

Plenary Address
Education for World Peace- a Perspective of
Integration of Science and Spirituality

by

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His Excellency the Governor of Himachal Pradesh, His Excellency the Apostle of World Peace Dalai Lamaji, the President of Bhaktivedanta Institute, Distinguishes Invitees, Devotees of Hare Krishna, Ladies and Gentlemen,

Let me at the outset express my profound happiness in being with you this morning and to have the privilege of being the part of the great movement for Global Peace and Harmony steered by His Excellency Dalai Lamaji and pursued with unconditional commitment and fullest of dedication by the Bhaktivedanta Institute and its members on the strength of integration of Science and Spirituality, a mission so well chartered by the visionary scientist of the modern age, His Divine Grace Bhaktiswaroop Damodaracharya Swami Dr TD Singhji. I truly feel blessed being here along with my wife Smt Meena Sharma.

The Bhaktivedanta Institute could not have chosen a better place than the Dharmashala, in the Dev Bhumi Himachal Pradesh, a place which is the abode of the Apostle of Peace Shri Dalai Lamaji and millions of the devotees who devote their daily prayers to divinity for the peace of one and all irrespective of race, religion, region and nationality. This conference devoted to Global Peace and Harmony holds an important place in the calendar of human endeavors, being organized at a time when on one hand we have the threat of terror unleashed by religious fundamentalists who are often devoid of "dharma" and on the other the devastating power of science which when fallen in unscrupulous hands could cause massive destruction and untold misery. We need to therefore, seriously ponder and introspect on the importance of integrating science and spirituality so that we succeed in utilizing the power of science and might of technology for accelerating growth and development while at the same time ensuring world peace and protecting the interest of man and Mother Nature.

For this we need to understand the meaning and basis of “Dharma” as against Religion or rituals and practices across the world. Likewise, the synthesis of Science and Spirituality for global peace need to be examined and its importance be reinstated in the modern scientific society.

For the ancient Vedic Seers and Sages “Dharma” was the eternal law of being, the profound basis of building a civilized society deep rooted in the cardinal principles of Truth, “Satya”, Unity in Diversity, “Akem Sat”, Purity of thought, speech and actions,”Mansa Sada Suchi” Oneness of “Aman” and the eternity of “Poorna”. They built a society that ensured a perfect harmony with Nature and elevated the man to the level of Brahman, “Ahom Brahmasmi”. The oneness of Atman enabled them to conceive the whole world as one family as in “ Vasuda Eve Kutumbakam” and thus they prayed and worked for world peace, “Sarve Bhawantu Sukhina; Sarve Santu Niramaya. Sarve Bhadrani Pashyant; Ma kaschit Dukh bhag bhavet” as in Shanti path in their daily prayers. So long as the human society practiced these cardinal principles of Dharma, global peace and harmony prevailed for millions of years.

The education was an empowerment to creating a deep rooted conviction in these cardinal principles of Dharma that when coupled with the capabilities of science and spirit of Aatmiyata through the practice of spirituality provided the connect to the society and Mother Nature. The Human society then touched the altars of divine and attained both the unmatched material prosperity and spiritual enlightenment together, creating a haven on planet earth. Peace, tranquility, happiness in plenty and harmonious coexistence were the hall mark of such a society. Compassion (*Daya*), Forgiveness (*Kshama*), Equality of opportunity, Parity (*Samata*) were the outcome of the practice of dharma in daily life. Lord Rama when was asked to propound the Raj Dharma for his Ramrajya is on record to say that “ *Parhit Saris Dharam nahi Bhai, Par Peera sam nahi Adhmai*” that is there is no better *Dharma* that the one one which ensure welfare of one and all and there is nothing worst *Adharma* that that creates sufferings to others. Human actions were thus judged as Dharma if they lead to the larger collective good of the society and *Adharma* if they lead to harm the larger interest.

In the present paper, the author examines the role of spirituality in university education and advocates the synthesis of science and spirituality for strengthening the cause of global peace and harmony.
