



## EduInspire-An International E-Journal

An International Peer Reviewed and Referred Journal (www.ctegujarat.org)  
 Council for Teacher Education Foundation (CTEF, Gujarat Chapter)  
 Patron: Prof. R. G. Kothari  
 Chief Editor: Prof. Jignesh B. Patel  
 Email:- Mo. 9429429550 ctefeduinspire@gmail.com

### The Indian Vision of Vasudhaiva Kutumbakam

**Archana K. Thakre**

Assistant Professor

Post graduate department of Education, RTMNU

#### Abstract

In Indian philosophy, the quest for peace and harmony is intrinsically tied to the realization of Vasudhaiv Kutumbakam (the world is one family). This concept posits that global stability is not merely the absence of war, but a proactive state of unity derived from a shared spiritual essence. In the modern era, India's G20 motto "One Earth, One Family, One Future" frames peace as a matter of collective responsibility and collaborative problem-solving for global issues like climate change and pandemics. It moves humanity from isolation to internationalism. It suggests that just as we love and respect our own family members despite their differences, we must treat the entire world with the same spirit of sacrifice, togetherness, and care. Rooted in ancient scriptures like the Bhagavad Gita, it teaches us to see ourselves in others and others in ourselves, recognizing that while bodies are temporary, the soul is eternal and universal. Ancient Indian culture is filled with saintly traditions. They gave the concept of Vasudhaiv Kutumbakam. All of them expressed this concept through Bhakti Marg as well as spiritual and social poetry. Saints, poets like Kabir, Guru Nanak, Sant Tukaram, Tukdoji Maharaj and Rabindranath Tagore, Mahatma Gandhi, Swami Vivekananda, Sarvpalli Radhakrishnan belong to a larger spiritual family. They emphasised that the divine presence resides equally within every being, regardless of social standing. Their teaching specifically advocates for the removal of barriers such as caste, and social division. By focusing on Universal love and compassion. They have given a philosophy of oneness that aligns with the world as one family.

**Keywords** Indian, Vasudha, Family, Philosopher, Peace, Harmony

#### Introduction

Vasudhaiv Kutumbakam is a great concept enriched in Indian soil. The great philosophers of India were given their philosophy of oneness: 'the whole world is one Earth'. Which should

unite to develop and protect our earth, our nature, from pollution, hazardous material and conflicts. This is the strongest step towards internationalism. Indian culture can lead the world in humanity. The culture of India gives equal opportunities to all for development and cultural evolution. The diversified culture is centralised in India. The cultural evolutionary aspects rooted thousands of years ago have continued for centuries. Vasudhaiv Kutumbakam can also be well observed in its practices of Ahimsa as the supreme Value. Not only humans but all living beings are within the limits of Ahimsa, nonviolence. Indian philosophy, spiritual thinking and education and the messages of great philosophers and thinkers who were born in Indian soil and carried out their practises having the larger interest of humanity at the centre. They guided the people to base their behaviour on the principle of Vasudhaiv Kutumbakam. India Vasudha has a number of such personalities who have given direction to the social mass, diverting the behaviour of wrongful behaviour of a person. It is the conversion of a state of isolation to internationalism or universalism.

Vasudhaiv Kutumbakam meaning of this word is 'the world is one family'. 'We must not think about only 'I' but the entire human being and the whole world becomes one family. And if we think like that, everyone lives in peace and harmony. Because we love our family members a lot. If all members are the family members, then we should manage and respect the emotions of others. The family of the world should be based on respect, sacrifice and togetherness. The phrase the Vasudhaiv Kutumbakam gives a share and care philosophy for all of us. If we think about one family, then we see that all members in the family show individual differences. They have their own ego, energy, spirit, power and so on. Our health scriptures have given us direction to think and behave according to wholeness. Bhagwatgita is one of the most popular and enriched, value-based Grantha in India. which gives a large heart and generosity among ourselves. The Bhagwatgita clearly states the ideal as being able to see everyone in oneself and oneself in everyone. The human soul is permanent, while the body is temporary. The soul is eternal, omnipresent and immovable. The soul of everyone remains everlasting. Indian philosopher has a great enthusiastic advice to whole world by their thoughts and their work.

### **Gandhian path for universal Oneness**

Gandhian philosophy of life and thoughts highlighted that humankind and vasundhara (Earth) have given Vasudhaiv Kutumbakam, Gandhi's philosophy is oriented towards his absolute belief in nonviolence. Ahimsa means not injuring and leaving by body or mind. Ahimsa means the greatest love and the greatest Charity towards all. A person should not harbour hatred and ill will towards any living being, while ahimsa tells us to love our enemies.

According to Gandhi, truth is God, truth is a Universal. And this universal truth will be in each creature on the planet. These are all truthful creatures interconnected as one family. He believed in the equality of all humans. He said that all men, whether in India or England or America, born in any part of the Earth, had the same soul. So, superiority over another person was illogical. The rays of the Sun give reflection. But they all have the same source, i.e., sun. Gandhi does not believe in nationalism and emphasised the world community. He believed in the goodness inherent in human beings. His Sarvodaya project is a new and alternative model of society. which influences humanism and the need for community. Gandhiji said about the earth and the environment that we should take as much as we need and recycle the waste back into nature. This maintains the balance of nature. A human being can live in harmony with one another and in communion with the environment.

### **The Timeless wisdom of Tagore**

Ravindranath Tagore is a Naturalist, a great philosopher and an educator. He emphasised the necessity of assimilating the beauty of the natural world and named it as a vital education and a source of light, giving energy. The foundation of Tagore's values is in the ancient Indian principle of Vasudhaiv Kutumbakam, or the world is one family. This aligns with the Global vision of 'one earth, one family, one future,' the universalisation in the thought of Tagore. These thoughts were established in real life in the form of VishwaBharti. His educational thoughts were fully workable in his own Educational Philosophy, deep thinking about the progress of students. Tagore Prioritized Fearless reasoning in freedom. Tagore advocated Internationalism is the main tool for the transfer of intercultural, social and intellectual aspects without any boundaries. globalisation from the interior practices acts as a new device to perpetuate the spirit of domination from the Imperial era. Ethical practices, sustainability and social responsibilities are strongly identified and given the idea of interconnectivity, compassion and sharing. Vasudhaiv Kutumbakam becomes more relevant in the world, dealing with issues like war, injustice and poverty. It also helps to promote harmony, cooperation and peace by embracing Vasudhaiv Kutumbakam. which helps to create a better and more sustainable future for everybody. Vasudhaiv Kutumbakam is a principle of timeless wisdom, by encouraging a holistic and inclusive approach.

### **Philosophy of Swami Vivekanand**

Swami Vivekananda is also a great philosopher who gave effective thoughts through his philosophy. He totally believes in humanity. When he was given a speech in Chicago. He starts with the universal word, i.e. 'My dear brothers and sisters'. A philosopher who has equality of his own. He called all humans, whether they belong to any nation, religion or any

caste. He emphasises that all humans are interconnected to each other and that they treat one another with love, respect and compassion. He believes in Universal values and inherent divinity in every individual. The basic aim of human life is self-actualisation. so, transcending the boundaries of nationality, religion and culture. And behave like a human with humanity. Unity of religions aligns with his views that all religions lead to the same ultimate truth and that humanity must embrace diversity while recognizing as underlying Unity. In his speech in 1893, he presented a vision of society that fosters a sense of global Brotherhood to create a more inclusive and harmonious world. Vivekananda explains Vasudhaiv Kutumbakam means 'the world is one family'; unity is a capacity that creates a more inclusive and harmonious world. Vivekanand's Humanism is 'something more than human'. Its devices strength and uniqueness present in every individual. Vivekananda suggests that humans are candidates of humanity, who must evolve from the organic level to the divine dimension to achieve true peace and fearlessness. The spiritual perspective provided a basis of universal brotherhood that resonated with both East and West. The ultimate goal is the creation of an 'Ideal man' who has a pure heart, a clear brain and is unselfish. This balanced personality is responsible for global peace. Vivekananda's philosophy is rooted in vedantic belief that there is no difference between the individual and God. God manifested in a poor that i.e., Daridra Narayan, making service to humanity a direct form of worship. A person must love and serve a living being first to truly experience the Love of the Divine. According to Vivekananda Universal acceptance, tolerance, fraternity, freedom, and equality are the essential components of Humanism, seeking to establish these values as the foundation of modern society. Human beings promote respect for the beliefs, cultures, and customs of others and form an inclusive Global community. Hindu philosophy promotes peaceful conflict resolution and nonviolence by fostering empathy and understanding. Which is the best solution to World War and conflict among nations? It also encourages global citizenship. which awakens a sense of shared responsibility for the well-being of the planet and its inhabitants, inspiring educational approaches that promote empathy and understanding among people.

The philosophy of Vasudhaiv Kutumbakam-Vasudhaiv Kutumbakam means the world is one family. This vast concept of humanity explains and suggests that all living organisms of the earth are part of a single, interconnected family, apart from race, caste, religion, or nationality. This concept encourages individuals to think beyond National boundaries to prioritise collective well-being and global solidarity. It promotes universal brotherhood, compassion and empathy, urging humanity to address shared challenges such as climate change and sustainable development through cooperation. For the establishment of humanity,

peace and tolerance, all are responsible personally and collectively. The poetry and literature of saints inspire individuals to prioritise the well-being of all, fostering a global perspective rooted in the recognition of inherent divinity in every person. Saint tradition uses accessible language and emotional devotion to impart the values of empathy and ethical behaviour, reinforcing the interconnectedness of humanity.

### **From Village Reform to Global Brotherhood**

Rashtrasant Tukdoji Maharaj was a social reformer in Maharashtra. He was not formally educated but did a lot of Social Work, awareness programs through bhajans and kirtans to eradicate caste discrimination. Tukdoji Maharaj explained social harmony and Unity in Maharashtra and all over India. He went to Japan and gave the message of world Brotherhood to all. Rashtrasant Tukdoji Maharaj's universal Brotherhood for the entire human race. He encouraged all religions to be united,' Ya Bhartat Bandhubhav 'in his famous prayer. He has appealed to God not only for India but also to create love and harmony among all human beings by forgetting the differences. According to him, poetry is responsible for the development of a nation, and its equivalent is the Welfare of the world. He participated in the 'world religions and world peace' conference held in Japan in 1955 and gave the message of world Brotherhood and peace. Humanism is the true religion, and caste, sect and creed are the bindings. For Rashtrasanth, world brotherhood was not only a concept, but it was also the only path for the overall development of society and world peace.

### **Radical humanism of Radhakrishnan**

Dr Sarvepalli Radhakrishnan defines humanism as a purely secular concept. Radhakrishnan describes an 'Immortal spirit' within every individual. Kind, tolerant, and serving as a 'silent witness.' According to him, the ultimate goal of human life is to 'know the self'. He emphasises and advocates a global humanism rooted in spiritual realisation. Radhakrishnan's belief in 'Sarva Dharma Sambhav' (equal aspect for all religions) is increasingly used to unite the world soul. which can harmonise divergent cultural identities. Radhakrishnan's philosophy continues to guide and focus on 'one Earth one family one future', particularly about climate change and Global Health equity and global solidarity.

### **Sri Aurobindo and the Spiritual Logic of Vasudhaiva Kutumbakam**

Sri Aurobindo's integration of Vasudhaiv Kutumbakam into his evolutionary philosophy for human survival. According to him Global unity is not merely a political or economic goal but the inevitable next step in the Spiritual evolution of consciousness. He believed that India's primary role on the world stage was to act as the 'Gurus of nations', preserving the Spiritual knowledge required to lead humanity towards a unified, harmonious future. Arvindo focuses

on integral education and sustainable development, treating the world's challenges as opportunities for collective spiritual growth. Aurobindo's concept of 'religion of humanity' suggests that while external forms of Unity are necessary. True Unity can be achieved when individuals unite mentally with others. He said that protecting the Earth is an act of self-preservation of the universal body. All these principles Should be used today to promote social transformation and become global.

### Conclusion

The Indian tradition is one of broad-mindedness, advocating globalisation. Indian philosophy, religion, and the tradition of saints have all propagated the idea of 'Vasudhaiv Kutumbakam' (the world is one family).

All saints, philosophers, and thinkers have nurtured the values of equality and tolerance, giving society the value of unity.

Rabindranath Tagore, Swami Vivekananda, Rashtrasant Tukadoji Maharaj, Sri Aurobindo, and Dr. Sarvapalli Radhakrishnan all emphasised broad thinking, rather than narrow and limited ideologies. They gave the message that 'the world is my home, and all human beings in this world are my family'. They also established a feeling of equality, compassion and tolerance among society.

They preached that for the development of oneself and the global family, one should be free from all feelings that divide humanity, such as discrimination, superiority and inferiority, caste, and religion. We should cultivate a feeling of universal brotherhood.

If equality, affection, and respect are fostered towards all human beings, then conflicts, disputes, and wars will not arise.

As a result of all this, every individual will think about and practice environmental conservation, proper utilisation of resources, and awareness regarding pollution. Consequently, there is no doubt that the Earth will become prosperous and fertile. The feeling of "This world is my home" will be ingrained in everyone's hearts.

### REFERENCES

- Dwivedi, V. (2023). The Spirit of Vasudhaiva Kutumbakam in The Bhagavad-Gita. Educational
- Dr. Sohan Raj Tater's article Outcome of spirituality: Vasudhaiv kutumbakam Gita Insight. (2021). <https://www.gitainsight.com/2021/05/meaning-of-vasudhaiva-kutumbakam.html>
- Swami, C. (Jan 22, 2021). Vasudhaiva Kutumbakam. <https://www.siberindia.edu.in/journals/>

**EduInspire-An International E-Journal**

An International Peer Reviewed and Referred Journal ([www.ctegujarat.org](http://www.ctegujarat.org))  
Council for Teacher Education Foundation (CTEF, Gujarat Chapter) Email:- [ctefeduinspire@gmail.com](mailto:ctefeduinspire@gmail.com)

<https://phnmcollege.ac.in/research-publication/>

<https://www.speakingtree.in/blog/vasudhaiva-kutumbakam-775764/m-lite>

[https://en.m.wikipedia.org/wiki/Vasudhaiva\\_Kutumbakam](https://en.m.wikipedia.org/wiki/Vasudhaiva_Kutumbakam)

[https://www.academia.edu/download/120206879/Philosophy\\_of\\_Oneness\\_and\\_Vasudhaiva\\_Kutumbakam\\_and\\_Its\\_Global\\_Relevance.pdf](https://www.academia.edu/download/120206879/Philosophy_of_Oneness_and_Vasudhaiva_Kutumbakam_and_Its_Global_Relevance.pdf)

[http://www.pjlss.edu.pk/pdf\\_files/2024\\_1/4089-4098.pdf](http://www.pjlss.edu.pk/pdf_files/2024_1/4089-4098.pdf)

[https://journals.lww.com/jfmpc/fulltext/2023/02000/\\_vasudaiva\\_kutumbakam\\_one\\_earth,\\_one\\_family,\\_one.1.aspx](https://journals.lww.com/jfmpc/fulltext/2023/02000/_vasudaiva_kutumbakam_one_earth,_one_family,_one.1.aspx)

