

CORRESPONDENCE

sion with Tagore; (d) Whether accepting God-intoxicated man's understanding, mentioned is to be considered tantamount to philosophical defeat; (e) Whether the question of 'infinite consciousness' is to be considered just as, and only as a 'belief' of Tagore. I would like to offer my submissions on the above, according to the authentic biographers of Einstein – referred to in my article, as well as based on my perception.

(a) Certainly, Einstein was not dull. I never mentioned it so. What I had written was that he was a systematic non-performer in academics, contrary to his genius. That was the story not only in his school days in Germany, but in Switzerland as well. He failed in the first admission test of ETS (wherein he did well later, as mentioned to have secured 82% marks). His class friend and his first wife, was rather a better student than Einstein. Because of his poor academic records, Einstein missed assignments in academic

institutes, despite his best efforts and had to remain content as a junior patent officer – till he became famous overnight (vide ref. 2 in my article).

(b) This information (weight of sunlight, etc.) is available in p. 20 of reference 3 in my write up. I simply quoted him... .

(c) The question of who shines better – Tagore or Einstein does not arise. Both are such great personalities in their own respective fields. I simply mentioned what they talked about. It is significant that Tagore, a non-scientific person hinted at the question of uncertainty – in which Einstein remained biased in his scientific pursuits, rather with a belief (if not a dogma) than with logic (vide the comments of Niels Bohr quoted in my article on this respect).

(d) About philosophical defeat, etc. mentioned, I would like to point out that seekers of truth do not consider winning or defeating. One reaches from a lower

truth to higher truth – for which philosophical pursuits are taken up – absolute truth being always elusive.

(e) It was rather the realization of Tagore – which to ordinary unrealized persons like us tantamount to belief and there lies the difference between wisdom and knowledge.

In fact, my last sentence – whether a scientist is a passing phase in the evolution of mankind – is not a conclusion but a question posed to my readers to seriously ponder over.

Once again, I thank Parasnis for his approach of looking at my writing in a different perspective and thereby enlightening me and my readers.

SUDHISH CHANDRA BANERJEE

2 Diamond Park,
Flat 10, Kohinoor Apartments,
P. O. Joka,
Kolkata 700 104, India
e-mail: drscb@rediffmail.com

NEWS

National awards for science communication

The National Council for Science and Technology Communication, Department of Science and Technology, Government of India announced its annual national awards for science and technology communication. The recipients are: (a) *The Jan Vignana Vedika, Hyderabad*, a science communication-based voluntary organization, for its contribution 'towards scientific awareness and building a knowledge-based society by publishing popular science literature, organizing popular science events and developing low-cost

teaching aids'. (b) *Mohan Sundara Rajan, Bangalore* for 'writing popular science books and articles, science fiction and columns in newspapers'. (c) *Bhola Nath Dwivedi, Varanasi* for 'writing numerous research papers and articles for various globally prestigious journals on difficult scientific topics for layman'. (d) *Mohammed Khalil, New Delhi* for 'his pioneering contributions through his books, biographies of great scientists, editorials and science columns in popular science magazines, articles in newspapers, and radio

talks, especially Urdu'. (e) *Gadadhar Misra, Orissa* for 'his yeoman services through translation of a number of popular English books on scientific topics into Oriya'. (f) *Pallava Bagla, Delhi* for 'diligently putting across developments in Indian science and technology to the common man through newspapers and journals'.

Individuals are awarded Rs 100,000 each and the Jan Vignana Vedika, Rs 200,000.