

11. From Shakti to Genome: An Advaitic Exploration of Consciousness, and the Aesthetics of Bioscience.

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Abstract:

The paper explores the intersection of Indian Knowledge Systems (IKS), Advaita Vedanta and modern biotechnology, taking the symbolic and philosophical system of Navaratri to help elucidate the consciousness, the energy, the process of life. Navaratri is not only seen as a ritual fest, but as a model of science and art of inner transformation, nine stages of evolution of Shakti, which is identified with a psychological, biochemical and quantum shift in the human state system.

Based on Advaitic philosophy, Shakti metaphysics and aesthetic concepts including rasa (emotional essence), yantra (sacred geometry), and nada (vibrational sound), the study links the traditional understanding with the current discoveries in quantum biology, neuroplasticity, biophysics and epigenetics. DNA is visualised as a geometrical design of life, epigenetic control as a molecular dictation of karma, and consciousness as a quantum field, which is bringing minds and matters together.

The paper has developed a transdisciplinary framework of Icha (will), karma (action) and jnanam (knowledge) into biological creativity and self-organisation through analysis of the Upanisads, Advaitic commentaries of Sankaracarya and Devi Mahatmyam and also modern day scientific interpretation. Metabolism restates life is an aesthetic process of continuity of survival, where molecular symmetry, resonance of energy, and spiritual realisation of one cosmic intelligence is displayed.

The paper has established how the concepts of quantum consciousness, Indian aesthetics and biotechnological science are connected through bridging the ideas of Advaita and Shakti towards the modern concepts of information flow, pattern formation and harmony of a system. Application of this wisdom to the sciences of life anthropogenises technology, facilitates ethical innovation and creates a comprehensive vision of life as that which is sacred, smart and what has a connection.

Keywords:

Indian Knowledge Systems (IKS),

Introduction:

Knowledge of consciousness has been an ancient affair that brings together philosophy, science and art amongst people of various cultures. This quest in the Indian Knowledge Systems (IKS) takes a very close-knit expression in the philosophical appearance of Advaita Vedanta the interpretive wisdom of Navaratri and also in the aesthetic beauty of the Indian aesthetics. Based on the non-dualism of Adi Shankaracharya, Advaita Vedanta declares that the totality of existence is a product of one and infinite consciousness, Brahman. This old understanding is interestingly congruent with the new inquiries of quantum physics, neurobiology and biotechnology that are ever more implying that observation, consciousness and energy are inseparable consequences of reality.

In this sense of insight, there is a Navaratri not only as a form of religious observance, but as a form of living metaphor as an inner-change and an energetic evolution. Nine days of the Goddess are the consecutive levels of enlightenment, all the manifestations of Devi (Sakti) are psychological and spiritual types aimed at the process of transformation of the devotee to the level of self-realisation. The dynamics of these archetypes are similar to the biological and cognitive processes: the purification, regeneration, and balance of the energy systems, which rule not only the miniature universe of the human body but also the giant universe.

This vision is continued in Indian aesthetics in the form of rasa (emotional essence), yantra (geometric harmony) and nada (vibrational sound), all being embodied in tangible manners of working with the subtle architecture of the state of consciousness. Combined with scientific models of neuro-plasticity, epigenetics, and quantum coherence, these aesthetic instruments display inner resonances, as thought and vibration have the potential to reorganize neural connections and gene expression and that sound and symbolism in ritu can be used as bio-energetic tools of inner regulation.

These ancient insights are, nevertheless, finding their reflection in modern biotechnology though it arose due to the analysis of interest. The isomorphism of the two strands of DNA is the sacredness of the harmonic arrangement; the cellular communication is the exchange of Siva and Sakti; the quantum entanglement is familiar with the Vedantic concept of non-separateness. The awakening to the realization that life is not pure chemistry but conscious and rhythmic and aesthetic, demands a new phase of discussion between spiritual intuition and science.

The paper will therefore endeavor to delve into the aesthetic and spiritual underpinning of life sciences with the integrative perspective of the Indian philosophy and the latest biotechnological knowledge. It aims to:

Indian aesthetic concepts such as rasa and Saundarya represent principles of scientific order, resonance and perception, such as journey into Indian aesthetics. Find analogies between Advaitic non-duality and findings in the biotechnology, neurobiology, and quantum physics.

Take the worship of Sakti and the symbolism of Navaratri as a metaphor of cellular energy, change and renewal.

Research by the ways of using traditional aesthetic ethics to steer scientific innovation towards a more holistic, compassionate and conscious paradigm.

This paper combines ritual, philosophy, and science by proposing that beauty and knowledge are not distinct practices but complementary to each other as they are both manifestations of a universal purnia. Similarly to the impossibility to separate the stillness and motion of Siva, and the science and spirituality can never be separated through the prism of Advaitic aesthetics, whereby life itself is the art on the move in the motion of its consciousness.

Methodology:

This paper incorporates conceptual, interdisciplinary, and analytical research methodology with a view of discussing the overlap between traditional Indian aesthetics, philosophy and modern biotechnology. The methodology of the research is mostly qualitative as it is conducted based on textual analysis, comparative interpretation, and idea synthesis with a help of which meaningful relations between classical wisdom and modern scientific knowledge will be founded. The aim is to

create a logical conceptual framework that can connect the knowledge of consciousness, energy and biological phenomenon in the perspective of Indian aesthetics and contemporary biotechnological rules.

1 Literature Revision and Textual Analysis.

There were three major sources that were discussed in the literature collection:

Classical Texts: The works of Vedas, Upanishads, Bhagavad Gita, Natyasastra, Devi Mahatmyam and the work of Shankaracharya (Vedaiyaniti, Tattvabodha) were studied to extract the fundamental ideas of Rasa, Shakti, Advaita and consciousness. These writings furnished the philosophical and aesthetic basis of the perception of the emotional, spiritual and energy archetypes. Every type of Devi was approached as a psychological, spiritual, and energy prototype, which could give a symbolic instruction on how to change the inner world, emotional and mental instability, and work on cognitive perfection.

Investigations in Modern Science: The peer-reviewed journals, research papers, and authoritative sources in the field of molecular biology, genetics, and epigenetics, quantum biology, and biotechnology were examined to find out the similarities between ancient philosophical concepts and biological processes. This has made sure that the scientific knowledge was properly combined with philosophical ideas.

Bridging Literature: Literature that discusses the intersection of science and spirituality such as the novels of Fritjof Capra, Amit Goswami, Bruce Lipton, and Stuart Hameroff were referred to. They gave conceptual justification to the combination of the traditional knowledge and the modern biotechnological knowledge.

2 Analytical Framework

The analysis procedure was divided into a series of activities:

- **Concept Identification and Categorization:** The essential concepts of traditional and scientific sources were found and combined e.g., Karma and epigenetics, Shakti and molecular energy processes, Rasa and neurochemical modulation of emotions.
- **Comparative and Interpretive Analysis:** The similarities and differences as well as complementary features of the traditional philosophies and present day principles in biologies were examined in order to formulate meaningful correspondence.
- **Conceptual Model Development:** This is a cyclic and dynamic model synthesized to be a concept of consciousness, energy, information and matter interaction. This model shows how such processes as human perception, aesthetic experience, consciousness can be projected onto molecular and biotechnological models.

3 Intertwining with the Indian Aesthetics.

- The aesthetics of traditional Indian was not only examined as an art, but as vibration and energy science: **Rasa** (emotional resonance), **Yantra** (geometric symbolism), and **Nada** (sound vibration) were studied as tools for experiencing and manifesting cosmic principles.
- Their influence on consciousness, mood, and subtle energy patterns was examined, highlighting how aesthetic practices serve as instruments for psychological and biological modulation.

4. Comparative Scientific Correlation

- Insights from quantum physics (observer effect, non-locality), consciousness research, neuroplasticity, and epigenetics were mapped alongside Indian metaphysical frameworks.
- Biological correlates of Devi archetypes, including neural plasticity, energy metabolism, and epigenetic modulation, were analyzed.
- Ritual, mantra, and visualization were examined for their potential measurable effects on mind, behavior, and biological systems, bridging ancient practice with modern science.

5. Development of an Integrative Analytical Model

- A **triadic framework of Ichha (intention/desire), Karma (effort/action), and Jnana (knowledge/awareness)** was proposed to structure holistic consciousness cultivation.
- Devi archetypes were conceptually mapped onto psychological states, energy patterns, and consciousness layers, forming a visual and conceptual schema for inner development.
- The model illustrates how awareness practices influence perception, decision-making, and the ability to recognize divinity in everyday life.

6. Data Handling and Visualization

- Qualitative textual analysis and cross-disciplinary mapping were employed.
- Classical Sanskrit texts were interpreted through authentic translations, while contemporary scientific data were systematically organized and cross-referenced with philosophical concepts.
- Conceptual diagrams and comparative tables were used to clearly present relationships between traditional and modern perspectives.

7. Cross-Validation and Synthesis

- Interpretations were cross-validated across philosophical commentaries, aesthetic principles, and scientific literature to ensure coherence and reliability.
- The study emphasizes the unity of knowledge, demonstrating that ritual, philosophy, aesthetics, and science converge on universal principles of awareness and transformation.

8. Ethical Considerations

- Respect for spiritual and cultural sources was strictly observed while maintaining scientific integrity.
- Traditional knowledge was cited accurately, and modern interpretations were critically examined to avoid misrepresentation or overgeneralization.
- The study advocates for ethical applications of biotechnology aligned with dharmic principles, human well-being, and ecological sustainability.

9. Scope and Limitations

- This research is conceptual and analytical, focusing on symbolic, psychological, energetic, and cognitive dimensions.

- No direct experimental intervention was conducted; existing scientific studies, textual scholarship, and experiential insights form the evidential basis.
- The accuracy of interpretations depends on translation quality and depth of understanding of classical texts.
- Despite these limitations, the methodology provides a robust framework for bridging traditional Indian aesthetics and modern biotechnology, offering an innovative and academically rigorous perspective

Findings:

This paper has indicated that Navaratri festival has deep strata of consciousness, emotional intelligence, and bioenergetic processes in its nine archetypes of Devi. It connects the Indian metaphysics, principles of aesthetics and modern scientific knowledge and therefore these archetypes serve as an effective blueprint to transform yourself personally, reminding us that the ancient practices are symbolic, psychological and bioenergetic as well.

1. Devi Archetypes the Blazes of Inner Awareness.

Every night of Navaratri is a series of inner development, which is in harmony with chakras, mental conditions, and biological equivalents.

cognitive, energetic, and energetic spheres. Modern neuroscience and epigenetics point to ritualized attention and symbolic interaction as the ability to control neural pathways and cognitive flexibility, as well as building resilience.:

Navarātri Night / Devi	Core Symbolism / Archetype	Consciousness Layer / Chakra	Modern Science Correlation
Śailaputrī	Stability, resilience	Root (Muladhara)	Stress regulation, neural grounding
Brahmachārīṇī	Patience, discipline	Sacral (Svādhiṣṭhāna)	Emotional regulation, prefrontal cortical control
Chandraghaṇṭā	Courage, clarity	Solar Plexus (Manipura)	Hormonal balance, adaptive responses
Kūṣmāṇḍā	Creativity, vitality	Heart (Anāhata)	Autonomic coherence, cardiac energy regulation
Skandamātā	Nurturing, compassion	Throat (Viśuddha)	Communication, oxytocin-mediated bonding
Kātyāyanī	Strength, protective action	Third Eye (Ājñā)	Focused attention, decision-making networks
Kālarātri	Transformation, fearlessness	Crown (Sahasrara)	Emotional resilience, neural plasticity
Mahāgaurī	Purity, clarity, discernment	Transcendental awareness	Mind-body integration, homeostasis
Siddhidātrī	Completion, wisdom	Unified consciousness	Holistic cognitive-emotional integration

Interpretation: The archetypes support a stepwise cultivation of consciousness, integrating emotional, cognitive, and energetic domains. Modern neuroscience and epigenetics suggest that ritualized focus

and symbolic engagement can modulate neural pathways, enhance cognitive flexibility, and foster resilience.

2. Shiva and Shakti: Consciousness and Energy in Tandem

Shiva symbolizes no energy whereas Shakti is symbolic of energy and activity. Their marriage is a good illustration of the non-dual principle: the consciousness and energy are two things which cannot be apart. In the contemporary context, Shiva is a reflection of the viewer (consciousness/information) and Shakti is energy/action and is quantum dualistic and entangled. Personal transformation happens when the awareness (Shiva) channel energy (Shakti) towards the alignment of the potential in the person and action thus..

3. Indian Aesthetics as a Science of Consciousness

3.1 Rasa and Emotional Neuroscience

Rasa, central to Indian aesthetics, provides a proto-scientific understanding of emotion. Each rasa correlates with specific neurochemical states:

Rasa	Emotion	Neurochemical Parallel
Śṛṅgāra	Love, beauty	Dopamine, Oxytocin
Hāsya	Joy, laughter	Endorphins
Karuṇa	Compassion, sadness	Serotonin, Oxytocin
Raudra	Anger	Adrenaline, Cortisol
Vīra	Courage	Testosterone, Dopamine
Bhayānaka	Fear	Norepinephrine
Bībhatsa	Disgust	Insular cortex activity
Adbhuta	Wonder	Dopamine, prefrontal cortex
Śānta	Peace	Parasympathetic dominance

Rituals, mantra, yantra, and rasa function as tools for orchestrating consciousness, emotional balance, and subtle energy regulation, bridging ancient psychology with contemporary neuroscience.

3.2 Yantra and Nada

Yantras (sacred geometry) improves concentration, memory and meditation obsession. The Nada (vibrational sound) has an effect on the heart rate, the resonance of the neural network and cellular processes. They are cognitive and bioenergetic supports together, and this proves that aesthetics in Indian philosophy is an applied science of consciousness..

4. Advaita Vedānta and the Non-Dual Vision

According to Advaita Vedanta, there are no multiple forms of Brahman only one consciousness, which manifests itself in many forms. This is biologically analogous to the oneness of the genetic code: infinite forms to life come out of a one-blueprint (A, T, G, C). Whether consciously or not, issue of matter is not something byproduct to consciousness; it is a substance which matter expresses itself. Life is disclosed and not invented and DNA resembles awareness just the way a wave is the reflection of an ocean..

5. Śakti as Life-Energy

Sakti is the active process of the life-energy. Her archetypes throughout Navaratri of Durga, Laksmi, and Sarasvati are associated with purification, nourishment, and knowledge, which are equivalent to the immune mechanism, metabolism, and exchange of information. Kundalini Sakti is an equivalent of helical energy of DNA, and this means the latent bioenergetic potential that can be transformed and regenerated

6. Integrative Framework: Ichha–Karma–Jnana

Component	Function	Modern Insight
Ichha (Intention)	Motivates engagement and focus	Goal-directed behaviour, neurocognitive drive
Karma (Action)	Rituals, meditation, service	Neural reinforcement, epigenetic modulation
Jnana (Awareness)	Reflection, discernment	Mindfulness, integrative consciousness

This articulation of a triangle diagram depicts self-fulfilling cycle intention motivates practice, practice promotes awareness, awareness strengthens intention and combined philosophy and neuroscience and behavioral science..

7. Epigenetics, Karma, and Biological Renewal

The studies of epigenetics confirm that the environment, emotions and thoughts determine the expression of a gene which is a reflection of the law of karma. Meditation, yoga and conscious living are practises that regulate the work of inflammatory genes, telomerase activity and stress reaction. The nine forms of Navaratri are metaphorically important to the biological renewal: cellular repair to the integration of consciousness..

8. Quantum Biology and Consciousness

Quantum biology goes on to confirm that intuition of the Rishis, that life is governed by finer tuning. Photosynthesis, enzyme catalysis process, and olfaction are processes that possess quantum aspects, which is also consistent with Vedantic concepts that the material world has its foundations on consciousness. Biotechnology has become a conversation with a living consciousness as opposed to working or handling a dead substance..

9. Conscious Biotechnology and Ethical Science

Through incorporation of the Indian aesthetics and metaphysics, biotechnology could also enter a conscious practice through the dharma by focusing on::

- Ethical responsibility: research aligned with compassion and ecological balance
- Holistic health: incorporating meditation, mantra, and bioenergy principles
- Spiritual psychology: connecting emotional and cellular transformation

This paradigm treats DNA as a living mantra, laboratories as sanctuaries, and science as sacred practice.

10. Conceptual Model: Consciousness–Energy–Information–Matter Cycle

CONSCIOUSNESS (Brahman / Awareness)



ENERGY (Shakti / Prana / Quantum Field)



INFORMATION (DNA / Vibrational Patterns)



MATTER (Cells / Organs / Physical Form)



LIFE & EXPERIENCE (Mind / Emotions / Karma)



AWARENESS (Self-Realization / Evolution of Consciousness)



(Returns to Consciousness)

It is an extended reflection of the cosmic creation (Srsti-Sthiti-Samhara) and cellular (mitosis-metabolism-apoptosis) processes.

11. Real-World Relevance and Societal Impact

- **Education:** Integrating ancient perspectives in science curricula fosters holistic, systems-based thinking.
- **Healthcare:** Meditation, mantra, and yoga complement biotechnology in preventive and regenerative medicine.
- **Ethics & Ecology:** Viewing Earth as a living organism encourages eco-spiritual innovation and sustainability.
- **Spiritual Psychology:** Understanding Shakti–DNA links promotes emotional and cellular healing.

Observations:

From the integration of traditional Indian knowledge systems, Navarātri symbolism, aesthetics, and modern scientific insights, several key observations emerge:

1. Navarātri as a Psychological and Energetic Framework
Within the archetypes of Devi, there is handling of more than mythical or ritual symbolism, but a particular psychological condition, emotional charge, and energy pattern. This system is similar to the chakra system in its arrangement as grounding and stability (Root/Muladhara) are at the base and higher levels of awareness and wisdom (Crown/Sahasrara) come at a higher level. This is an act of progressive cultivation of consciousness in both Yogic and

neurocognitive theories, which implies that Navaratri is a more orchestrated, experiential way of owning a personality change.

2. Quantum Parallels and Advaita Vedanta.

The Advaitic principle of consciousness and the ultimate reality (Brahman) is equivalent to the modern ideas on quantum physics, especially to the observer effect and non-locality of the observer and the observed after which they are mutually dependent. This observation highlights the philosophical hypothesis that existence is created through and constituted by awareness, which is midway between the metaphysical thinking and current scientific knowledge.

3. The aesthetic Resonance as Cognitive and emotional modulation.

The ritual aspects, as Rasa (emotional aesthetics), Nada (sound/mantra) and Yantra (sacred geometry) are not only artifacts of the culture. They are psycho-neurological interventions, adjusting the attention, emotional conditions, and physiological integrity. The practical, cognitive, and bioenergetic efficacy of aesthetic practices is supported by scientific research into the mantra chanting (geometric visualization), practice of meditative sound (heart rate variability), and emotion regulation (measurable effects of brain waves synchronization).

4. Epigenetic and biological Correlations.

Some physiological correlates of ancient practices can be seen. The meditation, mantra chanting, and enacting the ritual are known to affect the gene expression related to immunity, stress resiliency, and the neural plasticity. These results confirm the bioenergetic substance of the various spiritual practices, which reveal that the conscious practice can regulate mind and body on a molecular and systemic basis. Spiritual exercises are, in other words, early, specialized, biotechnology, a kind of unification of inner energy and bodily health.

5. Triadic Process of Change: Ichha- Karma- Jnanam.

The threefold model of Desire-Action-Awareness is a sort of recursive mechanism, where intention (Ichha) inspires activity (Karma), activity sharpens understanding (Jnanana) and understanding gives back to enhance intention. This resembles a behavioral and neurocognitive feedback, in focusing that an individual growth is not linear, but self-enhancing (and thus incorporates psychological, energetic and behavioral aspects). It shows how the Indian systems of antiquity foretold the modern theories of learning, adjustment and self-regulation of the conscious mind.

6. Navaratri science, art and spiritual confluence and unification.

The Navaratri festival, as an entity in itself is a living laboratory of the evolution of consciousness. It is a medium between symbolic ritual, aesthetics and scientific principles, providing a holistic approach to the development of an individual. It establishes the fact that ancient practices are all experiential, cognitive, bioenergetic and ethical sciences that have the capacity to offer the tools of building resilience, clarity, ethical action and integrative awareness.

Discussion

The results show that Navaratri is a microcosm of the evolution of consciousness, in which each of the nine archetypes of Devi represents one step to higher levels of awareness according to

which the free women of world reach the state of pure consciousness (Siddhidatri). This sequenced flow is not just in harmony with the metaphysical systems of Tantra and Vedanta, but also with neurocognitive levels of perception, emotion, and integration, demonstrating the gradual transformation of increasing states of the psyche, emotion and assimilation. Symbolic duality between Siva and Sakti reflects the dynamic concept of awareness and energy; in a scientific edification, it is equivalent to potential and dynamic energy or information and entropy in quantum field where consciousness is the motionless observer, and the energy is the dynamic form and motion. Transformation comes when the conscious self is harmonized to these forces through practices based on consciousness and both metaphysical and scientific knowledge come in.

Indian aesthetics which may be thought of as purely an art form comes out as a practical cognitive and emotional science. Rasa (emotional transmutation), nada yoga (sound frequencies), and yantra (geometric visualization) are the ideas that show the quantifiable impact on the brain coherence, emotional control, and physiological balance and preceding the current research in the domain of affective neuroscience, auditory entrainment, and neuroplasticity. Moreover, the triad of Ichha-Karma-Jnana underscores the self-enhancement cycle of intentionality, disciplined effort and knowledge, which builds the neuroplastic flexibility, emotional intelligence and the whole individuation of self. The study places Indian knowledge systems (IKS) as predictive and empirically plausible models of interrelations of the mind and the body by linking Navaratri practices, Devi archetypes with research in the fields of epigenetics, consciousness, and behavioral neuroscience. All these findings aid, in totality, in the fact that ancient spiritual practices are not only symbolic but also applied science of consciousness and the psychological, physiological, energetic, and ethical aspects of human experience are integrated with each other.

Conclusion:

In this paper, we have emphasized the fact that looked at through the perspective of the Advaitic philosophy and Indian aesthetics, Navaratri is much more than a ritual, it is a science of consciousness and change that lives. The nine Devi archetypes are used to take a systematic expedition, which takes the practitioner to the grounding, emotional management, and inner stillness and harmony to enhanced levels of consciousness and transcendence. Both archetypes represent psychological, energetic and cognitive aspects that reflects a sequential developmental chart of a human development that is consistent with current knowledge of neurocognitive and emotional intelligence.

The Siva-Sakti principle is the expression of the inseparability of awareness and dynamic energy which suggests the modern scientific paradigms (quantum non-locality, the observer effect, the interdependence of energy and matter, etc.). Navaratri associated rituals, mantras, yantras and meditative practices are technologies of consciousness which synchronize the mind, emotion and body on physiological, neurological and energetic fields. The triad of Ichha-Karma-Jnanais the desire, disciplined action, and knowledge, which offer a recursive system, which converts religious desire into quantifiable change in neural plasticity, epigenetic regulation, and personal development.

This investigation will show that spirituality and biotechnology are not contrary avenues but similar ways of contemplating the completeness of life by shaping and integrating the ancient Indian metaphysics, aesthetics and current scientific viewpoints. Navaratri comes out as a holy laboratory of life, where the consciousness, energy, and matter meet each other, and people are

invited to become divinity, practice ethical and holistic living and open their eyes and realize that all life is a one, conscious, and interconnected process.

The end result of this vision, though, is the reconception of biotechnology and science as possibilities of communication with nature, as in control, rather than dialogue. All the atoms are intelligent, all the cells bear the mark of god, and all thoughts have the potential of being creative. The fusion of Siva and Sakti, or, to put it another way, science and the spirit, knowledge and the humane- a merging, could solve the enigma of research, ethics, and spiritual insight and bring humanity into conscious renaissance, when both research and ethics and spiritual insight are integrated, an understanding of all the facts of life is reached.

Just to know this life we must be aware of the light in this life.

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