

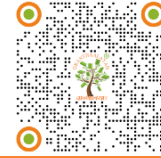
Original Article

DHARMA: THE SOURCE OF BHARATIYA JNANA PARAMPARA

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ABSTRACT

Dharma is the guiding light of progress in a civilized society, fostering ethical order, collective well-being, and sustainable development. It is not merely a moral code or religious duty but a foundational epistemic category that informs and guides the processes of knowing, being, and acting. This paper investigates the interpretation of dharma in the context of education, situating it as a foundational principle of the Bharatiya Jnana Parampara (Indian knowledge system). The study explores how dharma, deeply embedded in the way of life, Duty of Human and aligned with the ultimate human pursuit of moksa (liberation), functions as both a philosophical ideal of life and a practical guide of livelihood. By examining its role as a normative principle, this research highlights how dharma shapes theoretical inquiry and cultivates prajna (practical wisdom), thereby reinforcing its relevance to the formation of ethical, intellectual, and spiritual dimensions of education.

Keywords: Dharma, Way of Life, Duty of Civilian and King, Brahmacharya, Grhastha and Vanaprastha to Sannyasa

INTRODUCTION

Bharatvarsha is the sacred land where Dharma guides life, and the shastriya parampara preserves timeless wisdom. Dharma is the light of the world and the key to progress in a civilized society. Dharma is the soul of the cosmos, the way of being for human civilization, and the supreme source of human knowledge and energy. Dharma is not a single set of beliefs. It is the principle of life, the journey of humanity, the path of righteousness and living one's life and the creation of human civilisation. Dharma has provided insight into the deepest questions of human purpose and action. The concept of Dharma has been a consistent fundamental pillar of Indian culture. 'वेदः अखिलो धर्ममूलम्', signifying that the Vedas are the root of the foundation of all Dharma (Manusmriti, 2.6). Sri Aurobindo in his book, [Aurobindo \(1997\)](#), explain the India's relentless quest for Dharma, defined it as the innate nature/law behind every action which individual tries to apply onto the outer structures and forms of life, achieving a harmonious alignment between the inner world of the self and the vast external universe [Aurobindo \(1997\)](#).

In broader discourse, not only in English translations, Dharma has always been substituted by the words 'Religion' or 'Mazhab'. Both terms are distinct, and they should not be substituted for each other. Religion is the word used by Judeo-Christians to define their belief system, 'Mazhab' is an Arabic word for 'religion.' Christianity, Islam, and Judaism are universally known as 'Abrahamic Faiths.' Abrahamic religions are more focused on faith, i.e. they are faith-based. These religions are action-oriented; they believe in doing karma as instructed to them by their prophet and as prescribed in their holy book. Sanatana Dharma, on the other hand, is knowledge-based. Here, there is freedom to think what you want, and one can reject or refuse to accept what is being said in the Sanatan sastras. Some laws are not dependent upon our belief in any religion or ideology. These laws are based on universal

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principles and are scientific in nature [Aggarwal \(2018\)](#). Pandurang Vaman [Kane \(1962\)](#) explains that the meaning of dharma evolved from Vedic ritual law to ethical, social, and legal principles. In the Rigveda hymns, the term Dharma is used in the sense of the inherent nature of things and the universal or cosmic law that sustains order in the universe. Mimāṃsā Darshana explain the Dharma as the most important and relevant subject of enquiry and provide directions and guiding us in way of living as an individual and member of society. In Vaiśeṣika Darshana define the Dharma as that which leads to prosperity and spiritual wellbeing [Chakravarty \(n.d.\)](#).

Dharma in word has been used in various contexts to signify a prescribe course of conduct, duty, ordinance, law, practice, custom, justice, equity, virtue, morality, nature, character, and characteristics quality [Sharma \(2005\)](#). The most effective use of Dharma is in the context of moral and ethical connotation. In ancient India, society was sustained by Dharma. Dharma as law, permitting and sustaining the entire universe and binding into some unity the different orders and stages of life. The meaning of Dharma has evolved to become more inclusive, covering morals and ethics to *daya*, *karuna*, *prem*, *kshama*, and *dana*, forming part of universal Dharma [Rai and Dwivedi \(2023\)](#).

The foregoing brief discussion establishes how the world Dharma passed through several transitions of meaning and how, ultimately, its most prominent significance came to be the privileges, duties and obligations of a man, his standard of conduct as a member of society. There are several definitions of Dharma, such as ‘*ahiṃsā paramo dharmas tathāhiṃsā paro damaḥ*’ (*Anusāsanaparva* 115.1); ‘*anrshamsyam paro dharmah*’ (*Vana-parva*, 373.76), *anrṣamsya* means absence of cruelty, kindness, compassion, actively cultivating empathy and humane behavior toward all beings; ‘*acharah paramo dharmah*’ (*Manusmṛiti* I.108), Live ethically in everyday life through daily conduct and righteous action.

DHARMA IN THE WAY OF LIFE

Principles of Dharma are based on the knowledge, experience, and intuition of the great rishis-munis of the Bharatavarsha. The word ‘dharma’ is derived from the root ‘*dhr*,’ which means to sustain and to nourish. It is the law of nature that sustains the world and human society. Dharma is a way of life that integrates the individual with society, the environment, and the divine [Sharma \(2005\)](#). It is a dynamic moral compass that adapts to one’s circumstances, promoting balance, righteousness, and spiritual progress.

Dhāraṇād dharmā ity āhuḥ, dharmo dhārayate prajāḥ (*Manusmṛiti* 8.15)

This verse explains the etymological and philosophical meaning of the word ‘Dharma’ and its role in human life and society. ‘Dharma’ it is called because it sustains (*Dhāraṇa*) the people, Journey of life in Sanatan Parampara is structured in the four sequential stages of life, called *Chaturasrama parampara*, i.e. *Brahmacāryam grhasthāśca vānaprasthāstathaiva ca, Yajñānāyasaṃ caturtham tu dharmamevābhirakṣati* (*Viṣṇu Purāna*, 3.9.27), these are *Brahmacarya*, *Grhastha*, *Vanaprastha* and *Sannyasa*. Together, these four stages of life preserve and protect the moral and spiritual order of the world. Dharma was conceptualized as a moral and social code governing human conduct, guiding individuals in their personal lives as well as in their responsibilities as members of society.

BRAHMACHARYA (STAGE OF STUDENT LIFE IN GURUKUL PARAMPARA)

Sanātana Parampara obtainable a uniquely coherent and logical worldview that integrated metaphysics, morality, and social responsibility into a sustainable civilizational system. The Gurukul was a residential form of education centered on the guru. The guru was well-versed not only in material and social knowledge but also in spiritual disciplines, enabling learners to understand the deeper truths of existence [Pal \(2012\)](#). Ancient India always attached value to the place of education in society. To understand this great civilization and its rich culture, heritage and diversity, a proper framework of knowledge through an equally proper education system is necessary. In ancient India, knowledge was perceived as invaluable wealth [Purkait \(1994\)](#).

In the *Brahmacharya*, the Dharma of the student is disciplined study (*adhyayana*), service to the guru (*sevā*), and the cultivation of moral and spiritual character through self-control and simplicity and emphasizes humility, obedience, and dedication to knowledge. In *Aitareya-Brahmana*, the word Dharma seems to be used in an abstract sense, viz., ‘the whole body of religious duties.’ In the *Chandogya-Upanisad* (2.23) there are three branches of Dharma, one is (constituted by) sacrifice, study, and charity (i.e. the stage of house-holder); the second (is constituted by) austerities (i.e. the stage of being a hermit); According to the *Naiyāyika Parampara*, Dharma is understood as a quality (*guṇa*) inherent in the soul (*ātman*), which is not directly perceptible and must therefore be known through inference. It arises from the performance of prescribed actions and is regarded as a moral attribute of human beings.

The Indian education system is based on Dharma, which enables a person to develop their own personality and promote the culture of the country. The quotation ‘*Sa vidyaya ya vimuktaya*’ explains the foundations of Indian educational policy, the true education gives true knowledge, which leads one to the foundations of the educational system of ancient India. The entire Indian society stands on this foundation. The word ‘*vidya*’ is derived from the root word ‘*vid*’ to know. *Vidya* enables a person to know the truth regarding the universe and the individual’s relationship with the universe. This knowledge is exactly what is required. A *Viddan* does not mean a person who has memorized by heart several texts, but he understands the mysteries of this universe. Once he understands this secret, he feels one with the universe or its creator and loves all the living beings without distinction.

GRHASTHA (STAGE OF HOUSEHOLDER IN SOCIETY)

In the Sanatana Parampara, the principle of a healthy life (arogya-jivana) is deeply rooted in Dharma, which teaches harmony between the body, mind, soul, and the cosmos. According to Maharshi Manu, dharma is duty in an ethical sense and has sociological significance too.

Dhritiḥ kṣama dama steyaṁ saucam indriya-nigrahaḥ |
Dhīr vidyā satyam akrodho daśakam dharmā-lakṣaṇam ||

-Manusmṛti, 6.92

Components of 'Dharma' are dhriti (satisfaction/ Patience), ksama (forgiveness), dama (self-command or restraint), asteyam (nonstealing/honesty), shouch (sanctity/self-purification, both external and internal), indriyanigrah (restraint of the organs of sense), dhi (intelligence or wisdom), vidya (knowledge of self-atmabodha), satya (truth), akrodha (absence of anger/ nonanger) [Chakravarty \(n.d.\)](#). Maharshi Manu further writes, 'Non-violence, truth, non-coveting, purity of body and mind, control of senses are the essence of Dharma' [Bühler, \(2018\)](#) and [Aggarwal \(2018\)](#). In the pursuit of peace, happiness, and social order, Dharma is our pathway of timeless guidance. The five fundamental rules of Dharma are ethical principles meant to foster harmony, protect human dignity, and maintain societal stability. The essence of these eternal principles is beautifully encapsulated in the following shloka from ancient scriptures of Manusmriti (10.63),

Ahimsā satyam asteyam śaucham indriya-nigrahaḥ
Etam samāsikam dharmāḥ chaturvarṇye bravīn manuhu.

-Manusmriti, 10.63

An ancient Indian text outlining the principles of Dharma and declares that non-violence, truthfulness, non-stealing, cleanliness, and control of senses are the universal Dharma applicable to all humanity. Ahimsa, the cornerstone of Dharma, advocates for a life free from violence and harm.

Ahimsa satyam akrodhas tyāgaḥ śāntir apaiśunam
Dayā bhūteṣv aloluptvaṁ mārḍavaṁ hrīr acāpalam

- (Bhagavad Gita 16.2)

In this verse, Lord Sri Krishna describes the qualities of those who possess divine nature (daivik sampat), traits that lead to liberation. 'Non-violence, truthfulness, absence of anger, renunciation, peacefulness, and non-covetousness', these qualities are listed as divine virtues. These qualities are part of the divine endowment that leads a person toward spiritual growth and eventual liberation (moksha). This is deeply rooted in inner virtues such as non-violence (ahimsa), truth (satyam), and emotional self-mastery. Cultivating these traits is seen as essential to aligning oneself with the divine will and Dharma.

Ahimsa paramo dharmāḥ dharmā-himsa tathaiva cha.
-Mahabharata (Anushasana Parva 114.13).

Ahimsa (non-violence) is the highest Dharma, but violence committed for the sake of Dharma, is also Dharma. The Mahabharata as a whole does not promote violence, but it recognises that in certain circumstances, such as the defence of justice or the upholding of social order, righteous violence (Dharma-himsa) may be inevitable.

Satyam is the pillar of integrity, truthfulness, honesty, and integrity in all aspects of life. Truthfulness is the essence of moral uprightness and transparency in action. Truthfulness fosters trust and credibility in personal and professional interactions. It ensures a society grounded in justice and fairness [Bhardwaj \(2023\)](#). 'Satyam vada, dharmam chara, svādhyāyān mā pramadaḥ.' comes from the Taittiriya Upanishad (1.11) and part of the Shiksha Valli, which provides instructions to students upon the completion of their Vedic education. This verse is part of the convocation address (Anuśāsana) given to graduating students by the guru. It serves as a moral and spiritual code of conduct for life after education, emphasizing the importance of Honesty in speech and being (Satyam), Ethical living with Dharma, Continual learning (svādhyāya), and never abandoning the pursuit of wisdom.

'Satyameva Jayate Nānanṛtam' (Mundaka Upanishad, 3.1.6) expresses the Upanishadic vision of truth (Satyam) as the ultimate victorious and divine principle. This verse proclaims truth (Satyam) as not just a virtue, but the path to the ultimate reality (Brahman). Satyam means truth or truthfulness, and it is one of the most revered ethical and spiritual principles in Indian philosophy.

Asteyam is an ethical principle in Sanatan Parapara. It means non-stealing, not taking anything that does not belong to you, whether physically, emotionally, intellectually, or subtly. Individuals uphold economic justice and discourage corruption. Asteyam lays the foundation for a society built on fairness and mutual respect [Bhardwaj \(2021\)](#). Avoiding illegal or immoral means to acquire wealth or possessions and respecting others' rights and property. Patanjali's Yoga Sūtras (2.30), Ahimsā-satya-asteya-brahmacarya-aparigrahāḥ yamāḥ, its means Non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness are the Yamas (moral restraints). Yoga Sūtra (2.37) mention, Asteya-pratiṣṭhāyām sarva-ratna-upasthānam (अस्तेयप्रतिष्ठायाम् सर्वरत्नोपस्थानम्॥). Asteya is not just physical theft; it also includes intellectual dishonesty, or manipulating someone emotionally for personal benefit.

Shaucham cultivates mental clarity and ethical behavior. Shaucham means purity or cleanliness, and it is a fundamental virtue in Sanatan Parampara, as well as the practice of Yoga and Ayurveda. It includes both external and internal cleanliness of the body, mind, and environment. A clean mind, free from malice and negativity, reflects in one's actions, promoting a positive and harmonious social environment. Cleanliness extends beyond physical hygiene to mental and spiritual hygiene. Purity of thoughts, intentions, words, and actions. In the Shrimad Bhagavad Gita (16.1-3), Lord Sri Krishna describes the divine qualities (daivi sampat). virtues that lead to liberation (moksha), all 26 divine qualities Sri Krishna lists in these verses.

Abhayam sattva-samśuddhir jnana-yoga-vyavasthitiḥ Dānam damaś ca yajñāś ca svādhyāyas tapa ārjavam/ Ahinsā satyam
akrodhas tyāgaḥ śāntir apaiśunam

Dayā bhūteṣv aloluptvaṁ mārdaṁ hrīr acāpalam/ Tejaḥ kṣamā dhṛtiḥ śaucam adroho nātimānitā/ Bhavanti sampadaṁ
daivīm abhijātasya bhārata

-Bhagavad Gita 16.1-3

Meaning of this verse is Fearlessness, purity of mind, steadfastness in yoga of knowledge, charity, self-restraint, sacrifice, study of scriptures, austerity, and uprightness; Non-violence, truthfulness, absence of anger, renunciation, peacefulness, absence of fault-finding, compassion for all beings, lack of greed, gentleness, modesty, and steadiness; Vigor, forgiveness, fortitude, purity (śaucam), absence of hatred, and humility These qualities belong to one born for a divine destiny. In Patanjali's Yoga Sutras (2.32), mention

Śauca-santoṣa-tapaḥ-svādhyāya-iśvarapraṇidhānāni niyamāḥ. Shaucham

शौचसंतोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः॥

-Patanjali's Yoga Sutras, 2.32

Purity is the first of the five Niyamas (observances). Personal disciplines or inner observances, a yoga practitioner must cultivate as part of ethical and spiritual development. Further, Patanjali elaborates on the benefits of Shaucham in Yoga Sutra 2.41 (सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यता च॥), by purity, there arises clarity of mind, cheerfulness, concentration, mastery over the senses, and fitness for self-realisation (Iyenger, 1993).

Indriyanigraha is the Path to Self-Mastery. This principle equips individuals with the discipline necessary to navigate life's challenges while adhering to ethical values. Self-control ensures balanced living and prevents the chaos arising from unchecked desires [Bhardwaj \(2021\)](#). Indriya-nigrahaḥ means control (nigraha) of the senses (indriya). Senses constantly seek external pleasures, leading to distraction, attachment, and suffering. Indriya-nigraha is the practice of reining them in, not by suppression, but through wise discipline and inner focus. In Bhagavad Gita (2.59-60), Lord Krishna deepens the teaching about sense control (indriya-nigrahaḥ) by explaining that mere suppression is not enough, desires may remain internally, and only through self-realisation can they be fully dissolved.

Viṣayā vinivartante nirāhārasya dehinaḥ/

Rasa-varjaṁ raso 'py asya paraṁ drṣṭvā nivartate.

-Bhagavad Gita 2.59

Since objects fall away for the embodied soul who abstains from them, but the taste (attachment) for them remains. Even this taste disappears upon seeing the Supreme (paraṁ drṣṭvā).

Yatato hy api kaunteya puruṣasya vipaścitaḥ?

Indriyāṇi pramāthīni haranti prasabhaṁ manaḥ

-Bhagavad Gita 2.60

Verse 2.60 mentions the Power of the Senses, even for a wise person who strives to control them; the turbulent senses can forcibly carry away the mind.

In the Sanatana Parampara, Dharma is regarded as the guiding principle of life. It is not merely a set of religious duties but a comprehensive moral and ethical code that governs human conduct, harmonising the individual, society, and cosmos. Dharma is understood as that which sustains (dharayati) life, society, and the universe.

VANAPRASTHA (STAGE OF RETIREMENT) TO SANNYASA (STAGE OF RENUNCIATION)

In the Sanatana Parampara, true happiness (sukha) is often said to arise from tyaga (renunciation), not from accumulation or indulgence. where detachment from material possessions and ego-driven desires is seen as the path to inner bliss. Tyaga is not mere physical abandonment of possessions, but an inner state of non-attachment that transforms one's relationship with the world. In the Mahabharata, Santi Parva (265.6) mentions the connection between Dharma and Tyaga.

Tyāgo hi paramaṁ dharmam dharmasya caphalottamam,

Tyāgī sarva-bhūtānām priyaḥ priyatarāḥ harau.

-Mahabharata, Santi Parva, 265.6

Dharma is not only about performing duties but about doing them without selfish attachment to the results (Niskama Karma/Seva). When one renounces personal desires, ego, and possessiveness, one naturally becomes dear to all beings because such a person acts with compassion and impartiality. In the Vanaprastha stage of life, working in the spirit of Niskama Karma (selfless action) means performing one's duties without attachment to personal gain, and dedicating all efforts to the welfare of society and to God, ensuring a smooth inner journey towards the final stage, Sannyasa.

Sannyasa is the stage where dharma is expressed as complete detachment and devotion to Brahman. Sannyasa Dharma is both an inner discipline and a spiritual vow, where devotion (bhakti) and knowledge (jnana) converge, leading to the realisation of sat-cit-ananda, existence, consciousness, and bliss absolute [Radhakrishnan \(1999\)](#) and [Olivelle \(2009\)](#). Shankaracharya (in his Gita Bhasya, sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja (18.66)) interprets dharma as a Sadhana, when performed in the spirit of niskama karma. Karma cannot directly give liberation, but when performed according to dharma with detachment, it purifies the mind (citta-suddhi), preparing the seeker for knowledge (jnana), which leads to moksha.

DHARMA AS A FOUNDATION OF SOCIETY

Dharma is recognised as the fundamental principle that sustains both individual life and the broader social order. The Manusmṛiti (1.108-109) defines Dharma as that which ensures the welfare of all living beings (sarvabhūtahita), emphasizing that it is not merely ritualistic duty but a framework of ethical conduct and justice that safeguards society. Karma refers to action, while dharma denotes righteousness. These two terms are deeply interconnected, neither should be viewed in isolation, since 'karma' without 'dharma' is blind and 'dharma' without 'karma' is lame. Karma without dharma lacks direction, and dharma without karma lacks effectiveness. This interdependence highlights their essential role in life [Sharma \(2005\)](#).

Bharatiya Darshana is closely tied to Dharma, it emphasizes practical living, making ethics and philosophical inquiry deeply intertwined. The other important goals are Dharma, which means truth, the right way of living, and human behaviours considered necessary for the order of things in the world. Dharma encompasses duties, rights, laws, ethical conduct, and virtues, collectively guiding the proper way of life. It prescribes patterns of behaviour that uphold social order and moral integrity. By adhering to Dharma, individuals contribute to social harmony and help sustain a world that is morally and socially conducive to human existence [Vidyarnava \(1918\)](#), [Apte \(1965\)](#). In the Sanatana Parampara, Dharma is the aim of living with various rules that apply to a person in a particular class and simply as a human being. Artha is the aim of securing various aspects of life, i.e. food, cloth, and shelter, etc. Kama is the aim of attaining the satisfaction of wants and desires. Artha refers to material security and the means required to live comfortably in the world. It includes wealth, livelihood, and professional pursuits that support financial stability and economic well-being [Pal \(2012\)](#). Kama, the desire for pleasure, is what drives human behaviour [Sharma \(1999\)](#) and [Gabriel \(2019\)](#). Moksha is the aim of being completely free from whatever is imperfect and binding, the spiritual aim that covers all the miseries of life.

DUTY OF CIVILIAN

The concept of a 'Sense of Duty' ingrained within the subconscious recesses of human minds constitutes a fundamental dimension of human behaviour. This inherent impulse to discharge responsibilities and fulfil moral and social obligations is deeply embedded within the cultural fabric of societies across the world, where it is variously expressed and frequently conceptualized as Dharma, representing an ethical principle that governs individual conduct and collective life [Koller \(2016\)](#). Dharma can be interpreted as duty, virtue, and justice. The proper performance of rituals is important to the ordering of individual lives and the life of the community. The texts called the Dharmashastras detail the various categories of rituals, based on the qualities (guṇa) they possessed to do the work (karma) that was required (Bhagavad Gita, 4.13). R.C. Majumder's book 'The History of Bengal: Hindu period' mentioned that the most characteristic feature of the society was the existence of innumerable castes and sub-castes. It is a well-known fact that the division of the people into four varnas, viz. Brahmanas, Kshatriyas, Vaisyas, and Sudras were merely a theory, except perhaps in the most ancient period. Numerous castes and sub-castes had been evolved, mainly by the development of different arts, crafts, and professions.

Dharma is a moral and ethical guide, considered among the most significant truths individuals seek to understand and practice during their lifetime [Bharti \(2018\)](#). It varies based on an individual's position in society, their familial and social roles, and the stage of life they are in. Dharma denotes the set of principles and patterns of conduct regarded as essential for maintaining order in the universe and preventing disorder. It prescribes ethical behaviour necessary for harmony at all levels of existence, nature, society, family, and the individual.

Dharma encompasses ideas such as duty, rights, character, vocation, religion, customs, and all behaviours considered appropriate, correct or morally upright [Rao \(1997\)](#) and [Heesterman \(1978\)](#). Dharma has been the foundation for a good life, and the Indian culture regards it as an underlying principle for all the achievements in the areas of human inquiry, such as science, philosophy, literature, arts, morality, sociality, polity, religion, and spirituality. Dharma provides quality to human life. Dharma, in other words, takes us to the core of Indian civilisation. In fact, dharma is a polymorphous concept that has acquired different meanings in different contexts [Seshasayee \(2010\)](#).

Sanskrit sloka about Dharma from the Mahabharata (Santi Parva 109.11) reads.

Dharmenaiva hato hanti dharmo rakṣati rakṣitaḥ |

Tasmād dharmo na hantavyo mā no dharmo hatovadhī ||

This sloka teaches that the survival of society and the individual depend on the preservation of Dharma. Neglecting it leads to inevitable destruction; while upholding it ensures protection and well-being. The verse serves as a timeless reminder that moral responsibility is not optional but essential for the flourishing of civilisation, making dharma the true foundation of social stability and ethical order.

DUTY OF JANA-PRATINIDHI (KING)

K.V.R. Aiyanger mentions his book 'Rajadharma' (1941, p.95), 'The self-evident nature of the Veda implies that it is valid by itself. But as knowledge springs from the Veda alone, all knowledge is valid. As Dharma is the only subject of sruti, i.e., the Veda, Dharma embraces all knowledge. Dharma affects the future according to the karma accumulated. Therefore, one's dharmic path in the next life is the one necessary to bring to fruition all the results of past karma. The purpose of Dharma is not only spiritual, but also to make people enjoy earthly happiness in the world. Dharma, also referred to popularly as Sanatana Dharma, is conceived as eternal, that could not change in the past and will not change in the present or future, and it is eternal moral truths based purely on logic and reasoning and not implicit blind faith.

CONCLUSION

In Sanatana Parampara, Dharma emerges as the supreme organising principle that harmonises humanity, society, and nature into a unified and sustainable order. For the individual, it offers a moral compass (svadharma) that shapes character, guides life decisions, and aligns personal aspirations with universal good. Within society, Dharma ensures justice, ethical governance, and social cohesion by prescribing roles, responsibilities, and conduct that uphold collective welfare (loka-saṅgraha). In relation to nature, Dharma promotes ecological balance through principles of reverence for all living beings (sarva-bhuta-hita), sustainable resource use, and the recognition of humans as integral components of the cosmic world. Dharma in Sanatana Parampara is to act as the sustaining force of cosmic order and human civilization, binding ethical living, environmental stewardship, and knowledge traditions into an integrated vision that secures both temporal prosperity and spiritual liberation.

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