



The Multidimensional Significance of Indian Culture: Philosophical Foundations, Sociological Integration, and Global Relevance

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Abstract – Indian culture is among the oldest and most diverse civilizations globally, recognized for its unbroken continuity, pluralistic ethos, and deep-rooted spiritual philosophies. This paper investigates the core components of Indian culture including its moral ethos, concept of Vasudhaiva Kutumbakam the world is one family, and holistic sciences like Yoga and Ayurveda. Furthermore, the paper analyzes the sociological significance of Indian cultural integration, demonstrating how its principles offer viable solutions to contemporary global challenges such as mental health crises, ecological degradation, and socio-cultural alienation. Indian culture stands as one of the world's oldest continuous civilizations, driven by an adaptable, pluralistic ethos that bridges material progression with spiritual evolution. This study systematically evaluates the core dimensions of Indian culture, philosophical paradigms, performing arts, and holistic sciences to assess their contemporary global utility. A qualitative, thematic literature-based review was executed utilizing classical texts, peer-reviewed socio-cultural analyses, and institutional data from global public health frameworks. The findings demonstrate that concepts like Dharma and Karma foster deep ethical accountability, while performing arts serve as vital conduits for community cohesion. Furthermore, Indian holistic practices like Yoga and Ayurveda significantly lower stress and promote preventative healthcare globally. Indian culture provides a highly adaptive, universal template (summarized by Vasudhaiva Kutumbakam) capable of addressing critical 21st-century crises, including mental health degradation, social polarization, and environmental decay.

Keywords: Indian culture, Pluralism, Dharma, Yoga, Ethnomusicology, Sustainable Development, Vasudhaiva Kutumbakam.

1. INTRODUCTION

Culture plays a major role in the formation of people, society and nation. The relationship between culture and the nation is called interdependence. It cannot be said that a nation creates its own culture or that culture itself creates a particular nation. But it can be said with certainty that without the security of culture, there is no security of the nation. Culture is the soul of a nation. The soul of a nation is called Rāṣṭrātmā in Sanskrit. Every nation has its own unique culture. The question arises as to what is unique about Indian culture. The cultural character of India is always regarded as glorious in every way and. But now, under Western influence, the situation is worrying. Yet the flag of Indian culture is still being waved all over the world. Many foreigners acknowledge that Indian culture is the best. People come here from their home countries from far away to get acquainted with Indian culture. That great Indian culture seems to be like the holy river Ganga, which washes away all sins and carries various rivers and streams to the ocean.

To understand the nature of Indian culture, one must first understand the term culture. The word sanskriti is derived from the prefix sam, which is preceded by the suffix kti in the feminine form of the verb dukṛti to do, and the suffix sut. There, the prefix sam means ornament in the sense of verb according to the grammar



rule of Panini, "samparyupebhyah karotau bhushane.¹ Culture, therefore, marks the way of life of human beings, even if it is beyond rituals. Animal life is natural. In contrast, human life is cultural. Culture is essential in human society to prevent life from being distorted. That which is cultivated by that can be called culture. Three words are heard: Sanskrit, culture and ritual. There, to understand the term culture, it is necessary to study Sanskrit literature and observe rituals. It is not appropriate to maintain culture by ignoring Sanskrit and ritualistic ceremonies. The ritualistic ceremonies are performed based on devotion to the divinities, sages and forefathers. There is a cultural saying of the great sage Manu about devotion to the fathers.² Without the study of Sanskrit, there is no understanding of Indian culture. Each part of Sanskrit literature defines the characteristics of Sanskrit.

**अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम्।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूयविशयन्तीम् ॥**

[I am the Sovereign Queen of the state, the gatherer of all treasures, the knower of the supreme truth, and the first among those to be propitiated through sacrifices. The gods have distributed me in many places, as I have many abodes and encompass all creations.]³

This Vedic phrase is the defining characteristic of saṃskṛti. According to the nature of saṃskṛti defined by the term "rāṣṭrī" here, culture is not possible without nationality. Any nation has its own culture. That is why the contribution of cultural people to the formation of the national identity is recognized. Any culture certainly has its own national ground. That culture is called "saṃgamānī". Accordingly, it is culture that brings about the unity of a nation. The statement "vasūnāṃchikituṣī" seems to have enriched the culture. A person without culture remains empty even though he is rich. It's culture that drives people to real economics. What is said about "prathamāyajñiyānām" reveals the supreme importance of culture in life? Culture alone deserves priority in the sacrifice that symbolizes life. Without culture, life cannot be made sacrificial in any way. That is why in the previously mentioned statement of the Vedas, culture itself becomes the goddess and manifests its own form in four ways.

Culture serves as the collective repository of a society's knowledge, beliefs, arts, morals, and customs. Among global civilizations, Indian culture is distinguished by its unique synthesis of historical antiquity and modern dynamism. Rather than existing as a static relic of the past, the cultural fabric of India functions as a living, breathing ecosystem that constantly adapts to historical shifts while maintaining its foundational core values. The foundational principle of Indian civilization is "Unity in Diversity." Across vast geographical terrains, dozens of linguistic families, and multiple religious traditions, a shared philosophical current unites the subcontinent. This paper evaluates the multi-layered significance of Indian culture, categorizing its impact across philosophical, sociological, artistic, and global dimensions. At a time when modern societies face deep alienation and systemic instability, Indian cultural paradigms offer a blueprint for holistic and sustainable coexistence.

2. RESEARCH QUESTIONS

¹ संपर्युपेभ्यः करोतौ भूषणे । [Aṣṭādhyāyī-6.1.137]

येनास्य पितरो याता येन याता पितामहः।

तेन यायात्सतां मार्गेतेन गच्छन्नरिष्यते॥

[One should walk the same path of well-being and virtue that our fathers and grandfathers (ancestors) have trodden. By following that path, a person never suffers a downfall or ruin] Manusmṛti, Ch.4, Verse-178

³ Rgveda , Devī Sūkta, Maṇḍala -10, Sūkta -125, Maṇṭra- ³



To provide an empirical structural framework for this investigation, the paper addresses the following distinct research questions (RQs):

RQ1: How do the philosophical principles of Dharma, Karma, and the Purusharthas shape individual moral accountability and balance material pursuits?

RQ2: How can the foundational ethos of Indian environmentalism and Vasudhaiva Kutumbakam be operationalized to mitigate contemporary global crises such as climate change and systemic socio-political polarization?

3. METHODOLOGY

This study utilizes a qualitative, secondary-source methodology. A comprehensive literature review was executed across major academic databases, including Google Scholar, Scopus, and institutional portals like the Ministry of Culture, Government of India.

The inclusion criteria focused on:

- Classical texts and peer-reviewed commentaries on Vedic, Buddhist, and Jain philosophies.
- Sociological treatises regarding the Indian family structure and community dynamics.
- Global health data regarding the adoption and clinical efficacy of Yoga, meditation, and Ayurveda.

The gathered literature was synthesized using thematic analysis to trace how ancient cultural structures directly influence contemporary global social frameworks.

4. PHILOSOPHICAL AND SPIRITUAL FOUNDATIONS

The structural resilience of Indian culture stems from its profound philosophical depth. Life is traditionally viewed not as a series of fragmented experiences, but as an interconnected spiritual journey.

Spirituality is the soul of Indian culture. From a spiritual point of view, there are many controversies in this country. The major ones are non-dualism, dualism and trinity. The Advaita doctrine affirms the existence of the one and only Brahman. Dualism accepts that the cycle of material existence is initiated by two elements, namely prakṛti and puruṣa. The Trinitarian doctrine accepts three elements, namely, the jīva, prakṛti and īśvara. The union of prakṛti and jīva is the initiator of the cycle of material existence, and īśvara is the regulator of this cycle. All three of these arguments have been represented in Indian philosophies. All philosophies accept the Vedas as their authority.

īśvara's presence is evident in the conduct and daily activities of the Indian people. Indians are by nature believers in īśvara. They have belief that īśvara exists. The worship of īśvara is necessarily prescribed in all social and personal rituals of Indians. The Vedas are the root of Indian culture. The glory of studying the Vedas is sung in various scriptures and literary texts. The Vedas are the treasures of all knowledge. Faith in the Vedas is evident among Indians. Anyone who does not believe in the Vedas becomes an atheist.

Dharma has played a very important role in the development of Indian culture. Ancient sages have bound social and personal rituals within the boundaries of Dharma. Dharma prescribes the direction of human conduct, daily actions and policies. The various rituals of a human being, the study of knowledge, the service of his parents and teachers, and the physical, mental and spiritual advancement of a human being



are all parts of Dharma. The king has all the religious duties to rule the people, to administer justice, to show valour in wars, and to protect the kingdom from external attacks. In Indian culture, the word "dharma" is used in a very broad sense. In Indian culture, the word "dharma" is used in a very broad sense. Dharma sustains the people. According to Kāṇḍa, Dharma is how advancement and well-being are achieved. According to the great sage Vedavyāsa, the essence of dhārmika principles is that one should not treat other people in a way that is hostile to oneself. And so it is described in the Vedas and Smritis, and whatever is the conduct of the virtuous and whatever is approved by the conscience of a human being is called Dharma. Therefore, the dhārmika principles explained by the sages are noble, comprehensive and characterized by the welfare of the people. The great sage Manu explains the ten characteristics of dhārmika principles. Accordingly, the ten qualities of Dharma are patience, forgiveness, restraint, and absence of theft, cleanliness, purity, restraint of the senses, intelligence, knowledge, truthfulness and non-anger.

Devatā have a special importance in the cultural life of Indians. The word "God" reveals the meaning of being endowed with divine qualities. The great sages worshiped as "gods" the very qualities of any object in the world in which they experienced divine qualities. The main natural forces, such as Indra, Agni, Vayu, Varuna, Sun and Moon, were enshrined in the universe. There were also many gods who were not experienced by human powers. For example, the god of death is called "Yama". The Vedic deities were supposed to possess various natural forces and human emotions. In the mythological age, distinct forms and places of the gods were devised. The gods reside in heaven, and heaven is attained by the best of deeds. Thus, the goal of human life has become to attain heaven. The three demigods, namely Brahmā, Vishnu and Maheśa, were supposed to be the creators, maintainers and destroyers.

Avatāra have a distinct place in the development of Indian culture. The desire of religious Indians was to establish religion and destroy irreligion. That is why from time to time many great personalities have appeared in this country and preserved Indian religion and culture. The great sages began to accept these great personalities as incarnations of the Supreme Soul. They believe that when the fates are strong and frighten the righteous, the Supreme Soul takes incarnation on this earth to protect religion and the righteous. In ancient literature, there are ten incarnations of the Lord, such as Matsya, Kurma, Varaha, Nṛsiṃha, Vāmana, Paraśurāma, Kṛṣṇa, Buddha and Kalki. There, the two incarnations of Lord Rāma and Lord Kṛṣṇa became able to influence the Indians in the greatest way.

**वेदानुद्धरते जगन्ति वहते भूगोलमुद्धिभ्रते
दैत्यं दारयते बलिं छलयते क्षत्रक्षयं कुर्वते ।
पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते
म्लेच्छान्मूर्च्छयते दशकृतिकृते कृष्णाय तुभ्यं नमः ॥**

[O Kṛṣṇa in your ten incarnations, you have upheld the Vedas, supported the universe on your back, rescued the earth with your tusk, torn the demon asunder, cheated Bali, destroyed the warrior class, conquered Ravana, the son of Pulastya, wielded the plough, spread compassion, destroyed the barbarians. Homage to you O, Kṛṣṇa in your ten incarnations.]⁴

⁴ See, Sri Jyadeva's Gita Govinda (With Illustration and Commentary by Dhananjaya), Dr. C.B. Patel, Superintendent, Orissa State Museum, Bhubaneswar (Publisher), Dr. Bhagyalipi Malla (Ed.), A Platinum Jubilee Publication-2008, Orissa State Museum, p.18



The fruits of action must be enjoyed. According to Indian philosophies, the importance of the fruits of action is often discussed.

**कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते मङ्गोऽस्त्वकर्मणि॥⁵**

The above one is the most significant verse of the Srimad Bhagavad Gita regarding its profound impact on Indian culture, mindset, and daily life. This verse establishes the foundational philosophy of Nishkama Karma (selfless action), which is arguably the single greatest ethical contribution of the Gita to the ethos of the Indian subcontinent. There are two kinds of actions, good and evil, that cause bondage. Pious deeds bring happiness and bring heaven. Evil deeds are painful and lead to hell. The goal of man is to attain liberation. The cycle of birth and death begins only to enjoy the fruits of good and evil deeds. That is why one should renounce all good and evil deeds. By renunciation of action, this means that one should renounce the desire for the fruits and perform action. The sages believed in rebirth. Depending on the good or bad deeds performed by the living entity, he takes birth in either the best or the worst births, and in the best or worst family. Until the living entity attains liberation, the process of birth and death continues. By the means of yoga, one can attain knowledge of the Supreme Absolute Truth and attain liberation. The renunciation of the three kinds of suffering is the only way to attain liberation. Thus, it can be seen that the principle of rebirth as the fruit of action encourages the observance of virtuous conduct in Indian society. By this means, a person who is oriented toward virtuous conduct does not abandon the path of religious principles.

5. THE DYNAMICS OF DHARMA AND KARMA

Unlike Western definitions of religion, Dharma represents a comprehensive ethical code encompassing moral duty, cosmic order, and righteous conduct. It provides individuals with an internal compass to guide actions relative to their position in society and life stage. Operating in tandem with Dharma is the law of Karma the cosmological principle of cause and effect. Karma posits that every thought and action yields a corresponding consequence, anchoring individual responsibility and encouraging ethical accountability without requiring centralized external coercion.

It is necessary to observe the rules and regulations of the code of conduct of Indian cultural life. There are eight parts of yoga. Similarly, in the scriptures of yoga – Yama, Niyama, Asana, Pranayama, Dharana, Dhyana and Samadhi are the eight parts of yoga. There is an importance in Indian culture of observing the rules of Yama. Speaking the truth and acting in the truth are called “satyam”. The absence of frightening any living being by thought, speech or action is called “ahimsā”. The absence of theft is called “asteyam”. Restraint of the senses is called “brahmacharyam”. The absence of the instinct to collect is called “aparigraha”. These are the Yamas. The purity of the body, mind and words is called “śauca”. The absence of greed, the satisfaction with whatever is obtained, is “santoṣa”. Tolerance of difficult duality is called “tapa”. Study and acquisition of knowledge is called “svādhyāya”. Worship of God, faith and belief in the existence of God is called “Īśvarapraṇidhānam”. These are the rules. The sages have prescribed the observance of the rules of Yama for the purification of personal life and for the orderliness of social life. A ruler should always strive for the security of the nation. The protection of the national wealth should be done

⁵ Srimad Bhagavad Gita, Chapter 2, Verse 47



first and foremost. It is said that a ruler who unjustly takes away the wealth of the nation and increases his treasury will soon lose all his relatives. Therefore, a king or ruler should always be self-controlled.⁶

6. TRANSCENDING MATERIALISM THE PURUSHARTHAS

Indian philosophy structures human life through the four Purusharthas (endures of life):

1. **Dharma** (Moral righteousness)
2. **Artha** (Material wealth and prosperity)
3. **Kama** (Sensual pleasure and emotional fulfilment)
4. **Moksha** (Spiritual liberation)

According to the Ethical Literature, the life of a person who lacks even one of the four Purusharthas -Dharma (righteousness), Artha (prosperity), Kama (desire), and Moksha (liberation) is as futile and meaningless as the teats hanging from a goat's neck; they neither yield milk nor enhance the beauty of the neck.⁷ By placing Dharma as the foundation and Moksha as the ultimate goal, Indian culture permits and validates material and emotional pursuits (Artha and Kama), provided they are pursued ethically. This balance prevents the societal decay often triggered by unchecked, consumer-driven materialism. For the advancement of human beings and for the development of happiness and prosperity, the ancient sages have prescribed the fourfold purpose of man in the form of religion, wealth, lust and liberation. There, the goal of human life is to earn wealth by observing religious principles, to earn desire with the wealth earned by religious principles, that is, to enjoy worldly pleasures as the grace of God, and then to strive for attainment of liberation. There, liberation is the priority among the purposes of man.

7. SOCIOLOGICAL INTEGRATION AND HUMANISTIC VALUE

Sociologically, Indian culture prioritizes collectivism, interpersonal respect, and structural social safety nets over radical individualism. The traditional Indian family system, particularly the joint family structure, emphasizes mutual accountability, emotional support, and shared financial responsibility. In this framework, the vulnerabilities of youth, old age, and illness are absorbed by the collective unit. This minimizes the isolation and mental health crises frequently documented in highly atomized, individualistic societies. The organization and development of Indian society was based on the varṇāśramasystem. There, in the Rig Veda, the four varnas are discussed in this order Brahmin, Kshatriya, Vaishya and Sudra. In ancient times, characters were determined according to their qualities and actions. After the Mahabharata period, the caste system was introduced by birth. For the advancement of man's personal life and for the development of society, the sages have divided human life into four āśramas, namely celibacy, household life, forest dwelling and renunciation. The life span of a human being is considered to be one hundred years, and twenty-five years are fixed for celibacy, during which a child studies the Vedas with his spiritual master. He prepares himself for the worldly life. Then he enters the household āśrama. Twenty-five years were also fixed for this household āśrama. During this time, a man enjoys material pleasures along with his wife and

⁶अन्यायेन नृपो राष्ट्रात्स्वकोशं योऽभिवर्धयेत् ।

सोऽचिराद्विगतश्रीको नाशमेति सबाण्धवः ॥ [Yājñavalkyasmṛiti-340]

⁷ धर्मार्थकाममोक्षाणां यस्यैकोऽपि न विद्यते ।

अजागलस्तनस्येव तस्य जन्म निरर्थकम् ॥ -Cāṇakyanītidarpaṇa, Ch.13, Verse-9



children in accordance with religious principles. After fifty years of life, he gives up his worldly pleasures and enters the hermitage of Vānaprastha. After reaching the age of seventy-five years, he is freed from material bondage and enters the āśrama of renunciation and attains liberation.

Rituals are very important in Indian culture and Indian society. In ancient times, sixteen rituals were prescribed for the Aryans. Rituals are essential for advancement in life, for purity and for the development of virtues. The rituals like garbhādhāna, puṁsavana and sīmantonayana are conducted before birth. The rituals like jātakarma, nāmakaraṇa, niṣkramaṇa, annaprāśana, cūḍākarma and kaṇavedha are conducted during childhood. The rituals like Upanayana, vedārambha and samāvartana are conducted during student life. The rituals like vivāha, vānaprastha, saṁnyāsa and anyeṣṭisaṁskārā are also conducted as per the rules prescribed in smṛti texts.

8. HOSPITALITY AND THE SANCTITY OF THE OTHER

Human relationships are elevated to sacred domains through societal axioms:

- **mātṛdevo bhava / pitṛdevo bhava** : Treating parents with divine reverence ensures stability and care for the aging population.
- **atithidevo bhava** : The absolute sanctification of the guest ensures an open, hospitable society that accommodates external perspectives and travellers, laying the groundwork for a highly adaptive, pluralistic social fabric.

In Sanatan culture, upon the completion of education and as a disciple prepared to enter the householder stage of life, the teacher would impart these fundamental precepts for living as part of the convocation address. Its authentic and pure meaning is: "Conduct yourself in such a way that your mother, father, and guests are revered by you as living embodiments of the Divine."⁸

There are five types of fathers: janitā (the biological father who gives birth and brings one into the world); upanetā (the one who performs the Upanayana or sacred thread ceremony, guiding the child onto the path of Dharma), (the Guru or teacher who imparts knowledge and dispels the darkness of ignorance, annadātā (the provider of food or the benefactor who sustains and supports); and bhayatrātā (the protector who shields one from crises, fear, or difficult circumstances). In Indian culture, all five are accorded the same status and respect as a biological father, as each of them, in their own way, shapes, nurtures, and protects a person's life.⁹ In the hearts of Indians there are many feelings of respect, faith, gratitude and devotion to the great worlds, teachers and elders. Indians still respect great sages like Vasiṣṭha, Gautama, Kanada, and political scientists like Vidura and Chanakya and various freedom fighters. Such feelings of respect and gratitude have grown in the hearts of Indians for the great sages Rāma, Kṛṣṇa and Buddha, who are worshiped as incarnations of the Supreme Personality. The devotion of Indians to the gods, sages and ancestors is well known. The feeling of humility towards elderly mothers, fathers and teachers is deeply rooted in the hearts of Indians. The scriptures affirm the feeling of respect for mother, father and teachers, and the divinity of them. The scriptures teach us to obey the orders of our parents and teachers and to serve them. They also teach us to show respect, manners and service to all the elderly. In the Indian tradition, the Guru, the Acharya, the Upadhyaya and the Ritvik are given an

⁸ मातृदेवो भव । पितृदेवो भव । अतिथिदेवो भव । Taittiriya Upanishad, 'Shikshavalli' (Anuvaka 11, Mantra 2)

⁹ जनिता चोपनेता च यस्तु विद्यां प्रयच्छति ।

अन्नदाता भयत्राता पञ्चैते पितरः स्मृताः ॥ Cāṇakyanītidarpaṇa, Ch.4, Verse-19



independent place. But the mother is greater than these. The mother's place is paramount.¹⁰ There are five types of mothers the King's wife (Queen/First Lady), as she cares for the subjects like a mother; the Guru's wife, who bestows affection and moral values upon the disciple just as she would her own child; the friend's wife, who is worthy of the same respect and regard as the friend himself; the wife's mother (mother-in-law), who completes one's life by giving birth to one's life partner; and one's own biological mother, who carries one in her womb for nine months and nurtures one. According to Sanatan tradition and scriptures on ethics, one should always hold a sentiment of reverence viewing them as a mother towards these five women. Harboursing any ill intent towards them is considered a grave sin.¹¹ For the Dvijatis (the twice-born namely Brahmins, Kshatriyas, and Vaishyas), 'Fire' is the Guru (teacher/guide); rituals such as Yajna, Samskara, or Puja are only considered complete when performed with Fire as the witness. Varṇānām Brāhmaṇo Guruḥ : For all four Varnas (Brahmin, Kshatriya, Vaishya, and Shudra), the 'Brahmin' – a person of wisdom, virtue, and ascetic discipline is the Guru, as he guides society along the path of righteousness and moral conduct. For women, the 'husband' is the Guru (as well as a deity), because, following marriage, their lives and spiritual progress become inextricably linked. An 'Abhyagata' (guest) arriving at one's home is revered as a Guru by everyone, regardless of the guest's social class or caste. This verse illustrates the high esteem in which knowledge, fire, marital devotion, and hospitality are held within Indian culture.¹²

9. GLOBAL RELEVANCE AND CONTEMPORARY IMPACT

In the 21st century, Indian culture has transcended geopolitical boundaries, transitioning from regional traditions into a global framework for public health, environmental sustainability, and international diplomacy.

Table -1: Global Relevance and Contemporary Impact

Cultural Domain	Core Philosophical Element	Modern Global Application
Holistic Health	Prana (Life Force), Sattva (Purity)	Yoga and Meditation integrated into global psychological therapies and preventive medicine.
Environmentalism	Prakriti (Sacred Nature)	Sustainable Development frameworks, organic farming, and ecological conservation movements.
Geopolitics	VasudhaivaKutumbakam	Soft Power Diplomacy , international peace building, and joint climate crisis initiatives.

¹⁰ स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति ।

उपनीय ददद्देदमाचार्यः स उदाहृतः ॥

एकदेशमुपाध्याय ऋत्विग्यजकृदुच्यते ।

एते मन्या यथापूर्वमेभ्यो माता गरीयसी ॥ [Yājñavalkyasmṛiti-34-35]

¹¹ राजपत्नी गुरोः पत्नी मित्रपत्नी तथैव च ।

पत्नीमाता स्वमाता च पञ्चैता मातरः स्मृताः ॥ Cāṇakyanītidarpaṇa, Ch.4, Verse-20

¹² गुरुरग्निर्द्विजातीनां वर्णानां ब्रह्मणो गुरुः ।

पतिर्देवो गुरुः स्त्रीणां सर्वस्याऽभ्यागतो गुरुः ॥ Cāṇakyanītidarpaṇa, Ch.5, Verse-1



The globalization of Yoga and Ayurveda represents a massive shift in how modern societies approach well-being. Yoga, codified by Patanjali, is no longer viewed merely as physical exercise but as an empirical system for calming the nervous system and unifying mind, body, and breath. Concurrently, Ayurveda offers a personalized approach to wellness based on distinct metabolic archetypes (Doshas), emphasizing preventative medicine, gut health, and natural equilibrium over symptomatic treatment.

At a time when the world faces severe anthropogenic climate change, India's traditional ecological ethos offers crucial alternatives. The cultural worship of rivers (e.g., Ganga, Yamuna), animals, and sacred groves reflects a deep-rooted understanding that humanity is part of nature, not its master. This aligns perfectly with modern sustainability models, promoting a lifestyle focused on conscious reduction rather than endless consumption.

The Vedas are the root of Indian culture. With its Vedic roots, Indian culture is developing in a way that is contemporary. The sages who had seen the Vedic mantras became directly aware of the religious principles. That is why it is said that "the Vedas are the root of all religion". The religious and fundamental relationship of Indian culture with the Vedas has always been accepted. In fact, Indian culture is shaped by Vedic mantras. In later times, Buddhist, Jain, Greek and Western cultural elements combined to develop the same Vedic Indian culture. All the fundamental principles of Indian culture are found in the Vedas. The Vedas also mention the cultural elements of atheism, eternalism, the existence of God, karma, reincarnation, devotion to sacrifice, varnashrama and religious system. The elements that underlie the nature of Sanskrit are also found in the Vedas in their fundamental form. This also determines the worldwide nature of Sanskrit. This means that although culture operates under the authority of nationality, it also has the potential to beautify the world.¹³ Therefore, the above-mentioned mantra also proves that the flow of culture is uninterrupted. Similarly, it is said in the Aitareya Brahmana:

आत्मसंस्कृतिर्विशिष्टानिच्छन्दोमयं वा ।

एतैर्यजमान आत्मानं संस्कुरुते ॥¹⁴

Here, spirituality and devotion to rituals are emphasized in Sanskrit. All crafts and all arts are for self-cultivation and are considered to be self-cultivation. This means that everything that is done to cultivate oneself is called culture. Another name for Indian culture is Aryan culture or Hindu culture. Although there are not only Hindus in India, it is predominantly so called. There is disagreement among scholars about the origin of the Aryans. We believe that India is the origin of these Aryans. However, some places outside India, such as Central Asia, are also proposed as the origin of the Aryans. The Vedic exclamation "kṛṇvantovīśvamāryam" is carried there in both ways. There are as many forms of culture as there are nations in the world. There, the character of Indian culture deserves to be paramount. Indian culture is the oldest. This is because Indian culture is based on the Vedas and the Vedas are the oldest of all. Not only in its antiquity but also in its prosperity, Indian culture proves to be the premier. In fact, Indian culture itself can only be described as culture. Other cultures can be termed civilizations. Civilization sometimes achieves culture, and sometimes it creates the illusion of culture. A person who is the best learned person in the assembly is called a civilized person. The sense of civility is civilization. It is heard that any person can become civilized and achieve culture. This makes civilization a means, and culture deserves the status of

¹³अच्छिन्नस्यतेदेवसोमसुवीर्यस्यरायस्पोषस्यददितारः स्याम् ।

साप्रथमासंस्कृतिर्विश्ववारा स प्रथमोवरुणोमित्रोअग्निः ॥[Yajurveda-7.14]

¹⁴Aitareya Brahmana- 6.5.1



an achievement. The distinction between the means and the achievement is also accepted. Differences between civilizations and cultures are also acceptable. In the consideration given, Indian culture is the only one that can be called culture, and other cultures can be called civilization. It is different civilizations that cause controversy in the world. Culture is never controversial. It is because of the cultural interest that Manu has said that,

एतद्देशप्रसूतस्यसकाशादग्रजन्मनः ।

स्वस्वचरित्रं शिक्षेरन्पृथिव्यां सर्वमानवाः ॥¹⁵

This verse means, "May all the people of the earth learn about their character from the scholars born in this country." This is a verse from Manusmriti which states that everyone should learn character building and ideal conduct from the Rishi tradition and culture of India. Indian sages have much discussed the importance of sacrifice in the life of the world. Accordingly, human life is entirely sacrificial. Wealth, austerities, yoga, study of the Vedas and knowledge of the Supreme Personality are all sources of sacrifice. Actions other than sacrifice are performed under the control of bondage. Yajnas are prescribed on various occasions and on festivals specific to various regions. For those who are householders, there are prescribed rituals for the Brahmayajna, Deva Yajna, PitriYajna, BhutaYajna and AtithiYajna. For kings, sacrifices such as the Aśvamedha, Rājasūya and Viśvajit are prescribed. All sacrifices are performed with the intention of bringing welfare to the world, forsaking selfish interests. Indian culture is characterized by a noble sense of world brotherhood. The noble ones, desiring the welfare of the entire world, never sought personal happiness. The great poet Bhartrihari said,

एते सत्पुरुषाः परार्थघटकाः स्वार्थपरित्यज्य ये ।

सामान्यास्तु परार्थमुद्यतभृताः स्वार्थवोरोधेन ये ॥

तेऽमी मानुषराक्षसाः परहितं स्वार्थश्च निघ्नन्ति ये ।

ये निघ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥¹⁶

In this verse, the poet has categorized people in society into four groups based on their behaviour, spirit of benevolence, and mindset.

1. Virtuous or noble men: "Those who, forsaking their own self-interest, dedicate themselves to the welfare of others." Meaning: People who completely renounce their personal interests, comforts, and gains to engage in acts for the well-being of others are 'Satpurushas'. This represents the highest category in society.

2. Average or ordinary people: "Those who are ready to help others provided it does not conflict with their own self-interest." Meaning: People who are willing to assist and work for the welfare of others without compromising their own interests are 'Samanya' (ordinary) humans. That is, they prioritize their own well-being first, but do not hesitate to help others if it can be done without harming themselves.

3. Demons in human form: "Those who destroy the welfare of others for the sake of their own self-interest." Meaning: People who destroy the interests, happiness, and lives of others for the sake of petty self-interest or personal gain are 'Manushya-Rakshasah' (demons in human form).

¹⁵Manusmṛiti, Ch.2, Verse-20

¹⁶Nītiśatakam' (Śloka 74)



4. Fourth Category (Nameless, heinous sinners): "We do not know who they are those who senselessly destroy the welfare of others." Meaning: Finally, the poet speaks in astonishment, stating that those who destroy the well-being of others without any reason or personal gain driven solely by jealousy or malice are people "whose identity I do not know." The poet has no name for such wicked individuals, as they are worse than demons.

It has been said that the best human being is one who gives up his own interests and is always willing to help others. In the Vedas, we pray to the Supreme Personality that we should see all living beings and all directions with a friendly eye.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु म कश्चिद् दुःखभाग्भवेत् ॥¹⁷

With this sense of universal welfare and brotherhood of Indians is clearly evident. In all areas, Indian culture is characterized by harmony and non-sectarianism. There are conflicting beliefs and methods found in the Indian religious scriptures, the Smritis and the philosophical scriptures, yet they remain part of Indian culture. The intellectuals have prescribed an attempt to establish harmony even in opposing methods. The ancient Aryans coordinated the various and conflicting beliefs of society and incorporated many beliefs of non-Aryan races into their culture. That is why the Śaka, Hūṇa and Kuṣāṇa tribes in this country adopted the culture of the Aryans and merged with them. It is due to the strong sense of harmony that the country has cultural and religious unity despite the differences of various religious beliefs. Nowhere is a narrow sense of communalism accepted in the Upanisadic Literature. As it is rightly stated that,

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चाऽऽत्मानं ततो न विजुगुप्सते ॥¹⁸

Indian culture triumphs by gaining the pervasive and eternal influence of Vedic culture. This is because Vedic culture has made an important contribution to the development of the world. While other nations of the world were plunged into the darkness of ignorance, the Vedic Aryans were masters of all the treasures of art. The Vedic culture, which is the root of Indian culture, is important for the development of all aspects of human life. Although it is the oldest culture in the world, it is still capable of conveying a divine message to human beings in the present age. The core philosophy of the Indian culture is the Rigvedic concept of "Ekam Sat Vipra Bahudha Vadanti" (Truth is one, sages call it by various names) the specific arrangement of this verse was drafted to showcase the civilisational synthesis of India by integrating Vedic, Vedantic, Shaiva, Vaishnava, Buddhist, Jain, Sikh, and tribal traditions into a unified prayer as mentioned below.

यं वैदिका मन्त्रदृशः पुराणा इन्द्रं यमं मातरिश्वानमाहुः ।

वेदान्तिनोऽनिर्वचनीयमेकं यं ब्रह्मशब्देन विनिर्दिशन्ति ॥

शैवा यमीशं शिव इत्यवोचन् यं वैष्णवा विष्णुरिति स्तुवन्ति ।

बुद्धस्तथाऽहीन्निति बौद्धजैनाः सत्-श्री- अकालेति च सिक्खसन्त्यः॥

शास्तेति केचित् प्रकृतिः कुमारः स्वामीति मातेति पितेति भक्त्या ।

¹⁷ Brihadaranyaka Upanishad -1.4.14, See also, Garuda Purana, Ch.35, Verse-51

¹⁸ Who sees everything in his Atman and his Atman in everything, by that he feels no revulsion. Tīśāvāsyoṇiṣat , Mantra-6



यं प्रार्थयन्ते जगदीशितारं स एक एव प्रभुरद्वितीयः ॥¹⁹

Some call him Brahm, Some call him Indra, Some call Shiva, Some call Vishnu, Some call Buddha, Some call Arhant and some call Sat Shri Akal. He is the same and the only One. Whom the Vaidika Mantradrashah (those who have understood the Vedas and to whom the mantras were revealed), the Puranas (stories and history of ancient times) and other sacred scriptures call Indra, the God of Gods, Yama, the eternal timeless God and Maatrishva (present everywhere like air). Whom the Vedantins (philosophy developed towards the end of the Vedas), indicate by the word Brahma as the one which cannot be described or explained Whom the Shaivites call the Omnipotent Shiva and Vaishnavas praise as Vishnu, the Buddhists and Jains respectively call as Buddha and Arhant (without any end), whom the Sikh sages call Sat Sri Akal (the timeless Truth). Some call to whom as Shasta, others Kumara, some call him Swami (Lord of the Universe and protector of all), some Mata (divine mother) or Pita (father). To whom they offer prayers, He is the same and the only One without a second (advitiah).

10. DISCUSSION AND CONCLUSION

The historical survival and contemporary expansion of Indian culture lie in its capacity for assimilation without self-erasure. It has survived centuries of foreign invasions, colonial economic extractions, and rapid globalization by treating external influences not as existential threats, but as elements to be contextualized and integrated into its pluralistic landscape. The ultimate significance of Indian culture is found in its message of global universality. Synthesized beautifully in the Upanishad as Vasudhaiva Kutumbakam,²⁰ it posits that all human beings belong to a single spiritual family. This perspective dismantles the rigid "us versus them" dichotomy that drives geopolitical conflicts, ethnic stratification, and social alienation. By championing a balanced pursuit of material success, artistic expression, mental discipline, and environmental reverence, Indian culture offers a tested, timeless template for a sustainable, multi-cultural, and harmonious global future.

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¹⁹ Rashtriya Swayamsevak Sangh. (n.d.). Ekatmata Mantra [Hymn]. In Ekatmata Stotram. It is a modern Sanskrit composition dating back to the mid-20th century (specifically the late 1940s to early 1950s). The text was composed and compiled under the guidance of the Rashtriya Swayamsevak Sangh (RSS) as part of its daily cultural and nationalistic core liturgy. The original source of this verse is the **Ekatmata Mantra** (एकात्मता मन्त्र). (It serves as the opening invocation or conclusion to the larger **Ekatmata Stotram** (Hymn of Oneness).

²⁰ अयं निजो परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥ Mahopaniṣad, Ch.IV, Verse- 71



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