Cultivating the Molecules of Wisdom

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Abstract

The proliferation of writings on quality education, along with the call to action associated with the Sustainable Development Goal 4 highlight the immediate need to revamp the teaching and learning processes to cultivate wisdom and build compassion. While it might seem like a blinkered idea to design elixirs to improve the educational system, turning the spotlight on indigenous doctrines creates a trajectory for reducing Western hegemony and promoting meaningful education. The Gurukul educational system, prevalent in ancient India, emphasised mental dexterity, spiritual growth and dharmic practices. In contrast, the dominance of eclectic ideas in later years rendered the prospects of holistic education bleak. Policymakers and educators must calibrate efforts to revamp the curriculum structure and develop human capital to engender hope for a brighter future. This article examines diverse perspectives on education and discerns the building blocks of wisdom. It offers a blueprint for educators to instil the molecules of wisdom in the coming generations to promote sustainable development and create flourishing nations.

Keywords: *Cultivating wisdom, sustainable development, holistic education, indigenous perspectives*

INTRODUCTION

From their savage existence, humans have risen to astounding heights to overtake every other species. Life became sophisticated; comforts exceeded distress; propriety subdued barbarism; and technology dispelled obsolescence. The deeply entrenched desire to disseminate cumulative wisdom to future generations helped humans survive (Tribus, 1999) and achieve tremendous progress, surpassing the feats of the evolutionary past to earn intellectual supremacy.

Education, both in its nebulous and evolved forms, remains a cornerstone for development. Numerous instances of learning, unlearning and relearning intersperse the untrammelled growth trajectory humans have achieved. Education fosters sustainable development and promotes the peaceful coexistence of

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species. It allows humans to develop a distinct ability to contemplate, explore and draw meaningful inferences about the world, setting them apart and giving them an edge over the planet's other inhabitants.

PERFUNCTORY AND DEEPER MEANINGS OF EDUCATION

The term 'education' frequently conjures up images of teachers trying to transmit knowledge and values to the students. It symbolises a transactional activity, either in a formal or informal setting with explicit goals and objectives. Typically, the teacher is at the helm of affairs, sculpting the instructional plans and steering the learning process. In contrast, students, in most instances, merely follow the guidelines laid down by the teacher or, at best, take personal responsibility for their learning. During the past few years, nations worldwide have made deliberate efforts to turn education into a worthwhile endeavour that promotes judgement and critical thinking. These attempts are compatible with Francis Bacon (1601) believed that reading should develop the capacity for thought and reflection, rather than merely transforming students into proficient talkers. Modern myopia has, however, elevated superficial abilities to the pinnacle, ignoring the molecules of wisdom that have the power to change countries and advance sustainable development.

For education to be transformative and meaningful, it must accentuate the development of mental capacities connected to wisdom, such as cognition, reflection and compassion (Ardelt, 2003), instead of focusing on shallow qualities that merely serve as adornments. The ideal form of education exemplifies a state of completeness (Ghimire, 2013), where there is self-realisation, elevated social awareness and profound concern for the surroundings. This article explores diverse perspectives on education and tries to determine the molecules of wisdom by integrating the findings. It identifies the deficiencies in the current educational scenario and provides a template for educators to develop the molecules of wisdom in future generations.

INDIGENOUS PERSPECTIVES AND AXIOMS

Indigenous perspectives have glorified education, making it a prototype for attaining wisdom and intellectual mastery. The sacred Indian texts are filled with unequivocal references that underscore the value of education in training mental faculties and supporting spiritual growth and development. In Jnana Karma Sanyasa Yoga, Lord Krishna, while instructing Arjuna about the sanctifying power of the knowledge acquired through prolonged yogic practice, says—

na hi jñānena sadṛśaṃ pavitramiha vidyate tatsvayaṃ yogasaṃsiddhaḥ kālenātmani vindati (Chapter 8, Verse 38)

Ancient Indian tradition recommended six *Pramanas* for acquiring knowledge—*Pratyaksa, Anumana, Upamana, Arthapatti, Anupalabdhi* and *Sabda*. These *Pramanas* advocated perception, inference, comparison, postulation, cognitive proof and expert testimony as valid means for seeking knowledge. To consolidate the acquired knowledge, the guru encouraged the students to engage in *Sravana* or listening, *Manana* or reflection, *Niddhyasana* or intense meditation and *Nirvikalpa* or total absorption. Highlighting the benefits of these techniques, Sri *Shankaracharya*, in Vivekachudamani, writes—

śruteḥ śataguṇaṃ vidyānmananaṃ mananādapi nidiṃdhyāsaṃ lakṣaguṇamanantaṃ nirvikalpakam (Shloka 364)

During the Vedic period, the singular objective of education was to build students' character and personality through intensive training in *Yajurveda* and *Atharvaveda* (Mishra and Aithal, 2023). Through earnest questioning, the guru helped learners draw the essence of the *Vedas* to acquire *jnana, pragya* and *satya*, the highest human aspirations (NEP 2020). During this period, the pursuit of knowledge extended beyond the formative years, permeating the four ashrams of Brahmacharya, Gruhasthya, Vanaprastha and Sannyasa. Students were encouraged to attain liberation or *moksha*, by embracing knowledge and gaining wisdom.

With the advent of the Gurukul system, the epicentre of education expanded to include doctrines of statecraft, religion, philosophy, literature, combat, and medicine (Mandal, 2021). With multifarious objectives aimed at spiritual awakening, personal mastery, self-regulation, holistic development and societal awareness (Shanwal, 2023), the Gurukul system transformed education into a spirited and beneficial undertaking, culminating in student enrichment and growth.

DELVING INTO CURRENT REALITY

Deviating from the doctrines of the Indian Knowledge Systems, the current educational scenario shows a propensity for Western perspectives and teachings. The overemphasis on intellectual skills collapsed the cultural and moral architecture, alienating the nation from indigenous belief systems and well-anchored ethical standards. It skewed the nation's growth trajectory and narrowed the prospects of holistic development. What was once the land of *dharma*, loaded with untold tales of morality and spiritual expansion, has now altered to a state of moral decline, where greed, selfishness, dishonesty and arrogance stretched their influence

far and wide. The misguided perception of intelligence stripped the nation of the embodied moral lessons from the *Vedas*, *Upanishads*, *Puranas* and *Itihasas*, stifling efforts to promote a dharmic lifestyle.

The educational ecosystem has witnessed disproportionate competition in recent years, planting the seeds of hatred and intolerance. Altruistic motivations have supplanted selfish desires, and people have abandoned familial and collective aspirations in favour of individual pursuits. The numerous legends of conflicts and conquests that enraged the battling kings and destroyed several dynasties demonstrate the terrible impact of competition. The violence in these stories prompted numerous playwrights, novelists and poets to write masterpieces depicting the devastating effects of greed and selfishness. The educational system must learn from past tragedies and adapt to promote greater teamwork and collaboration. It should encourage students to work together to create healthy communities and build peaceful nations.

Another major challenge in the current scenario is the gross neglect of Indian languages and the growing fixation with English. Lately, the meaning of communication skills has shifted to emphasise the ability to express ideas in fluent English rather than using language as a means to build flourishing relationships. Schools and institutions around the country are changing their curricula to help students improve their English skills and take advantage of the Halo effect. Language proficiency sometimes precedes subject matter expertise in helping people land better jobs and move up the career ladder. The tendentious shift towards English proficiency, disregarding wisdom and knowledge, is doing more harm than good. Though language aids comprehension, the assumption that it pertains to only one language is entirely baseless. In building language skills, educators are squandering their time and energy on perfecting syntax, grammar and pronunciation, doing little to transform students into sophisticated thinkers. The Indian preoccupation with the English language is also limiting the use of native languages, leading to a gradual increase in monolingualism. This trend severely limits the ability to think and develop distinct perspectives that help solve global problems. The educational system must prioritise wisdom to prepare students for future complexities and uncertainties.

DEMYSTIFYING WISDOM

For centuries, philosophers, theologians and scholars from diverse disciplines have invested considerable energy in decoding the meaning of being wise. The long-standing conversations concerning the nature of wisdom resulted in multiple views and diverse arguments. Despite the

commonalities across the prevailing traditions, the arguments derived from the West show a penchant for reason and analysis. In contrast, Eastern views regard self-realisation, proper action and inhibitory control (Smith and Sharma, 2019) as the molecules of wisdom. Another point of divergence arises from the predominance of cognition in Western deliberations (Takahashi and Bordia, 2000). In studying wisdom, scholars employed either implicit (Sternberg, 1985) or explicit approaches (Staudinger and Glück, 2011). Implicit approaches portray the amalgam of philosophical perspectives and cultural sentiments about wisdom, whereas explicit approaches represent a compendium of scholarly work, unraveling the meaning of wisdom.

The shared perspectives on wisdom reflect moral conduct (Intezari, 2016) and spiritual progression. Wisdom is among the greatest virtues (Dahlsgaard et al., 2005) which people aspire for. Worldly notions about wisdom revolve around knowing life, reflecting deeply and acting with kindness and compassion. Prominent thinkers, religious masters and common people spent their lifetimes contemplating wisdom. However, value-laden attitudes, cultural immersion and high complexity hindered this arduous attempt, making it difficult for educators to develop strategies to nurture the building blocks of emotions.

Turning to religious writings helps navigate the myriad definitions and complexity in discovering the essence of wisdom. Religious texts illuminate the meaning of wisdom and provide a framework for developing it. Buddhism, for instance, regards *Paramita* or perfection, as the kernel of enlightenment. Wisdom or *Panna Parami,* is considered one of the ten *Paramis* in the Buddhist literature. Buddhism distinguishes three levels of wisdom — *Cintamaya Panna, Sutamaya Panna* and *Bhavanamaya Panna* — based on the minute variations in how they are obtained. The *Bhagavad Gita*, a revered Hindu text, provides profound explanations for wisdom. As highlighted in the Gita, the primary constituents of wisdom include insight, devotion to work, love of God, knowledge of life, self-restraint, emotional control, decisiveness, yoga, compassion and contentment (Jeste and Vahia, 2008).

A compendium of research on wisdom reveals emotional regulation (Carstensen, 2006; Webster, 2003), openness (Glück and Bluck, 2013), adaptability (Kahn, 2005), cognition (Clayton, 1982; Ardelt, 2003), reflectiveness (Glück and Bluck, 2013; Weststrate and Glück, 2017), judgement (Baltes and Staudinger, 2000), self-knowledge (Brown, 2004; Aldwin, 2009), creativity (Sternberg, 2018) and moral reasoning (Hall, 2010) as the major components of wisdom. Similarly, wisdom has been inextricably linked to Indian concepts, such as *Sattva Guna* (Sharma et al.,

2016), *Karma Yoga, Neeti* (Sadh, 2019) and *Dharma* (Narayanan, 2001) from time to time. Deconstructing the implicit and explicit approaches to wisdom will allow educators to identify the molecules of wisdom, design learning goals and develop instructional strategies to mitigate the limitations of current schooling practices, improve learning outcomes, teach moral values and develop wisdom in students.

MOLECULES OF WISDOM

After examining the implicit and explicit approaches to wisdom and extracting the core themes from the Indian Knowledge Systems, openness to experience, selfless action, reflection, emotional regulation and morality emerge as the molecules of wisdom. Educators must design their curriculum and develop instruction strategies to instil the molecules of wisdom in students. The next segment outlines the molecules of wisdom and provides a blueprint for educators to instil them in the coming generations.

OPENNESS TO EXPERIENCE

Openness to experience is a multilateral personality attribute, encompassing diverse behavioural tendencies and attitudes that seek novel ideas and experiences. It has six dimensions—intellectual efficiency, ingenuity, curiosity, tolerance, depth and aesthetics (Woo et al., 2014). Intellectual efficiency refers to the ability to process information quickly.

It is related to cleverness and sagacity. Ingenuity or creativity, denotes skill in working with ideas and concepts. It enables students to devise unique and unexplored solutions to complex problems. Curiosity or competency motive (White, 1959), depicts an amaranthine urge to seek out new information and devote mental effort to understanding it. Educators must stimulate students' curiosity to facilitate scientific growth and advancement.

The next dimension, 'tolerance', exemplifies an appreciation for diverse cultures and experiences. It allows for the permeability of ideas and perspectives, leaving little scope for dogmatism and aversion to unfamiliar cultures. Tolerance is the mainstay of building harmonious communities. The fifth dimension, 'depth' or 'insightfulness', refers to digging deeper into a subject and discovering multiple interpretations. It eliminates stagnation and fosters personal growth and development. The last dimension, 'aesthetics', refers to the fascination with art, literature and architecture. Students high on this dimension, derive pleasure from immersing themselves in myriad art forms and have a skill for noticing the finer details that make these art forms extraordinary.

Openness to experience is an antecedent to wisdom (Leeman, Knight and Fein, 2022) and increases tolerance for new perspectives, ideas and experiences. It prepares

students to deal with uncertainty and ambiguity by boosting their capacity to experiment and generate unconventional solutions for life's quandaries. Openness to experience allows the absorption of diverse percepts, patterns and viewpoints (Smillie, 2017), stretching the limits of imagination. It promotes diversity and inclusion, improves adaptability and lays the groundwork for building peaceful societies.

A blueprint for developing openness to experience—

- Train students on logic and help them construct strong arguments.
- Prompt students to challenge their assumptions and develop fresh perspectives on situations.
- Encourage students to explore how the grammatical structure of a language affects their thinking.
- Motivate students to reflect deeply and broaden their understanding of diverse issues.
- Introduce students to different art forms and encourage them to appreciate beauty and excellence.

Selfless Action

Selfless action is a passionate commitment to work without attachment to the outcome. It is indispensable for making headway towards sustainable growth and development. Derived from the *Bhagavad Gita,* selfless action, or *karma yoga,* includes duty orientation, equanimity and detachment from the result (Mulla and Krishnan, 2009). It

deepens absorption when executing a task, ushering in a psychological flow state. Selfless action compels people to notice the interconnectedness among beings and bolsters service consciousness (Rastogi and Prakash Pati, 2015). Closely connected to zest, selfless action enhances student engagement and leads to better learning outcomes. It filters out distractions and eliminates hurdles to task completion. Selfless action promotes discipline and allows students to work diligently with a strong work ethic. It reduces preoccupation with outcomes and allows students to derive pleasure from the sheer process of doing work. Lord Krishna describes the essence of selfless work in Chapter 3 of the *Bhagavad Gita.* While instructing Arjuna to give up attachment to results and perform actions as a duty to attain the Supreme, Lord Krishna says—

tasmād asaktaḥ satataṁ kāryaṁ karma samāchara asakto hyācharan karma param āpnoti pūruṣaḥ (Chapter 3, Verse 19)

Besides mindful absorption and devotion to duty, selfless action entails equanimity. It allows students to remain unaltered in positive and negative situations. In the *Gita,* Lord Krishna teaches Arjuna the importance of equanimity, saying—

yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya

siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga uchyate (Chapter 2, Verse 48)

Selfless action, the precursor to *dharma,* encourages students to choose ethical deeds, reject egocentrism and prioritise societal welfare over individual happiness. It hones the ability to recognise the interconnectedness among beings and helps future generations establish harmonious communities. Selfless action reduces environmental damage from overindulgence and enables students to make informed ecological decisions. By instilling devotion to duty in students, educators can promote sustainable development.

A blueprint for developing selfless action—

- Persuade students to focus on the process rather than the outcomes.
- Help students identify ways to make routine tasks exciting for them.
- Prompt students to prioritise their tasks and develop strategies to accomplish them.
- Motivate students to choose actions that benefit others and work tirelessly towards fulfilling them.
- Encourage students to volunteer in community outreach programmes.

REFLECTION

Reflection is about peering inward and assessing one's beliefs, thoughts, feelings and reasoning in different situations. It expands self-awareness and assists in setting goals that align with one's strengths and aspirations. Throughout history, philosophers,

scholars and religious leaders have deliberated on the nature of the self. With the advent of psychology, interest in self-awareness peaked and several researchers underlined the mental health benefits of engaging in thoughtful reflection to elevate self-knowledge. Reflection is a conduit to the inner world, bringing subconscious thoughts, emotions and motivations to the forefront and allowing students to transcend constraints and discover their full potential. In addition to supporting self-awareness, reflection allows students to reimagine situations, construct meaning and draw lessons from diverse experiences, leading to transformative growth and development.

Reflection entails consciously following the internal monologue and engaging in persistent inquiry to trigger self-discovery. A regimented path to reflection consists of six stages—description, feelings, evaluation, analysis, conclusion and action plan (Gibbs, 1988). The description stage involves culling out the factual details of the experience. The second stage examines the feelings, emotions and thoughts encountered during the experience. The next stage involves dissecting the experience into singular components and extracting meaning from them. The fourth stage summarises the lessons from the experience and the final stage involves planning future actions when encountering similar situations. Reflection has

far-reaching effects on mental skills, it deepens understanding of experiences and supports meaning-making. It alleviates cognitive dissonance and forges connections with core beliefs and values. Reflection allows students to confront incorrect assumptions, develop self-control and accept responsibility for their actions, leading to holistic development. It also augments critical thinking and helps students make conscious choices that promote sustainable living.

A blueprint for developing reflection—

- Prompt students to schedule a specific time to reflect on their daily experiences.
- Train students on the Gibbs Reflective Cycle to fine-tune their capacity to engage in reflection.
- Provide written prompts to guide students through the process of self-discovery.
- Offer authentic feedback to help students overcome their blind spots.
- Encourage students to practise mindfulness meditation by offering the necessary training.

EMOTIONAL REGULATION

Emotional regulation refers to the capacity to ease the harmful effects of negative emotions and harness positive emotions to achieve productive outcomes. It subdues displeasure, builds resilience, and helps students deal with frustrations, failures and disappointments. These days, the lives of students are filled with growing instances of violence and unhealthy distractions, making them vulnerable to stress and suffering. This possibility is more likely for students, who have compromised their emotional health and social functioning. Emotional regulation offers a framework to help students successfully navigate their daily lives. Divulging the merit of emotional regulation, Lord Krishna, in the *Gita*, states—

yaṁ hi na vyathayantyete puruṣaṁ puruṣharṣhabha
sama-duḥkha-sukhaṁ dhīraṁ so 'mṛitatvāya kalpate (Chapter 2, Verse 15)

Educators can teach emotional regulation to help students manage distractions, make conscious choices and improve their quality of life. There are five key strategies for emotional regulation—situation selection, situation modification, attentional deployment, cognitive change and response modulation (Gross, 2008). Situation selection involves choosing situations that culminate in positive emotional outcomes. This ability largely depends on how many individuals are self-aware. Although situation selection seems straightforward, the disparities in experiencing and remembering the self (Kahneman, 2000) limit the capacity to pick the circumstances conducive to emotional well-being.

The next strategy, situation modification, involves altering a few dimensions of situations to assign a favourable meaning and reduce antagonistic feelings. This strategy

promotes problem-focused coping, significantly impacting the emotional fitness and psychological functioning. Both situation selection and situation modification focus on reconstructing the environment to gain control over it. The third strategy, attentional deployment, entails using distraction and rumination to change the emotional trajectory of a situation without directly changing the situation itself.

The cognitive change strategy involves altering perceptions and meanings by reappraisal. It helps reduce distress and improves well-being. Unlike the previous strategies that tackled the external environment, cognitive change stipulates managing internal processes for regulating emotions. The final strategy, response modulation, calls for suppression to alter physiological and behavioural responses to emotions and improve coping. Emotional regulation strategies help students overcome adversities, elevate mood, raise conversational intelligence and build peaceful relationships.

A blueprint for developing emotional regulation—

- Persuade students to keep a journal to identify their emotional triggers.
- Provide scaffolding for students to sail through difficult situations.
- Offer non-judgemental feedback and help students work on their emotional regulation skills.
- Encourage students to stay calm in stressful situations.

- Teach students the strategies that will help them manage negative emotions.

MORALITY

Morality is the ability to discern right from wrong and live with integrity, humility, pacifism, impartiality and compassion. It provides a framework for virtuous living and aligns with the Hindu concept of *dharma.* Morality helps students make ethical choices by adhering to the principles of justice and fairness. Indian Knowledge Systems are thronged with expositions on *dharma* that guide human conduct and behaviour. The *Mahabharata,* for example, teaches lessons on morality, right conduct and ideals by highlighting the ethical dilemmas faced by the central characters in the epic. Similarly, popular literature, such as the *Panchatantra, Hitopadesha, Jataka Tales* and *Neeti Satakas* have dharmic instructions on a broad range of topics, including but not limited to *Mitra Bheda, Mitra Samprapti, Kakolukiyam, Labdha Pranasam* and *Aparikshita Karakam.* Policymakers and educators must strive to incorporate indigenous lessons into the curriculum to instil moral values in students and promote *dharma.*

Morality securely anchors itself to internal moral cognition and determines the affinity for ethical behaviours (Kohlberg and Candee, 1984). However, the mere ability to discern right from wrong is inadequate to prevent moral

dereliction. The accuracy of the moral compass hinges on four components—moral sensitivity, moral judgement, moral motivation and moral character (Rest, 1994).

The first component, 'moral sensitivity', is an amalgamation of moral perception, empathy and moral imagination (Narvaez and Vaydich, 2008) and specifies the capacity to gauge the impact of one's actions on others. It is inherent in the human brain and enables humans to apply moral codes in cognizance of situations.

'Moral judgement', the second component of morality, is based on autonomy and free will. Training on moral judgement involves helping students make informed choices based on their internal guiding principles. The third component, 'moral motivation', determines how much people prioritise morality over competing values and available options. This component shares a symbiotic association with moral judgement.

Moral motivation prevents people from digressing and helps them engage in morally appropriate actions. The last component, moral character, represents ego strength and fortitude to adhere to the moral code and conduct. It predicts people's capacity to defy temptations and pressures to act viciously. Educators must train students on the four components of morality to promote fairness and justice.

A blueprint for developing moral reasoning—

- Conduct weekly circle-time activities on leading a *dharmic* life.
- Discuss moral dilemmas and let students share their perspectives.
- Persuade students to choose goals that serve a larger purpose.
- Prompt students to gather all the facts before making decisions.
- Encourage students to examine their motivation to act morally in various situations.

PUTTING MOLECULES OF WISDOM INTO PRACTICE

Educators must integrate the molecules of wisdom into the curriculum to develop creativity, collaboration, insight, resilience and righteousness in students. The blueprint for developing the molecules of wisdom shared in the previous section serves as a preliminary step in this direction. Policymakers and educators must avoid cramming too much content into the curriculum and allow space for deep contemplation and reflection. This step helps students crystallise their understanding and explore ways to apply their knowledge. Educators must cultivate curiosity in learners by encouraging them to ask the right questions and dig deeper into the subject. They can include mental experiments in their lesson plans to promote critical thinking and imagination in students.

One of the most effective ways to instil molecules of wisdom in students is to turn to the teachings of the Indian Knowledge Systems. *Jnan, Vignana* and *Jeevan Darshan* from indigenous knowledge, foster critical thinking, creativity and a reflective mindset in students. Lessons from the *Upanishads,* the *Bhagavad Gita* and the *Itihasas,* such as the *Ramayana* and the *Mahabharata,* help educators develop morality, compassion and emotional regulation in students. They prevent the rich cultural fabric from disintegrating and allow students to explore creative solutions to pressing societal problems. Indigenous lessons allow students to forge deeper connections with their traditions and stimulate the desire to adopt *dharmic* practices.

Additionally, educators can put molecules of wisdom into practice through strategies, such as Socratic seminars, community outreach programmes and peer mentoring. Socratic seminars allow students to be open to diverse perspectives and improve their capacity for deliberate reflection. The contemporary world is grappling with rising levels of intolerance and violence. The insatiable need to surpass others disrupts efforts to build harmonious communities. Socratic seminars help reduce antagonism, non-cooperation and egocentrism by allowing students to develop a broader understanding of issues beyond the confines of their experience.

Educators can include the community outreach programmes in the curriculum to develop openness to experience and selfless action. Such engagements enable students to develop sensitivity and motivate them to explore solutions to wider societal problems instead of being preoccupied with individual concerns. They enable students to act prudently and make conscious choices, laying the groundwork for sustainable growth and development.

Educators can build empathic understanding and cooperativeness in students by introducing peer mentoring programmes. These programmes transform students into better communicators who strive to help their peers overcome their weaknesses to attain grade-level expectations. Peer mentoring encourages students to view life through the lens of their peers, helping them recognise and appreciate individual differences. It encourages students to think beyond their aspirations and contribute to societal well-being. By instilling the molecules of wisdom, educators can support nations in promoting *dharma,* and establishing healthy and peaceful communities.

CONCLUSION AND RECOMMENDATIONS

Educators must incorporate the molecules of wisdom into their lesson plans to develop insightfulness, critical thinking and compassion in students. The skewed ideas about education have immersed Western

concepts into the curriculum, preventing educators from leveraging the Indian Knowledge Systems. Educators must reconnect with indigenous practices to preserve deeply ingrained cultural values and traditions. To move this line of inquiry forward, future researchers can explore how the molecules of wisdom can help students meet grade-level goals. They can develop a pilot lesson plan to integrate the molecules of wisdom into the curriculum and test its efficacy. Likewise, researchers could investigate the psychosocial correlates of the molecules of wisdom to determine their significance in developing life skills. To summarise, molecules of wisdom play an important role in supporting sustainable growth and creating harmonious societies. By instilling molecules of wisdom in students, educators become ambassadors for *dharmic* living and contribute towards the growth of the Gross National Wisdom Index.

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