

GANDHI AND EINSTEIN

While replying to a question on atom bomb, in 1952, Einstein remarked “I have been a Pacifist all my life and regard Gandhi as the only truly great political figure of our age”. His study adorned the portraits of Faraday, Maxwell and of only one outstanding statesman, Mohandas Karamchand Gandhi. Gandhi, for Einstein, represented that higher conception of human relations in political sphere we must aspire with all our sincerity and powers. The most stubborn thing which often rejects change is ones ownself. Those who are able to accomplish this most difficult job of changing themselves they usually change the world too. Gandhi and Einstein metamorphosed their lacklustre boyhood in to illustrious citizens of the world. One experimented with truth the other with thought and they shook the very base of the world they worked on, politics and physics.

Gandhi was a pacifist of different mettle with full of dynamic energy. There was no submission in him to fate or any thing that he considered evil; he was full of resistance, though this was peaceful and courteous. So was Einstein. For the Zionist cause or against the wrongful use of nuclear energy he exhibited his pacifism with fervor.

Mahatma dreamt of an India free and strong, so that she may offer herself as a willing and pure sacrifice for the betterment of the world. When his support was sought for the home land for Jews, Einstein stressed that he would not remain associated with the movement unless it tried to make peace with Arabs indeed, as well as in the world. Yet both never let go of their roots and clung to it tenaciously. Einstein declared, “The antithesis is not between Jew and German but between honesty and lack of character. He who remains true to his origin, race and tradition will also remain loyal to the state to which he is a subject”. Mahatma’s principle echoed the same sentiments as “I want the culture of all lands to be blown about my house as free as possible. But I refuse to be blown off my feet by any, I refuse to live in other people's houses as an interloper, a beggar or a slave”. Positions of power are rarely gained or held by those who believe that all human beings are equal and innocent. Both despised power. Without the sincere support of Einstein, Israel would not be a reality. In 1952, Einstein was invited to become the president of Israel following the

death of Chaim Weizmann, his long time associate in Zionist cause who had become the first president of Israel in 1948, Einstein politely but firmly rejected the invitation. The uncrowned emperor of Indian hearts was asleep in Hyderi house on Beliaghata road of Calcutta, when whole India was celebrating Indian independence in 14th August, 1947 midnight and the architect of Indian independence kept him self away from the corridors of power in free India.

Mahatma was essentially a man of religion, a Hindu to the inner most depth of his being, and yet his conception of religion had nothing to do with any dogma or custom or ritual. "There is an indefinable, mysterious power that pervades everything. I feel it though I do not see it. It is this unseen power which makes itself felt and defies all proof because it is so unlike all that I perceive through my senses.....". He described his belief in YOUNG INDIA in October 1929.

When the argument on quantum mechanics was at its height Einstein stressed his beliefs "Everything is determined, the beginning as well as the end by forces over which we have no control. It is determined for the insect as well as for the star. Human beings, vegetables, or cosmic dust, we all dance to a mysterious tune, intoned in distance by an invisible piper". In New York times magazine Einstein described three states of religious development. Religion of fear that moved primitive people in due course of time which became moral religion whose driving force was social feelings. This in turn could become the "Cosmic religious sense which recognizes neither dogma nor God made in man's image I assert that cosmic religious experience is the strongest and noblest driving force behind scientific research". To the question of Herbert Goldstein of the New York.

Institutional synagogue, Einstein answered "I believe in Spinoza's God who reveals himself in the orderly harmony of what exists, not in a God who concerns himself with fates and action of human beings. On March 11th, 1939 Gandhi defined God in Harijan "I recognize no God except the God that is to be found in the hearts of dumb millions. They do not recognize His Presence; I do. And I worship the God that is truth, or truth which is God, through the service of these millions.

The abuse of scientific progress disturbed both the great souls. Einstein stressed, "In war it had enabled men to mutilate one another and in peace it had enslaved man to machines. Concerns

for man himself must always constitute the chief objective of all technological effort". Gandhi did not reject machinery. He objected the craze for machinery, and the machinery which were used to concentrate wealth in a few hands.

Saints they were, in their respective fields of activities, they renounced all the worldly pleasures and believed that the way to joyful and happy state is through renunciation and self limitation every where. They lived in bare human necessities. Both identified themselves with common man despised careful cultivation of men or women for particular ends, the balancing of interests against interest, the bland statements that conceals truth rather than illuminating it. They held personality cult scornful Einstein had expressed his disdain "...and I must say that I am not sorry for anything as personality cult has always been distasteful to me". Einstein, on his tour to East was deeply shocked and bitterly ashamed at the poverty of men in East, as he found the tongas pulled by men in the streets of Colombo. Gandhi always travelled in third class compartments and preferred to stay with the underprivileged be it in Delhi or in London. For both the driving force of life was work. As soon as he started taking food after the conclusion of his last fast, which he observed from 13th September to 18th September 1947 against mayhem and genocide against the muslim community in Delhi, after partition, he called for his spinning wheel. No pleas from the doctors or his followers deter him. He, on his last day of his life, kept Manu, his grand niece, singing the hymn, 'whether tired or not, o man, do not take rest'.

On 14th April, 1955 Dr. Dean diagnosed a small leakage of blood from a hardened aorta for which Einstein suffered from intense pain. With much difficulty he was persuaded to the hospital. After arrival at the hospital as he began to feel better, he telephoned his Mercer street residence for his spectacles, pencil and paper. If there was still time left it should not be wasted. Both worked for the mankind till the last breath and embraced death gracefully.