

**Sat-Chit-Anand and Pleroma: A Comparative Study in Cross-Cultural
Metaphysics and Human Flourishing**

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ABSTRACT:

This paper examines how distinct metaphysical traditions articulate the relationship among ultimate reality, consciousness, and human flourishing. Vedantic non-dualism conceives ultimate reality as Sat-Chit-Anand (being, consciousness, bliss), while Gnostic thought expresses a comparable vision through the idea of Pleroma as divine fullness. Using a comparative hermeneutic approach, the study interprets these concepts within their textual traditions and places them in dialogue. The analysis suggests that both frameworks affirm ontological unity, transformative knowledge or gnosis, and an ethical orientation

toward non-egoic wholeness. The life of Lord Ram in *Sri Ramacaritamanasa* is explored as a narrative embodiment of these metaphysical principles therein.

KEYWORDS: Comparative Metaphysics, Sat-Chit-Anand, Pleroma, Non-Dualism, Human Flourishing.

RESUMO:

Este artigo examina como tradições metafísicas distintas articulam a relação entre a realidade última, a consciência e o florescimento humano. O não-dualismo vedântico concebe a realidade última como Sat-Chit-Anand (ser, consciência, bem-aventurança), enquanto o pensamento gnóstico expressa uma visão comparável através da ideia de Pleroma como plenitude divina. Utilizando uma abordagem hermenêutica comparativa, o estudo interpreta estes conceitos dentro das suas tradições textuais e coloca-os em diálogo. A análise sugere que ambos os quadros afirmam a unidade ontológica, o conhecimento transformador ou gnose, e uma orientação ética para a totalidade não egoica. A vida do Senhor Ram em *Sri Ramacaritamanasa* é explorada como uma personificação narrativa destes princípios metafísicos.

PALAVRAS-CHAVE: Metafísica Comparativa, Sat-Chit-Anand, Pleroma, Não-dualismo, Florescimento Humano.

INTRODUCTION

The philosophical and literary traditions tried to explain the basic questions on the meaning, existence and consciousness. Two such concepts are the Indian Vedantic philosophy of *Sat-Chit-Anand* and the Western Gnostic philosophy of *Pleroma*, that shed light upon the dimensions of existence and reveal that despite seemingly being abstract in the modern philosophical discourse, the Absolute Reality is actually a reality and it can be even useful in life. This understanding travels through three realms – the realm of philosophy, the realm of literature and the realm of human experience, to reach the realization of ultimate reality which has been a central concern in both literature and philosophy. Across boundaries of culture and time, writers as well as philosophers have sought to comprehend the nature of existence, consciousness and fulfilment through various texts. In the Indian literary tradition, Gosvami Tulasidasa's *Sri Ramacaritamanasa* stands as a remarkable work that not only narrates the life of Lord Ram but also relates it with certain philosophical ideas. In the Western Gnostic tradition, the concept of *Pleroma* captures the perfect fullness of the divine to understand the divinity and the human consciousness (Wisdom Library, 2025).

The first concept under consideration is *Sat-Chit-Anand*, which is drawn from Vedantic philosophy. This concept literally translates as existence (*Sat*), consciousness (*Chit*) and bliss (*Anand*). In

Sri Ramacaritamanasa, Lord Ram's life embodies these three qualities in the form of purposeful existence, conscious judgement and calm mind. Thus, He is referred to as *Maryada Purushottam* – the ideal man whose perspective and actions are beyond the superficiality of ordinary humans. On similar lines, *Pleroma* refers to divine fulfilment. This totality is the unified source of the multiplicity of existence.

In spite of the grandeur and glamour of both the traditions, a research gap exists in the cross-cultural study of these concepts. While there is considerable study on both *Sat-Chit-Anand* and *Pleroma*, there is no research yet on a parallel between these two concepts while also exploring their textual manifestation. This particular research addresses this gap by not only studying the philosophical frameworks on the same ground but also analyzing their textual form.

The primary objective of the paper is to analyze *Sat-Chit-Anand* and *Pleroma* individually, and comprehend their respective meanings and purposes. The second objective is to draw a parallel between these two concepts, highlighting how traditions belonging to different backgrounds narrow down to a unified essence of the nature of reality and moral action. The third objective is the application of these concepts to the life of Lord Ram in the narrative framework of *Sri Ramacaritamanasa* through which *Sat-Chit-Anand* and *Pleroma* can be realized in practicality. The fourth objective is to examine the significance of these two concepts in mental well-being, and analyze how they can contribute to maintaining emotional balance and mental resilience, leading to a holistic way of life. Therefore, the significance of this study is four-fold.

METHODOLOGY

Comparative Hermeneutics and Cross-Cultural Metaphysical Inquiry

This study adopts a comparative hermeneutic methodology in order to analyse *Sat-Chit-Anand* and *Pleroma* within their respective philosophical traditions before placing them in structured dialogue. Comparative hermeneutics does not presume historical influence or doctrinal equivalence; rather, it seeks to interpret concepts within their own textual, cultural and metaphysical horizons and then examine structural convergences and divergences at the level of ontology, epistemology and philosophical anthropology.

This is done in three phases, beginning with a contextual exposition of *Sat-Chit-Anand* in *Advaita Vedanta*, and *Pleroma* in Gnostic and Jungian thought, then comparing the notions conceptually in terms of the nature of ultimate reality, consciousness and manifestation, and then investigating their connotations regarding ethical selfhood and human flourishing (Jeffrey, 2025). This framework makes the comparison philosophical instead of theological, analytical instead of devotional.

The work supports the current philosophy of cross-cultural, where authors like Raimon Panikkar and Arindam Chakrabarti have stressed the need to engage in dialogues without the overarching conceptual differences (Allen, 2024).

The Concept of Sat-Chit-*Anand*

Having its roots in the depth and breadth of the *Advaita Vedanta*, *Sat-Chit-Anand* describes the epistemological, ontological and axiological basis of the Indian Knowledge System (Dhiman, 2018). It tries to describe the elusive and the mystical character of the ultimate reality – the *Brahman*, the Absolute. It presents the very picture of pure human life stating the Self (*Atman*) as conscious, infinite and happy. According to the classical *Advaita Vedanta*, especially the writings of Shankaracharya, *Sat-Chit-Anand* are not taken to be three distinct properties but signs (*lakshana*) of the non-dual nature of *Brahman*. This three-fold formulation is now seen by the scholarly tradition of contemporary philosophy to express an ontological form of identity between *Atman* and *Brahman*, and therefore, as a metaphysical non-dualism, as opposed to devotional symbol. In this sense, *Sat-Chit-Anand* functions as a philosophical claim concerning the structure of reality, where being and consciousness are not distinct substances but identical expressions of ultimate reality (Rambachan, 2020). The three words – *Sat*, *Chit* and *Anand*, reflect psychology, spirituality and metaphysics, and urge to look beyond the fragmented identities and the temporary states. The word, “*Sat*,” in particular, means the Absolute Truth which doesn’t change or perish. It refers to a pure, infinite, unchanged and independent existence. An analogy, here, can be drawn with *Bhagavad Gita* (Chapter 11, Verse 19), where the lines are:

anadi-madhyaantam Ananta-veeryam
ananta-babum Shashi-surya-netram
pashyami tvam deept-hutash-vaktram
sva-tejsa vishvamidam taoantam (BG 11.19) (Swami, 2014)

In these lines, Arjun conveys that God is without beginning, middle or end because causation, space and time exist within Him. So, He is beyond the measure of boundaries. The same can be understood for the concept of *Sat* which is the only independent reality – the Absolute Truth, and the substratum of all that appears. The following line from *Taittiriya Upanishad* further explains this concept: “*satyam jnanam anantam brahma*” (2.1.1) (Shlokam, n.d.). It means that *Brahman* is truth, knowledge and infinite. In addition to this, the Sanskrit mantra, “*Aham Brahmasmi*,” is from *Advaita* tradition. It means “I am *Brahman*.” We don’t have an existence; we are the existence (Greenfield, 2019 & Yogapedia, n.d.).

Chit means consciousness that is pure and self-luminous (Ganeri, 2017). It is not a by-product of the body or the brain but a fundamental and background awareness that observes body, thoughts,

emotions, perceptions and dreams, and enables all other experiences. In fact, the physical and the mental worlds are known only because consciousness illuminates them and makes them comprehensible. The experiences keep on changing but the observer remains unchanged because *Chit* doesn't need any source to illuminate it. It itself is the light that illuminates the mind, the senses and even the world. Moreover, one must not confuse mind with consciousness. Mind is only an instrument which becomes active in the presence of *Chit*. Understand it as a bulb that glows in the presence of electricity.

Anand refers to the intrinsic, eternal bliss or fulfilment. It is not the superficial, fluctuating emotional happiness that depends on external factors but the essential, independent, infinite completeness of the Self when attachments, ignorance, desires and fears dissolve and there is no inner conflict. The phrase, "Anando brahmeti vyajanat," (chapter 3, section 6) from Brigu Valli section, *Taittiriya Upanishad*, states that bliss is *Brahman* (the ultimate reality) (Satyavedism, 2014). Thus, the state of being happy is not a temporary external emotion but a permanent fundamental essence of reality itself.

Each component – *Sat*, *Chit* and *Anand*, carries a specific aim that contributes to liberation and spiritual insight. The aim of *Sat* is to assert that ultimate or absolute existence is the foundation of all reality. In Indian philosophy, particularly in *Advaita Vedanta*, Sankhya and Buddhist thought, it is believed that human experience is constantly shaped by interactions with impermanent or perishable objects which can range from physical forms to mental states (Menon, n.d.). Physical objects decay over a course of time. Relationships either evolve or dissolve. The state of emotions continues to vary. Each moment brings out appearance or disappearance of various thoughts. These objects are, therefore, created, transformed and eventually destroyed. This impermanence is called *anitya* in Indian Philosophy and provides an illusion that nothing happens to be the infallible truth (Wisdom Library, 2025). *Sat* will focus on redirecting the seeker from the temporal towards the eternal, i.e. the shifting world to the non-shifting eternity (Dura, 2017). It stresses the fact that there is a constant, unchanging nature below all this impermanence – the *Brahman*. Most of the human misery can be explained by the illusion of placing emphasis on the superficial worthiness when the true value of things is the Absolute reality. *Brahman* is the only independent existence. Everything else is just dependent or contingent. Therefore, *Sat* helps individuals realize their true identity which is eternal, formless and independent.

The aim of *Chit* is to establish pure consciousness as the fundamental principle. It is the basis of *Atman* and all the knowledge and experience. People usually consider this consciousness to be a product of the mind. However, *Chit* overturns this assumption. It states that consciousness is not created by the body. In fact, the body and the mind exist within the consciousness. It distinguishes between the seer (self) and the seen (experiences, thoughts and emotions), thereby proving that consciousness is not dependent on any other source; it is inherently self-aware. Identity is the infinite awareness within which

the mind appears. So, mind cannot limit identity. Therefore, *Chit* aims to explain that *Atman* means pure, eternal and independent awareness which remains unchanged, regardless of all experiences (Sivananda, n.d.).

Anand aims to lead the seeker towards intrinsic bliss and fulfilment. It states that happiness is not something to be achieved; it already exists within the *Atman*. It is the intrinsic nature of the Self. Humans often let desires, fears and the quest for lasting joy dominate their lives because of which they turn towards external factors. These pursuits are misguided because what they chase are merely temporary conditions. Real happiness is not outward but inward. It doesn't arise from relationships, possessions or accomplishments but from the Self. Seeking deep, formless contentment in external validation violates the truth that bliss is inherent. It's when we free ourselves from the concept of lacking that we truly gain fulfilment. Therefore, *Anand* helps the seeker dissolve cravings in order to discover innate and unconditioned bliss. This can further be understood by the analogy of musk deer. Upanishads narrate the story of a male *Kasturi Mriga* (musk deer) which characteristically has a musk gland. Musk is a perfume ingredient, so the deer has a special kind of fragrance coming out from its body (Joshi, 2020). It keeps searching for the origin of that fragrance everywhere right from the bushes to the hills, finally jumping into a valley. It couldn't find the source externally because in reality, the fragrance lay within itself. Similarly, humans keep finding joy endlessly in the external sources when all of it actually lies within their own selves.

It can, thus, be concluded that the triad together helps in overcoming dualistic perceptions of Self and Other, and Inner and Outer by dissolving this false division. It indicates that *Sat-Chit-Anand* are not three separate attributes; they are the three different aspects of the same truth. That is why this philosophy is often written as Sachchidanand, with no spaces in between. In English, there is no one word which stands for all three – truth, consciousness and blissfulness, but in Sanskrit, the word, “Sachchidanand,” is one terminology constituting all the three meanings (Vas, 2025). It reveals a unified aim to integrate existence, consciousness and bliss into one indivisible reality – Advaita (non-duality). This integration shows that our deepest experiences of *Sat* (truth), *Chit* (awareness) and *Anand* (bliss) point to the same underlying notion of infinite, non-dualistic Self. When these three aspects are realized as one, the individual attains freedom from fundamental ignorance that causes suffering and bondage, and identifies with the *Brahman* or Absolute truth. This perception adds endless pleasure and tranquility in every situation.

The Concept of *Pleroma*

Pleroma, as a concept in Western Gnostic mystical and philosophical tradition, primarily means completeness- the total totality of Being. In classical Gnostic cosmology (and Valentinianism, in particular), *Pleroma* is a term that means the totality of the divine emanations before ontological dispersion (Thomassen, 2018). Contemporary academia sees *Pleroma* as a metaphysical law of unity before division, and not solely mythological development. Thus, *Pleroma* may be read as a philosophical model of integrated being that bridges metaphysics and depth psychology. Unlike the ordinary experiences which unfold within a world of dualities, *Pleroma* represents a dimension where all such demarcations or distinctions dissolve. It can be understood as a boundless ground from where all creations emerge. This ground is simultaneously the source, the substance and the destination of all existence. Since it represents fullness, it is not confined to time, space or any material form.

In Gnosticism¹, Neoplatonism², Christian mysticism and modern depth-psychology interpretations, *Pleroma* refers to the absolute, transcendental reality that stays undivided (Moore, n.d. & Williams, 2025). According to the classical Gnostic thought, it is the ideal realm of pure and infinite consciousness or divine mind that exists prior to fragmentation or division. It is inhabited by *Aeons* (emanations of the Divine) and untouched by materialism. This indicates at a metaphysical thought that the more one moves away from the state of *Pleroma*, the more one experiences suffering, separation and confusion.

Modern scholars and psychologists, particularly Carl Jung, have reinterpreted the concept of *Pleroma* on psychological grounds (Purrington, 2020, Purrington, 2021). According to modern scholarship, Jung explored Gnosticism in order to remodel ancient cosmology as a symbolic explanation of psychic totality rather than as a literal metaphysical system (Segal, 2018). Carl Gustav Jung transforms an ancient Gnostic cosmology into a psychological ontology, and views *Pleroma* as a psychological and metaphysical symbol (Ponte & Schäfer, 2013). It contains dualism but in perfect equilibrium such that all the opposites cancel out each other. This condition, which itself is meaningless and formless, paradoxically gives rise to everything through contrast. According to him, as human psyche emerges, one moves away from the *Pleroma* because consciousness provides the ability to differentiate between a pair of parameters. However, he also adds that a complete detachment from *Pleroma* leads to fragmentation (ego, personality, identity and emotions), resulting in a loss of wholeness. Therefore, he establishes the

¹ Gnosticism is a term used to refer to Greco-Roman philosophical and ideological movements.

² Neoplatonism is a modern term used for a philosophical school of thought inaugurated by Plotinus on reinterpreting Plato's ideas. It states that the material world which we experience is a copy of an ideal reality that lies beyond this physical space. It is only through mystical experience that one can reach the ideal reality.

process of individuation wherein the conscious as well as the unconscious aspects of the psyche integrate. This can be understood as a reconciliation of opposites within an individual.

The concept of *Pleroma* can be contrasted with Rene Descartes's Substance Dualism according to which, the universe is split between spirit (mental) and matter (physical) (Skirry, n.d.; Pereyra, 2008 & Livingstone, n.d.). The former is the mind while the latter is the body. The fundamental property of a physical substance is extension. Anything that can be extended into space can also be divided at some definite point. On the other hand, mind is not a physical substance and does not exist spatially, thus, it isn't divisible. Descartes, on the lines of Leibniz's Law, highlights that all the identical things must possess same properties. Since mind and matter have different properties on the basis of spatial existence and divisibility, they cannot be identical. Therefore, this dualism creates a demarcation, but the concept of *Pleroma* emphasizes on unity before division. According to *Pleroma*, everything exists in a state of completeness.

Robert Louis Stevenson's *The Strange Case of Dr. Jekyll and Mr. Hyde* projects Psychological Dualism which is again at poles with the concept of *Pleroma* (Singh & Chakrabarti, 2008 & Stevenson, 1886). The novel explores the idea that human nature has both positive and negative aspects with Jekyll representing the virtuous, rational ego and Hyde representing the aggressive, instinctual id. Stevenson portrays conflict between opposites within the self while *Pleroma* views these opposites as complementary and, in fact, necessary for wholeness. On one hand, Stevenson dramatizes split identity and on the other hand, *Pleroma* represents an integration of the forces.

Another contrast can be established with Sigmund Freud's Psychoanalytic Theory which structures human personality or psyche into three interrelated components – Id, Ego and Superego (Cherry, 2024 & McLeod, 2025). The Id represents the most basic and instinct-driven aspect of the mind. It functions purely on the need for instant pleasure and the fulfilment of desires without taking reality, consequences or moral consideration into account. The Ego is the logical, reality-oriented part of the personality. Its role is to mediate between the impulsive urges of the Id and the expectations or limitations of the outside world, ensuring a conduct that is socially acceptable. The Superego functions as the moral guide of the personality. Formed through absorbed societal and parental values, it pushes an individual towards the ideals of perfection and often evokes the feelings of guilt or pride based on one's actions. Thus, Freud focuses on conflict within a fragmented psyche. *Pleroma* represents transcendence of this division without any repression or hierarchy between instinct and reason or cause and effect (Luttikhuisen, 2017). Freud understands peace as an outcome of balance among the three components while *Pleroma* states that peace can be attained through union that is beyond conflict.

In addition to these concepts, there's a theory of Structuralism given by a Swiss linguist, Ferdinand de Saussure (Mambrol, 2020). According to Saussure, language should be studied as a system of interrelated signs. He stated that every linguistic sign consists of two inseparable elements – the signifier (the sound image) and the signified (the concept). The relationship between these two is not natural or logical but entirely arbitrary. The meaning arises only from shared conventions and from the distinctions between the signs within the language system. He also distinguished between the *langue* (underlying structure of language shared by a community) and the *parole* (individual act of language use), and synchrony (the study of language at a particular moment in time) and diachrony (the study of the historical evolution of language). Thus, Saussure states that language is a system of oppositions wherein meaning exists only because of contrast. On the other hand, *Pleroma* is a state of pure undifferentiated fullness where no distinction exists (Proca, 2025).

Therefore, *Pleroma* is a shift in consciousness from fragmentation to wholeness. Understanding this concept is a journey towards self-realization, which is beyond illusion, ego and divisions, in order to experience the bliss of being a part of an eternal whole. It bridges psychology and philosophy, and concludes that the true nature and bliss of existence is found within the deepest layers of our own awareness, not in external factors.

Parallels Between *Sat-Chit-Anand* and *Pleroma*

On top of descriptive similarities, the comparison can be designed philosophically in three ways, which are ontology, epistemology and ethics. At the ontological level, *Sat-Chit-Anand* and *Pleroma* vocalize an initial unity of several, and thus, they oppose metaphysical dualism. Epistemologically, both schools are affirmative in the fact that the realization or the process of returning to fullness is via transformative knowledge – *atma-jnana* in Vedanta, and gnosis in Gnosticism. This ontological oneness has ethically the meaning of a model of non-dissolute selfhood where human well-being is produced by conformity to ultimate reality and not to the egoic disjuncture. Although there are these structural convergences, we should not lose an important philosophical distinction. *Advaita Vedanta* explains a form of hard non-dualism wherein multiplicity is eventually resolved as *maya*, and *Brahman* is the only entity which is ontologically real. By contrast, Valentinian Gnosticism is an emanationist scheme wherein *Pleroma* is manifested in different *Aeons* and ontological nuance, as opposed to illusion. Unlike *Advaita* which reduces the subject-object duality to unity, Gnostic cosmology is metaphysically hierarchical even in unity. The comparison, therefore, does not presuppose any doctrinal equality but structural similarity on the level of metaphysical aspiration to wholeness. The philosophy of *Sat-Chit-Anand* is characterized by existence, consciousness and bliss while the concept of *Pleroma* denotes the convergence of the three into

a spiritual completeness. Despite arising from different cultural backgrounds, both the concepts share the key philosophical idea of the ultimate reality. Examining the similarities between them offers a cross-cultural perspective to understand the non-dualistic or *Advait* infinite.

Both *Sat-Chit-Anand* and *Pleroma* state that there is a single source of all existence. The former represents *Brahman* – the ultimate reality which is the essence of everything in the universe. The latter represents the divine fullness that transcends the material world and serves as the origin of all mental, emotional and physical emanations (*Aeons*). According to both the concepts, the ultimate reality is essentially rooted in something eternal and unifying which is beyond human perception but not beyond human reach. Furthermore, even though *Pleroma* exists beyond the material world, its emanations (*Aeons*) shape and impact the cosmos. Similarly, the nature of *Sat-Chit-Anand* is omnipresent but at the same time, it also transcends beyond the temporary physical world and remains unchanged by it. Thus, both the frameworks put forth a reality that exists both beyond and within the realms of this world, bridging the spiritual and material dimensions. Just like *Pleroma* exists beyond binaries, such as good and evil, and light and darkness, *Sat-Chit-Anand* also exists beyond pairs of opposites, such as pleasure and pain, existence and non-existence, and mind and matter.

In addition to this, *Pleroma* talks about *Aeons* – the divine manifestations which mediate between spiritual and material world. Similarly, *Sat-Chit-Anand* also states that the *Brahman* manifests the universe without losing its basic nature. Thus, both the systems employ the concept of manifestation to explain how the undivided ultimate reality relates to multiplicity. This diversity is, undoubtedly, an expression of a single totality.

According to Gnosticism, knowledge and spiritual awakening enable the soul to transcend the temporary material world and return to *Pleroma*. In Vedanta, *atma-jnana* (knowledge of the self) leads to the realization of *Sat-Chit-Anand* and *moksha* (liberation). In both the cases, understanding the Self is the only way to reconnect with the ultimate reality which is perfect, unchanging and inherently blissful despite the ever-changing material universe. This shared concept throws light on the idea that the ultimate reality provides a stable, eternal foundation of all existence.

Therefore, it becomes evident that both the concepts provide a framework for understanding human experience in relation to the divine. These suggest that the journey towards spiritual fullness is an entire transformative process that reshapes perception and the inner self. The concepts reflect that all the existence is interconnected. An individual self is distinct yet inseparable from the bigger whole. Besides this, understanding these concepts reveals that the pursuit of the absolute is the main goal of human life. Through this, researching on these similarities will enable the understanding of the fact that the cultures

and the media of conveying ideas may vary but the fundamental content of everything is the same and will find a common point in the knowledge of the spiritual pathway.

Manifestation of *Sat-Chit-Anand* and *Pleroma* in the Life of Lord Ram

Instead of being devotional affirmation, the analysis of Lord Ram presented here is philosophical illustration. *Sri Ramacaritamanasa* is treated as a literary-philosophical work where metaphysical rules are dramatized based on narrative embodiment. Ram can serve as the embodiment of non-dualistic ontological ethical selfhood. The existence of the life of Lord Ram as expressed by Gosvami Tulasidasa in his *Sri Ramacaritamanasa* gives testimony on how metaphysical principles can be applied in human ethical action. By His *karma* (action) and His following of *dharma* (duty), Ram is an illustration of the structural aspects of *Sat-Chit-Anand* (being, consciousness and bliss), as well as of the integrative symbolism of Sat-Pleroma.

His birth and mission of restoring *dharma* give his life (*Sat*) a context of a cosmic order. The story is in the form of Ram being a symbol of ethical consistency and principled duty to uphold the ethical code. The continuation of moral stability in the face of adversity, and some of the key points brought out in the text during this episode of exile constitute the voluntary submission to the dharmic viability. This framing of a story is the Vedantic notion of non-reactive knowledge and calmness based on self-knowledge.

Equally, in the scene of the abduction of Sita, the sorrow of Ram is coupled with reflective actions and uprightness, which implies the combination of feelings and intellect. This integration can be seen as an affirmation of Chit-consciousness that can be activated even in time of emotional pressure. His associations and command in the epic may be interpreted as a symbol of the expansion of civilized ethical awareness into the social realm that may be structurally compared to the mediatory role of *Aeons* in Gnostic cosmology.

The struggle with Ravan is one more indication of adherence to *dharma* as an ethical principle. The healing of a post-conflict situation might be viewed as the renewal of moral and ontological balance. In this regard, the story indicates that the metaphysical unity could guide political and social structure, which is represented in the idealism of "Ram Rajya."

With the help of this interpretation, the life of Ram can be viewed as a philosophical example in the realization of non-dual metaphysical concepts in everyday ethical life. The story suggests an extension of ontological organization with ethical activity, indicating that metaphysical understanding can easily be expressed through ethical self-discipline and not abstract conjecture.

Sat-Chit-Anand and *Pleroma* as Pathways to Mental Well-Being

Mental well-being is a big worry in the contemporary world, and is something that is the concern of all people who are going through continuous pressure, not knowing and being disjointed. Individuals are faced with stress, anxiety, existential crisis and disconnection. Although all this has become a regular way of life, it does not imply that this is the appropriate way of living. Human life is not to be seen within the context of survival but rather within the context of seeking wholesomeness. The unpredictable nature of human life should not only be viewed as a cause of anxiety but can also be regarded as a state that allows development and changes. The interpretive orientation can greatly influence human experience; the resentment-based perspective supports dissatisfaction, while the reflective appreciation-based perspective can help to build the necessary psychological strength (Brahmi et al., 2025). This is the method that alters the quality of life, and the ideas of *Sat-Chit-Anand* and *Pleroma* construct this method of psychological transformation. Such metaphysical concepts serve as a roadmap to perseverance, wholeness and well-being. In the context of philosophical anthropology, the issue of mental well-being does not only relate to the psychological adaptation but also to the organization of selfhood and conditions of human flourishing. In eudaimonic ethical traditions, flourishing is viewed as the achievement of the primary nature. *Sat-Chit-Anand* and *Pleroma* can, thus, be viewed as metaphysical explanations of integrative selfhood that raise ethics of wholeness (Josipovic, 2025). In case the human being is essentially grounded in being (*Sat*), pure awareness (*Chit*), and intrinsic bliss (*Anand*), the psychological fragmentation will be seen as the deviation of ontological integrity and not a lasting condition of a human being. Equally, it can be seen in the Gnostic concept of *Pleroma* as a primordial state out of which fragmentation arises yet to which consciousness can be restored through transformation (Wangdi, 2024). According to the principle of *Sat-Chit-Anand*, an individual is an eternal being (*Sat*) with pure awareness (*Chit*) and independent joy (*Anand*) (Hridaya, n.d.). Everything that happens to us does not make us happy, but the reaction that we have in a situation does. When we continue to wait until we have something to celebrate in life, we are simply shifting power from our hands into momentary factors. Understanding this helps people detach from their fleeting thoughts and emotions. It enables a stable and unconditional sense of identity. When interpreted philosophically, this detachment does not imply indifference but rather a reorientation of identity, away from transient phenomena towards enduring consciousness.

Abraham Maslow, a renowned American psychologist and one of the founding figures of humanistic psychology, quotes in William M. Stephens's *Life in the Open Sea* (1970) that, "What is necessary to change a person is to change his awareness of himself" (Maslow, 1970, (Azee, n.d.; Thompson, n.d.). This means that by giving up fear and ego, one can become aware of one's thoughts, values, strengths

and weaknesses. The quote, “What a man can be, he must be,” is a summary of his concept of self-actualization in his book *Motivation and Personality* (1954). He states that self-actualization isn’t just about becoming someone else but about becoming what one already is in accordance with their full potential. The Self cannot be controlled by changing conditions because it is rooted in infinite consciousness and being. The temporary moments of happiness, such as securing a high-paying job, scoring good marks in an exam, finding a partner of choice or just fulfilling a wish, are not the sources of real bliss. These exist one day and vanish the other. Same is the case with situations which deeply sadden us. Nothing at all stays forever. Thus, Maslow’s notion of “peak experiences” (Maslow, 1954, p. 73) refers to the moments of deep joy which are more than just moments; these are states in which a person feels connected to something greater than themselves. This connection brings an inherent state of happiness and relates to the concept of *Anand*, suggesting that psychological well-being also involves reconnecting with the deeper self or consciousness. In philosophical terms, Maslow’s concept of self-actualization aligns with the Vedantic insight that fulfilment is not externally constructed but ontologically grounded in self-realization. Likewise, peak experiences may be interpreted as episodic glimpses of non-fragmented awareness analogous to *Anand* and to the integrative symbolism of *Pleroma*. C. Robert Cloninger, a renowned psychiatrist and geneticist, further links this realization with higher well-being. When people understand that running after temporary gains or mourning over temporary losses is in vain, their goals change. When they channelize their energy towards something that is productive in real means, they understand their higher purpose (Lee et al, 2024). They understand that nothing in this material world really belongs to them. Every person has their own share of time to possess a material pleasure or grievance, and once that time is over, that possession fades away. Therefore, this understanding of the actual goal, which is realizing the Self, results in positive emotions and contentment. Attachment to impermanent conditions generates psychological instability. From the perspective of *Pleroma*, this reflects an alignment with a deeper state of being. On a philosophical perspective, the change can be understood as a transition from ego-centred identity into ontological orientation. Well-being is not, however, explicable in terms of emotional satisfaction but manifests consistency between self-understanding and the underlying order of things (Cloninger, 2020).

According to *Sat-Chit-Anand* and *Pleroma*, mental well-being is a process of change. It asks us not only to speak out our repressed feelings but also to recognize ourselves. We become estranged as we become materialistic and older. A sustainable psychological and ethical growth relies upon a consistent ontological base; otherwise, the identity of a person can be easily ruined. Therefore, the only means of preserving the sanity of our mind is by remaining connected to the absolute reality. The understanding of self (*Sat*), awareness (*Chit*) and true bliss (*Anand*) results into deep inner peace, clarity and joy. We are

separate at this physical plane but at the cosmological plane, we all are unified as every single person is a component of the bigger picture. Non-dual metaphysics is a reconceptualization of individuality as a relationship, not an isolated state, based on the ontological interdependence of individuals. However, as a result, the applicability of these metaphysical systems is not limited to the spiritual discourse but also extends to the ethical philosophy. Fragmentation is an aberration of ontological integrity in case the human being is essentially anchored in non-dual consciousness. Mental fitness, in this respect, involves conformity to the greater order of existence. This frames the discussion in the current arguments on human flourishing, human morality, and unity of consciousness.

CONCLUSION

Sat-Chit-Anand and *Pleroma*, though rooted in distinct cultural and intellectual traditions, articulate structurally comparable visions of ultimate reality as non-fragmented wholeness. *Advaita Vedanta* introduces *Sat-Chit-Anand* as the non-dual identity of being, consciousness and bliss, stating that ultimate reality is self-luminous and the basis of all existence. The notion of *Pleroma*, which is part of Gnostic thought, is another way of imagining divine fullness as a pre-ontological unity before ontological separation. Analyzed under the comparative hermeneutic paradigm, these traditions are found converging on the metaphysical structure level and not on the historical power. Ontologically, both the systems dispute dualism that unity exists under multiplicity. Epistemologically, both affirm transformative knowledge, (*atma-jnana* in Vedanta, and gnosis in Gnosticism) as the method of achieving this unity. Such realization has an ethical and anthropological implication in the form of a model of integrated selfhood, based on non-egoic consciousness. It is not the external accumulation that leads to human flourishing; it is the correspondence to the greater order of things. This paper is a contribution to cross-cultural metaphysical investigation by showing that similar non-dual systems emerge in different traditions and, nonetheless, are conceptually sound. By locating metaphysical reflection as a part of the modern debate on consciousness and flourishing, the paper confirms the ongoing philosophical value of comparative enquiry in the clarification of long-standing questions of being, wholeness and ethical self-formation.

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