

The Concept of Vishwaguru in International Relations

Vas' Work

By: Dr. Palak J. Vyas

Dedicated to my Acharya

Hon. Prof. Amit Dholakia Sir

Abstract:

There are various actors in the International System, amongst them the states are important actors having different capabilities such as of a super power, great powers, middle powers as well as dependencies based on Realist approach. All these states are interacting with each other and with other non-state actors in the International Relations discipline. However, there is no clarity about what relationship do they share with each other. As Indian tradition of Guru-Shishya parampara is the epitome of all the relationships, this paper is an attempt to understand the relationships amongst various actors and discusses the Concept of a Vishwaguru in International Relations. The research method used is of content analysis and qualitative research based on multi-disciplinary study of Indian Philosophy and International Relations.

Keywords: Vishwaguru, Guru-Shishya parampara, Capability of states, Characteristics of Guru and Shishya.

Introduction:

In International Relations there has been an interaction between various actors of the International System. However, these interactions are based on power attributes such as economic, military, political, technological as well as cultural relations. We human beings share the relationship of parents and children, uncle-aunt with nephew-niece, brother-sister, friends, etc. Well all the relationships are based on some kind of a role that they are supposed to play. It means that one individual can be a mother for her children, aunt for her nephew or niece, sister for her siblings, daughter for her parents and wife of her husband. One individual can play different roles simultaneously with different people based on what kind of relationship she does have. This is very similar to the relationship our actors of International Relations do have with other actors of the International System. However, the name of relationship is not given and hence it makes the study of International Relations complicated due to uncertainties about their behaviour or actions of the actors in the International System. The actors in International System now adopt an eclectic approach. So earlier, the behaviour of actors was predictable based on the perspective that they have adopted. However, eclectic approach gives liberty to the actors to adopt any approach at any point of time. Hence, the relationship and its role may help reduce the complications further in the study of International Relations. The actors may not be able to play any emotional role in International Relations. So the pragmatic role of a guru who can transfer the knowledge and transform the status of the actor is something that can be discussed in the International Relations discipline. But why do we need a guru-shishya relationship in International Relations? There is a need to bring in a new World Order that can help balance between the Economic aspect and the Knowledge aspect in the International System.(Vyas, 2022, p. 128) In order to gain knowledge, guru is a necessary factor. In contemporary times there is an overflow of information that the new generation gets confused with the information available. They are not clear which information is useful for them and it also doesn't lead them to gain knowledge. Hence, a guru can guide to move on the path to attain true knowledge and differentiate between the useful information and not useful information available on internet. Similarly, the actors in the International System are also confused about how to develop and how much to develop. Hence if the actors start playing role of a guru then there is a possibility to gain knowledge about how to develop and how much to develop.

Expecting states and non-state actors to behave like a mentor-mentee is something really utopian. However, giving it a thought and trying to set up a standard to achieve that goal in order to attain the status of a Vishwaguru may widen the scope to study the discipline of International Relations. There are Super power, great powers, and potential powers as discussed by A. F. K. Organski in realist approach based on power accumulation of industrial production and economic development or the capability of the state. States have been aiming to become great powers and super power. The one aspect that can be added to the Power Transition Theory can be the Knowledge aspect. This may lead to have another powerful and knowledgeable state considered as Vishwaguru that the state may aim to achieve and other actors sharing guru-shishya relationship in International Relations may create another kind of a hierarchical system that gives scope to actors to enhance their knowledge attribute. By introducing this concept, there will be the beginning of a systematic study of enhancing knowledge factor in International Relations.

Firstly, one may get clarity of role to impart knowledge or gain knowledge in order to rise from its current status. For the purpose of development, knowledge is such a factor that cannot be ignored and is very much required. Consequently, those actors that are already developed may impart or share the knowledge to other actors that are willing to learn the developmental skills, technology, etc. So next question would be -does this really mean that there will be superiority of the actors that play a role of guru? And does it mean that only developed states can play a role of the guru and no other actors can do so? Who can be considered as guru and what will be their qualities or characteristics? We shall get back to the answers later in the paper.

Secondly, if the disciple actor is creating troubles in the International System, the guru actor can be approached because guru knows his/her disciple well and know how to convince his disciple for the betterment of the world. So, that would probably be an easier way to resolve bigger issues with lesser efforts than the way we are dealing with difficult decisions taken and situations created due to the issues that affects the whole world.

Thirdly, the normative approach and scientific approach may get a boost in International Relations. This relationship of guru and shishya is based on the norms and hence there will be value of values in the International Relations. There will be some ethics that must be followed where at least the actors will have to follow certain rules to maintain parity between the dichotomies that prevails in the International System. Though Rule Based International Order

exists, the norms are not always followed. So this would reduce the extremities existing in the system. These approaches are not used much to study the current issues that prevails in the world. However, the states may act as they like and may violate the existing World Order as well for their national interest.

Fourthly, Guru-Shishya relationship is a tradition, consequently, the actors will have a goal to continue the teachings of the guru actor and may become guru and transform the knowledge gained to other actors in future.

Concept of Vishwaguru in International Relations

In order to understand the idea of what Vishwaguru is; one must understand who can be a Guru and what must be a guru's characteristics? The first guru of every individual is a mother. But as discussed above one may not be able to discuss any emotional relations in International Relations. So the three Goddesses Mahalaxmi, Mahasaraswati and Mahashakti/Mahakali that symbolizes three types of strengths. Mahalaxmi symbolizes the economy or wealth and prosperity, Mahasaraswati symbolizes Knowledge and Mahashakti symbolizes power or strength or the courage to fight the evil. Economy, Knowledge and Power are the most important and basic aspects of International Relations on which the actors interact with each other. Consequently, mother as a first guru teaches each actor of International System to focus on these three basic aspects of economy, knowledge and power. An actor may not be able to survive without anyone of it. The degree of possession may vary from actor to actor. But these are the basic characteristics of the actors that they learn.

Mothers are first teachers after that when one is learning other pragmatic aspects about the world; one has to move out of the home. It means when an actor starts learning, initially she/he learns from domestic conditions. Later the actor has to expand its relations with other actors in order to interact in the world and gain more economy, knowledge and power so for that the actor establishes relations in the International System.

The International System is already focusing on power and economy through its existing rule based interdependent multipolar World Order. However, there is lack of importance of Knowledge aspect. Consequently, when any actor wants to attain Knowledge or strengthen its

knowledge aspect, one must have a guru who can impart knowledge to the actors of the International System. Here, we are not falsifying any existing theory but adding some factors that are necessary to support the parity vision in the World Order.

According to parity vision balancing between the dichotomies is the need of the hour. This balancing must be introduced in order to give due focus to the knowledge aspect along with economy and power which has been discussed in the following smart art. As mentioned above, A. F. K. Organski has discussed the hierarchy of states based on the industrial and economic development of the states.

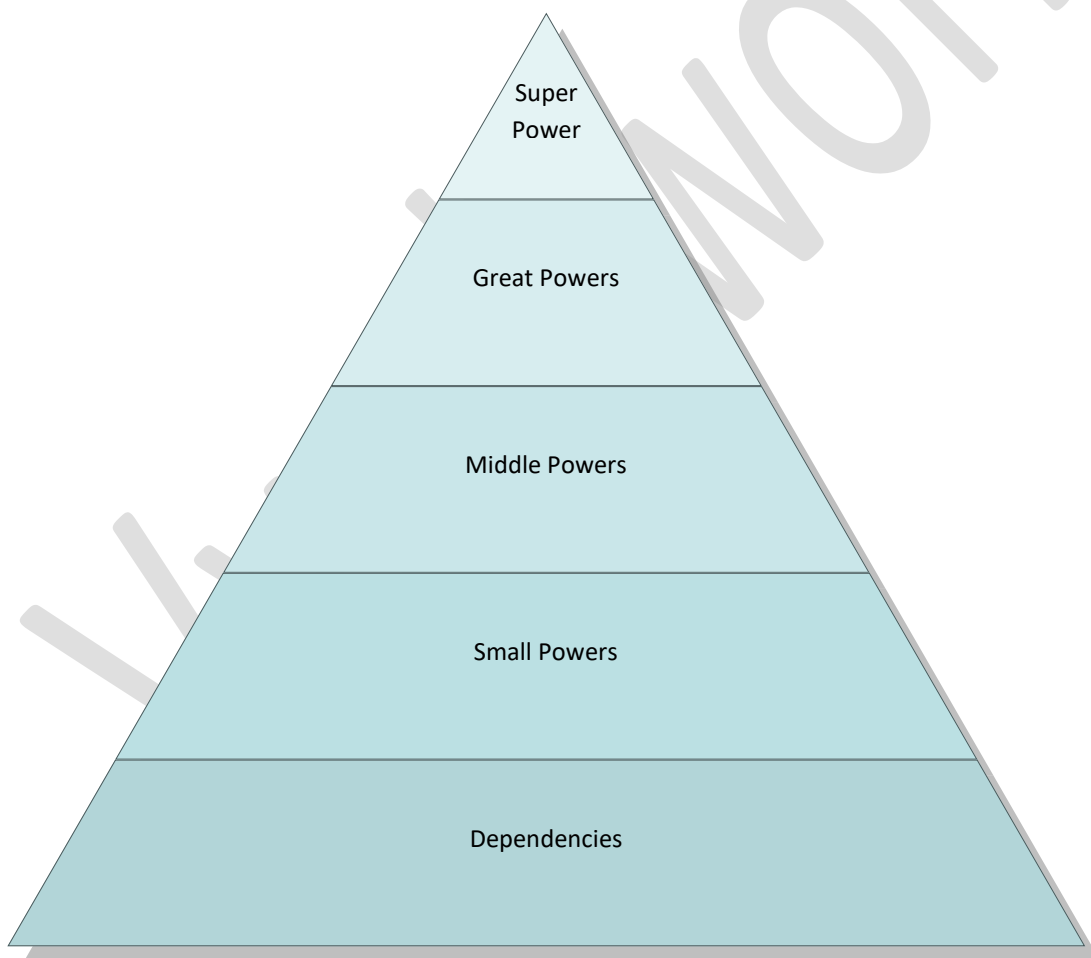
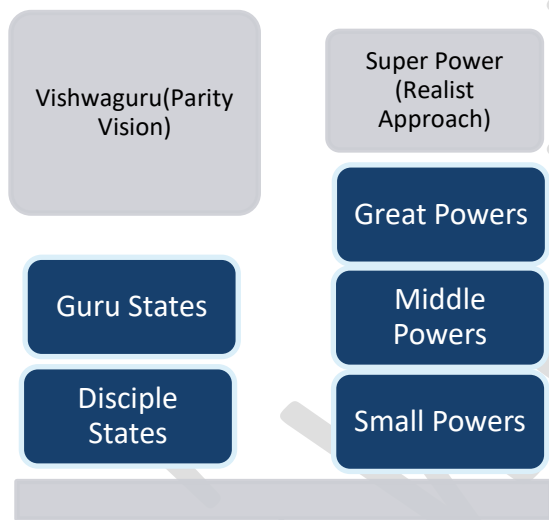


Figure 1 (Organski, 1968, p. 365)

Figure 1 show how the hierarchy of powerful states is based on industrial and economic development. Now when if we think that there must be balance between the Economic and Knowledge aspects, then we must also think about how can states rise? And what must be the status or capability that the states may aspire to achieve other than becoming great powers or a super power. Figure 2 shows how the balance can be achieved with the help of hierarchical pattern.



From the figure 2, one can see that a balance can be achieved with a pattern in which beginning with disciple state or small powers there are two paths that can lead states to become a Vishwaguru or aspire for the status of a Vishwaguru. One path is to starting from dependencies to rise as middle powers and then rise as great powers, from great powers there are two options either to be a super power or can aspire to be a Vishwaguru. Second path is to be a disciple state and then a guru state which can aspire to become a Vishwaguru. Guru state may also aspire to become a Super power. If so then, one must know the characteristics of Guru States and great powers.

Here, we must note that the Power Transition Theory is based on the Realist approach. So, the base is to acquire power at its center and is accepted widely by all the other approaches whether it is Liberal, Neo-liberal, Marxist, Interdependence, Normative or Scientific approach. It shows

that the realist perspective is dominant in the International System over other approaches. The Vishwaguru hierarchy is based on parity vision that is focusing on all the three aspects of Power, Economy and Knowledge. Power gained through economic development is discussed in Power Transition Theory, so here; there is a scope for adoption of knowledge aspect in the center. Through knowledge aspect, the states in the International System may learn to acquire the power in terms of economy, military, technology, diplomacy as well as soft power or cultural power or nuclear power. The way power and economy are most desired aspects in International Relations; Knowledge is also equally required or necessary aspect in International Relations. Knowledge and Power both are acceptable to each perspective as well as approaches that are adopted by states in the International System. Hence the balancing of power and knowledge through above structure is possible with the parity vision. In Power Transition Theory, the economic aspect is considered as a power attribute.

To begin with let us first understand the characteristics of disciple states then guru states and then understand the characteristics of Vishwaguru in International Relations.

Characteristics of a Disciple states

There are certain characteristics that can be discussed broadly. The disciple states are beginners who aim to enter into act in the International System. So they would find a guru state whose adoption of approaches would be acceptable to the disciple state. This state remains in isolation and only receives instructions, trainings, knowledge, skills, etc. from the guru state. The disciple states may have adopted an approach from the existing approaches. The knowledge about various approaches and the use of eclecticism are all taught to the disciple states during the first stage. It then depends how the disciple states are adopting approaches and dealing in the International System. However, in terms of Individuals as important actors of the International System, they are supposed to adopt the characteristics as mentioned below. Usually, the characteristics of any entity of the International System are based on the perspective they adopt. Here, the disciple states are the entities that may adopt any one approach based on the various perspectives prevailing in the International System. Consequently, we are discussing the characteristics for individuals in this paper because a state consists of population and so if they contribute to the enhancement of knowledge factor then only the state would be able to progress.

For all these things, the disciple must be punctual, must be polite, and must have willingness to learn and have curiosity to know everything and do follow the orders or instructions given by the guru. Another very important quality of a disciple is to keep questioning until he/she gets the answer from the guru. A disciple must consider guru as a knowledgeable person. So he/she must have a deep respect and follow the orders from the guru, decisions taken by guru for him/her as well as in the words of guru so as to reflect on those words, meditate upon it and come up with innovative thoughts and gain true knowledge. The disciple has to concentrate on the lessons with single minded focus in order to reach to the roots of any topic. This concentration can be achieved by withdrawing the mind from the activities that of entertainment through sensory organs such as watching movies that do not have any connection with the topic of learning or listening something that is not useful in gaining knowledge in order to reduce the distraction from the single minded focus. Of course one requires a break but the disciple must ensure that whatever is done during break must not affect his/her thinking process. So that the mind doesn't receive any message from the outer world and the brain can focus completely in gaining knowledge. Consequently, to gain knowledge the actors of International System must remain in isolation for some time and then may interact with the world to achieve more economic power as well as political power. This can be understood in the section of Life Cycle of Great Power.

Let us discuss the characteristics of a guru and understand meaning of Guru.

Characteristics of a guru states

Guru literally means one who removes the darkness. Guru is the one who imparts Knowledge by recognizing the capability of his/her disciples. Guru states are also guiding states that help the disciple states to achieve economy and power through knowledge. Guru states are the ones who possess the knowledge of methods or patterns to achieve knowledge, economy and power as well as balance between the dichotomies of International Relations. Guru states are practicing parity vision and reach up to that level which has got the potential to become a Vishwaguru.

The guru states are experts of eclecticism in adopting various approaches. The guru state identifies the approach known by the disciple states and trains the disciple states in other approaches so as to enhance the capability of the disciple states. Here, the motive of sharing the knowledge is to achieve the development of the whole System and ultimately leading to Earthrise where the World Order may synchronize with the Cosmic Order.

The main characteristics of Guru States according to various approaches can be power seeker, self-sufficiency, resilience, global influence, human integrity and knowledge. While for the Great powers the main characteristics are power seeker, self-sufficiency, resilience and global influence. Based on various approaches, the Guru states include the characteristics of normative as well as scientific approaches in addition to the characteristics of great powers.

Sr. No.	Approach	Great Power Characteristic	Variable
1.	Classical Realist	Power seeker	A
2.	Neo realists	Self Sufficiency	S
3.	Interdependence	Resilience	R
4.	Neo Liberal	Global Influence	I
5.	Normative	Human Integrity	H
6.	Scientific	Knowledge	K

Source: (Vyas, 2022, p. 56)

Consequently, the Guru states are the one which are experts in adopting and accepting various perspectives that prevails in the International System. Their task is to establish amiable relations with all the actors and share the Knowledge with the disciple states. As discussed above, individuals are considered as important actors in the International System, how the citizens of Guru States are supposed to share the knowledge with the disciple states as well as other actors of the International System. Hence the characteristics of guru as individuals have been discussed as below. Other than states, individuals at the local level may also adopt such characteristics as discussed below.

Guru is having knowledge and considers imparting knowledge as a noble task. Guru possesses all the three aspects as discussed above of economy, knowledge and power. Guru is intelligent, kind hearted, strict in terms of following norms/rules and makes his/her disciple also follow the rules, punctual, able to understand the disciple and give proper suggestions to help disciple overcome his/her limitations. Guru is expert in his/her own area of studies. So guru is able to identify the wrong path chosen by his/her disciple and tries to rectify them. The most important

role played by guru is to help his/her disciple move beyond their capability. Guru also gives a shape to the thought process of his/her disciple and make him/her view the world holistically in order to treat all the varieties that prevail in the world equally by understanding the essence of everything.

Guru would impart knowledge only if he/she finds the disciple eligible to gain the knowledge. Guru will always check the level of willingness to learn. Consequently, this relationship is based on imparting and gaining knowledge. However, there is mutual respect for the knowledge that both the guru and the disciple possess. To gain knowledge, one has to have sraddha in the words of Guru so as to listen and repeat words and reflect over those words as well as to meditate and understand or realize its true meaning.

Guru is ethical, calm, kind; one can take refuge of, truthful, fearless, treats all his students equally, gives knowledge without any expectations, never gets affected by praise or criticism, knows his duties thoroughly and performs it by giving his best. Guru never listens to the criticism of other Gurus from his or other disciples. Guru never punishes his disciples based on criticism done by others. In fact Guru will try to rectify and make his/her disciple move on a correct path. Guru feels really proud of his disciples who are growing and learning things faster. This is possible if there is a good rapport between the Guru and his disciple. Guru would admire and appreciate his students but will always keep a check on the behaviour of his disciple.

Guru is also called Acharya. Acharya means one whose acharan (behaviour) can be adopted and followed by his students. Hence the guru is always ethical and keeps setting examples for his students to follow. Ultimately, all the students are going to become the citizens and creating aware and responsible citizens is the duty of a Guru. An ideal Guru can contribute by giving such responsible citizens to his nation that takes his nation-state to such a height that he/she can contribute something back to the society. These characteristics of a guru can be adopted by states when they are in the first phase of Life Cycle of Great Powers as discussed later in this paper.

So when one talks about International Relations, one must think in terms of sharing knowledge to the whole world. So a guru actor may adopt above mentioned characteristics and pass on the knowledge to his disciples.

It is seen around that when an individual grows up, he requires someone to look at and want to imitate that person or entity. So if there is any such entity in the world, the individuals may look up to that and try to adopt its characteristics in order to attain true knowledge. Consequently, the one who is in quest of gaining knowledge may definitely find some or the other way and learn from it.

Guru-Shishya Relationship

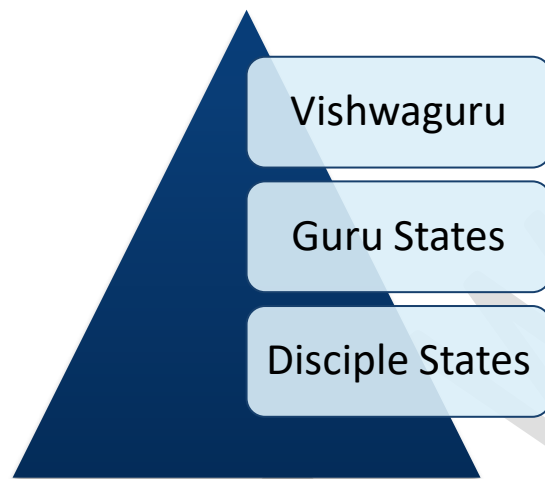
The relationship between actors in the International Relations is based on economy, knowledge and power. The relationship among the states and non-state actors in the form of their roles has been discussed in the book on *Thoughts of Ved Vyas: Parity Vision in International Relations*. Here, we will try to understand how states as actors can play a role of a guru based on the characteristics of guru-shishya's characteristics as discussed above. However, in International Relations, those actors that possess the Knowledge about the essence of the varieties that prevail in the world and adopt such policies that are in harmony with the five basic elements can become the guru and rest of the actors can become the disciples. When it comes to understanding of guru-shishya relationship, there are two things that we must keep in mind based on the above discussed balancing structure of parity vision and place of Vishwaguru in the International System. Consequently, there is a knowledge transition theory that is discussed below.

A holistic study of the behaviour of states that includes great powers where they can aspire to become a Vishwaguru is another possibility. There is a possibility that a state may adopt any other cycle such Long Cycle by Modelski or Dependency theory by Wallerstien or any other approach or Life Cycle of Great Powers is including all the basic aspects in various phases of rise and fall of great powers. Vishwaguru transcends such cycles of rise and fall as Vishwaguru becomes fearless of losing anything that she possesses. She has moved beyond the rising and falling. Vishwaguru may keep on providing knowledge to survive in the International System.

Vishwaguru is the actor that attains spiritual Knowledge and moves beyond the cycles of rise and fall of great powers. That is possible when the Guru state is successful in decoding the Cosmic Order. The state that decodes or is able to understand the Cosmic Order may become Vishwaguru. After this stage the Vishwaguru becomes completely fearless of losing anything as the state would be surviving in complete harmony with the Cosmic Order.

As discussed above, let us try to understand the hierarchical structure and their role according to their characteristics.

Knowledge Transition Theory: The knowledge transition theory is aimed at transferring the knowledge to the disciple states by the guru states in the International System. The knowledge of enhancing economic, military, cultural, technological powers can be transferred by the guru states with its characteristics of power seeker, self-sufficiency, resilience, global influence, human integrity by following norms and knowledge possessor.



When a state is having all the above characteristics, the state can transfer the knowledge by adopting various pedagogies for the disciple states to learn to survive in the International System. The disciple states that adopt the above mentioned characteristics of guru states as per the various approaches such as realist, neo-realist, interdependent, neo-liberal, normative as well as scientific approaches can be considered as a guru state. The question then arises is when can a guru state become a Vishwaguru? Let us try to understand its meaning and characteristics.

Meaning and Characteristics of Vishwaguru

There are several intangible actors such as super power, great powers, middle powers or potential powers as well as dependencies based on the capability of the states according to the realist approach. In order to understand such intangible actors, the characteristics of such actors are studied. Generally when the entities are intangible, formless, attribute less, then its characteristics may help one understand and imagine that entity and give clarity about its description.

Vishwaguru is also an intangible entity such as super power. But what does this term mean? And what this entity is supposed to do in the International System?

Vishwaguru is made up of two words ‘Vishwa’ and ‘Guru’ that literally mean the world and teacher respectively. In this world there are several teachers or mentors, then whom shall we consider the best one to adopt his/her characteristics and get an idea of Vishwaguru? In India, people follow a Guru-Shishya parampara to gain the Self Realization means a tradition that passes on the Knowledge about the Self since thousands of years. There is purity in this tradition and the relationship between the Guru and the Shishya. However, one must understand that from where this tradition has begun? It is believed that the first Guru or Mentor of Guru-shishya parampara is Lord Shiva who manifested in the form of Lord Dakshinamurti. In order to understand the formless, attribute less entity we must try to figure out certain characteristics of Vishwaguru.

Characteristics of Vishwaguru

Vishwaguru can be a state that possesses all the three basic aspects discussed above such as economy, power and knowledge. Vishwaguru may manifest itself in all the actors’ knowledge aspect. That means to spread the knowledge aspect, Vishwaguru reaches out to all kinds of entities, which means that the knowledge aspect in each of the actor of International System is the manifestation of Vishwaguru. As discussed in Bhagwad Gita chapter 15, first shloka that there is an inverse tree of this world and its branches of banyan tree are down and roots upwards. These roots are consisting of the true knowledge. “The way all the rivers are merging with the ocean, all the branches leads towards the roots.”(Vyas, 2022, p. 50) Another meaning can be interpreted that all the states and non-state actors aims to move upwards, towards development. And there are various areas of studies or disciplines in which the actors may gain knowledge. All the disciplines need to reach its roots where the true knowledge is hidden.

Let us try to discuss the form of the Vishwaguru. The Vishwaguru is in the form of any state entity. The Vishwaguru will always provide knowledge aspect to the states that are considered as Global South. Even anyone of the state from Global South can also become a Vishwaguru. Vishwaguru is fearless to face south as she has moved beyond various cycles of rise and fall of states. The policies of Vishwaguru must be in harmony with the Cosmic Order. The Vishwaguru may produce and consume energy through the basic elements such as wind, water, solar etc., and

adopt policies to keep these elements pollution free. The Vishwaguru must possess the knowledge of all the disciplines and must have reached to the roots of banyan tree so as to move beyond this world.

The main characteristic of the Vishwaguru is to adopt parity vision in the International System. Vishwaguru must adopt the parity vision to view the essence of human beings that is the Soul which is beyond all the genders and hence Vishwaguru makes sure to treat all the identities whether it is gender, language, region, religion, race etc. without any kind of discrimination. The Vishwaguru by attaining the knowledge lying in the roots of this world; the actor may move beyond the various cycles of rise and fall in International Relations. The Vishwaguru must have control over the evil actors prevailing in the International System. The actors which are highly intelligent and already possess the knowledge about this world might also approach the Vishwaguru in order to learn the only essence of everything that is tangible and intangible in this world and the Universe.

The Vishwaguru would not give any lectures to share knowledge but remain silent. Through silence he is giving the teachings of attaining true Knowledge. “The silence is not just keeping quiet but is a substratum of peace and sound.” (Saraswati, 2023)

Vishwaguru is hence “The one who is the source of all the Knowledge.”(Rishikesh, 2013) Vishwaguru tries to remove the cover on the brains of the actors to make them understand and realize the true Knowledge. “Avarana is the cover... Local Knowledge is illumined by the Consciousness.”(Rishikesh, 2013)

Imagine, the Vishwaguru is facing south where the developed nations are in the north direction that connects the Global South with the Developed West. The disciple actors are sitting facing north to develop and gain more economy, knowledge and power. The Vishwaguru is facing south because she is not scared of losing its economy, knowledge and power as she has moved beyond the development process. Another reason can be that those states facing north are looking forward to get developed would always receive aid from the Vishwaguru in the form of all three aspects. Here, the question arises is what exactly it means to move beyond the developmental process?

There is no upper limit set for the development of any entity in the International system yet. It really is a challenging task to set up any kind of limits to the development. However, the development of individuals spiritually is to attain the Knowledge of the Self. Once the knowledge is gained, that individual becomes free from depending on others, doesn't cause harm to anyone, knowledge helps identify the skill the individual possesses so the individual may work based on it and give something innovative to the world. This may give a self-confidence of becoming fearless of losing anything because the economy may go down, militarily one may reduce the capability, culturally one may have fear of dominance of other cultures and lose one's identity, technologically, some other state may become advanced; but knowledge cannot be taken away by anyone. So even if the individual may lose economy then also with the help of knowledge the individual may get back his/her wealth as well as position, strength, culture, etc. This kind of development among most if the individuals of the state if achieved then the state or any other non-state actor may be able to transcend the developmental process. From primitive stage uptill now whatever changes that have taken place such as from living a nomadic life to a civilized and urbanized modern life is simply based on Knowledge that we have gained gradually and keep on changing the life style, culture, languages, technology, food, living with comfort and developing industries, creating sophisticated weaponry to terrorizing our own society, etc. So, anyone or any actor may attain Knowledge and can change anything that prevails in the existing situation only if they know that the essence/tattva within each one of is non-changeable, ever existent, and permanent. This basic understanding when develops amongst the citizens of the state then that state can become a Vishwaguru.

So for the entities in the International System, one can consider that all the states and non-state actors may try to achieve the Knowledge which can make them fearless of losing anything and transcend the developmental process. The entity may ensure that any of her individual do not cause harm to the International System and may contribute something back to the International System. It is very challenging to ensure this but the entity may follow the norms of the System. Consequently, the whole International System may try to achieve knowledge that is followed by the economy, wealth, capability, power, freedom and creativity with this parity vision.

This can be achieved by involving most of the individuals in the developmental process and try to tap the knowledge from the individuals to the larger and the largest of entities of the

International System. There are certain individuals as well as organizations which are working remotely from some rural areas. They possess knowledge based on their experience with the nature and would be able to provide that knowledge to big Multinational Companies or researchers and scientists. So in order to gain knowledge, “NGOs, and MNCs must arrange training sessions in rural areas...for training purpose in rural areas, into open space and meet the local uneducated group of people who are well acquainted with plants, rivers, seasons, and Earth. We need to revive rural areas and explore the hidden knowledge lying there.” (Vyas, 2022, p. 84) Inclusive policies from global to local level can be achieved through such arrangements. It may give the opportunity to tap the knowledge lying or hidden somewhere which can be connected with the technologies and move ahead on a path that makes Vishwaguru transcend any of the cycles of rise and fall of states.

Vishwaguru manifests through Actors

As Vishwaguru moves beyond the Guru-Shishya relationship and the life cycle of great powers, she would manifest itself through various actors of the International System due to the common essence that prevails in each actor. The goal of Vishwaguru is to survive in harmony with the Cosmic Order and treat all the actors without any discrimination. The Vishwaguru must be guru for all the actors as they may gain something from her. Each non-state actor such as NGOs, MNCs, Transnational actors and individuals whose base state is Vishwaguru must provide knowledge to the World. This would make that state a Vishwaguru. Its signature trait would be to manifest through the Knowledge that actors in the world possess and that way it would become ubiquitous.

Conclusion

The Concept of Vishwaguru in International Relations can be understood the way there are super power, great powers or middle powers as well as dependencies exists based on Power and the Industrial growth or economic aspect. However, the Concept of Vishwaguru is giving wider scope to think holistically in International Relations based on knowledge, economy and power. The normative and scientific approaches may be studied more than it was studied earlier. The idea of Vishwaguru is leading to work harmoniously with the Cosmic Order. This may bring several changes in the policies and behaviour of all the actors of the International System that would be based on economy, knowledge and power. The relationship of guru-shishya among the

actors of International System is an indication of relevance of the knowledge aspect in the studying of International Relations. The role of actors and Vishwaguru in International Relations is giving clarity to tap the hidden knowledge and gain more power and economy.

Works Cited

Channel, C. (2022, September). *Guru. Upanishad Ganga Series* . Chinmaya Mission.

Mayashankar, S. G. (2008). *Shrimad Bhagwat (Translation)*. Ahmedabad: Sastu Sahitya Mudranalay Trust.

Organski, A. F. (1968). *World Politics*. New York: Alfered. A. Knopf.

Rishikesh, S. D. (Composer). (2013). *Dakshinamurti Stotram*. [H. H. Saraswati, Performer]

Saraswatiji, S. P. (2023, 04 03). *Shri Dakshinamurti Stotra. Para Speaks* . Rishikesh:
<https://www.youtube.com/live>.

Vyas, P. J. (2022). *Thoughts of Ved Vyas: Parity Vision in International Relations*. Ahmedabad: Adarsh Publication.