

of the villages and the black-marketing traders of small towns. It is such a sinister nightmare that pushes many well-meaning of an opposite conviction to over-react.

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#### A Note on 'Reply to Rejoinder'.

I feel very encouraged and happy to notice the seriousness with which Sri R. C. Sekhar has attempted to counteract some of my observations on his paper in his reply. I may again take this opportunity to set about some more authentic communication with Sri Sekhar (and may be others who are interested in this theme).

(1) If we read the history of India, especially since the onset of Muslim invasion, we will find that Hinduism survived as a society and religion precisely because of the caste system. So, a balanced benefit/cost analysis is called for. He may like to read Swami Vivekananda's—whom he has quoted approvingly—little volume on *Modern India*, or similar writings on the role of the caste system in India. The happenings in Gujarat and elsewhere are today a far more sinister manifestation of politicalised casteism of which there is perhaps no equivalent in past Indian history. Democratic disorder—Yes. But by whom? What is the quality of the 'unit' which engages in disorder? Constructive disorder has come only from a few individuals at different turning points of history who have undergone the most rigorous self-discipline, preparation and dedication. If mere disorder instigated by selfish political parties is better, then God bless us. Formal democracy is largely a myth. It is given only to a rare few to change and inspire whole generations and nations.

(2) It is good to have the sense of independent thinking in us. But intellect and thinking have definitely finite capabilities in human problem solving. There is in Indian psychology the concept of the superconscious which is beyond conscious intellect and reasoning. When our confused, confounded faculties of intellect, reasoning (this implies a spirit of humility to accept that such capabilities have serious limitations) are stilled, we become ready to receive the superior light of superconscious wisdom. That today we are not at all guided by this light is probably proved by the fact that we have increased our ability to multiply our problems far more than our capacity to solve them. And why dub those who offer us the ways and means and truths about such light as 'condescending'. They were men with no worldly or social ambitions. The whole of humanity was their goal, the whole universe their focus. Is it not scientific that the moment one becomes totally unselfish and altruistic, one's intuitive insights are bound to be superior than the products of intellectual gymnastics? Let us experiment and observe here too—the two planks of science. Direct apprehension of truth and reality (practical in every sense of the term) by such self-abnegating souls is bound to be 'final'. Let us only compare the sayings of the true mystics of the world. We will find they have all uttered the same psychological truths about human conduct over the countries. That is an index of finality—nay more final than scientific truths. Let us be humble, and not condescending in our own turn, to dismiss these altruists who have borne the cross for us.

(3) There is a need to understand comprehensively what 'ancient Indian tradition' is, and not to rely on mere scientific pretensions.

As I have just said, the solid large core of Indian tradition is experimentable, observable, verifiable and repeatable by anyone anywhere who has the will to do so. The scientist does all this in a laboratory outside his body. The Indian seeker of truth does the same within himself—his soul is his laboratory. There is absolutely no other difference. The truths now being discovered in the field of sub-atomic physics had been proved millenia ago by the Indian 'experimenters' through direct apprehension. Some of the best of Western scientists like Einstein, Oppenheimer, Capra, Dirac and others have been delighted to find their results corroborated by what Eastern mystics had proved to the hilt before any of the Western civilisations were even born. Thus, there is nothing to prop up Sri Sekhar's argument that intuitive insight is a dangerous camouflage for class oppression. For, the most vital condition before anyone can receive intuitive insight is absolute purity of the mind — from jealousy, anger, personal ambition, lust for money or fame and the like. Such people — if there are any now — can never be oppressors by definition. They are the epitomes of motiveless compassion. System can hardly change an individual. Individual can change a system.

(4) It is indeed sad that Sri Sekhar considers the concepts of Sattwa, rajas and tamas Sekhar as curiously connected with caste and bigoted philosophy, intended to preserve the mystique of disguised communication by the 'seers'. Any method of analysis must have a system of classification. And classification implies system labels and slots. But if there is a balanced, all round synthetic view to be sought, it is found nowhere in such measure as in Indian thought about man. Moreover, in my rejoinder I have repeatedly used the

word 'predominantly' before using the conceptual trinity to make my point. Finally, I remember Sri Sekhar having upheld the *Gita* as one source book of acceptable Indian wisdom in his paper. I would wish humbly to draw his attention to Chapter 14, verses 5 to 27, in that volume where the scientific theory of the three gunas has been fully expounded.

To end, therefore, it is quite evident that our basic readings and perspectives are very much at divergence — hopefully for the time being. Some time and effort are called for to resist the avalanche of certain types of western literature, and to dive into Indian literature of the relevant variety with reverence. Only then may we have some common ground to exchange our thoughts.

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(Note : Further Correspondence on this subject is closed — *Editor*).

**Principles and Practice of Public Enterprise Management** : Laxmi Narain, New Delhi, S. Chand, 1980 pp. 515, Rs. 18 00

Dr. Narain's work on public enterprise management is a comprehensive book of immense labour and merit. Its coverage of the Indian scene — high-lighted against international background (although of western developed economies mainly) — is ample, with copious references to primary data sources. The hardcover publication at a price of Rs. 18.00 only promises a large 'consumer surplus'. Our observations below on certain matters of detail need, therefore, to be visualised against such a backdrop.