



Mind and Thoughts of Human Being and Holistic Living

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George Dela Warr, a physically-gifted civil engineer in 1955-56 found seeds were responding not only to radiation, but to human beings who were involved in the act of radiation. His conclusion therefore was that 'the mind of a human being could affect cell formation'. He also suggested to leading English physicists that 'a universal energy could be evoked by the proper atonement of one's thoughts'. Despite being ridiculed, Dela Warr reiterated his conclusion which he arrived at after seeing the effect of the extra-energy that seeds received from the human factor involved in their treatment.

Following the line of Dela Warr, Dr Robert N Miller experimented in 1967 with seeds which irradiated with human goodwill and 'blessings'. These seeds showed an 'eighty-four percent faster' growth than seeds planted without the human treatment with prayers and goodwill.

Swami Vivekananda gave the vedantic view of this unseen human energy-field which influences others around us: 'The body is objectified thought. The sun and moon current bring energy to all parts of the body. The surplus energy is stored at certain points (plexuses) along spinal column known as nerve centres'.

'Part of our energy is used up in the preservation of our own bodies. Beyond that, every particle of our energy is day and night being used in influencing others. Our bodies, our virtues, our intellect, and our spirituality - all these are continually influencing others; and so, conversely, we are being influenced by them. This is going on all around us'.

Dr Jagadish Chandra Bose, the Indian scientist, who first proved by experiments that metals which are supposed to be inanimate objects, behave like plants even human muscles. Bose, in fact, established the connection between physics, botany, and physiology. Bose's



fame as a physicist of all times was established in 1895. It is Bose who in 1895, the year before Marconi's patent on radio-waves was issued, first successfully demonstrated the propagation of radio-waves. Bose had no interest in commercial market; instead, he went deeper into other aspects of physics, namely the discovery of sensitivity or organic behaviour in inorganic matter like metals.

In 1901, May 10, Bose demonstrated all his experiments on the effect of fatigue, stimulation, depression and poisonous drugs on human muscles, metals and plants in England, and concluded:

'I have shown you this evening autographic records of the history of stress and strain in the living and non-living. How similar are the writings! So similar indeed that you cannot tell one apart from the other.... it was when I came upon the mute witness of these self made records, and perceived on them one phase of a pervading unity that bears within it all things - the mote that quivers in ripples of light, the teeming life upon our earth and the radiant suns that shine above us - it was then that I understood for the first time a little of that message proclaimed by my ancestors on the bank of the Ganges thirty centuries ago. 'they who see but one, in all the changing manifoldness of this universe, unto them belongs Eternal Truth - unto none else, unto none else.'

Sir Robert Austen, one of the world's authorities on metals in those days, praised Bose for his faultless arguments, and said: 'I have all my life studied the properties of metals and happy to think that they have life.'

Bose continued with his experiments and expanded the scope to plants and other things. Peter Tompkins and Christopher Bard wrote on Bose 'that the western science was dealing with a genius half century ahead of his time.' Bose's discovery established the fact that all science is interdependent and leads to the knowledge of unity in life. George Bernard Shaw dedicated his collected works to Bose as 'the greatest living biologist.' Times of London wrote: 'While we in England were still steeped in the rude empiricism of barbaric life, the subtle Easterner had swept the universe into a synthesis and had seen the one in all its changing manifestation.' In 1926, along with Albert Einstein, N A Lorentz and Gilbert Murray, Bose was nominated a member of the League of Nations Committee on Inter-cultural Co-operation.

The morphic-field or the energy field in a living organism works in a way which is strikingly different from a mere mechanical function. In 1890s, the embryologist Hans Driesch discovered that when half a young sea-urchin embryo was destroyed the remaining half did not give birth to half a sea-urchin; but to a smaller and a complete sea-urchin. Conversely, Driesch showed that if two young embryos were artificially fused together, they produced not a double sea-urchin, but a normal single one. The holistic capacity to regenerate is seen in living beings. A flat worm may be cut into pieces, and each piece - a head, a tail, a side or a



mere slice can yet grow into a complete flat worm. In human body when part of the liver is removed is removed, the liver tissues develop and grow into a complete liver. Branches of trees give birth to complete trees. Severed nerves grow fully in animal bodies. Even in some physical systems like magnets, when a magnet is cut into two, two smaller but complete magnets come into being. In a holographic plate, when a part is severed from the main hologram, that part gives rise to the complete picture in a miniature form.

Rupert Sheldrake writes: 'The capacity to regenerate is, in fact, one of the most fundamental features of living organisms, and any theory of life has to try to explain it. Process of regeneration reveals that in some sense organisms have a wholeness that is more than the sum of their parts; parts can be removed, and yet wholeness can be restored.'

This fundamental holistic pattern behind all systems was first proposed by physicist David Bohm. Bohm's successful experiment with Bell's Theorem in 1972 confirmed the fact that there is a far deeper underlying unity behind all natural phenomena. Bohm proposed the theory of implicate order in which all things and events are enfolded in a total wholeness and unity.

This 'implicate order' is 'primary', 'self-existent', 'universal', and 'an unidentifiable totality'. This is the ground for both 'life-explicit' and 'inanimate matter', whose functioning go on in an 'unbroken and undivided totality'. This is the SELF or BRAHMAN, the substratum of all things, 'living' and 'non-living' described in Upanishads.

Vivekananda explains the holistic background of the living and non-living:

Now when we study metaphysics, we come to know the world is one, not that the spiritual, the material, the mental, and the world of energies are separate. It is all one, but seen from different planes of vision. Whatever is, is one. Let us say, it is a sort of tapering existence; the thickest part is here, it tapers and becomes finer and finer. The finest is what we call spirit; the grossest, the body.

This mind is a part of the universal mind. And each mind, wherever it is located, is in actual communication with the whole world. The end and aim of all science is to find the unity, the one out of which the manifold is being manufactured, that one existing as many.

