

**Swami Mukhyananda, Vedanta The Science of Integral Reality
Vis - a Vis Modem Science, Vivekananda Commemoration
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The dynamics of rational Western science and the spiritual Eastern Vedanta is amicably integrated by Swami Mukhyananda and published as a commemorative volume for the triumphant return of Swami Vivekananda to India after his monumental lecture tour in the West. First of all let me place on record that this theme is a fitting tribute to a visionary who spent his time and energy for an integrated vision of humanity. Science symbolises the Western culture while Vedanta gives one of the philosophical foundations of Indian Culture. This book crystallises the creative thinking of Swami Mukhyananda who is an expert on Vedanta and who had reflected on science for long years. The integrated vision of the reality is the aim of Swami Mukhyananda and he is successful in presenting a coherent vision of Vedanta and science.

The creative evolution of Indian mind produced Vedanta while the rational European mind perfected science. Science has now conquered all realms of human life, irrespective of West or East. Its seminal character is that science is useful, pragmatic, applicable and yield results to anyone who is trained in that tradition. Because of this, science sheds its partisan colour. It has a universal appeal. However, such applicability and universality is not at all possible in Vedanta. Because of that there are not many buyers for it both in East and West. Swami Mukhyananda presents in this book the need of taking seriously Vedanta. Its salient features are meticulously illustrated and explained. This is a must for anyone who is interested in Vedanta as well as interested in comparing East and West.

Swami Mukhyananda was interested in this topic from his early period onwards. His reflections are presented as papers, lectures and articles presented in various forums and which gave him also opportunities to interact with top ranking scientists. The present book, thus comes as a

fruit of long years of reflection and creative interaction with scientists. Swami is well versed in Vedanta. But he is also in touch with the modern trends in science. He has gone deep into the philosophical foundations of physics and traces a crisis there, which is acknowledged by many leading scientists today. The wholeness about which Swamiji is writing is a hot topic among the scientists. David Bohm's quantum mechanical interpretation and Anton Zeilinger's quantum teleportation are tangible aspects in the search for beyond the crisis of science. Though these topics are not narrated in the present book, the search for a beyond on the basis of Vedanta is agreeably exposed. But the lack of applicability of Vedanta seems to be stumbling block in further research. Swamiji himself expressed that not many scientists are interested in discussing such issues. Scientists are pragmatic people and Swamiji often exhorts them that they are conventional thinkers and should go beyond conventionalism. However, scientists are not at all convinced about bridging Vedanta and science. Perhaps it is due to the lack of a philosophical bend for the scientists. Or are scientists perhaps questioning the utility of such endeavours? It seems to me also that in support of a Vedantic solution, Swamiji never places experiments nor strong facts. On the other hand he profusely cites from Swami Vivekananda. That is not the way of arguing for an integration of Vedanta with science. However, Swami Mukhyananda had broken the earth and did the foundational spade work in search for a method of integration. It is left to others, who are invited to take up this vital and interesting issue of integration of humanity and saving it from fragmentation.

Dr. Mathew Chandrankunnel.