

Incorporating Concepts Of Indian Philosophy In Vision Viksitbharat 2027

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Abstract

The vision of *Viksit Bharat 2027* represents India's aspiration for comprehensive development that is economically robust, socially cohesive, and environmentally sustainable. This research paper examines how the rich and diverse philosophical heritage of India can be leveraged to support and guide this developmental vision. Drawing upon ancient sources like the *Upanishads*, *Vedas*, *Bhagavad Gita* and modern thinkers such as Swami Vivekananda, Mahatma Gandhi, and Sri Aurobindo, K.B Hedgewar etc.. The study identifies key principles that can be practically integrated into policy and societal frameworks. Concepts such as *Dharma* (duty and moral order), *Ahimsa* (non-violence), *Satyagraha* (truth-force), and *Sarvodaya* (universal upliftment) are explored for their relevance in promoting ethical governance, education reform, and social and ecological balance. The methodology encompasses a thorough literature review, comparative analysis, conceptual analysis and case studies to illustrate the transformative potential of these ideas. By synthesizing ancient wisdom with modern policy needs, this paper aims to offer actionable recommendations for aligning India's development trajectory with its cultural and philosophical roots, fostering a vision of progress that is both inclusive and sustainable.

Keywords : *Viksit Bharat 2027, Indian Philosophy, Dharma, Vedic Philosophy, Upanishadic teachings, Classical Indian Philosophy schools, Holistic growth, Sustainable development, Ethical governance.*

INTRODUCTION

The "Viksit Bharat 2027" vision outlines a strategic roadmap for India's development, aiming for a prosperous and self-reliant nation by 2047, marking the centenary of its independence as *Amritkaal*. This vision, as articulated by Prime Minister Narendra Modi, focuses on establishing India as a Global Leader by working on key national reforms and innovations across multiple sectors, including governance, technology, sustainability, and economic growth, this will uplift every segment of society. By aligning India's ancient philosophical wisdom and modern aspirations, the vision strives for an inclusive, innovative, and self-sufficient nation. Integrating philosophical wisdom from classical schools of Indian Philosophy like Nyayikas logic, Carvaka skeptical outlook, Vaishesika's clarity and categorizations, Advaita's non-dualistic approach, Buddha's Madhyampratipad and Pratityasamutpad knowledge and Jainism's saptabhanginaya etc.. into the schemes and policies will not only deepen their impact and align them with long-term holistic goals but will also add Dynamism and synthesis to the vision, thus leading to the Evolution of Bharat paving way for its Golden era. Hence, Indian philosophy, with its deep-rooted emphasis on ethics, social justice, and spiritual growth, remains a cornerstone for shaping our nation that balances modernity with tradition, values with progress, and individual rights with collective well-being, thus will contribute significantly to realizing the vision of Viksit Bharat 2027.

In this essay, we will explore the various ways in which Indian philosophy can help shape the future of India in this ambitious framework such as Ethics and Governance, this is one of the major challenges in modern governance, which is ensuring that policies and practices remain aligned with ethical standards. Indian philosophy,

especially the works of thinkers such as Gandhi, and the Bhagavad Gita, provides a robust framework for ethical governance. Social Justice and Equality, Indian philosophy has always placed a high value on social justice, as seen in the works of thinkers like B.R. Ambedkar, Buddhist and Jaina philosophy, Vedantic teachings etc.. who championed non-violence, compassion and inter-connectedness of all beings.

AIMS AND OBJECTIVES

Aims:

- To explore the potential integration of ancient and modern Indian philosophical ideas into the developmental vision of *Viksit Bharat 2027*.
- To contribute to the discourse on sustainable and holistic development using Classical Indian Philosophical and modern Indian Philosophical culturally rooted approach that aligns with India's sustainable development goals.

Objectives:

1. Identify and elaborate on the core philosophical concepts from Indian traditions that can be adapted for contemporary socio-political and economic policies.
2. Analyze the current development models and identify areas where Indian philosophical principles could enhance effectiveness and sustainability.
3. Demonstrate the relevance of ancient and modern Indian thought in fostering social cohesion, ethical governance, and ecological balance.
4. Create actionable recommendations for policymakers, emphasizing practical implementations of philosophical ideas to meet the development goals outlined for 2027.
5. Engage with literature and provide with case study data to validate the study's findings and adapt them to the current socio-political climate in India.

This methodology ensures a comprehensive and grounded approach, blending theoretical insights with practical policy analysis to inform a vision for a developed and harmonious India by 2027.

METHODOLOGY

The methodology for this research will follow a qualitative and interpretative approach, with an emphasis on a textual and conceptual analysis of primary and secondary sources. The steps will include:

1. Literature Review:
 - Conduct a comprehensive review of ancient Indian philosophical texts such as the *Upanishads*, *Bhagavad Gita*, and Vedic literature, Classical Indian Philosophy schools alongside the works of influential modern philosophers like Swami Vivekananda, Mahatma Gandhi, and Sri Aurobindo.
 - Examine contemporary scholarly interpretations of these texts to understand their practical implications for modern governance, social harmony, ethics, and education.
2. Comparative Analysis:
 - Compare traditional Indian philosophical tenets with current policies and development models.
 - Identify gaps between existing developmental strategies and philosophical principles, focusing on how concepts like *Dharma* (duty), *Anviksiki*, *Ahimsa* (non-violence), *Satyagraha* (truth-force) etc...can be applied to contemporary policy-making.
3. Synthesis and Application:
 - Develop a framework illustrating how these philosophical ideas can be translated into actionable policies and strategies for achieving the *Viksit Bharat 2027* vision.

CORE COMPONENTS OF VISION VIKSITBHARAT2027

1. Economic Prosperity and Self-Reliance (Atmanirbhar Bharat)

The vision places significant emphasis on *economic growth* driven by domestic production and innovation. The concept of *Atmanirbhar Bharat* (Self-Reliant India) aims to reduce dependency on foreign imports by boosting

domestic manufacturing across sectors such as defense, electronics, and pharmaceuticals.

Key Programs: Atmanirbhar Bharat (Self-Reliant India), Production-Linked Incentive (PLI) Schemes, Digital Economy and Start-Up Ecosystem, *Startup India* and *Digital India*, Make in India

2. Technological Innovation and Digital Transformation

A cornerstone of *Viksit Bharat 2027* is the modernization of India's technological landscape. The government has initiated various measures to promote the digital economy and strengthen India's tech infrastructure. This includes the *Digital India* program, which aims to empower citizens through internet access, digital literacy, and e-governance services. India is also focusing on building leadership in emerging technologies such as *artificial intelligence (AI)*, *blockchain*, and *quantum computing*. Moreover, India's *Startup ecosystem* is being bolstered through incubation centers, venture capital funding, and simplified business laws.

Key Programs: Digital India, Smart Cities Mission, National Optical Fiber Network (NOFN), Aadhaar and Direct Benefit Transfer (DBT), e-Governance Initiatives

3. Sustainability and Environmental Initiatives

India's approach to achieving a sustainable future focuses on balancing economic development with environmental responsibility. The government has made strides in scaling up *renewable energy* production, with a focus on solar, wind, and hydropower, aligning with India's *National Action Plan on Climate Change*. Additionally, India is advancing the development of a *green economy* by promoting eco-friendly industries, sustainable agriculture, and waste management. The *Smart Cities Mission* includes provisions for energy-efficient buildings, electric mobility, and clean water and sanitation, which aim to address urban sustainability.

Key Programs: National Action Plan on Climate Change (NAPCC), Green Energy Projects, National Clean Energy Fund (NCEF), Pradhan Mantri Krishi Sinchayee Yojana, Amrit Sarovars

4. Social/Inclusive Development and Social Justice

For *Viksit Bharat* to be realized, social inclusion must be at its core. The vision includes targeted programs to uplift marginalized communities, ensure equal access to healthcare, education, and financial services, and foster social equity. Initiatives such as *Pradhan Mantri Jan Dhan Yojana* (PMJDY) aim to include the unbanked population in the formal economy, while *Ayushman Bharat* seeks to provide universal healthcare. The vision also incorporates social welfare policies that focus on women, children, and other disadvantaged groups, aiming for a more equitable distribution of resources.

Key Programs: Pradhan Mantri Jan Dhan Yojana (PMJDY), Ayushman Bharat – Pradhan Mantri Jan Arogya Yojana (PMJAY), Ayushman Bharat, Beti Bachao Beti Padhao

5. Education - Youth Empowerment and Skill Development

A critical component of the *Viksit Bharat* vision is harnessing the potential of India's youth. The government has recognized the importance of *skill development* in preparing the younger generation for future job markets. The *Skill India Mission* focuses on training youth in new-age skills like digital literacy, entrepreneurship, and technical expertise. Similarly, the *National Apprenticeship Promotion Scheme* (NAPS) supports the integration of youth into the workforce through skill-building programs tailored to industry needs.

Key Programs: National Education Policy (NEP) 2020, Skill India Mission, National Apprenticeship Promotion Scheme (NAPS), Atal Innovation Mission

Integrating philosophical wisdom from classical schools of Indian Philosophy into the schemes and policies for *viksitbharat2027* will not only deepen their impact and align them with long-term holistic goals but will also add Dynamism and synthesis to the vision, thus leading to the Evolution of Bharat paving way for its Golden era. Hence, Indian philosophy, with its deep-rooted emphasis on ethics, social justice, and spiritual growth, remains a cornerstone for shaping our nation that balances modernity with tradition.

LITERATURE REVIEW

This literature review explores key works that discuss the intersection of Indian philosophy with contemporary issues of development, governance, and social welfare, contributing to a holistic vision of *Viksit Bharat*.

Sanjib Pohit and Souryabrata Mohapatra have provided extensive work on how India can achieve its economic and developmental goals by 2047. The scholars highlight India's progress toward energy independence and sustainable development, crucial for achieving a green and thriving economy.

Amitabh Kant, former CEO of NITI Aayog, has been one of the most prominent voices driving India's vision for 2047. For instance, in his articles and interviews, such as the one in *The Economic Times* or *Business Standard*, Kant advocates for the role of innovation and youth in India's growth trajectory. His recent book, "*Achieving the Vision of a New India*", offers a comprehensive view of India's development roadmap.

Anirudh Krishna, a scholar focusing on governance and development, is extensively covered in journals like *World Development* and *The Indian Journal of Public Administration*. In parallel, the Bhagavad Gita (c. 2nd century BCE) has been interpreted by scholars like Eknath Easwaran (2007) and Swami Sivananda (2000) as a source of ethical guidance for leaders. Its central themes of Dharma (righteous duty), Karma (action without attachment), and Vairagya (detachment) are deeply relevant for contemporary leaders tasked with navigating complex ethical dilemmas in governance. Moreover, the ideas of Mahatma Gandhi, particularly his philosophy of Satya (truth) and Ahimsa (non-violence) continue to shape India's ethical framework. Gandhi's critique of modernity and his vision of a just society underlines the importance of ethical considerations in nation-building, aligning with the values needed for Viksit Bharat 2027.

The Jain and Buddhist traditions have also contributed to discourses on non-violence (Ahimsa) and compassion, which remain essential to India's pursuit of equality. Works like L. M. Joshi's (2001) analysis of the Buddhist notion of compassionate social justice demonstrate how Indian philosophy, grounded in ethical living, challenges structures of inequality. Moreover, Swami Vivekananda's teachings on national development emphasize spiritual equality and unity in diversity, which remains a key tenet in shaping India's vision of social justice and unity. Vivekananda (2007) calls for an upliftment of the masses through spiritual empowerment, aligning with India's efforts to uplift marginalized communities.

Scholars like David Loy (2003) have also connected Buddhist philosophy with ecological concerns, arguing that its focus on non-violence and compassion can guide policies for environmental preservation. Sri Aurobindo's concept of Integral Yoga also provides a model for spiritual and material growth, making it relevant for Viksit Bharat 2027 as it seeks to nurture a balanced society.

CONCEPTS FROM CLASSICAL INDIAN PHILOSOPHY THAT CAN BE INCORPORATED IN VISION VIKSITBHARAT2027

VEDIC PHILOSOPHICAL CONCEPTS

Incorporating Vedic philosophical concepts into the vision of Viksit Bharat 2027 offers a profound cultural and ethical foundation to inspire growth and holistic development.

1. *Rigveda* (10.190) discusses the importance of universal order. Scholarly interpretations by Max Müller in *Rig Veda: The Sacred Hymns of the Brahmins* and Radhakrishnan in *Indian Philosophy* explore this concept. **Rita**

(ऋत) – **Cosmic Order and Social Harmony**. *Rita* represents the natural order governing the universe, emphasizing a harmonious balance in nature and society. Upholding *Rita* implies the pursuit of justice, ethical conduct, and environmental stewardship. Policies could be designed to align economic and technological growth with ecological balance and social equity.

2. The *Rigveda* (1.13.2) highlights the importance of sacrifices for maintaining societal balance. Interpretations by Swami Dayananda Saraswati in *Essence of Vedas* provide insight into its broader implications. **Yajna** (यज्ञ) – **Selfless Sacrifice for the Greater Good**. *Yajna* embodies the spirit of selfless service and contribution to society. The practice is not limited to rituals but extends to actions aimed at the collective welfare. Programs encouraging community service, collaborative projects, and public welfare can foster a shared sense of purpose.

3. *Atharvaveda* (12.1.1) and discussions in *Dharma: Its Meaning and Its Application* by P.V. Kane highlight how *Dharma* permeates social and personal conduct. **Dharma** (धर्म) – **Duty and Moral Law**. The Vedas emphasize *Dharma* as the duty each individual holds to uphold righteousness and contribute positively to society. Governance models could incorporate ethical frameworks ensuring accountability, fairness, and integrity in public service.

4. *Rigveda* hymns and discussions in works like *Hindu Dharma* by M.K. Gandhi and *Ancient Indian Philosophy* by Surendranath Dasgupta provide context for this principle. **Aparigraha** (अपरिग्रह) – **Non-Possessiveness and Minimalism**. Rooted in Vedic thought, *Aparigraha* calls for non-attachment to material possessions and promotes

simple living. This aligns with sustainable development and reduced consumption. Policies supporting eco-friendly practices and discouraging consumerism can be influenced by this concept.

5. *Rigveda* (10.85.1) underscores the virtue of truth. Scholars such as S. Radhakrishnan in *The Philosophy of the Upanishads* explore these themes in detail. **Satyam (सत्यं) and Tapas (तपस्) – Truth and Discipline**, The Vedic emphasis on *Satyam* (truth) and *Tapas* (austerity) speaks to the cultivation of personal virtues that uphold truthfulness and disciplined living. This builds a strong moral and ethical character. Initiatives to strengthen education systems with value-based curricula focusing on discipline, honesty, and public ethics.

6. The *Maha Upanishad* (6.72) and commentaries by K. M. Munshi in *Cultural Heritage of India* elaborate on this worldview. **Vasudhaiva Kutumbakam (वसुधैव कुटुम्बकम्) – The World as One Family**, The idea of global unity, present in later Vedic texts and echoed in the *Maha Upanishad*, promotes international cooperation and cultural integration. India's foreign policy and international collaborations can draw from this principle to foster global peace and cooperation.

7. Hymns in the *Rigveda* (Mandala 1, Hymn 1) emphasize Agni's role as the mediator between humans and gods. Radhakrishnan's *Indian Philosophy* and H. H. Wilson's translations of the *Rigveda* explore these aspects. **Agni (अग्नि) – The Symbol of Energy and Transformation**, Agni, the fire god, is central in Vedic rituals and symbolizes transformation, purification, and the energy that drives progress. The principles associated with Agni can inspire initiatives for renewable energy sources and sustainable technological advancements. His association with purity and change can encourage the adoption of clean energy practices and green technology.

8. The *Rigveda* (Mandala 3, Hymn 32) and scholarly interpretations like Jan Gonda's *Vedic Literature* highlight Indra's leadership traits. **Indra (इन्द्र) – Leadership and Bravery**, Indra, the king of gods, represents courage, leadership, and the protection of societal order. He is known for his battles against chaos and for bringing rain, symbolizing abundance and prosperity. The qualities attributed to Indra can inspire strong and decisive leadership in governance, aiming to protect and empower society. Policies can emphasize resilience in the face of challenges, economic growth, and water resource management.

9. Hymns in the *Rigveda* (Mandala 7, Hymn 86) and analyses in A. B. Keith's *The Religion and Philosophy of the Vedas and Upanishads* discuss Varuna's influence on social order. **Varuna (वरुण) – Cosmic Order and Justice**, Varuna is the deity of cosmic order (*Rta*) and moral law. He is associated with truth, fairness, and maintaining universal harmony. Varuna's principles can inform legal reforms, emphasizing transparency, justice, and environmental sustainability. The enforcement of ethical standards in governance and promoting social justice can reflect Varuna's attributes.

10. *Rigveda* (Mandala 10, Hymn 75) and elaborations by Swami Vivekananda in his discourses emphasize the importance of wisdom in societal advancement. **Saraswati (सरस्वती) – Knowledge and Creativity**, Saraswati, the goddess of knowledge, arts, and wisdom, symbolizes intellectual and creative pursuits. Policies that promote education, arts, and research and development align with Saraswati's attributes. Encouraging innovation and scientific inquiry, as well as preserving cultural heritage, can foster a knowledge-driven society.

ANCIENT PHILOSOPHY OF FEMININE

Incorporating feminine and philosophical concepts of ancient women will enhance the depth and cultural resonance of vision viksitbharat2027. Mentioned extensively in the *Rigveda* (1.89), scholarly insights and mentions are provided by John Muir in *Original Sanskrit Texts*, where *Aditi*, the mother of all gods in the Vedas, represents nurturing, boundless nature and creative power. Incorporating the reverence for the feminine principle can inspire policies that empower women and promote gender equality. Strategies for inclusive development and women's leadership programs resonate with the nurturing aspect of *Aditi*.

1. Educational Empowerment and Intellectual Contributions

Prominent figures such as Gargi Vachaknavi and Maitreyi were referred to as *brahmavadinis* (women who pursued knowledge and engaged in Vedic discussions). Gargi's engagement in the *Brahmayajña* (philosophical debate) with Yajnavalkya is recorded in the *Bṛhadāraṇyaka Upaniṣad*, highlighting her status as an esteemed intellectual. Maitreyi, who questioned the nature of *amṛtatva* (immortality) in her conversations with Yajnavalkya, exemplifies the role of women as seekers of *brahmajñāna* (knowledge of the ultimate reality).

Incorporation into Viksit Bharat 2027:

- Promote Equal Access to Education: Uphold the concept of *sarva-vidyā-prāpti* (universal access to all knowledge) as exemplified by Vedic practices where both men and women were encouraged to learn and teach.
- Foster Critical Inquiry: Model academic programs after the *śāstrārtha* (debate) tradition, where individuals, regardless of gender, engage in constructive discourse to promote intellectual growth.

2. Social and Family Structures

The Vedic term *saha-dharmini* (equal partner in dharma) signifies the vital role of women in maintaining *grhastha dharma* (household duties). The concept of the woman as an *ardhāṅginī* (half of her husband) in the Vedic household reflects the shared responsibilities in social and religious activities.

Incorporation into Viksit Bharat 2027:

- Family-Centric Policies: Encourage the *grha* (home) as a unit of both material and spiritual growth, with equal roles in decision-making, inspired by the Vedic ideal of the *saha-dharmini*.
- Social Cohesion: Promote *satsang* (community gatherings for learning and worship) as a tool for fostering unity, similar to Vedic practices where families collectively engaged in rituals and learning.

3. Women's Autonomy and Leadership

The *ṛṣikās* (female sages) such as Lopāmudrā, who composed hymns in the *Rgveda*, show that women's voices were integral in the composition of sacred texts. Their contributions indicate that women had autonomy and agency, challenging the idea of purely patriarchal norms.

Incorporation into Viksit Bharat 2027:

- Empowerment in Leadership: Highlight *ṛṣikās* as examples in leadership programs, emphasizing the concept of *svatantratā* (independence) and *adhikāra* (authority) that women historically held.
- Policy Inclusion: Use the stories of *ṛṣikās* to advocate for the representation of women in modern governance and education policies.

UPANISHADIC PHILOSOPHICAL CONCEPTS

1. Unity in Diversity (सर्वं खल्विदं ब्रह्म), The *Chandogya Upanishad* (3.14.1) declares "सर्वं खल्विदं ब्रह्म" (Sarvam Khalvidam Brahma), meaning "All this is indeed Brahman." This teaching underscores the essential oneness of all existence, inspiring the idea that a prosperous India should embrace and integrate its diverse cultural and social groups. Policies that strengthen social harmony, celebrate diversity, and encourage unity can be implemented, reflecting this philosophical principle.

2. Self-Realization and Empowerment (आत्मा and ब्रह्म), The idea that the *Atman* (आत्मा) or the individual self is identical to *Brahman* (ब्रह्म) is central in the *Mandukya Upanishad* (verse 7) as interpreted by Swami Nikhilananda and the *Brihadaranyaka Upanishad* (1.4.10) commentary by Adi Shankaracharya. The realization of one's true nature leads to inner empowerment, which can foster a responsible and self-motivated citizenry. Initiatives for personal development, ethical training, and leadership programs can be based on this concept to encourage integrity and purpose-driven action among individuals.

3. Dharma (धर्म) and Value-Based Governance, The Upanishads emphasize adherence to *Dharma* (righteous duty), as seen in the *Taittiriya Upanishad* (1.11.1), interpretations by Swami Prabhavananda and P. Sankaranarayanan which stresses moral and ethical conduct as essential for personal and societal well-being. *Dharma* embodies justice, truth, and order, forming the basis for governance. Ethical governance models that incorporate transparency, social justice, and accountability align with the Upanishadic emphasis on *Dharma*.

4. Sustainability and Contentment (ईशावास्य and अपरिग्रह), The *Isha Upanishad* (verse 1) with commentary by Swami Chinmayananda; Mahadevan's works on Indian philosophy begins with "ईशावास्यमिदं सर्वं" (Ishavasyam idam sarvam), suggesting that everything in the universe is pervaded by the divine and advocating for sustainable living and the principle of *Aparigraha* (non-possessiveness). Policies that encourage sustainable development, reduce environmental degradation, and promote minimalistic consumption can draw inspiration from these teachings.

5. Holistic Education (विद्या and परा विद्या), The Upanishads make a distinction between *Vidya* (विद्या, secular knowledge) and *Para Vidya* (परा विद्या, higher knowledge that leads to liberation), as mentioned in the *Mundaka*

Upanishad (1.1.5) with commentary by Swami Ranganathananda; *The Upanishads: A New Translation* by Eknath Easwaran. A balanced educational model that integrates both aspects fosters intellectual and spiritual growth. Reforming education to combine technical knowledge with ethical and philosophical teachings can develop well-rounded individuals capable of innovative thinking and moral responsibility.

6. Mental Health and Inner Peace (चित्तशुद्धि and समाधि), *The Katha Upanishad* (2.2.12) with interpretations by Swami Vivekananda and S. Radhakrishnan speaks about the importance of achieving inner peace through *Chitta Shuddhi* (purity of mind) and *Samadhi* (a state of meditative absorption). Such practices are essential for personal and collective well-being. Programs incorporating meditation, mindfulness, and mental health practices can be initiated to promote resilience and emotional well-being.

BHAGVADGITA PHILOSOPHY

The teachings of Lord Krishna to Arjuna during the great battle of Kurukshetra offer timeless wisdom on ethics, duty, personal growth, governance, and the relationship between the individual and society. Several key concepts from the Bhagavad Gita can be integrated into national development strategies for a progressive and sustainable India.

1. Karma Yoga (The Path of Selfless Action)

One of the central teachings of the Gita is Karma Yoga, or the path of selfless action. Krishna teaches Arjuna that one should act in accordance with their dharma (duty), without attachment to the fruits of their actions. This aligns with a vision of national development where individuals and organizations focus on service, responsibility, and commitment rather than personal gain ("The Bhagavad Gita" translated by Swami Vivekananda, "Bhagavad Gita: As It Is" by A.C. Bhaktivedanta Swami Prabhupada). This idea can inspire public servants, politicians, and citizens to prioritize national welfare over individual gains. It can also promote accountability in governance, where policies focus on the long-term development of the nation, rather than short-term political interests.

2. Detachment (Vairagya) and Moderation

Krishna teaches Arjuna about the importance of detachment (Vairagya) and moderation in all aspects of life. Detachment does not mean renouncing the world but maintaining a sense of equanimity amidst success and failure. Vairagya encourages individuals to focus on their higher purpose while avoiding overattachment to material possessions and temporary outcomes. This principle can guide national policies towards sustainable development, ensuring that the country's growth is not driven by greed or unrestricted consumption. By focusing on moderation, India can balance economic progress with environmental conservation, encouraging a culture of mindful consumption.

3. Swaraj and Inner Freedom

The Gita emphasizes the importance of self-mastery and inner freedom (Swaraj). Krishna advises Arjuna that true freedom comes from conquering the self—the mind and senses—rather than external circumstances. This inner freedom leads to greater clarity of purpose and helps individuals align with their higher duties. Swaraj or self-rule in the context of Viksit Bharat can be extended to the idea of empowering citizens to take responsibility for their own growth, self-development, and contribution to society. By promoting mental discipline and personal responsibility, India can cultivate a populace that is not only economically capable but also socially responsible and spiritually grounded.

4. Equanimity in Success and Failure (Samatva)

Krishna teaches the importance of maintaining equanimity (Samatva) in the face of both success and failure. He advises that one should act without attachment to the outcomes, and this detachment leads to inner peace and a stable mind. This principle can be particularly beneficial in shaping the national psyche of India as it aims for rapid development. Citizens and leaders should be encouraged to pursue excellence in their endeavors while remaining resilient in the face of setbacks, maintaining a balance between ambition and calm. This could inspire an inclusive and resilient economy, where the failures of some do not affect the collective spirit of the nation.

5. Self-Knowledge and Education (Jnana Yoga)

Jnana Yoga, the path of knowledge, is another key teaching in the Gita. It emphasizes the importance of gaining self-knowledge and understanding the true nature of reality. This knowledge leads to wisdom, clarity, and purposeful action. The vision of Viksit Bharat can be deeply influenced by the idea of knowledge-based development, where education is not merely vocational but also philosophical, aiming to develop critical thinking

and self-awareness. Educational reforms that encourage holistic education, integrating knowledge of self and society, can lead to the creation of empowered citizens and effective leaders.

6. Seva (Selfless Service)

Krishna encourages Arjuna to fight not for personal gain but for the welfare of society. This aligns with the concept of Seva (selfless service), which teaches that serving others is the highest form of action. Viksit Bharat 2027 could emphasize the promotion of voluntary service across various sectors, including education, healthcare, and social welfare. Citizens could be encouraged to engage in selfless service to uplift society, create stronger communities, and foster national unity.

CLASSICAL INDIAN PHILOSOPHICAL SCHOOLS

CHARVAKA PHILOSOPHY

Incorporating ideas from Charvaka philosophy into Vision Viksit Bharat 2027 might seem unconventional due to the materialistic and hedonistic nature of this school of thought. However, some elements can contribute to fostering a practical, balanced approach to development and policy-making. Below are ways in which Charvaka principles could potentially be adapted:

1.Focus on Pragmatism and Empirical Knowledge,

Works on Indian materialism such as "Indian Philosophy" by S. Radhakrishnan, and "A History of Indian Philosophy" by Surendranath Dasgupta, says that the Charvaka school is known for its emphasis on empirical evidence and a practical, experience-based approach to understanding reality. This could be valuable in policy-making by promoting a data-driven, evidence-based framework that prioritizes real-world results over theoretical or ideological models. Encouraging policies that are tested and adjusted based on observed outcomes can lead to more effective governance. This aligns with adopting scientific temper and technological advancements to improve infrastructure, education, and healthcare.

2.Promotion of Material Well-Being,

"Materialism in Indian Thought" by Debiprasad Chattopadhyaya, journal articles on economic and materialist interpretations of Indian philosophies shows, Charvaka philosophy's focus on the pursuit of happiness and material well-being can support the idea that a society's prosperity is not only measured in spiritual or cultural terms but also in the tangible quality of life. This can translate into developmental goals aimed at improving the standard of living through better access to resources, infrastructure, and services. By prioritizing economic growth, employment opportunities, and income equality, Vision Viksit Bharat 2027 can aim for a holistic improvement in citizens' living standards.

3.Skepticism Towards Unverifiable Claims

Analyses in "The Charvaka Philosophy: A Critique of Indian Materialism" and academic papers on skeptical traditions in Indian thought, says Charvaka's critical approach toward metaphysics and unverifiable claims can foster a culture of rational inquiry and questioning. This can strengthen democratic discourse by encouraging citizens to question and engage in discussions about national policies. This principle can be used to support the development of critical thinking in education, promoting an educational system that values debate, rationality, and empirical understanding over dogma.

BUDDHIST PHILOSOPHY

Incorporating Buddhist philosophy into the vision of Viksit Bharat 2027 can bring a holistic, ethical, and spiritually grounded approach to India's development. Buddhism's teachings on compassion, mindfulness, non-violence (Ahimsa), and interconnectedness can offer sustainable and inclusive models for social, economic, and environmental progress.

1. The Four Noble Truths and Sustainable Development

The Four Noble Truths provide a framework for understanding human suffering and the path to liberation. The first truth identifies the reality of suffering (Dukkha) in life, while the second truth traces the cause of suffering to attachment and desire. The third truth states that it is possible to overcome suffering by eliminating attachment, and the fourth offers the Eightfold Path as the way to cessation of suffering. ("What the Buddha Taught" by

Walpola Rahula, "The Heart of the Buddha's Teaching" by Thich Nhat Hanh). These teachings can be applied to national development by addressing the root causes of social inequalities and economic disparities. By recognizing the need to overcome attachment to materialism, India can work towards sustainable development that prioritizes collective welfare, equitable growth, and environmental conservation over unchecked industrialization.

2. The Eightfold Path: Ethical Governance and Social Responsibility

The Eightfold Path offers practical guidelines for ethical living and decision-making. It emphasizes right understanding, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration ("The Dhammapada" translated by Eknath Easwaran, "The Eightfold Path" by Bhikkhu Bodhi). The concept of the Eightfold Path can be instrumental in shaping an ethical framework for leadership and governance in Viksit Bharat. The right understanding and right intention encourage policies that prioritize social good, while right action and right livelihood can guide sustainable economic growth and ensure that development initiatives are morally sound. Furthermore, right mindfulness can foster awareness in the general populace regarding environmental sustainability and the importance of living harmoniously with nature.

3. Non-Violence (Ahimsa) and Conflict Resolution

Buddhism's emphasis on Ahimsa or non-violence aligns with the principle of peaceful coexistence. The Buddha's teachings on compassion (Karuna) and loving-kindness (Metta) promote resolving conflicts without harm and with respect for all living beings ("The Buddha's Teachings on Social and Political Philosophy" by Bhikkhu Bodhi, "The Art of Peace" by Thich Nhat Hanh). In the context of Viksit Bharat 2027, this can encourage peace-building measures, especially in regions with ethnic or religious conflicts. Promoting non-violence in everyday life, as well as in international relations, can foster a society of peace that nurtures social harmony, promotes inter-faith dialogue, and reduces conflicts.

4. Mindfulness and Mental Health

The practice of mindfulness, central to Buddhist meditation practices, encourages being fully present in the moment and cultivating awareness of one's thoughts and actions. This awareness fosters mental clarity, emotional resilience, and well-being ("The Miracle of Mindfulness" by Thich Nhat Hanh, "Mindfulness for Beginners" by Jon Kabat-Zinn). In a rapidly changing world, mental health is a growing concern, especially in a developing country like India. Incorporating mindfulness into the education system, workplace, and public life can help individuals handle stress, anxiety, and emotional challenges. A mindful society is one that fosters mental well-being, emotional intelligence, and interpersonal harmony, all of which are critical for national progress.

5. Interconnectedness and Global Responsibility

Buddhist philosophy teaches the concept of Pratītyasamutpāda or dependent origination, which asserts that all phenomena are interconnected. This principle suggests that everything is interdependent, and one's actions affect others and the environment ("The Buddha's Teaching on the Four Noble Truths" by Bhikkhu Bodhi, "Buddhism and Ecology" by Mary Evelyn Tucker). This understanding of interconnectedness can be used to frame a development strategy that emphasizes global cooperation and environmental responsibility. In the context of Viksit Bharat 2027, it can lead to a holistic approach to development that integrates environmental conservation, social equity, and global peace. India's commitment to international treaties on climate change and sustainable development goals (SDGs) can be underpinned by this Buddhist insight into the interconnectedness of all life.

6. Compassion and Social Welfare

Compassion is at the heart of Buddhist practice, with the emphasis on alleviating the suffering of others. It encourages individuals to act in ways that benefit others, particularly those who are vulnerable or marginalized ("Compassion and Emptiness" by Dalai Lama, "Buddhism and Social Justice" by Ronald S. Green). In Viksit Bharat, fostering a culture of compassionate governance can improve social welfare policies and systems, ensuring that the marginalized sections of society—such as the poor, minorities, and differently-abled—are taken care of. Compassionate action can drive poverty alleviation programs, healthcare accessibility, and inclusive education, ensuring that no one is left behind in the march towards progress.

JAINISM PHILOSOPHY

Jainism's core teachings—centered on non-violence (Ahimsa), truth (Satya), non-possession (Aparigraha), and self-discipline—are particularly well-suited to foster a vision of development that is not only economically robust but also socially inclusive and environmentally sustainable.

1. Ahimsa (Non-Violence)

Ahimsa, the central tenet of Jain philosophy, advocates for absolute non-violence towards all living beings. It promotes peace, harmony, and the preservation of life ("Jainism: An Indian Religion of Salvation" by Helmuth von Glasenapp, "The Jaina Path of Purification" by Padmanabh S. Jaini). Integrating the principle of Ahimsa in Viksit Bharat 2027 can lead to a development model that emphasizes peace-building and social harmony, promoting conflict resolution without violence. This approach can inspire national policies that reduce societal and inter-community conflicts and encourage diplomatic and peaceful international relations. Furthermore, it can influence ethical practices in industries such as animal husbandry, agriculture, and environmental conservation.

2. Aparigraha (Non-Possessiveness)

Aparigraha refers to the practice of non-attachment and limiting desires. This principle encourages minimalism, which can counteract excessive consumerism and promote sustainable living ("Jainism and Ecology: Nonviolence in the Web of Life" by Christopher Key Chapple, articles on minimalist living and sustainability from Jain community publications). Policies inspired by Aparigraha can encourage responsible consumption and eco-friendly practices that reduce the depletion of natural resources. By advocating for minimalism and non-accumulation, Viksit Bharat 2027 can lead India towards sustainable economic growth that prioritizes environmental stewardship over rapid, unchecked industrialization.

3. Satya (Truth)

Truth in Jain philosophy underscores the importance of sincerity, transparency, and honesty in all actions and words ("The Heart of Jainism" by Sinclair Stevenson, literature from Jain community leaders and philosophers). Satya can be incorporated into governance models and business ethics to ensure transparency, anti-corruption measures, and trustworthiness in public and private institutions. Building a trust-based society can enhance social cohesion and support democratic values, ensuring that progress is fair and equitable.

4. Syadvada (Theory of Relativity of Truth)

The Syadvada philosophy emphasizes the concept of multiple perspectives or the relativity of truth, promoting tolerance and understanding that truth can vary based on context ("Jain Logic" by Satish Chandra Vidyabhusana, academic papers on pluralistic and integrative social models). This principle can be pivotal in nurturing an inclusive and multi-cultural society by fostering respect for diverse opinions and encouraging dialogue. In a pluralistic country like India, Syadvada can guide educational systems, media, and policy-making to appreciate multiple viewpoints and coexist harmoniously.

5. Ethical Leadership and Self-Discipline

Jain philosophy advocates for discipline, self-control, and ethical conduct as essential qualities for leaders and citizens alike ("The Jain Way of Life" by A. Acharya Tulsi, Jain literature on leadership and ethics). These values can shape leadership training programs and public education to cultivate responsible citizenship and ethical leaders. Such leaders can steer the country with integrity, reducing corruption and promoting a culture of accountability and personal responsibility.

NYAYA PHILOSOPHY

The primary focus of Nyaya Philosophy (Indian school of Logic) or Anvikshiki is to achieve knowledge providing a systematic framework for reasoning, logic, and epistemology through valid means of perception, inference, comparison and testimony. Its principles are highly relevant to the goals of the Viksit Bharat 2027 vision, which seeks to create a developed, just, and rational society. Here are key ideas from Nyaya philosophy that can be incorporated into India's vision for development:

1. Rational Inquiry and Logical Governance

Nyaya philosophy emphasizes logical reasoning (Tarka) and debate (Vada) as essential tools for acquiring knowledge. In the context of Viksit Bharat, this can translate into creating a knowledge-driven society that values reason, evidence-based policy-making, and rational decision-making. It encourages the adoption of scientific

thinking in governance, economic policies, and social reforms ("Nyaya Sutra" by Gautama; "The Nyaya Theory of Knowledge" by P.T. Raju). For example, policies related to education, healthcare, and environmental conservation can be built on the principles of logical reasoning and scientific evidence to ensure they are effective and sustainable.

2. Epistemological Framework: Valid Means of Knowledge

Nyaya philosophy identifies four valid means of knowledge (Pramanas): perception (Pratyaksha), inference (Anumana), comparison (Upamana), and testimony (Shabda). The emphasis on diverse sources of knowledge can be used to foster a more inclusive approach to development in Viksit Bharat ("An Introduction to Nyaya Philosophy" by S.C. Chatterjee; "Philosophy of Nyaya-Vaisheshika" by K.S. Murthy). For Viksit Bharat, it could mean using multiple sources of knowledge to make informed decisions. This includes integrating indigenous knowledge systems, scientific research, and community-based insights in governance and development strategies.

3. Systematic and Transparent Justice

Nyaya has a rich tradition of discussing justice (Nyaya) based on truth (Satya) and fairness. The system promotes fairness through rational analysis, clear evidence, and logical evaluation of facts. Viksit Bharat can benefit by establishing a more transparent, accountable, and rational justice system, where laws and decisions are based on logical principles and equitable processes ("Nyaya Sutra" by Gautama; "Nyaya and Justice" in Indian Philosophy by S.K. Ghoshal). The establishment of fast-track courts, evidence-based legal reforms, and a robust mechanism to ensure timely and fair delivery of justice.

4. Dispute Resolution and Dialogue (Vada)

Nyaya philosophy is deeply rooted in dialogue and dispute resolution ("The Structure of Nyaya-Vaisheshika" by P.T. Raju; "Vada and Debate in Indian Philosophy"). The concept of Vada, which is a form of rational discourse, encourages peaceful debate and argumentation to resolve conflicts. In Viksit Bharat, this approach could be used to promote social harmony, mediation, and alternative dispute resolution mechanisms (ADR) in communities. By encouraging the culture of dialogue and the resolution of disputes through peaceful and rational means, India can create more cohesive and peaceful communities.

5. Moral and Ethical Governance (Yogakshema)

Nyaya philosophy is deeply connected to the idea of Yogakshema, or the pursuit of moral and ethical welfare ("Indian Ethics and Philosophy" by S. N. Dasgupta). This can be applied to Viksit Bharat by ensuring that national development is grounded in ethical values, promoting policies that uphold social justice, economic equality, and environmental stewardship. Ensuring that all developmental goals are aligned with the well-being of all sections of society, particularly marginalized groups, is a critical aspect of both Nyaya and Viksit Bharat 2027.

6. Education and Intellectual Growth

Nyaya's emphasis on logical reasoning and the cultivation of intellectual faculties is highly relevant for an educational system aimed at creating a knowledge economy ("Nyaya Philosophy: A Critical Introduction" by K. D. Sharma). In the Viksit Bharat framework, Nyaya's methods can encourage critical thinking, problem-solving, and rational inquiry as central to educational reforms. The focus should be on developing reasoning skills, logical analysis, and scientific temper among students, preparing them for the challenges of the 21st century.

7. Science and Technology as Rational Inquiry

Nyaya's rigorous approach to scientific inquiry through observation, reasoning, and empirical evidence is directly relevant to fostering a strong scientific and technological base for the nation ("Indian Philosophy and the Science of Logic" by D.M. Datta). The Viksit Bharat vision should prioritize research, innovation, and the application of science in areas like agriculture, healthcare, and information technology, grounded in rational inquiry. For example, policies that prioritize evidence-based technological innovation and research-driven agriculture can significantly contribute to India's sustainable and self-reliant future.

8. Critical Thinking and Public Discourse

Nyaya's emphasis on critical thinking encourages individuals to question assumptions and seek the truth through analysis ("The Logic of Nyaya" by G. C. Pandey; "Philosophy of Indian Logic" by S.K. Verma). In Viksit Bharat, fostering a culture of critical thinking in public discourse, media, and politics will help in making rational and well-informed decisions. This would lead to more democratic participation, better policy-making, and a more engaged citizenry. This can be encouraged by implementing programs that promote debate, critical reasoning, and open dialogue across society.

VAISHESHICA PHILOSOPHY

Vaisheshika Philosophy founded by Kanada in ancient India, is primarily concerned with the analysis of the physical world and the categorization of reality into distinct substances (Padarthas), qualities, actions, and the process of understanding through observation and inference. The philosophy's systematic approach to knowledge, categorization of elements, and logical reasoning provides a unique contribution to national development, particularly in the context of Viksit Bharat 2027 (Developed India by 2027).

Here are the key ideas of Vaisheshika that can be incorporated into the vision for a developed India:

1. Scientific Approach and Innovation

The Vaisheshika system places a significant emphasis on categorizing and analyzing the material world. It identifies various Padarthas (categories of existence) like substance, quality, action, and universal principles (e.g., time, space), which can inspire a scientific approach to solving problems in Viksit Bharat 2027. For Viksit Bharat, this translates into promoting scientific temper, empirical observation, and research-driven policy. India's focus on innovation in fields like technology, agriculture, and medicine can benefit from an organized, systematic approach to knowledge, similar to the Vaisheshika method of understanding the world.

2. Materialism and Development

Vaisheshika philosophy is often seen as a materialistic philosophy, focusing on the fundamental elements that constitute the universe. The Vaisheshika concept of substances (Dravya), which are indivisible and eternal, encourages the development of resource-based approaches to industrialization, energy, and materials science ("The Vaisheshika Sutras of Kanada" translated by R.C. Zaehner, "History of Indian Philosophy" by S.N. Dasgupta). Viksit Bharat 2027 can incorporate this by focusing on sustainable material management, resource utilization, and efficient production systems. This includes better management of natural resources, such as minerals, land, and energy, while prioritizing environmental sustainability.

3. Categorization of Knowledge and Innovation

Vaisheshika's detailed categorization of substances (Dravyas), qualities (Gunas), actions (Karma), and relations (Samavaya) promotes the development of systematic knowledge ("Vaisheshika and Its Influence" by S.C. Dube). Applying this framework in Viksit Bharat can enhance sectoral development across agriculture, industry, and services. By categorizing different aspects of economic, social, and technological domains, efficient development programs can be designed to address specific needs in various sectors. This structured approach can be applied in creating a comprehensive national development strategy that addresses each facet of growth, from infrastructure to healthcare and education.

4. Empirical Research and Education

Vaisheshika philosophy's emphasis on empiricism—knowledge gained through sensory perception—can be integrated into India's educational and research systems. The philosophy encourages practical, hands-on learning and experimental validation ("Indian Philosophy: An Introduction" by M. Hiriyanna). For Viksit Bharat, this can be applied to create a more research-oriented educational system that emphasizes practical application and empirical verification in fields like engineering, medicine, and environmental sciences. Establishing research institutions and universities that prioritize experimental science and technological development rooted in empirical inquiry would help advance India's global standing in scientific fields.

5. Sustainability and Ecology

The Vaisheshika school divides material substances into categories based on their inherent qualities. By understanding the nature of these substances, it encourages a deep respect for their interconnectedness and interdependence ("The Philosophy of Vaisheshika" by K.K. Aziz). In Viksit Bharat, this can be reflected in a national vision focused on sustainable development. For example, using Vaisheshika's model of interconnected substances, policies could aim to reduce waste, improve recycling efforts, and minimize environmental impact through resource efficiency. This holistic approach would encourage policies aimed at reducing pollution, conserving water, and developing eco-friendly technologies that benefit both the environment and the economy.

SAMKHYA PHILOSOPHY

Founded by Kapila muni, Samkhya is a dualistic philosophy that emphasizes the distinction between Purusha (consciousness) and Prakriti (matter or nature). Its ideas, grounded in the nature of reality, knowledge, and the

process of liberation, can guide the development of a rational, sustainable, and spiritually aware society. Here are some key principles from Samkhya philosophy that can be incorporated into the vision of a Developed India:

1. Dualism of Purusha and Prakriti: Balance between Spiritual and Material Growth

Samkhya posits that the world is composed of two fundamental realities: Purusha (consciousness) and Prakriti (material nature). While Purusha represents the soul or consciousness, Prakriti is the physical world, made up of the three gunas (qualities)—Sattva (goodness, purity), Rajas (activity, passion), and Tamas (inertia, ignorance) ("Samkhya Karika" by Isvarakrishna). In Viksit Bharat, this dualism can inspire a balance between material progress and spiritual well-being. While technological and economic advancements are crucial for a developed nation, the vision must also emphasize spiritual health, mental well-being, and ethical values. Promote a holistic approach to development where material prosperity is aligned with mental and emotional well-being. Policies could focus on education that fosters both intellectual growth and moral development.

2. The Three Gunas (Sattva, Rajas, Tamas) and Societal Harmony

The Samkhya system emphasizes that the three gunas—Sattva, Rajas, and Tamas—pervade all of nature and influence human behavior. To achieve a prosperous and developed nation, these gunas must be balanced in society ("The Samkhya System of Philosophy" by J.N. Mohanty).

- Sattva represents harmony, purity, and wisdom, which are essential for a peaceful, just, and educated society.
- Rajas symbolizes action and dynamism, which are crucial for economic growth, industrialization, and technological progress.
- Tamas represents stagnation and ignorance, and efforts should be made to reduce the influence of Tamas in society by promoting education, knowledge, and ethical practices.

In Viksit Bharat, this idea could inspire policies that encourage mental health awareness, equitable economic development, and the promotion of ethics and values in education and public life.

3. Individual Liberation and Collective Development

Samkhya's ultimate goal is Moksha—liberation from the cycle of birth and death, achieved through knowledge and the realization of the distinction between Purusha and Prakriti. This focus on individual freedom can be aligned with the empowerment of citizens in Viksit Bharat. Education and social reforms can be designed to empower individuals by promoting critical thinking, self-awareness, and the pursuit of inner peace, which contribute to a more harmonious society. Policies could aim to liberate individuals from poverty, ignorance, and oppression, enabling them to pursue their potential in all aspects of life—be it social, political, or economic.

4. Knowledge and Wisdom as the Path to Development

- According to Samkhya, the liberation of the soul comes through Jñana (knowledge). Knowledge is not only intellectual but also experiential and transformational ("Samkhya Darshana: The Canon of Rationalism" by K.D. Sharma, "The Essence of Samkhya" by S.C. Chatterjee). This emphasizes the importance of education, critical thinking, and research in achieving true development. In Viksit Bharat, a knowledge economy should be at the core, where the nation invests in education, scientific research, and innovative technologies. Moreover, education should not only focus on technical skills but also on philosophical and ethical teachings that guide responsible citizenship. The focus should be on producing wise leaders, innovative thinkers, and well-rounded individuals who contribute to the holistic development of society.

The principles of Samkhya philosophy, with its focus on balance, knowledge, and the relationship between spiritual and material development, offer a rich and multifaceted approach to achieving the goals of Viksit Bharat 2027.

YOGA PHILOSOPHY

The philosophy of Yoga emphasizes self-discipline, mental clarity, physical health, and spiritual growth, all of which are crucial for building a holistic and prosperous nation. Here are key aspects of Yoga philosophy that can be incorporated into the national development vision:

1. Self-Discipline (Tapas) and Personal Responsibility

One of the core principles of Yoga is Tapas, which refers to self-discipline, austerity, and perseverance. Yoga teaches that personal progress requires inner strength, a disciplined lifestyle, and the willingness to face challenges ("The Yoga Sutras of Patanjali", "Yoga Philosophy: The Path of Liberation" by Swami Sivananda. Viksit Bharat could benefit from a focus on personal responsibility and self-discipline across all levels of society—political, economic, and social. Encouraging citizens to take responsibility for their own growth, well-being, and contribution to society can foster a culture of accountability and empowerment. Programs that emphasize self-discipline, healthy lifestyles, and mental fortitude can be implemented in education, governance, and public life. Policies can focus on personal development alongside skill-building in vocational and technical education.

2. Mindfulness and Mental Health (Dhyana)

Dhyana, or meditation, is central to Yoga philosophy. It emphasizes the cultivation of mental clarity, focus, and the ability to manage thoughts and emotions. In a country like India, where mental health issues are increasingly recognized, Yoga can provide a holistic approach to improving mental well-being. Incorporating Yoga practices like meditation into mental health programs can promote emotional resilience, reduce stress, and improve the overall psychological well-being of citizens. Viksit Bharat 2027 can integrate mindfulness and meditation into educational curricula, workplace wellness programs, and healthcare, thus fostering a mentally healthy society.

3. Physical Health and Well-being (Asana and Pranayama)

The practice of Asanas (physical postures) and Pranayama (breathing techniques) in Yoga is integral to maintaining physical health and vitality. This focus on holistic well-being through the body and breath supports the development of a healthier, more productive society. Viksit Bharat can incorporate yoga and physical wellness programs into schools, workplaces, and public health initiatives. This would contribute to reducing healthcare costs, promoting healthy aging, and enhancing the workforce's productivity. National campaigns can promote Yoga as a means to combat lifestyle diseases such as diabetes, hypertension, and obesity, aligning with the goal of nationwide health improvement ("The Heart of Yoga: Developing a Personal Practice" by T.K.V. Desikachar).

4. Ethics and Social Responsibility (Yamas and Niyamas)

Yoga philosophy outlines a set of ethical guidelines known as the Yamas (moral restraints) and Niyamas (observances), which serve as a foundation for living a virtuous life. The Yamas include Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (continence), and Aparigraha (non-greed). The Niyamas focus on cleanliness, contentment, discipline, self-study, and devotion ("Yoga and Ethics" by B.K.S. Iyengar).

These ethical principles can serve as the moral foundation for Viksit Bharat:

- Ahimsa (non-violence) could promote peaceful coexistence and social harmony, reducing conflict and promoting a culture of mutual respect.
- Satya (truthfulness) could inspire transparency in governance and corporate accountability, reducing corruption and building public trust.
- Aparigraha (non-greed) could encourage sustainable development and prevent the overconsumption of resources, aligning with environmental sustainability goals.

National education systems could integrate these ethical principles into character-building programs to foster citizens who are not only skilled but also morally responsible.

5. Universal Peace and Non-Violence (Ahimsa)

Yoga teaches Ahimsa, or non-violence, which can be a guiding principle for creating a peaceful and inclusive society. In a country as diverse as India, promoting Ahimsa in all spheres—social, political, and cultural—can help bridge divides and foster unity in diversity.

Incorporating Yoga's message of non-violence can inspire conflict resolution and the promotion of peace in Indian society, making it a model of harmonious coexistence on the global stage. Government policies can promote peace-building initiatives, tolerance, and cooperation, reducing societal tensions and enhancing social stability.

MIMAMSA-VEDANTA PHILOSOPHY

Both schools of thought offer practical approaches to achieving a developed nation while integrating moral and spiritual values that resonate deeply with India's rich philosophical heritage.

Mimamsa Philosophy

Mimamsa, primarily concerned with rituals and the philosophy of action, stresses the importance of duty (dharma), ritual correctness, and social responsibility. Though its primary focus is on rituals and Vedic interpretation, it offers several principles that can influence modern governance and societal development in Viksit Bharat 2027.

1. Dharma and Social Responsibility

Mimamsa emphasizes that every action should be performed in accordance with dharma, or righteous duty. In the context of a developing nation, dharma can be interpreted as both individual moral responsibility and the ethical governance of society. This idea can inspire policies that emphasize personal responsibility, social welfare, and adherence to the rule of law ("Mimamsa and its Role in Hindu Philosophy" by K.K. Aziz, "An Introduction to Mimamsa" by S.C. Chatterjee). Promoting ethical conduct in governance, social justice, and fair distribution of resources, ensuring that the progress made by the country is aligned with justice and equality.

2. Role of Action (Karma)

In Mimamsa, the principle of Karma (action) is central. It posits that actions are important in fulfilling one's duty, and it encourages individuals to act without attachment to the results ("Mimamsa: The Philosophy of Action" by K. Satchidananda Murthy). This can be applied to public administration, where politicians and public servants can focus on performing their duties diligently without seeking personal gain or recognition. Fostering a work culture based on selfless service (Nishkama Karma), focusing on nation-building through responsible governance, public service, and infrastructural development.

3. Commitment to Rituals for National Prosperity

Though Mimamsa is often seen as concerned with religious rituals, its focus on the importance of ritual correctness can inspire a renewed focus on national discipline and duty. This idea can encourage disciplined work ethics and a structured approach to nation-building. Promote civic rituals that instill a sense of duty, such as honoring the Constitution, observing national holidays, and paying respect to national heroes, creating a sense of unity and pride.

Vedanta Philosophy

Vedanta, based on the teachings of the Upanishads, Brahma Sutras, and Bhagavad Gita, focuses on the realization of the unity of the self (Atman) and the universal consciousness (Brahman), Tat tvam asi. Its emphasis on spirituality, self-realization, and moral principles offers profound ideas for social harmony, ethical governance, and sustainable development in Viksit Bharat 2027.

1. Unity and Universal Brotherhood

One of Vedanta's central teachings is the realization that all beings are fundamentally one with the universal consciousness. This idea can inspire national unity, as it emphasizes the equality and interconnectedness of all people, irrespective of their background, religion, or ethnicity ("The Essence of Vedanta" by Shankara). Promoting social harmony, inter-religious dialogue, and inclusive development, ensuring that no citizen is left behind in the pursuit of national prosperity.

2. Ethical Governance and Dharma

In Vedanta, dharma refers to the moral order of the universe, and living in alignment with dharma leads to spiritual progress. This can be translated into ethical governance, where leaders and institutions operate based on integrity, fairness, and a commitment to justice.

Implementing transparent governance, anti-corruption measures, and policies that ensure justice and fairness in all aspects of public life.

3. Self-Realization and National Development

Vedanta emphasizes self-realization, which can be understood as the process of discovering one's true nature and purpose. This idea can inspire personal and collective growth, where citizens strive to actualize their potential in service to the nation ("Self-Realization: The Path to Knowledge" by Swami Vivekananda, "The Philosophy of Vedanta" by Radhakrishnan). National education systems and public policies can be oriented toward fostering self-realization, critical thinking, and emotional intelligence. This would ensure that the next generation is not only economically capable but also ethically grounded and spiritually aware.

4. Sustainability and Environmental Stewardship

In Vedanta, nature is seen as an expression of Brahman, and thus, the natural world is sacred and must be

respected. This understanding can encourage sustainable development and responsible environmental stewardship. Promoting eco-friendly policies, renewable energy, and conservation efforts. Vedanta's focus on unity can lead to a more holistic view of environmental preservation, where development does not come at the cost of nature ("Vedanta and Ecology" by Nirmala Srivastava).

5. Renunciation and Non-Attachment

Vedanta teaches that one should practice non-attachment (Vairagya) to material possessions and outcomes. While this does not mean rejecting material development, it encourages moderation, contentment, and the avoidance of excessive consumption.

This principle can be integrated into the vision of Viksit Bharat 2027 to foster sustainable consumption, focusing on quality of life rather than quantity of consumption.

MODERN INDIAN CONTEMPORARY PHILOSOPHERS

SWAMI VIVEKANANDA PHILOSOPHY

Swami ji's teachings on national progress, individual empowerment, and societal transformation offer a roadmap for both ethical development and global leadership. Here are the key lessons from his philosophy:

1. Self-Reliance and Empowerment

Vivekananda strongly emphasized the importance of self-reliance for both individuals and nations. He believed that true empowerment comes from within, and only a self-reliant nation could rise to its full potential (Swami Vivekananda's speech at the World Parliament of Religions (1893), Karma Yoga). For Viksit Bharat, this means fostering a culture of innovation, entrepreneurship, and self-sufficiency. By emphasizing education, skill development, and reducing dependence on foreign aid, India can cultivate a strong, independent economy.

2. Universal Education and Youth Empowerment

Vivekananda placed great importance on education as a tool for both individual and national upliftment. He argued that education should be holistic, focusing on character building, practical skills, and moral values, not just academic knowledge. His focus on youth as the future of the nation is especially relevant for Viksit Bharat—India's large youth population can be a driving force for innovation and progress if empowered with the right skills and values ("Complete Works of Swami Vivekananda," Vol. 1, Swami Vivekananda's letter to the youth of India).

3. Harmony Between Material and Spiritual Growth

Vivekananda promoted the idea that spiritual and material progress should go hand-in-hand. For Viksit Bharat, this means ensuring that development is not merely economic or technological but also spiritual and ethical. By integrating spiritual values like Dharma, compassion, and non-violence with material growth, India can develop sustainably and create a just society("The Complete Works of Swami Vivekananda," Vol. 4, The East and the West).

4. Nation Building Through Character Development

Vivekananda believed that the foundation of a strong nation is built upon the character of its people. His notion of "man-making" education, where character development is central, should be integrated into India's national educational framework. A country where its citizens are morally upright and strong in character is one that can resist challenges and build long-term prosperity.

5. Social Equality and Service

Vivekananda advocated for the upliftment of the marginalized and downtrodden in society. He encouraged service to humanity as the highest form of spiritual practice. For Viksit Bharat, this translates to inclusive policies that focus on poverty eradication, gender equality, and empowering disadvantaged communities, ensuring that economic growth benefits all sections of society.

6. Global Leadership and India's Role in the World

Vivekananda had a profound vision of India as a global spiritual leader. He believed that India's philosophical and spiritual teachings, especially those rooted in Vedanta, could offer solutions to the world's crises. For Viksit Bharat, embracing this vision means that India should lead not only in economic and technological fields but also offer wisdom and guidance in fostering global peace, sustainability, and ethical leadership.

7. Strength, Fearlessness, and Resilience

Vivekananda repeatedly called for fearlessness in the face of adversity. His mantra of "Arise, awake, and stop not until the goal is reached" is a call to action for both individuals and the nation. For Viksit Bharat, this principle inspires a proactive approach to overcoming challenges like poverty, inequality, and global competition. A fearless India is one that leads with courage and resilience.

MAHATAMA GANDHI'S PHILOSOPHY

Gandhi's ideas were centered on non-violence, self-reliance, social equality, and moral leadership, which are directly applicable to contemporary challenges in India's path to becoming a developed nation.

1. Non-Violence (Ahimsa) and Peaceful Development

Gandhi's principle of Ahimsa (non-violence) extends beyond physical violence and encompasses non-violence in thought, speech, and action. In the context of Viksit Bharat, this can be applied to fostering a peaceful society, free from social strife, corruption, and injustice. Non-violence can guide conflict resolution, social harmony, and international relations, promoting peace and equity across all levels of society. (Mahatma Gandhi, "The Collected Works of Mahatma Gandhi" Vol. 1–98).

2. Self-Reliance (Swadeshi)

Gandhi's call for Swadeshi emphasized the importance of local industries and self-sufficiency. By promoting self-reliance, India can reduce dependence on foreign goods, foster indigenous industries, and create jobs at the grassroots level. This could support small-scale industries, rural development, and the revitalization of traditional crafts, all key to creating a more inclusive and sustainable economy. (Mahatma Gandhi, "Hind Swaraj", "The Essential Gandhi", edited by Louis Fischer).

3. Sarvodaya (Welfare of All)

Gandhi's vision of Sarvodaya was a society where the welfare of the poorest and weakest is prioritized. This aligns with inclusive development in the Viksit Bharat 2027 vision. The focus should be on eradicating poverty, ensuring equitable access to resources, and uplifting marginalized communities. Social programs aimed at improving the lives of farmers, women, and disadvantaged groups can create a more just and equal society.

4. Sustainable Development and Environmental Responsibility

Gandhi believed in simple living and high thinking, emphasizing the need to live in harmony with nature. This aligns with the idea of sustainable development in Viksit Bharat. Gandhian principles can guide policies that focus on environmental conservation, sustainable agriculture, renewable energy, and waste management, ensuring that development does not come at the cost of the planet. (Mahatma Gandhi, "The Story of My Experiments with Truth", "Environmentalism and Gandhi: The Aesthetic of Sustainability" by Pramod K. Nayar).

5. Decentralized Governance (Gram Swaraj)

Gandhi's vision of Gram Swaraj (village self-rule) emphasized decentralization of power to ensure that communities govern themselves. In the Viksit Bharat context, this means empowering local governments and rural communities to take charge of their development. Policies could focus on decentralizing decision-making, improving local governance structures, and fostering grassroots participation, which can lead to more responsive and accountable governance.

6. Truth (Satya) and Transparency

Gandhi believed that Truth (Satya) was not just a moral value but also a key to effective leadership and governance. Applying this principle can strengthen accountability and transparency in governance. A Viksit Bharat should emphasize truthful leadership, eliminate corruption, and create systems where public institutions work for the collective good.

7. Economic Justice and Equity

Gandhi advocated for a just economy that values human dignity over wealth accumulation. His ideas of economic justice could shape policies that promote inclusive growth, such as progressive taxation, fair wages, and access to basic services. For Viksit Bharat, this would mean a focus on reducing income inequality and ensuring that the benefits of economic growth are shared by all ("Economic Thought of Mahatma Gandhi" by G. B. Singh).

8. Promotion of Handicrafts and Rural Industries

Gandhi's support for handicrafts and small-scale industries was rooted in his belief that economic development should not be limited to urban areas or large industries. By reviving traditional crafts and supporting rural industries, India can ensure that economic benefits reach even its most remote areas, creating jobs and empowering

rural populations.

9. Health and Hygiene as Key to Development

Gandhi also recognized the importance of health and hygiene in nation-building. He promoted the idea of cleanliness, public health, and prevention of disease, which can be directly linked to the Viksit Bharat 2027 vision. A national emphasis on sanitation, access to healthcare, and prevention of disease will be critical for improving life expectancy and reducing health disparities. (Mahatma Gandhi, "Health and Hygiene: A Gandhian Perspective").

10. Moral Leadership and the Role of Spirituality in Politics

Gandhi was adamant that moral leadership—rooted in spirituality and personal integrity—was essential for the progress of the nation. For Viksit Bharat, this means cultivating leaders who are not only efficient in administration but also uphold high ethical standards and work with compassion. The vision for the future can focus on fostering integrity in political and business leaders and ensuring that governance is rooted in values that benefit the whole of society. ("Gandhi's Political Philosophy: A Critical Examination" by Bhikhu Parekh).

VINAYAK DAMODAR SAVARKAR AND K.B. HEDGEWAR'S PHILOSOPHY

These are key figures in the development of the Hindu nationalist movement, offered ideas that can be influential in shaping the Viksit Bharat 2027 vision, especially in terms of national unity, self-reliance, and cultural identity. Their thoughts, though rooted in different contexts, emphasize a strong, cohesive society with a focus on self-empowerment, preservation of Indian heritage, and nation-building. Here are some key aspects of their philosophies that can contribute to India's vision of becoming a developed nation by 2027:

1. Emphasis on Nationalism and Unity (Savarkar's Hindutva)

Savarkar's concept of Hindutva (Hindu-ness) is central to his vision of an integrated India. He argued that India's unity should be rooted in its common cultural and spiritual heritage. For Viksit Bharat 2027, this can translate into fostering a strong national identity based on mutual respect, shared values, and cultural pride. An inclusive yet distinct cultural identity could unite the diverse population, motivating them towards collective national progress. (Vinayak Damodar Savarkar, "Hindutva: Who is a Hindu?"; "Savarkar: Echoes from a Forgotten Past" by Dileep K. Manchanda).

2. Self-Reliance and National Strength (Savarkar's Advocacy for Swadeshi)

Savarkar was a strong proponent of Swadeshi (self-reliance) as a foundation for a strong nation. He believed that India's economic independence was crucial to breaking free from colonial oppression and establishing a robust, self-sufficient nation. In Viksit Bharat, this philosophy can be implemented by focusing on local industries, small-scale businesses, agriculture, and promoting indigenous technologies to reduce dependence on foreign imports. This would also foster a spirit of innovation and entrepreneurship (Vinayak Damodar Savarkar, "The History of the First War of Indian Independence" 1857).

3. Cultural Revival and Preservation (Savarkar's Focus on Indian Civilization)

Savarkar emphasized the revival of Hindu culture and believed that India's civilization had a rich and glorious past. He argued that modern India should reconnect with its ancient roots to reclaim its place as a world leader. Viksit Bharat 2027 could draw inspiration from this by promoting Indian traditions, languages, and art forms while blending them with modern scientific and technological advancements. Cultural education, along with modernization, could strengthen national pride and identity.

4. Youth Empowerment and Leadership (Hedgewar's Vision for RSS)

K.B. Hedgewar, the founder of the Rashtriya Swayamsevak Sangh (RSS), emphasized the importance of youth in nation-building. He believed in creating disciplined and capable individuals who could serve their country selflessly. In the context of Viksit Bharat, the focus could be on developing leadership qualities among the youth through education, discipline, and social service. This would contribute to building a vibrant and dynamic workforce capable of driving national growth and innovation. (K.B. Hedgewar, "Hedgewar: The First Swayamsevak"; "Rashtriya Swayamsevak Sangh: A Historical Perspective").

5. Organized Voluntary Service and Nation Building (Hedgewar's Ideal of Seva)

Hedgewar's idea of Seva (selfless service) was central to the RSS. He believed that the nation could be built through the combined efforts of disciplined and dedicated individuals who work for the welfare of society. For

Viksit Bharat, this idea can be incorporated by fostering a culture of volunteerism and community service at all levels, from local to national, in areas such as healthcare, education, and environmental conservation (K.B. Hedgewar, "The History of RSS").

6. Decentralized Governance and Local Development (Hedgewar's Grassroots Focus)

Hedgewar emphasized the importance of grassroots involvement in the development of society. This can be aligned with Viksit Bharat's focus on decentralized governance, where local bodies and communities are empowered to take decisions about their development. Local leaders could be given more autonomy to solve problems related to agriculture, infrastructure, and education, which would result in more responsive and effective governance (K.B. Hedgewar, "The RSS and Its Ideology").

7. National Defense and Self-Respect (Savarkar and Hedgewar's Focus on National Security)

Both Savarkar and Hedgewar placed a strong emphasis on national defense and self-respect. For Savarkar, it was essential for a nation to be militarily strong to defend its sovereignty and ensure its place in the world. Hedgewar, while promoting discipline and unity, advocated for a strong sense of national pride and self-defense. For Viksit Bharat, investing in defense and security will not only protect the nation from external threats but also foster a sense of confidence and unity among its citizens.

B.R AMBEDKAR'S PHILOSOPHY

Incorporating ideas from B. R. Ambedkar's work is pivotal for understanding social justice, equality, and the empowerment of marginalized communities in a democratic society. Here are key ideas from his philosophy that can be integrated:

1. Social Equality and Justice

Ambedkar's most significant contribution lies in advocating for the eradication of caste discrimination and promoting social equality. He believed that a society could only progress when all its members have equal opportunities and rights (Ambedkar's works such as *Annihilation of Caste* and *The Untouchables: Who Were They and Why They Became Untouchables*). Policies ensuring social reforms that address caste-based disparities, affirmative action, and education for marginalized groups can help build an equitable society. This includes continued efforts in enhancing access to quality education, healthcare, and employment opportunities for historically disadvantaged communities.

2. Constitutional Morality

Ambedkar emphasized the importance of constitutional morality, which involves adhering to the values embedded in the constitution to maintain democracy and protect individual rights (Ambedkar's speeches in the Constituent Assembly Debates and writings compiled in *The Indian Constitution: Cornerstone of a Nation*). Strengthening the commitment to democratic principles, human rights, and rule of law in governance can promote accountability and prevent majoritarianism. This can be reinforced by educational programs that teach constitutional values to foster responsible citizenship.

3. Economic and Educational Empowerment

Ambedkar advocated for the economic upliftment of the poor and underprivileged, linking economic independence to social dignity. He stressed the need for state intervention in ensuring equal distribution of resources and opportunities. Policies aimed at reducing economic inequality through targeted welfare programs, land reforms, skill development, and financial inclusion can empower the economically weaker sections. Universal education that promotes both traditional and vocational learning can help bridge skill gaps.

4. Promotion of Liberty, Equality, and Fraternity

Ambedkar believed that liberty, equality, and fraternity were interconnected principles essential for a harmonious society. Without social and economic equality, political freedom becomes ineffective. Initiatives that promote social cohesion through community-building activities, anti-discrimination laws, and cultural exchange programs can foster a sense of fraternity. Ensuring that liberties are protected in a way that does not infringe on others' rights is crucial for sustainable development. (Inspired by Discussions in Ambedkar's analysis of the French Revolution and how its principles influenced his vision for India).

5. Rationalism and Scientific Temper

Ambedkar encouraged the development of a rational, scientific outlook as a way to break free from superstition and regressive social norms. Integrating this value into educational curricula and public policies can promote

critical thinking, innovation, and scientific inquiry essential for national growth.

SRI AUROBINDO'S PHILOSOPHY

Sri Aurobindo's ideas can be particularly valuable in fostering a holistic, integral approach to progress that integrates material growth with spiritual and ethical values. Some key aspects of Aurobindo's philosophy that could be incorporated into the vision for a developed India by 2027:

1. Integral Education

Aurobindo's philosophy of integral education emphasizes the development of the whole person, including the intellectual, emotional, physical, and spiritual aspects. For him, education is not just about knowledge acquisition but also about the evolution of consciousness and fostering creativity. To realize a developed and enlightened nation, India can adopt Aurobindo's educational ideals, promoting an education system that nurtures creativity, critical thinking, and spiritual growth, rather than focusing solely on technical or vocational education (Aurobindo's *The Human Cycle* and *The Synthesis of Yoga* provide insights into his educational ideals and the role of self-discovery in shaping a progressive society).

2. Spirituality and Nationalism

Aurobindo viewed spirituality as central to the development of the nation. He believed that India's national resurgence was inseparable from spiritual evolution, and that the country must integrate its spiritual heritage with modern progress. Vision Viksit Bharat can emphasize the integration of India's spiritual heritage with scientific and technological advancements, promoting a nation that is both modern and spiritually rooted. This would involve nurturing a culture of self-awareness, compassion, and ethical governance (His works like *The Life Divine* and *The Foundations of Indian Culture* articulate the role of spirituality in national development).

3. Swaraj (Self-Governance) and Empowerment

Aurobindo's concept of Swaraj went beyond political independence; it was about individual and collective empowerment. For him, true freedom meant not just political sovereignty but also spiritual and psychological freedom. The idea of self-reliance and empowerment can be central to the Vision 2027 plan. This would include policies that encourage entrepreneurship, local governance, and individual freedom. Efforts can be made to reduce dependency on external forces and build a self-sustaining, resilient society (*The Future Evolution of Man* and *The Ideal of Human Unity* explore the idea of self-governance and its importance for the growth of society).

4. Unity in Diversity

Aurobindo emphasized that unity does not mean uniformity but the integration of diverse cultures, languages, and traditions into a unified whole. This idea is key to fostering a harmonious and inclusive society. India's diversity, both cultural and regional, can be a strength in the Vision 2027 plan, with policies focused on national unity through respect for diversity. Efforts can be made to integrate various regional and cultural practices into a unified national framework without forcing homogenization. Aurobindo's work *The Ideal of Human Unity* can guide the formulation of policies promoting inclusivity while celebrating diversity.

5. The Evolution of Human Consciousness

Aurobindo believed in the continuous evolution of human consciousness, where society evolves spiritually, ethically, and mentally. He proposed a future where individuals and societies would transcend their limited consciousness and evolve towards higher states of being. Policies could be designed to not only address material progress but also focus on the spiritual and ethical evolution of citizens. This could include promoting well-being, mindfulness practices, and emotional intelligence in society, alongside economic and technological advancements.

CONCLUSION

As India sets its sights on becoming a developed nation by 2027, the contributions of Indian philosophy should not be underestimated. The ethical principles, focus on social justice, sustainable development, and the promotion of holistic well-being all align with the goals of Viksit Bharat 2027. By incorporating the wisdom of Indian philosophical traditions into the fabric of governance, policy-making, and societal development, India can create a future that is not only economically prosperous but also spiritually enriched and socially just.

Indian philosophy, with its deep insights into the nature of human existence and the interconnectedness of all life,

offers a unique and powerful vision for a Viksit Bharat that is not just developed in material terms, but also in moral, ethical, and spiritual dimensions. Thus, Viksit Bharat 2027 can be realized through a harmonious blend of modernity and traditional wisdom, a synthesis that could offer the world a new model for development rooted in timeless values.

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