

and over again under different natural illuminations and seasonal variations. The valley, the trees and the fields, the haystacks are the same. Superficially, they may appear boring and repetitive. However, the different paintings radiate totally different aesthetic content. In a similar fashion, the seemingly same equations and solutions in Chandra's hands describe vastly different physics. In concluding that essay, Chandra says he does not know if there has been any scientist who could have said what Monet said on one occasion

'I would like to paint the way a bird sings.'

But we do know a scientist who spoke like a poet on one occasion:

The pursuit of science has often been compared to the scaling of mountains, high and not so high. But who amongst us can hope, even in imagination, to

scale the Everest and reach its summit when the sky is blue and the air is still, and in the stillness of the air survey the entire Himalayan range in the dazzling white of the snow stretching to infinity? None of us can hope for a comparable vision of nature and of the universe around us. But there is nothing mean or lowly in standing in the valley below and awaiting the sun to rise over Kanchanjunga.

This and many other passages with parables and quotes from modern, and ancient literature, Chandra, to use the current politically popular phrase, built a bridge, narrowed the gap between the so-called two cultures.

Scores of obituaries, hundreds of reviews and letters have lavished praise on Chandra, the extraordinary scientist, scholar, man of letters, humane, rationalist, one whose life stands out for its singular dedication to the pursuit of

science, and for practising its precepts and living up to its values to the closest possible limit in one's life. Posterity will certainly bear all this in mind and will accord Chandra his due place.

An ancient sage in India was once asked by his disciples, what happens to a man after his death? Is there an answer to those who do not believe in simplistic answers, such as heaven and hell, the cycle of birth, death and rebirth, karma, and so on, the sage is supposed to have said

स्व कार्येषु प्रतिष्ठन्ति स्व काले कालातीने च ।

They stand *outside time* by their deeds as they did while they were living.

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### VISITING SCIENTISTS SCHEME

Aimed at promoting national and international cooperation in research and training in Earth Sciences disciplines, Wadia Institute of Himalayan Geology has launched a scheme of Visiting Fellowships. The scheme offers opportunities for taking up studies related to Himalayan geology and geophysics to be carried out at the Institute in collaboration with the Institute scientist(s). The tenure of stay under the scheme shall be for 2 to 3 months, extendable to a maximum of one year in exceptional cases. Four persons shall be invited in a financial year (April-March), of whom at least two shall be below the age of 45 years. In addition to a monthly honorarium (variable from Rs 3000 to Rs 6000, depending upon qualifications and experience) and, as far as possible, a single room accommodation, suitable funds shall be made available for field work, if any, related to the proposed research work. An Indian Visiting Scientist will be entitled to TA and DA as per his/her entitlement from parental place of work and back. In the case of a foreign Visiting Scientist, TA and DA will be paid from international airport/seaport of landing in India to the Institute and back to international airport/seaport.

Applications on the prescribed application form are invited under the scheme for the year 1996-97 from researchers from academic institutions of higher learning, R&D laboratories and scientific organizations in India and abroad. The applications must reach Director, Wadia Institute of Himalayan Geology, Dehra Dun latest by **30 November 1997**. For application forms and terms and conditions governing the scheme (available free of cost) write to the Registrar, WIHG, Dehra Dun. For any query, contact Dr M. I. Bhat, Programme Incharge.