



Prof. C. S. Deshpande Memorial Lecture

Science and Spirituality

By

Padma Bhushan Chinna Jeeyar Swami

Vedic Scholar

Mumbai 17th May 2024

GREETING



Shri Vishwas Deshpande greeting Shri Chinna Jeeyar Swami

SPEECH



Padma Bhushan Chinna Jeeyar Swami delivering his speech



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Dr. Asif Rampurawala

Vice Principal,
Vidyalankar School of
Information Technology

Good evening and welcome to our Chief Guest, His Holiness Padma Bhushan Shri Chinna Jeeyar Swamiji, Shri Milind Tadvalkar, Director, Vidyalankar Dnyanapeeth Trust, Dr. Rohini Kelkar, Principal, Vidyalankar School of Information Technology, Madam Rashmi Deshpande, our Chairperson, Vidyalankar Dnyanapeeth Trust, Shri Vishwas Deshpande, Managing Trustee, Vidyalankar Dnyanapeeth Trust, Shri Avinash Chatorikar, Secretary, VDT, and Madam Namrata Deshpande, Trustee, VDT, esteemed dignitaries off the dais, friends, well-wishers, and members of Team Vidyalankar, including the staff and students of the Vidyalankar Group of Institutes. I, Asif Rampurawala, Vice Principal of Vidyalankar School of Information Technology, welcome you all for the sixth Professor C.S. Deshpande Memorial Lecture on Science and Spirituality. Before we proceed further, let us begin by invoking the blessings of Goddess Saraswati. May I request everyone to please rise for the Saraswati Vandana.

Thank you everyone. We have prepared a short documentary on the life and legacy of Professor C.S. Deshpande, which will shed light on the genesis and the philosophy of Vidyalankar and the man behind it. May I please request the video to be played for all of us.

Narrator of Video: Vidyalankar is not just a name. It is a tradition of excellence. Here, reliability and dedication towards students go hand in hand. Dedication and commitment to shape future

generations is the driving force behind Vidyalankar. The journey of Vidyalankar started with its founder, Chandrashekhar Sadashiv Deshpande. Born in a small town Phaltan of Satara district on 19th May 1932, C.S. Deshpande completed his education under extremely difficult financial conditions. C.S. Deshpande went on to complete his Inter Science Examination in 1950 from Willingdon College, Sangli. He not only stood first in Inter Science, but also won all the university prizes and scholarships in all the subjects. After completing his B.E. in Electronics and Telecommunications from the College of Engineering, Pune, he joined the prestigious TIFR, Tata Institute of Fundamental Research in 1953 as a research scholar in Nuclear Particle Accelerator section. The research scholar applied himself to the job, but he had always also believed that in order to bring out one's best, one needed to be happy in one's job. And Chandrashekhar was not happy at the TIFR. He realised that his intrinsic interest was in the field of teaching and writing Mathematics. He made yet another attempt in the hope of happiness. He appeared for the All India Engineering Services examination. Not surprisingly, he secured the first rank in this All India competitive examination. He was posted in the Indian Railway Service of Engineers as a Class I Gazetted Officer and worked in the railway electrification project at Calcutta for a few years. But alas, his restlessness and misery persisted and he continued to miss his Mathematics. He decided to follow his heart. He did take the unconventional decision of resigning from the IRSE to return to Mumbai to start his own academic institute.

On the auspicious day of Dussehra in October 1960, he made a modest beginning by launching his own AMIE classes. His philosophy was reflected in choosing the name for his institute - Vidyalankar. Vidyalankar was meant to be a place of learning, where knowledge was considered the sole ornament to adorn or beautify a person. Vidyalankar started functioning in the rented classroom of Shardashram School of Dadar. Finally, in 1974, it arrived at Pearl Centre, its present premises in Dadar. Thus, the basic objective of establishing Vidyalankar was neither commercial nor merely to earn a livelihood. The driving force was to satisfy the inner urge of dedicating oneself to academic pursuit. Passion was to guide the eager young students with a missionary zeal. Goal was to enhance their worthiness and imbibe the nobler values of life in their receptive minds. Not by merely empty words, but by setting one's own example.

While chasing his dream, C.S. Deshpande was not alone. His wife, Sanjeewani, was there with him all along. She was closely associated with Vidyalankar right from its inception. Vidyalankar was life for Chandrashekhar Deshpande. He was doing what he truly enjoyed. He would himself teach multiple subjects and work seven days a week without any holidays. He firmly believed in "work is worship".

In 1992 his son Vishwas joined Vidyalankar. Chandrashekhar and Vishwas worked as a team and strategized the growth plan of Vidyalankar. It was the beautiful partnership between them which put the Institute on a dream run which is going full throttle every

day. Every year saw substantial growth. With respect to setting up new centres, appointing qualified personnel, setting up systems, Vidyalankar's journey continued with full steam. From a single classroom set up in 1960, Vidyalankar today runs multiple centres spread across Mumbai and is now expanding to the whole of Maharashtra.

With a dream to set up one's engineering degree college, Vidyalankar applied to the Government in 1998. This dream became a reality in 1999. In 2002, two more colleges were set up, namely, Vidyalankar Polytechnic and Vidyalankar School of Information Technology. In 2003, Vidyalankar started constructing a college building. Vidyalankar wanted to build something remarkable. The college building had to express the will of the institution to progress in a progressive environment and to build a campus that best embodies its cherished values.

The growth of Vidyalankar is now being carried forward by the next generation. Vishwas Deshpande and his wife Namrata, sister Rashmi and Avinash, all are highly qualified and educated in top schools in India and US. Once a small seed, Vidyalankar has now become a sprawling tree, embracing several generations and putting them on the right path. Students of Vidyalankar have made their mark across the globe. Over the years Vidyalankar has grown not only in numbers but also in quality of education. What have remained unchanged are its core values. Passion to mould young generation for a better India has become even stronger as the years pass by.

After that short video, I would now request our Principal Dr. Rohini Kelkar ma'am to share with the esteemed gathering today, her thoughts, and also to formally introduce our Chief Guest for today.



Introduction

Dr. Rohini Kelkar

Principal,
Vidyalankar School of Information Technology

Good evening, everyone. On behalf of Vidyalankar Dnyanapeeth Trust, I welcome Padma Bhushan Shri Chinna Jeeyar Swamiji and all of you to the sixth lecture of Professor C.S. Deshpande Memorial Lecture Series.

We have just seen a documentary showing in brief Professor Deshpande's achievements as a student and later as the founder of Vidyalankar. A brilliant student in his college days, never letting the first rank slip out of his grip in the university examinations, as well as the national competitive examinations, we can call him as a veritable genius.

A scholar of his capability would normally be engaged in research activities, which he did during his stint at TIFR, Tata Institute of Fundamental Research, or high-level engineering design, which he tried with the Indian Railways. Yet, he gave up those avenues and got himself immersed in the field of teaching engineering students with particular emphasis on his first love, the subject of Mathematics. Thus, was born the Institute of Vidyalankar, initially a modest effort in 1960, only to grow and expand into a huge complex consisting of excellent coaching classes for a variety of

competitive examinations, an engineering college, a polytechnic and a school of information technology.

In the city of Mumbai and in many other places in Maharashtra, the name Vidyalankar is synonymous with quality education. Among the three institutes on the campus, Vidyalankar Institute of Technology is an autonomous engineering college with NAAC A+ grade and with all its undergraduate programs accredited by NBA - National Board of Accreditation. All the programs of Vidyalankar Polytechnic - another college on the campus, is also accredited by NBA and the third institution on the campus, Vidyalankar School of Information Technology, is a multidisciplinary college affiliated to University of Mumbai.

This is indeed a testimony of Professor Deshpande's commitment to his task of educating young minds. One can never overemphasize the need to keep in mind the founder's vision. Hence, the Vidyalankar Dnyanapeeth Trust and Deshpande family wish to carry out some activity to perpetuate his memory. There can be no better activity other than organizing a memorial lecture series, a public lecture delivered on or near Professor Deshpande's birthday that is 19th of May every year.

The plan is to invite eminent speakers from within the country or outside to deliver this lecture on varied topics, which would include education, science and technology, finance, socio-economic issues, national development, etc. It is hoped that these lectures would provide an opportunity to friends, colleagues and well-wishers of Professor Deshpande and Vidyalankar to remember the

founder with affection and deep respect. These sessions will also inspire the younger generation to believe in the pursuit of excellence and higher levels of achievements.

The inaugural lecture of this series was delivered by Dr. Narendra Jadhav, former member of Planning Commission and now a member of Rajya Sabha. Dr. Jadhav spoke on the subject “Making Indian Higher Education and Technical Education Globally Relevant”. To deliver the second lecture, we had amongst us a renowned scholar and engineer and economist, Padma Bhushan Dr. Kirit Parikh. He spoke on the subject of “Low carbon strategy for inclusive growth”. The third lecture was delivered by Padma Bhushan Dr. Shashikant Chitre who spoke on the subject “Origin of life in the universe”. The fourth lecture was delivered by Padma Vibhushan, Dr. Anil Kakodkar, Chairman of Atomic Energy Commission of India. The topic of his lecture was “Taking India forward: The role of educational institutes”. The fifth lecture was delivered by Padma Shri Dr. Rajendra Badwe, internationally renowned oncologist. The topic was “Cancer and education”.

Today, the sixth lecture in this series will be delivered by Padma Bhushan Shri Chinna Jeeyar Swamiji. Swamiji took initiation as Tridandi monk in 1980. He is a Vedic scholar, a philosopher, spiritual teacher and practitioner of Vaishnavism and also of selfless mankind. In 1983, he established Vedic University and schools in India. He also established schools for tribes, healthcare programs for women, education programs for visually challenged and programs for prisoners and many more.

The founder of famous statue of equality in Telangana, he was bestowed with Padma Bhushan in 2023 for his exemplary contribution in the field of spiritualism. The statue of equality was inaugurated and praised by our Honorable Prime Minister Shri Narendra Modi. The Prime Minister said the statue of Ramanujacharya is a symbol of knowledge and wisdom. The statue will once again strengthen the ancient culture of India.

Swamiji delivers educational lectures in various parts of the world, especially the US. Today he is traveling to Mumbai specially for Professor C.S. Deshpande Memorial Lecture and he will speak on the topic "Science and Spirituality." Now I request Shri Avinash Chatorikar, the Secretary of Vidyalankar Dnyanapeeth Trust to welcome Shri Chinna Jeeyar Swami, the Chief Guest for today's CSD Memorial Lecture.



Prof. C. S. Deshpande Memorial Lecture
“Science and Spatiality”

Shri Chinna Jeeyar Swamiji

Vedic Scholar

ओम आपदांपहतरिम् दातारम सर्वसम्पदाम्

लोकाभीरामम श्रीरामं भूयो भूयो नमाम्यहम

जय श्रीमन् नारायण

Taking the name of the universal power to enlighten us with His grace, Shriman Narayan, we are truly honoured to be part of this wonderful CS Deshpande Memorial Lecture Series and to share some ideas with you all.

The Padma Bhushan is given without caste, freely, and it's okay to accept it. That's what it is. In fact, it should not be used as a title; it should be written as "Padma Bhushan awardee." The Padma Bhushan never becomes a title, nor does Padma Vibhushan, or any other such recognition.

It's a kind of recognition extended for services people provide. It's similar for us as well. We feel privileged because those who have shared their knowledge here in the past are great stalwarts. We are sanyasis, not scientists. We are engineers, but we are monks, simple sanyasis. We do a few things here and there, share our ideas wherever there is a need, and offer some service. That is why we are here, I suppose.

We conduct Vedic schools and classes. In these classes, students begin at 6:30 in the morning, study a subject, they keep on studying till 12:00 till the lunch time on one subject. And then they go for

offering their prayers of afternoon and then they take lunch. Again, they sit on some subject probably at 02:00 and keep on studying till 06:00. At night, they recap the entire subject. This is the way education in Vedic schools has always worked, even in ancient times. It's a very traditional method of self-study.

We've come from a world now where technology has advanced significantly, shifting the focus from six-hour study sessions to 45 minutes, then 10 minutes, and now even to 30 seconds. With WhatsApp messages and technology, people are now accustomed to focusing on a subject for no more than 30 seconds. If you continue teaching, they get bored, and their finger immediately moves to the screen. This is the contribution of technology: from here to the screen.

The focus I'm referring to is the one the organizers have asked me to speak about — science and spirituality. When I say "science," I am a bit apprehensive because it is science that has weakened the mind. Am I right? Swamiji, you are in an engineering school, and I am reminded of that.

But my point is this: to realize where we stand in the name of science. There was a time when we could focus on something — whether it was a subject, a point of discussion, or an action — for hours. Now, we struggle to focus on anything for more than a minute.

This is the result of the science. Am I right or wrong? we know very well there is a saying also जन सेवा ही जनार्दन सेवा है, नर सेवा ही है, नारायण सेवा ही है। कितने लोग इसको पसंद करते हैं?

How many of you like this saying? That's the biggest problem. That is a result of science. We know very well, in the big universe, we are only a tiny part — we, the human beings. And we are surviving not just because of human beings. We are able to survive because of the support we get from animals, birds, trees, insects, bacteria, fungi, and many more things.

And of course, there are some inert objects also supporting our life on this planet Earth, like water, air, and soil. They are our supporters, life providers. But my point is, all these are not our creation, is it? No. Somebody created it, and we are a part of the whole. But we are the ones who are ruining all these things.

Who is contaminating water? Proudly we can say: we. Have you ever seen any animal or bird contaminating water? Never. We contaminate the water, and we know that is our life provider. What kind of wise beings are we? And we corrupt the soil by adding, of course nowadays, a lot of plastic, and even today, so many chemicals.

Is there any other species that corrupts the soil? No. Who can do that? We. Say proudly: we only. Only, I said — so you say it. This is an educational institute. You know the value of “only,” right? When there are two people sitting on both sides of mine, and if I say, “Only she is good. She is, only she is good,” then what happens? I may not come out of this place. I may be punched to pulp. “Only” carries such a kind of value. If I say, “She is so good,” doesn’t matter, he’s happy. But when I say “she only,” there is a danger. So you say नरसेवा हि , as if other services are not — they are not divine.

Take care of human beings and you're done. And for that sake, you can spoil anything. You can corrupt anything. You're licensed to do so. We know the trees are life providers to all of us. Who is able to cut the trees? We. We know the air is so precious. After COVID, we understood the value of air, right? Because during the second cycle of COVID, many people procured gas cylinders — oxygen cylinders. So they started procuring them, purchasing them, and preserving them in their homes, right? Oxygen. Nature is providing oxygen to us, but who is contaminating that with either CFCs or carbon monoxide? Who can do that? Knowing that it is the life provider, we are spoiling it. The result we know very well.

The result we know very well: a powerful layer around the Earth called ozone is having a big breach the size of the Australian continent. Yes? Whose is the contribution? The layer that was there since millennia, supporting life, now is suffering from a big breach.

In how many years? Can you assess? How many years did it take for us to cause such a big damage to that layer? Since technology started taking off — industrial revolution — when it started, then the breach also started, and now it has become so big, causing a lot of damage. And great people like Abdul Kalam and others expressed their concern for that down the line, 50 years, there won't be any oxygen available except in created chambers, where you have to purchase a ticket, get into that for a couple of hours, and again energize yourself and come out.

We are doing all these things. We are the great human beings. Under the guise of science, development, technology, advancement — name something — but it is we who are damaging our own life and causing a lot of miseries to nature. Whose are the contributions of these untimely rains, loo, tornadoes, cyclones, and earthquakes? Who is this contribution? Do you think that nature is uncompassionate toward us? Nature is the mother. A mother never shows a red eye toward her own children. Have you ever seen that? No mother. And when nature is the mother of all these beings, why is she upset with us? But there is a testing point for everyone, a saturation point for everything. We reach a level where we are testing her patience, and the result is tsunamis and earthquakes.

This is our contribution. We are extracting oils from the earth. People think it is good, fine. But we never consider that Earth is a lifeless planet. Do you think so? Do you think that Earth has no life? If there is no life, how is she able to give life to all of us? The logic is pretty simple. She has wonderful life with her — but in a different way.

Expression of life may vary from species to species, so also for the Earth. And if that is the case, we sometimes give blood donation, right? How many of you are used to giving blood donation? At least there are a few hands — that's good. And do you know how much blood we have in our bodies? You are engineering students or probably engineering people.

Five liters of blood will be there in every body, more or less. And if you go for a blood donation, how much can you give? One unit — 330 ml — and in some odd cases, you may give two units also, but not beyond that. Once a person went to a medical camp where they were drawing blood from donors, and the person found that the one taking the blood said, "This blood is very good. His blood is from a rare group. If we leave him, we may not be able to get this kind of group. Come on, let us extract three liters of blood." What? Finish. Finish.

If this is the reality of the world, and if the Earth is an entity by herself, and you are drawing the oils from her body — like the petroleum, the raw material — there is a limit for everything, right? And if you extract for 200 years into the future and store them somewhere away from the original place, what will be the fate of the Earth? What happens? You can imagine.

Can you extract that much oil? How many types of mines are we exploring from the Earth? Oils, minerals — what more? So much. This is the result of the science we have, and this is the result of the technology we are using. That means we are cutting our own branch of the tree on which we are sitting.

जनसेवाहि जनार्दनसेवा, नरसेवाहि नारायणसेवा है। If there is some Janardhan, and if at all there is Narayana, let us say yes for some time. Okay. There may be some people who may not believe in the existence of God. Just forget about them for some time.

But if at all there is an entity called Narayana or Janardana or whatever, just you name it. And if all these things are created by that Narayana or Janardana, do you think that He is happy with humans? because when He is the creator and the animals are also His children, birds are also His children, trees are also His children, so also we the humans are also His children. And when all of us are His children and a child called human is causing unbelievable damage to rest of the species and contaminating the water soil air cutting the trees and killing the animals beyond requirement, adding lot of chemicals to spoil the products, vegetables and so much. Do you think that that one is happy with humans? And if you have two children, if one child hurts the other child, do you happy with the child? do you love him “oh you did a great job “, do you like him? but if this is real and when we the humans on the name of technology or science are causing damage to the entire species around us. Do you think that He is happy with us? And then the slogan you say, नर — और उनकी सेवा ही उनकी सच्ची सेवा होती है। होती है, है ना? अब आपको बताना है। जनसेवा ही जनार्दन सेवा है। कितने लोग इसे पसंद करते हैं? When you say this, you are denying, you are cutting off the other things from it, right? So you say, नर सेवा ही नारायण सेवा है।

We run a few schools for tribal children deep in the forest. We run a few schools for blind children, giving them laptops, and they go to the examinations with the laptops. We conduct some cancer screening camps for women, where so far we have covered 2.6 million women. Few things that we do. To that organization, we have a motto.

The normal motto is: serving humanity is service to God, isn't it? But we said it is absolutely a wrong thing because this is the main for everything: thought. If the thought is corrupted, the whole thing is corrupted. Why do you worship Mr. Deshpande? C.S. Deshpandjeji — why? Why do you want to remember him? Why do you want to pay your gratitude to him? Why do you have to conduct these kinds of lectures? Because he did not live for himself.

He wanted something to be done for the world. Something should be done for the youth. Lived for others. Did something for others. That's where you have to prove yourself. That's how you have to grow—not suppressing others. Along with others, you have to grow. In the growth of others, you have to see your own growth. So we say, as our nara, our motto to our organization, not “serving humanity is service to God.”

But what we say: all the species around you are in some way or the other supporting you. We are living just because of them, not because of us. Probably we are the dangerous species on this earth. God gives us so many things, and most of the time we abuse them. He has given a very powerful tool to us to use: speech. Hai na? Bolne ki shakti humko diye hai. Usko bhi abuse karte hai?

Animals and birds speaking lies? Not in the movies. Star yehin par hain samne. In the movies, of course, animals speak lies. Birds also may speak lies. But have you ever seen in real life any animal or a bird or a tree speaking lies? Who can speak lies? Can anybody raise their hand that “I never spoke lies in my life”? There are very big stalwarts here.

Right? Including the one who is holding the mic. Can we raise our hand? No, no. If you raise, that becomes another bigger lie. This is what human being is. Why I say this? You are only a part of the whole. You are a tree—for the sake of a leaf, don't miss the tree. You are a leaf of the tree. Let me ask you a question.

Which part of your body is very, very important? Anyone? Which part of your body is very, very important? Hmm. Every part. Every part of your body is very, very important. You cut your hair, it grows again. But that's also important. You cut your nails, they grow again, but they are also important. No part carries lesser importance in your body. Every part carries equal importance, understand? This is at this micro level. But if you look at the world, every species has its own place.

We need to understand that. If you are able to take care of those things, that becomes a real service to God. Because as you have all these body parts, thus all these things in the world you see around are the parts of God. The world you live in and the universe you are in is the divine form of that God.

And in this, nothing carries more value than another. All these are equally respected. Through them, you can worship God. So, we have a slogan: Serve all beings as service to God. Not just serving humanity becomes service to God. Serve all beings as service to God. You take care of it by nurturing it with water.

That also is service to God. Give some food to birds. It's a service to God. Keep the ground clean. That's a kind of service to God. Take care of water. That's another service to God. Keep yourself healthy. That's also a service to God. Keep yourself healthy. That's also a service to God because you are also a part of Him.

And if you take care of yourself, you are really serving God well. This is what Lord Krishna said in Bhagavad Gita. You understand? He says in Sixth chapter: युक्ताहार विहारस्य युक्त चेष्टास्य कर्मसु युक्त स्वप्नावबोधस्य योगो भवति भुक्खः. युक्ता is a very important word there in the shlok. युक्ताहार, take right food. Be modest in taking food.

Vihara in your moments. युक्त चेष्टास्य कर्मसु while you are doing your activities. युक्त स्वप्नावबोधस, sleeping and waking up. Be modest. And if you follow these rules, I think you are very much in yoga. See how beautiful God's words are. He never said observe fasting. He never said, you know, spend sleepless nights.

जागरणम् He didn't say that. Sleep well, eat well, do well, move well. How nice the yoga is, you see. But युक्त is very important for us to understand. You have to observe what's right and how much is right. And if you are able to do that, observe that kind of modesty in all these things, it is the yoga.

That's the greatest act. That's what you call spirituality. But before that, there is a word called science. Now I spoke a lot about the results we are seeing in the form of science. You know very well, once people are not happy with others, they throw a lot of oil into the ocean. A few years before, you know it well and the whole oceanic water was spoiled. And they burned the wells of oil. There were black rains on the Himalayas. Do you remember? Science. The result? Science. I don't say science is bad, my friends. Don't think, you know, coming to a science college, I'm talking something like, no, I'm against science.

But I'm against the human tendencies. When science is in our hands, it becomes like a gun in a mad person's hands. So before using that weapon, you need to have a kind of training, discipline. Then only, when you possess that weapon, will you be able to use it properly. But if that's not there, you may kill yourself.

This is what is exactly happening with science today, in our hands. Science becomes good when it is supported with spirituality. When we are able to understand the value of the spirit, then we will be able to use science in an appropriate way, where everybody will be benefited.

Now, why are we using science? How are we using science? To control you. To suppress you. To dominate over you. I'm using my science, right? Till recently, I think you were not permitted to do any test on the atom. Thanks to our late Prime Minister, Vajpayeeji, who opened the doors for a test. Where? In Pokhran.

When? Do you remember the year? 1998. May 11th. And because of him, at least we were able to prove ourselves. Otherwise, there are big brothers who say, no, you can't. Finish. So, what happened? Science, what we call today as science, became a tool in a person who has no mind. They have a mind, but they have no heart.

What is more important? Is it the mind or the heart? Both. Mind is needed, but when it is supported by a good heart, then it shows us great paths. Otherwise, it leads to destruct oneself and destruct others too. My friends, you know very well, science is what is known to us or probably what we are able to show to people is what you call science.

Yes. And what about spirituality? Or what you call the spirit? Something you are still not able to prove. Not something that is imaginary, not something that is illusionary, but what you are still not able to prove is what we call spirit, or something we talk about becomes spiritual, or what we practice is spirituality. Which you are still not able to prove or not able to understand. But what you call science is: somebody did something and was able to show the cause and effect, and then you start believing in it and you are also able to show that to others and you call it science. But more or less, both are the same. That is also related to knowledge. This is also related to knowledge. Science means knowledge. Spirit is of knowledge. Spirit is what we are. We are spirits. Not from the bottles, but we are the real spirits; souls, what we call them. We are the souls. And if we are here, all the systems run well.

And if we miss, the whole thing becomes 'it', object. As long as you are here, even the doctors say, bring him or take her out. But when the spirit misses, doctors also say, cover it, 'it' and take it out. And the whole object becomes 'it'. Neither he nor she; this becomes 'it'—object without you. You are the spirit. The system you see is something that's functioning because of your presence, and you are invisible.

You are invisible, and because you are invisible, people are not really believing in that 'inner you'. Doesn't mean that you are not there. They are still not able to understand. You are still not able to prove it with evidence and with effects.

So people are not really believing in that, in the presence of the soul. Forget about the Supreme Soul. I'm not talking about God. I'm talking about ourselves. We know very well a hundred years ago, if somebody said, "I'm able to hear something from somewhere," or "I'm able to see someone living in some other part of the world". Somebody says this, you say, you're lying, you're cheating, you're talking something nonsense and meaningless. This is what we used to say. But now you are sitting here with your clock, you are able to see your friend from America or Australia. Or you are able to talk to a person who is in space. You are able to see something that's happening on the moon or you are able to communicate with the planet Mangala. If you have a watch with you, right? Today you believe in it. But what about 50 years ago? What about 100 years ago? If somebody says so, you call him a crazy guy, probably a person out of station. Science, I'm talking about science.

You know to a little extent about the things that are happening around you. And you call it science. But there are millions and trillions of things around you that are responsible for your survival. And you are not able to prove them. And you cannot deny their existence. It might take some time for us to prove those things.

But you are the one to believe or not believe — you. And anything that is related to you, anything that keeps you always active, that is spirituality. And because you are the spirit. What we call today as the good heart or kind heart is related to the spirit. And whatever you see around the world with the proofs and evidences and cause and effect, that is what you call science, result of your mind. So, mind is so powerful, but heart is very important.

When mind works very powerfully but nothing is there in the heart, you are a terrorist. Understand? You are a very hardcore terrorist. Do you like it? Do we like terrorism to spread? The science without the support of spirit or spirituality — something related to you — becomes a very powerful weapon in the hands of a terrorist.

So we need spiritual support also for our survival. What is more important? Is it that the body is strong enough, but the mind is so weak? Is it okay? Mind is so powerful and body is weak. Is it fine? Both are not good. Both are not really good. We need a strong body.

We need a powerful mind and we need a tender heart. A heart that can understand, that will be able to respond to the pains and joys of others. We always say, art of living is when you live in science, right? That is what we feel as the art of living. You have a nice room, wonderful seats, or a nice bed and fixed with ACs and stuff and wonderful refrigerators, something to drink, something to eat.

When you are surrounded with all these things, you think that you are comfortable. Imagine a billionaire is with all these facilities, but ED people came and are standing at their doorstep. What happens? There are people in the jails now. Nothing is lacking with them. But because of something, they were caught up with those people.

Then whatever the comforts you talked about — whether it is the AC, whether it is the refrigerator, whether it is the smooth seats or beds — they make no meaning. Only sweat will be there. It is because external things we enjoy in the name of science — they are good. Undoubtedly, they are good. They create some comforts.

But if they are supported with a good heart, then you become a Rama. Without that heart, you become a Ravana. If you read Ramayana, the scientific advancement you understand, you observe either in Ayodhya or in Lanka are so great. There were skyscrapers in Ayodhya in those days.

सप्तभोमा अस्त्रभोमाश्च, Valmiki writes, there are skyscrapers in Ayodhya as well as in Lanka.

There are missiles in Ayodhya and, also in Lanka. There is wonderful infrastructure in Lanka as well as in Ayodhya. Both are scientifically

number one in the world. Read Ramayana. Try to understand. They are no less in anything.

They were very far advanced. How much were they advanced? I'll give you a small example. Mr. Deshpandjeji is a very great person, loves mathematics, it seems, right? And mathematics — if you take just mathematics — how advanced those people were in those days, Ramayana gives you an example.

Two spies were sent by Ravana to understand how much monkey force was there with Rama. Make a statistical study. Come with reports. He sent them. One's name was Sukha and the name of the other guy was Sarana. Sukha and Sarana. Both went to the place where Rama, along with Sugriva and other monkey forces, were standing on the other side of the ocean, just finding ways to cross through.

These two guys came there. But they could not come as they were, isn't it? So, they had an art of changing their form. I don't know whether your science today provides that kind of ability to you or not. In movies we see, right? Yeah. But they were able to change their forms. So, they changed their forms like birds.

Because they could go through like drones, right? So, they took the forms like birds and started just flying over the monkey battalions, which were there, and started counting them. And after some time, they took the forms of monkeys and started going to people and asking their details — how many forces you have with you, how many Navy forces, how many armed forces, how many air forces, and how many types of missiles you guys have.

All these things, they were collecting as a statistical report from those people. But you know, Vanaras are monkeys, right? Animals. Animals are pretty good. We wouldn't be able to understand who that other guy is. But they were able to understand by smell. So they understood these two animals were not really our category.

And they caught those two, Sukha and Sarana, and found these two came from somewhere else – foreigners. And they took them and started beating them to pulp. They said, “अइयो, मर गया, मर गया, मर गया।” रोने लगी। और रोते रोते हुए started running towards Ramchandra. They went to Rama and surrendered before Rama, saying, “Save us, Rama, please.”

And Rama asked, “Hey, leave them.” And asked them, “Who are you guys? What are you doing here? Why are you here?” “Sorry, sir. Ravana sent us here to identify how many people you have here, how many missiles, etc., how many atom bombs, how many nuclear weapons, how many hydrogen weapons you guys have.”

He wanted us to understand and come. “We are statisticians, sir.” “That’s okay. If that is what you were doing here and you had asked me for the details, I would love to give you all the reports.” And then he called the Vanara, “Hey, give them a chip with all the reports – who is the Vanara, what is his power, how many people he has with him, how many battalions he has with him, what kind of abilities that person possesses, etc.”

He wanted to just give them a small pen drive with all the reports. “चलो, लेके जाओ” Those two returned safe to Ravana. When Rama bridged the Setu, what is called नलसेतु – you know the name of the bridge they constructed? Called Nalasetu नलसेतु. What is the length and width of that? Do you understand? 1 is to 10 proportion.

100 Yojanas length, 10 Yojanas width. Right? 1 is to 10. Even today, it is like 33 miles of length and 3.3 miles of width. 1 is to 10 proportion, exactly. But then they said Yojanas, and these people call them miles, kilometers, etc. But 1 is to 10 is very well maintained even today. So, they constructed the whole bridge.

In how many days? Do you have an idea? Didn't you see the Ramayana movie? Probably forgotten long ago, right? Doesn't

matter. In five days. Just five days. Probably your engineering colleges – to find out the technology they used – you have to make a research. How did they make it in just five days, covering that area, which still today is standing as witness.

With all the technologies the engineering colleges provide today, we are constructing wonderful bridges, and tomorrow the sports should start, the bridge collapses today. Constructed only for the Olympics. Olympics – what about Asian Games, right? Constructed only for the Asian Games.

And Asian Games should start a day after tomorrow. But today the bridge got collapsed. Our technology today, our engineering skills today, with all the advanced engineering skills. But what they made with Vanaras in five days is still standing witness.

So after building the whole bridge, Rama and all the Vanaras crossed the ocean and landed in Lanka. Ravana was fascinated to see them. Then he took Sukha and Sarana with him and climbed his building.

There he asked, “Hey, tell me, how many are there? Who are they? What are their forces?” They brought the laptop because the pen drive was already with them, fixed it, opened the laptop, started seeing, and began describing the things to Ravana. I'm not joking; I'm not telling this as a joke. I want you to understand science – its limitations. That's what I mean.

Sukha said, “Ravana, please pardon me. Do you know mathematics?” he asked first.

“Mathematics? I know it very well,” said Ravana.

“Okay, tell me, if we keep two zeros after one, what do you call it?”

“Hundred!”

“Good. And if you add three zeros?”

“10,000, sir. 1 lakh.”

“Great. And if you add another zero?”

“1 million.”

“Add three zeros — one billion. Add three more — one trillion. Add three more — one zillion. Add three more — one pillion. Add three more — sorry.”

Do you know how many zeros your computer can process in a figure? I’m talking about supercomputers. Twenty-three. Beyond that, it shows ‘error.’

Sukha started explaining the figures to Ravana. “Ravana, I want you to understand the names of the figures first, in mathematical terms.” He started adding zeros — up to 65. I’m not joking. It’s there in the Ramayana. Read the Ramayana of Valmiki.

He added 65 zeros and said, “If there are 65 zeros next to 1, that figure is called Mahouga.”

“How do you call it?”

“Mahouga. Ravana, along with Sugriva, there are Mahouga Mahougas of Vanaras ready to come.”

They are crossing the ocean. Some are here. Some are there. Some are on the bridge. They will be reaching. This is just for your information. I’m just giving the figure. This is what they said to Ravana — to explain the mathematics.

In the Ramayana. Recent scholars who research say the Ramayana belongs to the 3rd century. Others say it belongs to 5000 BC, or

8000 BC. Some say 20,000 BC. Let it be. Even if you take the 3rd century AD, there is mention of these mathematical figures up to 65 zeros, and they call it Mahouga.

And Sukha said, “Ravana, I told you up to Mahouga. I can add up to 423 zeros next to one.”

How many? 423 zeros next to one. “I can tell you all those figures, but are you able to understand that? Are you?”

We are almost lost. Even when a figure comes after a trillion, we're lost. Trillion means 12 zeros next to 1, right? Even if you say trillion trillions – that's 24 zeros – there we stop.

But in those days, they talked about 65 zeros. Sukha says, “I can go up to 400 zeros next to one.” But you're not able to understand. You're not able to remember them either. That's how many Vanaras were there.

Why we took this example: science is not deep in any one part of the world. It was there in Ayodhya. It was there in Lanka with Ravana. Ravana had a very sharp and powerful mind. Rama had a very tender heart – only love.

With Ravana, the mind was dominant. The heart was suppressed. Believing only in science, spirituality was drained out by Ravana. But Rama built the mind based on spirituality as the foundation.

That's why we remember Rama even today. The whole world celebrated his return to Ayodhya very recently, right?

Okay. There is science and there is spirituality. Both are there. Just before, we were talking to our friends. There is mind and there is heart. Mind blossoms with science and heart blossoms with spiritual values.

But unfortunately, today people give priority only to science and say spirituality is imaginary or just nonsense. That's not right, my friends. It's not true.

What is more important? Is the body more important, or is life more important? Without life, if you keep the body in a refrigerator or deep freezer, is it okay? But are you doing that? Are you even permitted to do that?

You have devices where you can preserve the body.

We spend a lot of money on bodily stuff. See, this is a small object. If it falls and breaks, you bring glue and fix it — because you spent 50 or 100 rupees on it. You spend money and you want to preserve it.

How much are you spending on your body, to take care of your body?

How much are you spending? If life goes, what's the use? Preserve it. You have devices that can do that, right? Some dead bodies are preserved until relatives arrive from different countries. Then why can't you preserve the bodies you've spent so much on?

Look at the people earning millions of rupees or dollars. They eat only a little, yet they earn a lot, thinking they can preserve something. But if the life leaves the body — which they've invested so much into — what is the point? Preserve it? Keep it? Just because you loved it so much? Are you doing that? No. Why?

Because the spirit is more valuable than the visible stuff.

The visible is science; the invisible value is spirit — spirituality. But we only believe in what is visible, and that too with the wrong notions. You think you love the body very much — but you don't really love it. You say, "I love you," you kiss it, hold it close. But the

moment the spirit is gone, you don't even allow that object near you. You either bury it or burn it. Only after that do you bathe and begin eating again. You don't even want to see it. You dispose of it as fast as possible.

That is the power of science. That is the value science gives, my friends.

It is unfortunate, but I say there is a manufacturing defect in the human body. Other creatures are okay, but with humans, when the four-headed Brahma created us, he made two major flaws: selfishness and domination. "I want everything for me." Selfishness.

To preserve and grow that selfishness, we started using science as a tool to develop things. Correct me if I'm wrong.

Why did we need science then? Because we wanted to rule. I want to be the ruler. Anything in my way should be eliminated. For that, I need power. To gain power, I needed weapons—starting with stones, then metals, and then advanced tools. That's how science evolved.

Is it for good? It proves one thing: domination.

Whoever has more scientific power dominates the world. And anyone who comes in the way is eliminated. Unfortunately, this is how we use science. That's why I took the example of Rama and Ravana.

Ravana also had great scientific knowledge. He had a flying machine—Pushpak Vimana—possibly solar-powered and voice-controlled. Just like Siri or Alexa today, his vehicle worked on command. "Siri, do it." Done. That kind of technology.

But what's the use? He was hated by his own wife. Even his wife despised him.

She said, इन्द्रियाणि पुरा जित्वा, जितं त्रिहुवनं त्वया—“You conquered the three worlds with your mastery over the senses and scientific knowledge. You thought no one could defeat you. You started controlling everyone. But you forgot your real enemies— they were not outside; they were within you.”

Those inner enemies suppressed your spiritual abilities. Once, you were a great devotee of Lord Shiva. But when you became powerful with science, you stopped seeing Shiva as God. You started thinking of him as a friend. See the arrogance? You thought, “I can control him too.”

On the other hand, Rama also had immense power. When Vishwamitra took 13-year-old Rama with him, he gave him almost 63 missiles— powerful weapons to use and withdraw. But Rama was like the Indian army. He knew how to control them, when to use them, and why. Though ब्रह्मास्त्र was in his hand, Rama did not use it on Ravana on the very first day. He understood the power of science and the responsibility that came with it. Supported with good heart, with spiritual energy. He knows till the last day, he didn't want to use ब्रह्मास्त्र at all. And he was just simply throwing this arrow, that arrow.

Ravana fell unconscious in the chariot, and Rama said, “Hey charioteer, take it out.” So the chariot was taken out of the battlefield. Ravana regained consciousness, revived by the fresh breeze outside the war zone.

He asked, “Hey, where am I?”

“You are here,” the charioteer replied.

“Where is Rama?”

“He is on the battlefield.”

“Why was I brought here?”

“I brought you,” said the charioteer.

“Why?”

“Because you fell unconscious.”

Ravana said, “I am very fascinated by Rama — how fast he shoots his arrows, how powerful they are. I am bewitched by his beauty. I want to see him.”

“Are you a fool?” the charioteer snapped. “You came here to enjoy the war? To admire Rama’s beauty? To be amazed at how fast he throws his arrows? Are you a batsman boy? Watching the bowler throw fast balls, saying, ‘Wow, what speed, what style!’ If you just watch, what happens to your wicket? You didn’t come to enjoy the war. You came to fight. I want to take you back into the battlefield.”

Ravana became furious with the charioteer.

पश्यतः युधालुबधोऽहं कृत कपुरुषस्त्वय.

He cursed him, saying, “I was eager for war, fascinated by Rama, and you made me a coward.”

“I won’t take you back unless you promise to fight,” said the charioteer. “If you just want to enjoy how powerful Rama is, why should I take you there?”

Ravana agreed, “Fine. You want me to fight? I will. Take me.”

Ravana, despite possessing tremendous scientific knowledge and abilities, misused them because his heart was empty — no spiritual strength inside. Rama, on the other hand, built his scientific knowledge on a foundation of spiritual values. He knew how and when to strike. He knew how to control his power and apply it purposefully. That is why we worship Rama even today. Whether or not the Ramayana historically happened is not the point here. What matters is what Valmiki tried to teach us — the value of human life. We are all humans, or at least we call ourselves humans. If you want

to be a real human, read about Rama. Understand Rama. You can become a better person. Though Rama was Vishnu incarnate, while he lived on Earth, he chose to live as a human – to be an example for all of us.

So be human. Believe in science. Understand science. Develop science. We need science to reduce effort and energy and gain good results. But don't use it to destroy life or demolish structures. That's exactly what we're doing today. Look around and ask yourself: are we using science for good or bad?

That's why I mentioned the example from when we first visited America in 1994. People used to say, "This is the phone number, go this many miles, take these turns, cross these signals." But a few years later, they stopped all that. They just gave us a Google Map. Today, GPS speaks: "Turn right, go left, go straight." And now, we've forgotten everything.

This is unfortunate. The result of science should not make you weaker or more incapable. It should make you stronger, more capable – internally and externally. Science should help you grow well and connect with everyone around you. That's the true purpose of science – not to eliminate, not to destroy, not to ruin – but to construct.

And true construction happens only when science is supported by wisdom – spirituality, which we get from great sages. If we can absorb and share their wisdom, science becomes friendly to us and to the world. Otherwise, we become our own worst enemies. We destroy ourselves.

As Lord Krishna said in the Bhagavad Gita:

आत्मैव ह्यात्मनो बन्धुर, आत्मैव रिपुर आत्मनः.

"You are your own friend. You are your own enemy."

What do you want to become? Do you want to be your own friend?

Or do you want to be your own enemy? If you truly want to become your own friend, then take the spiritual support and wisdom of the sages, like our great acharya, Ramanujacharya, whose statue stands 216 feet tall as the Statue of Equality.

Seek wisdom from them. They believed that everything we see, experience, and have is 100% real. Nothing is illusionary. So, live a real life, for a real world, and treat everyone as your sibling. Understand that the world you live in is nothing but the divine form of God himself. Don't hate anything. Love everything. Do what's possible not only for human beings but for all beings. This is what Lord Krishna said in the *Bhagavad Gita*, and this is what Acharya Ramanuja Swami practiced and shared with the world a thousand years ago. His statue, the Statue of Equality, now stands in Hyderabad.

When you visit Hyderabad, make it a point to see this statue, dedicated to the world by our beloved Prime Minister in February 2022. Inside, there is also a golden statue of Ramanuja Acharya, representing the 120 years he lived for us. This statue was dedicated by our former President, Ramnath Kovindji. We invite you to come to Hyderabad, experience it, and let the spirit of the Acharyas fill your heart. Where does science truly shine? It glows when it shows proper results for all of us. God bless you all. I'm not here to speak about science or great scriptures. I just wanted to share a few thoughts with you all, as invited by the CS Deshpande Memorial Lecture Series.

I don't know if I am fit for this, but I felt compelled to share something with you. Our dear Sriman Vinayakji, Vinayak Prabhu, was instrumental in bringing us here. I don't know much about him, and we've never met personally. But in spirit, we are all connected. We believe that we are all together in the divine presence of God, where we are all siblings. Perhaps remembering this connection,

Vinayakji wanted to bring together the Vidyalankar team and make this event possible.

I feel privileged to be with you all today and appreciate your patience in listening to me. As I said, I am not a scientist, engineer, or great spiritual leader. I am just someone with some ideas and experiences, and I am grateful to share them with you all today.

Once again, I offer my prayers for all of you, wishing that you are blessed with great wisdom, grounded in spirituality, and progress with scientific advancements. May we become the torchbearers of peace and joy for the world.

Jai Sriman Narayana.

Questions & Answers

Q. Swamiji, first of all, my namaskar to you. Most of the time when people tend to become spiritual, they are labelled as superstitious. So how to create that impact that I'm spiritual but not superstitious?

A. Spirituality is not something to show off to others. If you do, people may call you superstitious, right? How would they know what's truly inside you? We are a unique species, right? There's something burning in the heart, but can we always express it? Or perhaps something happens to others, and we feel an overwhelming sense of joy. But nobody can read your heart, can they? No one will understand unless you show it. That's why spirituality is not for display; it's something to feel, to understand. Your actions should speak, not your words. When your actions align with helping others, that's when you show true spirituality. If someone is in pain, you take action to help them. If someone is joyful, you try to enhance their joy, not feel jealous. If someone is in need, you feel the urge to fulfill that need through your actions. If you have something to offer, you do so. Otherwise, you inspire, encourage, and motivate others to help fulfill that need. Spirituality speaks through your actions, and if those actions are in support of others, why would people point fingers and call you superstitious? But when you think you're spiritual just because you walk around with a wet cloth, soaking the ground, sitting in prayer for hours, fasting, and making others fast or neglecting to cook for people in your home, then yes, people will talk about you.

They point fingers at you, but it's just a feeling from within. Let me give you an example using a mango. When a mango is truly ripe, its fragrance and taste come naturally, right? You don't need to say, "This is a ripe mango." It's evident by its aroma and flavour. But remember, you can artificially apply chemicals to bring out the colour. However, the taste is what truly indicates whether it's ripe or not.

Similarly, physical appearances — like wearing big malas, having elaborate tilaks, or sporting a lot of adornments — do not make someone spiritual. They might look spiritual, but whether they truly are or not can only be judged by their actions. So, physical appearance is never a true benchmark for spirituality.

It's the heart and the actions that define true spirituality. I'm sure no one can disagree with that.

Are there any other questions? Yes, there's one from Sunil in the second row, in the center. And I think there's another question at the end. We'll take that as the last question.

Q. Acharya Ji, what is the significance of the ध्वजा (staff) you are carrying, and why do you never separate from it?

A. This is called त्रिदंडा. There are three sticks in it. And there is a photograph, right? And there you see the real stick, what is inside this. This we covered because we're traveling in the flight, right? So, we cover it now. We always keep it open. The three sticks in it represent three realities we believe in. Some people say that everything, including ourselves and the world around us, is an illusion, and only the supreme reality is real. However, the great Acharya Ramanuja said that just as the body is real, the cells within it are also real, and the one who controls all these cells is also real.

There are about 600 trillion cells in each of our bodies, and each one is independent and full of potential. But they are all under your control. When you are alive, these cells function as living cells, but when you leave the body, they become dead cells, and nothing is useful without your presence. Similarly, the body you see is real, and the system is like a monarchy, not a democracy.

In the macro world, all the planets, oceans, mountains, valleys, trees, and the bodies of different species are like the skin of the

body. We, the living organisms, are like the living cells in the body. The one who controls everything is the supreme power, God. All three – the body, the living cells, and the supreme power – are real and always together.

If I am here, the supreme power is also here with me, and the world around me is a reflection of this. These three aspects – nature, existence of souls, and the supreme soul – are always real and interconnected. We are never alone. This is what the ध्वजा or staff represents – the त्रिडंडा.

We carry it to signify our belief in this concept, as explained by the Vedas. I'm so grateful for your wonderful questions. Thank you for allowing me to share these ideas with you. It's a pleasure to learn from each other through these discussions.

But time, unfortunately, is the master of everything. I am grateful to all of you for allowing me to speak today. Now, we must catch our flight back to Hyderabad.

जय श्रीमन्नारायण to you all.



Vote of Thanks

Milind Tadvalkar

Campus Director,
Vidyalankar Dnyanapeeth Trust

Namaste. It was indeed a pleasure listening to Swamiji. It was absolutely what we always say in the Institute - thought-provoking speech. He really inspired us on various issues and now definitely we will have to work on such issues, think a lot and really work hard to follow his guidance. Thank you very much Swamiji for flying down from Hyderabad for this lecture. Our thanks are due to Vinayak Prabhuji of Times of India. He helped us and made this lecture possible. Thank you very much. I thank Dr. Gupchup. Right now he is not here. He was our guru at VJTI. Myself and Vishwas, we are students of VJTI. Many more people are over here from VJTI. Dr. Gupchup initiated this lecture series and mentored us to continue. He's traveling today and not here with us, but I am really grateful to him for making us arrange this series. My sincere thanks to all of you who responded to our invitations and are present over here for the lecture. I thank once again to all who made this lecture possible. Now I request all to rise for national anthem.



About Prof. C. S. Deshpande (1932-2005)

Endowed with a good academic career, C. S. Deshpande stood FIRST at the Inter Science Exam winning all the University prizes. Then after completing B.E. (Electronics and Telecom.) from the College of Engineering, Pune, he joined the prestigious T.I.F.R. He appeared at the I.E.S. (Indian Engineering Services) Examination and again stood FIRST in this All India examination.

He discovered his intrinsic interest was in the field of teaching and writing Mathematics and in Mathematical Engineering Subjects. This pursuit of his passion and an urge of dedicating himself to sincere academic pursuit led him to establish Vidyalandkar. His basic objective was to guide eager young students. He worked at it with a missionary zeal to enhance their worthiness and imbibe nobler values of life in their receptive minds not through empty words alone but through his own example.

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PROF. C. S. DESHPANDE
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Ms Rashmi Deshpande, Chairperson Vidyalankar Dnyanapeeth Trust, Shri Vishwas Deshpande, Trustee, Vidyalankar Dnyanapeeth Trust with Shri Chinna Jeeyar Swami.



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