the distinction of *Jangam*) and *Sthavar*. The only sense in immovable living beings is the '*Twagendriya*' sense, and *Kshati*, *Jala*, *Tej*, *Vaayu* and the *Vanaspati* world all are immovable creatures. Organisms which have more than one sense organ are called '*Tras*'. Human beings, birds, animals, deities, hellish people, all these are '*Tras*' creatures, they have five senses. The living beings who assume the form of the earth are called *Prithvikaya* bodies, such as stones, which assume form of water; they are called *Apakaya*. Similarly, there are also air bodies and *Tejakaya* bodies. "In addition to this, the *Jains* have considered it as the state of the *Aatma* in the soul like inert matter. It is considered by the *Jains* to be composed of the elements. Along with the dismemberment of the body, the soul can also be cut into pieces and separated from the body along with the pieces of the body. At the same time, the parts of the soul also get strengthened. Therefore it can be said that the souls of *Jains* have not been completely liberated

from the material nature. In some, the *Aatma* has reached a very high level, but in the above-mentioned parts, it has not been able to move far away from the relation of *Mahabhuta*.

Bauddh Darshan (Buddhist Philosophy)

Bauddha Darshan is a system of beliefs based on the teachings of Siddhartha Gautama. It is a non-theistic philosophy whose tenets are not especially concerned with the existence or non-existence of God. *Mahatma Buddha* neither accepted nor rejected the *Aatma*. The *Tathagata* preached animism 25 hundred years ago. Since then these twenty-five centuries have passed from *Moggaliputta Tissa* (3rd century BC) to *Kamalashil* (850 A.D.) Hundreds of Buddhist masters have given great explanations of this doctrine, considered it and tried to understand it. To name a few, various sects of Buddhism have interpreted this doctrine according to their intention, in which one has considerable separation from the other. It was taught by *Shashta* himself. Lord Buddha gave his first discourse after attaining enlightenment to the *Panchvargiya* monks at the *Mrigdaya* (deer-garden) of *Sarnath* near Varanasi. This discourse is related to the four *Aarya Satya* and *Arya Ashtangik Marga*. On the same place the Lord Buddha gave his second important dialogue in relation to *Anatmavaad* (Animism) to the five-class monks as follows-

- The form of the monks is not the soul. My form should not be like this. Since the form is not the soul, therefore form is disease and we cannot say in relation to the form, may my form be like this, may my form not be like this!"
- "Monks, pain is not a soul. Monks, if pain was a soul, then there would be no disease in it, and in relation to this pain, I can say, may my pain be like this, because monks' pain is not a soul, so there is disease in pain and We cannot say in relation to pain, may my pain be like this, may my pain not be like this."
- "Monks! The noun is not the soul. Monks! If the noun was the soul, then there would be no disease in it, and we can say in relation to the noun, my noun should be like this, my noun should not be like this. Since monks, the noun is not the soul, so in the noun Disease happens and we cannot say in relation to noun, my noun should be like this, my noun should not be like this. "Therefore monks, whatever is a noun here, whether of the past, or of the future, or of the present, internal or external, gross or subtle, inferior or inferior, near or distant, all that noun is not mine, that I am not, he is not my soul, thus must be seen as it is through right wisdom.
- "Monks! *Sanskar* are not souls. Monks, if *Sanskar* were souls, then there would be no disease in them and we can say in relation to *Sanskar*, May my *Sanskar* be like this, May my *Sanskars* not be like this. Since Monks! *Sanskar* are not souls, therefore *Sanskar* have diseases. It happens and we cannot say in relation to *Sanskar*, May my *Sanskar* be like this, my *Sanskar* should not be likes this.
- "Monks, *Vigyana* (Science) is not soul. Monks, if

science were soul, there would be no disease in it and we can say about science that my science be like this, my science should not be like this. Since Monks' science is not soul, so science has disease and regarding science, we cannot say that my science should be like this, my science should not be like this. Therefore monks, whatever science is here, whether it is of the past, or of the future, or of the present, of internal or external, gross or subtle, inferior or dear, near or dear, that is not my science, it is not me.

Lord Buddha told that *Shrutvan* attains the *Nirveda* in *Arya-Shravak* form, attains the *Nirveda* even in the pain, in the *Gyan*, in the sacraments and also in the science. He becomes disinterested after receiving the *Nirved*. He gets freedom from any attachments. On being liberated, he has the knowledge that I am liberated. He had done everything, now there is nothing left to do; he knows this through wisdom. This is the teaching of complete *Anatmvaad*. Lord Buddha told three things in very simple words respectively. The first thing is that it is not proper to think of *Roop*, *Vedana*, *Sangya*, *Sanskar* and *Vigyan* as soul because it is affected by obstacles, is subject to disease, there is sorrow, so they cannot be *Aatma*. The third thing is somewhere that when this *Aatma* is not there, then one should get *Nirveda* from them and should be detached from them and thus by attaining the liberated through dispassion, one should perform gratitude. Buddhism in its entirety is this much, nothing less or nothing more than the purpose of the Lord in the teaching of *Anatmavaad*.

Description of Buddhist animism

The description of non-Semitism has been given only with regard to these five parts of form, pain, noun, *Sanskar* and science. In fact, the sense of *Anatman* has 12 volumes (eyes, ear, tongue, body, mind, form, word, smell, taste, touch and dharma) and eighteen *Dhatu* (the above six senses, their six subjects and six sciences) viz. Olfactory-science, bio-science, physiology and psycho-science are done in relation to each of these separately and together. The name of the system of volume, volume and metals introduced is the world, in which one should have a sense of self. Now in detail there are six spiritual volumes, viz., eye volume, auditory volume, *Ghan* volume, *Jeeva* volume, body volume and mind-volume. Thus, there are six science bodies, viz., eye science is generated by the eye, and in the same way, the science of hearing, olfaction, tongue body and mind, by combining these above three, "touch is generated, i.e. eye-touch comes from the confluence of eye, form and eye science." And in the same way, one should understand about audience touch, *Ghana* touches etc. It is because of these different touches that the pain of those subjects arises.

There is a craving for those things which cause misery. The above 36 religions have been called *Anatma* by *Tathagata*, that is, they are dependent on origin and destruction, in any one of them or in any of their

associations such an intellect that it is me or "this is my soul" cannot go anywhere. Death is only that small and where is happiness in that which is meager? How can one who is not happiness be his own soul? To understand this would be truthfulness. The path leading to the cessation of suffering is that all spiritual and external entities Do not think that this is me or this is my soul and this is *Anatmatism*.

DISCUSSION

All these philosophies whether *Aastik* (Theist) or *Nastik* (Atheist) are mutually related and they have adjacent place one after the other. There is an absolute expectation of every philosophy to reach the supreme position and all these *Darshan* are bound in one thread. One cannot support their existence without the other. Each philosophy is in sync with the other philosophy. There is no real opposition to all this. These philosophies complement each other. *Charvak darshan* characterized as a materialistic and aesthetic school of thought. It accepts direct perception as the surest method to prove the truth of anything and insists on joyful living. It has been also known as *Lokayata*. Its initiator was *Charvaka* who was the author of the '*Barhaspatya Sutra*' in the final centuries BC. Presently the original texts of the *Charvak Darshan* have been lost and its understanding has been based largely on criticism of the ideas by other schools. As early as the 5th Century, *Shaddaniti* and *Buddhaghosha* connected the *Lokayata* with the *Vitanda* (or Sophists), and the term *Charvaka* was first recorded in the 7th Century by the philosopher *Purandara*, and in the 8th Century by *Kamalasila* and *Haribhadra*. The followers of the *Charvaka* philosophy, not considering the former separate existence of the 'soul', some consider the gross body, some subtle senses from them, some even more subtle *prana* and some consider the mind as the soul. Along with the gradual development of knowledge, the *Jigyasu* (seekers) is not satisfied with the theory of *Charvaka*, he believes that consciousness is an independent special quality of the soul. The soul is a separate independent substance. Those who render this level are called *Naiyayika* and *Vaisheshika*. The seeker of the Supreme Being is not satisfied with the above principles. *Nastik Darshana* has been refers mainly to the Jain and the Buddhist schools of thought. Both, the Jain and the Buddhist refuse to accept the authority of the *Veda* and the *Vedic rituals*.

Bauddha Darshan is a system of beliefs based on the teachings of Siddhartha Gautama. It is a non-theistic philosophy whose tenets are not especially concerned with the existence or non-existence of God. At the time of Lord Buddha, two types of completely opposite views were prevalent. One was what we can call *Eternalism* and the other was the ideology of the thinkers who believed in the first view of the occultists, that this soul is the experience (*Vedak*) and is capable of being experienced, and wherever it is the destroyer of its good and bad deeds. Lord Buddha gave his first discourse after attaining enlightenment to the *Panchvargiya* monks at

the *Mrigdaya* (deer-garden) of *Sarnath* near Varanasi. This discourse is related to the four *Aarya Satya* and *Arya Ashtangik Marga*. On the same place the Lord Buddha gave his second important dialogue in relation to *Anatmavaad* (Animism) to the five-class monks. He preached and talked about the welfare of both the hereafter and the hereafter.

The Lord neither said eternal nor impermanent, neither said that there is a soul nor that there is no soul, only by analyzing the five *Skandha* showed that it is all Belief is born. There are forms of impermanence and sorrow, in which '*Atta*' (soul) is not found anywhere. There is also something above the five *Skandha*, there is some existence beyond the sense arising from dependent consciousness, as evidence of this, in the form of *Nirvana*, he definitely gave it by calling *Asanskrita Dhatu*, "*Achyut Dhruva* as an imperishable post." The unknowable, omnipresent, all-regulatory soul which has been described in the *Upanishada*, whose spirit is filled with the principles of *Tathagata's Nirvana*, *Dhamma* and *Kama*, and whom *Tathagata* has called *Anatman*, is the soul of the *Upanishada*, but it is our insignificant ego-intellect that wherever wants to enjoy, wants to enjoy the objects and also wants the situation till eternity, that somewhere Don't be that I shouldn't be. Whatever God has not said in the form of a soul, he has said the same thing in the form of '*Nibbana*', the one who is calm (saint).

The soul of the *Upanishada* is the witnessing soul, the all *Bhootastha*, even, one. *Kutastha* indescribable, indescribable, without *heopadaya*, transcendent, *Nirvikalpa*, past experience, absolutely unrelated to the consumption of the fruit of action. It is a bird that does not eat the fruit, though resides on the same branch on which the first bird.

CONCLUSION

- The *charvakas*, *jainas* and *buddha* systems fall under *Nastik* class of the Indian philosophical system. They do not believe in the testimony of the Vedas. As a matter of fact, they owe their origin in the response against Vedic traditions.
- According to Jainism, *Nastikavada* is a system of beliefs that are *Nastika* in nature i.e. who is ignorant of the meaning of the religious texts or those who deny the existence of the soul.
- The Buddhist philosophers too have condemned faith in the Vedas. But neither Janis nor Buddhists have abused the Vedas nor shown disrespect as *Charvaka* has done. As a matter of fact, despite their association with the *Nastik class*, they are closer to the *Astik* systems as compared with *Charvaka*.

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