

Let me begin with the convention peace chant, which is called the Shanti Mantra. These Mantras from the Upanishads. But it is absolutely irreversible character. What we do in the present day all over the world is peace, we have all the gadgets in the world, all the wealth in the world, all the resources in the world, but we awefully lack peace. Human beings cannot trust one another people cannot sleep in peace; people cannot work in harmony, so it would be appropriate to begin with the peace chant.

OM DHEO SHANTI, ONTHARIKSHA GO SHANTI! PRITHIBI SHANTI!
UPHO SHANTI! OUSHADAO SHANTI! VANASPATHAWO SHANTI! BHISWA
DEVO SHANTI! SHARVAM SHANTI! BRAHMA SHANTI! SHANTI DEVO
SHANTI! SHAM ASHANTI ! OM SHANTI, SHANTI, SHANTI! HI ! May the High
Heaven be peaceful within the intercelestial peace ! May peace reign on
earth. With the ocean of water be peaceful, may vegetation of the earth be
peaceful. May the environment be peaceful ,may all the forces of nature
outside and the senses of the men inside be peaceful, may the supreme
reality be whatever name called be peaceful, may the scripture be peaceful,
may peace prevail everywhere and may that peace overwhelm as well.. OM
PEACE! PEACE! PEACE!

I am delighted on this occasion. The later because I had this opportunity of sharing some of my thoughts to all of you, over a profound subject which was initially founded by Vivekanda himself? I am deeply sad because this happens to be the occasion on which, an illustrious son of India was born and God snatched him away at a very tender age. That is remembrance of Vivekanda himself. As you know he passed away at the age of 39, saying that I will not stay for a day. Swami Vivekandanda had a very ardent disciple. English Disciple, J. J. goodwill. He was a stenographer by profession and as you know Vivekananda used to speak very fast, sometime 300 words a minute. So the disciple and admirer of Vivekananda did not want to miss a single word and he appointed a very expensive stenographer, J.J. Goodwill and Goodwil stenography was very peculiar. Even now there

are some undeciphered notes of Goodwill. He used to have his own shorthand style of writing down and after couple of lecture Goodwil said, " if this man can give his life for his heart out the least I can do is to myself this and he did not accept the single penny. He was very expensive in those days. Not only that he followed Swami Vivekandanda to India renouncing his own country and like a slave he stayed at his feet writing down every word Vivekanda spoke. If it was not for J J Goodwil the complete work of Swami Vivekananda would be just reduced to few pages and unfortunately Goodwill passed away even before Swami Vivekananda, did. You know the heat of India was terrible for him, he put up with all kinds of hardship. In those days, the high heat was terrible. He did not have good drinking water. Mosquito were in bundles. Malaria was terrible and Swami Vivekanda told him to leave to some places which was relatively cooler. Unfortunately, his health broke down to such an extent that he could not survive. Why I mention this because Swami Vivekananda wept bitterly, he was inconsolable and he wrote a beautiful poem to his own mother in England, the quest rest in peace. The French caption which he gave there and he said it a great agony and anger as if I would fight God and kill him for taking away my Goodwil. Why God acts the way he does is very strange some of the great thinkers in the word are totally lost in this days. Because the God act in funny ways which we would not have doing. We always reconcile ourselves to fate and then console ourselves by saying that it is the will of God Karma and all that. But even then when certain kind of cruelty is perpetrated upon humanity then people will not know why God is looking on and not doing anything. So this is a very sad occasion in a senses and I know how much agony should be there in the hearts of people lived with him and people have just been tolerating with tear in their eyes how they are missing him every day which is quite natural. It is not easy to console people in words. But often we feel if we have the power by which we can console people who are measurable by magic wand how wonderful it would be but it is not to be. So when this point of sad note let me just share a few thought of mind

to make the situation lighter let me begin with a small incident which occurred in my life. Some years ago when I was visiting Bangkok where a word came from Vice Chancellor who are President of Universities in USA the Chancellor Oxford University was present there he had inaugurated a pity man and of course an extremely learned erudite person he began by say the following-

I remember I asked the organizer just how long I should speak the courtesy would demand please go on there is no time limit for you which has of course has to be there for everybody. Then this an Oxford University Chancellor told us I went to an international conference and asked the audience how long should I speak they said in one voice, Sir you are so learned man so erudite you have to come of way for our sake please do speak as long as you like but we are leaving after ½ an hour. I was just remembering this incident then and the organizer told me please go on. The subject is very profound I choose which this is the statement made by Swami Vivekananda himself one of his lecture in which he delivered in London. Swami Vivekananda ended his lecture by saying the bright son of intellectuality should be combined with infinite ... of love and mercy. Science and religion will meet and shake hand, religion and philosophy will become friends and this will be the religion of the future and if we can accomplish this, this will be for all time and all people. In a science .., the science and religion interaction, enter face and enter twining fusion blending harmony this whole presentation by Swami Vivekananda himself in 1896 or 1885. This has been a question raising all right as is usual Korean will complaint East is East, West is West and these two never meet. Science and science , religion is religion who these two meet who you should attempt be made at all that two should meet this are two entirely two different two disciplines but entirely motivated of men, occupation of man, one is based on reason and the other is based on faith. Reason and faith can never go together. This is the argument of people who feel that, this kind of artificial blending of

science and religion is again which is being played unfortunately by people who want to take advantage of both and who know neither. Once again a very interesting joke comes to my mind. There is a subject called Chemical Engineering, all of you know this. But this became as a subject may be around 4/5 decades ago. People were wondering what is Chemical Engineering? I noticed a book written by Korchan Reserdson when we were students. He starts with preface who is a chemical engineer? A chemical engineer is one who speaks; talks chemistry in the presence of an engineer; engineering in the presence of chemist and politics in the presence of both. This is a joke by the way. Say many people say that those who talk about the blending of science and religion, do it because they know neither science nor religion. This is one argument. The other argument there are two powerful disciplines not only intellectual discipline too powerful streams of thought which has emerged and marched ahead over Bolivar. And therefore we find some commonality between these two. Now finding parallels between these two disciplines ... and therefore claiming these two speak the same voice. It is not the same as same this two blend happily harmoniously into each other. Swami Vivekananda has beautiful lecture called reason and religion as we know Vivekananda was a person who never compromise with reason, rationality and first question he asked the divine master in show would surrender later on was that with Ramkrishna has actually seen God. He was asking the great spiritual master of those time, Rabindra Nath Tagore and many others – You talk about God, you worship God, you saw God is the final reality, God is a Supreme being, have you actually experienced him in your life. Vivekananda used to say Buddha saw God and Christ is that to me if I have not experienced it I shall not accept it a real point of view. I found one person Ramakrishna who said I have not only seen him, I see him as I see you now but only in much intense senses and therefore intensely and I can show him to you but my fellow friends who wants to see him who are so much engaged a world who wants to see God this is a great ode to Swami Vivekananda pride at that

time and he is a person who claims. Either his claim is false; or if it is true then there is some reality in that God really exists. This question has agitated in World Conferences from time in memorial. Even great Scientists and great believers of God, none believers; or neutral persons like Einstein for example. He said, my religion consist of humble adoration of limited intelligence which with all faculties and comprehend we can form. There is a huge intelligence i..e operating in this universe and we are trying to find out the method which this intelligence is operating. But most interesting, there is no method which we can find. This was a great tussle which was going on in the early nineteenth century. In Quantum Physics, it first arose. The whole problem in life is the problem of contradictions, how to solve contradictions in nature- the polarities, heat and cold, happiness and sorrow, good and bad. Look at this on the one hand and nobility on the other. These are called polarities and we always struggle with harmonizing these polarities; taking one; rejecting the other. But most interestingly, you can't take the one. There is an old commentary why we exist. That's a simple question that I am asking you. Oh, this beautiful hornet nests. Does the world come and tell you, I exist here, please come and sit with me. The chair does not tell you, I am empty, come and sit on me. I say that God exists. Who am I- I as a counter-representative apart from matter, who certifies to the existence of matter, which means matter exists. But the existence of matter has to be certified by somebody who is non-matter, contrast with an Engineer who is perceiving matter. So the existence of matter is dependent existence. Whereas, the existence of consciousness is an independent existence. I exists, I stand here, I talk to you, is something that need not be certified by anybody else. Suppose I ask you, how the Chair does exists that I am seeing here. How do you know, because you are seeing it? I touch it, I photographed it. Suppose I ask you, what is the proof that you are sitting here. What is the answer to this question? What is the proof that you are sitting here? The proof is that, I am sitting here- that's all. Somebody does not come and tell you, Sir! You are sitting here therefore the proof is that

you are sitting here. Nobody can tell you that you are sitting here. But somebody needs to tell you that the chair is here. So, the fundamental differences between these two perception- conscious entities are aware of their own existence. Whereas, pure matter unconscious matter, is not aware about its existence. But, conscious entity has to exist, in order to certify to the existence of matter. These are two categories- one is the conscious independent existence, the other is unconscious dependent existence. These two trigger the capacity of the Universe. Why is it necessary that the conscious entity has to exist? Indeed it is asking Science-suppose you say everything is only matter- there is nothing called consciousness nothing called God, nothing called Spirit and so on. How do we know that it exists? What answer Physics will give you, Science will give you- I am not interested Sir in this question; this is out of my jurisdiction I deal with matter and I discover the laws of matter, get lost. Another will say, I am interested who is that who is interested. Who is that person who is doing all this? You can't wish away this question, as long as you feel that you are entity apart from matter. You can't really feel that you are matter. You are dealing with matter, investigating the matter, you are discovering laws of matter but you can't be matter yourself. Because you are matter, matter will be discovering itself which is impossible. So you have to first say realize that you are apart from matter and you are that person who is apart from matter non matter, is what you call consciousness you call it spirit. You call it by any name. Matter cannot arouse itself as existing, whereas consciousness can arouse itself as existing. I will give you a simple example. In Belur Math where we live, huge festivals take place, so many times in a year- fifty sixty thousand people come. Constantly announcements are being made, so and so got lost, they are making an enquiry in the office etc. Perhaps a mother has come with a child, and the child suddenly slips away from the mother and gets lost in the crowd. Mother is crying, where did you go, where did you go...sham sham sham. Child says, Mum I am here. This is Act-I Scene-I.

Coming to Act-I Scene- II...You are just about to go to the office, desperate hurry you have a meeting at 9 o'clock, and already it's late, 8:30! You are apprehensive and you are trying to locate the important file, document which you have placed somewhere. Where is the document? You are searching everywhere, and shouting at the top of the voice. Then after lot of search you found, the document is just there at the drawer. Why then didn't the document say- Sir, I am here why are you shouting. That Sham in Act I Scene I, said not I am here, but the document which is in the file, could not say I am here. Please locate me. What is the difference? The difference is the matter called document, how important thing it may be cannot announce itself as existing. Whereas the Sham which is the conscious entity announces himself or herself, as I exists! So, the awareness of existence, and the ability to announce its existence is the fundamental hallmark of consciousness which has to be accepted if you have take life in its entirety. You may say, I don't believe all this, oh don't bring these arguments, I am a Scientist, I investigate only the matter. Good enough go ahead. But if you want to look at life at its entirety, this world all the things that are existing around, they have to be taken as one entity. The entirety the whole, you can't cut out a portion of reality and say this is matter, and I don't care for anything else. That is acceptable provided you agree to accept that you are interested only in a part of reality. Then, you don't claim much. Scientists also should not claim much that they know about reality as much as religiousness. Claiming that they are not interested in matter... that's also equally offensive. Suppose a religion is a religious person, spiritual people say, I don't care for this world, I don't care for people suffering, I don't care for matter. I am few of those spiritual person, who meditate with God and pass away. Even that is not acceptable because you are cutting out a portion of reality. There is matter on the one hand and consciousness on the other hand, both form one integral complete reality; and a person who accept the wholeness of reality, is a person who is illumined. The ability of the person without cutting out the portion of reality and claiming he has

known the whole of reality. This statement is made by Bhagawan Sri Krishna, in the Bhagawad Gita...thirteenth chapter second verse. Very interesting verse. Many of the commentators simply have missed this or part of these words. He calls it the Kshetra and Kshetra Gyan. Kshetra is matter which is the field of science. Kshetra Gyan is consciousness which is the field of spirituality and religion. Now, bhagawan Srikrishna says that, *Kshetra, kshetrajña matam Bhava!* This means in simple translation in English means, that I feel, I live is complete knowledge, which is knowledge of both Kshetra, and Kshetra Gyan; both matter and spirit; both science and religion. Scientific people dealing with matter claiming they don't care for spirit. It is as bad or as good as religious people claiming they don't care for matter, they care only for the spirit. This was the holistic view which is being presented and provoked in the present day by Sri Ramakrishna, Swami Vivekananda and many others who said that, if God is transcendent then he is all powerful and all pervading. Is that the entire world of matter also pervaded by God? When you say, matter is something that is apart from God, then you say that the matter that is apart from God, spirit or spirit which is apart from matter, by saying it is continual. Sankarasharya and Vivekananda talk about the Atma Anatma. Atma is spirit; anatma is the field of matter. Atma anatma Bibek. If you want to discriminate between the Atma and the Anatma; reject the anatma and then accept the atma; if you want to be a spiritual person. Modern science will say, between the Anatma and the Atma I reject the Atma accept the Anatma and investigate it, publish papers and become a famous scientist. The modern interpretation is that if you live; live life as a whole; accept the Atma and the Anatma to be a part of the same reality. What, Einstein says- space, time, matter continue, accept it further and say- space, time, matter, consciousness are continual. So there is continual space, time, and matter, with consciousness-consciousness having independent existence, which is capable of revealing itself. And, what is the nature of this consciousness? We do not know what the nature of matter either? So, spiritual people will investigate the nature of

consciousness. A very simple scientific enquiry will reveal the nature of consciousness. Suppose you want to generalize- human mind always generalizes and unifies. That's the nature of human mind. You always look for unity, unification. All of us are sitting here- there are women, there are men, there are children. Suppose you say, he is a man, she is a women. Can you define it? All of us are Indians- that's the kind of unification. Suppose there is a German or a Frenchmen here, Sir what about me? I am not an Indian. I have French passport, I have German passport. Let us call human beings. It is a great generalization that a cat or a dog will come and tell you what about me? I am not a human being. Do you exclude me also from creation- no no no you are here. You are my pet. I will call living beings. Then this chair and the table will come and tell me? So, what about me are you excluding me? Oh, I can give you so much of service. Oh, I can't exclude you also. So, why do you say, living being- let's say WE. Don't say living and non living, this is the borderline which Yudhistira was investigating into this. What is the borderline between living and non living; we donot know even now. Which you call living, which you call non living? So, if you call it we- that is the greatest and the grandest generalization, which includes everything. How inclusivism' begins with Vedanta? So, in a large inclusivistic outlook, WE is the greatest generalization. The simple Sanskrit word for this, as all of you know is called *Saat*. *Saat*, means *We...aasti, saat* existence. Now, what is the beauty of this existence, what is the nature of this existence? What is the quality of this existence? What is the characteristic of this existence? This existence is capable of self revealing. You do not need anything else, apart else from this existence reveals. It reveals itself and therefore this *Saat* is called *Chit* or *self revealing*. It is called consciousness; it is called knowledge, it is called existence, and the sense of joy which you feel when you look at certain things, the *pre-atwaa*- the dearness quality that you have is the ananda aspect of the *Saat*. Certain things are very dear to you, and you feel extremely sad for your dear people. For example: Amitabh passed away you feel so sad. So, what is the

quality of dearness that has come to us? That, is how the quality of consciousness exists. So, consciousness therefore is *Saat, Chit, pre-atwa ananda*. Consciousness itself, spirit itself is defined as *Saat, Chit, ananda swarupa*. That, is the largest and the grandest generalization, which is universal, which is scientific and which is not narrowed down into a particular sect and creed or point of view. *Saat, Chit, ananda swarupa aasti bhati* and *prayer*. Swami Vivekananda's very famous talk with which I began and I also end with that. He asked two fundamental questions- *one is it necessary that religion should be investigated just like scientific theory is being scrutinized?* The second is- *if through such an investigation, religion goes away, then will that not be catastrophic?* He answered this question by saying- *'religion also needs to be scrutinized and investigated with the same parameters and tests as any scientific secular theory is being investigated.* Very very bold statement by a religious leader. Religion should not shy away from such an investigation. He also says, religion may shy away by saying- oh I deal with transcendent objects...I deal with the spirit...I deal with infinite...I deal with changeless objects. Therefore, don't bring tools and apparatus for investigation and apply it to me. I am beyond investigation. Science, religion may claim this. Vivekananda translates it down and says- *religion also has to be investigated into and carefully scrutinized by the same parameters by which Science is investigated. ..If that part of religion whole of religion, goes away let it go and it should have gone long ago.* Then he says, what are the two principles of science by which religion has to be investigated? He said, Science is to be investigated by two fundamental principles. One is the principle where a particular is referred to the gentle, gentle is referred to the more general the more gentle is referred to the most gentle of the Universe. When a particular event takes place, a particular phenomenon is being studied; science will never look at it as a particular phenomenon. Simple example which we often give is the falling of an apple which is observed by Newton. Newton did not look at the falling of an apple as an event, as a phenomenon, as an isolated thing, but he

referred it to greater and greater generalization, ultimately discovered what has been the law of gravitation. That became a scientific law. So, the particular has to be referred to the general; general to the more general and then the most general Universe. The second is- the explanation of happening in Science, should come from within the system and not from outside. We too sometimes claim- why this has happened, because God's are very angry. Why did the Tsunami take place- because God's got very angry? Try to please the God with all this Yajna, Huma and all that. So, the explanation of something phenomenon, natural phenomenon should come from within the system and not from outside. This is said to be the law of evolution. Law of evolution says- from the cause evolves the effect and the effect becomes the cause of the further effect, and therefore the effect is simply a manifest that cause or the cause is only an unmanifested effect. The cause contains the effect- that's the law of evolution- it goes on evolving and therefore you can't look at any incident as an isolated thing but has to be referred to a Universe. So, whether religion can be scrutinized by these two parameters? Then, he proves that the Saat, Chit, Ananda generalization of the Vedanta, is the theory... is the understanding, is the perception which can stand the scrutiny. Why it is necessary to have this fusion between Science and religion is because, Science deals with matters that is constantly changing, everything in this Universe is rotating. There is a wonderful idea in Physics. The earth, and the sun and the moon are all rotating, as we know, and the electrons and the protons are all rotating, rotating round themselves, rotating around the nucleus. Everything in the Universe is rotating, and the rotation is always accompanied by the harmonic motion. As, we know in simple physics, simple harmonic motion is the projection of the rotational motion around the diameter. When, something is rotating like this, when you have a perpendicular, well if this is rotating this will go up and down. So, everything in this Universe ...the whole thing is only undergoing change, and change and change nothing else. Now, is there anything that is changing? Pure scientist will say, I don't

care if there is any I will deal with the change and go on. But, a religious person will say, that it will change its entity with respect with the change as far as possible. Here, we invoke psychology rather than philosophy. The whole world of matter and spirit, or entire life is governed by two things- one is psychology, the other is philosophy. However much philosophically you may prove something, psychologically one and the equal will be accepted. Psychologically you can't really feel that there is everything changing, there is nothing changeless, life will lose its meaning. Where will we put your feet in? Suppose you go back home, drive back home, and you find your home has moved somewhere else. Agh! I was living in this house, what has happened, oh don't you know, half an hour ago, wind blew it and took it somewhere else. There is a joke about a famous mathematician called Professor Winner; he was in MIT, Massachusetts Institute of Technology- the famous Institute. He was a genius and a Mathematician. He used to forget everything, except Mathematics. His wife once told him, you see Winner, we are moving to a new house, this is the address, this is the telephone number, please don't drive back to old home. He said, no, no, no, I will remember, put the paper in his pocket. Moment, he went from home and went to his Office, suddenly brilliant idea came to him, took that piece of paper, scribbled something on that paper, didn't work out, so he threw it away. In the evening, he drove back to his old place, Oh, my wife told me that we have changed houses, where the new address, gone! Then, a bright idea came to the Mathematician; a small girl was standing there. Prof. Winner is very famous; she will be able to tell me. So, my dear, can you tell me where Prof. Winner has moved? The girl smiled and said, Dad! Mom knew that you will forget, so she kept me here. Later on, this is a real story. Later on, the daughter was interviewed by the television and asked- Is, this true? She blushed and said, No! You see, Father is not that forgetful. So, which means, if you go to a place and constantly things are changing, life will lose its meaning? Because, in a meaningful life, there should be something which is unchanging, which is eternal, which is perennial, which

does not change? This changeless entity only gives meaning to change. Change is beautiful, change is important, diversity is wonderful. Celebrate the diversity, but remember there is one changeless essence, which is running through all this, which is holding this diversity together. This is the idea of pluralism in Indian society, on which lot of discussion is going on, and based on this changeless eternal entity, as the background, all changes takes place. Like the waves rise in the ocean and let everything play, but there is calm bedrock within, over which all this is taking place. Here, science and religion come together; and science by itself is wonderful, technology has given such wonderful benefits. Rhythm gives you so much of peace, if you follow nature. But, both are necessary for man. Science, may not require religion; religion may not require science; but both science and religion are required, for a human being to live a complete life.

I will leave with a story. Professor Abdul Salam, was a very famous Nobel Laureate Physicists. As, you know, these pious Muslims are very orthodox. They, do prayers several times in a day, and he was one. In, international conference, they could not locate Salam. They, were looking here and there, for a long time he was in a conversing, Professor Salam, where did you go, we were looking for you? Oh, I was doing my prayers. Professor, You? Such, a great Physicist, believe in all this? Salam, smiled and said, Sir! I may be a Physicist, doing Physics and science, but I am human being called Abdul Salam. Who saves me, who gives me peace to do science? This is what, gives me peace to do science.

Thank you!