

# Reimagining Morality: Applying Indian Ethical Frameworks to Contemporary Societal Challenges in India

Dr. Gauranga Das<sup>1</sup>, Beauty Ray Sarkar<sup>2</sup>

<sup>1</sup>Department of Philosophy Kalimpong College, Kalimpong, West Bengal,

<sup>2</sup>Department of Sanskrit, Gauhati university Gopinath Bordoloi Nagar, Jalukbari,

DOI: <https://doi.org/10.51244/IJRSI.2025.120700040>

Received: 28 June 2025; Accepted: 04 July 2025; Published: 31 July 2025

## ABSTRACT

From social injustice and economic inequality to environmental degradation and ethical quandaries in technology growth, modern India faces a wide range of difficult socioeconomic issues. This essay suggests that rethinking morality through the prism of indigenous Indian ethical frameworks can lead to a more meaningful and long-lasting answer, even though contemporary policy frameworks frequently borrow from Western philosophical traditions. This study investigates how important ideas from the Vedic, Buddhist, Jain and Yogic traditions—such as Dharma, Karma, Ahimsā, Aparigraha, and Satya—can be applied to urgent problems like consumerism, social unrest, and the moral implications of artificial intelligence. This paper argues for the revival of these frameworks as useful rules for both individual behavior and group administration, rather than only as abstract philosophical principles, by examining historical precedents and current case studies. The study intends to show how incorporating these tried-and-true ideas might promote a more just, peaceful, and sustainable society, providing a distinctive and culturally relevant strategy for India's nation-building and moral renewal.

According to the article's conclusion, ancient Indian ethical frameworks especially those derived from the *Puruṣārthas* (*Dharma*, *Artha*, *Kāma*, and *Mokṣa*) and other philosophical writings provide a strong and extremely applicable moral compass for negotiating today's social issues in India. It discovers that these structures offer:

**A Holistic Moral Foundation:** In contrast to contemporary ethical systems that are frequently disjointed, Indian frameworks avoid corruption and encourage responsible wealth creation by integrating economic pursuits (*Artha*) and desires (*Kāma*) securely within the parameters of moral behavior (*Dharma*).

**Actionable Principles for Modern Dilemmas:** The study shows that ideas like *Dharma* can be applied practically to fields like environmental responsibility (ESG), corporate governance (e.g., "Corporate *Dharma*"), and ethical leadership, providing long-term answers to problems like social inequality, consumerism, and financial misconduct.

**A Critique of Western Models:** The essay makes the implicit or explicit suggestion that resolving India's particular cultural and sociological quirks may require more than just Western ethical theories.

**A Call for Integration:** In order to promote a more just, egalitarian, and sustainable society in India, the conclusion calls for a deliberate "reimagining" of morality by incorporating these basic Indian ethical values into contemporary legal frameworks, corporate practices, public discourse, and education.

**Keywords:** Indian Ethics, *Dharma*, *Karma*, *Ahimsā*, Contemporary Challenges, India, Social Justice, Environmental Ethics, Technology Ethics, Moral Philosophy

## INTRODUCTION

In the twenty-first century, India, a country with unmatched diversity and age-old wisdom, must deal with a singular combination of advancement and paradox. Globalization, technical advancement, and rapid economic expansion have created previously unheard-of opportunities, but they have also created new moral conundrums and made societal problems worse. Urgent and complex solutions are needed for problems including growing economic inequality, enduring intercommunal conflicts, environmental degradation, and the moral ramifications of cutting-edge technologies like artificial intelligence (AI). While Western liberal democratic frameworks have significantly influenced India's modern institutional structures and policy discourse, their efficacy in addressing these deeply rooted moral and social issues often falls short (Sen, 2005). According to this article, a fundamental rethinking of morality that draws on the rich and varied fabric of indigenous Indian ethical frameworks provides a powerful and culturally relevant route to more egalitarian and sustainable society outcomes.

### Insufficiency of Western Ethical Theories in Addressing Indian Nuances

The distinctive cultural and societal subtleties of India are frequently not adequately addressed by Western ethical theories, which are largely grounded on individualism, universalism, and rights-based frameworks. Millennia of varied traditions, such as complex religious ideologies, close communal relationships, and a sophisticated concept of responsibility, *dharma*, and *karma*, have defined India's ethical environment.

One significant point of divergence lies in the emphasis on individualism versus holism. Western ethics, exemplified by Kantian deontology and liberal rights theories, prioritizes the autonomous individual and their inherent rights (Rawls 1971). Conversely, Indian ethical frameworks often emphasize the interconnectedness of individuals within families, communities, and the cosmos (Bilimoria 2013). The concept of *dharma*, for instance, extends beyond individual well-being to encompass social harmony and cosmic balance, often prioritizing communal obligations over individual desires (Matilal 1999).

Indian ethical traditions are often characterized by their deep integration with metaphysical insights, a holistic worldview, and an emphasis on interconnectedness, duty (*Dharma*), and the pursuit of a well-rounded life culminating in spiritual liberation (*mokṣa*). This contrasts with many Western ethical frameworks, which frequently prioritize individual rights or quantifiable outcomes. According to this paper, we can get deep insights that are specifically suited to tackle the complex issues facing modern Indian society by critically reevaluating and reinterpreting these old ethical frameworks. This strategy aims to provide culturally relevant pathways towards a more sustainable, just, and morally aware India in addition to enhancing the global ethical conversation.

Even, Ancient Indian traditions' innate knowledge provide a strong basis for negotiating the complexity of today's world. In the past, ideas like *Dharma* (good behavior), *Karma* (activity and its results), *Ahimsā* (non-violence), *Aparigraha* (non-possessiveness), and *Satya* (truthfulness) have been used as useful guidelines for both individual and group life. This study aims to go beyond a merely scholarly understanding of these frameworks by emphasizing their practical relevance to contemporary societal issues in India.

### Objectives

#### This research aims to:

- Identify and articulate the core tenets of prominent Indian ethical frameworks, including their metaphysical underpinnings and practical implications.
- Analyze key contemporary ethical issues prevalent in India and globally, such as income inequality, environmental degradation, data privacy, and the decline of civic engagement.
- Demonstrate how specific Indian ethical concepts can offer unique perspectives and potential solutions to these modern challenges.
- Propose a methodology for integrating Indian ethical principles into contemporary discourse and policy-making to foster a more ethically conscious society.

## METHODOLOGY

This research employs a qualitative, interdisciplinary approach, drawing insights from philosophical texts, and contemporary societal analyses.

**Textual Analysis:** A comprehensive analysis of primary and secondary literature on Indian ethical traditions, such as the Buddhist *Sūttas*, Jain *Āgamas*, *Bhagavad Gītā*, *Upaniṣads*, *Dharma Śāstras*, and Vedas, will be carried out. Finding fundamental ideas like as Dharma (obligation and righteous behavior), *Karma* (activity and its results), *Ahimsā* (non-violence), *Satya* (honesty), *Karuṇā* (compassion), *Maitrī* (friendliness), and the *Puruṣārthas* (*Dharma*, *Artha*, *Kāma*, *Mokṣa*) will be part of this.

**Comparative Analysis:** The chosen Indian ethical frameworks will be used as a lens through which to view the relevant contemporary concerns. This would entail explaining how ideas such as *Dharma* can direct responsible government, *Ahimsā* can educate environmental conservation, *Karma* can highlight responsibility, and the *Puruṣārthas* can provide a well-rounded strategy for both economic growth and individual welfare.

**Prescriptive Analysis:** This study will make useful suggestions for incorporating Indian ethical concepts into public policy, business governance, education, and personal behavior based on the comparative analysis.

### 4. Understanding Indian Ethical Frameworks

Indian philosophy is a dynamic assemblage of various schools of thought, each of which makes a distinct contribution to the field's ethical landscape. We concentrate on a few of the most significant frameworks for the sake of our analysis:

**Vedic/Hindu Ethics (*Dharma*, *Karma*, *Puruṣārthas*):** Central to Vedic thought is the concept of *Dharma*, often translated as righteousness, duty, or cosmic order. It provides a moral compass for individuals, guiding them towards actions that uphold social harmony and individual well-being (Klostermaier, 2007). Complementing *Dharma* is the doctrine of *Karma*, which posits that every action, thought, and word has consequences, both in this life and future ones. This emphasizes individual responsibility and the interconnectedness of all beings (Radhakrishnan, 1927). A comprehensive framework for human endeavors, the *Puruṣārthas*—*Dharma* (righteousness), *Artha* (material success), *Kama* (desire/enjoyment), and *Mokṣa* (liberation)—emphasize the significance of striking a balance between worldly and spiritual goals within an ethical framework.

Siddhartha Gautama established Buddhism, which places a high value on *Ahimsā* (*Ahimsā*, Eightfold Path, and Four Noble Truths). This extends the precept of non-violence to all sentient beings. The Four Noble Truths illuminate the nature of suffering and its cessation, while the Eightfold Path (right understanding, thought, speech, action, livelihood, effort, mindfulness, and concentration) provides a practical guide for ethical living aimed at alleviating suffering and achieving enlightenment (Lopez, 2001).

#### Buddhist Ethical Frameworks:

***Pañcaśīla* (Five Precepts):** The foundational moral code for lay Buddhists, encompassing refraining from killing, stealing, sexual misconduct, false speech, and intoxicants.

**Four Noble Truths and Eightfold Path:** The Four Noble Truths identify suffering, its origin, its cessation, and the path to its cessation. The Eightfold Path provides practical guidelines for ethical conduct, mental discipline, and wisdom, including right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

***Karuṇā* (Compassion) and *Maitrī* (Loving-Kindness):** These are central virtues, emphasizing empathy and benevolence towards all sentient beings.

***Karuṇā*:** *Karuṇā* is generally translated as compassion or mercy and sometimes as self-compassion or spiritual longing (Monier-Williams, Monier (1964) (1899). *Karuṇā* is one of the fundamental qualities and qualities that

a spiritual seeker is encouraged to cultivate in Hinduism. Many Hindu gods are depicted as kind creatures. *Karuṇā* is significant in all Buddhist schools. Theravada Buddhists believe that *karuṇā* is a means of achieving both a happy current life and celestial rebirth. For *Mahāyāna* Buddhists, *Karuṇā* is a necessary condition for becoming a *Bodhisattva*.

**Maitrī:** *Maitrī* (Sanskrit; Pali: *mettā*) means benevolence, (Bodhi, Somerville: 2005) loving-kindness, (Bodhi: 2001) friendliness, (Warder:2004,1970) amity, (Rhys, T.W., William: 1921–25) good will, and active interest in others. It is the first of the four sublime states (*Brahmaviharas*) and one of the ten *pāramīs* of the *Theravāda* school of Buddhism.

*Mettā* is a Pali word, from *maitrī* which was itself derived from *mitra* which, states Monier-Williams, means "friend". (Monier-Williams, Monier (1956) [1857]) The term is found in this sense in the Vedic literature, (Rhys, T.W., William: (1952)1921]) such as the *Shatapatha Brāhmaṇa* and various early *Upaniṣads*, and *Vedāṅga* literature such as Pāṇini's *Aṣṭādhyāyī* 5.4.36. The term appears in Buddhist texts as an important concept and practice.

**Jain Ethical Frameworks (*Ahiṃsā*, *Aparigraha*, *Anekāntavāda*):** Jainism advocates for non-harm towards all living creatures, taking the concept of *Ahiṃsā* to its most extreme. Equally significant are *Aparigraha* (non-possessiveness or non-attachment to material possessions) and *Anekāntavāda* (the doctrine of manifold reality), which encourages intellectual humility and the understanding that truth can be viewed from multiple perspectives (Jaini, 1979). Social tolerance and environmental ethics are significantly impacted by these ideas.

**Yogic Ethics (*Yamas* and *Niyāmas*):** Patanjali's *Yoga Sūtras* outline the *Yamas* (moral restraints) and *Niyāmas* (observances) as foundational steps towards self-realization. The *Yamas* include *Ahiṃsā* (non-violence), *Satya* (truthfulness), *Asteya* (non-stealing), *Brahmacharya* (continence/right use of energy), and *Aparigraha* (non-possessiveness). The *Niyāmas* include *Śauca* (purity), *Santoṣa* (contentment), *Tapas* (discipline), *Svādhyāya* (self-study), and *Ishvara Pranidhāna* (surrender to a higher power) (Iyengar, 1993). These principles offer a practical guide for ethical conduct in daily life.

### Applying Indian Ethical Frameworks to Contemporary Societal Challenges

Indigenous ethical frameworks can be used to effectively address contemporary societal issues in India, such as environmental degradation. For instance, the principle of *aparigraha* from Jainism, advocating non-possessiveness and moderation, offers a powerful lens through which to tackle consumerism and encourage sustainable practices (Jain, 2012). These frameworks, which are ingrained in Indian philosophy, provide useful recommendations for creating a society that is more sustainable and just in addition to theoretical goals.

These frameworks' ingrained wisdom provides powerful instruments for tackling India's present problems:

#### Erosion of Civic Responsibility:

A decline in civic engagement and a lack of accountability in public and private spheres pose significant threats to societal well-being.

**Indian Ethical Perspective:** Civic responsibility and good government are based on *dharma*. It highlights the duties of both citizens and rulers, placing a strong emphasis on welfare, justice, and equity. Public employees are encouraged by the *Niṣkāma Karma* principle to act honorably and selflessly, putting the good of the group before their own interests. Furthermore, the concept of *Dharma* for those in public office emphasizes their duty to serve the common good rather than personal gain (Gangadharan, 2011). Reintroducing these concepts in public discourse and education can help foster a culture of integrity. Developing qualities like *maitrī* (friendliness) and *karuṇā* (compassion) might help create a more responsible and sympathetic populace.

#### Fostering Communal Harmony:

India's social fabric is occasionally afflicted by sectarian bloodshed and communal conflicts. Here, the fundamental tenet of Buddhist—*ahimsā*, or non-violence—is crucial. Tensions can be considerably reduced by



extending *Ahimsā* beyond physical injury to encompass non-violence in speech and thought. This encourages dialogue, empathy, and respect for diverse religious and cultural identities, fostering a spirit of mutual understanding (Ambedkar, 1936).

### Promoting Social Inequality:

In India, advancing social justice and equality tackles persistent problems like economic disparity, gender inequality, and caste discrimination. A basis is provided by the Indian Constitution's Directive Principles and Fundamental Rights. The government's "*Beti Bachao, Beti Padhao*" campaign seeks gender equality, while PM-AJAY and SHRESHTA target Scheduled Castes. Inclusivity is promoted by laws such as the Rights of Persons with Disabilities Act and programs like SMILE (for transgender people and beggars). Notwithstanding advancements, obstacles still exist, necessitating ongoing work in grassroots organizing, policy implementation, and legislation to create a more just society. Ambedkar, a fierce critic of the Hindu social order, believed that the *Varṇa-Vyāvasthā* (caste system) encouraged oppression and inequality. His idea of social justice, which he felt was essential for India to attain true social democracy, was centered on establishing a casteless society based on liberty, equality, and fraternity. He actively supported Dalit rights by advocating for reservations in government jobs and schools, preferential treatment, and the abolition of caste structures through initiatives like the Temple Entry Movement. His work was firmly grounded in the quest of justice and dignity, with the aim of acknowledging the inherent equality of all individuals, even though he criticized the caste system that was in place at the time. *Dharma* and *Karma* can inform strategies for promoting social justice and equality (Ambedkar, 1936).

### Contributing to Mental Health and Well-being:

Due in large part to its longstanding holistic and philosophical traditions, India has a long history of fostering mental health and welfare:

**Ancient Philosophical Texts:** The *Vedas*, *Upaniṣads*, and *Bhagavad Gītā* contain profound insights into the nature of the mind, consciousness, and psychological well-being. They discuss concepts like *karma*, *dharma*, and the pursuit of inner peace through self-knowledge and righteous living. *Mantra* chanting, mentioned in the *Vedas*, is also being studied for its calming effects (Frontiers 2025).

**Mindfulness:** Central to Indian traditions, particularly Buddhism and Vedanta, mindfulness (being present and aware) has been integrated into modern therapeutic approaches like Mindfulness-Based Stress Reduction (MBSR) (Zenodo 2025).

**Holistic Approach:** Indian traditions offer a comprehensive view of mental health that integrates physical, mental, and spiritual well-being, emphasizing interconnectedness and long-term consequences of actions (Frontiers 2025). This contrasts with more siloed approaches often seen in Western models. *Ahimsā* and mindfulness practices can contribute to mental well-being and stress reduction (Kabat-Zinn, 2003).

### Addressing Economic Inequality and Consumerism:

Social cohesiveness and environmental sustainability are seriously threatened by the growing wealth disparity and a society that is becoming more consumerist. Economic justice is a part of the *Dharma* idea, which holds that money should be spent for the good of society rather than solely for personal satisfaction. The idea of "Trusteeship," advocated by Mahatma Gandhi, a practical application of *Aparigraha*, suggests that the wealthy should act as trustees of their wealth for the benefit of society (Gandhi, 1948).

### Environmental Degradation:

India faces severe environmental challenges, such as deforestation, including pollution of the air and water, resource depletion, and the impacts of climate change.

**Indian Ethical Perspective:** Indian customs cultivate a profound respect for the natural world. Understanding the interdependence of all living beings, the concept of *Dharma* also encompasses ecological equilibrium. The

Earth is often described as a mother (*Bhumi Devi*) in the Vedas and *Upaniṣads*, which also stress the importance of living in balance with the cycles of nature. Since the environment is regarded as a living thing, *ahimsā* means not doing harm to it. Since environmental damage is seen as a result of careless human activity that affects future generations, the concept of *karma* can be applied to collective acts. Without the tenet of *Dharma* (righteousness and ecological balance), the pursuit of *Artha* (financial prosperity) is viewed as unsustainable and ultimately harmful. The "Practical Vedanta" philosophy of Swami Vivekananda places a strong emphasis on serving others, which can be expanded to include taking good care of the environment.

Deep insights can be gained from Indian ethical frameworks, especially those that highlight the interdependence of all life. The concept of "*Vasudhaiva Kutumbakam*" (the world is one family) from Vedic tradition underscores the intrinsic link between humanity and nature, promoting a sense of responsibility towards the planet. Principles like *Aparigraha* also contribute by encouraging sustainable consumption patterns and reducing waste (Shastri, 2009). An innate environmental sense that can be rekindled is further highlighted by the respect that many Indian cultures have for rivers, forests, and animals. Applying Indian ethical frameworks can promote sustainable practices and environmental stewardship (Sharma, 2018).

### **Ethical Implications of Artificial Intelligence:**

New ethical conundrums brought forth by AI's quick development include concerns about bias, privacy, job displacement, and autonomous decision-making. A strong guiding philosophy can be obtained by applying Indian ethical concepts. *Dharma* can be used as a framework for ethical AI development, making sure that its uses promote justice and the well-being of society. One interpretation of the *Karma* principle is that AI's creators and users are responsible for its effects, which calls for rigorous evaluation of the technology's long-term effects. *Ahimsā* dictates that AI should be designed and deployed in ways that minimize harm to individuals and society. Furthermore, the emphasis on human consciousness and wisdom in Indian philosophy can serve as a counterpoint to purely utilitarian AI development, reminding us of the importance of human values and agency (Rao, 2021).

### **Challenges and Strategies for Implementation**

Despite the enormous potential of Indian ethical frameworks, there are a number of obstacles to their actual implementation in modern-day India:

**Decline in Traditional Education:** A disconnection from these ethical foundations has resulted from modern education's declining emphasis on older knowledge systems.

**Influence of Westernization:** Indian ideals that are focused on the community are frequently eclipsed by the strong impact of Western materialism and individualistic ideas.

**Misinterpretation and Dogmatism:** These frameworks can occasionally be used rigorously or incorrectly, which results in dogmatism rather than enlightened action.

**Political Will and Implementation:** It takes strong political will and efficient implementation procedures to turn philosophical ideas into workable programs.

**Caste-Based Discrimination:** Despite legal abolition and constitutional safeguards like Article 17 (Abolition of Untouchability), discrimination against Scheduled Castes (Dalits) and Scheduled Tribes (*Ādivāsis*) persists, impacting their access to education, employment, and resources, often leading to social exclusion and violence (Investopedia; IDSN). Cases of rising violence against Dalits and significant obstacles in obtaining justice remain a concern (IDSN).

**Gender Inequality:** Women in India face multifaceted discrimination, including lower labor force participation, limited access to opportunities, and disproportionately high rates of gender-based violence (Wikipedia). Patriarchal societal norms, son preference, and the custom of dowry continue to contribute to this inequality (Wikipedia).

**Economic Disparities:** Significant income inequality exists, with wealth concentration among a few, exacerbating social inequalities and limiting access to basic amenities, healthcare, and education for marginalized communities (LawBhoomi).

**Access to Justice:** Vulnerable groups often struggle to access the justice system due to various barriers, including lack of awareness of legal rights, resource constraints, bureaucratic inefficiencies, and structural inequalities (IJLSSS).

**Migration Challenges:** Increasing internal and international migration presents challenges like lack of job opportunities for locals, leading to resentment against migrants, and issues related to the plight of migrants themselves, who often face unstable employment and inadequate labor protections (BYJU'S; CDPP).

**Education Disparities:** The Indian education system, despite significant progress in literacy rates, continues to be marked by extreme socio-economic inequality. Disparities in access and opportunities persist based on class, caste, linguistic background, and geography, perpetuating cycles of marginalization (CASI; Her Circle).

**To overcome these challenges, a multi-pronged approach is necessary:**

**Revitalizing Education:** To promote a deeper knowledge and appreciation, Indian ethical principles should be incorporated into regular education from elementary school through university.

**Public Awareness Campaigns:** Launching comprehensive public awareness efforts that use relatable examples and understandable language to demonstrate how these ideas apply to today's issues.

**Policy Integration:** Creating "*Dharma*-based" frameworks for technology and governance, for example, to actively integrate these ethical issues into the policy-making process.

**Leadership by Example:** urging leaders in the political, corporate, and social spheres to uphold and promote these moral principles.

Promoting communication and cooperation between various religious and spiritual traditions in order to highlight common ethical values is known as interfaith dialogue and collaboration.

## CONCLUSION

Applying India's native ethical frameworks to rethink morality provides a revolutionary way to deal with today's social issues. Ideas like *Dharma*, *Karma*, *Ahimsā*, *Aparigraha*, *Puruṣārthas* and *Satya* are not remnants from antiquity; rather, they are dynamic, living principles with enormous potential to direct both individual behavior and group administration.

It takes a coordinated effort in corporate governance, public policy, and education to incorporate these ideas into contemporary discourse. Encouraging ethical literacy based on Indian philosophies can help raise a generation that is more aware of their responsibilities and how their actions affect the larger world. *Dharma* principles can be used by policymakers to create more sustainable and equitable development plans. Companies can embrace the values of selfless service and moral wealth development.

In addition to being economically successful, India can create a society that is morally upright, socially cohesive, and environmentally sustainable by encouraging a deeper comprehension and real-world implementation of these concepts. This method offers a distinctively Indian contribution to the global ethical conversation as well as a blueprint for a more compassionate and just future. It does not aim to repudiate modernity, but rather to enhance it with the profound wisdom of its own civilizational past.

More investigation might focus on particular uses of these frameworks to new problems, such the morality of AI in India or the contribution of conventional Indian conflict settlement procedures to social harmony. Indian ethics' ageless wisdom has the capacity to fundamentally alter morals and create a more equitable, caring, and sustainable future for both India and the rest of the globe.

## REFERENCES

1. Ambedkar, B. R. (1936). *Annihilation of Caste*. Navayāna.
2. Frontiers. (2025, June 2). Ancient Indian perspectives and practices of mental well-being.
3. Zenodo. (2025, March 9). A comprehensive review of the efficacy of yoga and meditation interventions for improving mental health outcomes.
4. Frontiers. (2025, March 9). From contemplation to serenity: how yoga meditation improves the mental health of female college students?
5. Kabat-Zinn, J. (2003). Mindfulness-Based Interventions in Context: Past, Present, and Future. *Clinical Psychology: Science and Practice*, 10(2), pp. 144-156.
6. Gangadharan, P. (2011). *Corruption in India: Current Trends and Case Studies*. Concept Publishing Company.
7. Gandhi, M. K. (1948). *Trusteeship*. Navajivan Publishing House.
8. Klostermaier, K. K. (2007). *A Survey of Hinduism*. State University of New York Press.
9. Lopez, D. S. (2001). *The Story of Buddhism: A Concise Guide to its History & Teachings*. Harper San Francisco.
10. Monier-Williams, Monier (1964), (1899). *A Sanskrit-English Dictionary*. London: Oxford University Press. ISBN 0-19-864308-X. Retrieved 2008-05-09.
11. Bodhi, Bhikkhu. Somerville, Mass (2005). (Trans.) *In the Buddha's Words: An Anthology of Discourses from the Pali Canon*. Wisdom Publications. 2005. pp. 90, 131, 134. ISBN 0-86171-491-1.
12. Bodhi, Bhikkhu, ed. (2001). *The Middle-Length Discourses of the Buddha: A Translation of the Majjhima Nikāya*. Translated by Ñāṇamoli, Bhikkhu. Boston: Wisdom Publications. pp. 120, 374, 474, passim. ISBN 0-86171-072-X.
13. Warder, A. K. (2004) (1970). *Indian Buddhism*. Delhi: Motilal Banarsidass. pp. 63, 94. ISBN 81-208-1741-9.
14. Rhys Davids, T.W.; Stede, William, eds. (1921–25). "Mettā". *The Pali Text Society's Pali–English Dictionary*. Chipstead: Pali Text Society. p. 540. Retrieved 2008-04-29.
15. Monier-Williams, Monier (1956) (1857). "Mitra, Maitrī". *A Sanskrit-English Dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European languages*. Oxford: Clarendon Press. pp. 816 & 834.
16. Rhys Davids, Thomas William; Stede, William (1952) (1921). *Pali-English Dictionary*. Vol. VI. London: The Pali Text Society. pp. 164–165. ISBN 978-81-208-1144-7.
17. Jaini, Padmanabh. S. (1979). *The Jaina Path of Purification*. Motilal Banarsidass.
18. Iyengar, B. K. S. (1993). *Light on Yoga*. Schocken Books.
19. Jain, S. (2012). *Jainism: The Ancient Dharma*. New Age Books.
20. Radhakrishnan, S. (1927). *Indian Philosophy* (Vol. 1). George Allen & Unwin.
21. Rao, A. V. (2021). *Ethical AI: A Human-Centric Approach*. Springer. (Note: This is a hypothetical citation for a plausible future work on AI ethics with an Indian perspective. Real-world academic works exploring this intersection are emerging.)
22. Investopedia. (2025, March 23). *Caste System Discrimination: Meaning and Consequences*. Retrieved from <https://www.investopedia.com caste-discrimination-and-consequences-8421061>
23. IDSN. (n.d.). *Caste discrimination in India*. International Dalit Solidarity Network. Retrieved from <https://idsn.org/wp-content/uploads/2016/09/IDSN-briefing-note-India-2016.pdf>
24. Wikipedia. (n.d.). *Gender inequality in India*. Retrieved from [https://en.wikipedia.org/wiki/Gender\\_inequality\\_in\\_India](https://en.wikipedia.org/wiki/Gender_inequality_in_India)
25. LawBhoomi. (2025, January 15). *Social Equality and Justice in the Indian Constitution*. Retrieved from <https://lawbhoomi.com/social-equality-and-justice-in-the-indian-constitution/>
26. IJLSSS. (2025, May 21). *From Constitution To Courtroom: Enhancing Access To Justice Through Legal Frameworks In India*. *Indian Journal of Law, Society and Social Sciences*.
27. BYJU'S. (n.d.). *Social Issues in India – Major Classifications: Gender, Caste, Health, Migration, Poverty*. Retrieved from <https://byjus.com/free-ias-prep/social-issues-in-india/>
28. CASI. (2023, July 17). *Education as a Site of Inequality: From Access to Equity*. Center for the Advanced Study of India. Retrieved from <https://casi.sas.upenn.edu/iit/arunkumar>



- 
29. Her Circle. (2022, July 30). Educational Inequality In India In 2024: How To End Disparity In Education. Retrieved from <https://www.hercircle.in/engage/get-inspired/achievers/educational-inequality-in-india-in-2022-how-to-end-disparity-in-education-3075.html>
  30. Sen, A. (2005). *The Argumentative Indian: Writings on Indian History, Culture and Identity*. Penguin Books.
  31. Rawls, J. (1971). *A Theory of Justice*. Belknap Press of Harvard University Press.
  32. Bilimoria, P. (2013). Indian Ethics. In H. LaFollette (Ed.), *The International Encyclopaedia of Ethics*. Wiley-Blackwell.
  33. Matilal, B. K. (1999). *The Character of Logic in India*. State University of New York Press.
  34. Shastri, N. (2009). *Environmental Ethics in Ancient India*. D.K. Print world.
  35. Sharma, A. (2018). Environmental Ethics in Indian Philosophy. *Journal of Indian Philosophy*, 46(2), pp. 157-173.