

# Dharmic Education- A Panacea for Social Evils in Emerging Economies

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## Abstract

Education is a tool of social change. The perceptions of people about the goals of education largely define the pattern of education structure. If the values of the society revolve around materialistic pursuits alone, it naturally promotes unbridled race for money. The products of that education system orient towards materialistic pursuits and the lofty ideals like Corporate Social Responsibility and business ethics that dominate the current managerial thought get lip sympathy in their hands. Realizing the need of ethical values in organizations, many universities of the West and certain prime institutions in India (ex- IIM, Bangalore) have introduced spiritual education in the course curriculum. The traditional Indian mind gave profound importance to 'Dharma' which is basically a moral law combined with spiritual discipline that helps sustain the society, over other 'purusharthas' and advised the student to attain all purusharthas in tune with 'Dharma'. Purusharthas is a term from Hindu way of life that encompasses four things- Dharma (moral laws), Artha (following material pursuits in ethical ways), kama (following and attaining biological and psychological desires in ethical way) and Moksha (liberation from desires which is the ultimate human goal in life). Ancient Indian thought was never against earning money, but it insisted on earning with Dharma. "The Dharmic path can provide the means for attaining own spiritual realizations and experiences" (Stephen Knapp). The literature on

ethical leadership and Sanatana Dharma which is eternal values of moral life are abundantly found in our scriptures like Bhagavat Gita, Vidura Neeti, Manu Smriti, Maha Bharata and Ramayana. An attempt is made in this article to study the principles of Sanatana Dharma from the original texts and also commentaries by western thinkers like Annie Besant, Max Muller, Stephen Knapp and the like and try to present how the values are relevant for today's managerial students towards attaining harmonious personalities.

Key words: Management education, Dharma, Ethical leadership, Value systems

## Introduction

'Dharma' is one of the most frequently used and most difficult to explain terms used in Indian intellectual thought and it is derived from the Sanskrit root 'dhru', which means to uphold, sustain or support. It is an integrated scheme of life process by which one is prevented from falling down and is uplifted spiritually. It is therefore a way of life or a value system. For the lack of a better synonym in English it is interchangeably used as religion. Atharva Veda describes Dharma as 'Prithivim Dharmana dhritam', which means, "this world is upheld and sustained by Dharma". Dharma is basically a moral law combined with spiritual discipline and guides one's life. For example, Manu Smriti extols ten essentials of Dharma as dhriti (patience), kshama (forgiveness), dama (self control), asteya (honesty), shauch (sanctity), indriya-nigraha (control of senses), dhi (reason), vidya (knowledge), satya (truth), akrodh (absence of anger). The sloka runs like thus: 'Dhriti Kshama, Damoasteyam, Shaucham Indriyaigraha, Dheervidya, Satyam, Akrodho, dashakam Dharma Lakshanam'

Our forefathers believed that "dharma is like a cosmic norm and if one goes

against the norm, it can result in bad karma. So, dharma affects the future according to the karma accumulated. Therefore one's dharmic path in the next life is the one necessary to bring to fruition all the results of past karma" ([http://www.aryasamaj.net/article/hvm/what\\_is\\_dharma.html](http://www.aryasamaj.net/article/hvm/what_is_dharma.html)). Thus the Dharmic thought blends spirituality with morality with the end objective of people adhering to it for social good. Dharmic laws have the force of unwritten conventions of Briton Constitution or the ordinals of Papal decrees. The purpose of Dharma is not only spiritual but to make people enjoy earthly happiness in the world.

Dharma, also referred popularly as Sanatana Dharma, is conceived eternal-that could not change in the past and will not change in the present or future and it is eternal moral truths based purely on logic and reasoning and not implicit blind faith. Sri Krishna tells Arjuna, that the latter need not accept everything as told by him, but only after pondering and discriminating. He leaves, Arjuna to do as he pleases. He says, "Vimrishyait adasheshena yathecchasi tatha kuru" (Geeta 18-63). Thus lot of freedom is allowed to the practitioners of Dharma. The Webster's Dictionary defines Dharma as

1. Cosmic order or law, including the natural and moral principles that apply to all beings and things.

2. Dutiful observance of this law in one's life; right conduct.

Karna Parva of the Mahabharata. Verse-58, Chapter 69 says: "Dharanat dharma mityahu dharmodhara-yate prajaha Yat syad dharanasamyuktam sadharma iti nischayaha" which means 'Dharma is basically for the stability of society, the maintenance of social order and the general well-being and progress of humanity. Whatever conduces to the fulfillment of these objects is Dharma that is definite'. On being requested by Dharmaraja to explain the scope and meaning of Dharma, Bhishma, who had mastered the knowledge of Dharma, replied thus: "Tadrisho ayam anuprashno Yatra dharmaha sudurlabha Dushkamba pralisanakhyatum tatkenatra vsvasyathi Prabhavarthaya bhutanam dharmappravachanam kritam Yasyat prabhavasamyuktaha sa dharma iti nischayaha" (Shanti Parva-109-9-11) which means It is most difficult to define Dharma. Dhar-

ma has been explained to be that which helps the upliftment of living beings. Therefore, that which ensures the welfare of living beings is surely Dharma. The learned rishis have declared that which sustains is Dharma. In a nut shell Dharma comprises of *nyaya* (justice), practicing moral values, pious obligations to fellow human beings, readiness in helping others, giving charity to the needy, and the like. We have references of Dharma being taught in schools, colleges and the universities in ancient India. The universities of Nalanda, Taxila, Vikramashila, Vallabhi and Kanchi attracted number of students from within and without. Each university specialized in a particular field of study. Takshila specialized in the study of medicine, while Ujjain laid emphasis on astronomy. Nalanda handled all branches of knowledge. Artha Sastra, Law and Medicine were some of the specialized subjects being taught in all places apart from moral and spiritual education. "The ideal of education has been very grand, noble and high in ancient India. Its aim, according to Herbert Spencer is the 'training for completeness of life' and the molding of character of men and women for the battle of life. The history of the educational institutions in ancient India shows how old is her cultural history. It points to a long history. In the early stage it is rural, not urban. British Sanskrit scholar Arthur Anthony Macdonell (1854-1930) author of *A History of Sanskrit Literature* says "Some hundreds of years must have been needed for all that is found" in her culture. The aim of education was at the manifestation of the divinity in men, it touches the highest point of knowledge. In order to attain the goal the whole educational method is based on plain living and high thinking pursued through eternity" (<http://www.sciforums.com/Education-System-In-Ancient-India-t-16676.html>).

## Methodology

For understanding the meaning and scope of Dharma, a few authentic books like *Maha Bharat*, *Ramayan*, *Bhagavat Gita*, *Manu smriti*, *Vidura Niti* etc are referred. Popular data bases such as Proquest, Ebsco, and Sage Publications are also scanned for the purpose of clarity. The writings of Mahatma Gandhi, Sarvepalli Radha Krishnan, Annie Besent, Max Muller, Stephen Knapp, Pallela Ramachandrudu, Dayanand Saraswati, Tatva Vidananda, Raman Maharshi, Ramakrishna Paramahansa etc are also studied for conceptual clarity.

Since the aim of the article is to study the meaning and scope of Dharma from ancient Indian texts and to relate the eternal truths to modern education system with an objective to make managerial students well rounded individuals (Narayanaswamy, R, 2008), the method adopted is one of exploratory or formula-tive with an emphasis on discovery of ideas and insights.

## Transition in Indian education

From time immemorial till the dawn of colonialism, the education in India was laced with morality and spirituality. Even the aphrodisiac texts like Vatsyayana's '*Kama Sutra*' (the art of love making) was talking about love within the boundaries of Dharma. Unlike the present day education wherein ethics is taught as an elective or a separate subject, ethics was ingrained in all subjects of teaching. Naturally this type of education was not found conducive for the colonial masters who wanted to suppress the Indian people. They can easily subjugate people with physical might but can they suppress the spiritual might of the people without destroying their education? That is exactly what the Britishers sought to achieve. "I have travelled across the length and breadth of India and I have not seen one person who

is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very back home of this nation which is her spiritual and cultural heritage and therefore I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self esteem their native self culture and they will become what we want them, a truly dominated nation. We must at present do our best to form a class of persons, Indians in blood and color, but English in taste in opinions, in morals and intellect" (Macaulay, 1835). "The British administrators, when they came to India, instead of taking hold of things as they were, began to root them out. They scratched the soil and began to look at the root, and left the root like that, and the beautiful tree perished (Gandhi, 1931, quote from Smith). Our history books are replete with references of this nature suggesting that there was widespread education in India prior to British onslaught and the people became 'illiterate' overnight because they did not know English education and their achievements and culture acquired through Indian education was of no value in the eyes of the British rulers. The pattern of education in the aftermath of independence was by and large similar and 'more one sided, excessively intellect driven and does not do enough to produce well rounded individuals" (ibid, Narayana, 2008). "Contemporary problems of environment, universal peace and international cooperation have added new dimensions and we are required to promote through education harmonious relationship between the individual, environment and cosmos, and we have to realize that harmony and unity can come about in outer space only when our inner space is purified and perfected" (Joshi). A casual look in to the syllabus of elite business schools in India indicates that it is oriented with materialistic pursuits with less emphasis on ethics, human values and piety. Even if business ethics, as a subject of study, is being taught, it is 'restricted to the law of the land predominantly focusing on what not to do viz, stealing, killing, fraud, harassment or wreck less destruction of the environment. The supra legal principles like empathy, piety, humanity etc are given a go by the practitioners of Management' (Fieser).

Education should try to make a person think, talk, act (manas, vachas and karmana) and behave in a civilized manner. It should try to give gentleness to one's dealings with a global outlook on humanity and compassion towards fellow human beings. It should also make a person fit to compete with the hardships of life for leading a standard life. If a student excels in studies but leads an immoral life, it results in distortion and his education is a failure to mold him to a civilized person for leading a successful life. An intellectual decrepit is more harmful to society than an illiterate person. Can imbibing the Dharmic principles bring about a profound change in the personalities of the students?

## Towards Dharmic roots for making harmonious personalities

"The whole world is one family  
Let noble thoughts come from all quarters of the world  
Let peoples in all parts of the universe live in happiness and prosperity  
Let us ennoble the entire world" (Rig Veda, 1-89-i)

Sanatana Dharma basically enunciates oneness of mankind and believes in synthesis as against antithesis and aims for ennobling the world. For conceptual clarity, the ideals of Dharma

as propounded in different texts can be summarized as follows:

Mahabharata on Ashtanga Dharma (eightfold path Dharma)  
 "Worship, study, charity, austerity, truth, forgiveness, compassion and freedom from greed constitute eightfold path of Dharma- The first four can also be performed by a hypocrite, but the last four can only exist in great soul".

The Brihadaranyakopnishad equates Dharma with Truth, and declares its supreme status thus:

[There is nothing higher than Dharma. Even a very weak man hopes to prevail over a very strong man on the strength of dharma)

In his famous epic, Ramayana, Valmiki (Ayodhya-kanda, Verse- 10, Sarga- 109) says thus:

"From the ancient times the system of constitution depends on the bedrock of Truth and social sympathy. Truth is the fundamental basis of the State and indeed the universe rests on Truth".

The Rig Veda (X- 190-1) states that the Law and Truth are eternal and they are born of sacrifice and sublimation. Chanakya declares (Chanakya Sutram 234) that "Law and Morality sustain the world." The Markandeya Purana (Ch. 188, Verse 12-17) expresses the purpose of Dharma as "that all persons may be happy, may express each other's happiness, that there may be welfare of all, all being free from fear and disease: cherish good feelings and sense of brotherhood, unity and friendship". This stress on the identification of Dharma with Truth, Social well-being, Duty and Service impelled the king to proclaim that "I do not want kingdom, nor the heaven or salvation. I seek to relieve humanity from its manifold pains and distresses" (Pullela, 1998). The phrase 'Victory of Dharma' can be better understood from the rock edict of the Mauryan Emperor, Ashoka, which proclaimed his accomplishments in terms of the moral and ethical imperatives of Dharma, and pronounced the dictum, 'Where there is Law, there is Victory', "It is noteworthy that the wisdom of the ancients, the doctrines and concepts of jurisprudence, the system of laws, the rules and procedural features, could succeed only so long as the essential. Purpose of Dharma and the determination to uphold Dharma was maintained in the country. Not just law or doctrine or philosophy but a climate of public opinion and resolution to uphold law, is necessary if the benefits of the Rule of Law are to accrue to Society. That is why the statement "Dharmo Rakshati Rakshitah" which occurs in the fifteenth verse of the eighth chapter of the Manu Smriti" (Sharma, 1993). "Shikshawalli" in the Tattiriya Upanishad contains invaluable advice to students passing out from an institute of learning

"SATYAM VADA; DHARMAM CHARA,  
 SWADHYAYANMAA PRAMADAH;  
 SATYAANNA PRAMADITAVYAM;  
 DHARMAANNA PRAMADITAVYAM;  
 KUSHALAANNA PRAMADITAVYAM;  
 BHUTYAI NA PRAMADITAVYAM;  
 SWADHYAYA PRAVACHANAABHYAAM NA PRAMADITAVYAM;  
 EVAMUPASITAVYAM EVAMUCIIAIT-  
 ADUPAASYAM"

(Forever speak the truth: follow the Dharma;  
 Strive constantly towards true learning and progress  
 Forever on the righteous way to welfare,;  
 Teach the world as diligently as you learn;  
 Behave this way every day, Life-long;  
 Conducting yourself thus be creating and ascendant.)

The literature on Dharma is thus abundant. Following righteous path with dignified respect to the freedom of others and societal norms, practicing and perfecting truth, non violence and belief in the dictum that all should live for each and each should live for all is the essence of Dharma. Dharma never advocates people to renounce wealth for the sake of spiritual attainment. The four Purusharthas, Dharma, Artha, Kama and Moksha are to be attained by each human being. Each represents a part and parcel of a single sugar cane which gives out the juice of life. But the Artha (money) and Kama (pleasure) are sought to be attained in a Dharmic way. Amassing money at the cost of the society and enjoying sensual pleasures in deviated paths are anathema to the principles of Dharma. We have a reference in Sandhya Vandan referred in Rig Veda where the people praying for longevity, lands, gold, brightness, progeny and heaven- "Ayuh prithivyam dravinam bramha varchasam mahyam datva prajatum bramhalokam". 'All three values (dharma, wealth, and enjoyment) must be harmoniously cultivated for pursuit of happiness' (Manu 2.224). Further the practice of Dharma is voluntary. "The practice of dharma should be done not out of compulsion but out of love due to the perception of the Supreme in all living beings. With this motivation, dharma can assist in preventing injury to others and treating each other respectfully. Dharma also means righteous conduct. This includes following social laws and proper moral activity and behavior. It encourages truthfulness of thought, word and deed. The point of which is to reach the goal of dharma" (Knapp). The supremacy of Dharma is somewhat in terms of the modern concept of the Rule of Law. i.e. of all being sustained and regulated by it. Even the kings are not above Dharma and The Mahabharata has expressed this with great clarity. In the Shanti Parva Verse-3 (1), Chapter-90 says "the proper function of the King is the maintenance of the law, not enjoying the luxuries of life".

### Forging the principles of Dharma in education and life – the need

The present trend of having moral education through a separate text- call it business ethics or business morals and the like are western imports to arrest the degeneration of the youth who are exposed to plethora of scandals, sexual aggressions, deceits etc. Dharma, unlike the western concept of ethics, is something in-built and imbedded in all streams of learning. In some way it is ingrained in the socio, physical and psychological psyche of the individual human being. It is not connected to any religion. Its appeal is universal and its aim is human awakening to spirituality and morality. It believes in the operation of life system with in the spectrum of morality irrespective of whether there is a governing system. In fact Gandhi's advocacy of non-governance is akin to enlightened anarchy.

Dharma is not just a set of rules to be incorporated in the text books as part of curricula. Neither is it an intellectual proposition but a way of life which has to be actualized and embodied directly by each person. Dharma is to be understood, practiced and perfected. It transcends the language of mind and permeates in to the language of heart. It dwells more on what to do rather than what not to do. If it talks of Ahimsa, it simply does not mean non-harming the fellow human beings but it means non-harming animals, trees and so on. "Harming animals is also himsa, and so vegetarianism is an important quality of ahimsa" (Malhotra, 2011). For sowing the seeds of Dharma and reaping the fruits of Dharma, one should have spiritual education laced with religion in the curricula at all levels. "I know that there is a school of thought which believes in only secular instruction

being given in public schools. I know also that, in a country like India, where there are most religions of the world represented, and where there are so many denominations in the same religion; there must be a difficulty about making provisions for religious instruction. But if India is not to declare spiritual bankruptcy, religious instruction of the youth must be held to be at least as necessary as secular instruction" (Gandhi, M.K). Aurobindo echoes the same sentiment and says, "to neglect moral and religious education altogether is to corrupt the race. In the economy of the man, the mental nature rests upon moral, and the education of the intellect devoid from the perfection of the moral and emotional nature is injurious to human progress".

Apart from Indian thinkers, we have umpteen numbers of writers of the West who supported the argument. T.S.Eliot says that "no culture has appeared or developed except together with religion. The culture will appear to be the product of the religion, or the religion the product of the culture" (Watso, 1996). "By devoting itself to utilitarianism that over emphasizes intellectual knowledge and technical skills, education in modern society have had two major bad consequences. First, by making learning a tool of politics and economics, it has robbed learning of its inherent dignity and independence. Second, people engaged in learning and education becomes the slaves of intellectual knowledge and technological skill, which are the only aspects of learning prized today. As an outcome of this trend, respect for humanity declines" (Toynbee & Ikeda, 2007). Dharma, as an ethical document, is the cultural heritage of the humanity irrespective of religious flavors. By depriving the fruits of this unique heritage, we are depriving the younger generations a wealth replete with morality and ethics. "The present generation has the knowledge and resources to alleviate human suffering. We have the means of overcoming the curse of poverty, hunger and decease. We have the knowledge as to how we can arrest and even reverse the damage to environment. We have the knowledge and ability to achieve all these. But then experience of man has shown that mere increase of knowledge alone without a corresponding increase of wisdom can indeed be source of sorrow -- "Values have withered under the scorn of big - business. The real purpose of any economic order is no new revelation. It is the full realization of human potential and its excellence. It is as old as the Greeks. Economic growth was never an end in itself; but only a performance test of realization of the ideal of a widening range of human choices"- (Venkatachalaiah, 2011). "In the 21st century, humanity is facing complex global scale problems: War, environmental devastation, religious intolerance, violence, hunger, poverty, illiteracy, pollution, crime, corruption, child abuse, human rights violation, oppression, inequality, injustice, Weapons of Mass Destruction (WMD), and global terror among others" (VISION, MISSION & ETHICS OF NEXT GENERATION FOUNDATION, INC. (NGF)- 2006). The seeds of these vices are born in the minds of men resulting in mutual distrust. The cause of poverty and penury lies not in paucity of ways and means but in paucity of empathy, piety, charity etc in the minds of men and the exhibit of ignoble traits like hatred, violence, oppression and exploitation. The war on poverty is, therefore, to be fought not on economic front but in mental front; defenses are to be constructed in the frontiers of the mind. Psycho neuro immunological theories of the Science proclaim inseparability of the body and mind. An education in moral values aiming in synchronizing science, religion, technology, intuition and physic go a long way in sowing seeds of Dharma in the society. Realizing the need of values- human values, moral values and spiritual values, the spiritual educa-

tion is being given prominence in recent years. As early as 2002, nearly 44 universities in the West have started offering courses in spiritual education and the number is growing (Manz et al, 2010). "Some educational institutions in India like IIM, Bangalore, Amrita University, Vivekananda University and IIT, Roorkee have introduced courses on spirituality rooted in Sanatana Dharma. There is education for a living, and there is education for life. Along with the education needed to make a living, students should also be given education on how to live life" (Amritananadamayi).

### A few suggestions in imparting Dharmic education

Dharmic living is a way of life in the sense that it is to be nurtured from the roots if it is to protect the society. The famous adage in Sanskrit, 'Dharmo rakshati rakshitah' speaks of protecting the Dharma in order that the Dharma protects the universe. It is to be practiced and everybody should jealously protect it. We have abundant evidences from the scriptures like Ramayana, Maha Bharata and the Puranas as to how the Dharmic path was followed and how ignoring Dharma brought the downfall of the kings and kingdoms. Pandavas risked going on exile to forests though they were mighty enough to destroy Kauravas immediately after the game of dice. Rama renounced the kingdom to keep the oath of his father. Great warriors like Ravana suffered ignominious defeat for abandoning dharma for the extreme pursuit of kama (sensual pleasure). Kauravas with eleven Akshohinis( unit of measuring the armed forces) were defeated by Pandavas with seven Akshohini strength. The rajaniti of Rama prevailed over his love towards Sita leading to renounce Sita by Rama. Draupati talks of kshama (forgiveness) when her own children are killed by Aswathama. The steadfast adherence to truth by the king Harishchandra inspired the lives of great leaders like Mahatma Gandhi. The characters like Maricha, Vibhishana, Dharma Raja, Bhishma, Karna, Kunti, Draupati speak dharmic values at different occasions. Developing Case studies on these characters help in spreading the message of Dharma to the hearts of humanity.

Since moral values have strong impact on tender minds, it is suggested that Dharmic education, as a curriculum, should start at younger ages. Spiritual revivalism is on the rise across the globe and being a country that proclaimed spiritual values to the world, it is desirable that we should not leave the bus. The Princeton Religious Research Index, which has tracked the strength of organized religion in America since World War 2, reports a sharp increase in religious beliefs and practices since mid 1990s. In 1999, when the gallop poll asked Americans if they felt a need to experience spiritual growth, 78% said 'yes', up from 20% in 1994 (Fernando, 2007).

Dharma is generic and just because Hinduism has embraced it, it cannot be equated with Hinduism. Dharma can be embraced by any religion or by anybody. 'All is One and One is All' is an article of faith in Vedanta and human sectarianism cannot enter this discourse. It has no place for it' (Perry, 1971). 'Every religion is passing through self analysis and self criticism and is developing into a form which is sympathetic to other religions. No religion can retreat from modernity and science. With the spread of scientific knowledge, religions are becoming liberal, though a few cling to dogma as their only defence in this predicament. We should not look upon our religious heritage as an individual whole. We should make a distinction between spirit of religion and the forms, ceremonial ritual, marriage customs, food rules and social organization which are its forms. Accidental accretions are not as valid as spiritual truths" (Rad-

hakrishnan, 1983). In imparting Dharmic truths the spirit of religion should gain prominence over accidental accretions.

## Conclusion

“Youngsters educated even in best educational institutions of world could become capable to stand on their own feet with confidence. They can become politically and economically independent. But quite often, they end up in life ‘Bowling Alone (in sociologist Robert Putnam’s memorable phrase)’. They remain unhappy most of the time in their life” (Boston Research Centre for the 21st Century, 2007). The psyche of competition to ‘stand first’ in the rat race has rendered the humanity in to rats. The friendly sport matches between the countries are viewed as if the matches are fought in the battle field. The greed for money and materialistic pursuits resulted in rampant corruption and black money. The inhuman system of slavery of feudal ages has taken re birth in the form of hard stressed and over worked work force. “The core team was jaded. They had not taken a holiday in five years. They were impatient with juniors and were losing faith in themselves” (Bhattacharya, 2011). No one believes any one and nuclear deterrence is viewed upon as the best defensive mechanism. The crisis of confidence in human ability to establish a society based on noble principles like truth, non violence, forgiveness, piety, charity etc has resulted in cynicism. The news of violence, exploitation and corruption has become another piece of information attracting little or no empathy or sympathy from the intellectual society. The educational system which has to churn out leaders of the future is excessively oriented in molding people in earning and aspiring

for money. To make one a holistic personality, one should be taught to pursue all Purusharthas (Dharma, Artha, Kama and Moksha) as per Dharma. Dharma enunciates the ethical and moral principles and has sustained our civilization. Dharma, being a set of values, cannot be equated with any religion; and an education in Dharmic values will result in an ‘ornament in prosperity and refuge in adversity’ (Aristotle) and help man see clearly what he ought to be and how he ought to live.

In this article an attempt is made to highlight what exactly is dharma, how dharma is sought to be introduced in the present system of education and how the instrument of dharma can be made use of to mold the character and personality of the youth. The tone of the article is basically to ensure that dharma is to be embedded in the social apparatus to make the life of everyone a happy living. Though we do not advocate dharma as panacea for all social evils, we definitely feel that the tool of dharma as a great change agent cannot be disputed or importance denied while designing the education structure.

We conclude this article with a quote, “Our inner environment, ie, our mind is in shambles. Those of our species who are not psychotic or significantly neurotic are suffering for one or another reason from emotional discomfort and lack of mental peace and equilibrium. I am firmly convinced that there is a strong correlation between the malaise of our outer environment and the disequilibrium of our internal world. Can we heal our ailing planet without first or at least simultaneously healing ourselves?” (Feuerstein, 2007). Dharmic education is a step in this direction of attaining equilibrium in the internal and external fronts.

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