

CREATION FROM SHUNYA

SUBHASH SHARMA



SILVER JUBILEE
Edition



IBA PUBLICATIONS

CREATION FROM SHUNYA

SUBHASH SHARMA

Ph.D. (University of Southern California (USC), Los Angeles, USA),

PGDM, Indian Institute of Management (IIM), Ahmedabad

Director

Indus Business Academy

Bangalore



IBA PUBLICATIONS

IBA Campus

Lakshmipura, Thataguni Post, Kanakapura Main Road

Bangalore 560 062. India

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Published by IBA Publications

First Edition 1993
Second Edition 2018

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ISBN 978-93-82293-07-1

Rs.225/-

Printed in India at:
Sadguru Screens
113/2, 60 Feet Road, 4th Stage
Industrial Town, Rajajinagar
Bangalore 560 044, India



Typeset In-house:

IBA Publications
IBA Campus
Lakshmipura, Thataguni Post
Kanakapura Main Road
Bangalore 560 062

FOREWORD

Prof. Subhash Sharma to me is a real guru (in the traditional, original and Eastern understanding), fascinating master of mantra, genius re-framer , a rishi (in his own words equal to re-see !), and a friend. So many terms and phrases he has invented, re-invented, revolved, reframed and been using as means to make a difference that makes a difference, as the great Gregory Bateson would have said.

Shunya—nothing and all, the basic idea of dialectics, one of the core concept philosophers use to describe the world. How rich the Indian culture and heritage is, how much Prof. Sharma represents this abundance. For the one, in the mind set of Aristotelian logic, it's a problem, for the others, provided with Vedic wisdom, it's pure solution. Enjoy the lines you will receive when reading, be amazed by the effect and impact they have while beautifully expanding their meaning.

Prof. Dr. Michael Zirkler

Organization Development and Consulting

Head of section

Zurich University of Applied Sciences (ZHAW)

School of Applied Psychology

Campus Toni Areal

Pfingstweidstrasse 96 • 8037 Zurich • Switzerland

READERS' COMMENTS

"It was sheer joy reading the wonderful book of poems, 'Creation from Shunya'. Dr. Sharma has touched deftly the core of Indian philosophy, its intrinsic essence, spiritual grandeur and mystic aura. In simplest lines he has painted the pictures of sublimity glorifying the sacred concept of shunya."

- Dr. Dwarkanath H. Kabadi

Founder-President, Poets International Organization, Bangalore

"Creation from Shunya' is really fantastic. I liked, Why run the race?, House of Demand and Supply, Models of man, Science is microscopic, OM: Original Mantra and other poems. The ideas in the book are so refreshing."

- Swami Someshwarananda

Chairman, Vivekananda Centre for Indian Management, Indore

"My Dear Subhash, Greetings from Prashanti Kutiram for great Growth, Happiness and Health. Your poetic talents are blossoming-congratulations. So nice to see it shaping up."

- Dr. H.R. Nagendra

Chancellor, Swami Vivekananda Yoga Anshandhana Sanstana (SVYASA), Bangalore

"While prose speaks to the intellect, poetry whispers to our heart and spirit with words that cut with razor sharp precision! This collection of poems, Creation from Shunya, original in their form and substance, joins science with humanity, management with mysticism, and questions with insights."

- Arvind Singhal

Ph.D., Samuel Shirley and Edna Holt Marston Endowed Professor of Communication,
University of Texas at El Paso, El Paso, Texas, USA

"It is said Poems are born in the fertile mind of a poet, with unbound horizons of imaginations and the depth of the Seas. Pet and the mind behind the poem cannot be easily comprehended, but reading and reciting gives an intense pleasure. Professor Subhash Sharma is a poet to the depth of his bone and he is a whirlwind thinker on many subjects that he dealt through his "Creation from Shunya". This I read some two decades before and still it drills my mind whenever I read that. He has that exceptional ability to comprehend almost non-comprehensible and only a Poet of his calibre can create or understand nothingness from a Shunya. It requires a connectivity to the depth of the Universe and competence to envision the dimensions of space."

- R.S. Deshpande

Director, Dr. B R Ambedkar School of Economics, Bengaluru, Formerly Director Institute for Social and Economic Change (ISEC), Bengaluru, ICSSR National Fellow

"Meeting with remarkable, optimistic, realistic and visionary people, Prof. Subhash Sharma is one of them, is always exciting. To meet you in my life is a great chance I received. For French people, Shunya in Sanskrit is like Chinese language not understandable at the first step. Then because of the development of our relationship in 2012, I understood that Shunya is both void and fullness. Now for me it is a mantra that helps me to make a link with Indian millennial lore. This is the message I received from beautiful poems from Creation from Shunya."

- Pascal Papillon

Founder, Yoga, Meditation Training Center (YMTC), ARC évolution, Strasbourg Eurométropole, France

"Shunya is the cosmos as a whole, embracing in harmony all world's diversity. The author, Dr. Subhash Sharma, presented in his small poetic book the ingenious imagination of this great wholeness. He showed us the harmony of philosophy and empiricism, science and religion, education and intuition, management and art, peace and friendship, and much more in an endless Shunya. In European culture, its essence was brilliantly expressed by the eminent French mathematician Henri Poincare: *"The inner harmony of the world is the only true objective reality."* This is Shunya, an adorable image of which the author painted in an Indian harmonious culture. This is his unique *"Creation from Shunya's Harmony"*.

- Leo M. Semashko

Ph.D., RANH Professor; Founding President, Global Harmony Association (GHA), State Councilor of St. Petersburg, Russia; Philosopher, Sociologist and Peacemaker from Harmony

"Dr. Subhash Sharma has brought to life the needs and dreams of humanity around the world. It is a profusion of heart and mind, body and soul, with poetry and pragmatics dancing with us at the crossroads of existence. His lyrics sing about our past, our present, and our future. They unite our best hopes and they unite us as a compassionate planet of life. This is a wonderful collection."

- Barry Rodrigue

Professor, Symbiosis International University, Pune, Maharashtra, India, and
International Coordinator, Asian Big History Association

"I marvel the creative imagination of Subhash. He has raised basic issues of life in these beautiful poems by contrasting the ancient Indian wisdom with the materialistic Western worldview."

- J. B. P. Sinha

Professor of Psychology & Management, ASSERT Institute of Management, Patna

"Creation from Shunya is filled with unprecedented perspectives in the form of poems. The linkages provided are invigoratingly inspiring. A book that needs to be seriously read and introspectively internalized. A caution like "for serious reading only" will elevate the value the book."

- Ravi Kumar

Professor, Indian Institute of Management (IIM), Bangalore

"Creation from Shunya, is a beautiful compilation of poems that trigger the inherent Indian ideas for shaping the dynamic world in coming times. The creative poems in this new version highlight the feminine dimensions more prominently which are special."

- Siddharth Shastri

Vice-President, Banasthali Vidyapith, Professor of Economics, Dean, Faculty of Social Sciences,
Banasthali Vidyapith, Rajasthan

“Life is not a set of equations, It is a drama of continuous creations.” *Creation from Shunya*— the heart-touching book of poems of Professor Subhash Sharma—invites us not only to create from *shunya* but to dance and create with *shunya* and the striving for manifestation of fullness in self, other and the world. It challenges us to come to terms with Satanic curses in our life and co-create harmonic verses in our lips, relationships, organizations, society, culture and cosmos from Ganges to Grand Canyon. A beautiful offering of creativity in our times of mechanical illusions and consumerist enslavement.”

- Ananta Kumar Giri

Madras Institute of Development Studies, author of *Weaving New Hats: Our Half Birthdays* (2018)

“Dr. Sharma’s collection, *Creation from Shunya*, addresses highly readable and consistently delightful poems which will benefit both lay readers and the scholars equally. The little notes added to the poems are very helpful in understanding how they have been shaped. The volume can also be seen as an appeal for solidarity.”

- Meera Chakravorty

Professor, Jain University, Bangalore, Formerly, Professor, Department of Sanskrit, Bangalore University, Bangalore

“Congratulations to Prof. Dr. Subhash Sharma on the silver jubilee edition of *Creation from Shunya* poems which enshrine fundamental principles of life. These are not only enlightening, but inspire creativity in the readers. Having collaborated with him on several works, I have been the greatest beneficiary.”

- Daniel Albuquerque

Ph.D., Founder, Seat of Wisdom, Goa, Formerly, Professor, Goa Institute of Management, Goa

“A philosopher is poet at heart, and a poet is philosopher in the mind. When I read poems of Dr. Subhash Sharma, collected work in ‘Shunya’, this Non-duality of poet-philosopher seem to be manifested. Rhymes have rhythm, and our heart finds it easy to remember lines that can be sung. Subhash ji has captured deep philosophical thoughts in rhymes like simplicity. When one repeats these Shunya rhymes, the echo of Life gets created with cosmic truths painted with brush of poetry.”

- Mala Kapadia

Ph.D., Adjunct Professor, S. P. Jain School of Global Management- Singapore Sydney-Dubai-Mumbai

“What is the ultimate for human beings?” is a question which denies a clear and final answer. One possible answer suggested by Prof. Subhash Sharma is in term of ‘Longing for Oneness, Transcendence & Universal Spirit’ and it is reflected in Lotus on the cover page of the book. The poems presented in the book on Creation from Shunya successfully achieve the objective. The emerging spiritual dimension of management, emanating essentially, from Indian ethos, fortifies the approach of going beyond self. That way Prof. Sharma emerges also as a hyphen between East and West in Management.”

- Prof. G.P. Rao

Spandan (Foundation for Human Values in Management & Society, Chandigarh-Hyderabad)

“Often familiar, yet strange, Sharma’s poems call us home, in fact we turn to poetry to bring us home. Humanity is lost, and these poems and the reflections that accompany them remind us that what matters is not success but meaning, relationship not domination. And because a poem is a private message from one heart to another, the turning of one towards spirit resonates across the planet prompting a growing dissatisfaction with contemporary values and a longing for something deeper, richer, and more meaningful. These poems speak to and for this, as Sharma says: Evolution and involution are this world’s final urge. Such reflections leave me wondering what would the world be like if business leaders wrote and read poetry not spin and single bottom lines.”

- Marcus Bussey

Ph.D., Senior Lecturer in History and Futures Studies, School of Social Science
University of the Sunshine Coast, Australia

“Prof. Subhash Sharma is known for integrating eastern philosophies, ideas and ways of life with western theories and practices. He calls these as new age-new era mantras. Subhash Sharma is creative and has a great ability to integrate individual goals with organisational objectives with a clear direction towards nation building. His style of writing is simple and lucid. This book illuminates fascinating concept of Shunya, tracing its presence from creation of the world to all the human activities, be it small or big. I wish to see more creations from Shunya in the coming years.”

- K.B. Akhilesh

Professor, Department of Management Studies, Indian Institute of Science (IISc), Bangalore, and
President, Rajiv Gandhi Institute of Petroleum Technology

“Shunyo is both nothing (Shunyom) as well as everything (Poornaom) suggests Subhash Sharma in these beautifully crafted allegorical poems in exploring the synergy of reflection and action. Once the ancient Indian wisdom of Shunya had reached Europe through the Arabs, traders and Sufi masters (who called it **fana**), the world has been fascinated by its deep philosophical roots and strength in offering practical road maps for societies. **Charles Sief in his book, Zero: The Biography of a Dangerous Idea (Penguin Books, 2000)** argues that the quantum strength of Zero unlocks the mysteries of the of the science of “knowing”. In this book of thirty poems, the foremost management thinker of India Subhash Sharma espouses the concept as the foundation of Leadership and Management philosophy. His poems draw a pictures of Shunyo at the center of the universe, between all positives and all negatives defining the spiritual domains of emptiness and fulfilment. The poems illustrate the enigma of leadership consciousness and spiritual holography. It is only the relationship with others that gives “Shunyo” a meaning as well as a frame of action. All human endeavors are based on these scenarios of interdependence, collaboration and even competition. The unity in diversity and harmony of opposites teach us how deep changes can only begin from our inner selves.

These wonderfully composed poems are meta-narratives of global economic and socio-cultural dynamics where Shunyo underpins a magical spiritual frame to conceptualize and design deeply rooted reflective and holistic managerial action. Without this ancient Indian notion, the innovations and advancements in science, technology, medicine, arts and humanities as well as business and commerce would have been beyond reach for the humanity. The metaphor, “Shunyo” offers modern leaders in all spheres of our economic, social, political and cultural lives a fresh framework of spiritual exploration where knowledge, wisdom, collaboration, completion and innovative thinking are underpinned by the consciousness of the heart. The critical frontiers of global sustainability, social responsibility, authenticity of purpose, creativity and innovations could not be based on solely on rationality and Institutional thinking but through the holistic prism narrated in these poems.

I hope that the readers of this book feel inspired to search for the reflective spaces in their souls and strengthen their resolve and capacity for renewal in their work and life.”

- Prof. Samir Ranjan Chatterjee

Emeritus Professor, Asia Business Centre, Curtin University, Perth, Australia

"Creation from Shunya, is a thoughtful book. The management ideas are conveyed in form of rhymes in the book, and it has the capacity to ignite deeper thinking and reasoning about different dimensions of management.

I read the first edition of the book long back, as the student at FMS-WISDOM (Women's Institute for Studies in Development Oriented Management), Banasthali Vidyalaya, Banasthali, Rajasthan as part of the course taught by Prof. Subhash Sharma. Gaining insights and learning management lessons through poetry was a new experience then. 'Why Run the Race', 'What is Modern', and 'In Search of Rationality' are the poems that struck me then. For me they represented the paradoxes that one has to deal with, not only on a daily basis, but at the philosophical level also. They drove me towards analysing management ideas from three perspectives - the Self, the organizations and the society.

As an academic today, I use the poems from, *Creation from Shunya*, in my class-room teaching. They enrich classroom discussions and broaden students' thinking. Students design questions around the poems, and through discussions they learn the importance of making organizations relevant to people and society.

The revised edition of the book with diagrams and notes has now become more informative. The deeper meanings of the poems and the inputs for managing organizations have been made easier to comprehend. The book is a must read for enhancing the understanding of management discipline and for re-defining the management practices in the organizations."

- Divya Kirti Gupta

Ph.D., Associate Professor, GITAM-Hyderabad Business School, Hyderabad Campus, Hyderabad

"I found myself resonating in wonderful ways with your many poems. In fact, your second edition of 'Creation from Shunya', has inspired the words below:

There was excitement and relief in Paris in December, 2015 as COP 21 brought about a much needed agreement to dramatically limit the amount of carbon we are releasing into the atmosphere of our little planet. Two years later, progress is slow, too slow! As we look out the window at what is happening, we desperately look for some technology fix: the electric car, climate engineering or carbon capture and storage. Alas, we fail to look "within" ourselves to discover another richness of meaning and purpose. Alas, our business schools have colluded with the mindset that the "game of life is to grab as much as possible, as quickly as possible."

Subhash Sharma and the Indus Business Academy are among the very few in business education which seek to awaken in the students an awareness of the resonating zero! It is not "nothing," but instead "everything," for the resonating OM within our hearts gives us energy and meaning. Messages encased in prose and formulas hardly awaken this vital understanding. This is why the poetry of the ***Creation from Shunya*** can resonate with our whole being, not just our hollow intellects, especially if we realize *"There is a light in my heart, It is there from the start!"*

Our Western mindset only trusts what we can see, hear, touch, smell and taste. We fail to realize there is a "sensing" beyond the "senses," and yet this sensing of life's "vital energy" within ourselves is the secret to a healthy future for us all where we truly learn to "live lightly, lively and wisely!" Your wonderful, reflective and imaginative poetry has the power of Archimedes fulcrum in allowing us to leverage a much more meaning-rich future! A hearty thanks from us all."

- Dr. Charles M. Savage

President, KEE (Knowledge Era Enterprises) International, Munich, Germany

Author's Note to the Second Edition

This book, 'Creation from Shunya' was first published in April 1993. It was well appreciated by its readers and ideas presented in this book were further elaborated in my book, 'Western Windows Eastern Doors' (1996) known as 'WWED', and later in other related writings.

I have been experimenting over last 25 years with poems presented in this book and other related books, in my classroom experiments with poetic approach to learning Management, Leadership and Human Quality Development (HQD) concepts. In 1996, Poem, 'Light in My Heart' was adopted by first batch of students of WISDOM (Women's Institute for Studies in Development Oriented Management), Faculty of Management Studies (FMS), Banasthali University, Banasthali, Rajasthan, as its institutional song and it became popular as 'Wisdom song'. It was also recorded by Radio Banasthali, in the voice of my MBA students.

The title poem, 'Creation from Shunya' captures the essence of the Indian experiences of institution building over last several decades. Since 1993 when Creation from Shunya was published, I also got involved in some innovations in institution building from their creation stage. These institutions included Indian Institute of Plantation Management, Bangalore, WISDOM at Banasthali University, Banasthali and Indus Business Academy (IBA) at Bangalore and Greater Noida, Yoga & Management Division, Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) University, Bangalore. These are now well known institutions and initiatives in management education field in India.

LOTUS on the cover page represents Longing for Oneness, Transcendence & Universal Spirit, and this longing is inherent in all human beings from the day of their arrival on this world and it finds its manifestation in many forms. In meditation, lotus is also a symbol of focus. In fact all flowers represent an unfolding from Shunya and their full realization in Shunyom through their journey from Shunya to Om- a journey from Shunyata to Poornata. In Buddhist tradition Shunya is 'nothing' and in Poornavad tradition it is 'everything'. Thus it is both 'nothing' and 'everything'. In mathematics it finds its expression as zero and infinity. In nature it represents seed and the tree, fullness represented by tree, emerges from shunya represented by seed, through nature's process of 'osmotic fullness' through 'capillary action'.

In general, in Indian traditions, shnuya is associated with enlightenment. 'Who am I?' journey from shunya to poorna can also be represented

through the idea of *shunyam* (zero), *satyam*, *shivam*, *sundaram*, *anantam* (infinity). Between zero and infinity, human mind has been exploring truth, goodness and beauty through 'Science of Shunya' represented by ISRON (Inner Search for Realization of Oneness). 'Shunya unfolding' takes place in terms of four dimensions viz. x, y, z and t axis represented by matter, mind, consciousness and transcendence. It unfolds in individuals, society, organizations, nations and the world, in variety of ways through physical, mental, spiritual and cosmic energies. This is the essence of 'science of shunya sutra' manifested in 'creation from shunya'.

Need for wider availability of the poems in this book was felt since last many years. Hence, this second edition with further unfolding of Shunya, with some additions and editing and some modifications in the titles of poems. In this edition, short notes have been added to the poems to help the readers to reflect further and also help teachers who want to use them as supplementing material in their classes. Ideas presented in these poems find further elaboration in various books of the author. Readers may also refer to them.

I take this opportunity to thank Mr. B. M. L. Jain, Chairman, Indus Business Academy (IBA), Mr. Manish Jain, CEO, IBA, Bangalore and Mr. Ritesh Jain, CEO, IBA Greater Noida for their sustained support in my academic endeavors and supporting this publication. I also thank, Prof. Aditya Shastri, Vice Chancellor, Banasthali University, Prof. Siddharth Shastri, Vice President, Banasthali University and Prof. Harsh Purohit, Dean, WISDOM, Banasthali University, for their support in my creative experiments at WISDOM. Last but not the least I thank IBA Publications, Bengaluru for publishing this second edition.

January 2018, Bangalore

- Subhash Sharma

Preface to First Edition

Concept of Shunya, has always fascinated me. Sometime back, a “big bang” occurred and I started writing poetry. In a short span of time, I ended up with a collection of about 200 poems dealing with a variety of issues confronting us in our day to day existence both at the material as well as spiritual planes.

For me the flow of poetry from a sudden flash was akin to creation from shunya. In fact all human beings engage in act of creation from shunya. Many build their homes starting from the level of shunya. Some build temples, some build businesses, institutions, and nations from shunya and some end up creating new ideas from shunya. There are many such unknown heroes, who build beautiful things from shunya.

The views expressed in this collection are based on my reflections on issues affecting individuals, organizations and society in general. Influences of a number of sources can be seen in this poetry. These include spiritual (“super-scientific”) as well as scientific traditions and their merger within the overarching idea of “spiritually guided materialism”. I also owe the influences to number of friends who are fellow-thinkers, as well as schools, colleges and universities, where I studied. In the poetry expression ‘man’ has been used in gender neutral way, in terms of Manas, Anna and Nirvana (MAN). Similarly usage of the term religion is in its broad sense of saintly traditions and not in any sectarian form.

The choice of 30 poems presented here was made by a groups of young professionals who wanted to possess personal copies, At the demand of several of my fellow thinkers, students, friends and family members, I am happy to present this “Creation from Shunya”.

April 1993

- Subhash Sharma



Prof. Subhash Sharma with Prof. Michael Zirkler and his Students at the School of Applied Psychology, Zurich University of Applied Sciences, Zurich, Switzerland, 23.04.2015

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1. WHY RUN THE RACE?

When the number system was invented,
A game of running the game was created,
In order to save their face,
Every body started running the race, 1.1

When the clocks and markets were invented,
Race for grabbing the wealth was promoted,
Every body increased the grabbing speed,
In hope of grabbing something, 1.2

Every body wanted to run faster,
With a view to get ahead of his master,
The game created a rat race,
Many were victims of fast pace, 1.3

The race has no utility,
A few realized its futility,
This race created a technology,
Which destroyed the ecology, 1.4

A voice whispered,
Plants grow at their own pace,
Why run the race, 1.5

Light is the ultimate limit,
It manifests its true spirit,
Both as particle and as wave,
It doesn't run a race,
Why run the race, 1.6

Stars move at their own velocities,
Which is a matter of curiosities,
Stars don't run away,
They behave in their own way,
Why run the race, 1.7



Manifest your own inherent nature,
For uplifting the human stature,
Create your own comfortable pace,
And leave behind a memorable trace, 1.8

Don't be in unnecessary hurry,
You may spoil life's curry,
Don't run any destructive race,
And think before you decide to race, 1.9

If you have to run the race,
Run it for the human race
And create for yourself a unique place. 1.10



2. WHAT IS MODERN?*

Modern has two dimensions,
Which need human attention,
What passes off as modern,
May be some body else's old fashion, 2.1

Modern implies advancement,
It stands for quality enhancement,
Modern is considered forward,
Non-modern is labeled backward, 2.2

This is the traditional meaning of modern,
Here is a modern definition of modern,
What is MODERN?
Means Of Destroying & Eliminating Real Nature, 2.3

Modern implies destruction and elimination,
Pollution is its ugly manifestation,
Modern leads to ECG, Excessive, Competition & Greed,
It hits upon the resources that common people need, 2.4

Is modernization development or destruction?
Mostly deception in its conception,
It is time to get out of modern mould and get into transcendental fold,
This will save the environment and sustain true development. 2.5

* World is now realizing the need for modification of MODERN and modernity so that the force of modernity is given a positive direction through the positive aspects of tradition and through the force of higher consciousness which is also referred to as force of transcendence/ spirituality as distinct from force of religion. 'Spiritually guided modernity' is needed to guide humanity towards its sustainable future.



3. IN SEARCH OF RATIONALITY*

I went out in search of reality,
Wearing the glasses of rationality,
I found pervasive irrationality,
As reflection of reality, 3.1

I observed some as rational,
Others near rational,
Some as non-rational,
A few multi-rational,
Some merely relational,
And most others irrational, 3.2

I asked,
Under the influence of spirit,
Are you rational or irrational?
Merely truthful, came the answer, 3.3

In my continuing search for rationality,
I made some observations about reality,
Behind the garb of rationality,
There is always lot of irrationality,
What appears to be objective,
Is many times merely subjective, 3.4

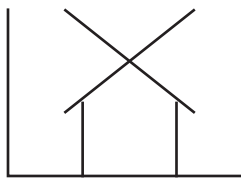
I conjectured,
Rationality implies conformity,
Irrationality inspires creativity, 3.5

Seeing the merits of irrationality,
I was wondering,
Is irrationality better than rationality,
The answer seemed positive, 3.6

I decided to be in favor of SPIRIT,
Search and Promotion of
Intuition, Rationality, Infinity, Transcendence,
In the hope of developing creative & imaginative thinking. 3.7

* Rationality, Creativity/ Intuition/ Insights, Wisdom and Imagination, are four approaches to looking at reality around us and creating new ideas and innovations through new insights. These also represent the scientist's view, artist's view, wisdom view and Rishi view of looking at reality around us.

4. HOUSE OF DEMAND & SUPPLY



Roof of the house of market economy,
Is built by bricks of demand and supply,
It can accommodate only those,
Who care to abide by its side, 4.1

There is a welcome sign outside,
You can come in with a price,
If you can't pay,
You have no right to stay, 4.2

The house keeps out,
Those who can't compete,
They simply lie outside,
Spending nights on the street, 4.3

Everybody wants to pour in,
There is lot of crowding,
Those who are already in
Resort to the game of pushing, 4.4

For expanding roof of the house,
They demand a heavy price,
From those who are standing outside,
Selling them a dream of moving inside, 4.5

When questions are asked,
Why some are rich and others are poor,
There is a simple reply,
It is a matter of demand and supply, 4.6

You become servant of demand and supply,
And your mind is casted in demand and supply. 4.7

5. SINDHU RATE OF GROWTH*

The rate at which the resources are consumed,
Many say that this world may be doomed,
In couple of centuries,
Because of economic luxuries, 5.1

A small proportion of the world population,
Consumes the larger portion,
This leads to a complete distortion,
In the process of resource allocation, 5.2

This has led to destruction of environment,
Pollution, psychic frustration are its inherent contents,
There is an outward appearance of luxury,
But there is an inwards psycho-spiritual misery, 5.3

For a long term sustainable development,
This world needs to change its requirements,
It needs to adopt more useful lifestyles,
In order to make human living worthwhile, 5.4

This world needs the idea of "Sindhu rate of growth",
Which is neither too fast nor too slow,
It is quite sufficient for human requirements,
To keep the body, mind and spirit one with environment, 5.5

It induces the habit of resource conservation,
It also reduces the psychic frustration,
It leads to higher degree of contentment,
Which is necessary for any holistic development. 5.6

* Sindhu as river and Sindhu as ocean, represents the life line of human existence and also represents sapt-sindhu: seven rivers and seven oceans and their cosmic origin from Bindu (Shunya). Sindhu rate of growth represents the 'Sindhu Vision' of sustainability and holistic development.



6. HOPE*

If God was to come and see,
What is happening to his genesis,
He will be totally surprised,
To see the state of his possessed prize, 6.1

God's beautiful garden of Eden,
Is reduced to a burning oven,
Ozone layer is disappearing,
And acid rain is forthcoming, 6.2

There is Increase in the 'wealth of nations',
But there is also general degeneration,
Drugs, terrorism and ethnic killings,
Are symptoms of maldeveloping, 6.3

What was considered as ascent of man,
Has turned out to be descent of man,
There is need for a new ascent for man,
To make this world a little decent for man, 6.4

There is militancy everywhere,
Man has become a great killer,
Extremism takes many tolls,
It doesn't even spares the dolls, 6.5

In spite of high affluence,
There is so much violence,
On slightest of provocation,
There is rioting in the nations, 6.6

As a result of alienation,
Man has lost his sense of direction,
The 'onward march of civilization'
Turned into a new frustration, 6.7



What is the choice for new generation,
To make this world a hell or heaven,
There is HOPE for regeneration,
To ensure 'human resurrection',
Goodness in humans must be in forefront,
This is the choice for new generation.

6.6

* HOPE implies Higher Order Purpose of Existence (Western Windows Eastern Doors: WWED, Subhash Sharma, pp.121, 217).

In contemporary society and in contemporary world order, there is lot of 'Quantum Churning' happening. 'Virus analysis' of contemporary societies indicates that many Isms/ Ideologies of 19th and 20th century that provided solutions to the problems of human societies turned out to be viruses. Hence, need for a new HOPE. Following lines from Quantum Rope, Subhash Sharma, p.58, capture the essence of this idea:

"Churning of the ocean,
By the quantum rope,
Poison shows its motion,
But nectar is the HOPE"

Imagination of this HOPE can also be captured by the metaphor of 'Madhuvan' garden:

"Let the entire world be Madhuvan,
Then the human spirit will be gladdened,
There will be happiness and peace everywhere,
Heaven on earth will be right here."

At operational level, HOPE can be realized through brotherhood & sisterhood, justice and peace represented by key Indian ideas of '*Vasudhaive kutumbkam*' (World as family), justice through protection and empowerment of the weakest (as suggested by Kautilaya) and peace represented by 'Om shanti om'.



7. FROM GANGA TO GRAND-CANYON*

What was hailed as modernity,
Turned out to be somewhat dirty,
Modernity created many side effects,
Which became its main defects, 7.1

Christianity became churchianity,
Islam became devoid of salaam,
Hinduism lost its harmony,
As man ran after the money, 7.2

From Ganga to Grand-Canyon,
There was only one thing common,
Both were full of serenity,
They represented the purity, 7.3

From Ganga to Grand-Canyon,
Now, there is only one thing common,
Both are affected by pollution,
Indicating the need for new solutions. 7.4

* Side effects of modernity are now becoming obvious. When Gandhi provided a critique of modernity in his well known book, Hind Swaraj, side effects of modernity were not visible. His critique is now getting attention of the thinkers.



Prof. Subhash Sharma at Grand Canyon, USA, Aug. 1988

8. MODELS OF “MAN”*

- What is the model of man?
It depends upon your personal stand,
Is he animal or man?
It depends upon your personal stand,
Many assumptions are made about man,
History ifs full with models of man, 8.1
- Man is viewed as social animal,
Driven by kinship orientation,
Man is viewed as political animal,
Driven by power motivation,
He is viewed as economic man,
Driven by utility maximization, 8.2
- Man is viewed in terms of needs,
He is considered full of greed,
He suffers from LAG (Lust, Anger and Greed) effect,
Which creates a sad effect, 8.3
- He is considered optimizer and also satisficer,
He is also dominator and oppressor,
He is rational and emotional,
He is destroyer and also a creator, 8.4
- Man is programmed by social contexts,
His role is determined by many pretexts,
His actions are screened and sanctioned,
By norms, traditions and the texts, 8.5
- For some he is just a consumer,
Irrational is his behavior,
He is trustworthy and hard worker,
He is free rider and work shirker,
Saama daana bheda, danda,
Motivate him in different shades, 8.6
- He is driven by power,
He creates his own tower,
He may appear to be meek,
And also plays hide and seek,
Complex are his motivations,
Which appear in various combinations, 8.7



Some consider him as purchasable commodity,
He is not a passive entity,
Man is always seeking liberation,
He can also create revolutions, 8.8

He is fundamentalist, he is conservative,
He is moderate, liberal and enlightened,
As terrorist, he frightens,
As a sage he enlightens, 8.9

Man is a product of actions and reactions,
He is ingenuous to handle new situations,
Man is shaper of his destiny,
He could also create a mutiny, 8.10

There are four categories of men,
Cactus, rose, tulip and lotus,
Violent, vibrant, silent and transcendent,
Are their mind's focus,
Reflected in *tamas*, *rajas*, *sattava* and *oneness*, 8.11

Man is essentially a bundle of contradictions,
A single model is mere simplification,
Complexity is crux of his nature,
He is really a strange creature, 8.12

There is also a cosmic man,
Who is not bound by any *varna*, caste, *varg* or clan,
He is made of *manas* (mind), *anna* (matter) and *nirvana* (consciousness),
He is the hope for humanity's *prana*. 8.13

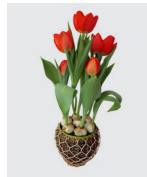
* Cactus, rose, tulip and lotus, provide us interesting metaphors for models of mind.



Cactus



Rose



Tulip



Lotus



9. SHE MADE IT*

Standing on the platform,
I was watching,
She was running,
To catch the train, 9.1

She was late,
Train could not wait,
The train was leaving the station,
She was losing her patience, 9.2

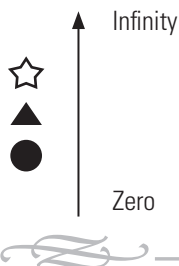
She ran and ran,
As fast as she can
Every body saw her,
Some started uttering hymns, 9.3

Train was catching the speed,
She also increased her speed,
Ran with it,
And she made it,

There was a sudden burst of happiness,
People thanked their gods and goddesses,
Every face was full with joy,
It was not a case of playing with a toy, 9.4

Some said,
This is what life is all about,
To make it or not to make it,
Both can lead to psychic kicks and spiritual fit. 9.5

* 'She made it' is a metaphor for success from the "shunya to the stars" and from "kitchen to cosmos". It is also represented by the symbols of circle, triangle (as arrow) and star, used in this book. Circle also represents zero and star is a metaphor for infinity. Triangle represents upward movement.



10. STATUE OF LIBERATION*

Life is full of domination,
Its inner quest is for liberation,
Life is bonded, life is a bondage,
Liberation is moving beyond such linkages, 10.1

Modern man lives under domination,
Of other man, society or organization,
Domination leads to unhappy situation,
It leads to hegemonic relations, 10.2

Natural forces dominate humans,
Liberation from them is scientific acumen,
Some dominate others socially,
Liberation from them is absolutely necessary,
Some dominate others cognitively,
Liberation from them is needed urgently, 10.3

Man has invented new techniques of exploitation,
Science and technology have given such innovations,
Religion is also used for domination,
Spirituality is a source for liberation, 10.4

Isms have created cognitive dominance,
It is important to question their relevance,
LIFE stands for Liberation From Exploitation,
It is supreme source for the spirit of liberation, 10.5

Dominance creates helplessness,
It is cause of powerlessness,
Dominance leads to pessimistic attitude,
It also creates attitude of servitude, 10.6

Liberation is a natural tendency,
It is the true essence of liberty,
Liberation is true human growth,
Domination is a big blot, 10.7



Human nature is to seek emancipation,
From all types of dominations,
There is a need for a new statue,
Statue of liberation from domination, 10.8

Liberation leads to joy and peace,
It indicates that person is at ease,
Next time you see a happy human,
That human surely is a liberated human, 10.9

Nirvana is the ultimate liberation,
It is human's final salvation. 10.10

* Human history can be viewed in terms of domination and liberation cycles i.e. domination by dark forces and liberation from dark forces.



11. ROUTES TO REALITY*

There are different routes to reality,
Science, art, religion and spirituality,
These are different ways to capture,
Actual functioning of nature, 11.1

Science is an empirical route,
To every body it doesn't suit,
It can not tolerate non-sense,
It carries its own pretense, 11.2

It is inductive and deductive,
It is also inductively deductive,
It cries for objectivity,
And decries subjectivity, 11.3

It demands verifiability,
But is happy with falsifiability,
This creates a paradigm shift,
And leaves behind the old skit, 11.4

Social science believes in hypothesis testing,
It is fascinated by statistical twisting,
It believes in positive theories,
Which at times are biased stories, 11.5

'Heart & Art' is an aesthetic route to reality,
It is full with spirit of sensuality,
It is limitless and intuitive,
It is also very creative,
It has a wide canvass,
Every body can make a pass, 11.6

Religion is moral route to reality,
It emphasizes basic ethicality,
It can provide ethical basis,
In order to prevent values crisis, 11.7



We can not understand things human,
Unless we understand things divine,
Spirituality is an inner route to divinity,
It can take us to higher planes of reality,
It inspires us to manifest the infinity,
And spread the light of divinity, 11.8

There are different routes to reality,
Science, art, religion and spirituality,
They provide us complementarity,
In building up knowledge about reality, 11.9

Mind operates at different quantum states,
Waking, dream, deep sleep and transcendence,
Leading us to different sights,
As neurons behave in different ways,
Like particles, waves, consciousness and light,
Nature gives us new insights, 11.10

There are different routes to reality,
Reason, intuition, wisdom and imagination,
Create new pathways for a new reality. 11.11

* Ideas of this poem find an elaboration in 'Western Windows Eastern Doors': WWED, Subhash Sharma, pp.3-11. They can also be viewed in terms of SASTRA representing knowledge creation based on Science, Art, Spirituality and Transcendental approaches, reflected by rationality, intuition/insights, wisdom and imagination/vision. There is also a broad equivalence to four quantum states of mind viz. waking, dream, deep sleep, *samadhi* – transcendence and also with four ways in which neurons behave viz. as particles, as waves, as consciousness and as light.



12. SCIENCE IS MICROSCOPIC*

Science is microscopic,
Sometimes it is also myopic,
It believes in microscope,
Some things are beyond its scope, 12.1

It is limited by its own limits,
Nature displays its own gimmicks,
When we try to observe the electron,
It goes for the game of changing its own tone, 12.2

Nature plays hide and seek,
Science finds it very sleek,
It also finds it difficult to explain,
Why Brahma appears in different cosmic planes, 12.3

Nevertheless it must proceed,
Bit by bit, bit by bit,
Try to unfold nature's deeds,
Hidden in its mysterious kit, 12.4

There are things beyond science,
Which puzzle the human mind,
It can not ignore conscience,
As life and death remain in double bind. 12.5

* Microscope and telescope are the instruments used by scientist to study nature. In contrast, mindscope was used by Rishis to study nature and Self. Both scientific and Rishi approaches supplement each other and are needed to get a holistic view of reality. Both require Re-See approach to see and re_see reality around us and arrive at new, creative and imaginative ideas.



13. CREATION FROM SHUNYA*

There lives an unknown small time hero,
Who built every thing from a zero,
I could witness creation from shunya,
Built by an atma that was punya, 13.1

Once a man saw in his dream,
The need to build a temple of dreams,
He motivated all the people,
To cooperate and put in the labor, 13.2

Soon there was a small little temple,
Contributions came quite in ample,
More people started coming for darshan,
They returned home with great satisfaction, 13.3

One person's dream became dream of millions,
People started pouring in, in terms of trillions,
Small temple then became a beautiful grand structure,
Masses ran to listen to the great spiritual lectures, 13.4

Temple gave to devotees an experience of the transcendent,
For many this was very very permanent,
Their life underwent a complete transformation,
They understood the life's true meaning and its basic lessons, 13.5

This temple is in the holy land of India,
Which gave to the world the idea of Shunya,
Everything in this world evolves from the shunya,
Everything in this world involutes into shunya, 13.6

From the shunya we emerge, in the shunya we merge,
Evolution and involution are this world's final urge. 13.7

* In this poem, Shunya represents a start from zero and realization of its full potential like the seed containing full potential of the tree. In creations from shnuya, dream of an individual becomes 'collective dream' of millions and this leads to new transformation through 'dream actualization'. Institution building and entrepreneurship represent a start from zero (shunya) and movement towards realization of full potential (poorna).



14. WHO IS FIRST, SECOND OR THIRD?*

This world is an immeasurable screen,
On which world events can be seen,
Events flow one after another,
Depicting all interesting character, 14.1

Different people interpret differently,
The events happening on the screen,
Some enjoy the events,
Some simply scream, 14.2

In this drama of the world,
Who is first, second and third,
Depending upon the criterion you use,
You can have your own views, 14.3

Who is first, second or third?
Those who arrive on the scene first,
Or those who disrupt the drama first,
Every body makes his own assessment,
Waiting for the final judgment. 14.4

* Often success is viewed in terms of first, second, third and the rest. However, if you change the criterion, this order can change completely.



15. ANCIENT CONNECTIONS*

At the level of 'deep structure',
English derives its many features,
From many ancient languages and Sanskrit, 15.1

There are a number of illustrations,
That explain the high correlation,
Many words still survive,
They continue to thrive, 15.2

The words like mother and father have Indo-European roots,
This is taught in every elementary school,
Here are commonly used expressions,
That trace the stronger ancient connections, 15.3

Antral is interval and *chaturth* is four,
Anth is end and *dwar* is door,
Kona is corner and *vyavahar* is behaviour,
Loopt is lost and *antraya* is interior, 15.4

Manas is mind and *nabhi* is naval,
Hridaya is heart and *dent* becomes dental,
Hast is hand and *nasika* is nose,
It appears that languages are very close, 15.5

Mooshak is mouse and *pashchat* is posterior,
Madhyam is medium and *varchas* is vigour,
Yovan is young and *anyatra* is another,
Aakarshan is attraction and *charitra* is character, 15.6

Naam is name and *bandhan* is binding,
Antervuyh is interview and *kartan* is cutting,
Mishrit is mixed and *thrinshity* is thirsty,
Chakra is circle and *agni* is to ignite, 15.7

Manav is man and *trikenu** echoes tachyon,
Mumm is me and *daivam* is divine,
Path is path and *janani* is genesis,
Manovritti is mentality and *mantri* is minister, 15.8



Nagna is naked and *kroor* is cruel,
Nakh is nail and the connections are real, 15.9

English has deeper connections with Sanskrit,
It is a question of importance to linguistics,
You can't say *na* to this general observation,
As *na* is no in English conversation. 15.10

* Once we realize deeper connectivity among languages, our creativity and creative expressions become more deeper. Word Trikenu is coined from the Sanskrit word Tryanuka and can be considered as mystical equivalent to Tachyon.



16. INDIANITY*

Nature has two dimensions,
One of infinity other of diversity,
This is part of human experience,
It is also essence of Indianity,

Indianness incorporates within itself,
Both secularity and spirituality,
It is confluence of various streams,
Full with imagination and new dreams,

It implies recognizing plurality,
Which is part of nature's reality,
It allows search for human outer limit,
Seeking harmony between body, mind and spirit,

Religions of different variety,
Merge into ocean of Indianity,
Spiritual destiny of humanity,
Lies in the spirit of Indianity.

* This idea of Indianity is derived from idea of INDIA as Infinity, Diversity, In Absolute. This idea is elaborated in Ch. 20, Indianism: Mantra of Infinity and Diversity, Western Windows Eastern Doors: WWED, Subhash Sharma, pp.138-143.



17. THINKING OF THE THOUGHT*

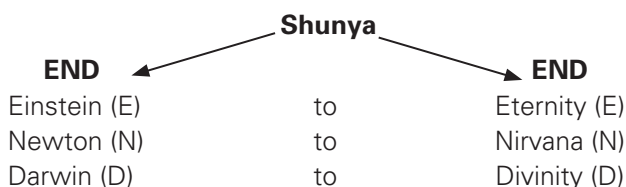
Light velocity is finite,
That of thought infinite,
Thought can easily penetrate,
The space time continuum at any rate, 17.1

Thought can also liberate,
From the oppression of the classy state,
Thought can make us freely move,
From past to the future and its moves, 17.2

We can move back to the future,
And look at the world and its features,
Thought can take us to the big bang,
It can tell us where will we stand, 17.3

When we think of the thought,
There are many puzzling knots,
When mystics travel with the velocity of thought,
They unravel the mysteries of the knots. 17.4

* When we consider two ENDS of Science – Spirituality spectrum of knowledge creation we arrive at following END to END world view of ‘thinking of the thought’.



Prof. Subhash Sharma at Einstein's House, Berne, Switzerland, 26.04.2015

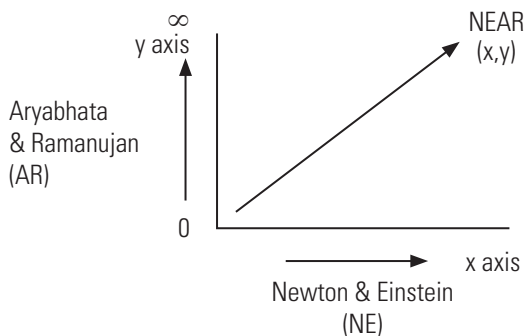
18. DISTANT CONNECTIONS*

Humans have distant connections,
With events, places and persons,
Distant connections create nice feelings,
They provide a touch of healing, 18.1

When we remember distant connections,
We get completely choked with emotions,
They provide meaning to life,
Which is necessary to make it worthwhile, 18.2

Distant connections between West and East,
Create NEAR connections in classrooms and streets,
From the Earth to the Stars,
Distant connections are near and far. 18.3

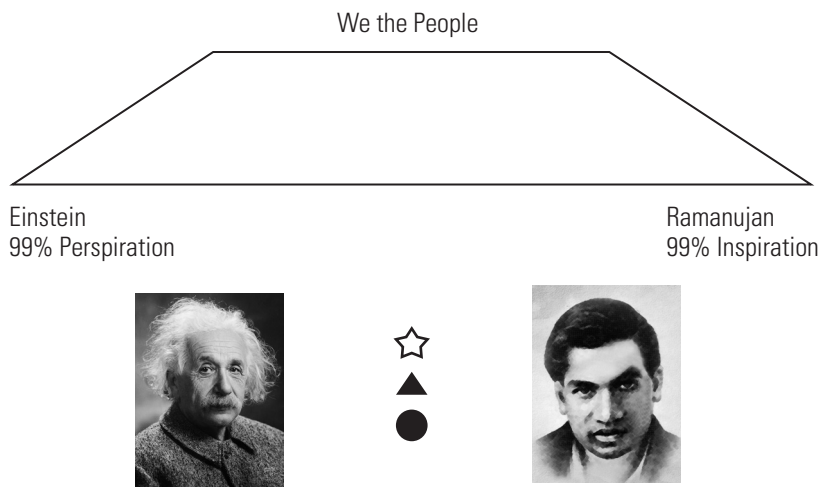
* Distant connections as NEAR connections: In the field of science we get examples of distant connections becoming NEAR connections across space and time. NEAR connectivity between West and East is represented by NEAR model represented by scientific breakthroughs of Newton (gravity), Einstein (relativity), Aryabhata (zero) and Ramanujan (infinity). Thus, gravity and relativity from the West, and zero and infinity as mathematical expressions of shunya, from the East have created NEAR connections in human thought. Shunya as an idea was existing before Aryabhata and Ramanujan, and 'Shunya darshan' lead Aryabhata to discover zero and Ramanujan to become a 'man who know infinity'. In cosmos there are spaces with 'zero gravity' and Space Time Consciousness (STC) zones where 'relativity' dissolves into 'infinity'.



19. GENIUS*

Einstein emphasized,
A man becomes genius,
Through 99 % perspiration and 1 % inspiration,
Ramanujan proved,
Genius is 99 % inspiration and 1 % perspiration,
Perhaps the truth lies somewhere in between. 19.1

* There are two broad approaches to knowledge creation viz. rational-analytical which requires high perspiration and the other is intuitive-creative-imaginative with origin in Infinity and Transcendence, which requires high inspiration. This at times, as in case of Ramanujan, is Divine inspiration, represented by 789 level of consciousness, wherein human mind is at 789 level metaphorically represented by seventh heaven, eighth chakra and ninth cloud, leading to 'charismatic creativity'.



(Source: Google Images)

20. QUANTUM DANCE*

If hundreds of thousands,
Suns were to shine,
All of them at one time,
Their radiance,
Will make us divine, 20.1

If this unlimited universe,
Is divided many many thousands times,
The divided parts will still remain,
Unlimited in the space time frame, 20.2

Without beginning, middle or end,
The quantum dance is a wonder, my friend,
A wonder that still puzzles the scientists,
Turning them in to new type of mystics, 20.3

This cosmos is a great quantum dance,
As if Shiva is already in trance. 20.4

* This idea of Quantum Dance is based on Gita Ch. XI



21. ENTROPY AND DHARMA*

Nature has two tendencies,
Which operate on different frequencies,
One is bent upon destruction, other leads to creation,
One tends to be life taking, other acts as life giving,
One leads to disorder, other leads us to better order, 21.1

Nature has two tendencies,
Which operate on different frequencies,
One is demonical, other is divine,
One is darkness, other makes us fine,
One provokes Satanic curses,
Other invokes harmonic verses, 21.2

Tendencies that get priority,
Determine the fate of society, 21.3

Science studies laws of entropy,
In order to prevent catastrophe,
Spirituality cautions against adharmā,
In order to establish dharmā, 21.4

After studying causes of disorder,
We can establish a better order. 21.5

* Idea of Order-Disorder (OD) cycles is inherent in nature and human society. Human history can be viewed from the viewpoint of 'Order-Disorder-New Order' (ODN) perspective in different periods of history of different regions/nations and the world.



22. VED-ANANTA

Ramayana, Mahabharat and Puranaas,
Gita, Bible and Koran,
They belong to whole humanity,
Not exclusively to one community, 22.1

At a deeper level,
They have same message to deliver,
Message of truth, compassion and love,
With humility we should serve,
This message is repeated in every age,
The difference is only in language, 22.2

They provide a deeper understanding,
Serving as a proper ground for standing,
If only we have their correct understanding,
There will be greater peace and mutual understanding, 22.3

At a deeper level,
They have same message to deliver,
Message of Truth, compassion and love,
With humility we should serve, 22.4

Ramayan, Mahabharat and Purana,
Gita, Bible and Koran,
They belong to whole humanity,
This is the message of Indianity, 22.5

This is the message of Vedanta,
Ved-Ananta, Ved-Ananta. 22.6

* This is India's common people's Vedanta/Vedantik message of 'Ved-Ananta' (Eternal Knowledge). This message of 'eternal knowledge' is needed not only for India, but also for all nations across the globe to create better and peaceful world through truth, compassion and love.

** 'In Truth We Trust' is the message of Ved-Ananta originating from 'Satyameva jayate' (Truth ultimately prevails). Idea of Ved-Ananta is also reflected in terms of 'Truth is one it has many manifestation' i.e. OM (One and Many). 'Shunyom' implies shunya finds its manifestation in 'One and many' (Om). 'This is the essence of Vedantik Vision'.



23. LIFE IS NOT A SET OF EQUATIONS

Life is not a set of equations,
It is a drama of continuous creations,
New things emerge from the old one,
In variety of ways things always happen, 23.1

There are five basic elements,
Which are life's main ingredients,
'Earth', 'water', 'fire', 'air' and 'sky',
Their combinations determine life's high,
Factorial five is one hundred twenty,
For the periodic table, this is quite plenty, 23.2

There are many many variations,
Arising from 'natural interactions'
Permutations and combinations,
Lead to many new creations,
There is also quantum churning,
Creating a path for a new evolutionary journey, 23.3

Shunya finds its expression,
In zero and infinity,
Manifesting itself in truth, goodness and beauty, 23.4

From the *shunyam* to *anantam*,
This world is *satyam*, *shivam*, *sundaram*,
There is always a novel motivation,
To capture the life through a set of equations,
This could turn out to be an illusion,
As life is beyond the set of equations. 23.5

* Though equations are beautiful like $e = mc^2$ (Einstein) and $e = mc^n$, $n = 1, 2, 3, \dots$ (spiritual equation of linkages between energy, matter and consciousness, Quantum Rope, Subhash Sharma, 1999), as two equations representing two ends of Science-Spirituality spectrum, however, human relationships are much more than equations. In nature, in addition to random mutations, we find many 'natural interactions' combined with many permutations & combinations and quantum churnings, leading to creation and evolution of new life forms.



24. LIFE'S PAGES

When you throw the stones,
To test the power of your bones,
You are hurting other,
And you get hurt by others, 24.1

When you throw the stones,
To test the power of your bones,
Always look within,
You may have committed a similar sin, 24.2

Ask the simple question,
You have done the violation,
Don't make the passes,
As your house is made of glasses, 24.3

Don't throw the stones,
Even on the clones,
This is the wisdom of ages,
Contained in the life's pages, 24.5

When you look within,
Your name becomes a mantra,
This is the vision of Rishis,
From the pages of history. 24.6

* Looking within is the vision of Rishi represented by the path of ISRON: Inner Search for Realization of OneNess. Once this happens, you stop throwing stones on others.

** 'My Name is a Mantra': Each name is a personal mantra. As we decode and reflect on each letter of our name and the qualities it represents, we understand the vibrational energy potential of our names. When a conscious effort is made to spread these positive vibrations, it leads to synergy creation.



25. ATOM, ATMA, ANANTA AND ARJUNA

Krishna is giving his message, To the Arjuna of twenty first century,	25.1
Never was this soul born, Nor ever it died, Dear Arjun, why do you cry,	25.2
Soul is unborn, it is also primeval, It is invisible but it is very real, Dear Arjun, why do you consider it unreal,	25.3
Soul is beyond pleasure and pain, It is only the body that is slained, Dear Arjun, why are you pained,	25.4
Atomik power is within you, If only you channelize, Dear Arjun, go ahead and realize,	25.5
<i>Atmik</i> power is within you, If only you channelize, Dear Arjun, go head and realize,	25.6
<i>Ananta</i> power is within you, If only you channelize, Dear Arjun, go head and realize,	25.7
You make your own decisions, Don't be under fright, Dear Arjun, take the right decisions,	25.8
After taking right decisions, Go ahead and fight, Dear Arjun, go ahead go ahead Go ahead and fight,	25.9
Fight for the right, With all your <i>atmik</i> might, Go ahead go ahead and set the order right, Dear Arjun go ahead go ahead, Set the order right.	25.10

* There are four types of energies in all human beings viz. physical energy, mental energy, spiritual energy, cosmic energy. These are four manifestations of 'shunya shakti' (shunya power).



26. WITHOUT SHAKTI, SHIVA IS DEAD

Shiva is matter and Shakti is energy,
Their combination creates synergy,
Shiva is Adam and Shakti is eve,
Life is generated when they interweave, 26.1

Matter and energy are connected by a thread,
Without Shakti Shiva is dead,
Matter and energy are infinitely spread,
When Shakti is furious, Shiva feels dread, 26.2

Matter and energy are embedded in nature,
Metaphorically represented by *Ardhnarishwer*,
The two are connected by an unseen string,
In temples they are represented by *Shivling*. 26.3

* There are broad equivalences of Shiva Shakti concept in the form of Adam Eve, Yang-Yin, Masculine Feminine energies and OSHA-OSHE model; OSHA: O-Oneness, S-Spiritual, H-Humanistic, A - Animalistic/Aggressive; OSHE: O- Oneness, S-Spiritual, H-Humanistic, E-Existential, level of consciousness (Western Windows Eastern Doors: WWED, Subhash Sharma, pp. 127-133). This model represents four powers (Shakti) of Self viz. physical power measured in terms of Horse Power, mind power represented by self actualization, spiritual power represented by self realization and cosmic power represented by cosmic realization. It also has equivalences in chakras (Psychic Energy Centers), representing 'shunya-shakti'.



27. LIGHT IN MY HEART

There is light in my heart,
It is there from the start,
Its mystery you want to know,
It says hello, hello 27.1

It gives me a peep,
In to things that are deep,
It has a beautiful glow,
It says hello, hello 27.2

This light is subtle,
It makes a whistle,
In the stars and the snow,
It says hello, hello 27.3

It moves through the chakra,
It goes for the yatra,
It has its own halo,
It says hello, hello 27.4

This light is divine,
It makes us fine,
Its flow is very slow,
It says hello, hello 27.5

There is light in your heart,
It is there from the start,
Its mystery you want to know,
It says hello, hello. 27.6

* In 1996, 'Light in My Heart' was adopted by first batch students of WISDOM (Women's Institute for Studies in Development Oriented Management), Banasthali University, Banasthali, Rajasthan, as its institutional song, hence it is also known as 'Wisdom song'. It was also recorded at Radio Banasthali. In 25 years of its journey it has reached many places and many audiences within India and abroad.



28. DIVINITY

- You are the sound and you are the mantra,
You are the *tantra*, you are the *yantra*, 28.1
- You are the *Shunya*, you are the sutra,
You are the Sound and you are the mantra, 28.2
- You are the *Shakti*, you are the *Bhakti*,
You are the Ridhi, you are the Siddhi, You are the sound ... 28.3
- You are the *Kranti*, you are the *Shanti*,
You are energy, you are synergy, You are the sound ... 28.4
- You are the light, you are the sight,
You are the day and you are the night, 28.5
- You are the music, you are the *raga*,
You are the way and you are the *marga*, You are the sound ... 28.6
- You are love and you are compassion,
Your are the truth and you are compassion, You are the sound ... 28.7
- You are beauty, you are goodness,
You are the bliss and you are the goddess, You are the sound ... 28.8
- You are relativity, you are eternity,
You are infinity, you are serenity, You are the sound ... 28.9
- You are the matter, you are spirit,
Supreme reality thy name is divinity, You are the sound ... 28.10



29. OM SHANTI OM

Peace to those who enter here,
Peace to those who don't enter here,
Peace to all without any distinction,
Caste, creed, religion or region, 29.1

Peace on earth, peace in heaven,
Peace for planets, peace in nations,
Peace for humans, peace in nature,
Peace for plants and peace for creatures, 29.2

Bliss, joy and peace for everybody,
Whatever be the place in the hierarchy, 29.3

Om Shanti Om in every home,
Om Shanti Om in all cosmic zones. 29.4

* Peace/Om Shanti Om represents the idea of 'Enlightened Existence' arising from self actualization (achievement) metaphorically represented by 'Conquest of Everest' and self realization (enlightenment) metaphorically represented by 'Quest for Kailash'.

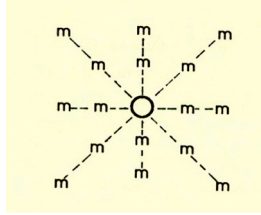


(Edmond Hillary on
Mt. Everest,
May 29, 1953)



(Prof. Subhash Sharma at
Mt. Kailash,
August 3, 2009)

30. OM: ORIGINAL MANTRA



OM is the Original Mantra,
Which contains life's *tantra*, 30.1

OM is the Original Mystery,
Which contains life's history, 30.2

OM is that Original Moment,
Which witnessed the 'big bang' event, 30.3

OM is Original Miracle,
Manifested both as the wave and the particle, 30.4

OM is Original Music,
Whose vibrations are cosmic, 30.5

OM is Omnipotent Mother,
Representing all goddesses together, 30.6

OM is the Original *Manas*,
Which has no distortion,
In it one can see one's reflection,
And measure the degree of one's distortion, 30.7

OM is Shunya, Shunya is OM,
Shunyom is human's ultimate home. 30.8



BOOK REVIEW

CREATION FROM SHUNYA, SUBHASH SHARMA

Review by

Isha Gamlath

Head, Department of Western Classical Culture and Christian Culture,
University of Kelaniya, Sri Lanka

The book of poems **Creation from Shunya**, clearly marks a turning point in Prof. Subhash Sharma's commitment for innovation. The book is explicitly rich in potential for its ability to enthrall individuals and organizations. The language is simple but rich in conceptual value. The work signals the contemplations of a mind deeply occupied in analyzing the concept, 'Shunya.' Prof. Sharma's enterprise is exceptional for its reflection of a number of subjects which are particularly relevant for both levels, material as well as spiritual. As always, outstandingly original and profoundly engrossed on the very essence of the subject matter, Prof. Sharma allows his fresh flow of thoughts for not only clarifying the meaning of 'Shunya' but also for motivating his audience to notice its intrinsic value, chiefly its applicability for the global managerial scenario. The concept of 'Shunya' represents, as is known in Indian culture, a beginning from the level of 'zero.' As Prof. Sharma illustrates, its outlook is 'like the seed containing full potential of the tree' and in this sense 'shunya' is clearly 'poorna' (fullness) through the process of 'osmotic fullness'. Although in the Buddhist tradition 'shunya' is 'nothing', in Poornavad tradition it represents 'everything'. It is both the seed and the tree. The potential of 'shunya' can be effectively applied to demonstrate how one man's dream becomes the 'collective dream' of all as that one man's wish could be a 'temple of dreams' (13.2) which expands with the 'contributions' of course of many others (13.3) to a 'dream of millions' (13.4) so that the ultimate result will assume the form of a 'small temple' (13.4). This 'temple' will transform in to a 'beautiful grand structure,' where devotees would go for 'spiritual lectures' (13.4). The author's use of words is brilliant as their specific accent is on the vibrant potential of 'shunya.' The



vanity of the 'race' for material comforts is explained in moving terms when Prof. Sharma writes that this 'race' 'has no utility', it did 'create a technology' it actually 'destroyed ecology.' (1.4). Author concludes that if one has to 'run the race' it ought to be 'for the human race' (1.10). He admits that technology is an invention of the 'modern' world when he interprets 'modern' as 'Means Of Destroying & Eliminating Real Nature' (2.3). He makes an effort to elucidate his idea when he emphasizes that 'It is time to get out of modern mould and get into transcendental fold' as the enterprise will 'save the environment and sustain true development' (2.5). Within his search for 'reality' (3.1) Prof. Sharma encounters a number of forms of reality which he observes as 'rational,' 'near rational,' 'non-rational,' 'multi-rational,' 'relational,' while the greater majority are 'irrational.'"(3.2). As 'rationality implies conformity' and that 'irrationality inspires creativity' (3.5) he introduces a specific mode of thinking. This specific mode of thinking is to be 'in favor of SPIRIT.' This Prof. Sharma describes as the 'Search and Promotion of Intuition, Rationality, Infinity, Transcendence' (3.7). This specific search is envisioned as the key for 'developing creative and imaginative thinking.' (3.7). Donning his usual professional manager's garb and rhythmically armed for the purpose Prof. Sharma attempts to highlight that one as a 'servant of demand and supply' will have his or her 'mind casted in demand and supply.' (4.7). As contemporary times e has given birth to numerous 'economic luxuries' (5.1) he notes that economic growth ought to be managed. In this sense he argues that that the 'world needs the idea of 'Sindhu rate of growth' which is 'neither too fast nor too slow' (5.5). The metaphor clarifies a groundbreaking development in contemporary society as it 'induces the habit of resource conservation' and 'reduces the psychic frustration' (5.6). The metaphor of Sindhu as 'river' and 'ocean' explicitly represents Prof. Sharma's adoption, from its immaterial perspectives, the 'life line of human existence.' The comparison becomes fascinatingly appealing for his creative objectives when he refers to 'sapt-sindhu' with their cosmic origin from Bindu (Shunya). There is 'increase in the 'wealth of nations' and there is also a 'general degeneration' (6.3) while 'onward march of civilization' has now pathetically 'turned into a new frustration' (6.7). The globe from 'Ganga to Grand-Canyon' has 'only one thing common' and that is nothing but 'severe pollution.' The situation



demands 'new solutions' (7.4). The situation has its roots in the changes of interpretations of man who is a 'social' and 'political animal,' (8.2), a 'satisficer,' 'dominator,' 'manipulator,' 'destroyer,' 'creator,' (8.4), 'trustworthy,' 'hard worker,' 'free rider,' 'work shirker' (8.7) within the four categories of men reflected in 'tamas, rajas, sattava and oneness' (8.10). But the special category of the 'cosmic man' who is 'HOPE (Higher Order Purpose of Existence) for humanity's prana' (8.11). The fascinating small poem 'She made it' reveals a metaphor for success from the 'shunya to the stars' and from 'kitchen to cosmos' (9.1-5). Of more in-depth and aesthetic value is Prof. Sharma's specific view of history, which he defines in terms of 'domination' and 'liberation cycles.' 'Life,' he says 'is full of domination,' while its 'inner quest is for liberation' (10.1). 'Domination leads to unhappy situation,' (10.2) as it 'creates 'helplessness, powerlessness, pessimism and servitude' (10.6). On the other hand 'liberation is needed urgently,' (10.3) as it leads to 'joy and peace' and 'happiness' (10.9) the culmination of which will be Nirvana, the 'ultimate liberation' and 'human's final salvation' (10.10). Motivated by his groundbreaking theory of 'Rishi route to reality' Sharma is of the opinion that there are several routes to reality among which is 'science' (11.1-6), which is an 'empirical route,' 'art,' an 'aesthetic route' (11.6), 'religion,' a 'moral route to reality,' (11.7) and finally 'spirituality,' an 'inner route to divinity' (11.8). In a thought provoking poem Sharma refers to the differences between 'science' and 'nature'. The metaphors of 'microscope' and 'telescope' are applied to explain 'science' while that of 'mindscope' for the 'rishi route' (12.15). As a compliment to this view Sharma notices that the 'world' is an 'immeasurable screen' where 'events flow one after another' (14.1). It is challenging to assess the 'first, second or third' (14.4). As 'success' is regarded in terms of 'first, second, third' the need for a 'change' in the 'criterion' is obligatory so that then the existing 'order can change completely'. Prof. Sharma makes a successful endeavor to note the 'connectivity' in languages, especially Sanskrit and English for noting 'stronger ancient connections' (15.3). Sharma makes his audience comprehend such deep connections among various languages across the world.

Prof. Sharma's purpose, which he explains in the foot notes of the book



is that the 'deeper connectivity among languages', sharpens our 'creativity' and that it is then that our 'creative expressions become more deeper.' To confirm this idea he brings in another of his captivating thoughts when he probes into the idea of 'Indianness.' This idea is derived from the idea of INDIA as 'Infinity, Diversity, In Absolute' (16). Prof. Sharma very effectively conceptualizes that Indianness 'incorporates within itself,' 'secularity and spirituality' and that it is a 'confluence of various streams,' which are 'full with imagination and new dreams.' The stress is on the 'harmony between body, mind and spirit.' The emphasis is made to be felt stronger and richer when he asserts that within the concept in question persists the 'spiritual destiny of humanity' and more forcefully the 'spirit of Indianness.' Prof. Sharma continues his fascinating and yet thought provoking psychological journey in to the abyss of ideas when he discerns the theme of 'thought.' 'Thought' is described as signifying 'liberation' (17.2) and 'speed' (17.3). The poem on 'distant connections' exposes the emotional value of 'events, places and persons' which reveals a 'touch of healing.' (18.1). The value of these is more striking and felt more sharply when we are 'completely choked with emotions' as they then 'provide meaning to life'. (8.2). Prof. Sharma makes a thought provoking observation when he compares two approaches to knowledge. One is 'creation' or 'rational-analytical' which requires 99% of 'perspiration' and only 1% of 'inspiration'. The other approach is 'intuitive-creative-imaginative' with its origins in 'Infinity and Transcendence.' As a very pertinent method of comparison he examines what Albert Einstein accentuated that 'a man becomes genius, through 99% perspiration and 1% inspiration' while Indian Mathematician, Ramanujan, proved that 'Genius is 99% inspiration and 1% perspiration'. Sharma's conclusion is that 'truth lies somewhere in between' (19.1). Prof. Sharma's superior insight in to the vibrant radiance of the 'quantum dance' deserves closer consideration both for its exciting conversational tone and extreme worth for contemporary managerial context. The concept, as Sharma very amiably explains, is a wonder that still 'puzzles scientists' which has the potential to 'turn them in to new type of mystics.' (20.1). This particular expression reflects Sharma's serious mind coping with the subtle issues of a division of universe 'many many thousands times' wherein persists a 'division'. The 'division,' in



Sharma's words, is of predominant value as 'the divided parts will still remain unlimited in the space time frame' (20.2) and the 'dance' will have no 'beginning, middle or end' (20.3). Prof. Sharma adds a spiritual flavor in to his poem when he describes the noble dance to 'Shiva in trance' (20.4). The addition is well worth noting as it conveys a very useful message in simple but though provoking terms. Prof. Sharma provides a meaningful analysis of the idea of the two tendencies in human beings which he sees, are noticeable cycles in nature and human society. One is defined as 'creation,' 'life giving,' 'order', while other as 'destruction,' 'life taking,' 'disorder' (21.2). Moving further, one is 'divine' and 'fine' invokes 'harmonic verses,' leading to Order, while other is 'demonical', 'dark,' and 'provokes Satanic curses' leading to Disorder (21.2) and thus there are Order Disorder (OD) cycles in nature and human society. The accent is on the 'causes of disorder' which are crucial to 'establish a better order' (21.5). Prof. Sharma lingers on his melodious journey while reminding his audience of the fundamental value of the dynamic concept of 'Indianness.' This, he notices, for its importance, on a global perspective. Focusing on such Indian works as Ramayan, Mahabharat and Purans, as well as religious compositions like Bible and Koran (22.1) Prof. Sharma defines that all these 'at a deeper level' of course, express the 'same message.' (22.2-4). This message, apparently, is of 'truth and love' which is 'repeated in every age.' The 'difference' of the message, is only in the use of 'language.' (22.2). 'Life' is viewed in another poem as 'not a set of equations' as it is much more (23.1). It is 'a drama of continuous creations' within which 'new things emerge from the old one' as 'in variety of ways things always happen' (23.1). Life is a combination of the 'five basic elements,' which are also 'life's main ingredients' which 'determine life's fare' (23.2). These 'combinations' reveal 'many many variations' and the result is that there is always 'a novel motivation' the range of which 'could turn out to be an illusion' so that life could be conveniently defined as 'beyond the set of equations.' (23.3). Prof. Sharma observes the ways of human beings when he refers to the sheer vanity of noticing errors of others which prompts some vicious people to 'throw stones' at others. The metaphorical meaning of these words are clear. The act is merely to 'test the power of your bones' (24.1) but the act of 'hurting' the 'other' could be an instance for one to



'get hurt by others' (24.1). Sharma makes a brilliant effort to extend this age old wisdom to highlight an insightful observation when he perceives that one could have encountered the same position and thus 'may have committed a similar sin' (24.2). The act of insolence could ruin one as if one's 'house is made of glasses' (24.3). Sharma, very vividly makes an excellent connection between this 'vision of Rishis' which he derives from 'pages of history' when he applies it for what he notices as the vanity of contemporary living patterns (24.6). In his estimation the concept of 'Rishi Vision' is an inborn 'search of Self.' Moreover the 'Rishi Vision' exemplifies the concept of 'ISRON' or 'Inner Search for Realization of Oneness.' In Sharma's assessment 'Once this happens, you stop throwing stones on others' (see foot note). Moving in the same direction of the 'rishi route' Sharma makes yet another brilliant effort to apply age old Indian wisdom for overcoming practical issues in the contemporary managerial scene. He derives inspiration from the scene in the **Mahabharata** where lord 'Krishna is giving his message' to his disciple 'Arjuna.' The specific 'Arjun' to which Sharma refers is not the textual one but the 'Arjun' of the 'twenty first century' (25.1). This 'Arjun' is of a specific kind. Prof. Sharma refers to several celebrated ideas associating the soul among which are 'unborn,' 'primeval,' 'invisible,' 'very real' (25.3). The soul, after all, contains 'Atmik power' (25.5). What is recommended for modern managers is to learn the lesson which Krishna bestows to Arjun and that is to 'take the right decisions,' not only to 'go ahead and fight' (25.7) but also to 'set the order right' (25.8). By attaching importance to traditional Indian knowledge Prof. Sharma clarifies that it is extensively applicable to contemporary corporate requirements. Moving in the same innovative path Prof. Sharma very proficiently addresses the Shiva – Shakti model as 'Adam Eve, Yang-Yin, Masculine Feminine energies and OSHA-OSHE model'. Sharma refers to 'Shiva,' as 'matter' and to 'Shakti,' as 'energy'. 'Shiva' and 'Shakti' combined together, he suggests, generate 'synergy' (26.1). The combination of 'matter and energy' is illustrated as 'Ardhnarishwer' as the 'two are connected by an unseen string' indicated in the inner shrines of temples as 'Shivling' (26.3). Song 'Light in My Heart' embodies not just a melodious tone but also a mystery of its own (27.1). It is a 'beautiful glow' (27.2), a 'subtle light' (27.3), has its own 'halo' (27.4), has its own 'light' (27.5). These



are not only 'divine' but also applicable to the modern managerial context. In this sense the words are expected to motivate future managers. This beautiful song was adopted as institutional song of the Women's Institute for Studies in Development Oriented Management (WISDOM), Faculty of Management Studies, Banasthali University, Rajasthan, and has become widely popular as 'Wisdom song'. Moving in the same spiritual path Prof. Sharma discerns the inner soul as 'mantra, yantra, tantra' (28.1), as 'Shakti,' 'Bhakti,' 'Ridhi, 'Siddhi' (28.2), 'Kranti,' 'Shanti' (28.3), 'relativity,' 'eternity,' infinity,' 'serenity' (28.8) all of which contribute to one's 'divinity' (28.9) and this represents the essence of his 'shunya sutra' represented by 'creation from shunya'. The accent on 'divinity' expands to the necessity to maintain Peace to all humanity, devoid of 'caste, creed, religion or region' (29.1). Sharma's main objective when he wishes 'bliss, joy and peace for everybody' (29.3) is that Peace should move to 'every home in all cosmic zones' (29.4). The sacred word of 'Om' characterizes, among others (30.3-7), 'life's mantra' (30.1), 'life's history' (30.2). It is dramatically condensed as 'Shunya': 'Shunya is OM' and 'Shunyom is human's ultimate home' (30.8). Reading this magnificent book of poems, *Creation from Shunya*, is indeed a delightful experience. The sublime and sacred concept of 'shunya' is given very close attention. Prof. Subhash Sharma penetrates deep to the core of Indian philosophical thought, connecting its rich and fundamental essence, with his exceptional insights. The result is a fascinating array of creative concepts; a matchless spiritual sensation and most significantly, a realistic embodiment of the applicability of the sacred value of 'shunya' for personal welfare as well as contemporary social practice.



APPENDIX – I

Books by Dr. Subhash Sharma

1. Subhash Sharma, Creation from Shunya, Anand Press, Anand, 1993
2. Subhash Sharma, Management in New Age: Western Windows Eastern Doors, New Age International Publishers, New Delhi, 1996, 2nd edition 2006, Reprint 2017
3. Subhash Sharma, Quantum Rope: Science, Mysticism and Management, New Age International Publishers, New Delhi, 1999
4. Subhash Sharma, Arrows of Time: From Black Holes to Nirvana Point, New Age International Publishers, New Delhi, 2001
5. Subhash Sharma, New Mantras in Corporate Corridors: From Ancient Roots to Global Routes, New Age International Publishers, New Delhi, 2007
6. Subhash Sharma, Market's Maya: Lotus Millionaire from New Madhushala, IBA Publications, Bangalore, 2009
7. Subhash Sharma, Shunya Poems: My Experiments with Corporate Rhymes, IBA Publications, Bangalore, 2010
8. Subhash Sharma, Consciousness in Corporate Corridors: Management, Leadership, Spirituality (co-author Daniel Albuquerque), IBA Publications, 2012
9. Subhash Sharma, New Earth Sastra: Towards Holistic Development and Management (HDM), IBA Publications, 2012
10. Subhash Sharma, Wisdom and Consciousness from the East: Life, Living and Leadership, IBA Publications, 2013
11. Subhash Sharma Wisdom and Consciousness from the East: Life, Living and Leadership, French Translation by Pascal Papillon, IBA Publications, 2013
12. Subhash Sharma (2016), Management in New Age: Western Windows Eastern Doors, Kannada Translation by K.Y. Jayanthi, Southern Economist, Bangalore
13. Subhash Sharma (2016), New Ideas in Strategic Thinking & Management: A Knowledge Tree of New Age Mantras, New Age International Publishers, New Delhi, 2016
14. Subhash Sharma (2016), From the Edge of Chaos: Dialogues Amongst Social Theory and Practice (Co-editor Michael Zirkler), IBA Publications, Bangalore
15. Subhash Sharma (2018), Conversations on the Remaking of Managers (co-author Daniel Albuquerque), IBA Publications, Bengaluru



CREATION FROM SHUNYA

Shunya as a concept is a distinctive contribution of Indian Thought and is associated with Enlightenment. It represents nothing (shunyata) and everything (poornata). In mathematics it manifests itself as zero and infinity. This world is considered as a 'Creation from Shunya'. Human beings are also engaged in many creations from shunya e.g. entrepreneurship, institution building, innovations, arts, music, cinema etc. In nature shunya unfolds itself in the forms of matter, mind, consciousness and cosmos. Correspondingly in human endeavors, shunya unfolds itself in the form of four energies / forces viz. physical, mental, spiritual and cosmic. Once these four energies are properly aligned, success and happiness flow together and society moves in the direction of sacro-civic enlightened society leading us towards holistic human and social development.

This book provides poems representing various dimensions of unfolding of shunya in our day to day existence. These dimensions include, scientific, humanistic, spiritual and cosmic perspectives that guide us to evolve as better human beings and better humanity.

Dr. Subhash Sharma



Dr. Subhash Sharma is an eminent management thinker and author and is well known in management education world in India and abroad. He is also well known for his innovative experiments such as 'Corporate Rhymes' approach and Candle Light Experiment, to learn management and leadership concepts. Prof. Subhash Sharma holds Post Graduate Diploma in Management (PGDM) from Indian Institute of Management (IIM), Ahmedabad and Ph.D. from the University of Southern California (USC), Los Angeles. Through his books and journal articles he has made significant contributions to management and social thought. His writings have been translated in French, Kannada and Russian and have been considered as 'thought provoking' with 'quite a few revolutionary points of view' (Business Standard).

Prof. Subhash Sharma is known for his contributions to institution building. He has been associated with innovative institutions from their creation stage. These include, Women's Institute for Studies in Development Oriented Management (WISDOM) at Banasthali University, Banasthali, Rajasthan, Indian Institute of Plantation Management, Bangalore and Indus Business Academy, Bangalore. He was also Hon. Dean, Yoga & Management Division, Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) Yoga University, Bangalore. Currently he is Director, Indus Business Academy (IBA), Bangalore.

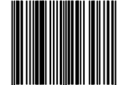
Prof. Subhash Sharma is recipient of excellence, achievement and leadership awards for his creative contributions to management and social thought. He was conferred the title of 'Academic Rishi' by PES University, Bangalore and was given Life Time Achievement Award by Association of Indian Management Scholars (AIMS) International, Houston.



IBA PUBLICATIONS

IBA Campus
Lakshmipura, Thataguni Post,
Kanakapura Main Road
Bengaluru 560 082. India

ISBN 978-93-92293-97-1



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