

# We Hear From

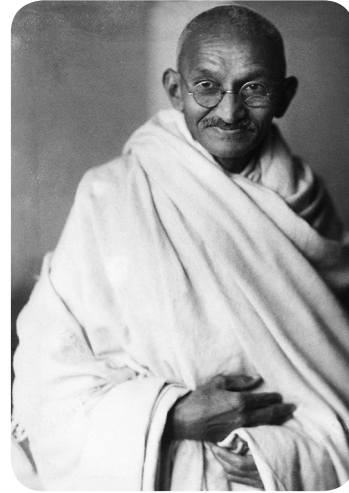
Dilip Kumar Sinha

## Seeking in M K Gandhi, an Inquirer of Science

There is no gainsaying an emerging reality about Mohandas Karamchand Gandhi being more attended to, rather delineated in depth more than what it used to be so during his lifetime. His one hundred and fifty birthday occasions, to be over soon, keep on wriggling out variegated Gandhian facets. His 'Autobiography' continues to be the bedrock of entrepreneurial ventures in such directions. Gandhiji could hardly allow himself to a single caption. He did put up an alternative, relating to experiments, thereby indicating a gaze at realms of science. Gandhiji wound up the title, with the word 'truth', which he kept on expounding in the text itself, to the extent developable. Before one proceeds further, one cannot but get oneself stuck up with an 'OR' in the title. Doesn't it have the overtone of an alternative? Incontestably, alternatives are often impeccably sought for, by an inquirer in mathematics and geometry, in particular. Indeed, in the Autobiography, Gandhi mentioned about his keen alignments for some geometrical propositions, in his school days.

Truth, on its own, has abstruse traits so as to be seemingly far from being amenable and applicable, too. Gandhiji's stay in South Africa could permit him for incubative strides on 'truth'. The acquisition on truth could take off as an inquirer of elementary bastions of truth, if any. That didn't go unexplored without being taken up later. Tagore's experiment at Santiniketan could also be visited by Gandhi, without having any interaction with Tagore on that occasion.

The Indian problem-arena, to begin with, had to be looked at afresh. Any yearning for truth and certainly, any attempt seeking the neighbourhood(s) for truth, prevailed on Gandhi, for an inquiry through the Indian ways of living



(1869–1948)

with its vastness and diversity. Then again, a simple arithmetic, inquiring the quotient of production of cloth and the enormity of its users. Dispensability stared at MK Gandhi, the Bar-at-Law from England. The size and shape couldn't but become ingredients of substantive inquiries. The science had its ways through pruning down and reshaping the attirement of the personality, captioned afresh, as Gandhiji. There ought to be necessarily exciting neighbourhoods around him. The family suffered most, lost its father and hence, a neighbourhood becoming starkly gruesome. The rest of neighbourhoods here, of course, their identities, capable of transforming themselves and hence, an inquisitive topology becoming glaringly visible. With OR disconnect rising sharply with some of his offsprings, the mutuality with others in the wider domain went on transforming for itself, into podiums. A creeping science could feel itself assured. So, the choice of venues where truth could have there its footing, became a primary concern of Gandhiji. How to go about with girding up the loins of users at large? An inquiry being intrinsically coupled with elements of science, could scarcely be left unattempted.

There can't be any dearth of narratives on the movements against the then ruling establishment. These had their espousals from M K Gandhi or his adherents, the mouthpieces being 'Young India', 'Harijan', 'Hind Swaraj' and journals like Modern Review. Louis Fischer, Nirmal Kumar Bose and few others kicked off views and often, few salutary

observations, on visible Gandhian practices. Ends and means, taken indelibly together and upheld as a domineering maxim, used to be searched for if fallouts thereof suffered on any score. Gandhi, on his own, could ill afford to stay away from derelictions on an event-basis. Any portrayal of a Satyagraha, kicking off 'acquisitions' on elements of truth *vs* yearnings for the goals, could well bring out 'highs' and 'lows'. Shouldn't these reflect exercises on qualitative features of the movement(s)? An inquirer of science can hardly leave out the neighbourhood of what may be, critically invaluable or insecure regimes. A springboard corresponding to a movement could well pose a nonlinearity through truth-elements. One can envisage from exercises of this sort, an incremental push of different textures, in the ensuing exercises. Not simply a pause, through silence modes, something well revealed required to be held aloft. The temper, expectedly, allied inseparably with erstwhile experiments could well become a part of inquiries on a Satyagraha or any other shake up, emanating out of parleys with spokesman of the establishment and his colleagues. At no point of time, Gandhi ever relaxed on neither the simultaneity nor the co-habitation of 'ends' and 'means', which became the hallmarks of the Gandhian inquiry on science. The world still keeps on allowing itself to be receptive to developments of science, without being bereft of truth elements.

Dialogues between pursuits of truth extracted through the dynamics of Satyagrahas, cannot stay away from deliberations, where science and philosophy have points of intersection. A natural philosophy has always an agenda of science, through the ages. Philosophy could be naturalized, looking back, by Mahatma Gandhi, even through a Satyagraha or the like. Once this is acknowledged, the mental philosophy leading to psycho-kinematics, can't be ruled out. Cognitive domains in Gandhian thoughts and work-styles ought to feature conspicuously. Shouldn't this be harped upon? Gandhiji's experimentation with truth through Satyagrahas used to undergo through truth-seeking processes. An inquirer of science steps in so as to transform a complex set of crises into areas of simplicity, understood by participants of Satyagrahas along with the community at large. A chaos, a fairly

argumentative term in physical ambits, can occur. Gandhiji, in rural exercises, had to rein in efforts so that the interactions could be adroitly taken care of. Vinoba Bhave, a close comrade of M K Gandhi, could put up entrepreneurial bids with a mixup of science and spirituality. That's where one can venture to situate Gandhi in a wider canvas of the society that may well be preyed upon through untoward inputs.

The environmental support couldn't, in terms of current parkance, become a necessity. But a holistic view of Satyagrahas in terms of rudiments of an inquiry on science, has to be reckoned with. The whole spectrum of Satyagrahas, along with movements nursed by Satyagrahis, ought to be looked upon afresh as habitats, again in the wider canopy of peoples' milieus. The graphical representations, when resorted to, ought to bring out not just the loopholes but the points of foci which need to consolidated and pushed through afresh. Competition, with low undertones can't be ruled out, but peoples' assertion on truth can make the reality of a truth, survive. The presenters involved come out the intrinsicality of the masses being led by Gandhiji. Leadership does matter invariably when there arises the propensity to go astray or even, the wider segments showing up something distinctively on their own. A competitive coexistence and cohortism, if so desired, are to be dwelt upon through recesses having Silence (*Mouna*) phases. That segments of society are being preyed upon by the establishment or the agents in political garbs, need to be identified by the leadership. That's where an inquirer of environmental science can have the role, with a deeper commitment and dedication, as evinced by Gandhiji's Satyagrahas, without being fettered in one way or the other. The sensibilities have had their pronounced inputs and in substantial measures, so that the evolution through inquisition on science, may forge ahead. In summation, an inquisition through inquires of science on truth, as spearheaded through the Autobiography of M K Gandhi, can well be transformed into, an ongoing manifesto to encounter the truth being often bismirched by a ruling dispensation.

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