

Scientific Philosophy: Exploring Existential, Metaphysical, and Ethical Research Philosophy Behind the Question “WHO AM I?”

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Abstract

In life, the question “Who am I?” is one of the most fundamental and important questions that we ask ourselves. In philosophical terms, this question is often used to explore the concept of identity and the meaning of existence. From a philosophical perspective, “Who am I?” is a question of ontology—the study of being—and epistemology—the study of knowledge. The answer to this question is subjective and highly individualized, and can be explored through self-reflection and analysis. Philosophically, the answer to “Who am I?” is closely related to other questions of existence, such as “What is my purpose in life?” and “What is the nature of reality?” Ultimately, the answer to this question is unique to each individual, and is an ongoing exploration of identity and meaning. This article on “Who Am I?” philosophy is an exploration of identity and the personal journey of self-discovery. This article posits that “knowing who you are and how you view the world is key to reaching your potential.” This article further explores the idea that one’s identity is shaped by their experiences, relationships, and values. This article also discusses the importance of recognizing one’s identity and how this can lead to greater self-fulfillment. This type of exploration is consistent with the interpretivist perspective which holds that knowledge is created through dialogue and experience. The article furthers this idea by suggesting that individuals need to be aware of how their experiences, relationships, and values shape their identity. This is an important step in the self-discovery process and one that should be taken seriously. Through this type of exploration, individuals can gain a better understanding of themselves as well as their place in the world.

Keywords: Philosophy; Existentialism; Metaphysics; Human behaviour; Ontology.

INTRODUCTION

In order to understand what it means to be human, we must first tackle the question of “who am I?” We must explore our individual identities, values, and experiences in order to gain insights into our collective humanity. This means understanding both our individual and collective histories, and examining the ways in which our lives have been shaped by our culture, environment, and the people in our lives (Rogers., 1965; Mazzei & Jackson., 2023). My research focuses on exploring the ways in which our individual experiences are shaped by the collective, and the ways in which our collective identity is shaped by our individual experiences. I am committed to exploring the complexities of identity, and finding creative and inclusive ways to foster understanding and dialogue. The age-old question of “Who am I?” is an exploration of identity and self-discovery that has been asked by people throughout the ages (see Figure 1.). It is a timeless philosophical inquiry that has been the subject of much debate and discussion. While there is no single answer to this question, it can be said that “Who am I?” is a journey of self-discovery and the answer lies within each individual. At its core, the question of “Who am I?” is an examination of identity, values, and beliefs (Sveidqvist et al., 2003; Whitinui., 2014). It is a quest to discover who we are, what makes us unique, and what is important to us. It is a search for our individual essence, which can be explored through our thoughts, feelings, and actions. It is a journey of self-exploration and growth, of understanding and embracing who we are and what we stand for. Ultimately, the answer to “Who am I?” is determined by each person’s individual life experiences and how they shape our identity (Caldwell et al., 2008; Tajuddin., 2019). We all have our own unique perspectives, values, and beliefs that make us who we are. It is important to remember that identity is not static, but rather is constantly changing and evolving as we experience new things in life. The journey of discovering “Who am I?” is a lifelong endeavor that we must each take on our own (Saber., 2003). It is an exploration of our inner selves, of what we believe and value, and how we choose to live our life. It is a journey of self-discovery that requires us to reflect, grow, and change. It is a journey that will ultimately lead to understanding and embracing who we truly are. In Vedic philosophy, the answer to the question “Who am I?” is that one is an eternal soul, or Atman, which is a part of the divine Brahman. One's identity is ultimately tied to the Brahman, and one's

individual self is only a small piece of that greater collective (Bhaskar., 2002; Nigal., 2009). Western philosophy approaches the question of "Who am I?" from a variety of perspectives, including existentialism and personal identity. Existentialism focuses on the individual's experience of existence, while personal identity considers the ways in which individual traits and experiences combine to form one's unique identity (Kenny., 2018; Ward., 2016). The answer to the question depends on one's perspective and understanding of themselves. Here we tried to find the best possible answer for the question "Who am I?" by deploying Epistemological, Metaphysical and ethical philosophy (see Table 1).

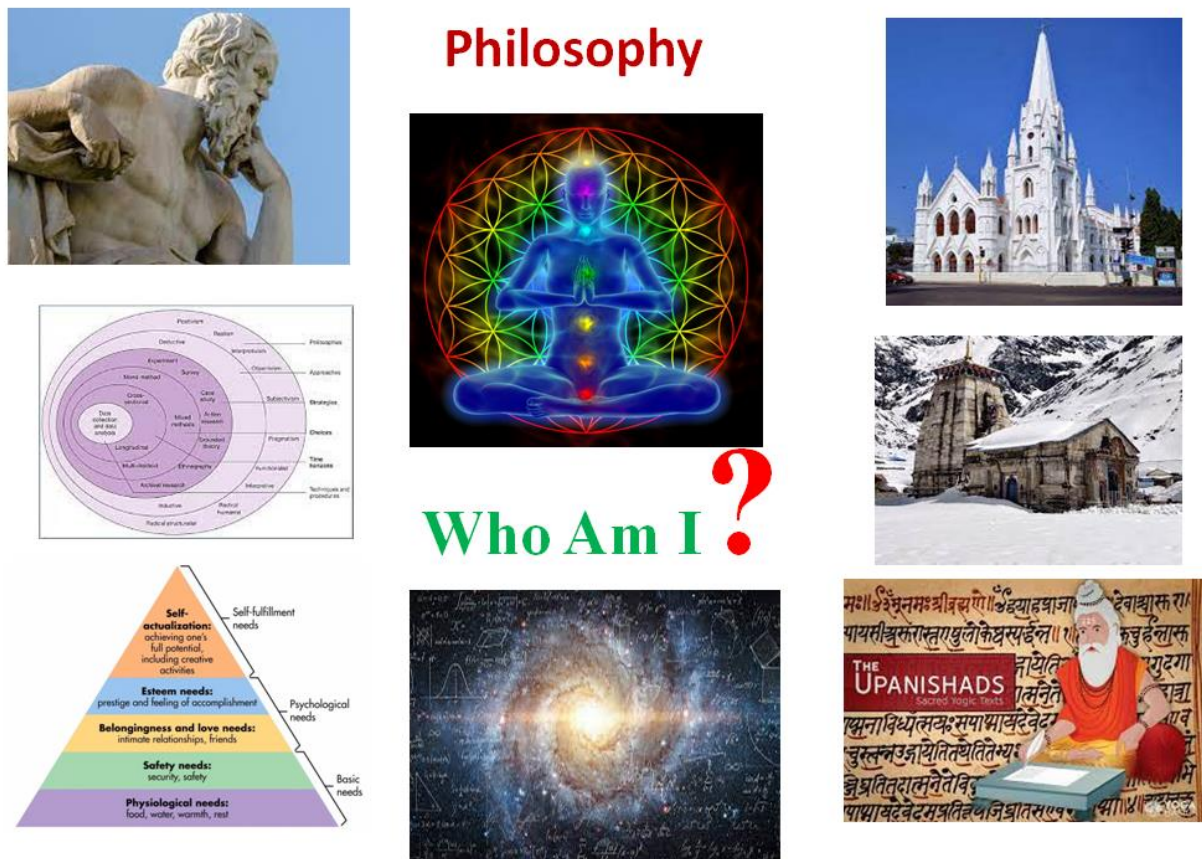


Figure 1. Graphical abstract for exploring Philosophy behind Who am I?

Table 1. Epistemological, Metaphysical and Ethical philosophy behind the question "Who am I?"

Who am I?	
Metaphysical Philosophy	<p>Who am I? is a question that has been explored in depth by philosophers throughout history, and different approaches to this question have been developed by various schools of thought. In metaphysics, the study of the nature of reality, there are several approaches that have been used to answer this question. One such approach is the idea of substance dualism, which posits that the mind and the body are two separate entities that interact with each other. This approach holds that the mind, or the self, is an immaterial substance, while the body is a material substance. This approach is often associated with the philosopher René Descartes, who famously stated, "Cogito, ergo sum" ("I think, therefore I am"). Another approach in metaphysics is the idea of physicalism, which holds that the mind and the body are not separate entities, but rather that mental states and processes can be fully explained in terms of physical processes in the brain. This approach is often associated with the philosopher David Lewis, who held that the mind is identical to the brain, and that our sense of self arises from the functioning of the brain. A different approach is the Buddhist philosophy of Anatta (Non-self) which considers that our sense of self is a mistaken belief and that all things, including our minds and bodies, are constantly changing and impermanent. Through this understanding, it's possible to end the cycle of suffering and achieve enlightenment. In conclusion, the question of "Who am I?" has been approached in a variety of ways in the field of metaphysics, and there are a number of different philosophical positions that have been put forward in answer to this question. Depending on one's perspective, one might find substance dualism, physicalism, or Buddhist non-self philosophy as the most satisfactory approach for understanding the self. It's important to remember though that, despite the different approach, there is no definitive answer that can</p>

	<p>be given, and ultimately the question of who we are is something that each individual must explore for themselves through personal reflection, study, and self-discovery.</p>
Epistemology Philosophy	<p>Epistemology is the branch of philosophy concerned with knowledge and belief. In the context of the question "Who am I," epistemology would focus on how we can come to know ourselves, and what kind of knowledge we can have about ourselves. One approach to answering the question "Who am I" from an epistemological perspective is through the use of introspection, which is the process of looking inward and examining one's own thoughts, feelings, and experiences. This approach holds that the only way to truly know oneself is through self-reflection and examination of one's own mental states. Another approach is the investigation of one's own thoughts and beliefs through self-inquiry, which is a technique used in spiritual and philosophical practices to examine the nature of one's own self. This approach would focus on analyzing and understanding one's own thought patterns and beliefs in order to gain a greater understanding of oneself. Additionally, another important aspect of answering the question "Who am I" from an epistemological perspective is the understanding of one's own self-concept, which is the mental representation of one's own identity. Studies in cognitive psychology have shown that our self-concept is constructed through our experiences and perceptions of ourselves, and that this self-concept can change over time through the process of self-reflection and introspection. In summary, An epistemological approach to answering the question "Who am I" would involve examining one's own thoughts and beliefs through introspection, self-inquiry and understanding self-concept, which is a mental representation of one's own identity. It also points out how knowledge of self can change over time.</p>
Ethical Philosophy	<p>Who am I? is a fundamental question in philosophy that has been explored by many thinkers throughout history. There are many different ways to approach this question from an ethical perspective, but one common thread is the idea that understanding oneself is an important step towards living a virtuous and meaningful life. One ethical approach to the question of "Who am I?" is to view oneself as a rational and moral being, capable of making ethical decisions and taking responsibility for one's actions. This perspective emphasizes the importance of self-reflection and self-awareness in understanding one's values, beliefs, and motivations. By understanding oneself in this way, one can develop the ability to make choices that align with one's own sense of morality and to act in ways that promote the well-being of oneself and others. Another ethical approach to the question of "Who am I?" is to view oneself as a part of a larger community or society. This perspective emphasizes the importance of living in a way that is consistent with the values and beliefs of one's community and society, and that is respectful of the rights and dignity of others. By understanding oneself as a member of a community, one can develop a sense of empathy and compassion for others and work towards creating a more just and equitable society. A third perspective, an Eastern philosophical approach, is the understanding of self as an illusion and the idea of non-self. This idea of "non-self" is that there is no permanent, unchanging self, but instead the self is constantly changing and composed of various factors, including thoughts, emotions, and experiences. Thus, true understanding of oneself is not about finding some fixed identity, but rather, to understand the fluidity of oneself and the interconnectedness of all things, and therefore this view encourages to live in a way that cause minimal harm and to cultivate compassion and wisdom. In summary, there are many different ways to approach the question of "Who am I?" from an ethical perspective. However, whether one views oneself as a rational and moral being, a part of a larger community, or as an illusory self, the common thread is the importance of self-reflection and self-awareness in understanding oneself and living a virtuous and meaningful life.</p>

Western Philosophy

One of the earliest Western philosophers to address this question was Plato, who held that the individual was composed of three parts: the body, the soul, and the intellect. He believed that the body was simply a vessel for the intellect and the soul, and that it was the combination of the two that made up a person's identity (Zoller., 2018). According to Plato, the soul was the part of the person that was immortal, and was the source of all knowledge and understanding. Aristotle argued that identity was composed of two distinct parts: the material and the immaterial. The material part included the body, which could be seen and touched, while the immaterial part was composed of the intellect and the soul (Figure 2.). He believed that the intellect was the source of all knowledge and understanding, while the soul was the source of all emotions and desires. Aristotle argued that these two elements combined to create a person's identity (Matthews .,2013). Then in the quest for the same identity question, few modern western philosophers join the discussion to enlighten the realm of "Who am I?", they are founders of

philosophy in western World after renaissance; they are: René Descartes (1596-1650), John Locke (1632-1704), David Hume (1711-1776), Immanuel Kant (1724-1804), Georg Wilhelm Friedrich Hegel (1770-1831), Arthur Schopenhauer (1788-1860), Søren Kierkegaard (1813-1855), Friedrich Nietzsche (1844-1900), Jean-Paul Sartre (1905-1980), Simone de Beauvoir (1908-1986), Michel Foucault (1926-1984), and Jacques Derrida (1930-2004). René Descartes' answer to the question "Who am I?" is famously referred to as "Cogito Ergo Sum" or "I think, therefore I am" (Figure 2.). This statement is central to Descartes' philosophical system, and is an expression of his belief that the only certain knowledge humans can have is that of their own existence (Hatfield., 2017). Descartes believed that our consciousness and thoughts were proof of our existence, and that this was the only thing that could be known for certain. He believed that all other knowledge was uncertain and therefore could be questioned. Ultimately, this led him to the conclusion that our own identity is the only thing that we can be certain of. René Descartes was another Western philosopher to address the question of identity. He believed that identity was composed of two distinct components: the body and the mind. He argued that the body was simply a vessel for the mind, and that the mind was the source of all knowledge and understanding. Descartes believed that this was what made each person unique and gave them their individual identity (Descartes., 1999). John Locke believed that the answer to the question "Who am I?" is a combination of both physical and mental characteristics, rather than solely one or the other. According to Locke, the physical characteristics are what define one's outward appearance and behavior, while the mental characteristics are what make us unique individuals (Anstey., 2013). He argued that humans are composed of two distinct parts: a material body and an immaterial mind. The material body includes the physical characteristics and behavior, while the immaterial mind includes the thoughts, memories, beliefs, and desires that make us unique individuals. In order for a person to understand and answer the question "Who am I?" they must consider both the physical and mental aspects that make up their identity (Baker., 1995). David Hume's views on the question "Who am I?" are rooted in his empiricist philosophy. Hume believed that the self is a bundle of perceptions and experiences, and that it is impossible to find any single thing that can be called the self. Instead, he argued, the self is simply the sum of the experiences and perceptions of the individual. He concluded that the self is not a permanent or fixed entity, but is constantly changing and evolving as experiences and perceptions change (Laird ., 2014). He also argued that the self is not a thing in itself, but is instead a result of our mental processes, such as memory, imagination, and reflection. Immanuel Kant believed that the answer to the question "Who am I?" is best determined through self-reflection (Figure 3.). He believed that each individual has the capacity to gain insight into his or her true nature, and that this self-knowledge is essential in order to live a life of moral integrity. He wrote that "the ultimate aim of all our actions should be to develop our own character, to become more and more what we essentially are." Kant thus saw self-reflection as a key part of self-realization and growth (Kant., 1994; Kant., 2006). Georg Wilhelm Friedrich Hegel would likely say that our identity is shaped by our interactions with others and the world around us. We are not just a single, static entity, but rather, a complex web of interdependent relationships between ourselves and the people and things around us. For Hegel, our identity is constantly evolving based on our ever-changing environment and the people and things with which we interact. Thus, answering the question "who am I?" requires that we continually reflect on our relationships and how they shape our identity (Cook., 2018; Speight., 2014). Arthur Schopenhauer believed that the answer to the question "Who am I?" is a matter of individual interpretation. He argued that we are all part of a larger unified whole, and that each individual is simply an expression of this oneness. He argued that we should not think of ourselves as separate entities, but rather as an integral part of the collective (Zimmern., 1876; Pothast., 2008). He believed that by understanding our connection to this larger whole, we could find peace and contentment in life. Søren Kierkegaard's view on the question "Who am I?" was that it was an existential question that cannot be answered with a single word or concept. He believed that the answer to this question was unique to each individual and must be answered through a process of self-discovery and reflection. He wrote, "The most painful thing is not to be able to answer the question, 'Who am I?'" He argued that individuals must continually reflect on their identity in order to create a meaningful life (Simpson., 2011; Oord., 2005). Friedrich Nietzsche believed that we are constantly in a process of becoming and that the answer to the question, "Who am I?" cannot be fixed and determined. He argued that we create our own identities through the choices we make, our actions, and our reactions to the circumstances we find ourselves in. He believed that our sense of self is constantly in flux, and that we are always in the process of reshaping and redefining who we are. He wrote, "What does not kill me makes me stronger." According to Nietzsche, it is up to each individual to discover who they are and to create a meaningful identity for themselves. Jean-Paul Sartre famously wrote, "Existence precedes essence." In other words, we are not born with a predetermined identity or purpose. We are what we make of ourselves; we are in charge of creating our own identities. Therefore, the answer to the question "Who am I?" is ultimately up to the individual to decide (Young., 2010). Simone de Beauvoir would likely answer the question "Who am I?" by emphasizing the importance of individual choice and freedom in determining one's identity. She would likely suggest that we are all in control of our own destiny and that we cannot be defined by external forces or determinisms. She would emphasize that identity is something that is constantly in flux and something that we have the power to shape and create. In her words, "one is not born, but rather, becomes a woman." Thus, identity is something that is created and determined by one's choices and actions (Simons., 2006). Michel Foucault famously argued that identity is a fluid and constantly shifting concept. He argued that the idea of a stable, fixed identity is a social construction, and that each individual is constantly constructing and reconstructing their identity in response to different situations, contexts, and interactions (Armstrong., 1992). Thus, the answer to the question of "who am I?" is ultimately up to the individual, as identity is something that is constantly shifting and evolving. Jacques Derrida would likely argue that the question "Who am I?" is ultimately unanswerable, as identity is constantly shifting and re-contextualizing. In his essay

“Structure, Sign, and Play in the Discourse of the Human Sciences,” Derrida argues that identity is “defined by a center or a fixed origin” which “is not given,” and that “it must be regularly reconstructed” in order to be meaningful. This suggests that a “true” answer to the question “Who am I?” cannot exist, as identity is in a constant state of flux (Dooley & Kavanagh., 2014). These are just a few of the many Western philosophers who have addressed this age-old question. Each has provided their own unique perspective on the issue and has attempted to provide an answer to the ultimate question of "who am I?". While each philosopher's answer may differ, the underlying message is clear: that each individual is unique and that the source of their identity lies within themselves.

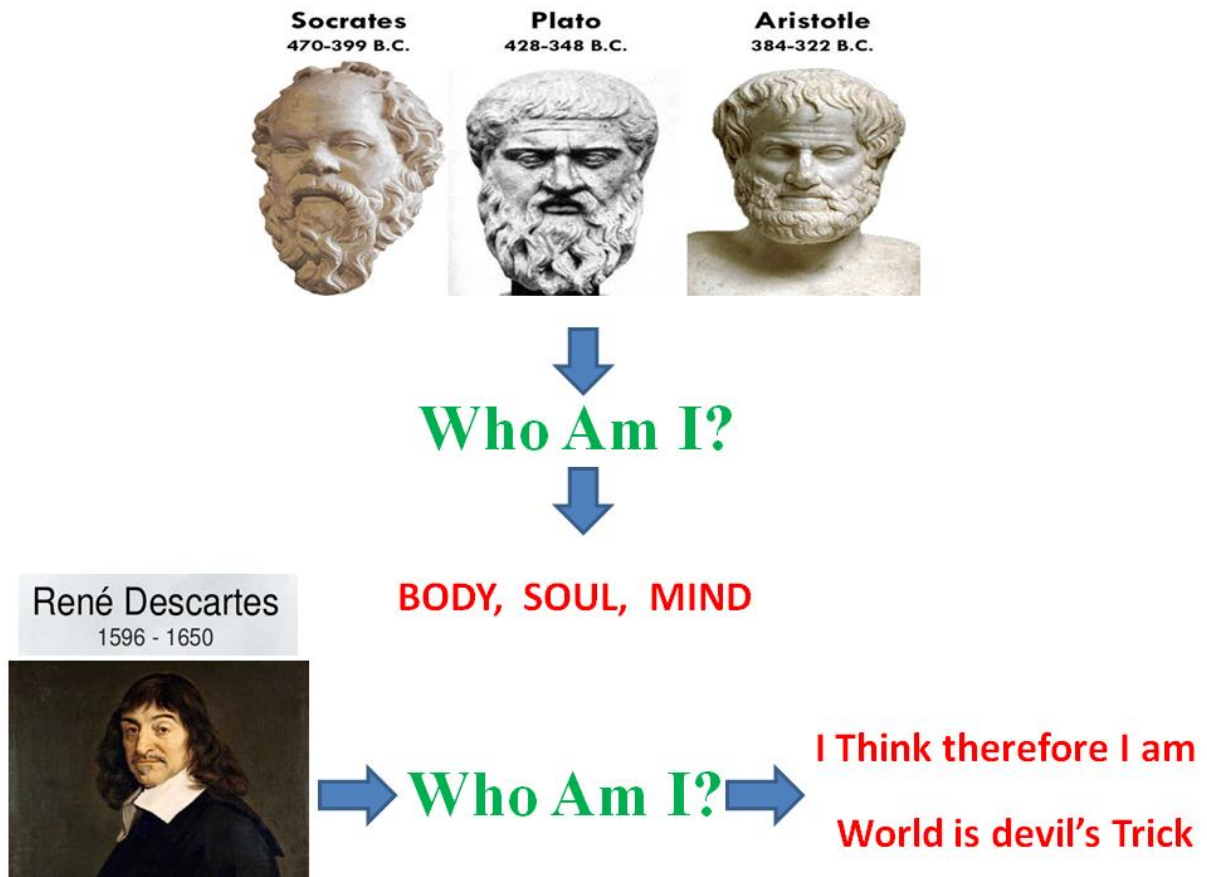


Figure 2. Western Philosophers: Views on Who am I?



Immanuel Kant 1724 -1804

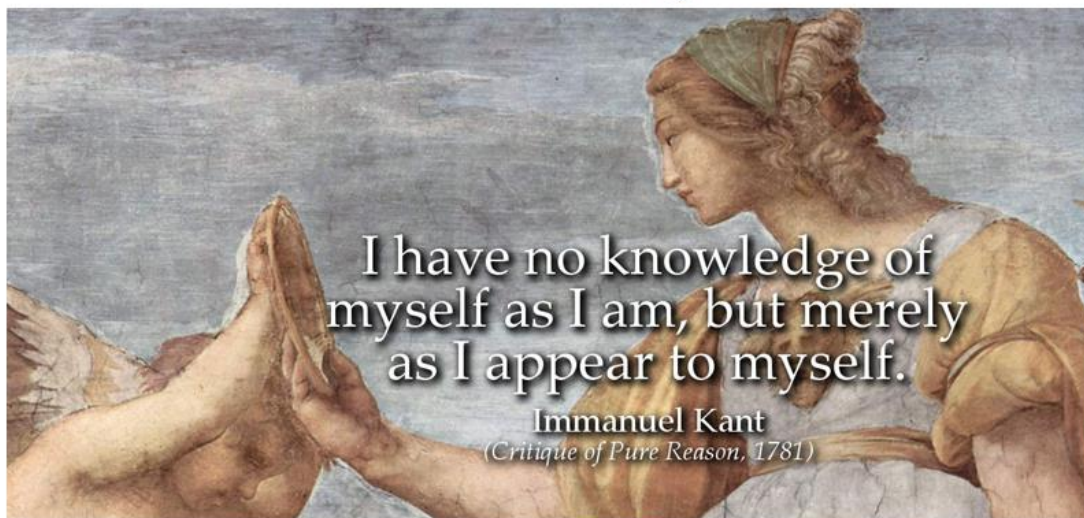
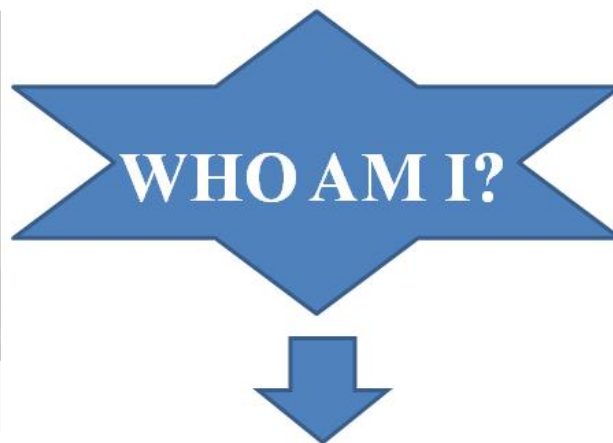
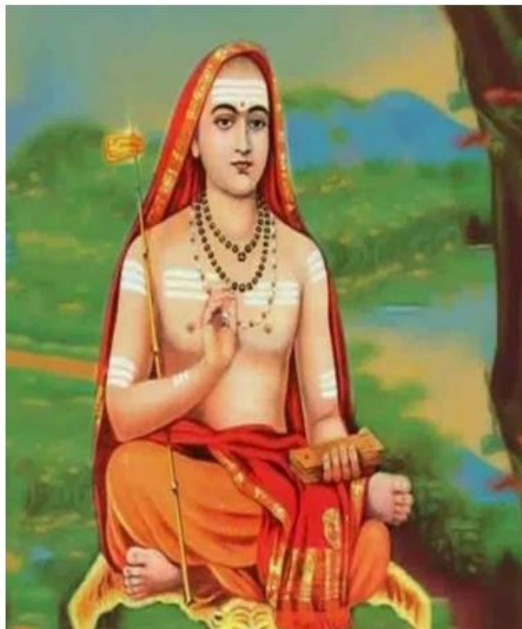


Figure 3. Immanuel Kant's self reflection view on Who am I? philosophy

Indian philosophy

Indian philosophers have long discussed the question "Who am I?", often using it as a way to delve into the nature of reality. These thinkers have proposed a variety of answers to the question, ranging from the idea that one's true identity is found in their soul, to the notion that identity is an illusion created by the mind. The Hindu philosopher Adi Shankara is credited with the idea that one's true identity lies in the soul. He argued that the soul is eternal and unchanging, and that its essence is beyond the physical body and the material world (Oinam., 2018; Locklin., 2007). Shankara believed that the soul is the ultimate source of knowledge, and that it can lead us to true self-realization. He also argued that the soul is an independent and pure consciousness, and that it is the only thing that can truly be called 'me' (Figure 4.). The Buddhist philosopher Nagarjuna also discussed the question of identity, but had a different perspective. He argued that identity is an illusion created by the mind, and that it is not something that can be found in the physical or material world. According to Nagarjuna, identity is a product of the mind's attachments and desires, and does not exist outside of these mental states (Gunaratne., 1986). He believed that when we look beyond our attachments and desires, we can find true freedom and liberation. The Indian philosopher Jiddu Krishnamurti also had an interesting take on the question of identity. He argued that identity is something that is constantly changing, and that it cannot be pinned down to any one thing. He believed that identity is a dynamic process, and that it is constantly evolving and transforming. He argued that one's identity is not fixed, and that it is constantly being shaped by the world around us. Indian philosophers have long debated the question "Who am I?", and have provided a wide range of answers to this age-old question. While some have argued that one's true identity lies in the soul, others have proposed that identity is an illusion created by the mind (Vedaparayana., 2002). Whatever the answer, it is clear that this question has been a source of great inspiration and debate for Indian thinkers for centuries.



Jagadguru Adi Shankaracharya

700 –750 CE

WHO AM I?



I am not the mind, the intellect, the ego or the memory,
I am not the ears, the skin, the nose or the eyes,
I am not space, not earth, not fire, water or wind,
I am the form of consciousness and bliss,
I am the eternal Shiva...

I am not the breath, nor the five elements,
I am not matter, nor the 5 sheaths of consciousness
Nor am I the speech, the hands, or the feet,
I am the form of consciousness and bliss,
I am the eternal Shiva...

There is no like or dislike in me, no greed or delusion,
I know not pride or jealousy,
I have no duty, no desire for wealth, lust or liberation,
I am the form of consciousness and bliss,
I am the eternal Shiva...

No virtue or vice, no pleasure or pain,
I need no mantras, no pilgrimage, no scriptures or rituals,
I am not the experienced, nor the experience itself,
I am the form of consciousness and bliss,
I am the eternal Shiva...

I have no fear of death, no caste or creed,
I have no father, no mother, for I was never born,
I am not a relative, nor a friend, nor a teacher nor a student,
I am the form of consciousness and bliss,
I am the eternal Shiva...

I am devoid of duality, my form is formlessness,
I exist everywhere, pervading all senses,
I am neither attached, neither free nor captive,
I am the form of consciousness and bliss,
I am the eternal Shiva...

Figure 4. Adi Shankaracharya's Non-Duality Philosophy (Advaita-vad): Explanation of true identity by 6 Hymns of Nirvana-shatakam

Vedic Philosophy

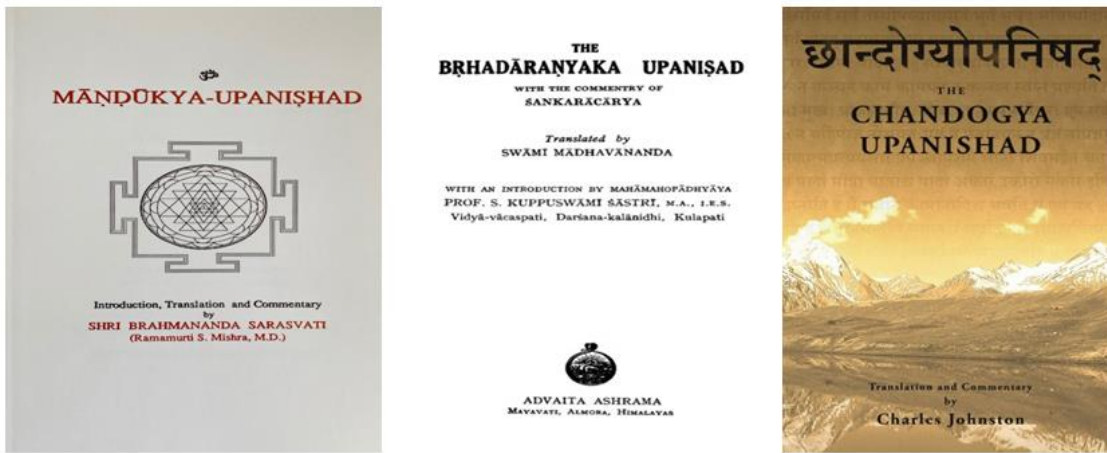
The Vedic philosophers have posed a fundamental philosophical question which can be interpreted in many ways: Who am I? This question forces us to confront our own identity, to seek out the answers within ourselves, and to ultimately come to a greater understanding of who we are. The Vedic philosophers believe that the answer to this question lies within each individual. Every person has a unique identity, a unique set of experiences, and a unique set of beliefs that make up who they are. For example, a person's identity may be shaped by their gender, race, religion, or nationality (Bronkhorst ., 1997). To truly answer the question of "Who am I?" one must look beyond these external labels and explore their inner self. The Vedic philosophers suggest that the answer to this question lies in examining one's own thoughts, feelings, and actions. By understanding one's own motivations, desires, and values, one can come to a deeper understanding of their identity and their place in the world. This understanding can then be used to help form a more meaningful and authentic relationship with others, as well as to create a stronger sense of self-worth and purpose. Ultimately, the Vedic philosophers' question "Who am I?" is a call to self-reflection and self-discovery. By taking the time to explore our thoughts, feelings, and actions, we can gain a better understanding of our true identity and further develop our own sense of purpose (Erickson ., 2007).

The Mandukya Upanishad is an ancient Hindu sacred text that is part of the Upanishads, the philosophical core of the Vedas. This Upanishad is particularly focused on the concept of "Who am I?" and the answer to this essential question is the philosophical thought of the Mandukya Upanishad. The Mandukya Upanishad proposes that the answer to "Who am I?" is that we are all part of the Brahman, the absolute reality (Dhiman., 2010). This Brahman is the source of all and is beyond time, space, and material existence. The Upanishad suggests that by understanding the Brahman and our relationship to it, we can achieve liberation from the cycle of birth and death. The Upanishad breaks the Brahman down into three distinct states: the waking state, the dream state, and the deep sleep state. In the waking state, we are aware of the external world and our physical body. In the dream state, we create our own world that is separate from the external world and our physical body. In the deep sleep state, we are completely unaware of both the external world and our physical body. The Upanishad suggests that all three states are ultimately Brahman, and the goal is to recognize the underlying reality of Brahman in each of the states. This recognition of Brahman in all three states is the key to understanding the true nature of "Who am I?", and ultimately, to

achieving liberation from the cycle of birth and death. By recognizing the Brahman in all three states, we can understand that all of our experiences, thoughts, and feelings are part of the ultimate reality of Brahman. This understanding can help us to be more present in each moment and to recognize our true nature as part of the ultimate reality. The Mandukya Upanishad provides an answer to the essential question of “Who am I?” and offers a path to achieving liberation and a higher level of consciousness. By understanding the true nature of Brahman and our connection to it, we can come to a deeper understanding of our own identity and true nature (Swami Rama., 2008; Subramanya, & Telles., 2009). The Mandukya Upanishad is an important Hindu scripture which contains some of the fundamental philosophical teachings of the Vedic tradition. One of the core teachings of the Mandukya Upanishad is the concept of “aatma” or “soul”. According to the Upanishad, aatma is the ultimate reality or truth that underlies all the phenomena in the universe. It is the source of all knowledge and experience and is the ultimate goal of all spiritual practices. The Upanishad teaches that aatma is beyond all forms, beyond all dualities and beyond all limitations. It is formless, immutable and indestructible. It is eternal and beyond all time, space and causation. It is the ultimate source of all life and is the ultimate truth or reality. The Upanishad also teaches that aatma is the true self of all beings, and that each and every individual has an aatma within them. The Upanishad encourages us to strive to realize our true nature and to gain liberation from the cycle of birth and death (Sarvananda., 2022). To realize this, the Upanishad encourages us to practice meditation, introspection and self-inquiry. The Upanishad teaches that aatma is the ultimate truth and that it is possible to realize this truth through meditation and spiritual practice. Ultimately, it is believed that the realization of aatma leads to liberation from suffering and to a life of true joy, peace and bliss. It is believed that when a person attains this realization, they are free from all limitations and can live life in its fullest potential.

The Brihadaranyaka Upanishad is an ancient Indian text that dates back to the early part of the 1st millennium BCE. It is a part of the collection of texts known as the Upanishads, which are the foundational texts of Hinduism. The Upanishads are focused on exploring the nature of the self and the universe, and the Brihadaranyaka Upanishad is no exception (Krishnananda., 1977). The Brihadaranyaka Upanishad contains a famous verse which is often used to answer the question “Who am I?”. This verse reads: “Tat tvam asi”, which means “You are That”. This phrase is a reminder that we are all part of the same greater reality. It is a reminder that we are all connected and part of the same cosmic consciousness (Krishnananda., 1977; Booth 2015; Vimal., 2011). The Brihadaranyaka Upanishad philosophy thought of “Who am I?” is that we are all part of the same greater reality (see Figure 5.). We are all part of the same cosmic consciousness, and we are all interconnected. The Upanishads teach that we are all part of a larger whole, and that our individual identity is only a small part of this larger reality. Therefore, the answer to “Who am I?” is that we are part of this larger reality, and we are connected to everything else in it (Krishnananda., 1977; Booth 2015; Vimal., 2011).

The Chandogya Upanishad is an ancient Hindu text that is part of the Upanishads, a collection of texts that form the basis of the Hindu spiritual tradition. The Chandogya Upanishad is one of the earliest and most important Upanishads, and it contains the philosophy of “Who am I?” The Chandogya Upanishad contains a range of philosophical ideas, including the concept of the Self (atman). According to the Upanishad, the Self is the sum total of all that exists in the universe, including both animate and inanimate objects. The Self is seen as the source of all knowledge and understanding, and it is said to be beyond the physical body and the material world. The Upanishad also talks about the concept of Brahman, which is seen as the ultimate source of all creation and the ultimate reality (Kudelska., 2002). Brahman is believed to be the source of all knowledge and understanding, and it is seen as the ultimate goal of life. The Upanishad also discusses the concept of maya, which is seen as the illusory power that keeps us from understanding our true nature. Maya is believed to be the source of all our suffering and ignorance, and it is said to be the ultimate cause of all our suffering. The Chandogya Upanishad also talks about the concept of karma, which is seen as the law of cause and effect (Petek., 2015). According to the Upanishad, our past actions determine our future, and we are responsible for our own destiny. Finally, the Upanishad also discusses the concept of moksha, which is seen as the ultimate state of liberation from suffering and ignorance. Moksha is believed to be the ultimate goal of life, and it is seen as the ultimate state of bliss. The Chandogya Upanishad is an important source of Hindu philosophy and it contains a wealth of spiritual and philosophical ideas. The Upanishad's teachings provide insight into the nature of reality and help us understand our true nature and our place in the universe. By exploring the philosophy of the Chandogya Upanishad, we can gain a greater understanding of who we are and how to live a meaningful life (Schreiner., 1991).



↓

Who Am I?

↓

- We are all part of the same **cosmic consciousness**, and we are all interconnected
- Upanishads teach that **we are all part of a larger whole**, and that our individual identity is only a small part of this larger reality

Figure 5. Upanishads philosophy unite all living beings to cosmic consciousness

Other Hindu Shanatan Literature Philosophy

The Vishnu Purana is an ancient Hindu text that describes the philosophy and teachings of God Vishnu, one of the most important gods in the Hindu pantheon. In this text, Shri Hari Vishnu is described as the supreme being, and the source of all knowledge, power, and creation. This ancient text is full of wisdom, and provides us with a unique insight into the philosophy and thought of Shri Hari Vishnu. One of the most important questions addressed in the Vishnu Puran is “Who am I?” This question is an essential part of the Hindu philosophy, as it encourages us to look beyond our physical identity and to focus on our spiritual identity (Chaturvedi., 2017). The Vishnu Puran states that our true identity is found within ourselves, and that we are not just our physical body, but a part of the divine energy that pervades all of creation. This concept is further stressed in the Vishnu Puran by the teachings on the unity of all souls. The text states that all souls are ultimately one, and no matter how diverse we may seem on the outside, we are all connected to each other on the inside. This idea of interconnectedness is a powerful reminder that our individual journey is part of a larger spiritual quest (see Figure 6.). The Vishnu Purana also emphasizes the importance of living a life of dharma. Dharma is a complex concept that encompasses many aspects of life, including morality, ethics, and justice. According to Vishnu, living an ethical life is the only way to find true peace and joy in life. Ultimately, the Vishnu Purana is a powerful source of wisdom and insight into the philosophy and thought of Shri Hari Vishnu. The teachings of Shri Hari Vishnu can help us to gain a better understanding of our true identity, as well as the importance of living an ethical life (Chaturvedi., 2017; Penner., 1966; Wilson., 1865). By reflecting on the teachings of the Vishnu Purana, we can gain a greater appreciation for our place in the universe, and the divine energy that connects us all.

The Shiv Purana philosophy is centered around the idea of self-realization, which is to know and understand the true nature of one's own self. The concept of “Who am I?” is a fundamental part of this philosophy, as it encourages us to reflect on our identity and to contemplate our purpose and role in the world. The Shiv Purana proposes that the answer to the question “Who am I?” is multifaceted (Vijailakshmi., 2015; Mishra., 2013). On the one hand, it encourages us to look within ourselves to discover our true identity. It suggests that we have within us a distinct and unique individual nature, which no one else in the world has. This inner identity is not defined by the external labels and roles that we take on in life, such as our job, our family, or our nationality. Rather, it is a deeper, more spiritual understanding of who we really are. On the other hand, the Shiv Purana also suggests that we are all part of a larger, interconnected whole. It teaches us that we are all connected to each other, no

matter our differences, and that we are all part of a divine energy that binds us together (see Figure 6.). By understanding this concept, we can better appreciate the unity of all living things, and recognize our shared destiny. Ultimately, the answer to “Who am I?” will be different for each individual, as we all have unique stories and experiences that shape our identity. However, the Shiv Purana philosophy encourages us to dig deeper and discover our true selves, so that we can become the best versions of ourselves and live a life full of joy and purpose (Vijailakshmi., 2015; Mishra., 2013).

Brahamvaivarta Purana is an ancient Hindu scripture that offers an answer to the question “Who am I?” According to this philosophy, each person is a unique manifestation of the divine. We are all part of the same source, and our individual souls are reflections of this source. This means that we all share the same essence, and that our individual experiences are simply reflections of the same universal truth (Gielen., 2008; Natarajan., 2001). The Brahamvaivarta Purana believes that our true nature is divine, and that we are all connected to the divine source. We are all one and the same, and the only difference is our individual paths. This path is determined by our karma, or the choices we make in our lives (see Figure 6.). The Brahamvaivarta Purana encourages us to recognize our divine nature and reconnect to the source. It teaches us that we can find our true selves by accepting that we are part of the same divine source, and by living our lives in harmony with the divine (Rakesh., 1997). This is achieved by becoming aware of our true nature and then living in accordance with it. In the end, the Brahamvaivarta Purana philosophy encourages us to recognize our divine nature, to understand our place in the larger scheme of things, and to live in harmony with the divine. By doing this, we can find our true selves and our true purpose in life (Rakesh., 1997).

The question of “who am I?” is one that has been pondered by many great thinkers in the history of philosophy. The Bhavishya Purana, a sacred Indian text composed in the late first millennium CE, offers a compelling answer to this timeless question. At the core of the Bhavishya Purana's philosophy is the idea of Atman, or the “Self”. According to this text, the Self is an eternal, unchanging, and indestructible part of each person. It is the essential nature of our being, and it transcends the physical world. It is the source of our thoughts, feelings, and actions, and it is the ultimate truth of our existence (Akhyadov., 2020). The Bhavishya Purana teaches that the Self is one with the universe. It is connected to all other beings and is part of the same cosmic energy. This connection is seen in the idea of karma, which states that all actions have consequences. Every action creates ripples of energy that will eventually return to us (Akhyadov., 2020; Dalal., 2017). Therefore, we are responsible for our own destiny and must strive to make positive decisions in order to live in harmony with the universe. Ultimately, the Bhavishya Purana teaches that each individual is responsible for their own spiritual journey of self-discovery. It is up to each person to explore the depths of their own being and to gain an understanding of their true nature. Through this journey, they can come to a greater understanding of who they truly are and how they fit into the grand scheme of the universe. The Bhavishya Purana's philosophy provides a beautiful answer to the age-old question of “who am I?” We are all part of the same cosmic energy, and we each have an essential Self that is eternal, unchanging, and indestructible (Akhyadov., 2020; Dalal., 2017). We must take responsibility for our own spiritual journey of self-discovery in order to gain a greater understanding of our true nature and our place in the universe (see Figure 6.).

The Bhagavad Gita is an ancient Indian scripture, and one of the most important texts in Hinduism. It is a part of the Mahabharata, an ancient Indian epic poem, and contains teachings about dharma, or righteous living. The central message of the Bhagavad Gita is that the true Self, or Atman, is in reality the same as the Universal Spirit, or Brahman. This is the ultimate truth of our existence, that we are all one, and this understanding is the key to inner peace and contentment (Davis., 2014). The Bhagavad Gita has many teachings, but one of its most powerful is the answer to the question “Who am I?” The answer is that we are all children of God, and we are the same at our core. We are all connected in an eternal cycle of life, death and rebirth, and our true identity is that of an immortal soul. We may experience different forms of life in this cycle, but our true identity remains the same. The Bhagavad Gita also teaches us that we are all unique and special, and that each of us has a special purpose in life. Our purpose is to live a life of service to others, and to strive for personal growth and enlightenment. We are encouraged to find our own unique path in life and to develop our own unique talents and abilities. This is the essence of spiritual growth and the path to lasting peace and happiness. The Bhagavad Gita is a powerful text that has shaped religious thought for centuries. Its teachings are timeless, and its answers to the question “Who am I?” remain as relevant today as they were thousands of years ago (see Figure 6.). It teaches us that we are all connected and have a purpose in life, and it encourages us to find our own path and to grow and develop our own unique gifts (Hawley., 2011).

The Ramayana is one of the most ancient and influential Hindu texts. The story of Rama and Sita is an epic tale of love, devotion, loyalty, and sacrifice. At its core, the Ramayana is a story about identity and the search for one's purpose in life. Throughout the story, Rama and Sita struggle to answer the question “Who am I?”. The Ramayana presents a unique and powerful philosophical thought on identity. The story suggests that one must look within to find out who one truly is. Rama and Sita's search for identity is an inner journey of self-discovery. They encounter many obstacles and difficult decisions throughout the story, but these experiences ultimately lead to greater self-awareness and understanding (Jupriono., 2021; Shulman., 2021). The Ramayana also emphasizes the importance of understanding one's place in the world. In the Ramayana, Rama and Sita come to understand that they have a responsibility to uphold the Dharma, or the natural order of things. They learn to accept their role in society and to work towards a greater good. Finally, the Ramayana suggests that one's identity is closely connected to one's relationships with others. Rama and Sita's love for each other is a central theme of the story. They recognize that their identities are intertwined and that their relationship is essential for their happiness and fulfillment (see

Figure 6.). The Ramayana provides an inspiring and thought-provoking take on the question “Who am I?” It is a timeless story that encourages individuals to look within and to understand their place in the world. It is a reminder that identity is a complex and ever-evolving concept, and that one’s identity is shaped by our experiences, relationships, and beliefs (Jupriono., 2021; Shulman., 2021).



Vishnu Purana: Unity of souls

Shiv Purana: We are all part of a larger, interconnected whole

Brahma-Vaivarta Purana: Our true nature is divine, and that we are all connected to the divine source

Who Am I?

Bhavishya Purana: Self is an eternal, unchanging, and indestructible part of each person. It is connected to all other beings and is part of the same cosmic energy. This connection is seen in the idea of karma, which states that all actions have consequences. Every action creates ripples of energy that will eventually return to us

Bhagwat-Gita: We are all connected in an eternal cycle of life, death and rebirth, and our true identity is that of an immortal soul. We may experience different forms of life in this cycle, but our true identity remains the same.

Ramayana: In the Ramayana, Rama and Sita come to understand that they have a responsibility to uphold the Dharma, or the natural order of things. They learn to accept their role in society and to work towards a greater good. Finally, the Ramayana suggests that one’s identity is closely connected to one’s relationships with others. Rama and Sita’s love for each other is a central theme of the story.

Figure 6. The outcomes of self realization for individuals from Various Hindu-Shantana literature

Quran Philosophy

The question “who am I?” is one that is asked by many people throughout their lives. According to Quran philosophy, the answer to this question can be found in the teachings of the Quran. The Quran provides insight into understanding one’s identity and purpose in life. The Quran emphasizes the importance of understanding one’s relationship with Allah, the Creator of all. It is Allah who has given each person a unique identity and purpose in life. By understanding this relationship, we can begin to understand who we really are. We are Allah’s beloved creations and He has given us the opportunity to live life in the best way possible. The Quran also emphasizes the importance of reflecting on one’s life and understanding why we are here. It teaches that we are here to live a life of service to Allah and use our talents and skills to benefit society. The Quran encourages us to strive to be the best version of ourselves possible, by living a life of righteousness and morality (see Figure 7.). The Quran also emphasizes the importance of understanding our place in the larger scheme of things. We are part of a greater universe and our actions have an impact on the world around us. The Quran encourages us to think about how our actions can help to improve the lives of others. Ultimately, the Quran teaches us that our true identity is found in our relationship with Allah. By understanding this relationship and striving to live a life of service to Him, we can begin to understand who we really are. We are Allah’s beloved creations and He has given us the opportunity to live life in the best way possible (Griffel., 2021; Akhtar., 2007).

Jewish Philosophy

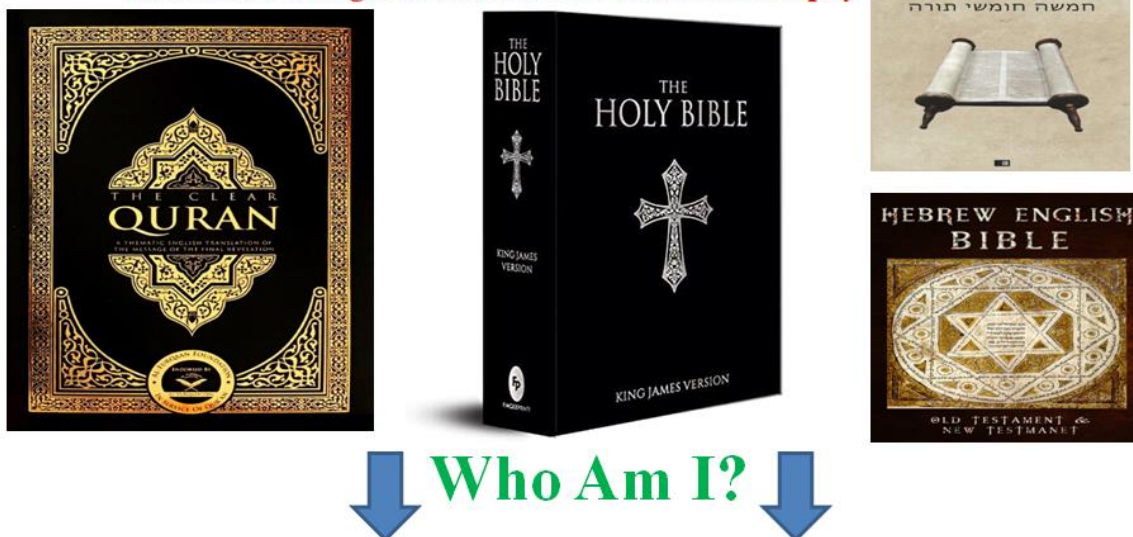
Jewish philosophy thought attempts to answer the age-old question of “who am I?” The answer to this question is not a simple one and requires deep introspection and reflection. According to Jewish philosophy, the answer to this question lies in understanding the unique combination of experiences, characteristics, and relationships that make up the individual. From a Jewish perspective, each individual is a unique combination of body, soul, and spirit (Kreisel., 2003). The body is the physical structure that is made up of flesh and bones. The soul is the essence of the individual, the metaphysical life force that gives each person a unique identity and purpose. Finally, the spirit is the internal spark that connects humans to the divine. Jewish philosophy emphasizes that individuals can only understand their true identity when they look beyond the physical self and delve into their soul and spirit (see Figure 7.). This means understanding the values, beliefs, and traditions that shape their

lives and make up their identity. It also means understanding their role in the world and their relationship to their Creator. Ultimately, Jewish philosophy teaches that each individual is a unique combination of physical, metaphysical, and spiritual elements that make up the person (Frank & Leaman., 2005). It is through a deep understanding of these elements that true self-awareness and understanding can be achieved. By examining our lives and examining our relationships, we can understand who we are and how we can best express our unique identity in the world.

Roman Catholic Philosophy

The question of “Who am I?” is one that has been asked by people throughout the ages and has been answered in various ways. In the Roman Catholic tradition, the answer is rooted in the belief that each individual is uniquely created by God and is therefore distinct. This belief is based on the teachings of scripture, which states that each human being is made in the image of God and is therefore of infinite value (Haldane., 2004). In the Roman Catholic philosophy, each person is seen as an individual with their own unique identity, purpose, and destiny. This identity is determined by the relationship between the individual and God and the unique gifts and talents that the individual has been given. This includes the individual’s spiritual, emotional, and intellectual capacities, as well as their physical attributes. The idea of being created in the image of God is an important part of the Roman Catholic philosophy as it implies that each person is special and has a purpose in life. This purpose is to glorify God and to live a life that is faithful to his commands (see Figure 7.). This means that each person must strive to be the best version of themselves and use their gifts and talents to serve God and the world. In addition to being created in the image of God, Roman Catholic philosophy also teaches that each person is loved and accepted by God regardless of their sins. This means that each person is worthy of love and forgiveness, and that God always offers redemption and grace (Teixeira., 2022; Willcutt., 2022). Overall, the answer to the question of “Who am I?” in the Roman Catholic tradition is that each person is created in the image of God and is loved and accepted by him. Each person has a unique identity, purpose, and destiny, and it is up to them to strive to be the best version of themselves and to use their gifts and talents to serve God.

Abrahamic Religions View on Who am I? Philosophy



Quran: The Quran teaches us that our true identity is found in our relationship with Allah. We are Allah’s beloved creations and He has given us the opportunity to live life in the best way possible.

Roman Catholic: In the Roman Catholic philosophy, each person is seen as an individual with their own unique identity, purpose, and destiny. This identity is determined by the relationship between the individual and God and the unique gifts and talents that the individual has been given. This includes the individual’s spiritual, emotional, and intellectual capacities, as well as their physical attributes.

Jewish Philosophy: Jewish philosophy emphasizes that individuals can only understand their true identity when they look beyond the physical self and delve into their soul and spirit.

Figure 7. View of Abrahamic religions on Who am I? Philosophy

Tao Philosophy

The ancient Chinese Tao philosophy is a complex answer to the existential question, “Who am I?” The Taoists believe that the individual is just a small part of the larger universe, and that the individual is inextricably connected to the natural world. To understand the self, one must understand the interconnectedness of all things, and accept the fact that in the grand scheme of things, the individual is merely a part of the greater whole (see Figure 8). The Taoist view of the individual is both humble and empowering (Xu., 2022; Tang., 2022). The individual is seen as an integral part of a larger system, and can find strength in

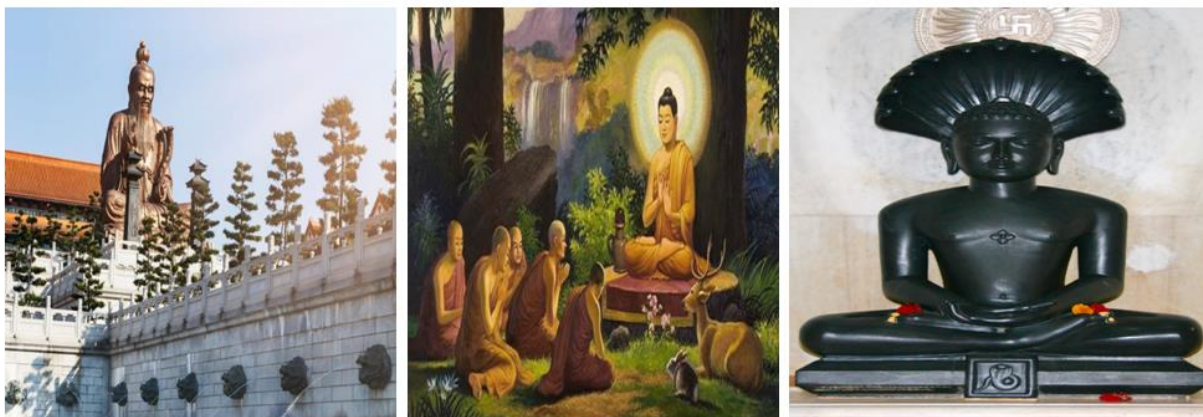
being part of something greater than themselves. At the same time, the individual must also recognize their own place in the universe, and the fact that their individual actions and choices can have a tremendous impact on the environment and the world around them. The Taoist also teaches that individuals can find inner peace and harmony by accepting their place in the universe and understanding their true identity. By accepting their true nature, and understanding that they are part of something larger, individuals can find joy and balance in life. The Taoist view of identity is empowering, as it encourages individuals to embrace the role they play in the universe, and strive to make the world a better place (Xu., 2022; Tang., 2022; Watts., 1999). Ultimately, the Taoist view of identity offers individuals a way to make sense of the world around them, and to find peace and balance within themselves. By accepting their place in the universe, individuals can find inner strength, and use that strength to make meaningful changes in the world.

Buddhist Philosophy

The question “who am I?” is a fundamental question in Buddhist philosophy, and one that has been explored in many different ways. Buddhist thought holds that the answer to this question is not a single, fixed entity, but rather an ever-evolving, dynamic, and ultimately unknowable process. The basic premise of Buddhist philosophy is that all beings are interconnected, and that the sense of identity we all carry is an illusion. This means that the self is an ever-changing, dynamic process, and that ultimately, the answer to the question “who am I?” is unknowable. In this way, Buddhist thought emphasizes the impermanence of identity, and the need to accept and embrace change. In Buddhist practice, the concept of “not-self” is central to understanding our identity (Coseru., 2022). This concept stresses the idea that our sense of self is determined by our relationship to the world around us, rather than by a fixed, unchanging essence (see Figure 8). It is through our relationship to others, the environment, and to our own thoughts and feelings that we construct our sense of self. The idea of “not-self” also emphasizes the idea that we are constantly changing and growing. We are always growing and changing, and our sense of self is constantly shifting and evolving (Shonin., 2013; Kalupahana., 1992). In this way, the answer to the question “who am I?” is never fixed, but always in flux. Ultimately, Buddhist philosophy encourages us to embrace this ever-changing process of identity and to accept that the answer to the question “who am I?” is ultimately unknowable. By understanding this fundamental truth, we can move forward in our lives with greater clarity and understanding.

Jain Philosophy

Jain philosophy is a unique system of thought that focuses on the idea of soul and the interconnection between all living things. In Jainism, each living thing has a soul, which is an eternal and unchanging part of the universe (Flügel., 2012; Soni., 2020). The soul is the source of all knowledge and understanding and is the only thing that can bring about true and lasting happiness. The Jain view of who we are and what our purpose is in life is deeply rooted in the belief of the soul. Jainism teaches that we are all connected and that our true identity is found in our soul. We may think of ourselves in terms of our physical appearance, our relationships, or our job, but these are just temporary aspects of our lives. Our soul is eternal and unchanging, and it is ultimately our true identity and purpose (see Figure 8). The Jain view of who we are is closely connected to its teachings on non-violence. Jains believe that every living thing is connected, and that harming any living thing is harmful to ourselves. We should be mindful of our actions, and strive to bring peace and harmony to our lives and to the lives of others. This requires that we reflect on our true nature, and strive to uncover our true identity. Jains understand that we are all part of a greater existence and that our true purpose is to find happiness and peace in this life. We must look within ourselves and discover our soul's true purpose (Flügel., 2012; Soni., 2020). This is done through meditation and contemplation, and by looking deeply at our beliefs and values. By understanding our true nature and purpose, we can make decisions that bring us closer to our ultimate goal of lasting peace and happiness.



Who Am I?

Taoism: Taoist also teaches that individuals can find inner peace and harmony by accepting their place in the universe and understanding their true identity. To understand the self, one must understand the interconnectedness of all things, and accept the fact that in the grand scheme of things, the individual is merely a part of the greater whole. The Taoist view of the individual is both humble and empowering.

Buddhism: All beings are interconnected, and that the sense of identity we all carry is an illusion. This means that the self is an ever-changing, dynamic process, and that ultimately, the answer to the question “who am I?” is unknowable. In this way, Buddhist thought emphasizes the impermanence of identity, and the need to accept and embrace change.

Jainism: Our soul is eternal and unchanging, and it is ultimately our true identity and purpose.

Figure 8. Taoism, Buddhism, and Jainism views on Who am I? Philosophy

Yogic Philosophy

Yogic philosophy views the human body as being composed of several distinct layers, each layer having its own distinct purpose. The physical body is the outermost layer and is composed of skin, bones, muscles, and organs. This layer is the most visible and tangible layer, providing the foundation for the other layers. The energy body is the second layer, and it is composed of the energetic channels, or nadis, and energy centers, or chakras. This layer is the bridge between the physical body and the mental body (Macneill., 2012; Dasgupta., 2013). It is the seat of prana, or life force energy, and is responsible for the flow of energy throughout the body. The mental body is the third layer, and it is composed of the mind and emotions. This layer is responsible for the thoughts and feelings that arise in the body. It is the home of the ego and is responsible for the mental processes, such as thinking and decision making. The spiritual body is the fourth layer, and it is composed of the soul. This layer is the source of higher spiritual knowledge and wisdom. It is the seat of the true self and is responsible for connecting the individual to the divine (Macneill., 2012; Dasgupta., 2013). Yogic philosophy sees these layers as interconnected and interdependent. All four layers are necessary for a balanced and healthy life. By understanding and working with all four layers, an individual can achieve physical, mental, emotional, and spiritual health. Yogic philosophy views death as an inevitable part of life. It is seen as a natural transition from one state of being to another, and ultimately, a liberation from the cycle of life and death. In the yogic view, death is not something to be feared, but rather, something to be embraced as a part of life (Bhide., 2021; White., 2019). Death is seen as an opportunity to release the physical body and free the soul to take its spiritual journey. The yogic view of death emphasizes the importance of living a meaningful life. It is believed that the way a person lives their life will determine their experience in death, and in what form they will be reborn. Therefore, yogis strive to live a life of compassion and love, in order to ensure that their experience in death is a peaceful one. Yogic philosophy also teaches that death is not the end, but rather, a transformation. The yogic view is that death is a doorway to a higher realm of existence, and that the soul will continue its journey beyond the physical realm. This higher realm is where a person's spiritual experiences will unfold. In conclusion, yogic philosophy views death as a natural transition from one state of being to another, and ultimately, a liberation from the cycle of life and death. It is seen as a doorway to a higher realm of existence, and a way for the soul to continue its spiritual journey. Yogis strive to live a life of meaning and compassion, in order to ensure a peaceful and fulfilling experience in death. One of the core yogic philosophies is the concept of death as a process of “layers” (see Figure 9). The idea of death layer by layer is based on the idea that physical death is only the first layer of a much larger, more complex spiritual death. Yogic philosophy teaches that physical death is only the beginning of a much more comprehensive process. Each layer of death is a step in the journey towards the ultimate goal of spiritual liberation. The first layer of death is the physical death of the body. This is the most obvious layer of death and is often the most difficult

to accept. This is the layer where we must let go of our physical attachment to the body and accept the inevitable. The second layer of death is the psychological death of the ego. This is the layer where we must let go of our attachment to our ego and accept that our ego is not our true self. This is a difficult layer, as it requires us to let go of the beliefs and identities we have held onto for so long. The third layer of death is the spiritual death of the soul. This is the layer where we must accept that our spiritual essence is separate from our physical and psychological selves. This is a difficult layer as it requires us to let go of our attachment to our physical and mental selves and focus instead on our spiritual essence. The fourth layer of death is the ultimate death of the spirit. This is the layer where we must accept that our spiritual essence is connected to a greater, cosmic whole. This is a difficult layer, as it requires us to let go of our attachment to the material world and instead focus on the spiritual realm (Kanojia., 2022; Garrett., 1999). Yogic philosophy teaches that death layer by layer is a necessary and natural part of life that must be embraced and accepted. By accepting the inevitability of death and fully embracing the process, we can move closer to spiritual liberation. The ancient yogic philosophy of “who am I?” is focused on understanding one’s true nature and purpose in life. This question is not only a philosophical inquiry, but also a spiritual one. Through introspection and meditation, one can come to a greater understanding of himself or herself and their place in the universe. The concept of “who am I?” is rooted in the ideas of the law of karma, the cycle of birth and rebirth, and the interconnectedness of all life. According to yogic philosophy, we are all part of an infinite cycle of life and death, and our individual actions determine our destiny in the next life. Thus, understanding the past, present, and future, and how they are interconnected, is essential to understanding who we are and our purpose in life. The answer to the question “who am I?” is ultimately subjective, and is based on individual beliefs and experiences. However, yogic philosophy suggests that we are all manifestations of the divine, and that our true selves are within us (Franco., 2009). We are each unique and special, and our purpose is to live in harmony with others, and to strive for a balance between our physical and spiritual selves. Furthermore, understanding our true nature will lead to a greater sense of purpose and fulfilment in life. Yogic philosophy teaches that each of us is part of a larger whole, and that we are all connected by an underlying unity. By understanding our true nature, we can better appreciate the beauty and interconnectedness of the world around us, and strive for a life of harmony and balance. By embracing this understanding, we can become better stewards of the world, and lead lives that are truly meaningful.

Yogic Description of Body



Figure 9. Yogic description of the Human body

Communist and Capitalist Philosophy

Communist philosophy is based on the idea that all people are equals; no one is more important or has more value than any other. This is reflected in the famous statement “who am I?” which is often used as a way of reminding us to look beyond the superficial differences between us, and to instead focus on our shared humanity. In communist thought, this phrase is used to emphasize the importance of recognizing our common identity as human beings. We are not just individuals, with our own unique identities, but are part of a collective, with a shared set of values and experiences. As a result, we cannot ignore the

needs and perspectives of others, and must strive to work together to create a better world. Furthermore, this phrase is also used to remind us of our collective responsibility to make sure that all members of society are treated fairly. In a communist society, everyone is entitled to the same rights and opportunities, regardless of their class or background. This means that we must strive to create a society that is free from discrimination and oppression, where everyone is able to realize their full potential.

Ultimately, this phrase is a reminder that we are all part of a larger whole, and that our individual actions and beliefs can have a collective impact. By recognizing our shared identity, we can strive to create a better world for all (Hunt., 2009; Buissink., 2023). Modern capitalism emphasizes the importance of individualism and personal success, with the goal of accumulating wealth and power. It places a high value on competition and the pursuit of material possessions. This philosophy is often criticized for creating an unequal society with a few powerful individuals at the top of the social ladder. On the other hand, communism advocates for a more egalitarian society, where the resources of the community are shared equally. It stresses the importance of collective action and shared ownership of the means of production. This philosophy is often criticized for its lack of individual freedoms, as it imposes collective decisions on its citizens (Figure 10). Despite their differences, modern capitalistic and communist philosophies share some commonalities. Both philosophies believe in the importance of working towards a common goal. With capitalism, this common goal is economic prosperity and personal success, while with communism, it is the collective benefit of a society. Additionally, both philosophies acknowledge the importance of the individual, whether it be in terms of their personal success or their role in the collective (Hörcher., 2023; Segal., 2023). When asking "who am I?" it is important to consider both capitalistic and communist philosophies. While they may not always agree, they both acknowledge that individuals have a role to play in the success of their society. We must strive to find a balance between the two philosophies, so that we can create a more equitable and prosperous society.

Talcott Parsons would likely view the question "Who am I?" as an existential question that is highly individualized and subjective. He would view it as an opportunity to explore one's identity and purpose in life, and to think deeply about the nature of the self. He would encourage the individual to think critically and reflect on their social roles, relationships, and experiences in order to gain a better understanding of themselves (Bouvier., 2023; Korom., 2023). He would emphasize the importance of self-examination and self-reflection to gain a better understanding of oneself. Max Weber would answer the question "Who am I?" by emphasizing the individual's place in society. He would suggest that an individual's identity is formed by their social relationships, roles, and responsibilities. He would argue that an individual's identity is shaped by their place in society and the values and norms that are shared by the larger society (Mohanty., 2023; Brown., 2023). He would emphasize the importance of understanding one's social context in order to better understand the self. Karl Marx would likely view the question "Who am I?" as a question about the nature of social class and inequality. He would argue that the individual's identity is shaped by the economic and social structures of their society. He would emphasize the importance of understanding the structure of the capitalist system and the role of class in determining an individual's identity (Marx., 1973). He would argue that an individual's identity is highly influenced by their place in the capitalist system, and that understanding this system is essential in order to understand the self. One of Indian school Carvak's or Charvaka's philosophy states that eat, drink, and be merry; this school preaches materialism as the ultimate reality (see Figure 11). It is most disrespected philosophy as lacks self realization (self actualization).

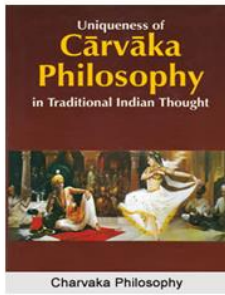


COMMUNISM

- Communists believe that it is the struggle between the Bourgeois (upper class) and the Proletarians (lower class) which propels history, and constant civil wars in which the poor take the power is taken as evidence for this claim

Communist ideals also state that capitalism is inherently flawed and will eventually evolve into a better society in which money and private ownership do not exist. The goal of a communist organization is usually to hasten these revolutions

Figure 10. Communist ideas for collectivism and revoking knowledge that nothing is self



Indian Heterodox Materialist School: Carvaka or Charvaka Philosophy

Opinions on 'Cārvāka'

- Cārvāka- the sage name who propounded materialism
- Anyone who preaches and practices the doctrine 'eat, drink, & be merry'.
- Materialism = Lokāyatamata (the view of common folk)
- Mādhavāchārya (Dualist): Cārvāka
 - Cāru (sweet)
 - Vāk (word/talk)
- Br̥haspati- founder of this school

Figure 11. Carvak's Philosophy on praising materialism

Modern outcomes of Philosophy

Abstract philosophy thought is a form of thinking that looks beyond the tangible world and seeks to understand the world in terms of ideas, concepts, and theories (Grier., 1990; Mareev., 2016; Hale., 1988). A classic example of an abstract thought is "who am I?" This is an existential question that requires us to look beyond the physical world and explore our inner selves. It is a question that can be both emotionally and intellectually stimulating. The answer to this question is not a simple one. It requires an individual to reflect on their life experiences, beliefs, values, and goals. It is a question that has no single answer as each person's answer will be unique to them. The answer to "who am I?" can be found by looking within oneself and understanding the various components that make up a person's identity.

Saunders' research onion philosophy is a systematic approach to research that involves looking at the research project from multiple perspectives (see Figure 12). The idea is to build a comprehensive picture of the research project by considering the various layers of information that can be uncovered. The layers are the context, the research process, the research methods, the data collection, the analysis and the conclusion. Each layer is then examined and dissected to uncover more information about the project. This helps to provide a better understanding of the research project and the results that can be achieved. Saunders' research onion philosophy is a conceptual framework that suggests that research should be conducted in layers (Al-Ababneh., 2020; Melnikovas., 2018). This concept of layering is based on the idea that research involves a series of interconnected activities, each of which focuses on a different aspect of the research process. The layers of the research onion include:

1. Phenomenon – This layer looks at the phenomenon being studied. It focuses on understanding the what, why, and how of the phenomenon.
2. Theory – This layer looks at the theories and models related to the phenomenon being studied. It involves an examination of the existing literature and identifying ways in which the theories and models can be applied to the current research.
3. Methodology – This layer looks at the methods used to collect data and information related to the phenomenon. It includes an examination of the data collection techniques, sampling methods, and survey design.
4. Analysis – This layer looks at the analysis of data and information obtained from the previous layers. It involves the use of techniques such as quantitative and qualitative analysis.
5. Discussion – This layer focuses on the interpretation of the data and information obtained from the previous layers. It involves an examination of the implications of the findings and the development of conclusions.

The layers of the research onion can be used to develop a comprehensive research strategy and ensure that all aspects of the research process are considered. By following the layers of the research onion, researchers can ensure that all aspects of the research process are covered and that their research is as comprehensive as possible.

1. Philosophy of Who Am I: At the center of the onion model is the core concept of philosophy of who am I. This is the main

idea being researched by the individual, and it encompasses the individual's identity, beliefs, thoughts, and values.

2. Internal Factors: The first layer of the onion model looks at internal factors that may influence the individual's philosophy of who am I. These factors include personality, background, life experiences, and other personal factors.

3. External Factors: The second layer of the onion model looks at external factors that may influence the individual's philosophy of who am I. These factors include family, friends, society, culture, and other outside influences.

4. Contextual Factors: The third layer of the onion model looks at contextual factors that may influence the individual's philosophy of who am I. These factors include current events, politics, religion, and other contextual factors.

5. Interaction between Factors: The fourth layer of the onion model looks at the interaction between the factors discussed in the first three layers. This layer examines how the various factors interact with each other to influence the individual's philosophy of who am I?.

Saunders's Research Onion

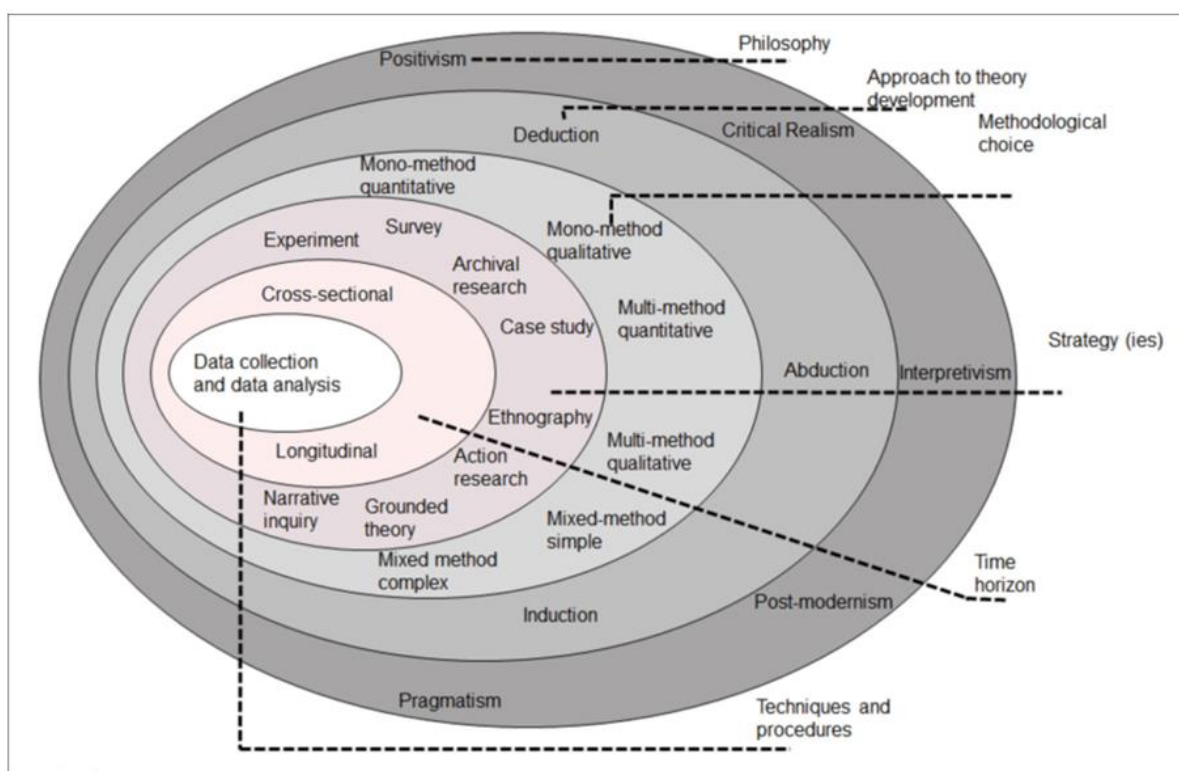


Figure 12. Saunders's Research Onion model for analysing problem

The goal of abstract thought is to push the boundaries of one's thinking and understanding. It can help an individual to gain a better understanding of themselves and their place in the world. It can also provide insight into how to live a meaningful and fulfilling life. By engaging in abstract thought, an individual can gain a greater understanding of the world around them and their place in it. The answer to "who am I?" is an abstract thought which requires the individual to look within themselves and reflect on the various components that make up their identity. It is a question that requires an individual to explore their inner selves and gain a better understanding of themselves and their place in the world. It is an intellectually stimulating question that can provide insight into how to live a meaningful and fulfilling life. Objectivity and subjectivity are two of the most important philosophical concepts when considering the question "who am I?" Objectivity refers to the idea that reality is external to the individual and can be experienced in an unbiased and detached manner (Buchanan et al., 1998). Subjectivity, on the other hand, is the idea that reality is experienced and interpreted through an individual's own personal perspective (Buchanan et al., 1998). When thinking about the question "who am I?" from an objective point of view, one is looking at the facts and data that constitute the individual identity. This could include things like age, gender, race, ethnicity, nationality, occupation, and hobbies. These are all facts that objectively describe an individual, but do not necessarily define them. In contrast, when considering the question from a subjective point of view, one is looking at the individual's personal beliefs, values, and opinions. These are all aspects of the individual identity that are more difficult to quantify objectively, but can be just as important in defining who they are. Regardless of which point of view is chosen, it is important to recognize that both objectivity and subjectivity play a role in understanding the answer to the question "who am I?" By recognizing the

importance of both perspectives, one can gain a better understanding of their individual identity and how it is shaped by both external and internal factors.

The modern ethical thought of deontology and teleology is a complex and ever-evolving concept. here, I attempted to answer the question “Who am I?” through an exploration of the two philosophical approaches. Deontology, or duty-based ethics, is a type of ethical thought which focuses on the obligations and duties of an individual. This approach suggests that an individual’s moral decisions should be based on rules and principles of right and wrong, rather than on the consequences of their actions. In this framework, the answer to the question of “Who am I?” is that I am an individual with responsibilities and duties to fulfill to the best of my ability. I have an obligation to act in a way that is consistent with moral principles (Macdonald & Beck-Dudley., 1994; Ashby., 1950). Teleology, or consequence-based ethics, is a type of ethical thought which focuses on the outcomes or consequences of an individual’s actions. This approach suggests that an individual’s moral decisions should be based on the consequences of their actions, rather than on abstract rules or principles. In this framework, the answer to the question of “Who am I?” is that I am an individual who is responsible for the effects of my choices and actions. I have a responsibility to take into account the potential consequences of my decisions and act accordingly. Through a combination of deontology and teleology, I am able to answer the question of “Who am I?” more fully (Macdonald & Beck-Dudley., 1994; Ashby., 1950). I am an individual with both obligations and responsibilities, and I must take into account the potential outcomes of my actions when making choices. I must strive to make decisions that are consistent with moral principles, while also taking into account the potential consequences of my actions.

The modern dichotomy continuum approach to the philosophy of thought “Who am I?” attempts to provide an answer to this age-old question, as it also resembles to Buddhism when it’s about middle way selection or proportionate foundations of values within humans. This approach draws on the idea of dichotomies, or dualistic concepts, which are often used to explain complex human phenomena. For example, the dichotomy of body and mind is used to explain the perceived split between physical and mental aspects of a person. The dichotomy of self and other is used to explain the relationship between the individual and the outside world (Rose & Barker., 1978). The continuum approach to this philosophy of thought refines these dichotomies by recognizing that people exist in a spectrum between these two poles. For example, instead of viewing the body and mind dichotomy as a strict separation of physical and mental aspects of a person, the continuum approach recognizes that aspects of the physical and mental overlap and interact. Similarly, the self-other dichotomy is not seen as a rigid boundary, but rather a spectrum of relationships between the individual and the outside world. In this way, the modern dichotomy continuum approach provides a framework for understanding the complexity of the “Who am I?” question. It recognizes that each person is unique and that there is no one-size-fits-all answer to this question. Instead, it suggests that each person exists in a unique, ever-changing position on the continuum between the two poles of the dichotomies, and that this position is constantly evolving as a person’s life experiences shape their perspective. Ultimately, the modern dichotomy continuum approach to the “Who am I?” question is a reminder that human identity is a complex and ever-changing phenomenon. It provides a valuable framework for understanding how aspects of the physical and mental, and the individual and the outside world, are intertwined and ever-evolving.

The Abraham Maslow's Hierarchy of Needs theory is a psychological theory that explains how humans prioritize their needs. According to this theory, humans have five basic needs, which are arranged in a hierarchy (see Figure 13). The most basic need is physiological, followed by safety, love and belonging, esteem and self-actualization. According to Maslow, when a need is satisfied, the next higher need in the hierarchy becomes the focus of attention. The theory is based on the idea that humans are motivated by needs, and that different needs become important at different times (Maslow., 1958).

1. Physiological Needs: These are the most basic of all needs, and include the need for food, water, air, sleep and shelter.
2. Safety Needs: These needs include the need for security, stability and protection from physical and emotional harm.
3. Love and Belonging Needs: These needs include the need for love, friendship, acceptance and belonging.
4. Esteem Needs: These needs include the need for respect, recognition, attention and appreciation.
5. Self-Actualization Needs: These needs include the need to realize one's potential, to be creative and to find meaning and purpose in life.

Abraham Maslow's philosophy of identity is rooted in his theory of self-actualization. According to Maslow, self-actualization is the process of achieving and fulfilling one's full potential. Therefore, when considering the question of "Who am I?", Maslow would encourage individuals to strive to become their idealized self by exploring and developing their capabilities, strengths, and interests. This process should involve assessing their current level of self-fulfillment, setting achievable goals, and taking action to reach those goals. In addition, Maslow would suggest that individuals seek out meaningful relationships and activities that reflect their most authentic self and that they strive to become an active member of their community. Ultimately, Maslow argued that by exploring and developing their unique potential and engaging in meaningful activities, individuals can create and cultivate a sense of identity that is based on their highest potential.

Abraham Maslow's Need Hierarchy

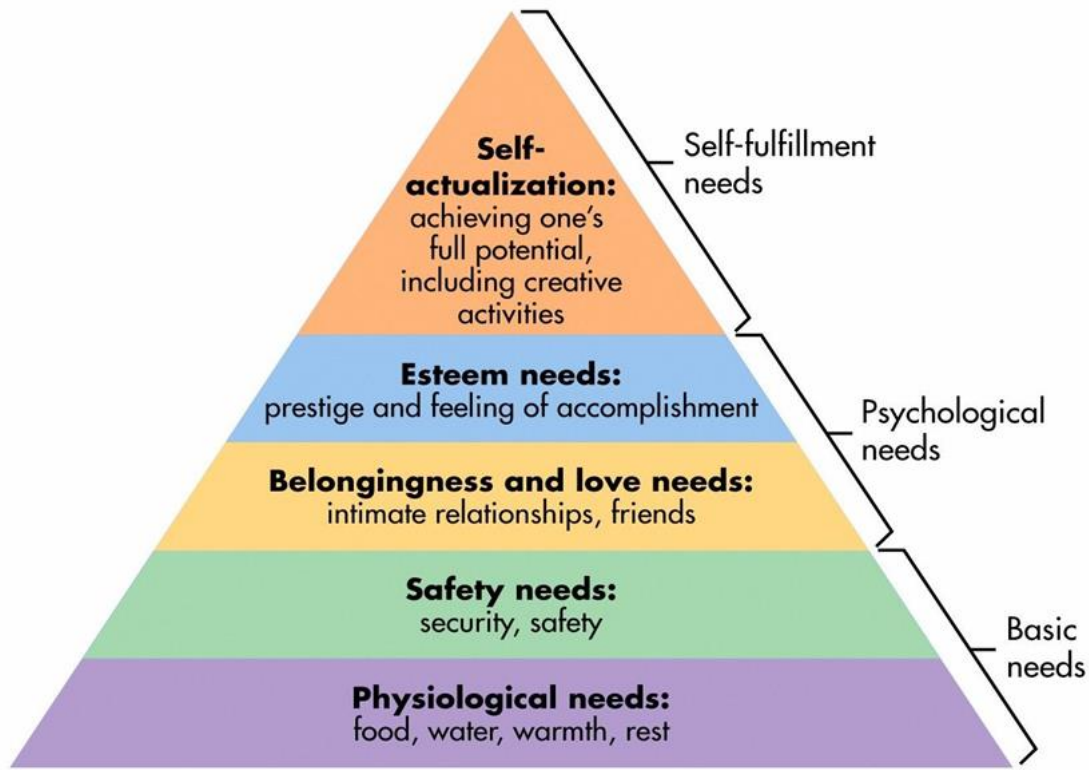


Figure 13. Abraham Maslow's need hierarchy

Cultural relativism is the idea that the values and beliefs of a culture or society should be evaluated in relation to the norms of that particular culture or society. It provides the best way in between the ethnocentric and xenocentric society (Spiro., 1986). This philosophy is often used to help explain the diversity of beliefs that exist in the world, and to emphasize the importance of respecting different cultures and traditions. It is important to remember, however, that cultural relativism does not mean that all cultures are equally valid. Instead, it means that each culture should be judged on its own merits and not on the basis of another culture's standards or norms. When it comes to the question of "who am I?", cultural relativism can provide an interesting perspective. While it is true that each individual is a unique individual, it is also true that each individual is part of a larger cultural system. This means that our identity is shaped in part by the culture we are a part of, and the values and beliefs that culture holds (Spiro., 1986). Cultural relativism encourages us to take a step back and reflect on our identity in the context of our culture, and to recognize that our identity is not only shaped by our experiences and decisions, but also by the culture in which we live. Ultimately, cultural relativism can be a helpful tool in understanding our own identities, as well as those of others. By taking the time to reflect on our identity in the context of our culture, we can gain a greater understanding of ourselves and the world around us. This can lead to greater empathy and a deeper appreciation of different cultures and perspectives.

The answer to the question "who am I?" is highly personal and subjective, as everyone's interpretation of their own identity differs from that of another. However, there are some common elements that can be used to explore one's identity. For example, one's life experiences, beliefs, and values can be used to develop a better understanding of who one is. Additionally, one's relationships with others, such as family, friends, and co-workers, can also provide insight into one's own identity. Ultimately, the answer to the question "who am I?" is an ongoing one, as self-discovery is a lifelong process. By engaging in self-reflection and considering one's own thoughts and feelings, one can gain a better understanding of their identity and purpose in life. This process of self-discovery can be both difficult and rewarding, and can lead to a greater sense of fulfillment and satisfaction in life.

CONCLUSION

The philosophy of who am I? is a question that has been asked by many throughout history, and the answer is unique to each

individual. It is ultimately up to each person to decide who they are and to define themselves in a way that resonates with their values and beliefs. We should strive to live authentically, in tune with our true selves, and to continue exploring our identity and purpose in life. The answer to the question of who we are is both complicated and personal. Each of us is a unique combination of our genetics, experiences, and beliefs. We are the sum of our past and the hope of our future. The philosophy of who we are is not a one-size-fits-all answer, but rather a journey of self-discovery and growth. Our identity is ever-evolving, reflecting who we choose to be in each moment.

Declarations

Conflict of Interests

I declare I have no conflict of interests

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Author's Contribution

AJ, SKS, RKM, SR verified the concepts and prepared this review article, and then SR, SKS rechecked MS for grammatical and literary flow of the MS.

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