

AYAM ĀTMĀ BRAHMAN AND SOCIAL ETHICS: VEDĀNTIC FOUNDATIONS OF COLLECTIVE LIFE

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Abstract:

This paper explores the philosophical relevance of the *mahāvākya* 'Ayam Ātmā Brahman' (This Self is Brahman) and its ethical meaning in constructing a Vedāntic basis for communal existence. Beyond a strictly philosophical understanding, I argue that the non-duality of *ātman* and Brahman has substantial normative consequences for social ethics. By situating moral life inside ontological unity, Vedānta offers an alternate to the current, dominant paradigms of individualism and simply consequentialism in ethics. In this research, I demonstrate how compassion, dignity, respect for others, and nonviolence; not as externally imposed duties, but as intrinsic expressions of our shared humanity; emerge from the realization of non-difference (*abheda*). This study explores classical Vedāntic texts alongside contemporary moral theory, bringing Advaita Vedānta into conversation with current moral theories such as deontology, virtue ethics, and utilitarianism, while highlighting the shared and unique aspects of these systems. Furthermore, I investigate the fundamental effects of Vedāntic ethics on communal existence, arguing that the philosophical universalism of this system provides a solid basis for concord between cultures and a sense of universal moral duty. Based on the findings of this study, Ayam Ātmā Brahman has the potential to integrate metaphysical understanding with social practice, making it a useful philosophical instrument for reconsidering the concept of ethical community in an era of diversity and fragmentation. The study concludes by stating that Vedāntic non-duality provides a way out of spiritual slavery and into a more revolutionary vision of our common humanity founded on the oneness of all things.

Keywords: Ayam Ātmā Brahman; Advaita Vedānta; Social Ethics; Non-duality; Global Ethics; Ontological Unity.

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Introduction:

Vedāntic social ethics philosophy includes the well-known statement “*Ayam Ātmā Brahma*,” meaning “This Self is Brahman.” Vedic teachings emphasize the interconnectedness of life and moral interdependence. The Mandukya Upanishad asserts that the individual self (*ātman*) and ultimate reality (*brahman*) are one and the same (Mandukya 1.2). This metaphysical unity has significant ethical implications for how individuals and society relate to each other, grounding relational norms in an ontological unity of existence. I believe the Vedāntic worldview promotes social ethics based on collective selfhood, rather than just esoteric metaphysics. According to Sarvepalli Radhakrishnan (1953/1994), the Upanishads contextualize human conduct by recognizing *ātman* as a universal, indivisible reality, rather than a solitary, separate ego. According to Radhakrishnan (The Principal Upanishads, Introduction, pp. 19-21), non-difference (*abheda*) is a fundamental ethical principle that requires individuals to treat others as equals and treat them as ends, not means. The ethical consequences of this ontological unity were realized by early 20th-century

Vedānta thinkers. According to Radhakrishnan’s dissertation “The Ethics of the Vedanta and its Metaphysical Presuppositions,” Max Müller, a prominent Indian philosopher, emphasized that Vedānta has “ethics in the beginning, ethics in the middle, and ethics in the end,” as its metaphysical framework promotes love, compassion, and non-violence based on non-duality (Ethi).

This perspective supports the idea that Vedāntic metaphysics eliminates misleading distinctions in society. According to the Chandogya Upanishad’s *śāṇḍilya vidyā*, “All this is Brahman,” emphasizing the importance of inclusiveness and ethical universality in metaphysical reconciliation (cf. Chandogya 3.14.1). This promotes equity, respect, and collective moral responsibility in communal existence. In order to understand Brahman as the all-encompassing source of existence, ethical living must come from philosophical research.

The Mahāvākya Upanishad highlights the connection between knowledge and ethical identity, stating that the *ātman* and *brahman* are unified, which can change individuals’ self-

perception and responsibilities towards others (Mahāvākya Upanishad; nāmaupaniṣad, pp. 246–250). *Ayam Ātmā Brahma* provides an ethical foundation for communal existence by dissolving ontological dualities, promoting non-difference, and promoting ethical conduct that embodies the shared essence of all entities. This study argues that social ethics, such as justice, compassion, respect for human dignity, and communal peace, are intrinsic to Vedānta rather than minor features. Examining Vedāntic roots reveals how metaphysical convictions impact self-concept and societal ethics.

Conceptual Foundations in Vedānta:

Vedānta is a comprehensive philosophical system that encompasses ontology, epistemology, and ethics, not just a metaphysical belief. The belief that ātman (individual self) and Brahman (Ultimate Reality) are indistinguishable is both metaphysical and ethically transforming. The non-dual worldview (Advaita), articulated in the *mahāvākya* “*Ayam Ātmā Brahma*,” is essential to understanding Vedānta’s impact on social and moral interdependence. According to Dalwadi (2024, p. 129), Vedānta shifts the

focus from ego-centric individuality to universal identification, developing an ethics based on ontological oneness rather than traditional rules. The Vedāntic framework is founded on the *prasthāna-traya*, comprising the Upanishads (śruti-prasthāna), Bhagavad Gītā (*smṛti-prasthāna*), and Brahma Sūtras (*nyāya-prasthāna*). The three scriptures comprise a systematic epistemic structure, combining direct revelation, ethical story, and philosophical reasoning to define Brahman and ātman (*Prasthāna-traya*). All later Vedāntic thinkers felt that this unity was essential for comprehending Vedic teachings. The Upanishads provide metaphysical insights, the Gītā integrates them into ethical practice, and the Sūtras provide a logical foundation for coherence.

This notion centers on the identity of ātman and Brahman, which has significant moral implications. The Upanishads insist that the self is part of an eternal, global consciousness, not a separate ego. Historically, Vedāntic interpreters argue that embracing this identity breaks down false divisions between self and others, promoting unity rather than division. Metaphysical knowledge becomes moral imperative.

Mandal (2025) argues that Vedānta's non-dual self-concept challenges hierarchical identities like gender and caste, promoting inclusive equality and social emancipation (p. 8). The idea that *ātman* and Brahman are the same serves as both an intellectual foundation and moral inspiration. An internal orientation in which personal flourishing is strongly related to community wellbeing is promoted, as the self-one aspires to is the same self as all beings. The Upanishadic expression "all this is Brahman" (*sarvam khalv idam brahma*) states that everything in the phenomenal world is of the same essence. This indicates that variety and plurality are one reality perceived from different functional perspectives. This attitude rejects othering and exclusion and promotes empathy, respect, and unity.

Modern researchers emphasize the connection between Vedāntic philosophy and ethical behavior. According to Dalwadi (2024), Vedānta's emphasis on self-knowledge (*jñāna*) promotes a transformational ethical perspective, as ethical behavior does not precede insight, but rather emerges from internalizing the unity of reality (pp. 130-131). Authentic morality is the innate reality of actualized

non-duality, not an external imposition. Understanding the link between existential realization and ethical behavior is crucial for a Vedānta-based social ethics theory. In Vedānta, the conceptual framework goes beyond abstract ontology to promote strong ethical values. Vedānta argues that the individual self is inseparable from the universal Self, providing a philosophical model and a practical framework for communal living, emphasizing shared identity, moral responsibility, and mutual respect. This philosophical foundation is strong because it integrates ontological truth with ethical conduct, giving a convincing framework for reevaluating social ethics in light of present communal concerns.

Ethical Principles Emerging from "Ayām Ātmā Brahman":

According to Vedāntic philosophy, the statement "*Ayām Ātmā Brahman*" ("This Self is Brahman") is not just a metaphysical postulate, but also a foundation for ethical precepts that shape human behavior. Vedāntic ethics is based on the concept of ontological unity and common essence among all beings, rather than extrinsic regulations or societal norms. Vedānta's ethics emphasizes unity,

where morality stems from self-identity with the universal Self. In *The Ethics of the Vedānta* (1914), Sarvepalli Radhakrishnan argued that Vedāntic metaphysics is intrinsically ethical due to its emphasis on the unity of all existence. Internalizing this principle leads to love, non-violence, and reverence for life (pp. 168-169).

This ethical perspective stems from the non-dual interpretation of *ātman* and Brahman. According to the Vedānta, *ātman*, the innermost nature of each person, is not an ego but rather Brahman, the ultimate, undivided reality. This innovative understanding eliminates the self-other duality, a major cause of conflict and moral breakdown. Internalizing oneself with the universal nature of existence makes compassion a moral choice and an existential need. Raina (2019) writes in *SciELO – Social Sciences* that oneness challenges the subject-object distinction and fosters compassion and empathy, which underpin morality because harming others is regarded as harming oneself (pp. 12-13).

The notion of non-difference (*abheda*), the moral antithesis of non-duality, is crucial to Vedāntic ethics. The

Self is Brahman in all beings; thus, moral agency is based on universal dignity. Radhakrishnan (1914) explains that Vedāntic philosophy encourages individuals to cultivate a spirit of *abheda* (non-difference) (p. 169). Brotherhood follows naturally from this idea, which requires everyone to be “regarded as your co-equal, and treated as an end, not a means.” Vedānta language reflects modern ethical ideals of human dignity and rights, although they are rooted in metaphysical comprehension rather than outward enforcement.

Vedānta challenges egoistic self-interest by redefining the self as the universal Self in all beings, rather than as a contingent individual being (*jīva*). Raina (2019) shows that the ego’s idea of separation leads to immorality like greed, anger, and envy, which arise from seeing others as “other.” “A person who perceives all beings as indistinct from himself will be liberated from vices such as greed, hatred, jealousy, etc.” (p. 18) This misunderstanding and immorality disappear when the Self is understood.

In the Vedāntic ethical paradigm, compassion (*karuṇā*) and non-violence (*ahiṃsā*) are more than just

responsibilities, since they represent truth through *ātman*-Brahman identity. Thus, morality is the organic expression of existential truth realized within the individual, spreading outward to society. The cultivation of ethical characteristics like truthfulness, fairness, and benevolence helps achieve unity rather than creating a separate ethical framework. According to Radhakrishnan (1914), authentic moral behavior requires adhering to the law of reason, which in Vedāntic context indicates compliance with unity and the need to assist all beings (pp. 178-179). *Ayām Ātmā Brahman*'s moral norms are practical, based on self-awareness, rather than abstract ideals. The ideals of universal compassion, non-difference, regard for dignity, and self-transcending service are central to Vedānta and its ethical results. Vedānta establishes a moral rule for communal living based on the well-being of all. Make the unity of self and Brahman part of yourself.

Structure of Collective Life in Vedāntic Ethics:

In Vedāntic philosophy, the concept of collective existence stems from the belief that *ātman* (individual self) is the same as Brahman (ultimate reality).

This non-dual realization (Advaita) provides an abstract understanding of reality and promotes unity, dignity, and relational harmony in society. Vedāntic ethics envisions a collective existence based on authentic identity, where individuals collaborate in the evolution of *brahmanic* life rather than being shaped by external norms or legalistic dictates. This notion opposes modern individualism and emphasizes a relational ontology that influences moral community structure. S. Radhakrishnan (1914) argues in *The Ethics of the Vedānta* that Vedāntic metaphysics requires a social existence due to the absolute unity of all entities, promoting *abheda* (non-difference) (p. 169). The concept of moral community in Vedānta is not an addition to metaphysics, but rather its ethical equivalent, based on a shared reality. Recognition of common similarities dissolves separation barriers, enabling communal interactions based on mutual respect, dignity, and thriving (Radhakrishnan, 1914, p. 169). The Upanishadic discourse is replete with structural views of social life. According to the Katha Upanishad (4th Valli), *ātman* is “all-pervading” and present in all beings. Understanding this interconnectedness

changes interpersonal interactions: honouring someone is honouring oneself. The concept of community order is based on shared ontological belonging, not contracts or self-interest (Katha Upanishad).

Swami Vivekananda's understanding of Vedānta highlights its impact on collective existence. In explaining Vedānta philosophy, Vivekananda said the purpose is to alter things, not only think about them. He advised individuals to recognize their "divinity" and help others. One study claims that Vivekananda's perspective links personal progress with social duty, stating that spiritual growth must benefit the whole group (Author, 2024, p. 85). In Vedāntic ethics, individuals and society are interdependent. Ethical behavior benefits the collective, while collective health supports individual growth.

The structural ramifications of Ayam Ātmā Brahman extend beyond personal connections to institutions and public life. The Vedānta emphasizes the unity of all existence, challenging caste, class, and status-based inequalities, promoting a community of equals anchored on a shared spiritual reality. According to Radhakrishnan (1914),

Vedānta emphasizes seeing others as equals and treating them as ends rather than means (p. 169). This idea rejects utilitarianism and prioritizes individual dignity in community. According to Vedāntic ethics, community existence is based on reciprocal recognition and non-difference (*abheda*), rather than coercion. This relationship generates a society where compassion, justice, and mutual aid are shared identities rather than obligations. It offers a comprehensive social perspective that links self-awareness and social cohesion, presenting an alternative to paradigms that view community as a collection of self-interested people. Vedānta's perspective on community is based on the belief that *ātman* = Brahman. This understanding helps the person see others as part of the same reality, creating a united, respectful, and morally responsible society. Vedāntic ethics promotes personal growth and societal structure, offering a lasting framework for common welfare in a diverse environment.

Philosophical Engagements with Contemporary Moral Theories:

Examining *Ayam Ātmā Brahman* and Social Ethics is a challenge and

opportunity to integrate Vedāntic ethics with modern moral philosophy. I believe Vedānta's non-dual insight is a dynamic philosophical resource that challenges present moral frameworks like deontology, utilitarianism, and virtue ethics. Inter-tradition discourse reveals synergies and contradictions between Vedāntic and Western ethical theories, highlighting morality as a universal human construct rather than a culturally specific event. One of the most influential works connecting Vedānta to modern moral theory is Swami Medhananda's paper on virtue ethics in the International Journal of Hindu Studies, indexed in Scopus and highly cited in comparative ethics. Medhananda (2023) argues that Swami Vivekananda's Vedāntic ethical perspective critiques deontological and utilitarian moral theories, proposing a choice based on character and spiritual development rather than laws or consequences (pp. 67-96). This study integrates Vedāntic ethics into current moral philosophy, rather than marginalizing it. Medhananda claims that Vivekananda opposed deontological ethics for its reliance on "objective duty" detached from inner moral consciousness and utilitarianism for reducing morality to

outcome calculation, advocating instead for a character-centered ethics based on karma and spiritual evolution (Medhananda, 2023). Vedāntic virtue ethics connects with the revival of character-based ideas in modern moral philosophy. Virtue ethics is prevalent in modern moral theory because it emphasizes moral agents' identities rather than actions. G. E. M. Anscombe's 1958 critique of modern moral philosophy noted that it had lost its way by focusing too much on norms and consequences. While virtue ethics emphasizes moral character and wellbeing, Vedānta emphasizes inner development and the end of egoic individuation from a metaphysical perspective. While Aristotelian virtues aim for human flourishing, Vedāntic insight prioritizes freedom (*mokṣa*) as the ultimate goal. Both paradigms emphasize compassion, self-control, and wisdom as crucial to ethical conduct.

Engaging with deontological frameworks, particularly Kantian ones, highlights another philosophical intersection. Deontology holds that morality is based on reasonable responsibilities that all actors must follow

regardless of consequences. Vedāntic ethics, however not based on Kantian principles, implies universal norms: recognizing *ātman* as Brahman links actions towards others to actions towards oneself. This is akin to Kant's categorical imperative: only act in accordance with the unity of all beings. Vedānta emphasizes the importance of interconnection, which modern ethicists argue is often lacking in secular moral systems. Maximizing happiness is a utilitarian morality. Vedāntic engagement challenges this idea by recognizing the inherent value of all sentient beings as a reflection of the same Self. Vedāntic morality emphasizes the interconnectedness of individual well-being and the well-being of others, aligning with modern critiques of utilitarian calculus.

The dialogues show that Vedānta is an active participant in moral philosophy, offering diverse perspectives on moral life. Rather than relying simply on Kant or utilitarianism, Vedānta integrates metaphysics and ethics, arguing that non-duality drives morality. The acknowledgement of shared being underpins ethical existence, which aligns

with and challenges Western views. Integrating Vedāntic ethics with current moral theories increases philosophical discourse by revealing fundamental truths that change our understanding of duty, virtue, and moral community. *Ayam Ātmā Brahman*'s comparative analysis highlights commonalities, such as virtue, and challenges the foundations of morality, highlighting its potential contribution to modern ethical inquiry.

Applied Implications: Multicultural Societies and Global Ethics

The Vedāntic idea of *Ayam Ātmā Brahman* (This Self is Brahman) has practical implications for multicultural communities and global ethics in a world of rapid globalization, cultural diversity, and ethical disagreements. The non-dual stance of Vedānta goes beyond addressing the unity of self and ultimate reality to address global moral issues like as intercultural harmony, human dignity, and universal responsibility. This part explores how Vedāntic thought influences and challenges present global ethics debate, emphasizing its practical implications in diverse and interdependent communities. Vedāntic ethics is based on the notion of ontological unity, as described in *Ayam*

Ātmā Brahman. It asserts that the genuine self (*ātman*) of each individual is inherently similar to the ultimate reality (Brahman). Self-other boundaries are erased by this non-dual foundation. It promotes ethical relationships based on mutual respect, common identity, and human value. This metaphysical foundation resembles global ethical obligations. The Parliament of the World's Religions' "Towards a Global Ethic" proclamation promotes global ethics. This declaration reflects a global consensus on moral ideals like human dignity, compassion, and mutual respect, not one tradition. Vedānta promotes these principles through a shared ontological reality.

Vedānta's global character has been extensively discussed in Swami Vivekananda's philosophical discourse. According to scholars like Swami Medhananda, Vivekananda's Vedānta is universalist and ethically relevant for multicultural engagement, as it recognizes the divinity and unity of all individuals, regardless of culture, religion, or nationality. Vivekananda saw religious and cultural variety as an opportunity for reciprocal development based on the idea

that everyone has a shared ultimate self (Medhananda, 2022/2023, pp. 43–73). I believe that the Vedāntic cosmopolitan ethos has profound implications for global ethics. It forms the intellectual basis for interfaith dialogue, cross-cultural dialogue, and ethical unification while deeply valuing cultural diversity and founded in a shared human identity. According to Vedānta, the ultimate self is universal, providing a basis for moral empathy in diverse settings. Vivekananda's cosmopolitan Vedānta promotes ethical universality while conserving cultural specificity, according to Medhananda (2022/2023, pp. 91-135). This philosophical concept encourages ethical behavior beyond ethnocentrism and narrow loyalty in multicultural communities. Recognizing the shared Self in all creatures can challenge cultural supremacy and exclusive nationalism, promoting inclusive cohabitation and social reciprocity. This resonates with global multicultural citizenship discourses, where philosophers like Charles Taylor have stressed the importance of valuing multiple identities while sustaining civic links. According to Vedānta, this recognition transcends

politics and is anchored in the universal essence of Self (*ātman*).

The practical effects include global justice and human rights debate. Vedānta's belief in the inherent divinity and unity of all individuals supports a strong concept of human dignity that transcends cultural relativism, crucial for global human rights norms. Vedānta offers a deeper argument for equal moral worth, based on common ontological truth rather than legal or institutional acceptance, enhancing secular global ethical frameworks. According to Vedānta, ethical participation stems from a sense of unity rather than obligation, recognizing shared existence. International relations, peacebuilding, and climate ethics require collaboration to achieve goals, making this insight crucial. The impact of *Ayam Ātmā Brahman* on heterogeneous communities and global ethics is significant and practical. Vedānta offers a philosophical framework that reflects cultural variety, promotes universal moral principles, and unites ethical action across cultures and religions. In our increasingly interconnected world, *Ayam Ātmā Brahman* serves as a moral guidance for living together and achieving harmony.

Critical Perspectives and Responses:

Critically assessing the role of *Ayam Ātmā Brahman* in Vedāntic social ethics requires addressing philosophical challenges and replies from centuries of intellectual argument. The core beliefs of Vedānta, including the non-dual identity of *ātman* and Brahman, have been extensively criticized in Indic traditions and the broader philosophical discourse. These discussions do not only challenge Vedānta, but also illuminate its complexities, inherent conflicts, and ethical consequences. Critical viewpoints challenge, enhance, and clarify the Vedāntic concept of collective existence. Classical critique has its roots in the Vedāntic tradition, particularly in the intellectual dispute between Advaita and other Vedānta schools. Philosophers like Ramanuja (Vishishtadvaita) and Madhvacharya (Dvaita) have attacked Advaita's extreme non-duality on philosophical and moral grounds for ages. Ramanuja argues in Sri Bhashya that rigorous non-dualism threatens the ontological existence of *jīvas* and ethical diversity. According to Ramanuja in Sri Bhashya (11.12), if *ātman* is identical to Brahman and the world is illusory, moral agency and responsibility are at risk; how

can moral distinctions be meaningful if all plurality is unreal? This is a major challenge in classical Vedāntic theology and ethics. These arguments suggest that ethical existence requires true relational distinctions, especially between self, others, and the divine, which Advaita's absolute ontology obscures. This intra-Vedāntic discourse has shaped Indian philosophy for ages, addressing metaphysics and ethics.

Similarly, Madhvacharya's Dvaita Vedānta contradicts Advaita's concept of full non-difference. Madhva argues that Advaita's monism blurs the boundary between ātman and Brahman, compromising personal devotion and moral duty. He long criticized Advaita's non-dual metaphysics in Upadhikhandana and Tattvadyota, arguing that ethical connections, especially those based on devotion (bhakti) and responsibility, require separate selves and a personal divine. This challenge shows that some responses point out normative flaws in a philosophical framework that prioritizes ontological unity over relational diversity. Modern feminist critiques highlight ethical flaws in Vedāntic formulations without sociocultural context, in addition to intra-

tradition disagreements. In "Vedānta and Feminist Philosophy: Rethinking the Self and Liberation," Mandal (2025) argues that Vedānta's non-dual metaphysics, while transcending hierarchical identities, often fails to address gendered social inequality. Mandal argues that Vedānta's abstract metaphysics requires feminist consideration of lived experience, as idealized self-identity may overlook marginalization and social injustice (pp. 116-121). This critique promotes interdisciplinary debate to strengthen Vedāntic ethics by including feminist social theory ideas.

Current academic scrutiny questions Vedānta's relevance to factual reality and ethical conduct, leading to critical inquiry. According to some researchers, Vedānta's emphasis on metaphysical realization (mokṣa) may overshadow the importance of social activity and ethical responsibility in the world. Critical assessments of Indian philosophy imply that Vedānta's focus on freedom and transcendent truth may sometimes overlook socially rooted ethical commitments, especially when spoken outside of metaphysical context. Vedāntic ethics emphasizes balancing interior

development with external moral conduct, preventing absoluteness from overshadowing daily commitments to justice, equality, and communal prosperity. Critics argue that Vedānta's historical association with caste hierarchies contradicts its metaphysical concept of unity. Although Vedāntic philosophy emphasizes the unity of all souls, social inequalities have historically undermined egalitarian ethical norms. The issue of translating philosophical universality into successful social practice is a major concern for both proponents and skeptics of Vedāntic ethics. Many modern Vedāntic scholars advocate for a contextual and dialogical approach that combines classical metaphysics with actual human difficulties in response to objections. This increased interest in Vedānta emphasizes the significance of ethical behavior in philosophical insight, rather than abstract monism. It promotes inclusive, socially responsible ethics that recognize that everything is connected but also that people are diverse. Critical engagements with *Ayam Ātmā Brahman* and Vedāntic ethics, including debates on plurality, moral agency, social justice, and historical analyses, enhance understanding and

allow for constructive reinterpretation. These comments support Vedānta and suggest expanding its ethical implications in multicultural and global contexts.

Conclusion:

I have contended in this research that the *mahāvākya* "*Ayam Ātmā Brahman*" is an important ethical principle that has wide-ranging consequences for society as a whole, and not just a philosophical declaration limited to theoretical theology. The fundamental reconfiguration of moral consciousness offered by Vedānta, which affirms the underlying unity of *ātman* and Brahman, involves ontologically softening, if not fully dissolving, the barriers between self and other. This non-dual insight, in my view, gives rise to an ethical stance that questions atomistic individualism and recasts moral duty as fundamentally relational, based on unity, dignity, and shared being. My goal in conducting this investigation has been to show that Vedāntic ethics does not originate from consequential calculations or external commands, but rather, it develops naturally from a person's metaphysical awakening. Compassion, nonviolence, justice, and service are not supplemental

values; rather, they are the outward manifestations of an inherent self-awareness. Collective life is organized not by competitiveness or compulsion but by mutual acknowledgment and moral unity when the self is perceived as interdependent from the entire. By delving into both old and new moral arguments, I have demonstrated that Vedānta has much to offer the current discussions about multiculturalism, human dignity, and global ethics. To envisage society as a moral community grounded in common ontological reality, *Ayam Ātmā Brahman* offers a philosophical basis. This Vedāntic perspective provides a paradigm shift for communal prosperity based on the unity of life, in a time characterized by disintegration and moral ambiguity, in addition to conceptual clarity.

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