

The Self Sans Gender: Contemplating on Contemporary Feministic Discourses in the Light of Advaita Vedānta for Transcending Gender Identities

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Abstract

The present research paper is an attempt to contemplate on the contemporary feministic discourses related to gender, its complications, and identities in the light of Advaita Vedānta. It also focuses on the quest for understanding the self-Atman and its true nature. It draws inspiration from the ancient Indian philosophy of Advaita Vedānta for the interpretation and evaluation of the self. By doing so, it tries to project and define the self-Atman as notion for transcending gender identities. The methodology which has been taken in purview for this particular research is qualitative based. The researchers have keenly observed cultural shifts and transformations in gender identities and their roles along with noting the behavioural patterns, beliefs, thoughts, opinions, and prejudices among people towards them in context to contemporary debates. For doing so, the researchers have taken literary examples from Advaitic traditions, Vedānta, and folk songs which illuminate the reader with the phenomenon of gender in Advaita. The research has prolifically focused on viewing the feministic theories with the lens of Advaita Vedānta. The research paper not only focuses on gender based perspectives but also attempts to illustrate the manners for uplifting the inner being, going beyond all –isms, and attaining summum bonum in one's life. This research aims to enhance and concertize women empowerment and gender equality through Advaita Vedānta showcasing its pivotal implications and immediate relevance in current times. It not only illustrates the ways in which the barriers of gender equality can be breached but also attempts to illustrate the ways which eliminates gender indifferences.

Key Words: Advaita Vedānta, Self, Genderless, Identities, Cultural Transformation, Gender, Transcendence

1. Introduction

In the contemporary epoch, one scrutinizes that the human civilization is embedded with a lot of judgmental phenomena, beliefs, prejudices towards gender, and their respective roles which are labeled and even sometimes bestowed upon them through different structures of society. Genders have their own

set of intrinsic qualities and unique characteristics which are inherited, gradually developed and infused in a person's personality and behavioristic patterns through cultural norms and traditions. The present research paper focuses to cultivate a heightened sense of awareness, sagacious insight, and a connection to deeper truths which helps to understand, evaluate, interpret, and redefine gender and their roles in the light of Advaita Vedānta. This research paper also takes inspiration to illustrate the notions of Advaita Vedānta which are reflected in foundational philosophies derived from Vedas. One such instance is recalled over here from the Śvetāśvatara Upaniṣad which is attributed to the sage Śvetāśvatara. In this treatise, the fourth chapter starts from the description of what and where is Brahman in which it is explained that how there is the same channelizing force which resides in everyone's heart, mind, and body and governs this whole universe. The third verse from this particular chapter is:

tvam strī tvam pumānasi tvam kumāra uta vā kumārī

tvam jīrṇo daṇḍena vañcasi tvam jāto bhavasi viśvatomukhaḥ

which Gambhirananda (1986) translated it as You are the woman, You are the man, You are the boy, (and) You are the girl, too. You are the old man tottering with a stick. Taking birth, You have Your faces everywhere. [1] This verse suggests that God (Brahman) has put himself in every human-beings which ultimately projects a state of equanimity and equality shattering the gender based barriers and biases. This leads to the shattering of binaries not only which are gender based but child-adult, age gaps, and so on. It projects a strong phenomenon that every living creature and non-living objects are creation of Almighty's Art only so rather than having greed and envy one must treat everyone with empathy for holistically developing not only limited to one's nation but this earth as one unified family.

2. Objectives

The researchers have set three primary objectives to fulfill towards the end of this research paper:

2.1 To contemplate on contemporary feministic discourses in the light of Advaita Vedānta.

2.2 To project Atman as notion for transcending gender identities.

2.3 To showcase implications and relevance of Advaita Vedānta in current times.

3. Research Methodology

The research methodology which has been taken in consideration for carrying out this particular research is qualitative based. The researchers have keenly observed cultural shifts and transformations in gender identities and their roles along with noting the drastic and rapid changes which has arrived, accepted, and familiarized in the behavioral patterns, beliefs, thoughts, opinions, and prejudices among people towards interpreting gender in contemporary feministic debates. After doing so, the research has taken literary examples from Śruti of Advaitic traditions, Vedānta and folk songs which illuminates the reader with the phenomenon of gender identities in Advaita tradition. The researchers have prolifically focused on viewing the feministic theories with the lens of Advaita Vedānta to provide solutions for current feministic debates. The research paper not only focuses on gender based perspectives but also attempts to illustrate the manners for uplifting the inner being, going beyond all –isms, and attaining summum bonum in one's life. This research aims to enhance and concertize women empowerment and gender equality through Advaita Vedānta showcasing its pivotal implications and immediate relevance in current times.

4. The Concept of Advaita Vedānta

Before understanding the phenomenon of Advaita Vedānta, one must have a general overview of Indian philosophies. Indian philosophy consists of six major Āstika (believer) schools. They are Nyāyā, Vaiśeṣika, Sāṃkhya, Yoga, Mīmāṃsā, and Vedānta. For this research work the concerning topic is the last one, which is the word Vedānta. It is made of two terms Vēdaḥ (the earliest scriptures from Hindu traditions, vid - to know) + anta (the end), a Hindu philosophical school which is based on the doctrine of the Upaniṣads so it could be entitled as the culmination of Vedās. (Flood 1996) [2] Vedānta chiefly deals, investigates and provides solution to the questions of the relation between Brahman and Ātman. Vedānta is the root cause for the emergence and concretization of Advaita Vedānta. Radhakrishnan (1999) aptly says that Vedānta developed into many sub parts, they are all based on a unified group of texts entitled as the Prasthānatrayī (the three sources): they are the Upaniṣads, the Brahma-Sūtras, and the Bhagavad Gītā. [3]

The Emergence of Advaita philosophy is further embedded in the Vedās and has the support from Prasthānatrayī which could be easily traced with the help of numerous textual based mantras (verses). The Advaita philosophy reflects the idea of non-dualism in context to Ātman-Brahman which is according to the theory the highest Self or Reality a human being should comprehend. Advaita Vedānta is a textual exegesis of these scriptures which states that jivatman, the self, is ultimately pure. But because of the illusions of māyā (a force that creates illusory) this awareness is not created in the jīva and it wrongly identifies the body and the senses as its own. (Radhakrishnan 1999) [3] One such instance of a metaphysical talk could be traced back down from Muṇḍakopaniṣad (2018) from its Verse 1.1.3 where a question is raised:

śaunako ha vai mahāśālo'ṅgirasam vidhivadupasannaḥ papraccha,
kasminnu bhagavo vijñāte sarvamidaṁ vijñātaṁ bhavatīti

It could be translated as Śaunaka, a great Gr̥hastha, having duly approached Aṅgiras, and questioned him “What is that, O Bhagavan which being known, all this becomes known.” [4] After that Aṅgiras provides the answers in form of the essence of the whole Upaniṣad which is an ideal form to meditate upon for realizing Brahman as well as uplifting yourself as an enlightened being. In those times, the knowledge was given to those disciples only how could comprehend the answers. Nowadays, the people have this general short of belief that they want to understand complex philosophies in a nutshell, but the complex notions of Indian philosophy is something which is hard to comprehend even in one's whole life especially without an appropriate path maker: The Gurū. The concept of being with the Gurū is realizing the true needs of human body, practicing the āśrama life and moving towards self-realization. Here, no readymade answers are given but rather a way of life (in accordance to Dhārma) is described which will lead an individual to correct path. One could also trace the answer of the upper mentioned question which is reflected in Īśopaniṣad (Ishavasya Upanishad 2025) verse 7:

yasminsarvāṇi bhūtānyātmaivābhūdviajānataḥ
tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ

It reflects the same idea of what happens with an enlightened personality. It could be translated as the knower believes that all bhūtas become one with his own Ātman, for what to allure towards delusions, what grief, is there when he sees this oneness, unity in all. [5] As Trivdei and Pandya (2026) states clearly that from the five elements (Earth, Water, Fire, Wind, and Ether) have its own distinct properties

which are sound, touch, shape, taste, and smell which increases elementally as one moves on from Ether to Earth. In the same manner the five organs of actions as well as five manners of action are formed which are speech, grasping, movement, excretion, and sexual intercourse. [6] From them the concept of observed, doer, and enjoyer within Jīva is generated. Even the Bible says in Genesis 3.19 as 21st Century King James Version explains: for dust thou art, and unto dust shalt thou return. [7] Now, in between one must realize the supreme absolute God-Brahman and self- Ātman. So by this one can also state for a delusional mind it would not relate, unless one reads, lives, and experiences such thoughts of enlightenment. In this manner one could also state that this Prasthānatrayī is interlinked and one can find solutions to various problems with the help of these texts on which Advaita is based.

The founder of Advaita Vedānta (non-dualism) is Jagadguru Śrī Ādi Śaṅkarācārya, he was the first one to shape and project this theory for all in its true form by providing explanatory notes with reference to Brahma-Sūtras. The chief Sūtra – verse which reflects upper motioned philosophy given by Ādi Śaṅkarācārya is from his work Vivekacūḍāmaṇi (2025) which is as follows:

Brahma-Satyam Jagan-Mithyā Jivo Brahmaiva Nāparaḥ

It could be translated as Brahman is real; the universe is a myth (full of illusions/ māyā); and Brahman is the universe, no one is excluded. For an example, one can state it is like the water of sea appearing as different waves, but ultimately all is the same water from the same sea. [8] Here, the research paper is an attempt to connect the same concept with gendered identities, breaching the boundaries, accepting the limitations, celebrating the self and just becoming more human in true sense. Realizing this concept in one's life leads the practitioner to be free from envy and greed which helps to postulate a healthy neighboring and satisfactory life.

5. Contemporary discourses and Advaita Vedānta

The subordination that experiences women feel at a daily echelon, apart from of the class woman might belong to; take assorted forms-prejudice, disrespect, insult, control, exploitation, domination, brutality - in the family, at the workplace, in surrounding, and society is stated by Trivedi and Gajjar (2017). [9] As contemporary discourses, particularly Feministic ones have emerged from layered social struggles against gendered injustice, silencing, and systemic marginalization explains Nayar (2010). Across the globe a lot of gender based -isms, movements such as gynocriticism, psychoanalytic feminism, postcolonial feminism, ecofeminist literary criticism and many more reveal how patriarchal culture has tried, coded to abolish, hinder and disintegrate women's identity, labor, and desire by forcing restrictive roles on them. So, patriarchy and their long going repercussion generated while they subdue females is the chief concerns of Feminism. Further even to present females just as a reproductive object and the objectification of woman are also prevalent. One can take example of Apple's Siri and Amazon's Alexa are leading voice assistants, which are empowered as female voices and not male for everyone's assistance. Womanism, particularly grounded in African and African-American experiences, emphasizes the double oppression of race, and gender, extending feminism into a broader matrix of cultural, spiritual, and communal identity. [10]

When these discourses are re-read with the lens of Advaita Vedānta, they open a new dimension. The possibility of seeing beyond surface dualities such as gender, race, and culture towards the deeper realization of unity (advaita) which underlies all distinctions. Feminism points to the silencing of women's voices, the suppression of female labour, and the reduction of women to mother nature while

denying their sexuality. Advaita Vedānta offers a counter-philosophical lens, if the Self (Ātman) is beyond gender, then no hierarchy of male over female can be ultimately justified. The inequalities which feminism exposes are only the products of avidyā (ignorance) that mistakes bodily or social differences as absolute reality. Thus, while feminism critiques the structures of material and symbolic power, Advaita reframes the very basis of equality; liberation (mokṣa) lies in realizing the essential non-difference of all beings, where gendered categories dissolve in pure consciousness. Womanism, with its insistence on community, spirituality, and survival of Black women within oppressive structures, resonates closely with Advaita's emphasis on interconnectedness. Advaita Vedānta affirms the indivisibility of Being, where no one Self can exist apart from another. If studied as a multidisciplinary phenomenon, they surely can provide a social praxis and a metaphysical grounding; the first heals external oppression, and the second dissolves internal dualities.

One can find a lot of instances in Advaita Vedānta tradition as well as Indian philosophies which showcase this stratum of equality. In the one of the most famously celebrated narrative of Ādi Śaṅkarācārya's debate with Maṇḍana Miśra and Ubhaya Bhārati, the wife of Miśra, it could be invoked as the arbiter of intellectual contestation. The very choice of a woman as the judge in a high-stakes philosophical disputation in early medieval India reflects a subversion of patriarchal hierarchies; authority is conferred not on the basis of gender but on intellectual acumen. By placing Ubhaya Bhārati in this role, the tradition implicitly acknowledges that the pursuit of truth (satya) and knowledge (vidyā) transcends socially imposed categories of male and female. Advaita Vedānta, as articulated by Śaṅkara in this debate and beyond, affirms that the Self (Ātman) is pure consciousness, beyond the distinctions of sex, caste, or social role. The implication is that gendered experience, though socially operative, has no binding force on the realization of Brahman. Thus, this story provides an allegorical as well as philosophical justification that gender is acknowledged at the empirical (vyāvahārika) level but is rendered ultimately non-determinant at the absolute (pāramārthika) level. [8] In Advaita Vedānta, oppression based on gender is a symptom of avidyā (ignorance) that privileges difference over unity and the narrative also destabilizes the epistemic grounds of patriarchy by affirming the non-dual essence shared equally by all beings.

One can take another example of the dialogue between Yājñavalkya and his wives, Maitreyī and Kātyāyanī, as narrated in the Bṛhadāraṇyaka Upaniṣad (1950) (verses 2.4; 4.5), which exemplifies how Advaita Vedānta destabilizes gender-based hierarchies and affirms the universality of knowledge. [11] When Yājñavalkya prepares to renounce worldly life, he offers his wealth to both wives. Kātyāyanī accepts the division of property in conventional terms, representing the empirical reality where social roles and material inheritances operate. In contrast Maitreyī, questions whether wealth can grant immortality. This query prompts Yājñavalkya's profound exposition on the Self (Ātman), teaching that true immortality lies in realizing Brahman, the undivided consciousness that transcends body, gender, and material possession. One must not focus here on two wives and those kind of ideas, since the concept here attempted to be justified is beyond and grand one. The significance of Maitreyī's role is twofold from this particular narrative. First, it recognizes a woman as an interlocutor capable of engaging in the highest metaphysical inquiry, thereby resisting patriarchal exclusion from philosophical discourse. Second, it demonstrates that access to ultimate knowledge is not determined by gender but by the earnestness of inquiry. Maitreyī's curious and eager pursuit of self-knowledge embodies Advaita's rejection of limiting identities. [8][11] The episode illustrates that gender-based oppression is not metaphysically sustainable. In Advaita Vedānta, the symbolism of Śiva and Śakti, prominently invoked

during Navrātri, demonstrates the indivisibility of consciousness (cit) and energy (śakti). Śiva without Śakti is inert, and Śakti without Śiva is directionless; only in their unity does creation and sustenance emerge. This union reflects the Advaitic truth that apparent dualities, male and female, stillness and dynamism, matter and spirit; are not separate realities but complementary expressions of one Brahman. Navrātri, with its celebration of the nine forms of the Goddess, becomes a cultural enactment of this non-duality which honors the feminine principle not as subordinate but as integral to existence. The festival embodies the Advaitic vision that beyond gendered distinctions lies an indivisible essence, reminding us that true equality arises only from realizing the oneness of Śiva and Śakti. Again the thought must be addressed that Advaita Vedānta annihilates such biases by affirming that the essence of every being is Brahman, beyond difference, where liberation (mokṣa) belongs equally to men and women as realizers of the same non-dual Self.

6. Ātman Beyond Identities

The relationship between Advaita and feminism is complex yet very simple and noteworthy. Advaita denies ultimate importance to sex or gender distinctions; it observes male and female as just bodily identities, and implies to the fact that the Self is beyond gender so spiritual realization is equally accessible to all. Some feminist scholars argue that transcending identity may unintentionally minimize real social inequalities, saying “all are one” can obscure structural discrimination that operates in everyday life. For example, if women face unequal opportunities, purely metaphysical equality does not automatically produce social equality. So the acceptance comes that Advaita can support equality philosophically while still requiring social and political action at the practical level. But that’s the catch here if one would not start believing at some level how would and when human beings will start moving towards solutions. When Simone de Beauvoir argued one is not born, but rather becomes, a woman, the researchers can’t avoid the similarities which is reflected in Advaita as it says you are neither man nor woman; you are pure consciousness. (Trivedi and Gajjar, 2017) [9] These statements come from two distinct traditions and times but invite the same thought. Also, Judith Butler argues that gender is performative; which is limited to what we do rather than who we are. Advaita argues a similar concept in context to ego (Ahaṁkāra) itself is constructed; meaning it has no independent reality just like gender if one reflects upon and do a deconstructive study of both statements. Ego is merely a psychological illusion created when unchanging pure consciousness (Ātman) mistakenly identifies after a long period of practice and indulging in the same routines with the changing, temporary body-mind-intellect apparatus. Indian traditions also worship the feminine divine powers such as Durgā, Kālī, Sarasvatī, and so on. Advaita often emphasizes on the concept of Nirguṇa Brahman which is formed of two elements. They are Prakṛti (nature or matter) and Puruṣa (consciousness or spirit), the two foundational realities of manifestation. In Vedānta, they are not separate from Brahman (the Ultimate Reality), but rather represent the dual dynamic power (Śakti); in this insentient changing world and the unchanging witnessing Self. In the same manner modern science accepts that the person has both feminine and masculine elements presents in themselves as a blend. Rather than a strict binary, psychology, and biology view personality traits and biological markers as existing on a broad continuum which is proved in the research of Norlander, Erixon, and Archer (2000). In psychology, this concept is known as psychological androgyny, a term formalized in the 1970s by psychologist Sandra Bem. [12]

Now, the most prolific view of Ātman beyond identities considering this research paper with previously mentioned examples and stories is justified. Advaita Vedānta provides a profound philosophical framework for understanding gender and other social categories as ultimately non-essential to human identity. In a broader, more nuanced sense, gender is not a rigid binary but a contingent expression at the empirical level. Even, one could state that gender term itself is a neutral one. Just as Advaita distinguishes between the provisional reality of names and forms (nāma-rūpa) and the absolute reality of Brahman, so too the traits labeled “masculine” or “feminine” are variable attributes, not intrinsic essences. Every individual embodies a blend of such traits depending on context, and therefore gender is fluid, situational, and context-dependent. The Self (Ātman), which Advaita identifies as pure consciousness (cit), is neither male nor female, neither assertive nor nurturing. It is the substratum upon which all such temporal identities are superimposed due to avidyā (ignorance). From this standpoint, the societal stereotypes that force individuals into boxes of “masculine” versus “feminine” are manifestations of false superimposition, whereby external qualities are mistaken as ultimate identity. The concrete opinion that gender should be seen as a spectrum of human traits resonates deeply with Advaitic thought: all differentiations are relative, while the true Self remains undivided. For example, a father who sings lullabies and weeps with his child demonstrates that nurturing qualities are not restricted to women but are expressions of humanity; similarly, a woman who leads with authority and decisiveness embodies qualities socially coded as masculine, yet these too are merely situational manifestations of the same consciousness. Advaita insists that not only gender but also social, psychological, and economic distinctions belong to the realm of empirical reality alone. The realization of Ātman transcends all such markers, revealing an inclusive ontological ground where difference does not bind. Liberation (mokṣa) arises when one recognizes the Self beyond identities, affirming that all beings share the same essence in Brahman.

Even, the same commonly popularized false understanding is observed when one is worshipping Almighty, too. In worship, gendered assumptions subtly appear, as devotees often approach Almighty through socially conditioned roles—men may ask for strength, authority, or success to Gods only, while women may seek family harmony, fertility, or nurturing blessings through Goddesses only. Such differentiated prayers reflect societal expectations rather than divine reality. Even deities are sometimes mistreated every God is a single channelizing forces which runs in this universe is projected in Advaita Vedānta. From the standpoint of Advaita Vedānta, Gods and Goddesses as Brahman transcends gender and all dualities; the Self (Ātman) is neither male nor female. To impose gendered petitions upon the divine is a projection of ignorance (avidyā). True devotion realizes God as the ground of all, where distinctions of gender dissolve into non-dual consciousness. One lines is apt to quote here which is from a book God on the Hill, enta mātramuna evvaru talachina, appears a famous Telugu devotional song (keerthana) by saint poet Annamacharya:

sari mimmuduru sāktēyulu, śakti rūpu nīvanuchu

dariśanamulu mimu nānā vidhulanu, talupula koladula bhajinturu |

It could be translated as: People who serve the goddess think you are their goddess. Different schools of thought measure you by their thoughts. (Rao and Shulman 2005) [13] [14] This particular poem suggests that how Almighty is praised and worshipped in different forms but he/she is the one ultimate force which is complete and governs all. Advaita Vedānta is about this only getting beyond this gender based perspectives and annihilate these biases and oppressions related to fixed gender roles. [14]

The implications of Advaita Vedānta in the context of gender, identity, and social constructs are pretty much profound, particularly when viewed against contemporary debates which are related to Feminism, Marxism, Racism, Casteism so on. Advaita dismantles hierarchies by affirming that the Self (Ātman) is beyond gender, caste, class, or any empirical distinction. [8] In practical terms, Advaita reframes gender not as a rigid binary but as a spectrum of traits situationally expressed, while ultimate liberation (mokṣa) lies in realizing the Self beyond all labels. [10] This annihilates oppression by exposing it as a construct of avidyā (ignorance) that mistakes relative differences for absolute truths. The same principle applies to worship; projecting gendered petitions onto God reflects social conditioning, not divine reality. Advaita Vedānta remains highly relevant in contemporary discourse since it provides a metaphysical foundation for equality, inclusivity, and human dignity, reminding us that beneath social and cultural categories, all beings share the same indivisible essence—Brahman.

7. Conclusion

Now towards the concluding part, one must again remember that Advaita Vedānta offers a profound framework for addressing gender-based inequality, providing both a metaphysical and practical solution if implied in correct manner in one's life. The strong phenomenon which is reflected and suggested through this particular paper is that one must not only come out of gender based biases but furthermore one must also observe other human-beings having the same feeling and emotions while treating them. Rather just pondering on sufferings or repercussions this research paper would lead towards the idea of solutions of most problems of contemporary debates and discourses with these sense of unity, empathy, and equality. The only sustainable path toward overcoming gender hierarchies lies in recognizing the non-dual nature of reality, where the Self (Ātman) transcends all distinctions of male and female, social roles, or material status. By practicing and internalizing that apparent differences are products of avidyā (ignorance), society can move beyond patriarchal binaries and foster true equality. Furthermore, it is also apt to state that if this Advaitic understanding is not accepted today, the consequences will lead towards its inevitably manifestation in society in the near future. Rigid gender divisions perpetuate social fragmentation, limit human potential, and sustain oppression. Without acknowledging the fundamental oneness that underlies all distinctions, attempts at equality remain partial and temporary, vulnerable to regression which would ultimately hinder the development of any state, country and even world. The philosophy of Advaita serves as a forward-looking paradigm, urging society to transcend superficial differences and recognize the shared essence of all beings, ensuring a more harmonious, inclusive future. The realization of Advaita cannot remain merely theoretical; it must be enacted through social work which is must need thing in current scenarios. Seva (selfless service) becomes the practical expression of non-duality, where compassion, justice, and empowerment dissolve barriers of gender, caste, and class. Social work which is grounded around Advaita, becomes both a method and a moral imperative, translating the metaphysical insight of oneness into tangible social transformation. In this synthesis of philosophy and action lies the key to dismantling inequality and fostering universal well-being. To put it in a nutshell; education, advocacy, and community-building inspired by Advaitic principles, individuals embody the unity of consciousness in everyday life.

7.1 Addressing the set objectives

The researchers have fulfilled all three primary objectives which were set in the initial stage of this research paper. The first one was “To contemplate on contemporary feministic discourses in the light of Advaita Vedānta.” The researchers have contemplated on the contemporary feministic discourses while taking literary examples from Śruti of Advaitic traditions, Vedānta and folk songs from Advaitic traditions. The second objective was “To project Atman as notion for transcending gender identities.” The researchers have explained the contemporary mindset of human beings Feminism, Womanism, gynocriticism, psychoanalytic feminism, postcolonial feminism, ecofeminist literary criticism along with taking examples Śaṅkarācārya’s debate and the Bṛhadāraṇyaka Upaniṣad. The third objective was “To showcase implications and relevance of Advaita Vedānta in current times.” The researchers have aptly justified the connection between feministic aspects and Advaita Vedānta as well as pondered upon the writers such as Sandra Bem, Judith Butler, Simone de Beauvoir while giving the examples to illustrate Advaita Vedānta.

7.2 Suggestions for further research

The researchers have provided two academically framed suggestions for further research based on your topic. First one is to examine how Advaita Vedānta can contribute to political and legal discussions on gender equality by providing a philosophical foundation for inclusive policies, equal citizenship, and human rights beyond identity-based distinctions. Second one is to explore how the principles of Advaita Vedānta can promote social harmony and inclusivity by challenging rigid gender identities and fostering acceptance of individuals beyond binary gender classifications.

8. Acknowledgement

The researchers sincerely acknowledge the profound wisdom reflected in Sanskrit literature, whose timeless philosophies continues to inspire critical inquiry into the nature of the Self and human existence. A deep gratitude is also extended by the researchers to the Advaita Vedānta tradition for offering the non-dual vision of the Self. The researchers also express gratitude towards contemporary feminist discourses for amplifying the voices of marginalized communities and fostering inclusive dialogues on equality, justice, and human dignity.

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