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Introduction

Welcome to the Indian Journal of Legal Affairs and Research (IJLAR), a distinguished platform dedicated to the dissemination of comprehensive legal scholarship and academic research. Our mission is to foster an environment where legal professionals, academics, and students can collaborate and contribute to the evolving discourse in the field of law. We strive to publish high-quality, peer-reviewed articles that provide insightful analysis, innovative perspectives, and practical solutions to contemporary legal challenges. The IJAR is committed to advancing legal knowledge and practice by bridging the gap between theory and practice.

Preface

The Indian Journal of Legal Affairs and Research is a testament to our unwavering commitment to excellence in legal scholarship. This volume presents a curated selection of articles that reflect the diverse and dynamic nature of legal studies today. Our contributors, ranging from esteemed legal scholars to emerging academics, bring forward a rich tapestry of insights that address critical legal issues and offer novel contributions to the field. We are grateful to our editorial board, reviewers, and authors for their dedication and hard work, which have made this publication possible. It is our hope that this journal will serve as a valuable resource for researchers, practitioners, and policymakers, and will inspire further inquiry and debate within the legal community.

Description

The Indian Journal of Legal Affairs and Research is an academic journal that publishes peer-reviewed articles on a wide range of legal topics. Each issue is designed to provide a platform for legal scholars, practitioners, and students to share their research findings, theoretical explorations, and practical insights. Our journal covers various branches of law, including but not limited to constitutional law, international law, criminal law, commercial law, human rights, and environmental law. We are dedicated to ensuring that the articles published in our journal adhere to the highest standards of academic rigor and contribute meaningfully to the understanding and development of legal theories and practices.

THE ROLE OF RTA IN ANCIENT INDIAN JURISPRUDENCE: THE COSMIC ORDER AND LEGAL PRINCIPLES IN THE VEDIC CONTEXT

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Abstract

The Vedic concept of Rta, which is derived from Sanskrit and is referred to as ऋत, functions as a key principle in the ancient Indian approach to thinking. It incorporates both the ethical framework that directs human behavior and the cosmic order that governs the universe as a whole. With the intention of examining the intricate nature of Rta as it is depicted in the Vedas, the goal of this research is to investigate. An investigation of its philosophical significance, its role in the formation of moral and social norms, and its development into subsequent concepts such as Dharma and Karma is carried out and discussed. By conducting an analysis of the representation of rta in Vedic literature and its long-lasting effect on Indian philosophy, the objective of this study is to provide a comprehensive understanding of the intricate link that exists between cosmic order and ethical obligation.

Keywords: Rta, Vedic Jurisprudence, Cosmic Order, Dharma, Justice, Rituals, Vedic Law

1. Introduction

The notion of Rta appears as a key topic throughout the great expanse of Vedic literature, standing as a representation of the underlying order and truth that pervade the universe. When it comes to the principles that secure the harmonious functioning of the cosmos and the moral compass for human conduct, Rta is not only a philosophical concept; rather, it embodies these principles. By exploring its beginnings, its ethical implications, and its change in subsequent philosophical discourses, the purpose of this study is to untangle the deep layers of meaning that are linked with Rta.¹

¹ Panda, K. (2025). The Concept of Rta in the Vedas: Cosmic Order and Its Ethical Dimensions.

The function of Rta as the underlying principle of legal theory in ancient India is investigated in this article. Rta was the conceptual precursor of Dharma and had a significant influence in molding its development. The grasp of Rta in Vedic literature, its influence on ethical and legal principles, and the impact of this principle on early juridical frameworks and concepts of justice are all topics that are investigated in this study.²

Rta, which refers to the cosmic order, and Dharma, which refers to the rule of law and life, are the origins of the Indian understanding of law, which, in contrast to western legal philosophy, originates from the desire to maintain and preserve. A man must develop into a whole human being by adhering to ethical and moral norms that are acceptable to the society without being subjected to any kind of compulsion, according to this philosophy. This notion of the significance of Rta and dharma is the fundamental foundation upon which all rules are built. A Rigvedic idea is known as Rta. The Rigveda is the first record of intellectual prowess that has ever been found.³

The Dharma Sutras and Dharma Shastras are the major sources of law, and they are of divine origin. The Srutis, which are what is revealed or heard, and the Smritis, which are what is repeated, remembered, and recorded, are the Srutis and Smritis, respectively. Since the beginning of time, they have been around forever. Legal scholars in India are of the opinion that dharma is external to the legal system, and that the process of establishing what constitutes good is more self-directed than it is forceful. The development of the idea of law may be broken down into three distinct phases that occurred throughout the Vedic period. It is the early Vedic era that is associated with the idea of Rta, the middle and later Vedic periods that are associated with Satya, and the post Vedic period that is associated with Dharma.

2. Concept of Rta⁴

A root word meaning to move, 'ri,' is the origin of the name Rta. What it represents is the natural order or the principle of motion that is intrinsic to the cosmos. The Vedic notion of rta, or the law of

² Katju, M. (2010). Ancient Indian Jurisprudence.

³ Mamasoliyev, D., & Giyazova, B. (2025). VEDIC TRADITION AND THE FORMATION OF INDIAN CIVILIZATIONAL THOUGHT: FROM COSMIC ORDER TO DHARMA. *Oriental renaissance: Innovative, educational, natural and social sciences*, 5(27), 191-195.

⁴ Das, B. C. (2015). CONCEPT OF VALUE WITH SPECIAL REFERENCE TO RTA.

nature, is central to Indian law. It is arguable that the Vedic philosophers, long before the Greeks and Romans, were profoundly moved by the celestial bodies and their powers, such as the sun, moon, rain, and storms. Rta, which means global order and harmony, was the Vedic description of law. According to Rta, the universe is inherently ordered and harmonious with all living things and their ecological systems. In this view, it is the rule, harmony, and order that underlies the material universe. One way to look at Rta is as the cosmic order's endless symphony. It is the established order of the cosmos, made up of the rules by which the universe as we know it operates. Whether it's creation, maintenance, or annihilation, Rta is the sequence through which the activity of the universal intellect unfolds.⁵

The sages of the Rigveda saw Rta as a foundation for moral rule that leads to excellence in life and as a feeling of harmony and order that creates calm. The wise men and women of the Vedas recognized the natural laws and started to attribute divine attributes to them; for example, they had gods like Varuna, who caused the night sky to become black, and Mitra, who caused the sun to rise. Surya, the sun's appointed representative. The revered and prominent deity Varuna was worshipped by the ancient Vedic people. According to the Vedas, he is the spokesman for universal morality, justice, and righteousness. He watches after Rta in the Vedas like a hawk.⁶

Thus, Rta is described as the fundamental and inherent law of nature. It is the controlling and the sustaining power in nature, Rta ordains the laws of the physical worlds; regulates the laws of birth, growth and decay in nature. Rta controls, balances all natural forces in environment. Rta also means moral order. Further another distinct feature of the concept of Rta apart from being known as the true natural phenomenon, is that Rta emphasises that law also must be certain, firm, and immutable and that the purpose of law is ethical in nature. The cosmic phenomenon Rta has certain aspects.

⁵ Murty, Grk. (2025). Rta, the Vedic Foundation of Hindu Dharma: An Analysis. Endeavour. 31. 72-90.

⁶ Singh, Laishram & Sharma, Laimayum. (2025). TOWARDS UNDERSTANDING THE CONCEPT OF DHARMA AS RTA. International Journal of Multidisciplinary Research & Reviews. 4. 207-213. 10.56815/ijmrr. v4i4.2025.207-213.

Dimensions of Ṛta in the Rig Veda, Ṛta signifies three basic Orders:

- Cosmic Order (Physical Dimension): The regularity observed in the natural world, such as the sun rising and setting, the cycling of seasons, and the flow of rivers.
- Moral Order (Ethical Dimension): The universal law of truth, justice, and righteousness, ensuring consequences for actions (an early precursor to Karma). Violation of Ṛta (Anṛta) leads to chaos and suffering.
- Ritual Order (Sacrificial Dimension): The proper performance of Vedic rituals (Yajña) was believed to sustain and reinforce Ṛta by aligning human actions with cosmic rhythm.

3. Ṛta and Ritual Practices

In the Vedic tradition, rituals serve to strengthen and maintain Ṛta, rather than being seen as just ceremonial. It is thought that the correct performance of ceremonies, like as chants and sacrifices, maintains the harmony of the cosmos and wins the approval of the gods. The interdependence of Ṛta's physical, spiritual, and ethical aspects is emphasized by this ceremonial feature. Ṛta (ऋत) is the cosmic order in the Vedic religion that controls the cosmos and provides the basic basis for maintaining balance and harmony in the natural and moral realms. The Vedic worldview revolves on the idea of Ṛta, which governs both the celestial events like the stars' motion and the seasons' changes and the moral responsibilities of humans. It is believed that Ṛta is maintained and restored by the execution of Vedic rituals (yajnas), which in turn ensures the ongoing welfare of the world, earth, and mankind. Hence, the link between Ṛta and these rituals is vital.⁷

The idea of Ṛta in Vedic literature is more than just a natural rule; it is an active power that humans must maintain by doing the right thing, especially by performing holy rites. According to the Vedic scriptures like the Rigveda, Yajurveda, and Atharvaveda, people may fulfill their spiritual and moral obligations and contribute to the cosmos' perpetual prosperity by ritual activities that bring them into harmony with Ṛta.⁸

⁷ Panda, K. (2025). The Concept of Ṛta in the Vedas: Cosmic Order and Its Ethical Dimensions.

⁸ Frazier, J. (2012). Ritual and practice in Hindu studies. *The Journal of Hindu Studies*, 5(1), 1-9.

3.1 Rta and the Cosmos: The Role of Sacred Order

The divine rule that keeps the cosmic order in place and makes sure that everything in the cosmos works in harmony is commonly portrayed as Rta. The Vedic tradition attributes it to the god Varuṇa, who is seen as protecting Rta. In several hymns, Varuṇa is called upon to uphold righteousness and fairness, especially as it pertains to the heavens and astronomical occurrences. Varuṇa is depicted in the Rigveda as the deity responsible for upholding the cosmic order and meting out punishment to those who disobey it. At its core, the Vedic worldview rests on the premise that the cosmos functions in accordance with an immutable principle of order.

According to this cosmic order, humans play a crucial role, and their deeds are thought to directly affect the Rta equilibrium. Accordingly, Vedic rituals are seen as deeds that help preserve and restore this cosmic order, rather than only symbolic acts. Here we see that rituals are more than just ceremonial; they involve an interaction with the cosmos itself.

3.2 Vedic Rituals and the Maintenance of Rta

The purpose of the Vedic ceremonies, known as yajnas, was to appease the gods and keep the cosmic and natural order in check via sacrifices and invocations. The belief was that these rites could repair and maintain Rta, thus they were done with great care, following exacting protocols laid down in the Vedic scriptures. Time of year, particular deities called, and ritual objectives all had a role in shaping the ceremonies. Assuring the universe's orderly operation was believed to be possible via performing yajnas, which included aligning oneself with Rta. According to the Vedic sages (rishis), if one conducted ritual in harmony with the cosmic order, it would guarantee timely showers, abundant harvests, and a rich land. Many people thought these ceremonies worked both ways: when humans sacrificed to the gods, they would gain favor with the gods, which would lead to wealth for everyone.⁹

The Agni yajna, in which ghee (clarified butter) was offered into the holy fire, was a very important ceremony. Many believed that Agni, deity of fire, served as a go-between for the mortal and

⁹ BODDU_pAlli, A., & BODDU_pAlli, R. S. (2023). VEDIC WISDOM OF R̥TA, THE COSMIC LAW: ITS SIGNIFICANCE IN HUMAN LIFE. *Archaeology*, 3(1), 33-39.

heavenly worlds. In order to ensure that the gods would bless the land, sacrifices were made and conveyed to them by fire. The holy order of the cosmos is preserved by Agni, who is the incarnation of Ṛta in the domain of fire. Assuring the cosmic and social order, the yajman (the ritual performer) allied himself with Ṛta by presenting sacrifices to Agni.¹⁰

4. Rta in the Vedic Worldview

The first and most important idea in Vedic thinking, Rta/Rita (ऋत), seems to have existed before all of Rigvedic philosophy. Remember that the Rigveda is the supreme Veda. Rta appears around 390 times in the Rigveda. Its antiquity is attested to by its inclusion in the Avesta, the foundational literature of the Parsis. The Parsis are exclusively descended from Vedic Hindus and, as indicated in the Vedas, worship holy fire. It is written as "Asa" in Avesta.¹¹ Since Rta (ऋत) contains Gati, it is never still and is always rushing, changing, never idling, or otherwise in motion. It contains Samghatana, which signifies more components. The presence of objects, the natural order of the cosmos, and human actions all contribute to Rta, which is not an autonomous entity. And a Niyati, or destiny, awaits it. In any scenario, whether individuals adhere to or stray from Rta, they encounter a destiny from which they cannot evade.

Consider that Vedic Astrology offers a thorough study of Rta (ऋत) due to its focus on destiny. The concept of Rta is present in the universe, people, governments, and everything else. Vedic astrology is considered a reflection of Veda, since it shows the concept of Rta and its functioning. Since the eyes are the only organ that can sense external stimuli, the Vedas would be meaningless without them. Kalpa represents hands, Vyakrana mouth, Siksha nose, Nirukta ears, and Chhanda legs. Without eyes, you can't see what you're eating or how much. Consider a blind individual who struggles to distinguish between sweets. Even if we can communicate, we must be mindful of who we are talking to to have meaningful discussions. Even though our noses are responsible for scent, we can't identify a white rose from a red rose without seeing. Our ears, or nirukta, let us to hear, but how can we tell whether the speaker is a Sadhu or reading a script? Without sight, hands and legs

¹⁰ Sushrutha, S., Nagendra, H., & Bhat, R. G. (2014). The significance of fire offering in Hindu society. *International journal of multidisciplinary educational research*, 3(7), 3.

¹¹ JUSTICE, C. O. (2019). Conception of Justice: Axial Age-India. *Conceptions of Justice from Earliest History to Islam*, 115.

cannot function efficiently. Jyotish, Veda's ultimate and most important element, is its eye. Jyotish fully embraces Rta, making it the sole way to see it in action.¹²

Sun represents Rta (ऋत), the natural order, cycle, or rhythm, which is constantly moving and represents time through the motions of Sun and Moon, creating seasons, calendars, and time units. Astrology covers all of this. Astrology involves monitoring the movements of the Sun and Moon, creating calendars, and determining time and its nature. Astrology depicts Rta (ऋत) or its manifestation. It is the cosmic rhythm that gives the universe and everything within it. Rta (ऋत), basically, as per my understanding, is what is the natural flow. The Vedic religion, or what we call Sanatan Dharma, is essentially based on natural laws, with no harm to anyone and the best manifestations of the best qualities of any living being and optimal usage.

Rta (ऋत) refers to moral laws, physical duties, and sacrifices for positive energy and world sustainability. In Parsi religion, people should prioritize positive energy over negative energy. The Parsi faith emphasizes moral behavior, community, and mutual improvement, as Indra is the most important god in Rigveda and Varuna is the most important in Avesta. Varuna is closely linked to Rta.

Rta is protected by Varuna and Mitra. The Vedic references to Mitra and Varuna as a couple are more common than references to a husband and wife, to the point of misunderstanding. Varuna often gives away his abundant riches and gifts to those in need because he rescues and follows Rta. After assisting Varun in vanquishing Indra in the Khandava Vana chapter of Mahabharata, Arjuna receives a plethora of heavenly weapons; nevertheless, he is obligated to return to Varuna at the conclusion of the story, and he does this by releasing all of these weapons into the sea.¹³

Even the gods, like all living beings, are subject to Rta (ऋत). Their divinity lies in their service to Rta, which is why their position as king of gods, Indra, is meant to change with time. Texts like the Gita make it clear that someone with Sattvik Karma can go to heaven and enjoy it as long as

¹² Singh, M. (2025). Cosmic Habits: Psychology and Philosophy of Life. Self-Published.

¹³ Miller, J. G. (1978). The vision of RTA in the Vedas (Doctoral dissertation, Durham University).

their Karma lasts. This is because Sattvik people uphold Rta, and as they do so, they become suitable for havens, which they also enjoy.¹⁴

Following Rta allows created creatures to realize their actual essence, according to Rigveda. Disaster and misery await them if they choose not to. Ensuring well-being is the commitment to Rta. Those who adhere to the laws of nature are said to be following the Dharma of Rta, as nature is a representation of what Rta desires. This is because Rta is the ultimate power and operates according to the concept of maintaining nature, which benefits everyone.

5. Transformation of Rta to Dharma

Over time, the concept of Dharma evolved from Rta, adapting to the changing social and philosophical contexts of ancient India. While Rta represents the universal order, Dharma pertains to the specific duties and moral obligations of individuals based on their roles in society. This transition reflects a shift from a cosmic to a more human-centered ethical framework.

The evolution from the concept of Rta to Dharma did coincide with the institutionalization of caste duties (varna dharma) in Indian society. Here are some thoughts regarding this transition:

Caste System Integration: As Dharma became a guiding principle for moral and ethical conduct, it became closely linked to the roles and responsibilities associated with the four main castes (Brahmins, Kshatriyas, Vaishyas, and Shudras). Each caste had specific duties and obligations that were viewed as essential for maintaining societal order.

Scriptural Foundation: Texts like the Manusmriti codified the relationship between Dharma and caste, providing detailed rules and guidelines for behavior based on one's social class. This further solidified the association of Dharma with caste-specific duties, promoting a hierarchical social structure.

Moral Justification: The emphasis on fulfilling one's Dharma as a means to attain spiritual merit and progress in life contributed to the justification of the caste system. Performing one's duties

¹⁴ Das, B. C. (2015). CONCEPT OF VALUE WITH SPECIAL REFERENCE TO RTA.

according to caste norms was often seen as a way to maintain societal harmony and cosmic order.

Shift in Values: The move from the broader, more universal concept of Rta to the more localized and individualistic concept of Dharma reflected a change in values from a focus on cosmic order to one centered on human action and social responsibilities.¹⁵

The shift from Rta to Dharma did indeed mark a significant change in societal ethics, leading to a framework where castes and their associated duties became central to understanding and practicing moral behavior in ancient Indian society. This association has had lasting implications in Indian culture and social structure.

6. The Evolution of Rta¹⁶

Rta is strongly linked to the cosmic order-governing divine rule in the Vedic religion. Frequently, it takes the form of the god Varuṇa, who is portrayed as the maintainer of Rta, who watches after the equilibrium of nature. The very definition of the term Rta, "to move" or "to go," is rooted in the root "ṛ," suggesting a concept of dynamic motion that supports harmony. In the Vedic view of Rta, order is not something that happens passively; rather, it requires human beings to actively work towards conforming their deeds to this universal rule. While Rta initially represented the order of the cosmos, over time it evolved into the concept of Dharma in later Hindu philosophy. Dharma, which is the ethical code of conduct, emerged as a more human-centered version of Rta, focusing on an individual's duties, righteousness, and moral responsibilities within society. However, Rta remains a foundational concept in understanding the cosmos and our ethical obligations, and its influence extends beyond Vedic texts into later Hindu, Buddhist, and Jain thought.¹⁷

In the contemporary world, the concept of Rta has gained significant attention in environmental

¹⁵ Das, Bhupendra Chandra. "Vedic Concept of Rta." *Journal of Eastern Thought*, vol. 1, no. 1, 2018, pp. 1–10. (Cal State Open Journals)

¹⁶ Koul, Sanjay. "The Rig Veda: A Gateway to Understanding Ancient Indian Spirituality." *SSRN Electronic Journal*, 2024.

¹⁷ Anantasri, P. "Vedic Wisdom of Rta, the Cosmic Law." *Journal of Hindu and Asian Art*, vol. 1, no. 1, 2023, pp. 45–60.

discourse. As the global community faces escalating ecological crises such as climate change, deforestation, and environmental degradation, scholars and environmentalists are revisiting the idea of Ṛta to find solutions that encourage ecological balance. Ṛta emphasizes the interconnectedness of all life forms, suggesting that human beings are an integral part of a larger cosmic order. This holistic view challenges the anthropocentric worldview that has dominated modern thought and calls for a more integrated approach to nature, one where the health of the earth is considered in relation to human well-being.

The Vedic understanding of Ṛta as a system of order and balance is particularly relevant to contemporary ecological discussions. It underscores the idea that human actions should not disrupt the natural processes that maintain harmony in the universe. Violating Ṛta by exploiting nature or disregarding the natural order leads to imbalance and suffering. In this context, Ṛta offers a powerful ethical framework for addressing modern environmental challenges. It advocates for sustainable living practices that align with the rhythms of nature, promoting practices that restore balance rather than exploit the earth's resources.

Philosophers such as Arne Naess, who developed the theory of deep ecology, and Fritjof Capra, who emphasized the interconnectedness of life through systems theory, have drawn on similar concepts from indigenous traditions to argue for a more ecologically responsible worldview. Ṛta, in this sense, offers a foundation for ethical environmentalism, urging societies to adopt practices that preserve the integrity of the natural world.

7. Ṛta and Social Responsibility

Another significant aspect of Ṛta is its emphasis on social responsibility. In the Vedic tradition, living in accordance with Ṛta is not only an individual pursuit but also a collective responsibility. Societies, rulers, and communities were expected to uphold Ṛta to ensure the prosperity and well-being of the people. The concept of Ṛta in contemporary discourse can therefore be applied to the social and political realms, emphasizing the need for governance that aligns with ethical principles. In the modern context, this can be seen in discussions about corporate social responsibility (CSR) and sustainable development. Just as the Vedic society held rulers and leaders accountable for

maintaining cosmic order through adherence to Ṛta, modern societies hold governments and corporations responsible for upholding ethical practices that benefit both humanity and the environment. The idea that societal well-being is interconnected with the adherence to universal principles of order and balance provides a foundation for modern concepts of ethical leadership and governance.

8. Ṛta in Spiritual Discourse

The concept of Ṛta is often used in modern spiritual discourse to stress the importance of inner harmony and conformity to the divine plan. Ṛta is intricately associated with the idea of divine truth in spiritual traditions, however it takes many shapes according on the tradition. As an example, according to the Upanishadic tradition, the idea of Brahman, which is considered the ultimate truth, is believed to represent the cosmic order of Ṛta. Purification, virtue cultivation, and adherence to the divine rules governing life are prerequisites for being in harmony with this reality. Ṛta is often cited as a guiding concept for achieving a healthy and satisfying existence in modern spiritual groups, especially those that emphasize personal development and holistic living. These days, many people find spiritual fulfillment in disciplines like yoga, meditation, or ethical living, which help them reestablish a connection with the cosmic order, learn to live in peace with nature, and appreciate the interdependence of all living things.

9. Cosmic Order and Moral Law

At the core of Vedic ethics is the concept of rta, a term that can be translated as “cosmic order” or “universal law.” Rta is not just a moral principle but a cosmic force that governs the entire universe, ensuring its smooth operation. In the Vedic texts, rta is the principle that maintains harmony and balance in the natural and social worlds. Everything from the movement of the stars to the changing of seasons is guided by this eternal law.

In the Vedic worldview, the universe is not chaotic, but rather governed by this divine order, where each element has a specific role. Human beings, in turn, are expected to live in harmony with rta, aligning their actions with this cosmic order. This alignment is seen as the ultimate form of moral behavior. The more an individual adheres to rta, the closer they come to living a righteous life. The

Vedic texts, especially the **Rig Veda**, describe rta as a central aspect of the divine, often associated with the gods. For instance, Agni, the god of fire, and Indra, the god of thunder, are both seen as forces that uphold rta, ensuring that the natural and moral worlds remain in harmony.

Rta is not a law in the human sense, but more of an intuitive alignment with the natural world and its processes. In practical terms, this meant that people were expected to follow certain moral and ritual duties, which were seen as fulfilling their role in the cosmic order. This idea of **right action** is echoed in many religious traditions around the world, but in the Vedic context, it is intimately connected with the idea of **sacrifice**.

10. Legal Relevance of Rta nd Dharma¹⁸

Understanding justice and a judicial procedure depends on Rta. The analogy: Laws aim to organize society. Courts predict social order. An evolutionary process creates a societal aim or ideal that society wants to achieve via the judicial process. In summary, Rta is the highest moral aim and is attained by unchanging rules. A judicial system's highest secular purpose is equity. RTa has a big impact on social justice and has aided it. How does Dharma relate to the law's periphery? In Indigenous culture, Dharma affects individuals, communities, and the earth. Dharma as law (Vidhi) and punishment shows its inclusivity.

Dharma was created by God and given to living things to assimilate to update Nyaya (justice) and Yukti. When taken in context, dharma is to protect the environment from degradation and climate change, to sustain values, culture, values, and heritage, to study and support human happiness, dignity, rights, and development. "Law" means world order (Cosmos). It is the moral norm that rules humanity and creation forever.

When used in civil law, Dharma means the government may act on it; in criminal law, it signifies a breach of duty. Dharmarajya means law, not religious authority or a theocratic dictatorship, when it is said that it is important for the folk's wealth and serenity and for equal humanity. When the

¹⁸ Nayak, G. C. (2003). Rta, Dharma and Sanatana Dharma in Indian Culture: A Critical Appraisal. *Studies in Humanities and Social Sciences (SH&SS)*, 10(2), 29-42.

term Dharma is used to mean giving money for a social good, it means charity; when it means giving money to a panhandler, it means giving money to the poor; when it means Dharma is in favor of the plaintiff in a case, it means legislation or fairness is in his favor; when it means it is the sons' Dharma to look after their elderly parents, it means duty; and when it means.

Rajdharmā, Rajya Dharma, Rajasasana, Rajya Shastra, and Rajyaniti Shastra describe governance values. These focus on administration, governance, and long-term democratic accountability to ensure society's prosperity. Contemporary ideas of democracy, such as governance by, of, and for the people, come from the Vedic notions of Raj dharma and Rajya Dharma, which require the state and its officials to follow them.

11. Comparative Perspectives: Rta and Ma'at

In a manner that is comparable to the Vedic idea of rta, the ancient Egyptian concept of Ma'at incorporates the principles of truth, equilibrium, and cosmic order. Both of these ideas are considered to be essential ethical and metaphysical constructions in their respective cultures, and they help to guide moral behavior and social standards. Studies that compare different cultures shed light on the fact that such ideas were present in all of the ancient civilizations.

12. Present Day Importance of Rta and its Practical Relevance

Even though rta is a representation of the earliest period in the Indian intellectual history, the principles it presents still play a significant role in the modern world. Contemporary jurisprudence tends to be in a crisis of legitimacy, moral decay, environmental destruction, and law-justice disengagement. In this respect, rta provides a philosophical viewpoint that reunites law with the moral duty, societal harmony, and environmental balance.¹⁹

Rta and Constitutional Morality

The Indian concept of Rta and Constitutional Morality spans from ancient cosmic order to current legal – ethical foundations. Rta is a vedic idea of natural, moral and cosmic order that controls the

¹⁹ Nayak, G. C. (2003). Rta, Dharma and Sanatana Dharma in Indian Culture: A Critical Appraisal. *Studies in Humanities and Social Sciences (SH&SS)*, 10(2), 29-42.

cosmos. Constitutional Morality, the contemporary principle that government should balance its operations with the transformative values of justice, liberty, equality and fraternity stipulated by the Constitution, as opposed to its literal text, or the widespread, majority interest, is regularly invoked by the Indian Supreme Court.²⁰

Rta and Environmental Jurisprudence

The environment is most certainly a vital part of the equation that first planted the seed of life on the face of the Earth, and is one of the main factors for sustenance of life on the planet. Unfortunately, the masses today take Environment protection for granted to meet the shortterm goals of Economic Development, whilst ignoring the long-term adverse effects of the callousness that can be attributed to mankind. Mahatma Gandhi in this context, rightly said, “The world has enough for everyone's needs, but not everyone's greed”. Amidst the greed for comforts in the luxurious, industrialized world, the fact that which is not paid any heed to, is that, comfort comes with a cost, which will eventually have to be paid, if not by this generation, then perhaps the following generation.²¹

The stance of the Judiciary on the issue of environmental protection can be observed from the case of *M.C. Mehta vs. Kamal Nath*, in which while holding the person liable for pollution to pay the damages, the court held that “Pollution is a civil wrong. By its very nature, it is a Tort committed against the community as a whole.” From that critical juncture the stance of the judiciary became amply clear that restoring the ecosystem and ecology is in fact the responsibility of the polluter.

Rta and Ethical Governance

Governance involves constant decision-making, often balancing competing interests. Lokasamgraha provides three core principles to guide ethical decision-making:

Dharma-Centric Policy Making: Lokasamgraha aligns with the principle of Rājadharmā in Indian philosophy, where governance must be based on justice, truth, and duty towards all citizens. It includes, prioritizing public welfare over electoral gains, ensuring policies are guided by ethical

²⁰ Sharma, D. (2005). Dharma as the philosophy of India: some implications for a new theory of morality and social life. Panjab University Research Journal (Arts), 31(1-2), 71-76.

²¹ Brundtland Commission, Report of the World Commission on Environment and Development: Our Common Future, 1987

imperatives rather than populism and balancing economic, social, and environmental responsibilities.

Niškāma Karma: Leaders should govern with detachment from personal ambition and power, acting in public interest rather than self-interest. This ensures meritocratic governance, free from nepotism. It involves decision-making based on long-term national interest, not short-term political advantage. It further includes Minimization of corruption, as power is exercised as a duty rather than privilege.²²

Inclusivity and Social Harmony: Lokasamgraha calls for governance that is inclusive, participatory, and harmonizes diverse social groups. It opposes policies that divide society along caste, religion, or economic lines for political gains. Ethical leadership must uphold minority rights while ensuring social cohesion. It must Promote pluralism, dialogue, and cooperation between different communities. Along with it must Focus on policies that reduce inequality and uplift marginalized sections.

13. Conclusion

A deep synthesis of cosmological, ethical, and ceremonial orders is represented by Rta, as it is described in the Vedas. It continues to be a source of inspiration for current thinking and has a pervasive impact on many different parts of Indian philosophy. In the ancient Indian worldview, the cosmos is regarded as an interrelated totality that is controlled by immutable rules and ethical imperatives. Understanding Rta gives a window into this worldview, which provides a window into the ancient Indian worldview.

There is no longer the link that existed between humans and nature during the previous time period; this connection has been destroyed as a result of a number of different circumstances.

The ethical code of behavior that was provided by the numerous scriptures and treatises (Arthashastra, Manusmriti, Bhagavad Gita, Ramayana) was being adhering to in a concise manner by the people. The functioning of the cosmos was seen as a moral order that was of the utmost significance and dignity, and it was refined in the Vedic people's day-to-day lives. From the

²² Bhatt, S. R., (2018). Philosophical foundations of education. Lessons for India. Springer Singapore

perspective of Rta as an everlasting order, the moral content is considered to be a fixed principle that has been referenced in a great number of treatises, including those that are social, political, and philosophical in nature. By doing a comprehensive examination of these numerous books, not only will the current generation be able to flourish, but also the generations who will come after them will be able to flourish.

