

The Role of Sankhya Philosophy in the Context of Indian Knowledge System (IKS) and NEP 2020

*¹ Satya Narayan Yadav, ²Manoj Kumar Kaushle

^{*1,2}Assistant Professor, Education Department, Swa. Gulab Bai Yadav Smriti Shiksha Mahavidhyalaya, Borawan, Khargone, M.P., India. 451228

Email: satyanarayan8064@gmail.com

Abstract

The synergy between Sankhya philosophy and the National Education Policy (NEP) 2020 provides a new direction for Indian education, representing a unique confluence of modernity and tradition. This philosophy not only presents ancient wisdom in a contemporary context but also prepares a highly scientific and psychological roadmap. The primary objective of Sankhya philosophy is 'Viveka-Khyati' (discriminative knowledge), which means enabling the student to realize the truth that they are not the physical 'Prakriti' (body, mind, ego), but the eternal conscious 'Purusha'. This educational method destroys 'Avidya' (ignorance) and shows the student the path to liberation from the three-fold sufferings. In this system, the teacher is a 'Sattva-guna' oriented mentor who awakens the student's logical capacity through reason and analysis. Here, discipline is not an external imposition but the result of 'Internal Realization' (Antarik Bodh), which shapes the student into a perpetual 'Seeker'. In the context of NEP 2020, Sankhya's 'Tattva-Vijnana' (analysis of 25 elements) provides a solid foundation for a modern 'multidisciplinary' curriculum. Its principles of 'Satkaryavada' (theory of causation) and 'Evolutionary Theory' establish a remarkable harmony with modern science and STEM education. It makes education a powerful tool for 'human development' and character building, rather than limiting it to mere skill development. Sankhya's 'Theory of Three Gunas' teaches students to manage their personalities, thereby increasing the dominance of the 'Sattva' quality. This union of Sankhya philosophy and NEP 2020 liberates education from the 'burden of information' and leads it toward the 'light of wisdom'. This coordination is a logical step toward making India a 'Vishwaguru', preparing students to stay rooted in their traditions while being fully equipped for global challenges.

Keywords: Indian Knowledge System, NEP 2020, Sankhya Philosophy, Educational Philosophy.

1.0 Introduction

The history of Indian education has been glorious, where knowledge meant not just the accumulation of information, but the realization of the self and the truth. In the present perspective, as we strive to align the Indian education system with global standards while reconnecting it with our cultural roots through the National Education Policy (NEP) 2020, the role of 'Sankhya Philosophy' becomes extremely significant. This research paper is a humble attempt to analyze the interconnections between the 'Indian Knowledge System' (IKS) and Sankhya philosophy. Sankhya philosophy, founded by Maharishi Kapila, is considered the most logical, scientific, and systematic branch of the 'Shad-Darshana' (six

systems) tradition of Indian philosophy. The word 'Sankhya' itself means 'number' or 'proper knowledge'—that is, the precise analysis of the elements of the universe. This philosophy does not accept any theory based on superstition but confirms it on the solid principles of logic, evidence, and cause-effect relationships. Today's era is an age of science and technology, and the 'ontological' framework of Sankhya establishes a remarkable harmony with the principles of modern science's 'System Theory' and 'Evolutionary Theory'. The core philosophy of NEP 2020 is 'holistic development', which prioritizes the student's moral, mental, and spiritual growth rather than limiting it to intellectual capacity. Sankhya's principle of 'Viveka-Khyati' is a precise guide for achieving this goal. 'Viveka' means

the ability to distinguish between the material (Prakriti) and the conscious (Soul/Purusha). The current education system often entangles the student in the dazzle of the external world, leading to mental stress and existential crises. Sankhya philosophy proposes shifting education from being 'Information-centric' to 'Consciousness-centric'. Through this research, we will attempt to understand how the analysis of Sankhya's 25 elements, the theory of three Gunas (Sattva, Rajas, Tamas), and the logic of 'Satkaryavada' can provide a new vision to today's multidisciplinary curriculum. Can Sankhya's 'Tattva-Vijnana' integrate with modern STEM (Science, Technology, Engineering, Mathematics) to infuse it with human values? This introduction underlines that the inclusion of Sankhya philosophy will not only provide an Indian identity to education but also offer a more logical and balanced foundation for facing modern challenges. To realize the aspiration of making India a 'Vishwaguru' again, it is imperative to integrate these timeless principles of Sankhya philosophy into the mainstream of modern education.

2.0 Objectives of the Study

- **Theoretical Explanation:** To clarify the principles of Sankhya.
- **Practical Application:** To explore possibilities of implementing Sankhya principles in modern education.
- **Critical Analysis:** To compare Sankhya principles with modern challenges.

3.0 Research Methodology

Research based on Sankhya philosophy primarily falls under 'Qualitative Research'. It involves the analysis of philosophical texts, comparative studies, and theoretical interpretations.

Here is the English translation of the provided text regarding the meaning and definitions of Sankhya Philosophy:

4.0 Meaning of Sankhya Philosophy

Sankhya philosophy is one of the most ancient and systematic systems of Indian philosophy. Its name,

'Sankhya', is primarily derived from two foundations: *Sankhya* (enumeration of elements) and *Samyak Khyati* (complete or proper knowledge of truth). To understand the meaning of Sankhya philosophy, it is essential to focus on the following three points:

1. Analysis of Elements (Sankhya) The literal meaning of Sankhya philosophy is 'related to numbers'. This philosophy analyzes 25 elements to understand the universe and human existence. This is the greatest characteristic of Sankhya—not accepting any mystery blindly, but classifying it logically and scientifically.

2. Discrimination of Nature and Soul (Core Principle) The summary of Sankhya philosophy is 'Viveka' (Discrimination). It divides the world into two fundamental realities:

- **Prakriti (Nature):** It is inert (non-conscious) and contains three Gunas (Sattva, Rajas, Tamas). It is the cause of the origin of the world.
- **Purusha (Soul):** It is purely conscious, without qualities (*Nirguna*), and is the witness (*Sakshi*). According to Sankhya, due to ignorance, the Purusha (soul) associates itself with Prakriti (body, intellect, ego), which is the root cause of all suffering. Knowing the difference (discrimination) between Prakriti and Purusha is the actual meaning and goal of Sankhya.

3. 'Samyak Khyati' (Proper Knowledge of Truth)

The purpose of Sankhya is not just to provide information, but to attain 'Moksha' (liberation). When a human realizes that:

- "I am not what I see (body/mind/ego)."
- "I am that pure consciousness which is the witness of all these." Then they become free from suffering. This realistic knowledge is called 'Sankhya'. Sankhya philosophy is the science of 'Tattva-Jnana' (knowledge of reality). It teaches us that whatever we see (the visible/Prakriti) is changeable, whereas our true nature (the witness/Purusha) is immutable and pure. The process of attaining this discrimination is the meaning of Sankhya philosophy.

Definitions of Sankhya Philosophy

1. **From the perspective of Tattva-Jnana (based on Sankhya Sutra):** "*Tattvajnanam Sankhyam.*" That is, the realistic knowledge of the fundamental components of the universe is Sankhya. It is a philosophy based on the enumeration and analysis of the basic foundations of the world.
2. **From the perspective of Viveka-Khyati:** "*Prakriti-Purushayoh Viveka-Khyatih Sankhyam.*" That is, knowledge of the clear distinction (Viveka) between Prakriti (inert/world) and Purusha (conscious/soul) is Sankhya. It is the wisdom that shows the path to liberation from bondage.
3. **According to Maharishi Kapila (Creation Process):** "*Sattva-Rajas-Tamasam samyavastha Prakritih.*" That is, the state of equilibrium of the three Gunas Sattva, Rajas, and Tamas is 'Prakriti'. Creation evolves from the union of Prakriti and Purusha, and understanding this process is Sankhya.
4. **From the perspective of Cessation of Suffering (Sankhya Karika):** "*Trividha-duhkha-atyanta-nivrittirapavargah.*" That is, the scripture that guides toward the complete cessation of the three types of suffering—spiritual, physical, and divine—is Sankhya.
5. **From the perspective of Samyak Khyati:** "*Samyak Khyatiriti Sankhyam.*" That is, 'Samyak' (complete/proper) and 'Khyati' (knowledge) implies the proper understanding of truth. The philosophy that presents reality in its true form is Sankhya.
6. **As a Cause-Effect Theory (Satkaryavada):** "*Karyakaranabhavasya vivecanam Sankhyam.*" That is, the analysis of the theory that the effect (the product) pre-exists in its cause is Sankhya. It is based on the scientific logic that nothing is produced without a cause.

The meaning of Sankhya philosophy is not just counting, but "the scientific and logical analysis of the truth hidden behind the visible world," so that the soul (Purusha) can recognize its true nature and become free from suffering.

Here is the English translation of the characteristics of Sankhya Philosophy:

5.0 Characteristics of Sankhya Philosophy

1. Scientific and Logical Approach Sankhya philosophy is based on logic and evidence rather than superstition. It adheres to **Satkaryavada (Causality Theory)**, which states that the "effect" (the product) exists in its "cause" in a latent form even before it is manifested (for example, oil already exists within sesame seeds). It does not accept any result without a corresponding cause.

2. Dualism of Prakriti and Purusha Sankhya philosophy divides the entire universe into two independent and eternal elements:

- **Purusha:** It is purely conscious; it is not a doer, but only a witness.
- **Prakriti:** It is inert (non-conscious), comprised of the three Gunas (Sattva, Rajas, Tamas), and is the primal cause of the entire physical creation. It clarifies that the evolution of the world occurs through the union of the material (Prakriti) and the conscious (Purusha).

3. The Theory of Three Gunas (Sattva, Rajas, Tamas) A unique feature of Sankhya philosophy is that it considers Prakriti to be 'Tri-gunatmak' (composed of three qualities). These three Gunas are the reason for the diversity in the world:

- **Sattva:** Symbolizes light, happiness, and knowledge.
- **Rajas:** Symbolizes activity, restlessness, and sorrow.
- **Tamas:** Symbolizes inertia, delusion, and ignorance. Human personality is formed by the balance of these Gunas.

4. Evolutionary Theory Sankhya philosophy views the origin of the universe in a systematic order. It explains how the evolution proceeds from 'Prakriti' to *Mahat* (Intellect), *Ahamkara* (Ego), *Manas* (Mind), *Pancha Tanmatras* (five subtle elements), and finally to the *Pancha Mahabhuta* (five gross elements: Earth, Water, Fire, Air, Ether). This theory

is very close to the 'Theory of Evolution' in modern physics.

5. Atheistic Nature (Nirishwara) Early Sankhya philosophy (as propounded by Maharishi Kapila) remains silent on or does not accept the existence of God. It posits that the evolution of the universe occurs automatically through the union of Prakriti and Purusha, for which no external God is required. Hence, it is also known as 'Nirishwara Sankhya' (Atheistic Sankhya).

6. Practical Path to Moksha (Liberation) The ultimate goal of Sankhya is not just to provide knowledge, but to liberate one from suffering. It describes the path to the cessation of three types of suffering: *Adhyatmika* (spiritual/internal), *Adhibhautika* (physical/external), and *Adhidaivika* (divine/natural). It emphasizes that 'Viveka-Khyati'

(realizing the distinction between Prakriti and Purusha) is the only gateway to liberation.

7. Comprehensiveness of Pramana Shastra (Epistemology) Sankhya philosophy considers three proofs (Pramanas) essential for attaining knowledge:

- **Pratyaksha:** That which is experienced through the senses (Perception).
- **Anumana:** Conclusions drawn through logic and reasoning (Inference).
- **Shabda:** Proof through reliable testimony or Vedas (Verbal Testimony).

The hallmark of Sankhya philosophy is its factual classification. It views the world as a 'system' bound by rules. For this reason, in today's modern age, where students are moving toward scientific thinking and rationality, the 'Tattva-Vivek' (discrimination of elements) of Sankhya philosophy is extremely relevant.

6.0 The 25 Elements of Sankhya Philosophy

Sankhya philosophy describes 25 elements (*Tattvas*) to understand the development of creation and the structure of the universe. According to Maharishi Kapila, these 25 elements form the foundation of the entire world.

List, Meaning, and Characteristics of the 25 Elements

Order	Name of Element	Meaning	Characteristics
1	Purusha	Pure Conscious Soul	<i>Nirguna</i> (without qualities), inactive, and the witness. It is neither born nor does it die.
2	Prakriti	Primordial Matter (Inert)	Unmanifest, <i>Tri-gunatmak</i> (composed of Sattva, Rajas, Tamas), and the cause of creation.
3	Mahat (Buddhi)	Power of Decision	The first element born of <i>Prakriti</i> . It is the center of discrimination and resolution.
4	Ahamkara	Sense of 'I'	The element that generates the feeling of pride and agency (doership).
5	Manas	Resolution-Doubt	The master of the senses. It processes information from the external world.
6-10	Jnanendriyas	Ear, Skin, Eye, Tongue, Nose	They provide knowledge of sound, touch, form, taste, and smell respectively.
11-15	Karmendriyas	Speech, Hand, Foot, Anus, Genitals	They are the instruments for actions such as speaking, grasping, walking, etc.
16-20	Pancha	Sound, Touch, Form,	These are subtle elements, which are the causes of the gross

Order	Name of Element	Meaning	Characteristics
	Tanmatras	Taste, Smell	world (<i>Pancha Mahabhuta</i>).
21-25	Pancha Mahabhuta	Ether, Air, Fire, Water, Earth	These are the gross and manifest forms of the physical world.

Key Characteristics and Classification of the Elements:

Sankhya philosophy classifies these 25 elements based on their function and nature:

1. **Purusha (1):** It is completely independent and conscious. It is called 'Jna' (the knower). Even though it is included in the enumeration of elements, it remains distinct from them.
2. **Prakriti (1):** It is independent but inert (non-conscious). It is the primordial energy that transforms into the form of 'effects'.
3. **Vikriti (16):** (Manas, 10 Indriyas, and 5 Mahabhutas) - These are only 'effects'. They are produced by others.
4. **Prakriti-Vikriti (7):** (Buddhi, Ahamkara, and 5 Tanmatras) - These are 'effects' on one side (produced by *Prakriti*) and also 'causes' on the other (as they produce the *Mahabhutas*).

7.0 Significance of these Sankhya Elements:

- **Scientific Order:** It provides a systematic evolutionary framework for the development of creation.
- **Basis for Discrimination (*Viveka*):** The main objective of Sankhya philosophy is to discern which of these elements is 'Prakriti' (changeable) and which is 'Purusha' (eternal).
- **Mental and Physical Coordination:** Sankhya provides a subtle analysis not only of the physical world (*Mahabhuta*) but also of the internal mental world (Ego, Mind, Intellect).

8.0 The Educational Philosophy of Sankhya

Sankhya philosophy, founded by Maharishi Kapila, provides a robust and scientific foundation for both

the Indian education system and the Indian Knowledge System (IKS). When we speak of the 'Educational Philosophy of Sankhya', it is not limited to mere acquisition of knowledge; it becomes a systematic process of identifying the 'Self' and understanding the true nature of the universe.

1. The Purpose of Education: 'Viveka-Khyati' (Complete Self-Realization)

The focal point of education in Sankhya is 'Viveka-Khyati'. This term consists of two words—'Viveka' (the capacity to discriminate) and 'Khyati' (knowledge). According to Sankhya, the root cause of all suffering in the world is 'Avidya' (ignorance), under which a human identifies themselves with Prakriti (body, mind, senses, and ego). The supreme goal of education is to end this illusion and enable the student to realize the truth: that they are not inert matter, but the eternal 'Purusha' (pure consciousness).

- **Destruction of Avidya and Realization of Truth:** The most important role of education is to remove the veil of Avidya from the student's mind. Sankhya-based education uses logic, evidence, and analysis to teach the student that the body, mind, and intellect are attributes of Prakriti, which are constantly changing. When education imparts the self-realization that the student is the 'Witness' of Prakriti, not the 'Enjoyer', Avidya begins to vanish.
- **Three-fold Cessation of Suffering:** Sankhya pedagogy is highly practical. It aims to prepare the student to face life's challenges by addressing three types of suffering:
 1. **Adhyatmika (Spiritual/Internal):** Disorders of the body and mind (e.g., disease, stress). Education teaches balance through yoga and restraint.

2. **Adhibhautika (Physical/External):** Sufferings caused by other beings or the external world. Education develops practical skills and logical thinking for management.
3. **Adhidaivika (Divine/Natural):** Natural disasters or divine occurrences. 'Viveka-Jnana' teaches the student that human control over nature is limited, and keeping 'Equanimity' (Samabhava) is the true protection.

2. Structure of the Curriculum

Sankhya supports a comprehensive curriculum that coordinates both the 'Inert' (material) and the 'Conscious' (spiritual):

- **Study of Prakriti (Scientific Component):** The 25-element theory of Sankhya serves as the basis for Physics, Chemistry, and Biology. The curriculum must include the analysis of elements, the origin of matter, and the development of creation.
- **Personality Psychology (Theory of Three Gunas):** The study of the Gunas (Sattva, Rajas, Tamas) is mandatory. The curriculum should foster the 'Sattva' guna (knowledge, light, peace) to control Rajas (activity) and Tamas (ignorance).
- **Logic:** Since Sankhya accepts three proofs (Perception, Inference, Verbal Testimony), critical thinking and logical analysis must occupy a paramount position.

3. Pedagogical Methods

Sankhya-based pedagogy centers on the 'Soul':

- **Analytical Method:** Understanding any subject by breaking it down into parts (like the 25 elements). Students are encouraged to reach the subtle causes rather than rote learning.
- **Practical Experience:** Sankhya's 'Satkaryavada' teaches that the effect is latent in the cause. Therefore, 'Observation and Experimentation' are prioritized over memorization.
- **Self-discipline (Atmanushasana):** Since Purusha is the knower, the environment should encourage 'Introspection'.

4. The Role of the Teacher

In Sankhya, the teacher is not just an information provider, but a philosophical 'Mentor'.

- **Awakening of Viveka:** Real knowledge is already within the individual; it is only covered by Avidya. The teacher acts as a 'Catalyst' who uses logic and analysis to help the student understand their own capabilities.
- **Sattva-guna Personality:** A teacher must be 'Sattva-guna' oriented (symbolizing light, knowledge, and peace). Only a calm and clear teacher can impart clarity to the student's mind.
- **Guide to Liberation from Maya:** The teacher's ultimate goal is to lead the student out of the web of Prakriti. By demonstrating that the soul is merely a witness, the teacher guides the student from the darkness of ignorance toward the light of self-knowledge.

5. Discipline and the Student

In Sankhya, discipline is not a result of external fear but a consequence of 'Internal Realization'.

- **Rise of Discipline through Internal Realization:** Once a student realizes they are the eternal Purusha, distinct from the ephemeral Prakriti, their perspective changes. Restlessness and laziness are understood as products of ignorance. Discipline becomes a voluntary choice.
- **The Student as a Perpetual Seeker:** The student is not a passive listener but a 'Seeker' tasked with solving the mysteries of creation. For the student, discipline means concentrating the mind to see the truth clearly. When the mind is occupied with understanding the secrets of nature, it naturally becomes disciplined, eventually needing no external rule as the student discovers the ruler within themselves.

6. Synthesis of NEP 2020 and Sankhya Philosophy

The primary objective of the National Education Policy (NEP) 2020 is to align education with global standards while reconnecting it with its indigenous roots. In this context, the pedagogy of Sankhya philosophy is not merely an ancient philosophical framework but also provides a highly relevant 'scientific and psychological roadmap' for modern education. The synthesis between the key pillars of NEP 2020 and Sankhya philosophy can be observed in the following points:

1. Multidisciplinary Approach NEP 2020 emphasizes an integrated and holistic approach by removing rigid boundaries between subjects. The 'Theory of 25 Elements' (*Tattva Mimansa*) of Sankhya philosophy is the core source of this multidisciplinary. It views the universe not just from a physical perspective, but as a complex system of psychological, spiritual, and material elements. When we incorporate this 'elemental analysis' of Sankhya into today's multidisciplinary curriculum, students become capable of viewing complex problems from interdisciplinary perspectives. It is this Sankhyian vision that forms the philosophical foundation for today's 'Holistic Education'.

2. Integration of Indian Knowledge System (IKS) and STEM Integrating the 'Indian Knowledge System' (IKS) into the curriculum under NEP 2020 is a revolutionary step. The 'Tattva-Vijnana' (Science of Elements) of Sankhya serves as a powerful conceptual input for modern STEM (Science, Technology, Engineering, Mathematics) education:

- **Scientific Causality Theory:** Sankhya's 'Satkaryavada' (the principle that there is a cause behind every effect) is the foundation of modern scientific research.
- **Theory of Evolutionary Order:** The sequence of the evolutionary development of creation described by Sankhya (from Prakriti to Mahat, Ahamkara, etc.) establishes a remarkable synergy with the principles of modern biology and physics. Teaching Sankhya through the medium of IKS means introducing Indians to the 'scientific and logical nature' of their intellectual tradition, enabling them to

utilize ancient rationality alongside modern technology.

3. Value-based Education and Character Building A major goal of NEP 2020 is to build morally robust citizens. Sankhya philosophy presents a process for character building through 'Viveka' (Discrimination). Its pedagogy teaches students to analyze their personalities through the 'Theory of Three Gunas' (Sattva, Rajas, Tamas):

- When a student understands that their goal is to move toward 'Sattva' (light and knowledge), they naturally avoid lethargy (Tamas) and restlessness (Rajas).
- This 'Viveka' is the key that gives the student the courage to remain anchored in moral values amidst the dazzle of material pleasures. Values are no longer just sermons; they become 'self-discipline' and 'self-knowledge'.

The synthesis of Sankhya philosophy and NEP 2020 elevates education from being 'merely a means of obtaining a degree' to a powerful tool for 'self-realization' and 'human development'. While Sankhya's scientific analysis (*Tattva-Vijnana*) is a necessity for today's STEM era, its 'Viveka-based philosophy' is a proven prescription for mental peace in today's stressful society. If these principles of Sankhya philosophy are integrated correctly into modern education, we will certainly be able to build citizens of the future who are connected to their roots while being technically advanced. This synthesis is a solid and logical step toward realizing the aspiration of making India a 'Vishwaguru' once again.

9.0 Conclusion

The pedagogy of Sankhya philosophy provides a highly logical and systematic foundation for the Indian Knowledge System (IKS), which is perfectly aligned with the goals of the National Education Policy (NEP) 2020. The core objective of Sankhya is 'Viveka-Khyati' (discriminative knowledge), which means removing the veil of *Avidya* (ignorance) from the student's mind and enabling the self-realization that they are not inert *Prakriti* (body, mind, ego), but the eternal conscious 'Purusha'. In this philosophy, the role of the teacher

is not limited to providing information but acting as a 'Sattva-guna' oriented mentor who develops the student's capacity for logic, analysis, and introspection.

Sankhya philosophy mandates the inclusion of 'Tattva-Mimansa' (the science of 25 elements) and the 'Theory of Three Gunas' (Sattva, Rajas, Tamas) in the curriculum, which builds scientific thinking and psychological balance in students. Discipline here is not a matter of external pressure, but the result of the student's 'internal realization' of their goal, where the student, as a perpetual seeker, strives to understand the mysteries of creation. In the context of the multidisciplinary approach and STEM education of NEP 2020, Sankhya's 'Satkaryavada' (Causality Theory) and its model of evolutionary development provide excellent conceptual input. In conclusion, the inclusion of Sankhya philosophy elevates modern education beyond mere 'skill development' to a powerful medium for 'human development' and 'self-realization,' keeping students firmly connected to their roots while fully preparing them for future scientific challenges.

References

1. Agrawal, J. C. (2018). *Bharatiya shiksha ka vikas aur samasyaen* [Development and problems of Indian education]. Arya Book Depot.
2. Bhat, A. N. (n.d.). *The education system in ancient India: Philosophy, pedagogy, and practice*. Historical Research: Journal of History and Archaeology. <https://hrjha.lexarcheus.com/storage/app/public/pdf/1748960599.pdf>
3. Chattopadhyaya, D. (2015). *Bharatiya darshan: Ek parichay* [Indian philosophy: An introduction]. People's Publishing House.
4. Hridayanand, M. (2021). *Sankhyakarika: Tattva-mimansa*. Sanskrit Bharati Prakashan.
5. Jacobsen, K. A. (2025). The diversity of Sāṃkhya philosophies and Sāṃkhya philosophy as practice. *Nordlit*. <https://doi.org/10.7557/13.8379>
6. Kapil, M. (2000). *Sankhyasutra* (A. B. Upadhyay, Trans. & Ed.). Chaukhamba Sanskrit Pratishthan.
7. Mishra, U. (2018). *Sankhya darshan: Ek vaigyanik vivechan* [Sankhya philosophy: A scientific analysis]. Vishwavidyalaya Prakashan.
8. National Council of Educational Research and Training. (2020). *National education policy 2020*. Ministry of Education, Government of India.
9. Pandey, S. L. (2005). *Bharatiya darshan ka sarvekshan* [A survey of Indian philosophy]. Central Hindi Institute.
10. Sharma, C. (2019). *Bharatiya darshan: Alochana aur anushilan* [Indian philosophy: Critique and study]. Motilal Banarsidass Publishers.
11. Singh, R. (n.d.). *Utility of Sankhya school of Indian philosophy in contemporary educational system*. IARA. <https://iaraindia.com/wp-content/uploads/2024/01/4-UTILITY-OF-SANKHYA-SCHOOL-OF-INDIAN-PHILOSOPHY-IN-CONTEMPORARY-EDUCATIONAL-SYSTEM.pdf>
12. Singh, R. P. (2010). *Bharatiya gyan pranali: Parampara aur adhunika* [Indian knowledge system: Tradition and modernity]. National Publishing House.
13. Talwar, S. D. (2001). The ultimate reality and meaning of Samkhya. *Ultimate Reality and Meaning*, 24(1), 3–29. <https://doi.org/10.3138/uram.24.1.3>
14. Tiwari, K. N. (2012). *Bharatiya darshan* (3rd ed.). Motilal Banarsidass Publishers.
15. Tiwari, S. K. (2025). Bharatiya Knowledge System (BKS): Analyzing Gita pedagogy and developing a pedagogical model of Bhagavad Gita. *The International Journal of Bharatiya Knowledge System*, 2. <https://vbuss.org/sites/vbuss.org/files/1-SUSHIL%20TIWARI-1.pdf>
16. Vasquez, E. J. (n.d.). *Descartes meets Samkhya*. Digital Commons @ EMU. <https://commons.emich.edu/cgi/viewcontent.cgi?article=1183&context=mcnair>