

VISHWADHARMI PROF. DR. VISHWANATH D. KARAD

A GREAT VISIONARY PHILOSOPHER SCIENTIST

Maker of World History in
VALUE BASED UNIVERSAL EDUCATION SYSTEM



Life journey and exemplary achievements..

World Peace Prayer

ॐ नमोजी आद्या । वेद प्रतिपाद्या । जयजय स्वसंवेद्या । आत्मरूपा ॥१॥
देवा तुंचि गणेशु । सकलार्थ मतिप्रकाशु । म्हणे निवृत्तिदासु । अवधारितो जी ॥२॥

Salutations! To 'OM' ॐ The Ultimate "TRUTH" -
The Ultimate "REALITY" - The Ultimate State of Matter
As enunciated in Vedas!
Salutations! To the self CONSCIOUSNESS! The Pure INTELLIGENCE!
The True "KNOWLEDGE" - The True Nature of the Soul "ATMAN"
O God! Thou art Ganesha! The Illuminator of all Intelligence!
The disciple of Saint Nivriti, says,
Please, pay attention, to my discourse (on Geeta)

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः । गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

Prostrations! Unto "The GURU" - "The TEACHER"
who is BRAHMA, VISHNU and MAHESH;
who in reality is the Supreme Brahman! The Almighty-Incarnate!

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्टे ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

'OM' is the "Entirety!" - "The Complete" - "The Whole!"
The Whole has emerged out of the Whole/the Complete!
If the whole is taken out from the whole, what remains is still whole!
'OM' itself is, Peace! Peace! Peace!

हरि ॐ ईशा वास्यमिदं सर्वम् । यत्किंच जगत्यां जगत् ॥

तेन त्यक्तेन भुञ्जीथाः । मा गृधः कस्यस्विद् धनम् ॥

All this whatever exists in the world, is manifested by God!
Hence by renouncing it, Enjoy, covet not wealth which belongs to none!

ॐ भूर्भुवः स्वः । तत्सवितुर्वरेण्यं ॥ भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

"O" Mother Earth and the Entire Cosmos

The adorable luster of GOD - SAVITR! - The SUN !
We contemplate! May that Supreme radiance stimulate our INTELLECT.

सर्वेऽपि सुखिनः सन्तु । सर्वे सन्तु निरामयः सर्वे भद्राणि पश्यन्तु । मा कश्चिद् दुःखमाप्नुयात् ॥

May all be happy !

May all be healthy !

May all enjoy prosperity and experience auspiciousness !

May none suffer from grief and sorrow!

द्यौः शान्तिः । अन्तरिक्षं शान्तिः । पृथ्वी शान्तिः । आपः शान्तिः । औषधयः शान्तिः । वनस्पतयः शान्तिः ।

विश्वेदेवाः शान्तिः । ब्रह्म शान्तिः । सर्व शान्तिः । शान्तिरेव शान्तिः । साऽमा शान्तिरेधि ॥१७॥

ॐ शान्तिः । शान्तिः । शान्तिः ।

May Peace Prevail in the Sky !

May Peace Prevail in the Cosmic Space !

May Peace Prevail on Earth !

May Peace Prevail in the Waters !

May Peace Prevail in the Herbs !

May Peace Prevail in the Vegetation/plants !

May Peace prevail in the Lord of the Universe !

May Peace prevail in Brahma - The Creator !

May Peace Prevail with everyone !

May there be nothing but peace everywhere !

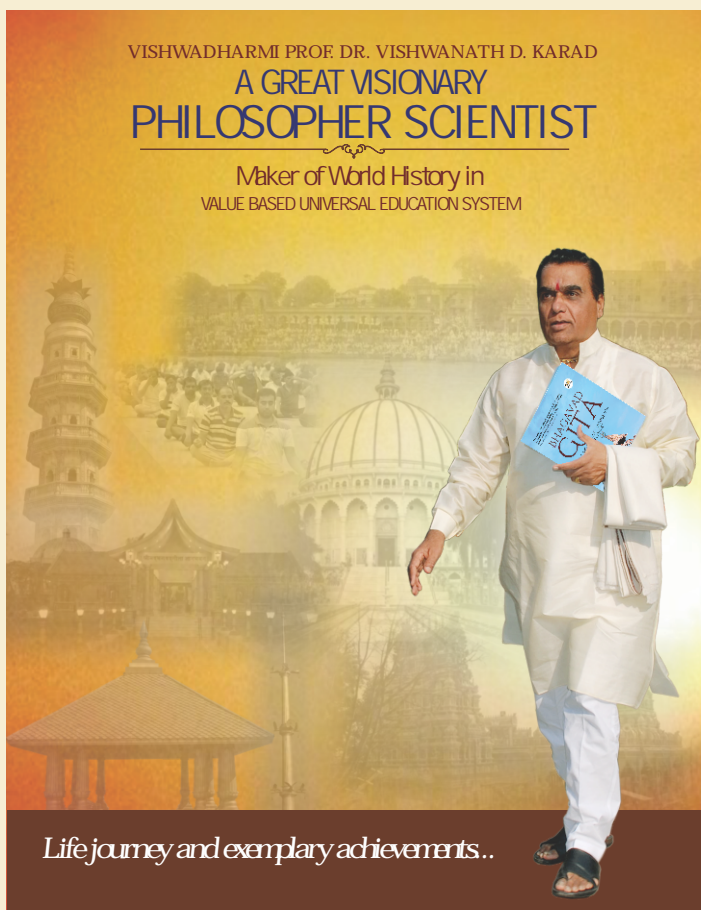
Let that Peace Prevail in Me !

(Interpreted by Prof. (Dr.) Vishwanath D. Karad)

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Conferring the Honorary Title of
VISHWA-VIGYAN-DARSHANIK

(Philosopher Scientist) on

HON'BLE PROF. DR. VISHWANATH D. KARAD,

Founder President, MIT World Peace University,

Pune, India at the auspicious hands of

Smt. Sumitra Mahajan, Former Speaker, Lok Sabha,

Dr. Vijay Bhatkar, Dr. Ashok Vohra, Dr. Ambika Datta Sharma & Dr. R. C. Sinha



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A TRIUMPH OF HUMAN INGENUITY

Dr. Vijay P. Bhatkar
Chancellor, Nalanda University

We have only two options, either we live together or we perish together, it is in this context that this monument will stand.

Honourable Vice President Sir, we are indeed blessed that this edifice of the temple of humanity, is getting inaugurated at your hands. This is a pure blessing. Often we discussed who should inaugurate this. We are blessed that this is being done in the presence of the beloved Chief Minister of Maharashtra. In the presence of so many luminaries here. In the presence of scientists, great religious leaders, social reformers

and common people who built this great edifice without using modern equipment. It is a great wonder that some of the greatest edifices of the world today have been constructed by common people. And that's how the world has been built. Without using the modern tools. I come from a world of many tools, many technologies, many automations, but these people have built this massive majestic structure without using any computers. That shows the triumph of human ingenuity for me in the age of artificial intelligence.

This is one of the largest gatherings of scientists, religious leaders and philosophers who chart the future of humanity. It is not just a parliament or just a conference or congregation. We are here to chart the future of humanity by bringing together once again the true meanings of science, religion and philosophy for the survival of humanity, for creating a great society for the future.

When we speak of science and religion in one breath, many doubts are emerging in our minds. Once again, we are talking about science and religion together. But I want to remind in this context that we have unveiled the statue of the great son of the world, not only India, Swami Vivekananda, who pronounced that if you want abiding peace on earth, there has to be a union of science and religion, as Dr. Vishwanath Karad, who is the creator of this edifice, has correctly interpreted. Here, we also must remember the enunciation of the greatest scientist of the millennium Dr. Albert Einstein, who had said as a reminder to all the scientists that science without religion is lame and religion without science is blind. This World Parliament is trying to give a Clarion Call to all for harmony across religions and integration of the religious beliefs with contemporary scientific thought.

It must be understood that religions are lagging behind without understanding science, without integration with science. I think there is no future for religions themselves. That is what you will see in this World Parliament. Scientific thoughts, religious thoughts and thoughts of great harmony that we are trying to bring together.

Friends, 700 years ago, right here, in this land, in a place called Alandi, Saint Dnyaneshwar had enunciated that the whole world is my home, my family. This is the thought which is required today. And this is not a passing thought. Aisi mati jayachi sthir – I am steadfast in this thinking. Not only this, but he realized that he was such great soul that he said that he has become one with all the beings, both living and non-living. And it is for this reason that Prof. Dr. Vishwanath D. Karad has named this Prayer Hall, this Library as Philosopher Saint Shri Dnyaneshwar World Peace Prayer Hall and Library.

I would say that it is most appropriate that today is 2nd October. When we talk of the unification of science, religion and philosophy, who is the ideal before us? Whom

can we follow? And that ideal is none other than Mahatma Gandhi, whose 150th birthday we are celebrating. Dr. Karad was insisting that this edifice be inaugurated today and you agreed, Sir, to inaugurate on this day, which is very, very difficult. But I think that this is the most appropriate occasion.

I think we have come here to pause in the pages of history. We have to pause that in this tumultuous and volatile world, if we do not think correctly, we have only two options; either we live together or we perish together. It is in this context that this monument will stand. Reminding us that these are the people who built, scientists, religious people, social reformers and so on... we take inspiration from them and they have carried the world so far. We have a long way to go and this monument will remind us and inspire us towards our duties to bring peace on this beautiful planet that has been given to us. Thank you very much, Dr. Karad, thank you all....





**PHILOSOPHER SAINT SHRI DNYANESHWAR
WORLD PEACE DOME
THE NEXT WONDER OF THE WORLD**

Hon'ble M. Venkaiah Naidu

Vice President of India

The Hon'ble Chief Minister of Maharashtra, Shri Devendra Fadnavisji, the Hon'ble Member of Parliament Shri Vikas Mahatme, Shri Anil Shirole, the Honb'ble Mayor of this historic Cultural City Smt. Mukta Tilakji, Shri. Raghunath Mashelkarji, Chairman of the Advisory Council, one of the great scientists of the present days, Dr. Vijay Bhatkarji, Chairman, Organizing Committee and Vice Chancellor, Nalanda University, Shri. Rahul Karad, Dr. Mangesh Karad and the person of the day Acharya Vishwanath Karadji, the distinguished guests, who have come from different parts of the

globe, different parts of India, from different walks of life and also the people who are instrumental in creating this beautiful Dome. Our own cultures and also the so called ordinary people, which has made this extraordinary Dome a reality today.

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My dear brothers and sisters, I feel extremely happy and blessed that I've been asked to come here on the very auspicious day of Mahatma Gandhi Jayanti, to do the honor of opening this World's Largest, Biggest Idea as Mashelkarji put it. It's not a building, It's an idea, Dr. Vishwanath Karad has given to us. And I also feel really happy that I have unveiled the statue,

we are presenting a new idea or reinforcing an old idea, somebody has got some problem with a new idea, reinforcing the old idea of the entire world is one, that is the philosophy behind this Dome. Why dome? To prevent the doom. You have to understand in a simple language, because the way the world and the humanity is moving, certain actions, certain happenings, certain tendencies, which are very dangerous, discriminatory.... violence, terror and other problems that are coming up before the world. The answer lies in this on this 160 feet dome with 24 pillar structure as the foundation the dome. This dome also houses a library and a prayer hall with 54 bronze statues of revered scholars, saints, scientists, philosophers and gurus together. I don't think anywhere in the world you have such a combination of it.

I have been to certain parts of the world, we have seen some Wonders of the World also. We read about them also. But this will be another wonder of the world, that you had in Pune, Maharashtra in India that is Bharat. This will go down in history. The library covers an unbelievable expanse of 62,500 square feet with millions of books, and is going to be a testament to the knowledge and wisdom of India. The idea behind this entire thing is the basic philosophy of India or a Bharatiya or a Hindu, whatever you call. Hindu as a religion Hindu is a way of life, religion is personal, religion is a way of worship, but culture is a way of living. That's why we say Hindustan, or Bharat or India, we feel proud of the way of living.

These monuments do not earn their greatness by their design and structure alone. It is the vision behind this creation that matters. This dome is not just a structure made of bricks and cement. It is a become of India's rich cultural heritage, a harbinger of light to the lives of many who look to it for solace and peace. Philosophers and scientists coming

together is a great combination. Their thoughts and their ideas, will really give us what is required for the human beings. After food, clothes and shelter then what else? You need peace, peace of mind. You need solace you need an advice of comfort. You need a proper path to be shown that path

on behalf of the entire country, I would like to compliment and congratulate Dr. Vishwanath for his historic contribution. It will go down in the history. I'm sure about it. I am aware of the various social initiatives undertaken by Dr. Vishwanath Karad, in Pune, Alandi and Latur. I have been to these institutions. And I must say that this dome in all its grandeur, is a true reflection of the vision he held for posterity and his mission in life. He has a mission, the mission is noble. He started all these institutions also with that missionary zeal. He has a mission, not for commission, He never allowed any omission or not due to any remission also. It's a mission with conviction. Because the conviction is based on the core philosophy of India, "Share & Care" is the core of Indian philosophy.

Today, Dr. Vishwanath Karad has exhibited the same. His MIT has played a pivotal role in the private education sector of Maharashtra and it is the uniqueness of Dr. Karad vision, which separates it from other similar institutions. I agree with Rahul, the time has come and you have to stop the differentiation between public and private. That's why the new concept is Public Private Partnership, who is private, who is public? When you are allowing 100% FDA and you are allowing everybody to come here. So all public for the welfare of the public. I am pleased to know that Dr. Vishwanath Karad legacy rests safely in the able in the hands of Shri Rahul Karad whose dynamism has led to conception of various social initiatives, which aim to integrate youth in the process of nation building.

MIT School of Government, something unheard, you way think that do politicians really need to go to school? I definitely feel going by the present tendencies, every politician should go to a school, before going to college. And everybody must be educated not only in the academic side, he must be educated in public life. He must know the nuances of Public Administration and the Constitution, and the responsibilities and culture and heritage of the nation that has to be understood by one and all. So it's a unique experiment that this family has started in Pune, and it's really picking a well, and I wisdom all the best for a bright future.

For centuries, India has been a centre of learning and then an apostle pursuit of peace on MIT today has been established with this philosophy. It is focused on being the

change that needed in the world today by sensitizing and understanding the human dimensions of conflict, developing a toolbox of transferable skills, such as negotiation, peace building, technology and management, which enables graduates of various diverse programs to succeed in peace building. Peace is prerequisite for progress. If you have tension, you cannot have attention. Without attention, you cannot you do any construction, there will be only destruction or obstruction! If you want to have a proper construction, you need peace. Peace is the prerequisite for progress, for prosperity. This is not applicable to India alone. It is applicable to the entire universe, for the entire humanity! MIT World Peace University has always been functioning keeping the ideas of Swami Vivekananda in mind.

Swami Vivekananda is the greatest contribution India has given to the entire world community. The other day, I had the fortune of visiting Chicago. On the occasion of the 125th anniversary of his visit to the World Religious Conference. I felt really emotional and I went to the same hall where he addressed the meetings of the same podium, World Hindu Congress, I felt really very, very emotional, because such a great personality. Even Dnyaneshwara. He left his body the age of 21. Swami Vivekananda also the very young age, a lot of great people who has done so much to society. They have been taken back. I don't want to get into that, it is for the philosophers to discuss about it. The Union of science and spirituality that is the need of our they have presented in front of the world, the inimitable Indian model of education, which is an amalgamation of modern, science and ancient spiritual wisdom, it is something innate and inherent to India which has a long tradition of Gurukul education in the Gurukul along with the teaching of Vedas and sciences, ancient values of brotherhood, humanity, love, discipline, and mutual respect are seamlessly Woven into the curriculum, that is the need of the hour.

I feel the country, the stage, we must all go back to an age old education system and preserve that culture and heritage. That is the need of the hour. We had enough copying of the Western model and we have seen what has happened. There is nothing wrong in taking goods from any model. But at the same time, you should never leave your ground, your own, which has been time tested.

In everything whatever elders have said there is science behind that. That's my belief. This combination of philosophy, spirituality and science coming together will do further good to the humanity. I feel that traditional training does need to be given to our children. Once upon a time, India was recognized as Vishwaguru, students from across the globe they used to come to Nalanda, Takshsheela and study here. This is not a Vyankaya Naidu saying or government of India saying this. It has been said by one

Huang Song and Fiang, the great historians from China. They came and they saw, they wrote, that is great history. Now the time has come again, for India, and we have that talent. Just now, Professor Karadji told me the entire credit goes to these people, ordinary people who have constructed this dome, no architect has been appointed, Shri. Ram Sutarji and these people, they have built this magnificent construction without any technological advancement. Because there is a talent in every Indian, this land, this water, this air the sun, all of them have something special in it. That's why you see Indians now occupying all important positions in various multinational companies. I have a long list, I don't want to read it, anywhere you go, to Silicon Valley, you find a lot of boys and girls of IT and you ever alternative boy or girl will be from India and some of them will be from Pune, Maharashtra. Across them, this land is fertile and brains are also fertile. And ideas are what is required is just identify the skill, encourage, upgrade the skill. That's what the government of India, Prime Minister Narendrabhai Modi has started the Skill Development Curriculum. And I hope all the colleges and universities and systems in the country like what this institute great Institute have done here. They should incorporate skill up gradation into their syllabus. Because I feel education is not for only employment. Unfortunately, there is a feeling education is for enlightenment. Education is far enhancement of knowledge. Education is for empowerment. And education is for employment also. We must look at education in that manner and create that education. An education also must consist of morals. Professor Karadji, Mashelkarji and we used to go to school we used to have a moral science class. Nobody science, no morals. That's why all these immoral things are happening in the country.

We have to go back. And it used to be a comprehensive education used to have a PT class used to have a Craft Class, the trades traditional these two taught in the school and used to have a gardening class, gardening class in school, you have NCC here we now will all the training used to be given but today, monitoring, nothing else bugging, bugging is not going to campus. We must revisit our education system and make the needed changes and read reduce the load also. I'm told MIT not only seeks to expose students to infinite possibilities of modern science, but ensures that their feet are planted firmly in ancient values and wisdom which are of timeless utility.

The whole nation would be celebrating 150 fourth anniversary Mahatma Gandhi is the father of our nation, like an ideal father, like the perfect head of the family. He has guided us all of us to read truthful, ethical and Honble lives, his contribution to the nation and his greatness is right the parts of our lives for thousands of years to come. This dome is a true endorsement of the Gandhian thought and a manifestation of all the good that comes out of it. Mr. Gandhi and Thoughts, and Gandhi has read from the front

and lead by example, his moral courage and honesty was so blemish free. It gave him the strength and confidence to proclaim without at conviction that his life was his message. Mahatma Gandhi's life and teachings are a treasure trove of wisdom to the youth of today. He was a seeker of Truth and pursued discipline on spirituality all his life. Gandhiji emphasized on simplicity, kindness, truth, nonviolence as his life's mantra. Simple, simple, noble in ideas, not in attire! He always thought that ethics and morals should be foundation of one's life. His teachings transcend the boundaries of time and space, and have acted as a moral compass that has been guiding India's journey towards progress for decades. His clarion call for Swachha moves the nation. To this day, the initiator of Swachha Bharat was launched on this very day by the Government of India. Each year we're moving one step closer to Gandhi's dream of Swachha Bharat. And I am confident that if every citizen believes in Gandhiji's dream, we will achieve it by 2022 the entire country will become Clean - Swachha.

What we need is that we must go back to our values and we must have some sort of little exercise and yoga. Some people unnecessarily. They try to create controversies. One told me sir Yoga is very religious. I said, who told you yoga is religious, you will get Suryanamaskara, no you have to do Suryanamaskara. I told him you have objection. Suryanamaskara

, we have a problem with doing Suryanamaskar when do Chandranamaskar. Yoga is the union of mind and body. It is a science. Nothing to do with religion I told you, all these things are time tested this art, the music, the dance, the painting, the sculpture, the poetry, all these things, there is something to that. And life is incomplete with understanding, or at least enjoying some of these things. Music gives you solace, happiness. So we have to bring all of them into our life. That's why this portraits of these great leaders has convey something special. The message is just common. All messages of great people right from Jesus Christ to Ramakrishna Parmahansa to Samarth Ramdas to Tukaram and everybody, Dnyaneshwar. Everybody, there is a message. If you read, if you understand these messages, you will have a comfortable life, your tension will be reduced. And you'll have more attention towards your future and good work.

Friends, yesterday I was there an International Conference of Swachha Bharat 54 countries', ministers have come on the entire world is going towards this because clean and green is always useful for us and healthy nation can become a wealthy nation. But there's no guarantee a wealthy nation can become a healthy nation. If you are healthy, you can do anything by see Dr. Vishwanathji at this age, physically and mentally healthy. Because ideas are healthy, not only food, ideas are healthy, and the activities are

healthy. If you are healthy, then you can become wealthy and he acquired some resources and real spending resources back to the society creating this if I had to go away yeah, he started at 65 now is 79. So this is, this is the message, if you are healthy, then you get healthy ideas and then you can create wealthy, a wealthy nation there is no guarantee can become a healthy nation, but a healthy nation definitely become wealthy nation. That's why our forefather's told as in my language, I don't know what to say Hindi , Arogya is health is wealth. So, let us focus on that. And let us know the, what is the meaning of life.

At the end of the day, you have a building, you have a car, you have a four, you have farm, you have a fun, you have everything, you eat this, you eat that, you eat vegetarian, non-vegetarian. You see this, you see that and all at the end of the day, when going back, you are not going to carry any of these things which are there. We saw recently some MIT people have department, but they could not carry anything because God said must come alone, nothing else is allowed. And only the six feet space. Space is allowed for everybody. So what is left behind?

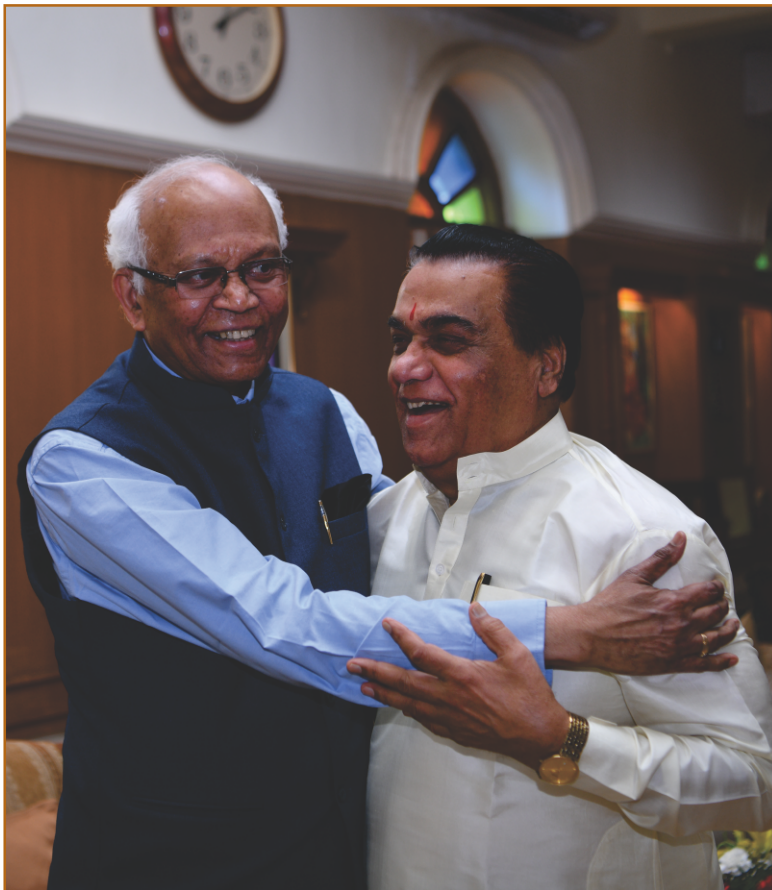
So my friends, this concept is very good. I'm very happy. The only thing is, as I told you the dangers that are there before the world challenges, challenge of poverty, economic disparity, challenge of illiteracy, second, on challenge of discrimination, third challenge of differentiating between communities. These are some of the challenges we have. The only way to come out of these challenges is bringing the science and philosophy together and finding a path for glory and we must all work together on climate change is another challenge. That's why we have to respect the nature. That's why I said love and live with the nature and then to one of the poverty illiteracy and discrimination, gender discrimination. God has created both men and women. He has not discriminated we are trying discriminate as if they are inferior. They are not inferior. You see, the woman, woman, man, is there a woman? WOMEN, that's why whenever I go, I tell five things I want to tell this audience also today, everyone should remember and respect five things. One, the mother, who has given you the beautiful Janma - birth, you must always remember mother respect her and take care of her. Mother includes Father, I told him second is Janmabhoomi the native place, which has given you the beautiful birth Prof. Karad having come to Pune and created to speak to this thing at all, went back to Alandi to Latur. Why connection with the motherland that you place Janmabhoomi you may become a great man but you should never forget your Janmabhoomi, third mother time, the language that has come from mother's womb you should never never forget that language. And you must always Converse at home, in the society, in your mother tongue, Hindi, Marathi Telugu, Punjabi, Tamil, Kannada,

Bhojpuri, Dongari, Kashmiri, Urdu whatever it is your mother tongue, you must converse in your mother tongue because You'll be able to converse and communicate better your mother tongue, mother tongue is like your eyes. The other language is like your spectacles. If you have eyesight, then you'd have foresight by wearing spectacles. If you don't have sight, then how do you have foresight? Even if you were born nurses also nothing you could do. So master mother tongue called mother Aamma, in Marathi Aai. Let us not be carried out by other languages for them their record is good nothing wrong mummy, daddy nowhere. So, we are concerned Amma. And then fourth one is motherland. The country which has given you this beautiful bird or Atak se lekar Katak tak, Kanyukumari se lekar Kashmir tak, caste, creed, sex, religion and region. India is one, one nation, one people one country that should be appearing something happening in Kashmir to Kanyakumari should be worried, something happening in Camroo should be worried that is the feeling of the nation. Going beyond that, you must also worry about the entire world. That feeling has to be we have different languages, different dress, but , , then, importantly, Guru. Guru should never be forgotten. We all this, these are our gurus who have given us Dnyan, , Guru, you may have so much a scientific advancement. You may say Sir, now IT has come, IT has very beauty. And then I made my duty, duty and IT combined together duty, can become your mighty. But at the same time. If you want to really reach the percale of glory, you need a guru. Even if you have Google, Google is very powerful, very useful also. Now you children every day, they stop thinking, you ask them anything, Google, Google. But let me tell you, Google is important, but Google can never replace guru. Guru is motor, guru should remember and respect right from Prof. Vishwanath Karad and millions of people like that and remember and the great service they have done, the teachings and peaching's of these people, they should be remembered forever. That is also equally important for all of us.

This is the message of this dome. This is the idea of the dome. This is the tallest not only in size, but also in ideas. And if we are able to really take the message of this dome, we can avoid the boom in our life, in our society, and then new together in a happily, prosperously, that is the purpose of this dome. I once again compliment Shri. Vishwanath Karadji for taking this historic. He was tearing sir today do it really? It is the idea that is given to him by the God, whatever God it is, and then the inspiration he caught, because of the Sanskara he has got from his parents and from society and he has translated that Sanskara, it has become Akara and he created a Prakara, and he did our

Sahakara to make it more popular among the country. Make it popular among the country, so that people from different walks of life, they come here to see, they enjoy and they get spirit and the entire universe can live together and at the end of it, I would like to caution people about violence in public life is the enemy of humankind. Violence is no solution. You can never achieve objectives even some people say bullet is more powerful than ballot, no ballot can change the fate of anybody. Bullet can kill one person for the same person can be killed by the other bullet it also. So ballot, it is more powerful and democracy has to be understood. I'm saying it in Pune, some of you will understand, after I leave, where I'm saying some propagators of the theory who are encouraging suspects, extremists people, they are harmful to the society this has to be understood. You have to follow democratic methods by democracy and parliamentary democracy is the best form of governance and then terror is no solution. Terrorism is enemy of mankind. It against humanity. Keeping that in mind that all of us work together for the total elimination of terror, total elimination of poverty, total elimination of illiteracy, total Elimination of Violence, total elimination of any discriminates against anybody and then try to live in happiness in harmony with the nature. That's my advice to all under the end. I would like to thank Professor Karadji and the Organising Committee for giving me this honor of coming over here today. Today's really important day because of my respect for the cause and also my respect for Vishwanath Karadji's work.





TRIBUTE TO DR. VISHWANATH KARAD

Dr. Raghunath Mashelkar, (FRS) -London

Eminent Scientist and Former Director General, CSIR

MESSAGE ABOUT WORLD PEACE DOME

As we look at this magnificent dome, to me, this is not just the biggest dome in the world, this is the biggest idea, the biggest message to the world. In fact, the message is bigger than the monument.

I first met Prof Vishwanath Karad in 1983. I was the head of the chemical engineering department in National Chemical Laboratory. I had started a programme on polymer science and engineering. That was the first such programme in India.

Professor Karad, visionary as he was, had understood the importance of polymer engineering in our future. He came to my office and said that he wanted to start a course in polymer engineering . Could I help him? I said of course, I will. And I remember writing down the entire syllabus of the possible course single handedly . When you start a new course, neither do you have the physical infrastructure nor the intellectual infrastructure.

So I took the bold decision to make the facilities within NCL's polymer science and engineering group available to MIT students, who were undergoing the course in polymer engineering . Then there was a question of getting the faculty. I had some excellent scientists and engineers in the polymer science and engineering group, like Dr MG Kulkarni, Dr Radhakrishnan, Dr Ponarathnam, etc.

I allowed them to take polymer engineering courses for the MIT students during the weekends.

This is a brilliant example of how a course can be kickstarted, without spending two or three years in setting up physical facilities, teaching staff and the allied infrastructure that is required.

I am very proud to see that the polymer engineering course in MIT has received worldwide recognition and the students of MIT polymer engineering get admissions in some of the top schools in US and other countries.

My association with Prof Karad grew. I admired him for his bold and visionary thinking. My respect for him went up when I heard about how a professor of mechanical engineering like him started a new engineering college. I read that a newspaper article featuring a story on the dearth of Engineering Colleges in Maharashtra led to the failure of deserving candidates in securing admissions to Engineering colleges. This in turn resulted in depression and incidences of suicide. This touched Dr Karad's heart and he created opportunities for such deprived students by creating a new college. I like people with empathy and compassion. That's how I got more and more involved with him.

The MIT group of institutions started growing, both qualitatively and quantitatively. I have watched his great journey since 1983, when he established the first Engineering College in Maharashtra, moving on to 1987, with the establishment of the MIT School of Management and MIT School of Business, following this with the creation Maharashtra Institute of Medical Education and Research in 1995.

Establishment of World Peace Centre at Alandi in Quest for Universal Peace under the auspices MIT Pune, India was a very important milestone. I was delighted,

when I heard that for championing the cause of ‘Value-Based Universal Education’ by blending of science, technology and spirituality, UNESCO bestowed the World Peace Centre with UNESCO Chair for Human Rights, Democracy, Tolerance in 1998. I was in Delhi as DG of CSIR, when this happened but I remember calling Dr Karad, and telling him as to how proud I felt.

I am happy to see that MIT is now MIT-World Peace University. It has no hesitation in saying that it is among the best private universities in India offering courses in Engineering, Management, Governance, Law, Economics, Liberal Arts, Science, and Journalism.

I must make a special mention of his most ambitious project, the World Peace Dome, which was both conceptualised and designed by Prof Vishwanath Karad. I was privileged to be present at the Public Dedication ceremony of this ‘Biggest Dome in the World’, at the hands of Hon’ble Vice President of India, Shri. Venkaiah Naidu. What a spectacular ceremony it was! It was a great confluence of diversity of cultures, religions, races, languages, ideologies, nationalities. Indeed it was a splendid example of unity in diversity.

But my association with Prof Karad was not simply in terms of the institutions that he built. It went far beyond. I recollect that the Indian Science Congress that was held on 3 January 2000 in Pune. I was its President. This is a major Congress where close to 5000 scientists from India participate, and among them are some very notable figures like noble laureates participate.

This was going to be a prestigious event for the city of Pune and I wanted to make sure that entire eminence of Pune was taken on board in designing and delivering this event.

I remember calling a meeting in NCL, where more than 50 thought leaders from Pune participated. One of them was Prof Vishwanath Karad.

I began by saying that let this Congress not just be Science Congress, it should be knowledge Congress, scientific knowledge being just a part of the universal knowledge system. I talked about the knowledge that resides with the people, which can be termed as People’s knowledge. In 1998, I had given the CD Deshmukh Memorial lecture in India International Centre in Delhi. The lecture was titled as ‘Economics of Knowledge’.

I emphasised that to meet the twin objective of growth with equity, knowledge cannot be the prerogative of a few; everyone in the society must have access to

knowledge and become a knowledge worker. Nations which do not create knowledge societies will vanish into the oblivion. But those that do create these knowledge societies will have the potential to lead the world. India has a chance to become a leader provided it sets this process of creating the knowledge society in place with speed and determination.

I also said that if the Indian society has to become a knowledge society, then it is important that every Indian becomes a knowledge worker. We need to recognise the concept of a knowledge worker in the broadest possible sense. It is not scientists and technologists alone, which will be knowledge workers. Even a farmer can be a knowledge worker, provided he understands the soil that he is sowing his seeds in, he understands why and how of the micro nutrient and pesticide addition that he makes, he lives in an information village, where he has the benefit of short and medium range weather forecasting to plan his farming activity and so on. If he does so, then he will be a continuous user of knowledge and he will be a knowledge worker.

And then I said that we must make the places of pilgrimage as platforms for dissemination of knowledge to common people. And this was something remarkable about Dr Karad. He instantly got up and said that I love the idea of transforming pilgrim Centres into Divine Knowledge Centres.

He said that we will take full advantage of lakhs of varkaris , who assemble in Alandi. We will create systems by which knowledge can be disseminated to them. And I remember he pledged one crore rupees for creating and erecting on the banks of river Indrayani, the digital display on huge screens. The rest is history. For the first time in India's history these places of pilgrimage became knowledge pilgrimage centres.

This incident actually shows the breadth of vision that Prof Vishwanath Karad had . Not only that. His instant reaction was indicative of the fact that he thinks from his heart and not just a necessarily through his head.

Under Prof Karad's leadership, MIT has created numerous outreach programs that are socially relevant.

For instance, MIT created Bharat Asmita awards, to honour people from different sectors of a life, people who have done India proud. Mr TN Seshan was the chairman and I was the member of the awards committee. Later on I started chairing the committee.

Bharat Asmita awards have become some of the most prestigious awards in India. They're always given on third February, on which day, we celebrate the birthday

of Prof Karad. We honour people who are iconic personalities from different walks of life, who have done India proud. In all these years, excepting for once, I have attended all the Bharat Asmita about events.

The Bharat Asmita awards are an annual event created to acknowledge and, indeed celebrate, those individuals who have contributed to society in a meaningful way. These awards then become a conduit through which the students of MIT-WPU can meet, interact with and get inspired by the personalities who contribute to society. The awards are given to Best Teacher in the field of management, Best Young Exponent of Parliamentary Practices, Best use of lyrics/ music/ singing for awakening.

Best use of Community Medicine and Healthcare for Public Awakening, Best use of Science & Technology through Innovation and finally, an award for Lifetime Achievement. The list of awardees is like India's whose who.

There are other programs like Student's Parliament, National Teacher's Congress, etc, which have also created huge outreach, huge impact.

Prof Karad is so many personalities rolled into one. He is an educationist, but he also has deep interests in social, spiritual and cultural attributes of life. His interests transcend into philosophy, world peace as also in inter religious and inter-faith dialogue.





THE TAJ MAHAL OF EDUCATION WORLD PEACE DOME, PUNE, INDIA

Dr. Karan Singh

*Eminent Philanthropist, Philosopher, Scholar,
Thinker and Former Union Minister of India*

Dr. Vishwanath Karad, the moving spirit behind this great event and a lot of other similar events that have taken place over the years, Rahul Karad, Dr. Mashelkar, the awardees of the Gandhi Peace Prize, my good friend Dr. Ramji Singh, Dr. Devadoss, distinguished speakers on the dais and in the audience... What a joy it is to be in this magnificent structure! I must congratulate Vishwanathji. He has created the Taj Mahal of education! The magnificent dome, all the symbolism that has gone into the four and inside, is quite remarkable!

We went to the Bhagwad Gita Mandir, which is an Interfaith temple. Every religion is represented there and that is very rare, that we have an Interfaith Temple. Each individual religion has its own temple, but what we really need is the Interfaith Movement. What you have done, Dr. Karad, is to make a major investment, a major contribution, to the Interfaith Movement in the world!

At the outset, I would like to pay homage to two great Indians. Saint Dnyaneshwar, one of the most remarkable saints in our history. As you know, India is a land of saints and sages, coming down from thousands and thousands of years, from the time of the Upanishads to the present day. Among them, Saint Dnyaneshwar has a special position. His commentary, his Marathi commentary on the Bhagwad Gita and two other classic works, have made a tremendous impact upon succeeding generations. I would like to begin with paying my humble homage to that great saint.

Secondly, we are meeting today on the 150th Birth Anniversary of the Father of the Nation Mahatma Gandhi. I don't want to go into the details of his life work. It is quite extraordinary what he did. Through his commitment to Ahimsa and Satyagraha, he shook the foundation of the most powerful empire that ever existed. He led us to freedom through non-violence, although I must add, that the triumph of freedom was accompanied by the tragedy of partition. People often forget that. Everybody talks of the triumph, but what about crores of people who were uprooted from their homes, lakhs of people who lost their lives? That was the price we had to pay. It is not as if we did not pay the price in blood and tears for our freedom. We were non-violent against the British, but we were not non-violent against each other. The horrors of partition... and I lived on the , on the face of what happened. So, one has seen the sort of terrible things that can happen.

But Gandhiji made this major contribution, and his contribution is not confined to India, but spread all over the world. Martin Luther King Jr. with the Civil Rights Movement in the United States, Nelson Mandela with his freedom movement against the apartheid and many other freedom movements around the world, were influenced by Mahatma Gandhi.

Let me tell you something, Vishwanathji. You will be surprised. I am among the few people alive, who met Gandhiji face to face! He had come to Srinagar and was kind enough to visit my father's house. He came to see my father. I insisted on being into that moment. I was on a wheelchair, but I sat in and so had of this great man. I was a young person and if you go to the Palace Hotel in Srinagar, there is a Chinar tree under which we met and there is a plaque there, which says, "This is where Mahatma Gandhi met Maharaja Hari Singh, Maharani Tara Devi and Yuvraj Karan Singh"! So, I have this great privilege of having met him.

Friends, we live in an age of great turmoil and tumult, when old structures are

collapsing and new are struggling to be born and we find ourselves like , precariously poised between a disappearing past and an uncertain future. At a time like this, we have to see what it is we can do to further world peace. Dr. Ramji Singh mentioned so well about world peace and how important it was. But it is a tragedy that religion, which is religare, which is supposed to join us together, in fact, has again become a divisive factor. We see terrorism in the name of religion, which is an anathema, because no religion teaches terrorism. And therefore, to misuse religion in the name of terrorism is a terrible thing to do.

So, the importance of the Interfaith Movement. You will recall that the Interfaith Movement began in 1893 with the Parliament of World Religions in Chicago, where Swami Vivekananda made such a terrific impression because he carried the message of Vedanta to the people who were gathered there. And from then onwards, we have had a number of World Parliaments, seven of them so far, in various parts of the world. We have had hundreds and hundreds of meetings around the world, but we have not had the sort of support that is required for the Interfaith Movement. And that is where Dr. Karad is playing such an important role. Because one can spend crores of rupees in building temples and mosques and gurudwaras and churches, but the Interfaith Movement is nobody's baby. So therefore, what we need is a strong support and patronage for the Interfaith Movement, with which I have been involved now for 40 years. I think that Dr. Karad and his great empire are the correct people to carry on this interfaith work around the world.

It is an irony that every religion considers its god, if I may use that term, to be compassionate. And yet, terrible crimes are committed in the names of those very deities. The Muslims call him ‘ – the merciful, the compassionate. Lord Shiva is – the incarnation of compassion! Jesus Christ mounted the cross in order to wash away the sins of humanity. Buddha, Mahavira, they all preached peace and therefore we have got to carry that message on through the Interfaith Dialogue.

The secret is not to get involved in theological issues. If we start arguing ‘do we have one life or do we have rebirth’, ‘is the divine with form or without form’, you can argue forever, you can never come to a conclusion. What you should do instead of that, is to concentrate on certain values and certain concepts that are important for the welfare of humanity. For example, the acceptance of multiple paths to the divine. This is central to the Interfaith Movement. is what Rigveda says. The truth is one, the wise call it by many different names.

I can say that for me, my path is the best, but I cannot say that because you do not follow my path, I cannot blow you up or discriminate against you or crucify you. So, the acceptance of multiple paths to the divine is the basic foundation, the ideological foundation of the Interfaith Movement. Otherwise, you can stick to your faith

thoroughly. Nobody wants you to stir from your faith. But at least have the audacity to appreciate that there can be other ways to the divine. Do not say it is only my way or highway. That is not acceptable. That's the first point.

The second point is ‘Relieve Suffering’. There is so much suffering in the world. There is malnutrition, there is disease, there is poverty, one third of the population of the planet still lives on or below the poverty line... Relieving suffering is something every religion can understand. Every religion lays down that you should help your fellow being. Those are the sort of areas that the Interfaith Movement should concentrate upon.

Then, gender equality. The time is over when women are prepared to accept a secondary role, let us remember that. We are in the Navaratri now. We worship the goddess; ya chandi mahishasuradi..... We are worshipping the feminine, and therefore the feminine must be honoured. Not only the feminine outside, but the feminine in each one of us, because in each one of us is the masculine and the feminine gene. You cannot suppress the feminine. Whenever you do that, disaster occurs. That is why you may recall, Karadji, Yogi Adityanath ji made an announcement, he was building a 100-ft image of Lord Rama at Ayodhya, I wrote to him, I said, “Yogiji, I have a suggestion. Please cut that in half, build an image of Shri Ram and Sita together. What about Sita? Why have you forgotten Sita? Everybody talks about Shri Ram, what has happened to Sita? Have you exiled her again? Until you don’t accord due respect to Sita, you will not have given complete respect to Shri Ram. Remember this.” Only chanting ‘Jai Shri Ram’ won’t suffice, you need to chant ‘Jai Sita Ram’.

Then, nurturing and protecting the natural environment. All interfaith movements should concentrate upon the problem of the environment. Global warming is upon us. Climate change is already wreaking havoc around the world. That is an area where the Interfaith Movement can help. The [Atharvaveda](#), 63 verses, are the most comprehensive statement of interfaith values and environmental values that you can get anywhere in the world. We have sacred forests in our scriptures named after gods and goddesses. That was in order to safeguard our natural environment. We got to work on them. That's very important.

And above all, what we have to do in the Interfaith Movement is to promote a positive value system in our education. Our education has become totally devoid of any value system, which is a pity. You can go through a whole course, from pre-KG to post-PhD, without once even hearing about the Upanishads. What is this? Our greatest treasure, and we do not even hear about it?

I agree, the constitution forbids us to teach religion, but that does not mean that we cannot teach interfaith values or universal values! We have to do this and UNESCO has also supported it. And therefore, it is the children, our hope of the future and the children are the ones who are going to inherit our world, whether we leave the world in tact or whether, as professor has said, we destroy it through nuclear armaments or

through climate change, remains to be seen. But it is our responsibility, as interfaith activists, to see what we can do to prevent the disasters that lie ahead.

These are the sort of areas where we can be very active and Dr. Vishwanath has called a great conference today on Science, Religion and Philosophy. I want to link that with our great prayer , | Science, from the unreal, takes us to the real, because science shows us what is the reality behind the apparent. So science is . Religion is – the inner light. Don't forget, the inner light is what we all see, what the Bible calls as the 'light that lighteth every man that cometh into the world', what the Sufis call the , or the Sikhs call the , what the Buddhists call the , that lies within, what the Rishis of the Upanishads said,

*vedahametam purusham mahantam
adityavarnam tamasah parastat
tamevam vidvan amrita iha bhavati
nanyah pantha vidyate'yanaya*

I have seen that great being, shining like the sun beyond the darkness. That is within us.

*There is a poem by Francis Thompson,
Not where the wheeling systems darken,
And our benumbed conceiving soars:
The drift of pinions, would we harken,
Beats at our own clay-shuttered doors.
The angels keep their ancient places –
Turn but a stone, and start a wing!
'Tis ye, 'tis your estrangèd faces
That miss the many-splendoured thing.*

The many-splendoured light of the , that shines through every human being, regardless of race or colour or sex or sexual orientation... ... so Lord resides in the heart of all beings. That is the light that religion gives us.

And philosophy, philosophy teaches us that although the body may die, the soul is immortal and therefore, it removes the fear of death and we are prepared to face the Mahakaleshwar with an open hand. We are not afraid of death. It is not something behind us that we dread. It is part of the divine will and therefore, it is very important that philosophy gives us that great insight of .

But always remember that these great powers must be properly used. If science is

misused, it can create disaster. If religion is misinterpreted, it can create chaos and if philosophies are distorted, they can destroy us – Stalinism, Maoism – they killed 60 million people, 6 crore people died because of these philosophies. So philosophy can also be dangerous. Therefore, if we have positive approach to these three, then, science, religion and philosophy become great powers to move ahead.

I will end with that great peace prayer from the Vedas that has come down through the centuries,





Prof. Dr. Vishwanath Karad
AN EMBODIMENT OF HUMILITY
IN NOBILITY

Dr. Arif Mohammad Khan
Governor of Kerala & Former Union Minister

I take this opportunity to congratulate Prof. Vishwanath D. Karad of Pune, India, for his ground-breaking work in the area of forging unity between two major faiths of the world i.e. Hindus and Muslims through his novel concept that **“All Religious Scriptures are True Life-Guiding Scriptures”** and interpreting the essence and philosophy of world religions and incorporating the same through education.

This historic transformation in education became possible because of Prof. Karad's firm belief in Value Based Universal Education System, conceptualized and implemented by him. He is a true follower of the great philosopher ascetic Swami Vivekananda and a believer in the ancient Indian Vedic wisdom of **“Ekam Sat Vipra Bahuda Vadanti”** – i.e. “There is Only One Truth, though wise men call it by different names”, which, I feel is the only pathway to achieving World Peace.

I would like to particularly bring to for his outstanding foresight in trying to resolve the contentious and potentially inflammable issue of the Ramjanmabhumi-Babri Masjid dispute at Ayodhya in India through his unique concept of a multi-religious, multi-faith “Temple of Humanity” in the name of Lord Shri Ram on the very birthplace of Lord Shri Ram at Ayodhya, the construction of a **“Bridge of Humanity – Vishwadharmi Shri Ram Rahim Manavata Setu” in Maharashtra, India and organizing programmes like Darsh-e-Quran for the better understanding of the Holy Quran amongst the masses and other conferences on Hindu-Muslim unity to promote the Culture of Peace in the global society.**

Dr. Vishwanath Karad took the major initiative in convening a Peace Delegation of Indian Parliamentarians, Social Thinkers and Academicians to visit Pakistan in the year 2004 in an effort to resolve conflicts and establish mutual faith and a bond of friendship between the two peoples.

Prof. Dr. Vishwanath D. Karad is an eminent visionary educationist, thinker, philosopher-scientist, designer, architect, conceptualizer and a torchbearer of World Peace for the creation of a peaceful, happy and contented world community.

Being a man of engineering sciences, with his faith firmly rooted in the scientifically oriented spiritual component of human life, symbolized by Philosopher Saint Shri Dnyaneshwara and Dr. Albert Einstein, Prof. Karad has been able to accomplish many a number of projects for the well being of the entire mankind.

I would like to affirmatively state that Prof. Vishwanath D.Karad, with his great vision and insight, possibly for the first time in human history, has not only constructed one of the biggest peace domes in the world, but has, in fact, developed the most unique, Spiritually Oriented Scientific Laboratory for harmonizing spirituality, science and philosophy for the greater good of the humanity.

In my opinion, this Philosopher Saint Dnyaneshwara World Peace Dome will continue to convey the unique message of Peace and Harmony and help to minimize the agonizing strife and conflict prevailing in today's world.

I do not find adequate words to describe a more towering personality than Dr.

Vishwanath D. Karad, who, I feel, is a **TRUE WORTHY SON OF INDIA AND THE WORLD**, I really appreciate his stupendous selfless and dedicated humanitarian services for the wellbeing of the entire mankind and establishment of **WORLD PEACE**. I wish him many, many more years of health and happiness.





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Well Known Journalist, Political Analyst, Freelance Columinst

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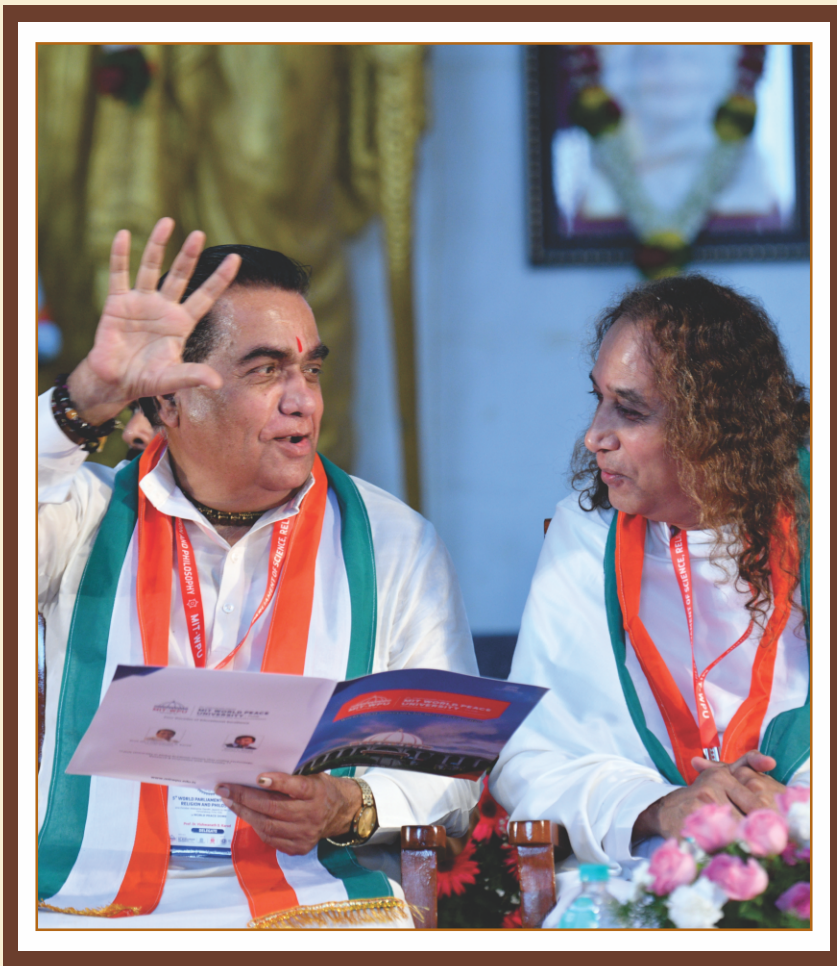
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Dr. Prof. Vishwanath Karad
A CELEBRATION OF A CELESTIAL GIFT

Yogi Amarnath
Eminent Philosopher and Thinker

There was an Ashram in the remote, difficult terrain of the Himalayas, presided over by a Guru. One fine day, the Guru decided to go on a long pilgrimage. He wished to judge the caliber of his three chief disciples. So, before leaving for the pilgrimage, he gave 500 seed grains to each of the 3 disciples and instructed them to safe-keep the same until his return. In those days, pilgrimages took long - up to six months or even longer.

After a lapse of a whole year, the Guru returned from his pilgrimage, and asked for the seed grains to be returned. The first disciple had put the seeds away in a box, which he brought out and placed in front of the Guru.

When the box was opened, it was found that all the grain seeds were spoilt, being infested with fungi. The second disciple, instead of taking the trouble to preserve the grain, had taken his share of seeds to the market and sold them to a trader. He went to the market and bought back the same measure of grain, from the same trader but he had to pay a higher price than what he had sold it for. When the Guru asked the third disciple about his grains, the latter replied that he did not have any left with him.

The Guru angrily asked him what he had done with them. The disciple gently opened the back door of the Ashram. And lo! An amazing spectacle awaited the Guru. The entire backyard was filled with a lush green growth. Hundreds of healthy plants swayed in the breeze, spreading the aroma of their ripening grain. What the Guru had given had multiplied manifold. This had not come easy. The disciple had toiled hard all year round, tilling and cultivating the field.

The other two disciples had wasted the grain, whereas the third reaped a rich harvest and proved the worth of the Guru's seeds. The seeds, here, symbolize the knowledge and the samskaras (imprints of culture) imparted by one's parents and the Guru.

Well, the illustrious Dr Vishvanath Karad resembles this third, resourceful and wise disciple. The knowledge and samskaras (religious values/imprints of culture) he gleaned from various sources such as his parents, his elder sister Prayag



Akka, a host of books and Gurus, multiplied a thousand-fold and was disseminated unreservedly amongst not just students and teachers, but even the helpers' team on his premises. He has experienced life in its fullness, far beyond mere bookish knowledge.

अनुभवेँ आलेँ अंगा, तेँ या जगा देतसेँ
नव्हती हाततुके बोल, मूळ ओल अंतरीची

-संत तुकाराम

*(I give back to the world what I internalised through first-hand experience.
These are not empty words, for they have their roots in the tender, melting heart. -
Says Sant Tukaram)*

This couplet means - I am offering back to the world, whatever I experienced in my life through Bhakti(devotion), Jnana (knowledge) and Samskaras (cultural imprints). These words are not hollow and meaningless. While being offered to the world, they glow with the tenderness and warmth of Satvik (Pure) love, offered from the depth of my heart.

These words describe Dr Karad so befittingly that one gets the feeling as if Sant Tukaram had written them with him in mind! Anyone who has interacted with him cannot but have experienced that while he is strict, as an administrator of multiple, huge institutions, yet there is a loving concern for everyone in his heart.

The impact of *Karmayog* as enunciated in the Geeta

A poor student who grew up in a tiny village called RuiRameshvar, in Latur district of Maharashtra, India, Dr Vishvanath Karad's modest primary school was housed in a cowshed. The school started and ended with the jingling bells of the cattle setting out to graze at daybreak, ruminating all day in the meadows and returning at dusk. As he grew up, this young man embraced the ideal of '*Karmayog*' from Bhagvad-Geeta as his mission in life. No wonder there is such a sharp focus on duty and commitment in all his work. Indeed, he has a keen sense of service to humanity and a feeling that he is God's humble instrument in whatever project he undertakes. Everything is done with deep love. Nothing is done in a mechanical manner. He immerses himself completely in the work in hand. That is why his academic vision has a universal appeal and has spread the world over.

'कर्म ईशु भजावा'-'Work is worship'; following this tenet of Saint Jnaneshvar, he

worships God, not in the form of rituals but through his own good deeds - and he humbly attributes the resultant success to Grace . There is no trace of ego or 'doership' in him.

Dr Karad is not only a sage-like figure in the field of education, but also a great teacher himself. Teaching, for him, is certainly not about whiling away time between the ringing of two lecture-bells! It is about tilling and cultivating the field of Goddess Saraswati, with an in-depth understanding of every concerned subject. The vast expanse of the university should be aglow with the light of knowledge. The whole atmosphere should be charged with the fragrance of knowledge. The students' minds should bloom and blossom like fresh flowers. Dr Karad firmly believes that teaching means helping minds and hearts open up and spread their fragrance. As the renowned philosopher Bertrand Russel puts it:

“Education is not to be viewed as something like filling a vessel with water, but, rather, assisting a flower to grow in its own way.”

But for fine teachers like Dr Karad, words like educationist and academician would just be hollow entries in a dictionary.

Spiritual Wisdom

Though he is a science graduate, and a Mechanical Engineer, he has been able to shape his own life as well as that of others, in the mould of spiritual wisdom. All through his life, with his in-depth studies in science as well as ancient scriptures, he worked hard to reveal to society that Science and Spirituality are just two sides of the same coin. While practising this line of enquiry, he never compromised on spiritual wisdom, notwithstanding opposition from religious and political bigwigs. Going beyond the set grooves of ritualistic religion, he constantly pursued his quest for the ‘Self’ and sought to experience the formless, the attribute-less through the ‘Prasad’ or the resultant inner state of Freedom and Joy, bestowed on him by his favourite deity, viz. Pandurang.

“Science is organised knowledge; wisdom is organised life.” In keeping with this epigram by Immanuel Kant, Dr Karad struck a balance between Science and Spirituality and translated many magnificent dream projects into reality. The list of such projects is long and impressive.

Only a chosen few enjoy Grace in abundance . Dr.Karad is one such rare, blessed being. His creative imagination has been endowed with the transformative touch of God, thanks to which he dared to conceive and execute flawlessly, the magnificent project of the World Peace Dome, despite the fact that he is neither an Architect nor a Structural Engineer. After all , throughout his life, he has been drawn to everything that is grand , noble and sublime ! Small wonder then, that every creative project he undertook has necessarily been inspired by his thirst for the Exalted, the Infinite, the Supreme!

The splendid ‘Sant Jnaneshvar and Sant Tukaram Dome of World Peace’ erected in the renowned MIT University campus on the outskirts of Pune, at Loni Kalbhor, on Solapur Road, has turned out to be the largest dome in the world. Intriguingly, this miracle unfolded without any conscious intention of setting up such a world record on the part of Dr Karad who became aware of his feat only after completing the construction of the dome. It was undoubtedly God’s work, so beautifully accomplished through him. Interestingly, I happen to be connected with this edifice through a mystical experience at Rishikesh in the Himalayas.

A Mystical Message

It was November, 2014. I sat in meditation in my tiny cottage at Rishikesh. Bone-chilling cold wind was blowing over the Ganges and it shook the tin doors of the cottage. The flame of the wick-lamp had been snuffed out long before. There was utter quietude all around and suddenly a soft, dim, misty glow spread in the cottage.

A very rare, heavenly fragrance that I had never experienced before, led me into a deep meditative state. Gradually, a mystical message emerged before my closed eyes. Its alphabets were glowing:

“And when people of all faiths would gather under one roof for a noble, universal cause, 'I' shall be present there.”

These words emerged ,illuminated from within. An impulse reverberated through my whole being , like a note from a string instrument. The divine words that had sprung from a subtle dimension , gave me an ineffable, uplifting experience.

After the meditation I noted down those words on a piece of paper. During my wanderings thereafter, those words flashed before my eyes, time and again. I wondered where such a roof, such an edifice may have been erected? Will I ever get to see it? Why should I have been shown this message? What is its exact context? I used to ponder over such questions.

Lo, 'That' Very Roof

Years later, when I returned from North India to Mumbai, I received an invitation, out of the blue, to attend the inauguration ceremony of the World Peace Dome, on October 2, 2019, through a Pune-based sadhaka(seeker). I decided to go there out of sheer curiosity. I was not even personally acquainted with Dr Vishvanath Karad. We had never met before, nor had I visited the MIT University Campus at Vishvarajbaug. I had merely heard about Dr Karad. However, on the day of the inauguration ceremony, as I crossed the enormous campus and climbed the flight of stairs leading to the Dome, an inner voice surged :

‘This is that very roof. This is the edifice wherein thought-leaders of various religions are going to gather for a noble, universal cause. In future , this dome will see many historical meets through which the timeless, glorious Vedantic thought of Universal Consciousness will take root and blossom in various nations. The glory of that self-evident thought would be so powerful that the entire earth would be a serene song of infinite peace that will spread in every direction and illuminate the universe. From this very Dome, will emanate the message of Peace and reach the self-realised Masters of the world. Through them it will percolate to all the layers of human consciousness.’

When I saw the statues of Einstein and Isaac Newton on either side of the main entrance, I was convinced that I was going to witness something unique inside.

In there, the entire galaxy of saints and great men, right from Maharshi Vyasa, Mahavira, Buddha, Jesus, Aristotle, Plato, Meerabai, Socrates, Kabir, Guru Nanak, Kant, Edison, Rama Krishna Paramahansa, Gadge Maharaj, Confucius, Vivekananda, Mahatma Gandhi, Mother Teresa, up to even Bulleshah from Pakistan, stood attentively to greet and bless the gathering. Dr Karad’s very novel concept of bringing together under one roof, all such thought-leaders of the world, sages, scientists and philosophers across all ages, was astounding. And giving that lofty idea a concrete shape was no mean job. What made this possible was not just the enormous scholarship of Dr Karad, but also his precious, deep spiritual wisdom. Edifices of this magnitude cannot be erected without such wisdom. The Vishvashanti Dome has become not just the largest Dome of

the world in its physical splendour - the spiritual glory of its very concept of bringing about universal peace and brotherhood too is unique and unmatched in the world.

As I have been an architect most of my life, I can confidently say that Dr Karad has an innate, excellent understanding of architecture. He has an eye for beauty. Basically, he is an artistically inclined person. However, by profession, he is an administrator. Time has taught him the art of picking up the right people and setting them to the right tasks.

Unexpected Opportunity to Speak

On the second day, i.e. October 3, 2018, after the lunch break, I was suddenly requested to address the gathering and to briefly put across my views on the blending of religion and science in the present educational system. I was hardly prepared for this challenge. I had not even the faintest idea that I would be asked to speak in this manner. I was not even acquainted with Dr Karad or the institutions. So, getting an opportunity to speak at such a forum was not just an honour, but simply a miracle. It was a proof of the infinite prowess of God, an opportunity offered by destiny. By making such an offer to share my views, Dr Karad had honoured and obliged not just me, but the entire tradition of Himalayan Sanyasis.

Manifestation of Divine Power

On the third day, October 4, 2019, at 10.00am, representative leaders of all religions were going to pray for world peace. The incident revealed to my inner eye at Rishikesh , four years back, was being actually played out. My mind was full of eagerness and excitement. With each passing moment , my curiosity kept mounting about what would actually happen there. Just then the Peace Prayers began. Deeply moved by the devotional, almost primordial music , the mind got immersed in a deep quietude. It became still, unwavering, like the steady flame of a lamp. Unknowingly, my eyes closed . One with the rhythmic sound-waves of the chanting, I lost sense of my physical form. The fragrance of burning incense pervaded the entire Dome. From the centre of the arched roof, I could sense the slow descent of bright, ethereal light rays , enveloping the whole interior and infusing the circular hall with their luminous magic. These powerful shafts of Divine energy charged every particle, both animate and inanimate, in the blessed edifice.

The Mantraghosha (chant) of Sarvamangalya maangalye reached a peak. The

whole atmosphere was full of sanctity and expansiveness. In the vast space of that magnificent round edifice, the petty selfhood of bodily existence simply dissolved. At a subtle level, the individual finite self felt the touch of the infinite. The triad of knower, the object of knowledge, and knowing, effortlessly merged into one.

Then, gradually, I returned to the material self. On the dais, one by one, the spiritual leaders of all religions were reciting prayers for world peace. At the centre, sat Dr Karad. As my mind had become totally synchronised with the rhythmic sound waves in the air, words were absent, being needless barriers. My being sensed something beyond words, completely absorbed in that timeless experience. The festival of transcendental Bliss got permanently inscribed in the heart. Much that lies beyond the spatio-temporal dimension was made palpable and real, never to be forgotten.

Away From the Lure of Politics

A unique feature of Dr Karad's life is that he has always stayed miles away from name, fame and power politics. Despite scaling glorious heights of worldly success, he always shunned political power and its accompanying benefits. This, undoubtedly, is the outcome of his incessant pursuit of the 'eternal' that our Dharmashastras (ethics of the preservation of natural laws) propounds. In politics, people are bought and sold by unworthy traders. One loses one's self-worth and brings it down to a cipher.

Strict adherence to the tenet of fair means of livelihood is a hallmark of the Varkari sect which kept Dr Karad from going astray in pursuit of power. He kept himself strictly away from the quick fame and flashy limelight of politics. This detachment and discernment sprang from his in-depth, devoted study of 'Jnaneshvari', a sublime spiritual commentary on the Bhagvad Geeta. Thus, discerning non-attachment always got the better of any and every temptation that came his way. He could easily have been offered any ministerial post or membership of parliament or even appointment as Governor of a state. However, to this day, he is content to be the devotee of Shri Sharada, the Goddess of Learning, rather than become a slave of political power. After achieving great success in material life, many people get carried away by the sway of power. Dr Karad, however, stands firmly rooted in his favourite field of education, even today. He did not choose the field of education as a business proposition or even an occupation; he took it up as a mission and a vocation. His basic Vaishnav Samaskaras ensured that he would never deviate from his mission or compromise his ideals, thereby preserving the sanctity of his work.

Whenever an alumnus sincerely gives the entire credit of his success to MIT

University and its devoted, wise faculty, one wonders whether even UNESCO could give a greater certificate than that? I would say it is greater than any honour conferred by UNESCO or even by the Indian Government in the form of awards like Padmasamman. A past student's heartfelt words speak volumes about the worth of an institution. The credit of such well-earned acknowledgement goes to Dr Karad's carefully chosen, dedicated team.

Science-Oriented Varkari (Pilgrim)

Dr Karad has preserved the 'Varkari' (pilgrim) deep within him. He has not let that sapling of devotion in him dry up. He left his village for further education, but he carried the Varkari Samskaras (culture) with him. He became a Mechanical Engineer, then, a lecturer, obtained a Doctorate, got recognised as a Professor, went on to become the Chancellor but he never felt ashamed of being known as a Varkari. In fact, he is proud of his heritage which is steeped in Bhakti (devotion), as much as in Jnana (spiritual understanding/knowledge).

Two prominent saint poets of Maharashtra, viz. 'Mother' Jnaneshvar and Sant Tukaram, may be regarded as the two 'eyes' through which he has perceived and internalised the entire gamut of noble Vaishnava values. I would suggest that Dr Karad should now acquaint the younger Varkari pilgrims with this rich heritage of Vaishnav ethics and the role of a true Varkari, through the use of the internet. Thus, via smart phones, the much-needed cultural message would be made readily available to youth from village to village. The Internet would build and enrich an inner network. All the Seekers, Varkaris of Maharashtra have many expectations from you, Dr Karad. Instead of the traditional style of lengthy Kirtans or discourses with its emphasis on music, if these youth could have ready access to brief notes in Marathi, explaining the deep meaning of Ovis and Abhanga compositions of the saints, it would serve the need of the hour. Only then would the younger generation be drawn to this path. To be able to devote yourself to such work, you would have to first free yourself of the tangle of your myriad responsibilities in running multiple institutions, and build a rapport with the seekers. Under the watchful eyes of Mother Jnaneshvar, may you succeed in releasing all those tangles and hurdles into the holy river 'Indrayini'. Shri Vitthal has already endowed you with the required strength and ability to transform the Varkari sect of today.

The young Varkari of today should not be a Varkari just for the four months of the Vari, the traditional pilgrimage. He can and should be a Varkari every day, every moment of his existence. These young Varkaris are looking up to you with expectations, for such

invaluable guidance.

मनाचा निर्मळ, वाचेचा रसाळ
त्याचे गळां माळ असो नसो
-संत तुकाराम

Whether he (the Vaishnav) has a string (of tulsibeads) around his neck or not, (a true Varkari should be) pure of mind and of sweet, tongue that never hurts anyone. ‘Says Sant Tukaram. Such a Varkari is the need of the hour. Instead of the outer show of devotion, the true varkaris / seekers should turn their attention to inner self-purification which would transform their day-to-day lives and present a new, reformed/ transformed and exemplary image of the Varkari sect to the world.

From the depth of my heart, I extend my best wishes for your well-being on your successful completion of 80 years. By the time we celebrate your 100th birthday, may your reformatory zeal have a far-reaching effect. With the blessings of Shri Vitthala, may the rest of your life be dedicated to the cause of a radical, inner transformation among Varkaris - this is my request to you on behalf of the Siddhas of the Himalayas.

I sincerely pray at the feet of mother Sharada: May Ma’s grace shower upon you the ultimate gift of calm detachment, inner freedom and absolute bliss, all through your long life, enabling you to carry out Her Divine mission.





A GREAT VISIONARY PHILOSOPHER SCIENTIST

Dr. Ramji Singh

*Eminent Gandhian Scholar, Philosopher, Thinker &
Former Member of Parliament, Bihar*

In my eyes, the one who honours is bigger than the one who is honoured. I feel that this is a proof of your greatness that you have considered me worthy of this great honour. I feel it is quite unbecoming that I have been honoured in presence of the honorable Dr. Karan Singh, as he is a person of great intellect and knowledge. Just as King Janak was a great spiritual soul and a leader of the people, in the same way, Dr. Karan Singh is also the perfect amalgamation of spirituality and politics. He is the epitome of true politics. Rajneeti bin dhanu bin dharma, har hi samarpit sab karma. Juda ho deen siyasad se, to rah jati changezi.

What can I say? I am extremely moved by this rare and great honour conferred upon me by Dr. Vishwanath Karadji. I will only say one thing. I heard that China was making a powerful missile in France, which will have the capacity of destroying the entire world in a matter of just 30 minutes. That is why, we need Mahatma Gandhi today more than ever before. One can only think. Today, everyone talks about atomic bombs. Atom bombs can never be the answer to atom bombs. The answer to atom bombs is this sacred place where we all are gathered today.

One may take the names of Saint Shri Dnyaneshwar or Mahatma Gandhi, they can be the answers to atom bombs. What we are seeing in the entire world today is that there are conflicts, but there is also talk of peace. We see that the US President Donald Trump has had three peace talks in a week. That is why, war cannot be the alternative to war. You all know that more than 56000 American troops were killed, but they have not dropped an atom bomb either in Iraq or Iran. They cannot do it.

India had tested two nuclear bombs, someone else will test four bombs. This is all very painful to hear. So if humanity is to be saved, then the stockpile of nuclear weapons that we have, will have to be dumped in the sea.

Many years ago, there was a similar peace conference going on in Delhi. The press reporters surrounded Gandhiji. They asked him whether he believed that the entire world would ever have a single unified World Government. Gandhiji replied, “if such a World Government doesn’t happen in future, then it will be very difficult to save the humanity. It will also be worthless to save such a society.”

Dr. Karan Singh was also there when I was a Member of Parliament. There was once a debate going on, whether there should be a World Government or not. We have seen that the two Germanys can become one, the two Vietnams can become one, the entire Europe can be one, then why not the entire world?

You all know that total destruction is not the only danger. 50 trillion dollars are spent on manufacturing arms and ammunition and lakhs of people die of hunger.. this is the harsh reality. Either the nuclear bombs will remain or the world will be destroyed completely. I have full faith that Dr. Karad and all of you, who are all messengers of peace, will relay the message of peace from here to the entire world.

It is not true that the alternative to peace is war and destruction. The alternative to peace is more peace. What more can I say?

When Mr Atal Bihari Vajpayee had gone to the United Nations, his last words were, ‘Jai Jagat’ - Long Live the World! That is why my heartfelt wish is that the entire world be one. On the main gate of the Indian Parliament is written

– THE WORLD IS ONE FAMILY If we don't have a World Government soon, then we will not have the world anymore.

Let it be Gandhi or anyone else, we all should strive for world peace. World peace is not cowardice, it is the to save the whole world.

I wish my friend Dr. Karad a very happy birthday & pray that he continues to enlighten the future generations for a long time.





Prof. Dr. Vishwanath Karad
**ADMINISTRATOR, SPIRITUALIST,
VISIONARY, EDUCATIONALIST,
ARCHITECT PAR EXCELLENCE**

Prof. Dr T S Devadoss

*Former Director
Dr Radhakrishnan Institute for Advanced Study in Philosophy
University of Madras*

Hon'ble Dr. Vishwanath D. Karad is a unique person of extraordinary nature who during the last four decades has served humanity with unflinching devotion to gain perfection in all the manifold aspects of life in its entirety. Professor Vishwanath D. Karad combines in himself, the noble qualities of humaneness, generosity, peace-

loving, simplicity, truth- seeking, spiritualist in tune with religious outlook with scientific temper and above all an individual with impeccable character and integrity. Hon'ble Dr. Vishwanath D. Karad is a unique person of extraordinary nature who during the last four decades has served humanity with unflinching devotion to gain perfection in all the manifold aspects of life in its entirety. Professor Vishwanath D. Karad combines in himself, the noble qualities of humaneness, generosity, peace-loving, simplicity, truth- seeking, spiritualist in tune with religious outlook with scientific temper and above all an individual with impeccable character and integrity.

It is but fitting that the well-wishers, friends, colleagues and family members of Dr. Karad have planned to bring out a Festschrift in honour of Hon'ble Professor Dr. Vishwanath D. Karad to commemorate the occasion of Dr. Karad's 80th year.

It is my pleasure to receive an invitation from Dr. Milind Pande, Head, Editorial Committee, requesting me to contribute an article to the Felicitation volume being brought out by MAEER'S Maharashtra Institute of Technology, Pune on the occasion of the 80th year of Prof. Dr. Vishwanath D. Karad. How else can I honour my esteemed friend Prof. Karad with whom I have been associated for over four decades. Dr Milind Pande, Head, Editorial Committee requested me to write an article highlighting my close association with Prof. Karad in all the academic activities initiated by him during his long career.

What brought me close to Prof. Karad is chiefly due to my esteemed friend Prof. Dr. S.S. Barlingay, Formerly Professor and Head of the Department of Philosophy at the University of Pune. I had several occasions of my meeting Professor S.S. Barlingay during my official visit to the University of Poona, as a member of the University Grants Commission of the Philosophy panel.

I thought that I should introduce Prof. Vishwanath D. Karad to closely associate with Prof. S.S. Barlingay, an eminent philosopher of international repute. Henceforth, Prof. S. S. Barlingay became a good friend, philosopher and guide to Professor Karad. Dr. Karad considered Prof. S.S. Barlingay as his 'guru'. Professor Karad showed great respect to Professor S. S. Barlingay and sought his expertise in building up the group of educational institutions run by MAEER'S MIT under the distinguished Founder Chairman of Maharashtra Institute of Technology, Pune.

It is proclaimed that 'of all the gifts, the gift of knowledge (para-vidya) is most precious'. Professor Barlingay with his wise counsel assisted Dr Vishwanath D. Karad in building the MIT to raise to pristine glory, thus imbibing the rich spiritual tradition of Hinduism as exemplified in the teachings of renowned spiritualists like Saint Shree Dnyaneshwara, Swami Vivekananda, Saint Tukaram and Mahatma Gandhi.

Prof. S. S. Barlingay shared his noble career as philosopher with Professor Karad. Thus 'Guru-Sisya' relationship blossomed in all respects. Prof. Karad

respectfully sought the advice of Prof. S.S. Balingay in all sincerity. This reflects Prof. Karad's sense of loyalty to his spiritual preceptors.

Prof. Dr. Vishwanath D Karad and I took the initiative along with others to get the approval from the Central government, New Delhi. This ultimately paved the way for receiving financial grants from UNESCO, Paris towards the establishment of UNESCO CHAIR in Human Rights, Democracy and Peace at MAEER'S MIT, PUNE. The Signing Ceremony Agreement between His Excellency, Mr. Federico Mayor, Director General of UNESCO - Paris and Prof. Vishwanath D. Karad, Executive President and Founder Director of MAEER'S MIT Pune, establishing the UNESCO CHAIR in Human Rights, Democracy and Peace on 12th May, 1998 at Paris is an 'Epoch Making Event' –a landmark of Universal significance. Prof. Karad being the chief signatory of the Agreement as its recipient.

I had the pleasure of introducing my esteemed friend Hon'ble Dr. Justice S. Mohan, Former Judge, Supreme Court of India who extended all legal help to Professor Dr. Vishwanath D. Karad.

Hon'ble Sri Parasaran, Former Attorney-General of India of the Supreme Court of India, Former M.P. of Rajya Sabha (2012-18), an eminent jurist offered his timely legal help to Prof. Karad at the request of Dr. Justice S. Mohan. This paved the way for conducting the legal case successfully with his legal acumen. This act of dedicated service by Shri Parasaran for the cause of Education is really commendable. Professor Vishwanath Karad offered his 'Pranams' to the respected Shri Parasaran, Former M.P. of Rajya Sabha (2012-18), an eminent jurist of our country. Shri Parasaran's legal acumen is unsurpassable and his continued selfless service for the welfare of our Nation on all legal matters reflects his sincerity and commitment to raise the image of our country by safeguarding its interest on all legal issues of paramount importance. I am immensely delighted that my esteemed friend Prof. Vishwanath Karad, President, World Peace Centre and Founder Chairman holding the most prestigious UNESCO CHAIR in Human Rights, Democracy and Peace was benefitted by the wise counsel of Hon'ble Justice S. Mohan and Shri Parasaran.

At the personal invitation of Dr. Vishwanath Karad, Hon'ble Justice S. Mohan, Mrs Mohan and I travelled by air and reached Geneva to participate in the 'World Philosopher's Meet' held at Geneva, Switzerland. This was the Second Parliament of Science, Religion and Philosophy held from the 18th to 21st August 1998 on the theme: 'Science, Religion and Ethics in the 21st Century' sponsored by MAEER'S MIT Pune and United Nations Educational, Scientific and Cultural organization (UNESCO). I participated in the deliberations of the Conference. My paper titled: 'Moral Crisis and Religious Challenge: A Hindu Response' was well received.

Prof. R. Sampath Kumar, Former Director and High Commissioner, Human Rights, UNO Geneva was the Secretary General. He with his vast experience organised

the conference which was attended by distinguished and eminent scholars from various quarters of the globe. Hon'ble Sri Manohar Joshi, Former Union Minister of India who was the Chief Guest, took keen interest and through active participation in the deliberations made a positive contribution which was highly appreciated by the delegates.

Prof. Vishwanath Karad addressed the delegates of the conference and delivered his Presidential Address on the theme of the Conference in his inimitable style. His address was well received by the delegates. He focused on the significant importance by promoting the 'Culture of Peace' in the global society. Prof. Karad spoke on the theme, on the need 'to understand the role of Science and Spirituality/Religion for the well-being of the mankind', as envisaged by 'the great Noble son of India Swami Vivekananda'.

It must be admitted in all fairness, that the magnetic personality of Prof. Karad, paved the way for dignitaries of exalted stature and fraternity blessed Dr. Karad, Chairman and Founder of the MIT Institute and a chain of other centres of learning. Their participation and association in all the academic programs and conference has projected the image of MAEER'S MIT and all the sister Institutions as one of the highest Centres of learning and excellence in our country. MIT Pune, thus became a torchbearer of knowledge. The dignitaries included Hon'ble Sri Chandrashekar, Former Prime Minister of India, Hon'ble Shri L. K. Gujral, Former Prime Minister of India, most Revered spiritual leader and venerable His Holiness Dalai Lama, Hon'ble Shri Arujun Singh, Former Union Minister for HRD, Hon'ble Dr. Justice S. Mohan, Judge Supreme Court of India, Hon'ble Justice M. N. Venkatachaliah, Hon'ble Justice Malimath, Former Justice of Supreme Court of India, Hon'ble Dr. Karan Singh, Former Union Minister and eminent scholar par excellence, Hon'ble Shri Bhairon Singh, Shethawat, Vice President of India, Mr. Prakash Bhalesa of USA, Her Holiness Mata Amritanandamaji, Hon'ble Dr. Christopher, B. W. Kim, Chairman, IIFWP, Dr. Mohan Dharia, Mrs. and Mr. Claes Nobel, USA, Mr. Godrej, well-known Industrialist, Member Environmentalist National Wild Life, Geneva, Hon'ble Dr. Chiranjeevi Singh, Ambassador of India for cooperation with UNSCO- Paris and several other dignitaries. Amongst other notable personalities include Hon'ble Dr. Seshan, eminent Professor Yashpal, Former Chairman, University Grants Commission, Hon'ble Dr. Nirmalatai and Smt. Lata Mangeskar, noted melodious singer of international repute have enriched MIT Pune to its pristine glory.

Prof. Karad is blessed by most exalted personalities, who by their distinguished presence and participation evoked the blessing of the Divine Saint Dnyaneshwara to bless the institutions of learning of MIT, for their prosperity.

This is a really stupendous achievement by Prof. Karad. I would prefer to say that Karad's achievement has no parallel in the annals of academic learning in our country.

In the academic journey, Professors Mangesh Karad, Rahul Karad, Sunil Karad, Ms. Swathi Chate, Ms. Suchitra Nagine, who through their involvement as a unified team of dedicated educationalists and administrators; their professional skills, deep commitment and co-operative spirit is reflected in their family culture and stature have raised MIT to great exalted heights.

Prof. Karad is twice blessed with children whose dedicated service and sacrificing spirit will usher in a new age of younger generation who would qualify to gain perfection by promoting innovative disciplines of learning. The role of Mrs. Vishwanath Karad shaping her children reflects her nobility and inspiration to her children to serve the institution of MIT and reach the zenith of glory and wisdom. May they become a beacon of hope for the development of MAEER'S MIT.

I would say that the image of MAEER'S MIT has risen to great heights of academic learning, Prof. Karad is chiefly instrumental to gain such recognition. This is due to his untiring efforts, evolving integrated and harmonious blending of the Universal Truth exemplified and put into practice by him with unflinching devotion and commitment.

The success of any institution of higher learning depends upon the members of faculty, students and above all by the divine grace of Saint Shri Dnyasehwara, an embodiment of supreme Truth and spiritual perfection.

India is land of spirituality as Swami Vivekananda visualised. Saint Thukaram's divine grace radiates with all its splendour. Such a grace of noble souls will ever remain bestowing peace, prosperity and well - being to humanity at large.

The Fifth World Parliament of Science Religion and Philosophy was held on October 2nd, 2019, synchronising with 150th Birth Anniversary of Mahatma Gandhi. This unique event is universally acclaimed as epoch – making landmark in the annals of World History.

Hon'ble Dr. Karan Singh, Padma Vibhusan , an eminent visionary, philosopher par –excellence, well known for his intellectual prowess in expounding the philosophy of Maharshi Sri Aurobindo, distinguished scholar, educationalist, cultural ambassador and above all a humane person with noble qualities, ranks him as a philosopher statesman whose contribution marks him a 'Crowning Jewel of India' as I would visualise. No wonder, Dr. Karan Singh, in his entire life showed by precept and practice, the quintessential wisdom of the spiritual tradition. Dr. Karan Singh is honoured as the great exemplar of high moral integrity and spiritual wisdom.

Considering my contacts with Dr. Karan Singh as Professor of Philosophy, I am inclined to observe that Dr. Karan Singh's wisdom is for all men, for all time to come.

Dr. Viswanath Karad rightly honoured Hon'ble Dr. Karan Singh by conferring on him the Saint Shri Dnyaneshwara The World Peace Prize – 2019 for his lifetime

achievement. In the words of Dr. Karad, the honour bestowed on Hon'ble Dr. Karan Singh is 'for his noble life mission of spreading the message of culture of peace in the entire world through his highly devoted and dedicated yeomen humanitarian services towards the well being of the entire humanity'.

The inaugural function was presided over by famous Dr. R. A. Mashelkar, FRS world famous and a distinguished scientist. His Presidential address acclaimed by all the dignitaries, delegates from India and abroad bear ample testimony to the significance of this memorable event. This was followed by conferring ceremony of Rashtrapita Mahatma Gandhi Peace Prize on eminent Gandhian scholars, philosophers and thinkers. The recipients were Dr. Ramjee Singh, an eminent Jaina philosopher, Gandhian scholar and former Member of Parliament of the Government of India. Professor Dr. T. S. Devadoss, Eminent Gandhian Scholar, Philosopher and former Director of Dr Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras.

Well, it is most embarrassing for me in expressing myself in this volume as one of the recipients of the award and recognizing my credentials in the august presence of Padmabhusan Dr Vijay P. Bhatkar, Chairman of Organizing Committee who paid eloquent testimony to both Dr. Ramjee Singh and Dr. T. S. Devadoss (myself) to receive the unique honour and privilege be conferred the Rashtrapita Mahatma Gandhi Peace Prize in the august presence of my most esteemed friend and philosopher Dr. Karan Singh whom I knew as scholar of repute. Professor Karan Singh's, magnum opus, his doctoral thesis titled Aurobindo – the Prophet of Nationalism. At this juncture, I would like to express my danyavad to my beloved friend Prof. Karad for honouring me with the award which I shall always cherish.

I was overwhelmed with joy to receive the Mahatma Gandhi Peace Prize Medal from the august hands of Dr. Karan Singh together with a memento of Mahatma sitting posture encased in a transparent show case. This was followed by presenting a citation framed with my credentials imprinted on a decorated frame. I felt fairly comfortable due to my esteemed friend Dr. Karad standing by my side coordinating the order of presentation. Dr. Mashelkar, Dr. Vijay P. Bhatkar and the distinguished members of the organizing committee which include Prof. Chandrakant Pandav, Vice President of the organizing committee, Dr. Sunil Karad, Treasurer, MAEER'S organizing committee, Mrs. Swati Karad-Chate, Executive Director, MAEER'S organizing committee, Dr Mrs. Suchitra Karad-Nagre, Joint Treasurer, MAEER'S MIT group of Insititutiions, Mrs. Jyoti Karad-Dhakne, Executive Director, MAREER'S organizing committee, Dr. Virendra S. Ghaisas, Joint Secretary, MAEER'S Medical college, Telegaon, Prof. Dr. S. Parshuraman Vice-Chancellor, MIT and Dr Sunil K Rai, Vice – Chancellor, MIT, ADTU, Dr. Milind Pande, Pro. V.C., MIT-WPU – have all added grace and dignity by their presence and participation.

The Chief Guest of Honour Smt. Sumitra Mahajan, Former Speaker, Lok Sabha

graciously conferred the VISHWA-VIGYAN-DARSHANIK AWARD on Revered Dr. Vishwanath D. Karad for his outstanding contribution to Science, Spirituality and Philosophy by creating the World's Biggest Dome, dedicated to World Peace. On behalf of Akhil Bharatiya Darshan Parishad, New Delhi and Indian Council of Philosophical Research, New Delhi, represented respectively by Prof. Ambika Datta Sharma, Secretary Akhil Bharatiya Darshan Parishad, New Delhi, and esteemed Professor Dr. R. C. Sinha an eminent Philosopher and presently Chairman, Indian council of Philosophical Research, New Delhi. Prof. Dr Ashok Vohra , Former Professor of Philosophy, Delhi University was a special Guest of Honour who read the Pune Declaration.

The august function being the Valedictory Ceremony, held on 4th October, 2019 was unique in all respects, chiefly due to the recognition bestowed on most esteemed Prof. Dr. Vishwanath D. Karad for his superlative achievements as a scholar par-excellence and for his noble qualities of sincerity, self-sacrificing spirit and simplicity – all embodied and reflected in Prof. Karad's personality. The culmination of this grand event was the Valedictory Ceremony of the 5th World Parliament of Science, Religion and Philosophy, held on 4th October 2019 at 11.am. The star attraction was the conferring ceremony of VISHWA-VIGYAN-DARSHANIK AWARD a coveted award to the most outstanding recipient of exalted status Revered Professor Dr. Vishwanath D. Karad, Distinguished UNESCO CHAIR HOLDER, and Founder President, MAEER'S MIT Group of Institutions, Pune, India.

The conferring ceremony was held at Philosopher Saint Shree Dnyaneshwaraa, World Peace Library and World Peace Prayer Hall – MIT Pune. This hall conceived by Dr. Vishwanath Karad and the structural Dome, the biggest dome in the world with a diameter of 160 ft, height 263 feet, conceived by Professor Vishwanath Karad and supervised the construction of the famous building is really 'one of the wonders of the world'. The dome reflects the architectural design of beauty and splendour.

Dr. Karad's participation in International seminars, conferences both in India and abroad, bear testimony to his quest for knowledge and to spread the message of the noble son of India - Swami Vivekananda to the world at large.

Prof. Dr. Vishwanath Karad's zeal of promoting Value based Universal Education is expressed in his own words – 'need to promote value based universal education system through the Union of Science and Spirituality/Religion, which will help to bring harmony and peace to mankind' - the most significant message is the need of the hour.

The quintessential teaching of Swami Vivekananda viz., 'need to understand the role of Science and Spirituality/Religion for the well-being of the mankind' is expressed by Dr. Karad thus: "science is both analysis and synthesis and it is based on reasoning

and logic. The ultimate aim of science is to find ‘unity’, while spirituality/religion is nothing but to perform one’s duty. In fact, it is the pathway to learn and understand the ultimate reality/the truth and to minimize the vices in one’s life like lust, greed, anger, jealousy, hatred, envy, ailments, disorder and disharmony. All religions are true and equal and they teach the same universal principles of human values with a code of conduct on the concepts of morality and ethics for establishing peace and harmony”.

Prof. Karad in his illuminating speech observed thus: “Friends, the prophetic words of wisdom spoken by the great son of India, Swami Vivekananda at the Parliament of World Religions in Chicago on 11th September 1893, that ‘union of science and religion/spirituality alone will bring harmony and peace to mankind’ are in my opinion, the true life-guiding spirit for the present day chaotic world of strife.”

“Friends, it is most unfortunate that during the history of mankind, some of the most devastating wars and the highest bloodshed, massacre and violence have taken place in the name of religion, which in fact, teaches and leads the human race on the pathway of harmony and peace. This is happening largely due to the selfish and ulterior motives of some egoistic persons with vested interests”.

“It may also be noted that if science is not utilized for the well being of the mankind, but for building atomic bombs or other weapons, it can cause complete devastation and destruction of the world”.

Focusing on the need for implementing value based universal education; Professor Karad quotes Swami Vivekananda thus: ‘education is the manifestation of pure intelligence and the perfection already in man’. He further elaborates the objective of spirituality thus: ‘education, devoid of any values, makes a person literate in any given field, but not educated and cultured in the real sense of the world... This calls for our urgent attention and positive action. It is necessary to incorporate these values in our education system right from pre primary and primary to higher education, the latter being totally devoid of any such thing as on today’.

I have quoted at length some of the observances made by Prof. Dr. Karad to bring forth the crux of his views on education in the international, inter faith forum held in Tokyo, Japan from 7th to 9th June 2019.

Prof. Dr. Viswanath Karad, participating in the Parliament of World’s Religions held in Salt Lake City, Utah, USA from October 15th to 19th, 2015 reiterated his view viz., ‘union of science and religions/spirituality alone will help to bring harmony and peace to mankind’.

Prof. Viswanath Karad in his concluding address quoted the following verse from Atharva Veda, ‘which in very simple words illustrates the concept of “Vasudeva Kutumbakkam” – ‘the world as one family – global village’.

Professor Dr. R. A. Mashelkar, FRS, Chairman, Advisory Committee; Scientist

and eminent scholar observes: ‘I am associated with MIT since 1983, I have seen how under the dynamic and visionary leadership of Prof. Vishwanath Karad, MIT has evolved into a MIT World Peace University, continuously advocating the culture of peace. World Parliament of Science, Religion and Philosophy is a pinnacle of this pioneering thoughtful leadership. It makes it special for two other reasons. The parliament is being held in Pune, the cultural and educational capital of India. Also, it is being held on 2nd October 2019, which is the birth anniversary of Mahatma Gandhi the timeless inspiration who was the greatest messenger of peace in the 20th century. The Parliament is going to be an exhilarating and historical moment- setting the agenda for a better world, not for some privileged few, but seven billion people of the world.’

Dr. Vijay P. Bhatkar, Chairman , Organizing Committee, World famous Computer Scientist, Chancellor, Nalanda University observed: ‘Philosophy is a larger concept encompassing both science and religion. In a way, it looks at reality encompassing physical, biological, psychological, social and spiritual dimensions.’

Dr. Vijay P. Bhatkar, reiterated his view point namely, ‘It will call for a grand unification of science and spirituality for the progress of humanity together. Now, with the advancements in nuclear technologies and impacts on climatic changes, there is one future of the entire humanity, either we progress together or else perish together. The choice is ours’.

Prof. Rahul Karad, Secretary General and Executive President, MIT, Pune, rightly made his point with great clarity and precision stating thus: ‘if we are to usher in a future of peace, love and harmony, we have to revamp our education system and methods by incorporating time tested human values, the fusion of science, spirituality and divinity and institute a value based universal education system.

Professor Rahul Karad, Executive President, MIT, WPU, though young in age, spoke in a matured way addressing the elite of eminent scholars held the view: ‘We at MIT World Peace University, Pune, India, are committedly following those values, vision and ethos by remaining exclusively engaged in promoting the noble cause of establishing the Culture of Peace in The World through value based universal education system..... The message of peace drawing from the saints, philosophers and scientists, and rich traditions of India is greatly relevant for the world today. As enunciated by Swami Vivekananda, “education is the manifestation of your intelligence and of perfection already in man”.’

Prof. Rahul Karad, guided by his beloved father Dr. Vishwanath Karad, will contribute significantly to develop the MIT further to reach the zenith of glory. Rahul’s tireless striving for perfection will in the near future continue the great tradition of Prof. Karad, who has laid a strong foundation of all the educational centres of learning. Prof. Rahul has indomitable will power to further the cause of education by inculcating into the minds of young students and scholars studying in MIT to make them qualify as

cultural ambassadors of our country. From progress to perfection, should be the goal of life and that Prof. Rahul will adopt the Mahatma's vision to promote peace in all its manifestations. May Prof. Rahul rise to greater heights of achieving academic excellence following Prof. Karad's guidance by translating his thoughts into action and be a torch bearer of knowledge par – excellence!

Prof. Dr. Magesh Karad and Dr. Sunil Karad , are striving to exemplify the teachings of Saint Gnaneshwar and Saint Tukaram and Swami Vivekananda to 'place before the world a new framework of universal ideas based on Vedanta and through that laid the foundation of a gradual and silent transformation of human race from within'.

The inspiring words of Swami Vivekananda: 'work for the ideas, not for the person' would inspire Prof. Dr. Suchitra Nagase, Trustee MAEER'S MIT and Professor Swati Chate, Executive Director MAEER'S MIT. Above all, these personalities should work incessantly guided by Professor Vishwanath Karad and respected Mrs. Karad to bring to forefront the quintessential teaching of Swami Vivekananda, and translate their thoughts into the alphabets of human conduct and strive to establish to integrate the vision of reality into action and guided by the Mahatma's message of establishing 'peace on earth and good will among mankind'.

Swami Ramdas echoes the truth embedded in our lives thus by offering our dedicated service in a disinterested way (Nishkama Karma). 'To serve is beautiful but only if it is done with joy and a whole heart and a free mind'. 'He who serves the sick poor and downtrodden (daridranarayana) is great in the eyes of God. Wonderful is the power of peace that brings joy and eternal bliss. The way of peace is the way of Truth. Truthfulness is even more important than peacefulness observed the Mahatma. Lastly as Maharishi Sri Aurobindo words of Truth viz., 'it is not the dawns of the past but the noons of the future that call us to the highest destination'. The future lies in the life and work of young men and women to achieve. The establishment of Ram Rajya, the kingdom of God on earth. May these words of wisdom inspire the younger generation of women to march from progress to perfection from abhyudaya to nishsreyasa. May the family members of Prof. Dr. Vishwanath Karad be blessed by the Supreme and help Dr. Karad , to tread on the path in which each regards himself or herself as a part of a mission to transform society, the educational scenario and as teachers of learning in quest of intellectual pursuits governed by conscience as envisaged by Swami Vivekananda. The youth of today stands on the threshold of bright future. The future will take care of itself. May they following the footsteps of the Buddha adopt 'atta deepova bhava' meaning "Be a Lamp unto yourself". To create mighty minds and compassionate and peaceful hearts, and above all- live in accordance with the laws of nature and of society as taught to us by Swami Vivekananda and guided by the vision of sublimity reflected in the teachings of Saint Gynaeswara, Saint Tukaram, Baktha Ramadas are spiritual who adopted the vision of 'Niskrama Karma. Such are the words of wisdom, coming down

from immemorial times in this ‘puya bhumi’ of Swami Vivekananda and Mahatma Gandhi whose spiritual inspiration is to ‘idealise the real and realise the ideal’.

Professor Dr. Vishwanath Karad has the unique distinction of spreading the message of Srimad Bhagavat Gita and Upanisads to the ‘sick, poor and downtrodden’ men around the world, transcending all the man made barriers and boundaries with amazing impact and resounding success.

To Dr. Karad, ‘spirituality is neither the privilege of the poor nor the luxury of the rich. It is a choice of the wise man. To him, ‘the Gita is not a book of science, and yet it is very scientific in its approach. The Gita explains a philosophy of living and while doing so, it expounds and demonstrates the science of living’.

Dr. Karad reiterates Swami Vivekananda who declared: ‘I will come whenever virtue subsides’. He reinstates: ‘This life is short, the vanities of the world are transient but they alone live who live for others, the rest more dead than alive’.

Dr. Karad exhorts that ‘Human values should be imbibed by our children in their young age. Science has relieved us of grinding poverty mitigated the tortures of physical pain, yet we suffer from inward loneliness’. In essence, Hinduism is a movement a growing tradition.’

Swami Vivekananda addressing at the World Parliament of Religions, Chicago on September 11, 1893 observed: ‘In the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men may take through different tendencies, various thoughts they appear, crooked or straight, all lead to Thee’.

Swami Vivekananda addressing the Parliament of Religion further observed: ‘The present convention which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrines preached in the Gita: ‘whosoever comes to Me, through whatever form, I reach him; all men are struggling through the paths which in the end leads to Me.’

Swami Vivekananda message has universal application. He declared: ‘I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Isarmites, who came to South India and took refuge with us in the very year their Holy temple was shattered to pieces by Roman tyranny, I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in Universal toleration, but accept all religions as true’.

“Sarvadharmā Samābhava, Sarva dharmā Samānātva” should be our article of faith. Let us imprint upon our minds the lessons of sobriety, moderation of lifelong

devotion to the Mother Land.

Professor Karad, as I know him, is an ardent devotee of Swami Vivekananda. In his book titled 'Religious Scriptures are True Life-Guiding Scriptures', Prof. Karad lays stress on the need to understand the very essence and philosophy of all the world religions, which are based on the concept of morality, ethics, compassion, reverence, respect for others, good conduct, brotherhood, sacrifice etc enunciated in all the scriptures like Hinduism, Islam, Christianity, Buddhism, Jainism, Sikhism, Zoroastrianism, Taoism, Sufism etc. We have to develop a positive mindset to establish a Culture of Peace on this precious 'Planet Earth of ours'. Let me quote from Dr. Karad's book 'Religious Scriptures and True Life-Guiding Scriptures', wherein he brings forth the quintessential teachings of Saint Shree Dnyaneshwaraa. He observes: 'Philosopher Saint Shree Dnyaneshwaraa says that according to the Indian tradition the entire knowledge Divine and principles are based on scientific thoughts. In Indian scriptures, it is categorically mentioned that religion is nothing but the principles and Laws of Mother Nature and Life.'

In the present book "Religious Scriptures" Prof. Karad brings out the significance of Gita teachings which encompasses a wide spectrum of Divine knowledge and its efficacy on the realization of the Supreme and elucidates the principles of Dharmic way of life as taught by Lord Krishna. The realization of the ideal to gain moksha as the ultimate goal of life. This idealistic approach will pave the way to establish the principle of Vasudeva Kutumbakkam. 'The Entire world is one Family'.

'According to Gita, worship of the virtues is worship of God – The word Aum is a universal word and a symbol to denote the 'Invisible Force or Energy', which binds this entire Universe together and signifies the Ultimate truth – Ultimate Reality – the Mighty God, the concept which is accepted by all the World religions.

It is worth noting that in the present scientific era, all the scientific innovations are discoveries of an entirely new universal equation like $Aum=E=MC^2$, is emerging to give an appropriate insight about the Role of Science and Spiritual/Religious component of life.'

Dr. Karad's vision of transforming the Pilgrim Centres of India into Knowledge Centres of India – Multi Media coliseum project for Mass Education, situated on the banks of river Indrani at Alandi is the brain child of Professor Vishwanath Karad. This project enunciated by Prof. Karad is an important land mark in the annals of MIT, Pune.

The construction of 145- feet tall gold plated Garudastamba for World Peace at Alandi, Pune is conceptualized and implemented by visionary, educationalist Professor Dr. Vishwanath Karad.

According to Gita, Indian Culture Traditions and Philosophy, the concept of God is nothing but worship of knowledge Divine and search for the ultimate Reality/Truth.

The Upanishads state: ‘truth means the Almighty God. To know the truth is to know the Almighty God. One who religiously tries to know the Absolute Truth with full devotion and determination can realize and experience the Ultimate Truth – Almighty God, i.e., one who has avowed to seek the Ultimate Truth and is able to bear anything for the sake of it goes in for penance can only identify the soul, which leads to self realization, enlightenment of the highest order and control of the senses only can help in identifying the soul, the spirit, the self consciousness. An enlightened soul is in fact there within our body. One who has gained through deep penance can only visualize the soul.

Let me conclude by heartily congratulating Revered Professor Dr. Vishwanath D. Karad on the auspicious occasion of his 80th year and by wishing him many years of radiant health, happiness and prosperity. May Dr. Vishwanath Karad continue to guide the future academic activities of MAEER’S Maharashtra Institute of Technology.

Prof. Vishwanath Karad is a model teacher and an administrator par excellence. Truly, his dedicated life, commitment to promote and safeguard all the educational institutes of higher learning which he has built with his unmatched skills, temperament maintaining cordial relationship with teachers and students and above all to serve , protect and safeguard the interests of one and all associated with all institutions of MAEER’S MIT with unflinching zeal and enthusiasm – these pre-requisites of a good personality is a unique figure to be emulated by the students , faculty members, administrative officials associated with MAEER’S MIT.

MAEER’S MIT has earned a name for its involvement to serve the cause of providing a sound basis to be reckoned as one of the most prestigious institutions of learning as a centre of Excellence – a name to be cherished for all time to come. The architect of all these attainments of unsurpassable merits, is attributable to Professor Dr. Vishwanath Karad – an eminent scholar with noble qualities of matchless integrity embedded in his heart to serve humanity in the field of global education ranks him as an ‘Extraordinary personality’. Professor Dr. Vishwanath D. Karad is one to be known as ‘Primus inter pares and not just Unus inter pares’.

May the Supreme Lord Sri Rama with his divine consort Sri Seetha matha, Lord Krishna and other deities of Hindu mythology bless Professor Vishwanath Karad and his family a long and prosperous life bestowing on them the divine grace which would radiate in all its splendour, enabling Dr. Vishwanath Karad to continue his selfless devotion for the upliftment of the poorest of the poor,, daridranarayanans – an ideal cherished by Swami Vivekananda and put into practice by Mahatma Gandhi in recent times. ‘To idealise the real and realise the ideal’ should be the touch stone of future endeavours of Professor Dr. Vishwanath D. Karad. To realize the goal of perfection in all its plenitude.

Let me conclude by invoking the Grace of the Almighty – the Supreme Brahman who is embodiment of Truth, Knowledge and Infinite – ‘satyam, jnanam, anantam,

brahman’.

May all beings safely cross the hazards and hardships of life!

May all see the beaming face of happiness!

May all attain to right knowledge!

Let there be universal rejoicing.

‘sarvas tartu durgani, sarvo bhdrani pasyatu

sarvas tad buddim apnotu, sarvas sarvatra nandatu’.

Hare Om

May the Grace of the Supreme Lord dawn upon the children of God

May their prayers be answered.

‘asato ma sad gama tamaso ma jyotir gamaya

mrtyur ma amrutam gamya’

‘Lead me from untruth to truth Lead me from darkness to light

Lead me from death to immortality’.



Hare Aum

Aum ityetadaksharam idam

Sarvam tasyopavyakhyanam

Bhutam bhavad bhavishyaditi sarvam omkara eva

Yachchanyat trikalatitam tadapyomkara eva.

Hari Aum, Aum , the word, is all this.

All that is past present and future is verily aum.

That which is beyond the triple conception of time, is also truly Aum.

This is the opening mantra of the Mandukya Upanishad, the shortest and subtlest of all the major Upanishads, the most revered scriptures of Hinduism. In this Upanishad, we have the classic exposition of the meaning of Aum, the most sacred of all mantras.





**A REMARKABLE LEADER
WITH A VISION OF ADVANCING
WORLD PEACE!**

Richard R. Nelson

*Former CEO, Utah Technology Council,
Co-Founder & Former CEO, Technology Councils of North America,
Utah, USA*

CONGRATULATIONS

*ON YOUR AMAZING 80 YEARS OF BLESSING MANY LIVES, GLOBAL FAITHS,
AND ADVOCATING FOR PEACE WITH YOUR FAITH, WORLD PEACE DOME,
AND DISTINGUISHED UNIVERSITY!*

Vishwanath Karad, you continue to inspire thousands and have greatly impacted my life for the past five years! Your 2015 visit to Salt Lake City changed my life to love Mother India, its good-hearted, God-fearing, and thoughtful people, your Grand Family and gave me a meaningful cause.

William Shakespeare describes you well:

*“His life was gentle; and the elements So mixed in him, that Nature might stand up
And say to all the world, THIS WAS A MAN!”*

Your trip was initiated by your longtime, close-college friend, Ashok Joski from America, sharing his insight: “If you’re working to bring about world peace, why don’t you have a “Mormon” on your World Peace Council of religious leaders?” Surprisingly with your global knowledge of religions, you hadn’t heard of The Church of Jesus Christ. Ashok quickly defined the faith he knew well: “They are all about Families!” This struck a deep cord to discover more about this faith’s core beliefs that Families Matter in our relationship with God and how we treat each other. And it mirrored your own deep belief in faith and families to accomplish significant good in advancing world peace.

Having built your distinguished, private university with 40,000 students over the prior 30 years, MIT World Peace University is based on the unique premise unifying “science and spirituality.” Ashok and I were eager to introduce you to a like-university built on disciplined learning, spirituality, and owned by our church - Brigham Young University (BYU).

In introducing you to BYU President Kevin Worthen, you found their student body of 32,000 was even more unique than expected. They had an Honor Code, which the students had committed to living. The Honor Code seemed to greatly energize you as the students were actually trying to live high moral and excellent lives to serve others.

The highlight of the day was the ride around campus by Karly, a student from Kentucky. We were in an eight-passenger golf cart. You kept asking tough questions of this wonderful returned missionary from the Philippines - why she lived the Honor Code? Karly shared in a spiritually profound way this is what matters most to her in life. Your daughter, Swati, commented that this is where she’d like her 15-year old son to attend university.

We shared many spiritual moments including in the Tabernacle with the Choir and Conference Center with Elder Don Clarke. I loved sharing framed photographs of my two missionary children serving in Hispanic communities and their willingness to do hard things they believe in. Huge thanks, my friend, for advocating for a “Mormon Model” to help bring about global peace.

As you know, I’m currently representing my church with Karen on a full-time diplomatic mission in New York as Liaisons to the United Nations. It’s a privilege to

build trusted relationships, like we have, with ambassadors and consuls general. After all, aren't peace and families all about trusted relationships?

Dr. Karad, the following quote is all about you as a visionary and your world peace cause by uniting disparate leaders and faiths to do much good together.

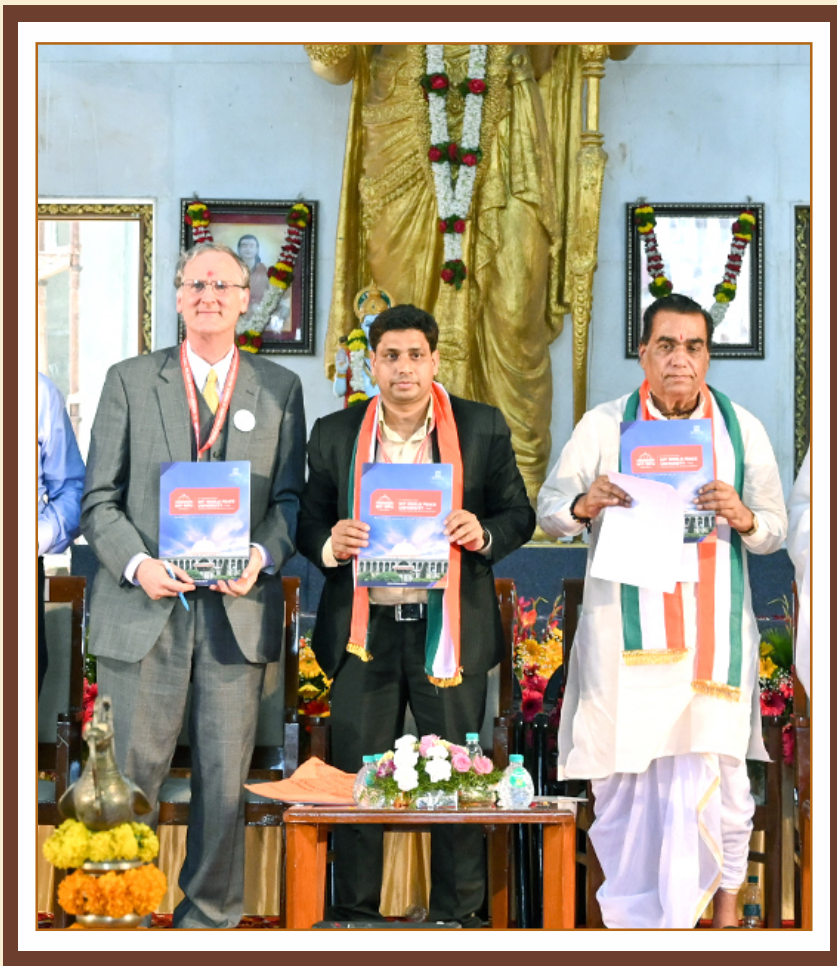
“Never doubt that a small group of thoughtful, committed citizens can change the world; indeed it is the only thing that ever has.”

(Margaret Mead)

May you and your Grand Family be blessed to have many more years adding light and peace to many more lives.

With great admiration and friendship, Richard





Dr. Vishwanath Karad
RADIATING AN INFLUENCE OF PEACE
IN THE WORLD

Scott R. Herriott, Ph.D.

*Provost and Dean,
Maharishi International University
Fairfield, Iowa USA*

We are celebrating the start of the 80th year in the life of Dr. Vishwanath Karad.

Reflecting on his activities and achievements, we see an example of a life that has timeless value. Dr. Karad's life would be equally valid a thousand years in the past or a thousand years in the future. Dr. Karad is a man of knowledge. Throughout the history of mankind, it has been the duty and privilege of some people to hold the wisdom of the

past, to create new knowledge, and to pass these on to the next generations. In doing so, these people—scholars and educators—place themselves within a tradition of knowledge that has no beginning and no end and whose sole purpose is to enrich life.

Like the best among these educators, by honoring his own teachers, Dr. Karad respects the tradition of timeless knowledge in which he has a place. His great teacher across a span of 800 years is the Marati philosopher-saint Shri Dnaneshwara, who inspired the world with the truth that the universe is a manifestation of pure intelligence and consciousness. He learned across 100 years from Swami Vivekananda that the union of science and spirituality alone will bring peace to mankind. He learned especially in the years of this life from his beloved mother, father, his elder sister, and his spiritual teacher, and he reveres them in word and deed.

With the establishment of MAEER and the Maharashtra Institute of Technology, he created a home for knowledge and a seat of learning. He showed through engineering that knowledge is for practical use to the benefit of mankind—knowledge is for action, achievement, and fulfillment. But he also knew that, just as a wave rises high only by drawing up water from its base, the knowledge that benefits the outer aspects of human life must draw from its base deep within the person in the seat of consciousness, the source of thought, in that “pure intelligence” of which Shri Dnaneshwara spoke 800 years ago. This basis for outer achievement is spiritual knowledge. The “winning personality” of successful people comes from the integration of physical fitness, mental alertness, intellectual acuity, and spiritual elevation. Dr. Karad introduced the universal principles of spiritual knowledge—principles common to all religions and cultures—into his university as a foundation for this comprehensive education of young people.

It was in his transformation of Maharashtra Institute of Technology into the MIT World Peace University that Dr. Karad showed his greatest vision as a timeless, universal educator. This bold, courageous move was based on his conviction that educational institutions must play a key role in the establishment of world peace. It was this vision that drew me to MIT-WPU and to my first meeting with Dr. Karad quite recently, in 2017. World peace is a founding goal of the university to which I have given 40 years of my life, Maharishi International University in the USA. Twice a day for 20 minutes, our students close their eyes and practice the simple, effortless Transcendental Meditation technique, as it has been taught by Maharishi Mahesh Yogi, to experience directly the pure state of intelligence at the source of thought. Our research at MIU has shown that in this most settled state of awareness, individuals radiate an influence of peace into their environment, and groups of people practicing together have an effect that is far greater than their effect as individuals. My many visits to MIT World Peace University over the past three years have cultivated a precious relationship between our

two universities in which we teach this knowledge and implement these practical programs so students can directly create peace for their state, nation, and world.

I honor Dr. Vishwanath Karad for his vision of education as a foundation for world peace and for his appreciation of the truth that it is only through the union of science and spirituality that we can bring peace to mankind. Dr. Karad truly deserves the honor bestowed upon him by the Indian Philosophical Congress and Indian Council of Philosophical Research in 2019—Vishwavigyan Darshanik. He is truly a philosopher of universal knowledge, an educator for all time.

I am grateful to Dr. Karad for introducing me to many of the great scholars and visionaries who have attended his World Parliaments of Science, Religion and Philosophy, including the Dalai Lama. Others are numerous, but I can see that, in great people like Dr. Raghunath Mashelkar and Dr. Vijay Bhatkar, Dr. Karad has the support of the extraordinary minds of our time who comprehend the universal truths on which MIT World Peace University is built.

Dr. Karad asked me once to introduce him to the President of Maharishi International University, the eminent theoretical physicist Dr. John S. Hagelin. I hope I will be able to arrange that meeting, because Dr. Hagelin is very much a man of science and spirituality who would appreciate Dr. Karad deeply. Inspired by Maharishi Mahesh Yogi 20 years ago, Dr. Hagelin put forth a clear and logical rationale for the hypothesis that the unified field of natural law, which modern physics locates at the basis of all force and matter fields, is nothing other than the unified state of pure intelligence, pure consciousness, deep within oneself. Doing so, he gave an explanation of Shri Dnaneshwara's insight in the language of modern field theory.

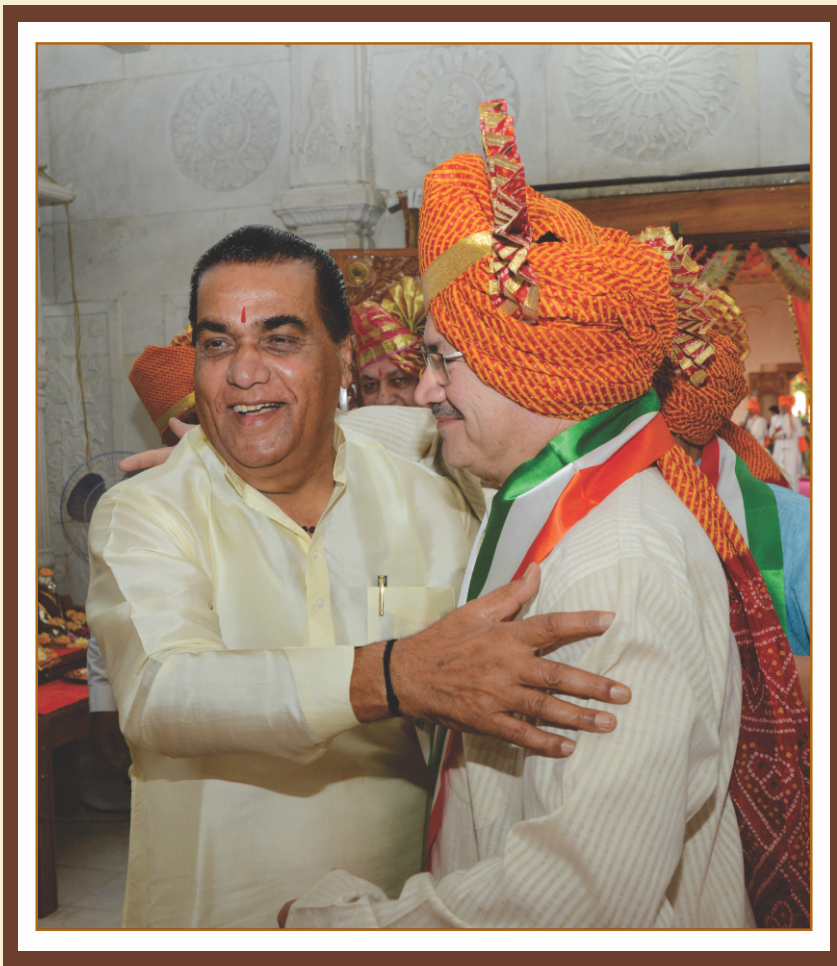
Seeing these insights of Dr. John Hagelin, and having seen dozens of research studies demonstrating the field effects of consciousness radiating an influence of peace in the world through the practice of the Transcendental Meditation technique, I believe that humanity is on the verge of fully understanding and using the unity of science and spirituality to create peace on Earth.

That knowledge must surely make Dr. Karad a very, very happy man in these years of his life.

With all best wishes to Dr. Karad in his 80th year of life.

Jai Shri Dnaneshwara. Jai Guru Dev





Prof. Dr. Vishwanath Karad
**MAN OF GREAT VISION AND INSIGHT -
FOR PROMOTING WORLD PEACE**

Dr Firoz Bakht Ahmed
*Chancellor,
Maulana Azad National Urdu University, New Delhi*

It is a very tough take to pen down a write-up about a person who reverberates in your mind, pulsates in your nerves and throbs in your hear and above all, happens to be your Godfather! Prof Dr) Vishwanath Karad's name is synonymous with one of the best education models in India and abroad. The slogan of Karad Saab is, "Vidya danam – shreshtha danam!" (The gift of education is the biggest gift of all)

When I received an email from Milind Pande for penning an article on Dr Vishwanath, Karad, the spirit and soul of MIT World peace University, I simply failed to comprehend as to how to begin.

In most of my addresses, I have defined Vishwanath Saab as a living Saint and the educationist with the best fusion of all kinds of knowledge — science, humanity, spirituality and it is difficult to decide as to whether he is an educationist, a scientist, a spiritualist, a philanthropist, an ecumenist, a humanist, a champion of eclecticism, or a balanced conglomeration of all in one. This I leave for the reader to decide!

Humble beginnings — son of the Rameshwar soil

No one could have imagined that from the unknown Rameshwar-Rui village of Latur, where Vishwanathji lived with his parents, coming from agrarian culture, he would turn into the top notch educationist of our times. No other person in the world has been anywhere near his record of building so many institutions and those too of such excellence that there is a beeline for getting admission in each one of these from India and abroad.

When his father, a farmer, Dada Rao Karad, who used to give him the pocket money of do aana (Two aanas meaning twelve paise), in 1958, he collected all those to buy a bicycle in his Rameshwar-Rui village of Latur, in central Maharashtra, and confided in one of his friends that he was on cloud nine! Those were the days!

He attended a rough-and-ready and crude school that was actually a cattle-shed and when the cows were taken out for grazing each morning, the classmates would clean up the place so that the classes could be conducted. The school ended daily with the sounding of bells — tied to the cows returning from grazing. All this appears so Wordsworth like in the lap of nature, in the Indian setting!

Once, Vishwanath and his friend went to buy some Mathematics books concerned with the course. While his friend did buy a Mathematics book, his eyes fell on a book by the great Indian philosopher, Narendranath Datta, later the world-renowned saint, Swami Vivekananda.

Living Saint — follower of spirituality, humanity

“This unexpected encounter with Vivekananda changed my life. The quotes of the Saint gave me an additional meaning in science and engineering. Now, the aura of Saint Vivekananda, is part and parcel of my life. To be truthful, the trilogy of Swami Vivekananda, Saint Dayaneshwara and Saint Tukaram is now my life!” Exudes Vishwanath.

Countless achievements

To me, Vishwanath Saab has always been a father figure, friend, philosopher and guide! In fact whosoever has known him, has expressed the same sentiments. After having met him in 2016 through another trusted friend, Prof SN Pathan, what I lamented most was, why I didn't meet this jewel of a man earlier and added to my humane enrichment. Nevertheless, better late than never! Such meetings are always pre-destined and this surely was one!

Without the multifarious exploits, not only the city of Pune but India would be very different! The way this son of the soil, Vishwanath Dadaee Karad coming from a very humble beginning, only to turn into a masterful engineer cum educationist for the generations to come, has been a wonder and inspiration for all of us. The story of Vishwanath's success is no less than a bed of thorns! What has been very pleasing has been that during his lifetime, he has become a living legend. He is cast in the image of Saint Tukaram, Saint Dyaneshwara, Sir Syed Ahmed Khan, Pandi Madan Mohan Malviya and Varahmihira.

What puzzles me is, from where to begin the treatise of his immense stories of success and victory of honesty!

Though science has been his cup of tea, yet he never missed the strand of spirituality in science and presence of hidden science in spirituality and cherished a desire to club the two that he achieved in his creation of the Pune Dome — that, in the days to follow, will be the “9th Wonder of the World”

Notwithstanding his more than 80 designer and state of the art educational exploits in the form of illustrious intuitions, the most elegant feat, to me happens to be the planet's biggest pillar-free dome, all based on his engineering accomplishment, accommodating 54 gigantic bronze statues of some of the greatest leaders of humanity as a mega monument to world peace, at World Peace University campus at Vishwarajbaug in Pune.

Dome of hope

In an eventful span of thirteen painstaking years with single minded strenuous efforts against all odds the dome has a diameter of 160 feet as compared to the previous biggest dome of Vatican that stands at 139.6 feet. This World Peace wonder of the world stands 263 feet tall with a bell hanging from the centre, with a prayer hall of around 30,000 sq ft. Being symbolic of spirituality, religiosity, intellectuality, the dome merges into the essence of humanity!

The glorious statues include, harbingers of faith and devotion, that is — Jesus Christ, Gautam Buddha, Lord Mahavira, Prophet Moses, Guru Nanak and Mahatma

Gandhi; intellectual giants like Confucius, Adi Shankaracharya, Aristotle, Aryabhata, Socrates, Plato, Galileo and Copernicus; philosopher-saints, like Saint Dyaneshwara, Saint Tukaram, Abdullah Shah Qadri (famous as Baba Bulle Shah), Francis D'Assisi, Peter, Mother Teresa and Kabir; and scientists like Albert Einstein, Thomas Alva Edison, Sir CV Raman, Jagadish Chandra Bose and Marie S Curie.

Founder of creativity - Vishwashanti Sangeet Gurukul

Hailing from a humble background, Vishwanath, 80, is the Founder-President of the MIT World Peace University besides MAEER's MIT and Director General of World Peace Centre, all in Pune. Apart from this, in the same premises, is also housed an international school and a heart-warming Raj Kapoor memorial with an adjacent theater where his world time classics, like — Sangam, Barsaat, Awara, Mera Nam Joker etc are shown to his connoisseurs.

Not very distant from the dome also happen to be the international school and the music school, “Vishwashanti Sangeet Gurukul” that also houses the museum of India’s oldest musical instruments including Vichitra Veena, Sitar, Shehnai, Veena and Tablas besides many other varieties. The Chairperson happens to be Bharat Ratna, Lata Mangeshkarji.

Apart from that, there is also perhaps world’s best musical instruments’ museum housing the oldest Indian musical instruments of almost all the varieties from the flute to Vichitra Veena, Shehnai, Tanpura, Tabla and the oldest guitars besides a music school.

For harmonious bonds

If I don’t mention the real Vishwanath Karad Saab, that is, the man whose heart goes for communal concord, I would do huge injustice indeed. The way, he had rebuilt a temple demolished by Muslims, a mosque destroyed by Hindus and a bridge, named “Ram-Rahim Setu to join the path to these religious building, speaks volumes of his passion for humane concerns. In fact he had also offered the government to build an interfaith harmony complex with worship places for all the major faiths at Ayodhya’s disputed site. However, the government refused stating that the case is in the apex court.

Being a philanthropist, Prof Vishwanath has been particularly very pro-active and supportive in highly critical times of natural calamities and disasters such as devastating earthquakes, destructive floods, cyclones, tsunamis and also during the time of man-made disasters like, bomb blasts, terrorist attacks, wars, riots, accidents etc.

Educational exploits

It is owing to a very capable team led by the father-son duo (in fact the entire Karad clan) of Vishwanath Saab and Rahul Karad that MIT happens to be one of world’s

most sought after institutions. Truth is that the positive vibes and strength of character emanate from Prof Vishwanath Karad and son Prof Rahul who happen to be the inspiration and angelic figures to both the community of the teachers (who are all, great) as well as the taught. It reminds me of a famous saying:

***The mediocre teacher tells, The good teacher explains,
The superior teacher demonstrates. The great teacher inspires!***

Prof Vishwanath's mantra for his students is that they have to be physically fit, mentally alert, intellectually temperamentally humane and scientifically advanced, ecumenically humane, spiritually elevated. As a result, in the pursuit of quality education, students from the best Indian and foreign schools form a beeline here at the designer and state of the art MIT institutions. Opines, Dr Karad, "The virtues of education, no matter what discipline, should lead to a full understanding of the Truth, the Good and the Beautiful, which according to Plato is the highest reality."

They know that they are in for the perfect mix of science, religion, medicine, arts, law, architecture, governance and above all — humanity!" He believed that apart from holding a mere academic degree, a student should also enhance his personal skills and caliber which are utilized more in shaping an individual's career and life. That's why the MIT students are go-getters and leaders in the fields of their expertise. Why his students excel is because he empowers them to handle different life situations and become good citizens. Vishwanathji believes that every individual had infinite potential which can be manifested as excellence in every walk of life.

The best teacher

In his message for teachers, Prof (Dr) Vishwanath says, "If you are a true teacher and want to be the best, there are three things you must keep in mind. Firstly, a good teacher is the one who reaches the level of the students to teach them, communicates easily and simplifies the most complex concepts. Second, learning is not a one-way street. Be vibrant and connect your examples to real-life situations. Lastly, help them learn to live together. Values are important. Every student may or may not become a doctor, engineer, teacher or class officer. But they could become better individuals who respect and live in harmony if shown how to." Like Dr S Radhakrishnan, Prof Vishwanath believes education that cannot develop spiritual feelings in students is not real. Once asked by one of his students whether he had been abroad for education he replied, "No! But I will go there to address the learned men!" He presented many papers abroad later!

Philosophy of education

One of his students, now settled abroad as a scientist, told me that whenever he

used to teach students at his home, he used to welcome them himself, offer them tea and even see them off to the door. When Karad Saab was asked about the purpose of education, he stated, “The real calling of humankind can only be to sensitize. Thus our study of literature is important only if it sensitizes us to the importance of human feelings and emotions, our study of economics is significant only if it sensitizes us to the human condition in the context of the material aspects of life, our study of history is meaningful only if it sensitizes us to the forces that impel human life and bring happiness and misery in their wake, our study of the sciences is momentous only if it sensitizes us to the parameters of human existence and the infinite patterns and rhythms of life.” I was dazed to listen to such a mature approach to this difficult subject.

Interestingly, I asked Vishwanath Saab about how he would describe the World Peace University and he was up once again with an excellent diaspora, “No wonder that a university education has become a commodity and not a life altering experience. No wonder that a college is seen as a transit camp to the work place instead of an incubator for the transformation of the individual. But ours is an ecumenical and enlightened approach. We don’t toe the line of other institutions where the result of such an intellectualism alienated from fundamental human values is there for all to see: we have life without consciousness, sound without meaning; power without responsibility, opinion without rational process; we accept criminals, we admire dictators, we confuse teaching with learning, degrees with competence, and fluency with the ability to think afresh.” In fact this response had the halo of Goddess Saraswati!

Prof Karad lamented about the separation of ‘value’ from ‘education’ and the creation of a new discipline, ‘value-education’ that has taken its toll and the crises in human affairs continue unabated giving more scope for play to power mongers. He said that Modern education has largely separated virtue and knowledge and has severed the link between reason and virtue, between the mind and the heart. An adequate education cannot afford to ignore either the mind or the heart. At MIT, we have been cautious that this doesn’t happen.

ABCD of MIT WPU

I can’t resist myself to club another interesting detail about Rahul, after all whose son he is! Prof Vishwanath Karad’s! Prof Rahul Karad, who has been cast into the image of his father, told me still another wonderful formula for the spirit that percolates in courses at MIT. He told that the ABCD of the MIT is:

A = Amity is better than animosity! B = Brotherhood is better than barbarism!

C = Compassion is better than cruelty and! D = Dialogue is better than deadlock!

That’s why the School of Government, the brainchild of Prof Rahul Karad has

been the most sought after faculty besides others.

Perhaps, there is no other Indian university that hosts so many educational, sporting, cultural, scientific and historical events and festivals with such panache and fanfare as the MIT WPU, resulting in the students becoming go-getters and global achievers. Recently, Tessy Thomas, the only lady scientist who was the part of the “Chandrayan” mission, is an alumna of the MIT College of engineering.

Saint Dyaneshwara of our times

Amazingly down to earth, humane and filled with humility, Vishwanathji doesn't want to be greeted or hailed. In one of my addresses, when, impressed by Dr Karad's humility, called him as the present day living Sufi saint, he took a front to that and told me that he is nothing and whatever achievements, are all owing to the blessings of Saint Dnyaneshwara, guidance of Saint Tukaram and the teachings of Swami Vivekananda which are so near and dear to his heart.

Not awards adorn him, he adorns the awards

Needless to mention the innumerable national and international awards he has received. The only striking truth about all these awards has been that it was not the awards that adorned him but in fact it was he who gave value and prestige to those awards! Today, at 80 with all that tremendous work left behind him, even if he gets the Bharat Ratna, it would mean little to him. Of course, he deserves the Nobel award for creating world's best institutions.

I would like to conclude with this quote of S Chandrashekhar, the former Prime Minister of India, “MIT is an Island of hope!” To this, I would add mine, “MIT is God's Spot! Grand MIT, Brand MIT and Trend MIT!”

Before I quit, a couplet for Prof. Karad;

Meri zindgi yehi hei ke sabko faiz pahunche,

Mein chiragh-e-rehguzar hoon, mujhe shauq sey jalao!

(My life is such that I become your life's mentor and focus, Just as a lamp to be consumed on to the way of your success!)

(The author is Chancellor, Maulana Azad National Urdu University, Hyderabad and grandnephew, Bharat Ratna, Maulana Abul Kalam Azad)





Prof. Dr. Vishwanath Karad

AN INSPIRATIONAL LEADER & ROLE MODEL OF HUMANITY

Dr. Basant K. Gupta

*Former Ambassador to Italy &
President, Founder for India's New Dialogue with Europe*

It gives me immense joy to pen this article for the special volume being published in honour of Prof. Dr. Vishwanath D. Karad to commemorate his entering the 80th year and also to celebrate the conferring of the title "VISHWAVIGYAN DARSHANIK"- A Great Visionary Philosopher-Scientist- on him in October 2019 by the Indian Philosophical Congress and Indian Council of Philosophical Research in recognition of his outstanding contribution as a philosopher, scientist and spiritual thinker with a humanitarian approach, and global vision. Dr Karad has in deed dedicated his entire life for the noble cause of the well-being of entire humanity.

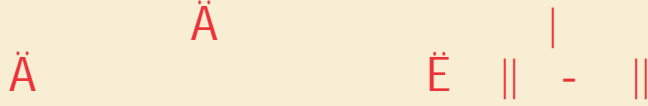
Dr. Karad's life's mission has been to promote the culture of peace in the world, through the Vedic knowledge of the role of science and spirituality for promoting peace, prosperity and harmony in the entire world. His spiritual inspiration mainly comes from the teachings of the Philosopher- saint Dnyaneshwar, Saint Tukaram, Swami Vivekananda and other seers. As a dynamic leader, Dr. Karad has been promoting, with single-minded devotion and dedication, the values of peace, amity, brotherhood and harmony in a world brutally divided by conflict and confrontation.

My association with Dr. Karad goes back to early 2016, after my return to India from Rome where I had served from 2013- 2016 as Indian Ambassador to Italy and San Marino and as Permanent Representative to Rome- based UN agencies i.e. FAO, IFAD and WFP. I had been invited by Sanchi University in Bhopal in 2016 to give a talk on the theme of "Timeless wisdom from Ancient India" at their prestigious Dharma Conference. At the conference, I had the immense pleasure and honour of meeting Pandit Vasant Ji Gadgil, a renowned Sanskrit scholar from Pune. Pandit Ji told me about the marvelous work that Dr Vishwanath Karad and his family had been doing as the founder of MIT Pune. At his suggestion, Dr Karad invited me to deliver a talk at MIT Pune on the theme of India's glorious spiritual traditions. My first visit to MIT campus was truly amazing; it was a very spiritual experience. I was touched by the humility of Dr Vishwanath Karad Dr Karad, a renowned thinker, philosopher, and author as well as his son Mr. Rahul Karad. I found both of them to be very learned and noble human beings, endowed with the qualities of head and heart. Since then, our association and friendship have gone from strength to strength.

Dr. Vishwanath Karad has a very impressive, energetic personality coupled with empathy, compassion and dynamism. He is not only a well- respected educationist and a compassionate humanitarian, but also a truly nationalistic and patriotic son of India. One of the most remarkable aspects of Dr. Karad's multi-faceted personality is his compassionate leadership quality that is on display while handling the tedious and time-consuming affairs of MIT Pune. He is always willing to lead his team of dedicated staff with personal example. This has evidently resulted in MIT continuing to scale new heights. As Charles de Gaulle aptly said "Nothing great will ever be achieved without great men, and men are great only if they are determined to be so." This quote aptly applies to Dr Karad.

It is noteworthy that in the ancient Indian language, Sanskrit, the term for leadership is 'naitritva' which is derived from 'niti' meaning something that is based on morality, ethics and spirituality. Thus, scriptures emphasize that a leader must be a person of high ethics, morality, compassion and righteousness. All these virtues of ethics, compassion and magnanimity are visible to one and all in Dr Karad's vision and leadership in all his endeavours. Mystics rightly say that the quality of compassion in essence is a basic kindness, with a deep awareness of the suffering of oneself and of other living things, coupled with the wish and effort to relieve it. It is no exaggeration for me to say that Dr.

Karad is compassion personified. In fact, the Gita's central message is that Sri Krishna's true must have compassion towards all beings without any discrimination:



He who is free from malice towards all living beings, who is friendly and compassionate to all, with no sense of ownership and ego, even-minded in sorrow and joy and ever forgiving is dear to Me. (12.13)

Having declared that devotion to His personal form is the best form of bhakti, Sri Krishna declares that being devoid of malice towards anyone; having friendship and compassion towards all; being free from the idea of possessiveness and ego consciousness, as well as the false identification of being the physical body; and being ever forgiving. Such a person transcends dualities such as happiness and pain. This is possible because devotees have firm faith that while sincere efforts are in their hands, the outcome is in the hands of God. So whatever results come their way, they see them as the will of God, and accept them cheerfully.

As an educationist, thinker, scholar and philanthrope par-excellence, Dr. Karad has a profound understanding of the tenets of Vedas, Upanishads, Indian spiritual traditions and science based on a truly dharmic approach to life. Let us take a look at what dharma is. The term Dharma has profound significance in ancient literature. It is a Sanskrit term which means natural law or reality, and with respect to its significance for spirituality might be considered the way of the higher truths. Dharma forms the basis of philosophies, beliefs and practices originating in India. Hinduism which is known as the Sanatana Dharma in the ancient literature retains the centrality of Dharma. According to Adi Shankaracharya, dharma is a virtuous path of duties as revealed by the Vedas and is a means to the secular and spiritual welfare of living beings.

Dr Karad is a true Karma-Yogi who has discovered that true happiness is a state of mind, so the real source of happiness must lie within the mind, not in external conditions. If the mind is pure and peaceful one can be happy, regardless of the external circumstances. The ancient wisdom says that practicing karma-yoga is the best leadership tool for improving the quality of life which depends upon inner peace combined with material progress. By integrating karma-yoga into our daily life, we will be able to resolve our inner problems and calm our restless mind. Without inner peace, outer peace is impossible. We may change our home or job countless times, but the dilemma we face in life is with regard to knowing what is right and what is wrong.

As a leader, Dr. Karad, is just, inspirational and democratic in his approach. He patiently listens to all before taking a considered decision. He is always kind-hearted and generous to people around him in solving their issues. His stress is on moral authority and self-discipline rather than coercive action. One can summarize Dr. Karad's leadership in three words – just, inspirational and compassionate. No wonder, MIT Pune

is an institution full of joy where one can enjoy the nature and follow creative pursuits.

In the Ramayana, there is a wonderful moment when goodness competes with goodness. Bharata, who had been appointed the king by his father, renounces the crown and goes to the forest to persuade his elder brother Rama to return to Ayodhya from exile and take over his rightful place as the king. Seeing Rama in a dilemma as to what he should do, Guru Vashistha gives him the following valuable advice, “Please reflect upon Bharata’s request; give due consideration to the views of civil society; listen to the advice of the spiritual persons, look at the political ethics; and then do what they enjoin upon you.” Vedic scholars stress that the ideal rule or Rama-Rajya is one wherein a leader takes all important decisions after taking into consideration the views of the civil society; the opinion of holy persons; political ethics and injunctions of sacred texts to determine if the policy being framed is in accordance with dharma.

This idea is beautifully emphasized in the Bhagavad-Gita, “One should understand what is duty and what is not is by the regulations of scriptures. Acting in accordance with such rules and regulations, one attains spiritual elevation.”

On the role of a great leader, the Gita says:

“Whatever action is performed by a great leader; common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.” (3.21)

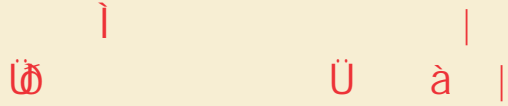
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In this verse Sri Krishna reminds Arjuna of his paramount role as an ace archer and leader the Pandava army. The people will follow whatever examples he sets. The message is to lead the way forward with courage and conviction. The Gita explains that vision must be top down. This is true of a parent with the child, a Government with its people or a teacher with students. They do not do what they are told to do but tend to follow what the elders or leaders do.

Dr Karad is of firm belief that if we want our children to be disciplined, as elders parents and teachers must ourselves be disciplined in the first place. If the authorities want people to be law-abiding, they must first set the example themselves. A teacher must be a living example of the values he wants to inculcate in his students. In Sanskrit, a teacher is appropriately called “acharya”- which basically means a role model. The Gita enjoins upon a leader to have right values as well as a strong intellect; he should work for a higher ideal and have the courage to uphold his principles. The leader is to act as a role model for his people. All these virtues are visible in the versatile personality of Dr Karad.

One important virtue of Dr Karad, as an inspirational leader, is his performance of selfless action. In the following verse, the Gita explains that selfless and detached

actions are the foundation of all wisdom and lead to spiritual elevation:



There is nothing more purifying than spiritual knowledge. One who is engaged in selfless action realizes this within himself in due course of time. (4:38)

Dr V.D. Karad, as a selfless leader, is indeed an inspirational role model for all those who are fortunate to come in contact with him. In my own personal experience, whenever I have had the occasion to visit MIT Pune, I am filled with a positive energy which is transformative in nature. It enables me to connect with the pristine surroundings effortlessly, thus resulting in enduring happiness. Dr Karad has initiated innovative and unique programmes at MIT in the field of education. He is deeply inspired by Swami Vivekananda; and his motto is that we must combine science and spirituality to promote peace, prosperity and happiness in the country. In this context, Dr Karad launched multiple programmes and seminars on the theme of inter-religious and inter-faith dialogue; the union of science and religion; the environmental conservation and pollution control; transforming pilgrim Centers into divine knowledge centers etc. His extra-ordinary vision led to the construction of the largest Peace Dome in the world bigger than St Peter's Dome at the Vatican. Other remarkable landmarks built by Dr Karad include the World Peace Library, the Gita Dhyana Bhavan, the Bhagwan Gautam Buddha Vihar, the Ram-Rahim Manavata Setu, the Flame of Divine Knowledge - Garud Stambha etc.

I take this opportunity to wish Dr Karad unalloyed success in all his dynamic efforts to promote and contribute to a new India wherein there is lasting peace and harmony all around. I further hope that under the dynamic leadership of Dr. Vishwanath Karad, MIT Pune and other institutions founded by him will continue to scale new heights of excellence.





THE UNIQUE VISION OF WORLD PEACE OF DR VISHWANATH KARAD

Alex Hankey

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BACKGROUND

This essay concerns the Vision of Peace that is contained in all the ancient traditions, and the need to generate peace in practical ways if our modern generation is to survive the challenges of the coming centuries. There can be no doubt that peace is essential at all levels, individually, for families and communities, for towns and cities,

and for nations, continents and the world. The necessity of peace everywhere could not be clearer. World Peace is the need of our time. It is essential for the survival of humanity.

Too many indications have shown us that without peace at all such levels, without peace in the deepest sense, mankind cannot and will not survive; humanity will self-destruct. Too many paths lead modern society to failure: health problems including infectious and chronic diseases; internecine strife, often caused by intolerance of one group for another's beliefs; vicious persecutions of sections of the population, as some societies still practice, often for religious reasons; failure to instill honesty into the population when growing up, in education of youth; organized crime; pursuit of war by terrorist means; political disagreements on the importance of different spending priorities, etc. etc.

That honesty and truth, fundamental factors in behaviour that bring peace of mind, constitute the only ground for humanity's survival was the essential result of some beautiful research performed almost half a century ago at the Stanford Research Institute, close to Stanford University in Palo Alto, California. Around 1970, senior S.R.I. researcher, Willis Harman, and his group completed a study of the future of mankind. S.R.I.'s Futurology group asked a seemingly simple question: What might be the impact of an underlying belief system on a society with those beliefs?

The group considered many belief systems ranging from the political, like communism and capitalism, democracy and totalitarianism, to philosophies of life, such as atheism, theism, and mysticism of kinds found in various religions. Of all such philosophical bases for life and living, Harman's group foresaw disaster for all except one. Without honesty, corruption would tear society apart, as it nearly does in South Asia today; without love for others, the rich would become victims of reactions from poor and underdogs; without understanding of highest values, societies would fail through one means or another. The only belief system that would ensure the survival of humankind was Sanatana Dharma, otherwise known as the Perennial Philosophy, fully described in the book of that title by western author and Vedantin, Aldous Huxley. Perennial philosophy is enshrined in Swami Vivekananda's famous saying, "Man is born to become Divine". Only such a profound Vision of Life could ensure the survival of the human race generation after generation.

SANATANA DHARMA

Sanatana Dharma is the formal name of the social system developed in the Vedic civilization of ancient South Asia. The phrase has remarkable roots: the word Sanatana means 'eternal' in a way that encompasses Past, Present and Future from a perspective that encompasses not just time in this universe, space-time, but all possible space-times,

all possible Universes, Past and Future, as well as this Present one. And that other such universes also exist, forming an essential part of our wider consciousness, was also fundamental to the core beliefs of the Vedic Rishis, the leaders of that unique society.

Our Universe is but a manifestation of something deeper and more spiritual, an expression of its spiritual source, manifested in order to create a multiplicity of Divine Beings with duties to perform throughout that wider creation. Such duties fell under the social structure known as Dharma, which governs not just Vedic Society, but implicitly each and every society of souls in each and every one of all those possible universes. Since creation was seen as a conscious act by the Divine Being of the Creator, Dharma was understood to be the fundamental guiding principle of creation from a subjective perspective.

The culmination of Sanatana Dharma is realization of the Absolute Unity of all things, on both subjective and objective levels. All things, all souls including each of us, are aspects of a single Wholeness that encompasses All, and transcends all such relative manifestations. Only when our own core self, Atman, also beyond all relative description, is realized to be one with that vast expanded Wholeness can that person exclaim, “Aham Atma Brahma”, ‘this Atma is also Brahman’, culminating in the identification, “Aham Brahmasmi”, ‘I myself am Brahman’. Only then does the soul’s journey come to an end, only then is the Sanatana state attained, far beyond all possible manifestations.

Only then is true Peace for the soul possible; only then can the realized soul adopt its highest Dharma: to spread the awareness of that ultimate level of peace, Shanti, throughout the world; to each and every soul He or She meets, especially those enquiring for higher knowledge. That is why, at the core of Vedic teachings, lies the famous, oft-repeated phrase from the Ishavasya Upanishad, “Om, Shanti, Shanti, Shanti!”, invoked at the end of every recitation of Veda, every exposition of any aspect of Sanatana Dharma.

And what is ‘Om’, said to be the eternal sound that separates relative from Absolute, cognition of which brings the personal cognition of the teachings of Dharma within the awareness of the soul? Personal, inward cognition of ‘Om’, often written as ‘A-U-M’, with three separate sounds, is a key step on the soul’s path to becoming a Rishi, a key step that all the Rishis and Maharishis desired for their children, and other pupils in their ashram homes.

Under their care, even today, the Realized Soul becomes a Guru, a teacher of Truth and Enlightenment, enabling others too to tread the final steps of their soul’s Dharma Marga, their Dharmic Path, journey of return to their source in Sat Chit Ananda,

eternal bliss consciousness – ‘in Bliss were they born, by Bliss are they sustained, and to Bliss shall they return’. A level of bliss so intense, Anandakan, that it more than assuages all levels of horror and suffering that lie on the path in between; and also removes all desire for relative pleasures.

OTHER CULTURES AND RELIGIONS

Of course, South Asia is not the only region of the world to produce saints with such expanded visions of the purpose of life. Sanatana Dharma is not the only structure of beliefs and attitudes engendering true, deep adherence to every kind of selfless, humanitarian practice. When great traditions of the world are considered, Peace is seen to be the ideal of realized souls of all great religious and philosophical systems. Each tradition has supreme representatives who followed the example of their founder. The Maharishis of yore not only learned Veda from their fathers and grandfathers, many cognized vitally important knowledge in their own right. The Katha Upanishad tells the story of how Nachiketas came to discover the secret of life after death, something that was also told to the young Brahmin priest, Svetaketu, by a princely young friend. In the context of religion, the idea that an aspect of human personality survives the demise of the body is of central importance to religion. It's true understanding also engenders a certain measure of peace to the mind and soul.

Most people hear of this idea, and then either believe it or disbelieve it, accept or reject it, depending on the influence of the person from whom they learned it. Few are those who hear it, listen to all the stories and arguments for and against, and slowly come to a well thought out conclusion on one side or the other. This may seem peripheral to the current question of Peace, but really it is not. Our Vision of Life must include our understanding of death, because death is really a part of life. From the perspective of Sanatana Dharma, life is a sequence of lifetimes, all of which are for the education of the soul, the expansion of the Chitta – the sum total of life experiences, on the basis of which decisions large and small are taken now and in the future.

In the west, Pythagoras was a man who fully understood and taught the life of the soul and taught reincarnation. His school in Croton continued after his passing but eventually disbanded. His students spread to all areas of Greece and continued his secret teachings. In one region, the understanding of Life after death caught on to such an extent that its citizens became the best mercenaries in Greece, perhaps not a result that Pythagoras himself intended! War and Peace are contrasting ends of the same scale, as Tolstoy no doubt intended us to realize, with a toast to Napoleon's disaster at Berezina when trying to cross the river on his retreat out of Russia.

Each religion has nurtured a wealth of Realized Souls. Contemporary, or recent examples abound, particularly in India, but increasingly so in other countries as well. Nisargadatta Maharaj, a Master in Mumbai, Maharashtra gave talks summarized in the book, 'I Am That'. In Kerala, Amritananda Mayi Ma, the 'Hugging Mother', has a world-wide following who treasure her words and her wisdom. In Tamil Nadu, Sadhguru Jaggi Vasudev has won similar acclaim not only for his wisdom and profound teachings, but for his wit, and his ability to make Maha Shivaratri, the night-long celebration of the greatness of Lord Shiva, pass all too quickly.

India's great saints and others maintain Her treasured traditions. Some were not even born in India; the Dalai Lama was welcomed almost 60 years ago by the India of Jawaharlal Nehru. Together with his small army of Tibetan refugees, he settled. Under his determined leadership, they slowly learned to adapt to, for them, India's foreign and difficult conditions. Countless foreigners like Swami Sadhvi Saraswati, an Israeli by birth, and disciple of Rishikesh's Swami Chidananda Saraswati, have learned to treasure and expound India's ancient wisdom.

All such great personalities and leaders, like their forebears and objects of adoration teach peace: Adishankara; Lord Buddha; before him, Lord Krishna; and before that the Vedic Rishi. All taught the vital importance of inner peace for establishing the mind in harmony with body and soul, and coming to live a life of fulfilment for oneself and others; a life in which the importance of peace is known through inner experience, and the ability to engender it in other minds and hearts develops and is cultured.

Some of these supreme souls wrote books of their own. Others had their words recorded, either through memory or transcription. The Vedas and their subdivisions and various limbs were committed to memory; learned by chanting with variations. Others were 'cognized' by great sages like Vyasa and Sanjaya, and committed to memory by their listeners, or even by divine intermediaries like Lord Shiva's son, Ganesha. One, the great Adishankara Shankaracharya, now regarded as an incarnation of Lord Shiva founded many orders of renunciate monks, Sanyasis, and mandated forms of worship. Shankara's works are institutionalized as aspects of knowledge essential for self-realization and enlightenment, or so India now considers them.

In the west lived countless examples of courageous saints: Elijah, the mystic and miracle worker who defied the wicked King of his time, Ahab; St John the Baptist, who fearlessly lost his head for criticizing the wrongdoings of Queen Herodias; St Francis of Assisi, who visited Egypt in search of martyrdom, but was instead recognized as a Fakir and Saint by the rulers of the Khedive; and St Theresa of Avila, who was saved from the

wrath of the Inquisition and its black robed and black hearted Dominican institutors, by Lord Jesus' unseen presence at her side, telling her the answers to give to her wicked questioners. "You are too clever for us," they stated, when they finally gave up. Little did they realize that in reality, she was too holy, while they were too evil to recognize her sanctity.

Similarly, the founders of some modern Islamic sects, were too holy for their contemporaries. Kabir, the great saint born in Varanasi was condemned to death three times, reputedly surviving obviously impossible conditions like being drowned in a sack laden with stones, or being faced by a raging elephant, but all attempts failed. The founder of the beautiful Baha'i faith, Baha'u'llah, was condemned and died for proclaiming that he was the Mahdi, the returning Prophet, come to teach the truth of Inner Peace to his poor Muslim brothers, who had been diverted from the true path of love, compassion and wisdom, to the ways of rivalry and war. Likewise, the founder of Ahmadiyya sect, Mirza Ghulam Ahmad, was killed for preaching that Mohammed had taught Peace not War. The real war, Jihad, he said, is against one's own tendencies of mind – as in the teaching of the Vedas and the Heterodox religions of India, and in Judaism and Christianity.

Islam's real purpose is to rid the mind of fluctuations, like in Yoga Sutras I.2, so that the Light of the Self can Shine Forth, as in Yoga Sutras I.3. The great 19th century saint from Kolkata, Ramakrishna Paramahansa, personally verified this by attaining God realization thru all three separate paths. The realization that this is completely true, and his conviction of the underlying Unity between all these three great religions, Hinduism, Christianity and Islam, formed the basis for the great speeches by Swami Vivekananda in 1893 at the World Parliament of Religions at the World Columbian Exposition, the world's fair held that year in Chicago, When rightly understood, genuine agreement is found between these apparently different religions.

In every case, the message of Peace, of inward and outward peacefulness and all their accompanying virtues, has been distorted by the mind of man, as is said, 'Wars begin in the Minds of Men'. Black robed demons manifest in human form to oppose Dharma. Among our own duties today, is that of opposing them, and exposing them for what they are.

In every generation including our own, the central message of all religions needs to be restored. That is the importance today of Dr Vishwanath Karad's Vision of Life, the Vision of mankind at peace with itself, now and for all generations. That is why Dr Karad's vision that all the great saints, in Maharashtra, in India, and throughout the world, were teaching the same Message of Peace, must be promoted at all costs. So

many of them and their followers gave their lives for this Vision of Truth. Our own Dharma is to follow their example, not necessarily becoming martyrs for our pains, of course.

THE VISION OF DR VISHWANATH KARAD

The origin of Dr Vishwanath Karad's Vision lies in the writings and songs of the great Marathi saints of his native Maharashtra: Santa Dyaneshwara (1275-1296), and Santa Tukaram in the first half of the 17th century, both sages of divine realization. All of us feel closer to those whose writings are expressed in the words and phrases of our mother tongue, and whose expressions are both original, yet carry a sense of time-honoured familiarity. To Marathis, the Marathi Saints are no different. The intellect of Santa Dyaneshwara, phenomenally powerful, enabled him to compose a translation of the great classic, the Bhagavat Gita, the 'Song of the Blessed Lord' (Lord Krishna), and then to provide a commentary making it understandable to even the poorest peasant in his native land. Being a very highly evolved soul, Santa Dyaneshwara performed a variety of miracles establishing his supreme spiritual greatness and making him highly revered.

Dyaneshwara was renowned for his devotion to Vithoba, the form of Lord Vishnu worshipped in the main temple in the town of Pandharpur, in Maharashtra. He thus became one of the founders of the region's Bhakti movement. His seminal influence was great and lasting. His scholarly Dnyaneshwari and devotional Amrutanubhava effectively founded Marathi literature. They are of scholarly importance, as well as being spiritually original, of cultural significance. As is well known, Marathi is sufficiently different from Hindi to be regarded as a separate language; it has its own script, a variation of Deva Nagari, the script of Sanskrit and Hindi.

Santa Tukaram Maharaj was a musician who composed songs of extraordinary beauty with an equal level of profundity in their depth of wisdom. They were largely in the rare Abhanga meter and, like Dyaneshwara, devoted to Lord Vithoba. He received great inspiration not only from Santa Dyaneshwara, but also from Kabir, the great Islamic-Hindu saint from Faridabad. Tukaram possessed a truly interfaith vision of the relevance to life of the Love of God, around which his own life revolved and in which it was centered. Several of his Abhangas directly expound Advaita Vedanta; others rightly criticize those who state it merely as a rational philosophical position without the backing of personal realization through meditation.

Tukaram himself told how the great personal tragedy of losing his wife and child in the famine of 1630-32 drove him to seek deeper understanding of life in Bhakti. He

said that his teacher was Babaji Chaitanya in the spiritual line of Jnanadeva. His attunement to the Divine enabled him to compose his Abhangas spontaneously, as he sat playing his stringed instrument. His expositions in Marathi vernacular earned him the wrath of the local Brahmins, who considered that their own expertise was being encroached by a mere Vaishya. Possibly for that reason, Tukaram emphasized that birth in no way affects a person's status in the Eyes of God. "Pride of caste never made a man holy", he said. "The Vedas say that for the service of God, castes do not matter"; "It is God's name that matters"; "Even an outcast who truly loves the Name of God is (effectively) a Brahmin; in him tranquility, forbearance, compassion and courage have found their home." In every generation the Sin of Pride takes its toll. What more can be said?

God-Realized souls like Tukaram sing of the same depth of peace as the Upanishadic Sages, who, as we have seen, made peace, 'Shanti', the heart of their themes, celebrating it in the phrase with which all Vedic recitations end, 'Om, Shanti, Shanti, Shanti!' To them, peace lies at the heart of all creation, symbolized by the word, Om (or Aum), symbolizing, and heard, at the boundary between Absolute and relative, where the cognition of personal peace takes place.

At the heart of the exposition of the Vedas lies the Bhagavad Gita, a text that has been called, 'The Pocket Book of Vedic Science'. Its eighteen chapters contain a summary of all the great truths of Vedic wisdom. It depicts a situation, where Lord Krishna, an incarnation of Lord Vishnu, acts as Charioteer for the ideal warrior, Arjuna. That symbolizes the state in which all souls find themselves on the Battlefield of Life. The field of Kurukshetra, the field, Kshetra, of the Kurus, located today about 100 kilometers to the North West of Delhi, represents the battlefield between Good and Evil, in which we find ourselves in the challenges of our daily lives on this Earthly Plane. Will we be true to the inner directions from our Hearts? Will we listen to the instructions that God gives us every day, indeed every moment of our earthly lives? Will we listen to His words, and obey them with the same faithfulness as a good son, so that we ourselves can, in the words of Lord Jesus, become the Sons (and Daughters) of God? Can we ourselves learn to live with the same intimacy with the Divine, as Santa Dyaneshwara, Tukaram, and the founders of all religions?

Santa Dyaneshwara had the advantage of growing up outside the closest town. Because of his father's pattern of life, they lived on the bank of the Indrayani river some way from the town of Alandi. Not being distracted by local goings-on, he was able to devote his entire life to study all the Shastras from the Vedas downwards that his father taught him, Bhagavadgita included. Being a very high and evolved soul, he spontaneous

acquired the siddhi ‘perfections of mind’ described in Yoga Sutras, Pada III. On one occasion, he settled a dispute in Alandi by causing Vedic Richas to come from the mouth of a cow. A similarly famous story relates how he was visited by a famous Yogi, Chang Dev, who arrived riding a tiger. Chang Dev appeared at a time when Dyaneshwara and his brother and sister were sitting together on a wall, whereupon, not to be outdone, Dyaneshwara caused the entire wall carrying the three of them to meet Chang Dev. The amazed Yogi realized that he had met his match. He dismounted, bowing to the feet of the young Master. At age 16, Santa Dyaneshwara declared his life’s mission complete; taking leave of his parents and his siblings, he dropped his body and returned to the heavenly abode from whence he had come. A treasure that he left behind is the introduction to his Gita commentary. It has been translated into English by Dr Vishwanath Karad, Sir, himself, and is given on the final page of this booklet, as the World Peace Prayer.

As has been pointed out earlier, the concept of Peace is common to all religions. The experience that the Vedas refer to as ‘Shanti’ lies at the Heart of All Religions, because every religion is concerned that its adherents treat each other with proper love and respect, and never mistreat each other. That is why ethical teachings lie at the heart of all religions alongside the principles and practices that will lead to God realization, the state where direct ethical teachings are no longer necessary, because the person directly sees each living thing in creation and all human beings, as another being on the path to divine realization. Dr Vishwanath Karad points out that before religions of the world came into being, there was much chaos in the world, with confusion, violence, massacres, bloodshed and terror. Against this background, different religions came into existence at different times and places on earth, conveying messages of love and peace, universal brotherhood and coexistence to all humankind.

RESTORATION OF DHARMA

In the Bhagavad Gita, Lord Krishna declares that, whenever Dharma is in decay and being lost, God takes an incarnate form to protect righteousness and Dharma, and destroy the wicked who oppose it. All the scriptures of the world’s great religions, whether the Vedas, the Torah and the Talmud, the Zend Avestha, the Dhammapada or Tripitaka, the Holy Agam, the Tao Te Ching, the New Testament and Bible, the Quran, or the Guru Granth Sahib, show similar paths to realization of Peace, to harmony and contentment. This is not just because of common circumstances in the origin of religion, but because of the fundamental truth of the existence of deep inner peace, and the value of its attainment in ennobling human beings, enabling them to go beyond merely selfish pursuits and serve their fellow human beings with all their heart – without reservation, or

regard for their own needs or their own safety.

Buddhism – founded by Lord Buddha in the 6th century B.C. The Buddha restored Hinduism to the early universality of the Vedas, where the Vedic Rishis would teach the basic precepts to whomsoever came to them to learn. Lord Buddha counteracted the restriction of teachings to elite members of society by teaching that realization of Truth and inner spiritual development is for all. Having discovered humanity's woes of disease, old age and death, from which his father had protected him, he immediately left home and his several wives, in order to discover the answers for himself. Having learned Sanatana Dharma from a Guru of his choosing, he attained enlightenment under a famous Peepul tree in Sarnath close to the sacred city of Varanasi. With enlightenment came the answers that he had been so earnestly seeking. Lord Buddha then spent the rest of his life bringing his message to one and all, starting with his former Guru's other disciples. Realizing that without a spiritual orientation to life, repetition of lives of rebirth suffering and death by old age and disease would be endless, he presented his Eight-fold Way, an approach that can be followed by all, no matter their status at birth – essentially a democratization of Dharma.

Despite the machinations of a jealous brother, Lord Buddha's message of enlightenment for all spread like wildfire, and rapidly reached far beyond the boundaries of India and South Asia. The warrior tribes of Myanmar adopted it, so did the Kingdom of Thailand, where the Buddha's physician Jivaka became the Patron Saint of Medicine. Eventually, Buddha's message spread to China, as Chan Buddhism and to Japan in the form of Zen. In their emphasis on attaining Buddhahood, his teachings also fall under the general umbrella of Sanatana Dharma, despite being said by later proponents to oppose the sacred status of the Vedas, and therefore officially being 'Heterodox', No other message before the time of Jesus spread so widely or universally.

Buddhism's message of Peace was most clearly transmitted to the whole society by the Emperor Ashoka, who adopted Buddhism after being cured of post-traumatic stress syndrome during the Kalinga war, in which the appalling carnage cost the lives of many of his nearest and dearest. Ashoka established safe routes and travellers' rest places on all the main highways in his South Asian empire. Throughout it, he set up his famous Ashoka Pillars listing his edicts of peace in many places. They can still be seen today, e.g. one overlooking the Yamuna river in New Delhi, another on the south side of Lalbagh in the city of Bengaluru, Karnataka.

Another heterodox version of Sanatana Dharma came in the form of Jainism, also known as Jain Dharma, reputedly founded by a line of 24 Tirtankaras (teachers) culminating in Mahavir, who lived about the same time as Lord Buddha in the 6th

Century BCE. His teachings, though Heterodox to the Vedas, are also centered on the knowledge and understandings of many Vedic teachings, such as Karma, and the need to erase karma in order to achieve spiritual liberation. Then, no karma remains to bring the soul back into incarnation as a human being on this earthly plane. Devout Jains take five main vows: Ahiṣ (non-violence), Satya (truth), Asteya (not stealing), Brahmacharya (celibacy or chastity or sexual continence), and Aparigraha (non-possessiveness), identical to the five Yamas of the Patanjali Yoga Sutras, in its first Anga (limb) practised by aspiring Yogis. Harming other creatures physically or emotionally generates Karma. This makes non-violence, Ahimsa, and the other Yamas a central tenet of Jain Dharma. The religion has, however, a reputation for secrecy and is said to hold most of its important texts out of the gaze of the prying eyes of non-adherents.

OTHER RELIGIONS

In the Judaeo-Christian tradition, peace plays an important role, one that is central to all the ideologies of its various religions and religious sects. The words, ‘Shalom’, the Hebrew word for peace, is well known as the common Hebrew greeting, used even by hawks like Israeli Prime Minister Netanyahu, whose practical actions show very little inclination for peace – possibly justifiable when faced by horrendous Islamic terrorist organizations, for whom their own cultural version, Salaam Alaikum, Peace be upon you, is not of universal application.

The same greeting holds in Christianity. The Latin ‘Pax Tibi’ of the Catholic Church means: ‘Peace be unto you’, a blessing referring to the quality of peace known as ‘The Peace that Passeth Understanding’ in formal blessings used in Anglo-Catholic and Anglican Churches. It contains the implicit recognition that God is the bringer of peace to the hearts of his chosen, to those that love Him and follow His Laws, and that that quality of Peace can spread through all his followers. The Gospel of John, Chapter 14, quotes Lord Jesus as saying, “Peace I leave with you, My Peace I give unto you, I do not give as the world gives.”

The first Chapter of St John’s Gospel contains an expression that clearly expresses the mystical aspects of Christianity, and its alignment with Sanatana Dharma: ‘To those that believed on His Name, he gave the Power to become the Sons (or Daughters) of God’, i.e. the sensitivity to obey Him in all things as a good son, rather than a prodigal, will obey a Good Father.

The Christian quality of ‘Peace that Passeth Understanding’ is an expression of Universal Love, beautifully expressed in Spring-Rice’s much-loved Hymn:

I vow to thee, my country, all earthly things above,

*Entire and whole and perfect, the service of my love;
The love that asks no questions, the love that stands the test,
That lays upon the altar the dearest and the best;
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.*

*And there's another country, I've heard of long ago,
Most dear to them that love her, most great to them that know;
We may not count her armies, we may not see her King;
Her fortress is a faithful heart, her pride is su ering;
And soul by soul and silently her shining bounds increase,
Her ways are ways of gentleness, and all her paths are Peace.*

We probably all realize that such Love, a “Love Divine all loves excelling” to quote another famous hymn, is only known in the Heart. That Heart, depicted in Catholic Iconography as the “Sacred Heart”, the Sacred Heart of Mary as much as the Sacred Heart of Jesus, is also the source of Peace, because that quality of fullness of heart., Purna, which encompasses all things with its love, but is empty, Shunya, of all thought and all selfish emotions, is the only possible source of Forgiveness and Peace.

Jesus stated in his Beatitudes: “Blessed are the Pure in Heart, for they shall see God” (Mathew 5.8); immediately thereafter, he stated, “Blessed are the Peacemakers, for they shall be called the Children of God” (Mathew 5.9). A pure heart has no room for hatred or any other negative or vicious emotion – a Pure Heart is par excellence a Loving Heart. That Jesus follows this immediately with his Beatitude for Peacemakers is an acknowledgement that Peace can only flow from a Loving Heart. Only a Sacred Heart can spread His Peace throughout the World.

THE MECHANICS OF LOVE

In the Vedic civilization, the Sacred Heart was well known and well acknowledged. The Vedic Maharishi’s were able to create peace all around them, because they were well familiar with the Sacred Heart, for which the Sanskrit term is the ‘Hridaya’. That it is identical to the Judeo-Christian concept of the Sacred Heart is proved by a surprising route. The famous symbol of Judaism, the Star, or ‘Shield’, of David, is a six pointed star with one point on top at the apex, i.e. with two points in North-South directions, rather than two in East-West directions. It is the same ‘Jewish Star’,

which the Danish King chose to wear during World War II, to stop Danish Jews from being identified, rounded up and exterminated – a courageous Act of Love if ever there was one. In fact, its use is not limited to Judaism. Known in Islam as Solomon's Shield, it is used as a protector against evil. Indeed, its use is recorded in all the Abrahamic religions.

In South Asia, the symbol of the Hridaya, cognized by Tantric Yogis in whom higher levels of perception have been activated, is an identical six-pointed star, with two points on the North-South axis, surrounded by a circle touching the six points. Adishankara's Lahiri Saundarya so describes it. This makes it clear that this Yantra symbol represents the same concept in both East and West, the power of Fullness of Heart, Purna, to overcome all negative forces and spread Peace in the World.

The basis of All Religions is thus Inner Knowledge, knowledge beyond the capacity of mere mind, but innately the domain of the Heart established in Peace.

THE SCIENTIFIC BASIS OF PEACE

It is said that only green trees can make a green forest; if a community of people are to enjoy peace among themselves there must be peace in their hearts. Outer is based on inner, outward peace can only be based on inward peace. That is the fundamental justification for the adage, 'Wars begin in the minds of men'. In like manner, only in the minds of men and women can peace be generated and maintained. Only by such means can conflict and wars be prevented.

But how can peace be infused into peoples' minds? The answer is Deep Meditation that clears out all emotional stress leaving the heart pure and loving, for a pure heart will lead to a clean mind free of internal conflicts, and stimulated to conflict by memories of violence. Conflict in mind is reflected in conflict in the brain; in contrast, harmony in the brain, in the neurophysiology, is an inward sign of harmony that can form the basis for outward peacefulness of mind. Harmony in the brain manifests as coherence in the brain waves, a sign of levels of communication bringing different regions of the brain into alignment.

Such changes are easily achieved by deep meditation, known in the science of Yoga as Dhyana, the seventh of the eight limbs of Yoga. During Yoga Dhyana, as in e.g. Transcendental Meditation, the electro-encephalographic (EEG) waves show mathematical coherence all over the surface of the brain, the brain cortex. What is usually local short-range coherence becomes long-range coherence. Also, the brain begins to generate EEG frequencies in 7 to 12 cycles per second (Herz) range called Alpha (), and known to characterize feelings of easy pleasantness. Both the EEG

frequency and its coherence begin to reflect a state of mind at peace with itself.

Long term regular practice of meditation has another very interesting effect: the dominant frequency begins to slow. Normally it increases with age, and when at a more advanced age, a person's frequency increases beyond 12 Herz, out of the alpha range, they can then no longer experience peace of mind. Fears and anxieties dominate, and they enter those querulous states of mind that can so afflict the elderly. That is not necessary. With meditation, old people can radiate peace and become a source of comfort to all their descendants, all their wider friends and family.

With continued practice, the coherence found in alpha spreads to other frequency ranges as well. It comes to be seen in the lower frequency Theta waves in the range 5 to 7 Herz, in the Beta frequencies from 12 to 30 Herz, and also in the lowest range, Delta, from 0 to 5 Herz.

But coherence is important in another way. It is absolutely essential for consciousness. Awareness and consciousness are only possible when there is enough internal coherence in the brain. Several great scientists have subscribed to this idea, which originated with meditation researcher Lawrence Doherty in the early 1970s, and then taken up by British mathematician, Sir Roger Penrose, in the 1980s and 1990s.

Later it was shown that critical coherence results from complexity, and that it is a condition for optimizing brain function and regulation of brain function. The sound and valid objection of many scientists that it cannot be quantum coherence, because no system can maintain macroscopic quantum coherence at normal temperatures, was resolved by the idea that it is critical coherence. This was then used to show how critical points which possess critical coherence are able to generate self-awareness. Coherence thus became the Key Idea in understanding consciousness, it is the absolute sine qua non of the brain's ability to generate conscious awareness. In other words, the most natural state of mind is one where the mind is at peace with itself. Such a mind can radiate peace to other hearts and minds; a green tree able to create a green forest around it. To summarize: Wars begin in the minds of men; only in the minds of men can peace be generated and maintained; only by creating coherence in the brains and minds of men and women can wars be prevented.

The founder of Transcendental Meditation, His Holiness Maharishi Mahesh Yogi, dedicated his entire life to creating peace. In 1974, he asked the scientists working for him to show that when only 1% of a town or city has learned to practice his meditation technique, changes reflecting inner peace begin to manifest in that society. The scientists who worked on the project found that crime rates went down. As time went on, they also noticed decreases in car accidents and divorces. They were so

impressed that they named this effect of meditation on society around it, the Maharishi Effect. Many papers were published on it in respected academic journals, like the Journal of Mind and Behaviour, Crime and Justice, and the Journal of Conflict Resolution. A full account can be found on the Truth about TM webpage of David Orme-Johnson, for many years the chief researcher for the TM organization.

Certain studies showed that the effect applied to whole nations. Norway, New Zealand, Israel and Mozambique all showed remarkable changes once the country reached the 1% level. The first two began to thrive instead of continuing a trend towards national bankruptcy due to balance of payments problems. Israel's enemies became far less effective in creating mayhem and terror. In Mozambique, the civil war was brought to an end by sending divisions of troops to meditate in any place where conflict started. Peaceful elections were held, and the former rebels became the official opposition.

Stimulated by analogies between the mind and quantum theory, Maharishi set about showing how nations could be made peaceful. He started to organize groups of people practising his advanced TM-Sidhi program together, and showed that they exerted an influence equivalent to the square of the number of people in the group. He then referred back to the Vedic literature and began quoting an idea that it is possible to build a spiritual shield around a person, or a group of people. The group can be of any size, a city, a whole nation, a continent, or the entire world. At Christmas, 1984, he organized a course for 7,000 people at Maharishi International University in Fairfield, Iowa, in the USA. Both Russian and American leaders commented on the remarkable peace initiatives that took place during that time. Despite Maharishi's appeals, the group could not maintain itself after the end of course. Nevertheless, many people stayed on, and slowly a thriving community of meditators grew up and came to dominate the town of Fairfield and its surroundings.

Maharishi called his program to generate a Kavach for each Nation, his invincibility program. His motto for the remaining quarter century of his long and productive life was, 'Enlightenment to the Individual, Invincibility to the Nation'. His teachers explained these projects wherever they lectured, and they became well known. His term, Collective Consciousness, was even used on occasion by British Prime Minister, Margaret Thatcher. Many years earlier, Her Majesty the Queen had embedded a quotation from Maharishi's book, *The Science of Being*, in her annual speech on Christmas Day – one of her Ladies-in-Waiting had given her a copy, and she had evidently read and appreciated it.

INDIA AS THE PROTECTOR OF ALL FAITHS

So how can these great steps towards peace and harmony amongst men and women, and between nations be continued today? What can bring the spiritual Greening of our planet earth? Only India has the depth of understanding and the variety of expression to be considered the land to unite all religions. As we have seen, Her own history of religious expressions is beautifully varied. Her literature incorporates both the Orthodox philosophies of, Nyaya, Vaisheshika, Sankhya, Yoga, Karma Mimamsa and Uttara Mimamsa (Vedanta), and the Heterodox Philosophies of Charvaka, Lord Buddha and Mahavira.

On the basis of such variety, India has traditionally welcomed truth seekers in all forms. Jews fleeing Nebuchadnezzar were welcomed to Kochi; St Thomas the Apostle was also welcomed there, though he later made his headquarters in the region of modern Chennai, where he was eventually martyred. The first foreign disciple of Mohammed was a Kerala Yuvaraja, Prince, who left his home for Mecca at the turn of the 7th century; while in the 8th century Mumbai welcomed the Parsi followers of Zarathustra. At the turn of the 10th century, around 900 CE Guru Nanak put together his Guru Granth Sahib, founding the Sikh religion, and generating powerful resistance to Islam in North-West India. In the mid-20th century, India welcomed the Dalai Lama and his Tibetan Buddhists with their unique spiritual teachings and abilities.

In the meantime, Hinduism was undergoing its own necessary revivals and changes. The great reformer, Adishankara Shankaracharya, is said to have been active at the turn of the 9th century. Adishankara set about revising all the main tenets of classical Hinduism, protecting its purity from falsehoods thrust upon it by the Buddhist commentator, Nagarjuna. Adishankara updated the forms of worship with which we are familiar in modern Hinduism to include six principle forms of God starting with Lord Shiva and his family; Lord Vishnu and his Shakti Mahalakshmi, in various forms, whether as Lakshmi-Narayan, Rama-Sita, or Radha-Krishna, etc.; various forms of Mother Divine; and the Sun – thermodynamically the Lord and giver of Life (together, speaking more physically, with the Earth's rotation on its tilted axis, the Moon and the tides). Each deity has its own cults and followers – a tremendous variety of approaches to worship of God spread over South Asia's vast subcontinent.

In India today, this diversity exists in a state of cultural harmony, which extremists have so far failed to break up. The present government is a powerful, no-nonsense force for peace, which does not tolerate the outrages accepted by its more catholic, congress-derived predecessors. India is a strong force for peace. It is also a leader of democracy and debate in the world.

SUMMARY

This booklet is composed of several sections: The first Chapter, Background, explained the need for adherence to a deep philosophy of life if man is to survive all the vicissitudes of life on individual, national and global levels. It was set in the context of Willis Harman's research at Stanford Research Institute in the late 1960s showing that only the perennial philosophy can enable humanity to survive the challenges that lie ahead.

The second Chapter laid out Sanatana Dharma, as India's traditional form of the perennial philosophy is known. It discussed its structure, and the interaction between the concept of Karma, and the four concepts known as Chaturvidha Purushardha, namely Dharma, Artha, Kama and Moksha, duties in life including education in the ways of the spirit and local culture, and the practice and pursuit of religion; the means to attain achievements including the wealth to support family and society; attainment of goals in personal life and for one's society and country; and attaining liberation from cycles of life, death and rebirth.

Chapter Three concerning Other Cultures and Religions started by looking at patterns of spiritual greatness in East and West, and then focused on the various faiths in the South Asian subcontinent, including the Orthodox philosophies adhering to the sanctity of the Vedas, and the Heterodox philosophies of other teacher-saints, most of whom adhered to the concept of lifetimes of spiritual education of the soul on its path to liberation from the otherwise endless cycle of suffering involved in lives, deaths and rebirths.

This set the ground for a first presentation of the Vision of Dr Vishwanath Karad presented in the fourth Chapter. That vision is founded on the inspiration of the great Maharashtrian saints, Santa Dyaneshwara and Santa Tukaram, combining and integrating the paths of knowledge and the path of bhakti – both valid paths to the higher levels of spiritual realization, that brings with it spiritual liberation; Santa Dyaneshwara's sublime commentary on the Bhagavad Gita serving as a counterfoil as it were for Santa Tukaram's Abhangas.

The second half of the book was motivated by that vision, and the great purpose of Lord Vishnu's incarnation as Lord Krishna, namely the Restoration of Dharma recounted in Chapter Five. That purpose, namely Dharma's restoration, is exactly the same as that of Dr Vishwanath Karad, Sir, in his great works performed on a seemingly more mundane, but no less spiritual level. Without Dharma, evil reigns, making liberation impossible; so adverse to spiritual growth is a society governed by Adharma.

The actions of Jains and Buddhists in creating peace were further discussed, particularly the work of Emperor Ashoka in creating a peaceful society throughout his vast empire.

Chapter 6 discussed Other Religions in more detail, focusing on the Abrahamic religions including Judaism and its great prophets Moshe and Eliahu, Christianity founded by Lord Jesus, and the Prophet Mohammed's Islam and its more recent offshoots like the Bahai. The emphasis at every stage was the vision that God is Love, stated by the Rabbis, and that this was taken over by Jesus and all subsequent religious leaders, including Islam and its recent martyrs to that vision.

This led to Chapter Seven's discussion of the Mechanics of Love, which showed that real experience of love, Divine Love, can only be achieved through purity of heart. It used the Beatitudes of Mathew 5 to show that peace follows from a loving heart, and the relationship between the Star of David and the Yantra representing the Hridaya to demonstrate that Divine Love is the same concept and experience whether presented in the East or West.

The Eighth Chapter on the Scientific Basis of Peace comprised a discussion of the inner physiological basis for peace developed through genuine Dhyana meditation. Dhyana, it showed produces harmony in the mind through coherence in the neurophysiological EEG activity, which correlates with Peace in the Heart. It elucidated the programs of Maharishi Mahesh Yogi to create harmony in each and every society, and peace for the whole planet, through his programs for, Enlightenment for every Individual, Invincibility for each Nation.

This led to a deeper reflection on the role of India as the Protector of all faiths throughout world history. Only in India could have arisen the magnificent vision of Dr Vishwanath Karad expressed so magnificently in his World Peace Dome, the largest dome in the world, and the first dedicated to the underlying Unity of All Religions, all when rightly expounded and understood to be promoting love between all men and women everywhere, and standing for Peace on Earth for all times to come.

In my opinion Prof. Dr. Vishwanath Karad is a blessed individual. Each of his acts, his creations, gives one the feeling that it is the Almighty God himself, who is getting these things done from him, that he is doing God's calling. His purity of mind, purity of thought & purity in each and every action speaks of a divine intervention.

To complete this account of Dr Vishwanath Karad's Vision of Life in Peace, it is appropriate to present in full the World Peace Prayer that he skillfully adapted from the ancient Shastras.

WORLD PEACE PRAYER

Friends, let us begin our daily work, be it learning or teaching, research or training, job work or professional duties, with a sense of devotion, dedication and discipline, with reverence, respect, love and compassion towards all living beings, which will help to minimize, apart from ego, jealousy, hatred, greed, anger and lust, stress, tension and eventual disorders and thereby reach a tranquil state of mind essential for leading a happy and peaceful life.

Remember that these verses from ancient scriptures, which are beyond any caste, creed, race, religion or boundaries of nations, are nothing but the narration of the most scientific principles and laws of Mother Nature and life.

Recitation of the World Peace Prayer with full understanding, reverence, faith and concentration of mind, before any icon of one's own faith or even the image of your own mother with eyes close, will provide you with a unique experience of tranquility, divinity, and joy, culminating in a peaceful state of mind with minimum disorder / entropy.

Salutations to OM, the Ultimate Truth, the Ultimate Reality!

The Ultimate State Enunciated in the Vedas

Salutations to the Self-Consciousness, the Pure Creative Intelligence,

The Pure Knowledge, the True Nature of the Soul, ATMAN!

O God, Thou are Ganesha, the Illuminator of All Intelligence!

The Disciple of Saint Nivriddhi says, "Please Attend to my Discourse on Gita.

I Prostrate to the Teacher, my Guru

Who is Brahma, Vishnu and Lord Maheshwara!

Who, in reality, is the supreme Brahman! The Almighty Incarnate!

OM is: The Entirety – The Complete – The Whole!

The Whole has Emerged from the Whole Complete!

When that Whole is Removed from that Whole, what Remains is still Whole!

'OM' Itself is Peace, Peace, Peace!

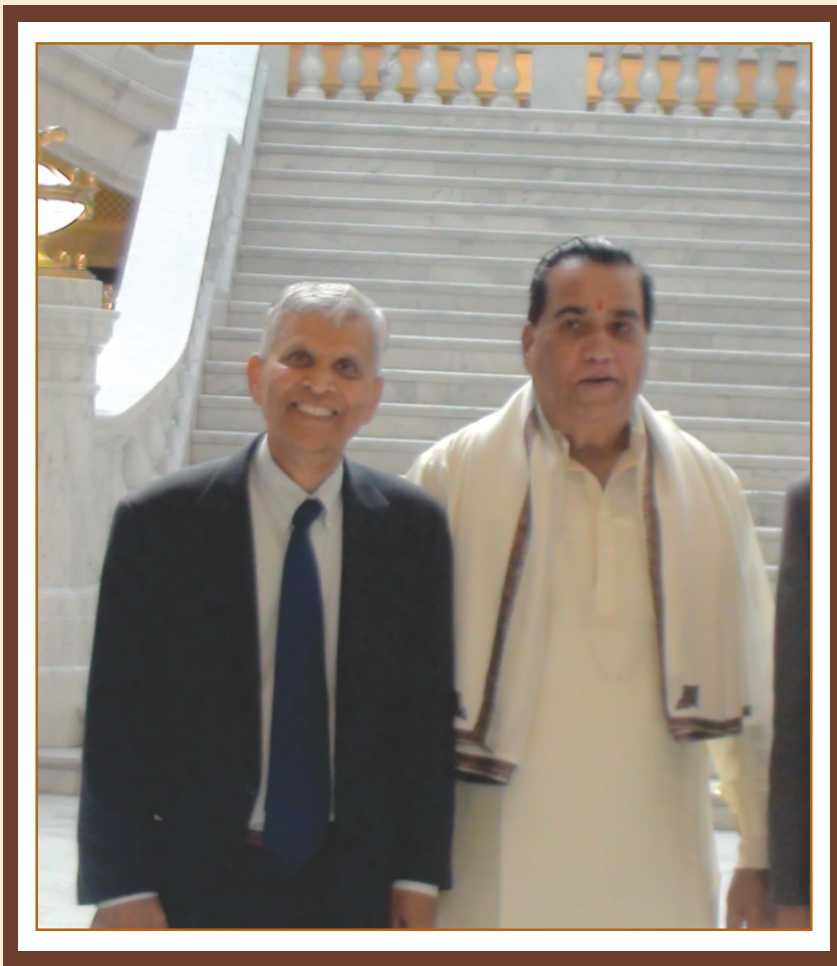
All This -Whatever Exists in this World is Manifested from God!

Hence, by renouncing it, Enjoy! Covet not wealth, which belongs to none!

O Mother Earth! O Cosmos in Entirety!

*O Adorable Luster of SAVITRI, the Sun, we contemplate!
May that Supreme Radiance Stimulate our INTELLECT!
May All be Happy! May All be Healthy!
May All Enjoy Prosperity and Experience Auspiciousness!
May None Suffer from Grief or Sorrow!
May Peace Prevail in the Sky! May Peace Prevail in the Cosmic Space!
May Peace Prevail on Earth! May Peace Prevail in the Waters!
May Peace Prevail in the Herbs! May Peace Prevail in Vegetation / Plants
May Peace Prevail in the Lord of the Universe! May Peace Prevail in Brahma, the
Creator!
May Peace Prevail with Everyone! May There be Nothing but Peace Everywhere!
Let That Peace Prevail in Me!*





Prof. Dr. Vishwanath Karad
THE JEWEL OF INDIA

Dr. Ashok Joshi

Philanthropist & President, Ceramatec Inc., Utah, USA

The year was 1961 when Dr. Karad and I met for the first time. We both joined College of Engineering Pune. We were not only classmates but dorm mates until 1964. All those years, I always knew that Dr. Karad would impact the world in a meaningful way. Upon graduation, we both went separate ways. I left for United States of America to perform my graduate studies at Northwestern University. A series of entrepreneurial ventures followed that completely occupied me and drifted me on a trajectory that I lost touch with my college friends. Every once in a while, though, I would think that

Dr. Karad was doing great things. After 44 years, a friend told me about Dr. Karad's high accomplishments in the world of education and founding of the Maharashtra Institute of Technology, World Peace University (Pune, India). I called MIT (India) to talk to him and he immediately recognized me. He invited me to visit him at MIT. I was in awe of what I saw, heard and observed. I felt very proud of what my college friend had accomplished while feeling highly privileged to have known such a great person. I gravitated towards and got involved with his interfaith odyssey and mission of world peace. I was impressed with his mantra – 'Union of science and spirituality will bring peace to the whole world'. Incidentally, the Parliament of the World's Religions was held in my hometown, Salt Lake City, Utah in 2015. This parliament hosted visitors from 80 different countries and 50 different religions.

I asked my contacts in Utah to invite Dr. Karad as I knew that his perspective on interfaith must be heard and followed by all the religions around the world. During the parliament, Dr. Karad gave two difference discourses on interfaith and world peace. As soon as he began his talk with – "My brothers and sisters of America", there was a standing ovation! His mantra of science and spirituality union reverberated in the convention center. His discourses received such a spectacular response that people in Utah talk about those till date. During the same visit, with the help of my very good friend, Richard Nelson, I arranged for Dr. Karad and his entourage to visit Brigham Young University, Utah Valley University and Westminster College. These academic institutions follow an honors code owing to their founding by The Church of Jesus Christ – Latter Day Saints. Dr. Karad was very impressed with the honors code followed by large American Universities such as BYU with 25000 students. He later told me that he felt he has found a twin institute of MIT-WPU (Pune,India) on the other side of the world since he follows and preaches the same honors code. In 2016, MIT-WPU decided to confer the prestigious World Peach Award upon LDS apostle, Elder Todd Christenson. When Elder Christenson visited MIT-WPU, Dr. Karad organized such a grand reception that the apostle and all the 70 people from Utah who accompanied him were touched. A number of them personally told me that they will carry the memories of their India visit for rest of the life.

Over the last few years, I have come to know my college friend in a very new light. I personally had more than 100 meals with him and surprised to know the simple food he eats. Apart from being a philosopher, he works very hard. As I visited India more often for other philanthropic projects, I kept on visiting Dr. Karad, I realized more and more that he is unique educationalist. His perspective of - academic education is not enough as the real pedagogy lies in imparting ethics, morals, values of tolerance, wisdom and spirituality to the next generation needs to pervade physical and

metaphysical boundaries across the world.

Grandeur of his vision is expressed through the conception and execution of the idea of World Peace Dome, an edifice with 54 statues. I wanted to ascertain that his vision gets continually expressed on the global stage. With the help of my friends in Utah, I invited him and his son Rahul to serenade the G20 Interfaith Conference held in Japan. Both of them gave outstanding speeches on interfaith message to the world. As a matter of fact, I was fortunate to attend this grand gathering and I met several heads of the religious institutions around the world including Vatican. When I heard their speeches, everyone was saying two things – inclusivity and sustainability.

As I look at Dr. Karad's peace dome, it actually represents those thoughts. That is the most unique idea in the entire world. Albeit Dr. Karad was a bit frustrated that many of these other religious leaders did not know who Sant Dnyaneshwar or Tukaram or Vivekananda are – I told him that you are so engrossed in their personalities, you are today's Dnyaneshwar and Vivekananda. They need to follow your principles of world peace. Dr. Karad's greatness rubbed on his son, Rahul Karad who continues to do astounding things such as creating various national congresses for student, teachers, women and media while simultaneously founding the World Peace Congress. When I say that Dr. Karad is a unique educationalist, I challenge any Indian politician or educationalist, to point out who else measures upto him. I certainly think that such high accomplishments and global contributions are worthy of a Bharat Ratna! India is lucky to have such a son!!





Prof. Dr. Vishwanath Karad
**AN INTERFACE BETWEEN SCIENTIFIC
 SOCIETY AND SPIRITUALITY**

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I am thankful to receive an invitation to contribute a paper in the proposed special volume to felicitate the founder executive President of MIT Group of Institutions and great educationist Prof. Vishwanath Karad. The paper entitled 'Interface between Scientific Society and Spirituality' is meant to felicitate him on the eve of his 80th Birth

Anniversary. For the first time, I met Prof. (Dr.) Vishwanath D. Karad in the old campus of MIT situated in Kothrud Road, Pune during International Conference. Later on, I met Prof. Karad on the occasion of 5th world Parliament of Religion, Science and Philosophy in October 2019. It is high time to mention here that whenever I meet Prof. Karad I find a keen philosopher, an educationist and a great creative man. The tomb of world peace is a great evidence of his creativity. His spiritual personality and aura attracts everybody. His presence adds grace and gravity in academic functions.

Prof. Vishwanath Karad is quite eminent personality of India. His contribution in the field of education, world peace, science and spirituality is commendable and quite relevant to our society. Prof. Karad was born in very religious family in the state of Maharashtra. Dr. Karad is a man endowed with philosophical vision and analytical mind. His work towards 'world peace' and 'value based education system' have changed life and developed positive mindset of large number of students and teachers. Prof. Karad is keen to perform various activities concerning human welfare and well-being of society. Prof. Karad dedicated himself to peace studies. Prof. Karad is a founder President and Director General of World Peace Centre, Alandi MAEER'S MIT, Pune and founder Executive-President of World Peace Research Foundation, Pune. Now MIT is considered as one of the reputed and well-known institution of India. Dr. Karad got constructed the biggest Dome in the world which is embodiment of peace. Prof. Karad is committed to philosophy and philosophizing. He contends that all world religions are equal and true and conveyed the same message of true love and compassion for human welfare. Prof. Karad proved himself as a champion to promote universal brotherhood and understanding. He focused on the role of Science and Spirituality in establishing a 'holistic peace loving global society'.

This is the reason I have given the title as 'An Interface between Scientific Society and Spirituality'. This article is quite relevant keeping the nature and functions of the institute of world peace. Science in itself is value-free but assumes values when linked with human activities. Science and Spirituality are not logically incompatible. Indian culture is integral in nature. It integrates scientific society with spiritual values. It also gives ontological basis to secular values of scientific society. I have understood technology as applied science. By Scientific Society, I mean technologically advanced society. By Spiritual Society, I mean a set of goals or ideas dear to spiritual thinkers, philosophers and other peace loving personalities.

The expression 'scientific society' needs a little clarification. The expression does not refer to any particular society of any scientifically advanced country. It refers to the scientific phenomenon. It refers to the attitude and the frame of mind which characterize the present day civilization. The contemporary civilization of India has its roots in science and technology. The expression 'scientific society' has not been taken to

denote 'machine society'. In 19th century, the European Industrial Society understood 'scientific society' as a 'machine society'. But in 21st century 'scientific society' is more than 'machine society'. In a 'scientific society' technique integrates machines with society. Machine may alienate but technology is liberating. Thus, the expression 'scientific society' refers to that mental attitude of the modern man which has been influencing the life style of people of different places in varying degrees. In order to establish an ideal 'scientific society'.

The expression 'spirituality' denotes a set of goals or ideals dear to spiritual thinkers, philosophers and other peace loving personalities. The question is; what is spirituality? We will get different kind of answers according to the person.

Some tradition like Buddhism, Advaita-vedanta and other systems of philosophy consider that spirituality is search, through which one can know about the reality of oneself and can discover the true nature of consciousness and take forward oneself towards spiritual awakening. As we can see and understand that spirituality is a broad concept and it depends on a person how he or she understands or feels it. In technological world, where everything is technology bound, spirituality still stands. It is not something that is majestic or going to disappear in passage of time. Prof. Karad believes that all world religions are equal and true in nature and gave a message of true love and compassion for human welfare to the world. In the present order, Prof. Karad focused on the spirituality and peace in human life and proposed to establish a 'holistic peace loving global society'.

The present human society is faced with a paradox. The paradox is due to the fact that if human society is scientifically advanced, it is faced with evil; and if it is scientifically backward, it is also faced with evil. Scientific advancement causes evil because man loses his manness. Scientific backwardness also causes evil because man suffers and lives in poverty. It goes without saying that insufficient progress of technology is evil because it causes backwardness. The prime object of the invention of new technology is to get rid of backwardness. So, we have to choose technology as an instrument in order to ameliorate conditions of the suffering humanity. But there is an opposite view also that considers technological progress to be a great source of present evils prevailing in the society. But in spite of laudable achievements, a man of philosophic temperament cannot deny the social evils of the past few decades. It is true that technological society is responsible for dehumanization and degeneration of culture. Technology has managed to throw human relations into disorder and chaos. On the other hand, communication technology has made it quite easy to develop relationship with other nations. Science has changed human society and its values. It has been used for well-being of human society. In order to get rid of economic evils, we have to develop science and technology. Alvin Toffler observes "To turn our back on

technology would be not only stupid but immoral”.

In ‘scientific society’ technology determines the direction of the development of society and its values. But science and technology in itself are not value loaded. Science is ethically neutral and value-free. The benefits of science are mainly the use to which it is put by man. It is neither good nor bad. The use of technology determines its values. We cannot pass any value judgment relating to scientific society, whether it is a good society or bad society? Mahatma Gandhi, the great champion of ‘swadeshi culture’ does admit in his famous book entitled ‘Hind Swaraj’ that India can import technology and life-saving drugs from foreign countries in order to save suffering man. It does not affect our ‘swadeshi ideology’ since life-saving drugs and necessary technologies are linked with the well-being of India. So, it is possible for ‘swadeshi culture’ to import technology and then try to assimilate it in ‘swadeshi culture’. We Indians are quite rich in spiritual and cultural way. But in 21st century, man cannot live without technology. In 21st century life and society is governed by technological relations. Here, technology advances rapidly, which is useful today may not be useful tomorrow.

If we do not prepare the new generation to adapt new technology and new values of life, the new generation will lag behind. Prof. Vishwanath Karad also thinks that technology is an instrument in the service of humanity. Though, science is value-free yet science creates conditions for new ways of life and its values. Science or technology introduces change in society. It is a positive device in the service of humanity. It is a means which can be properly used for the welfare of human beings. By applying the latest laser technology, we may help cure the cataract. However, laser could be used to guide a bomb. We can use satellites for education and cultural or spiritual progress. We can also use them as a means to spread spiritual ideology and values. Science and spirituality is a means in the service of human beings. It can help us to utilize natural resources in a better way with ability to connect with them. With the help of spirituality we can understand nature more clearly and connect with them as a part of our own family. Spirituality provides us a divine peace by which we can use science in more productive manner without harming any animal, human or other natural particles. It is inevitable for human existence to accept the realities of the present scientific society. Our goal must be to protect our cultural and spiritual identity by using the gifts of technology.

Indian culture which is grounded in spirituality cannot be incompatible with scientific society. It is difficult to bring Indian culture close to scientific society. The attempt of Prof. Karad is laudable. We simply uphold that Indian culture is not incompatible with technology. The present study is initiated with the conviction that technology is a part of Indian culture. The present day values in India are largely shaped

under the influence of scientific society. The development of communication technology, the ability to record and transmit sounds and images over any distance have changed the value system. It has changed the face of contemporary Indian society. With the enormous development in communication technology, the culture has enormously changed. The mass media is not culturally neutral. They reflect the thinking, the idea, the value of society. Communication technology serves the channel of transmitting values or ways of life. Some sort of compatibility exists between the value endorsed by Indian culture, which is grounded in spirituality and cherished by scientific society. In Indian culture secular values and spiritual values are not opposed. In Hindu tradition, Dharmashastra and Mokshashastra are not incompatible. The secular values are relegated to worldly status. But this is quite clear that even in secular culture, the spiritual attitude pervades. The 'Vedanta Philosophy' is the bedrock of Indian spiritual culture. It does not make cleavage between secular and spiritual culture. The secular culture refers to scientific society. The spiritual culture gives ontological basis to secular or scientific culture. The secular culture or scientific society assumes a general spiritual dimension or ontological basis. On technological level, Indian attitude can be summed up as the attitude of impersonality. It is an attitude of the man rising above his own person.

The functioning of technique leads to impersonality. The tendency towards impersonality sets in a progress of dehumanization. The dehumanization effects of science or technology are taken as the negative effect of the 'scientific society'. Dehumanization is taking away a man from his manness. The process of dehumanization upsets the person of a man. In 'Vedantic Spiritual Culture' man has to transcend his ego. It is also a kind of superb dehumanization when man transcends himself. But Indian philosopher and critic may point out that it is not proper to describe the process of transcendence as superb dehumanization. In transcendence man does not negate man but sublimates himself to higher plane or existence. In 'vedantic culture' the lower aspect of man is suppressed and transcended. The technological process of dehumanization takes away from man his manness. The spiritual process attempts to realize the essence of man. In Indian culture, the human existence has been given an ontological foundation. The cult of spiritualization is quite positive. Man sublimates his earthly existence.

Some philosophers may point out that any attempt to draw a line of compatibility between scientific and spiritual society is far-fetched because they belong to two different dimensions of human existence. This objection requires a little consideration. Science and Spirituality both are concerned with man and society. It attempts to contribute in social developments. Social development has two aspects, one is economic; the other is cultural or spiritual. Science takes care of economic development.

Spirituality is rooted in cultural value system. But this is a misconception that science and spirituality operate at different levels. Scientific or technological development causes change in our value system. Moreover, spiritual values and secular values are not incompatible. Spiritual values give ontological dimension to scientific society.

Technology persistently causes alienation and estrangement. It upsets the established order and uproots man from his moorings. This is apparent also in developing countries like India where lure of industrialization, urbanization and computerization have upset the traditional life-styles of the Indian society. It has led to the disappearance of privacy and of personal human relationship. Technology is causing social and psychological tension. The life is becoming more and more mechanized. The man has lost zest for living. Man created technology but in course of time man became dependent on technology. When technology is controlled and utilized by man for social well-being then, it is useful. But when technology becomes the master of man then it is bad. There is a need to overcome the sense of being overwhelmed by technology.

Great Philosophers of India, like **Saint Dnyaneshwara, Saint Tukarama**, who advocated holistic, evolving life and societal view through their philosophies and moral principles and ethics embedded in so called religion, have been deprived of the status as "**Philosophers**", by most of the Philosophers community of the World. Unfortunately, it is observed that most of the World Philosophers tend to look at Indian / Oriental Religious Philosophy with prejudiced views, because their mindset is molded in academic set-up and conceptual practices of western philosophical model. But, if we look at the latest developments in modern science, we see that the experiments in Quantum Physics echo the same philosophical thought given by Rishis in Vedanta, resonate the same divine intuitions, logic and reasoning that Saint Dnyaneshwara elaborated in the unique scripture "**Dnyaneshwari**". We see that, the advent of Quantum Physics, Relativity Theories, Artificial Intelligence have given new pathways to see the light of consciousness in the core of atom. Today, it has been accepted by the top most scientists, thinkers and philosophers of the world that the entire Universe is a manifestation of pure consciousness / intelligence.

Here, Indian culture can be of great help. Indian culture can help man to get rid of dehumanization. I understand that Prof. Karad is committed to spirituality and the tomb is emblem of peace in the age of technology.

