

Vasudhaiva Kutumbakam as an instrument to bring peace and harmony in the world

Mrs. Anu Kandhari*

Abstract

The word 'education' is derived from the latin word 'educere' which means 'to bring or to lead out'. Education is a process which gives opportunities to realize the inner potentialities of man and it helps man in two ways viz., by giving information about the past knowledge and by enhancing skills of modern scientific techniques. Vasudhaiva Kutumbakam is a sanskrit phrase in Maha Upanishad, which means 'the world is one family' and it is perceived the most important moral value in the Indian philosophy and it considers the individual, the society and the universe as an organic whole. Education is the process of gaining knowledge, inculcating of proper conduct and acquiring technical competence in human life. It involves the cultivation of an innocent mind, the installing of values and principles for living healthy life in the mind of individuals. It includes the development of skills along with the achievement of one's physical, mental and social development. The main aim of education is to develop three domains and all-round personality of child. In Indian tradition, the way of moksha goes through the four stages of life which are called 'the ashrams of life'---Brahmacharya, Griha, Vanprasha and Sanyasa ashram and each person has to lead his life according to the stage he enters. The ideal of human life is the attainment of moksha which can be achieved through devotion to God, doing moral deeds and

adopts higher ideals in practical life. Indian philosophy blesses man to realize the Supreme Reality in the phenomenal world so as to facilitate an understanding of Spiritual realization. To face the challenges of these issues of present times, the main function of education is to find proper standard of human conduct. The moral values in life plays great importance from the point of personal, social and spiritual development. So, there is need to aware about the Vasudhaiva Kutumbakam through the purpose of education for young generations and it can become an instrument to bring peace and harmony in the world.

The word 'education' is derived from the Latin word 'educere' which means 'to bring or to lead out'. Education is a process which gives opportunities to realize the inner potentialities of man and it helps man in two ways viz., by giving information about the past knowledge and by enhancing skills of modern scientific techniques. In Gurukul system, teachers are supposed to give knowledge to children for developing inner potentialities and attainment of higher goal in life. In Indian tradition, Swami Vivekananda referred to man-making education and Sri Aurobindo talks of integral education because he emphasized for getting self-realization in life. Vasudhaiva Kutumbakam is a sanskrit phrase in Maha Upanishad, which means 'the world is one family' and it is perceived the most important moral value in the Indian philosophy and it considers the individual, the society and the universe as an organic whole. Every human being is a child of Supreme Being and all fellow beings are related to one another and belong to a universal family. It is a philosophy that promote an understanding that the whole of humanity is one family and it is more about detachment to worldly life and material possession and this term is explained for the welfare of human beings. The main purpose of this shloka is to instruct young minds the philosophy of life so that they may become the responsible human beings. Originally from Maha Upanishad "Vasudhaiva Kutumbakam" phrase is part of this Shloka:

Sanskrit transcript:

सद्यं विनाः परं वेदिं गणनां तदुपैवेत्साम् ।

वसुधैव कुटुम्बकम् ॥

*Head,

Dept. of Philosophy

Hindu College, Amritsar

Hindi translation:

यह भेद है, वह वशय है, ऐसे छोटे विचार के व्यक्ति करते हैं।

उच्च चरित्र वाले लोग समस्त संसार को ही परिवार मानते हैं।।

(Maha Upanishad 6:71-75)

The concept of *Vasudhaiva Kutumbakam* encourages people to live in harmony with cosmos and it is possible with understanding the real purpose of education. Education is the process of gaining knowledge, development of proper behaviour and to acquire technical knowledge. It involves the development of an innocent mind, the installing of values and principles for living healthy life and also includes the development of skills along with the achievement of one's physical, mental and social development. The main aim of education is to develop all round personality of child, to develop three domains (cognitive, affective and psychomotor) of life and to give guidance for the integration of human personality.

Education is preparation to human being for living harmonious and balanced life in all situations and the main purpose of education is the harmonious development of physical, intellectual, aesthetics and moral sides of human nature. True education gives the discriminating ability and helps to cultivate character of the individual but human beings have certain natural instincts such as the instinct of five evil tendencies which motivates the human beings for acquiring materialistic objects. But man, also has spiritual tendencies whereby he can seek to realize the spiritualism in life. Socrates says that knowledge is virtue and after attaining knowledge, man is able to discriminate between good or bad, right and wrong and to fight the evil impulses of his mind and follows the virtuous path in life. Inner harmony is the pre-requisite condition to promote outer harmony and it is character which helps the human being to make the right choices and take the right step in a moral crisis. The enlightened person is one who uses his wisdom in his practical life and education helps the individual to develop the human personality and making him to face the challenges of life and Real education prescribes ethical values, but today in modern times, man is diverging from true education but in reality, ethical conduct is the foundation stone of

value based education. All religions advocate the holistic aspect of education which deals with the every context of life. The man belongs to two worlds; one which lies within him and the other outside. The inner world belongs to self, spirit, the soul while outer world is revealed by five senses (sight, hearing, smell, taste and touch). The material as well as spiritual, moral and cultural advancement of mankind requires services of both i.e., natural science and technology for material welfare on the one hand and science of spiritualism in the other which gives the knowledge of self. There are different religions in the world but the main aim of every religion is getting self-realization. The paths are different but the goal is one. Every religion has different practices, dogmas and faiths but the main aim is to realize the Supreme Truth, Divine Bliss and Divine Will in life. All religions believe in the integration of spiritual and phenomenal world but it emphasizes on realization of self through the phenomenal world. Man has to come in this phenomenal world to realize the Supreme Being in life but he understands that this phenomenal world is real. Our attitude matters in life to perceive the things and events of life and so, our self-centeredness is the main cause of all troubles; therefore, there is an important need to cultivate the mind for its true nature. The instinctive impulses can be sublimated with applying the teachings of religions in practical life.

In Indian tradition, the way of *moksha* goes through the four stages of life which are called 'the *ashrams* of life'--- *Brahmacharya*, *Girastha*, *Vanprastha* and *Sanyasa ashram* and every person has to lead his life according to the stage he enters. The age from 1-25 is for *Brahmacharya ashram* in which child gains knowledge of higher values, mathematics, science, skill of job etc.; the second, *griastha ashram* from the age of 25-50 and in this period, man enters in married life and leads simple life with his/her partner, gives birth to children and renders them; the third, *vanprastha ashram* from the age of 50- 75 and in this period, retirement from the household duties; it is preparatory to complete renouncement of worldly relations. The *Sanyasa ashram* as the last ashram of human life from 75- 100, it is the complete renunciation of worldly relations and attachments. Each individual has to pass through these four phases of life one after the other.

Brahmacharya ashram is the base of life so it is duty of teachers or elders to give right knowledge about the moral values and reality of life so that individuals will not involve in worldly entanglements which obstructs his journey for the attainment of *moksha*.

The ideal of human life is the attainment of *moksha* which can be achieved through devotion to God, doing moral deeds and adopts higher ideals in practical life. Indian philosophy blesses the seeker to realize the Supreme Reality in the phenomenal world so as to facilitate an understanding of spiritual realization. The life is mixture of joy and sufferings and man should be capable to balance in all situations of life and this attitude remove pain of their sufferings and will help them in getting Divine knowledge as opposed to the worldly possessions which leads to depression in life. After overcoming the duality of mind, one attains the ultimate state of beatitude. The precious treasure of Indian philosophy gives the solution to the man for leading good life with good means and gives guidelines to live in peace, contentment and devotion.

Jainism believes in *tri-ratna*: right knowledge, right faith and right character whereas Buddhism emphasized to accept the four noble truths in life and his ethics described on applying *eight-fold path* in life. In Bhagwadgita, Krishna teaches *arjuna* to prepare war on the basis of ethical grounds. Man can become spiritual by inculcating moral values in practical life with devotion and it also transforms our thinking, speech and actions.

But in modern times, due to progress in the scientific, technological and economic fields, the world has emerged as a global village. In the age of globalization, human beings are facing the greatest challenges of terrorism, different views among nations, unemployment, fear of war and depression. So, there is need to create peace and harmony among people. The modern people are undergoing through the various problems of adjustment of life. He wants to live luxuries life and attain material pursuits. So, the inner life of modern man, is therefore, full of tension and frustration and it is enlightened with the real purpose of value-based education. Now, education is for man to prepare the individuals for good profession and for earning money in life and the main of education is to modify the behavior of individual. In school and colleges, education is to develop cognitive domain of

children and not to develop affective and psycho-motor domain. In reality, there is need to get settle in life for living better life but with good means, not with bad means but the main aim of education is to make the better citizen and to adjust himself with the surroundings and family. It is duty of teachers to prepare the students not for only profession but to realize the inner potentialities of an individual and for the attainment of higher goal of life. There is need for developing values in life so that individuals can utilize these values for welfare of humanity and it can bring peace and harmony in the world and thus, the purpose of *Vasudhaiva Kutumbakam* can be fulfilled.

To face the challenges of these issues of present times, the main function of education is to find a proper standard of human conduct. The philosophy of good conduct means the complete integration of self-i.e., coordination of ideal and practice in present life. This research paper has studied about the real meaning of education and *Vasudhaiva Kutumbakam* with special discussion with ashrams of life and the purpose of education which analyzed as well as offer solutions to change in our attitude in life and it provides guidelines for young generations to change their thinking process in life. This study gives the new directions for living the peaceful life, which is helpful for individual and also for the development of whole human society.

Bibliography:

- Frankena, W.K. (1963) *Ethics*. Englewood Cliffs, New Jersey: Prentice-Hall.
- Haynes, F. (1998) *The Ethical School*. London and New York: Routledge.
- Noddings, N. (1984) *Caring: A Feminine approach to Ethics and Moral Education*. Berkeley, CA: University of California Press.
- Shashi Bala, (1996) *Man: Being and Meaning*, Amritsar: Gurn Nanak Dev University.
- Asghar, Ali (1989) *Religion and Liberation*, Delhi: Ajanta Publications.