

Transcript of Zoom Meeting at 5.00 pm on Wed Apr 1, 2026

This transcript is only partially corrected. It still has many machine-made errors. For example, the Hindi words लोकविद्या (lokavidya), बहुजन (Bahujan), Swaraj (स्वराज) ... are rendered variously! But much of it is understandable. Request all to go through their own parts and send me corrections. The docx file is available in the shared Google Drive sub-folder 2026-04-01 in the shared folder [Lokavidya Debates](#).

– Girish

Girish Sahasrabudhe:

Okay, I think we can start. Gandhi is here. Suresh should be joining. And, Naresh also, I don't know, somebody might call him, actually. I will give him a ring, you know. I had shared a summary sort of off the discussion on... so I just thought that we will... we can discuss this constitution of Vichar Samiti today a bit further, and maybe decide a few things. And then, if there is any time left, we can continue discussion on the... world situation as it is developing. Gandhi had not spoken that day on that, so maybe we can start with him. But, I think first, let us, talk about constitution of this, which are Samiti. I had sent a summary And, part of the transcript relating to discussion on Vichar Sumiti. And then today morning, I sent, a slightly updated version of the transcript, because I had missed out a couple of things there. So, I had added, in two places, I think, and I hope you have seen that. If I can... I can just get it on the screen if others want it, otherwise I can... I can just summarize that very quickly. There are 8 points here. The first two relate to, essentially, what the trust deed says about the which are Samiti. And then the remaining 6 came from The discussion which we had that day. So various people made, these points. And basically, what was said was that, The important things were that we should make this Samiti fairly large. In the sense that we can, have... more points of view coming in, or more thoughts coming in from the same point of view. It's all the same thing. Actually, when you discuss it in, on Fora like this. So, maybe we should have large enough number of members. We can... one of the things which we need to decide is the numbers we should have. The Constitution was there, and I think the, the meaning of the points in the Constitution was simply to ensure that the total number of members from the Vidya Ashram may be slightly larger, but I don't know, even if that is the way to look at it. If one really looks at the task which it is to set itself. But that is the kind of thing one gathers from there, but that need not be again. So, it's from that point of view that the list was shown that day. So one was this, that we should make it as large as possible. Second was that the members who come in, particularly members who are not members of the Vidya Ashram. Should have some kind of a commitment to... instead of commitment, should have some kind of an understanding of the knowledge question as being important. in understanding and working for, social transformations. That was one. then we should have people from, Bahujan Gyan Vimarsh and Bahujan Gyan, Samwad, because that is the... those are the activities related to the, what we are calling the Shodh program, the Shodh that is launched at the Ashram. And those are people who are

participating in this, on, almost a daily basis. These meetings take place every week and once a month. The Gyan Vimarsh and the Gyan Samwad, Bahujan Gyan Vimarsh and Bahujan Gyan Samwad. So we should have people from there. So that was also there, incorporated in that list. Then that we should also think of getting people from moments, related to questions of knowledge and justice. Now, here we need names, actually, of people who will be mostly, of course, non... with the ashram people. So here, we need to add names, so various people should think about which names can be added. In the... under this. Then, there was no limitation of the kind of dialogue we can have, except that it has some... so this is what Naresh had said, that, The Samiti can always talk to even the people who are not their own members. I mean, its own members also, sort of. So, it can converse with anybody, call maybe people for a few times, do meetings of the Samiti, invite them. So that's what I gathered from What is said there. And then, there was this suggestion that maybe we can constitute the Samiti also, from the point of view of assigning specific tasks Like, having subcommittees, looking at, the global dialogue and regional dialogue. And, keeping all this in mind, we should, of course, Fix the numbers, and list the members. Potential members, sort of. So this was the... essentially what was said that day. And this is the... the list which I can show. The list also is a part of the document which I had sent earlier, and I sent that List those lists today, also. So maybe we can begin from here, and we can... have... Opinions on this. Particularly fixing the numbers, etc, etc, and suggesting names also. I can put up the list again, but before that, we can have some discussion on this. Maybe, Avinash, can you... Can we start from you, Avinash?

Avinash Jha:

Actually, I don't have any... any people whom I can suggest from outside to join. Oh, because... I have very little interaction, with... people, so... I won't be able to contribute much to that.

Girish Sahasrabudhe:

Yeah, but in terms of how else we should go about that.

Avinash Jha:

I don't have any clear thoughts, so maybe later, if there's something, I'll come back to it.

Girish Sahasrabudhe:

Okay. Alright. GSR? Yeah. Huh?

Sivaramakrishnan Ganesh:

names. I have absolutely no idea. What you have circulated, the names, etc. I have no personal knowledge of anyone. I've only heard some names. But I think... It's... Difficult for me to say who can be improved and valuable.

Girish Sahasrabudhe:

Now, we can discuss the names, slightly later. Maybe, the general... Way we should go about it. I mean, apart from what is already said here, Or opinions about that also. Yeah, it is open, I mean,

Sivaramakrishnan Ganesh:

What do we want Vichar Samiti to do? What is it... What do we expect from the charge meeting? Will it meet often, or how often? what is it supposed to... I mean, some idea of that kind, you know, could be discussed. Then we can... aims can be decided later, but... At least we should know what is it that we... the expector of this rechargement. Will they keep circulating Whatever thoughts, etc, they have amongst to themselves. Among the members and staff, among... between the... with Yasharan, kind of members, and... Are to a larger audience? I mean, what is it that we expect the HR from a TV? Other than, of course, burden. Basic commitment to the kind of ideas that we have about knowledge and questions in that regard. I mean, if we have some idea. What we expect this committee to do. In terms of, Generating ideas, discussing them amongst our journalists. Or in the wider audience. If you go to a larger audience and then talk about this, if they are capable of doing that, I mean, write things in newspapers, I mean. some other media. You... I mean, is that what we expect? Because if we... Have some idea about it, then we can choose people out. Yum. I mean, who will do some... Brings to the ideas that we have. This committee will have a motion.

Girish Sahasrabudhe:

Yeah, I mean, I suppose, huh? Oh. Few of the things are, of course, expected that we should be... one is that we may, in some sense. Regard this as an extension of discussions. beyond, our, local groups, Lokvidia Debates group. So, going to larger number of people is, of course, one of the things. But, doing it with, the kind of thinking which we have been, sort of talking about. Is, that is centering it around the knowledge question, and the knowledge politics dialogue, and, talking about, Current situation, let's say, from such angles. looking for initiatives which may be coming up in various places, which we might understand as initiatives which are of interest to us, etc. I mean, widening the discussion, taking it to larger people. newer fora, etc, preparing for that. Those are, of course, the obvious, kind of, Objectives. That is, the task of the Samiti as laid down in the deed, is essentially that. So... and, you know, and of course, it is extendable in various ways. When we form it, what are the other things which we keep in mind? In terms of its size, and membership and... Who can talk to whom? Who are the potential, people to be added? For consideration, etc. This is what we should be doing, today, I suppose. So, if we can move in that direction, And... Maybe it'll be. That is the thing to do today. Yeah. Krish?

Krishnarajulu:

Yep. Okay, the... program of Vidyashim for the next 3 years has been outlined, and there are some details put in, and we've had discussions on that over the past few sessions, and in fact, in the trust meeting. Also, with the executed committee meeting, there was discussion on that. So, the

broad outline of what we plan to do over the next 3 years has been set out. It can be fine-tuned on the way, that's not a problem. One of the important things, in my opinion, is our extending the discussion and the activities of Bojan Gyan Panchayat and Bhojan Vimarch and, Bajan Darshan, if you want. To a large one. Excellent. That is... Take it out of the immediate look with your debates group, with the ISRAM collective, etc. If that is not done, Then we will... We'll suffer an implosion within ourselves. they will never see the light of day. It's from this... point of view. I mean, there is a sense of urgency. I don't think I need to. It's urgency in the sense That all of us have been in this exercise, For a very long time. And what hap... what is happening is that We are sort of... Going on, reiterating those concepts and ideas that we've, sort of... Polished up a little bit here and there, but which we have held dear to ourselves. For a very long time. We've also become, like, some of these, religious sects. You know, you have a sort of belief system, and you keep on talking about it within yourselves. What is important? in our context, is that we know, at least I am aware, off... the ideas... Relating to Bahujan Darshan. Have been at play. In various moments that have taken place, in our country. for... quite some time. We have... Attempted to make Some contact with some of those groups. No one did. But we've not had a sustained discussion with them. on these ideas, in any sense. I think that if, the programs that we've outlined. To meet with some measure of success. in... in Bojan, Bogan Samaj, then I think we need to expand it. So, I will... now talk about, what I see as the potential members, in this, which are submitting. And then I envisage that once the summit is under constitution. I mean, because there'll be some people that I'm going to suggest who need to be inducted, and maybe there are other people Which, who will be suggesting? Especially from outside of VA. Who need to be inducted, which means those people have to be spoken to, and then slowly brought into this active discussions which we'll have, as you have said, say once a month or whatever. Okay, let me begin. In the Vichar Samhiti, from among the Vidya Ashram members, it says at least 3, but we can extend it to include everyone who's listed there. except those who have not been actively participating over the past so many days or months. That is, Amit, Ishanali, Mohan Rao, Avdesh. can be. kept out. So, the other list is fairly comprehensive. It covers almost everyone who's been part of LOC with their debates, and who's been part of the discussions that have been going around with the ashram. So that... take that. Now, importantly, I'll come to the non-VA people. Of those listed, I would say, straight away, Jitain Nandi. Because he has been someone who's been involved with, for a long time, with what we'll say the global knowledge dialogue. And... He's... As far as I understand, he's based in Calcutta. And a budget is dead. So... the process of talking to him about the Vichar Samiti, inducting him into it, etc, I think that can be pursued by Abhijay. The other thing is. One of the things that we need to do, and this is a sense of urgency, is expand this Bhojan Vimarch into other Indian languages. where we have some reach and some distinct, so that this dialogue is not confined to only people who know English and Hindi. Okay. Now, that's limiting the entire Bahujan Darshan to a very minuscule. section of Bahujan Samaj. So... From that point of view, also, I was thinking detailed on the Apart from the global, expansion, dialogue, integrating with the global dialogue on knowledge, there would be a lot of addition to extending this knowledge, this, these programs into the Bengali-speaking Belgian Samarj, which is a very, very large section of Belgian Samarj in our

country. Okay, the next person is Shashidaran. We've had some amount of discussion with him, and he's quite active in doing whatever he's doing from the knowledge perspective in Kerala. He has tried to reach out to us and others. And of course, he's one of the persons who attended the Shimoga dialogue. But, I think this needs to be... you know, made a little more, shall I say, formalized, by induct him as an active member of the Vichar Samiti. And Gandhi. is in touch with him, and I think this can be extended so that he is inducted formally, otherwise whatever it is, and the dialogue extends into the Marialam region, which is also a very important thing, and where he's active. So, he's going to help us do that. Then... The third person that I would, suggest is, Prasinda. You see, Prasana has been associated with us. What he has been doing, all his activities over the past, I recollect, say. 10 years almost now, public activity. All the processions, the gatherings, the meetings, the... Movement of... Hand make... handmakers, etc, that he's been promoting and talking about. Are all based on... Bahu's introduction. In my opinion. And... He has a fairly good standing. within the Canada-speaking Belgian Samaj. So I would... and since... He knows us, we know him. He should be inducted into this committee. And, of course, he will, I hope, Or at least. some of his associates, will, extend these, this dialogue into the Kannada Knowing Bahujil Samaj. So this, these three people will help, the Bengali, the Berlin, and the Canada sections of circular. Now. there is... I mean, we can... I mean, other people can suggest for other language movements, movements in other language areas, but there is one suggestion that I wish to make, and which has to be followed up. And that is, well, getting a... person from the Masdur Kisan, Shakti Sanghatan. No. I had suggested that, the organizers of, Lopidya, the knowledge dialogues, which are held in Shimoga. invite Aruna Royal. as a participant, or to produce... in fact, I had suggested to Krishna right in the beginning that she be invited to give a keynote address on the knowledge output of the movements. The non-knowledge aspect of the movements. But, and I think some, effort was made both by Veena, I had talked to Veena also about this, and Veena, in turn, talked to Umash and Kree. And Umar Shankri apparently did get in touch with Arna Roy. Aruna Roy could not attend, because her husband was seriously... Ill, and she was... she was... she had shifted to Chennai. She's there in Chennai, I think. I mean, she was looking after him. I don't know after that what happened. But then I asked Veena to pursue that, and get another representative on her behalf, or ask her to write something. Which could be read out at the Shimoga Dialogue. I think... Veena might have understood what I was trying to say. Umar Shakri didn't understand that it's not very surprising to me at all. Because, Umar Shakri has no idea. just like the rest of the PPSD group, about the... this look with you. Okay, so she made a very feeble, attempt. And finally, they could have actually called Nickel Roy. who's the second and a very articulate person. He was one of the persons who was involved in, along with Arna Roy, in formulation of all this right to work, and... MN REGA, and the right to information, and also. And all those moments that they had, and they were Bajan moments. through Bahujan Panchayids, they formulated those movements on number of one. So, Nikhil Roy was one of the persons, who can... who was very articulate, both, of course, in... in the Rajasthani and English, of course. He could, be inducted into this. Of course, they got somebody, One of their associates, a fellow from Karnataka, actually, who's working with them, to attend the Shimoga Dialogue. And they put him, surprisingly, in this AI session. I mean,

maybe he had something to contribute to AI, I mean, I know... I mean, I'm not worried, but he would have... his contribution in terms of, talking about the knowledge question from their movement would have been very, very useful. But that was an opportunity missed. But now that we are constituting a Vichar Samiti, then I very strongly suggest that Nikhil Roy be... well, Aruna Roy can be contacted once again and asked, because if these meetings are online, she may be willing to join. I hope she joins. And if she does join, She will be a very, very valuable input. Because of a 50-year experiential knowledge. of working with Bahujan Darshan. I think... We can try both Aruna Roy and Nikhil ... Aruna Roy and Nikhil Roy. To be part of this. We have to contact them. Their contacts are available with these, the people who organize the Shimoga Dialogues. That is, maybe Veena has it, and maybe... and I'm sure, yeah, this, this lady has it. So, it can be contacted, and we can... Get into correspondence with them. And see how they can be inducted to participate. in our Vijar Samiti meetings on these, three broad programs that we have outlined for the next three years, I think they will be a very valuable, and in my mind, extremely essential movements. Now, from the farmers' movement, we have Vijay Jawandhia anyway. So... That is useful. But if there's anyone else that is... who's known to be very articulate in the knowledge question, from among the farmers' movement, we haven't, dialogued very seriously with, I think such a person can also be inducted. So, essentially, what I'm saying is, Jiten Nandi, and you have this Shashidaran, Prasanna, and Aruna Roy, or Nikhil Roy, whoever it is, from Mazdur Kisan Shakti Sangitan, because they are the... what you might call ideologues of that moment, who can enter into a discussion with all of us the other members. There is one other... movement, which is also a moment based on a lot of Bahujan Darshan... and that is the... Did a Sangham movement of Zahirabad, Telangana. Now, the main ideologue, or the... whoever it was, he passed away a few years ago. Though I have... met him a couple of times while I was in Hyderabad, and talked about Lokavidya and the movement. And, also participated in one movement in which he was associated, the Mother Earth Movement, which is held in Srikakulam. And of course, I spoke about Lokavidya then. But, nothing was followed up... with that. But I... I... we don't have anybody in Hyderabad or Elwood. Narendrau had some contact with them. But that's all gone now. And apart from that, I don't know, but they would be a very source. I hope... I suppose all of you know about that. the Sangham and its activities. There was a clip or something put up on the group some time back. with somebody speaking about what the Sangam has achieved. In a lot of ways. And they are, the collective is comprised largely of Dalit, women. Uneducated. Their only intellectual knowledge is Belgian knowledge. And, with that, they have been able to organize and do a lot of things, excellent things. If they could be part of this... which are Samiti and participate in our dialogue, that would be very excellent. Very excellent. They are also very savvy with modern media. They produce their own films, they have their own radio Station? And they produce all kinds of documents. Anyway, that, that part. So, we can concentrate on, of course. Jiten Nandi listed already there, Shashidharan is there. Prasanna can be re-contacted. And then I suggest that you contact Nikhil Roy, Aruna Roy. whatever's possible. Somebody from Mazdur Kisan Shakti Sangitan... something should participate. This is what I wish to say.

Girish Sahasrabudhe:

Okay, thank you. Krish...Suresh, Your thoughts on this?

డా. జ క సురేశ్ (Suresh):

I... in general, you know? I agree with some of what you have said about the approach, and... various ways and means through which one might be able to look for an expansion of the activities and so on. And some of what, Krisharajulu just (said?) seems to be... interesting possibilities that must be... that could be tried out. We will see, in addition to that, if there is anyone else that... I can't think of someone immediately. Who could be added to this, group in the sense of, being able to help this expansion. But one thought here is that, you know, it is not necessary that they immediately appreciate or identify themselves with this knowledge approach to struggles. It is also possible that, if they are reasonable in their understanding of the specific kinds of, I mean, you know, problems that they're faced with, in terms of the larger forces which are already, you know, against their work, in whatever area that they are working in. And if, slowly they can be brought to understand the knowledge dimension of the struggle, or of the forces arrayed against them... I think that would be a worthy kind of this, you know, way of approaching it, rather than assuming that they are immediately in sympathy with, or in consonance with the knowledge formulation of the larger problem. So, if... I mean, in other words, what I'm saying is their ability to be a little more receptive to different kinds of dialogues, while also being active in a specific area, either as, in there struggles or in their work and so on, political work and so on. So that may be a better criterion is what I felt. And, as regards Prasanna, I think one may have to think a little more, deeply and a little more, clearly about, you know, requesting it. You know, on the face of it, there is no great problem. But, just as we think, we might be able to utilize his understanding, his participation in various things. He also will have some idea of how he can utilize this. For an expansion of his own, activities. And by no means are his activities in a clear line. I'm very often reminded of, A meteorologist friend of ours. who used to say that this monsoon has a mind of its own. Once it reaches Madhya Pradesh, it doesn't know, and nobody can tell you whether it's going towards Rajasthan or Northeast. So, something like that could be possibly said about Prasanna also. In each one of his, efforts. There is a certain direction, and people are following him, but all of a sudden, something else happens. And in recent months, for example, one may have to remember A lot of this, I mean, this is not, in a sense, in any sense, trying to be defensive about his, inclusion, or whatever. But one may have to take into account the sudden world faces, the sudden change in direction that he has had about RSS, you know, writing that famous letter to the RSS man. And all these, I mean, you know... efforts, like, you know, taking... a deep, lamp coming to every house in Madhya Pradesh, or some district in, at the convergence of UP and, my dear predation. jarkand or something he was talking about. So there is this sudden shift of emphasis, sudden shift of this thing. And, one may have to actually look at that as one indicator of, where his sympathies lie, what his tactics and ideology is... are. And in addition, more than anything else. What is it that he might see in us? Given that he's a man of some importance in certain circles. in

dramatics, in, let's say, the Gandhian circles of Karnataka. And currently, the kind of work he's doing, he says that he's now dedicated to remaining as much as possible in that Badanwal, in that area. Which has been a center of Qadi and so on for the last about 100 years or so. And the government has actually allocated some 20 or 25 crore rupees To that center. And the government, as is always, the case, the Karnataka government, the Congress government, has said that, you know, maybe you can build some big, Building, which would become like a Smarak. And so on. But then, this man, Prasanna, and a few others, not just Prasanna, they have managed to convince them that there is some kadi work, or, you know, hand-making work, and so on, that they can propagandize the entire area around, and therefore involve them. So, he's right now, he has said, in the most recent conversation I had with him, that he would want to spend all his time there. But he has said that several times in the last 3-4 years. There was one year when he wanted to spend all his time on the IPTA, This thing, because he was the president of IPTA, or something, secretary of IPTAR, and so on. And, therefore, he spent a lot of time there. Then he wanted to spend all his time only on Working with very poor, artists from Bihar and UP who used to come to a certain corner of Mumbai. while awaiting a promised job in Hollywood, to become that next great hero, and so on. And then after that, I mean, he was in Mysore. He was dedicated to only working on the Mysore theater scene, and so on. And now he's in Bad almar, so... one doesn't know. He's a little... There's an ever-silver kind of a part to him. And while he's, of course, I mean, very capable of getting a lot of faithful people around him to rally them every place that he goes to. One may have to weigh all this while looking at, His contributions, or what we could work with him for. There is certainly a possibility of doing some work with him, or he with us, and so on, but I would suggest that we have a look at the overall kind of a Complexion of everything. And also see, you know, where we could be of use to him, or would he be of use to us in... Forwarding these ideas. So that's it from my side.

Girish Sahasrabudhe:

Okay, yeah. Gandhi?.

Krishna Gandhi:

Hello? Yeah. Actually, I don't have much to say. Because, we have been trying to enlarge our discussion group off and on, but, We have not been very successful. I think we will have to... understand why we have not been successful. I think, we have not been doing much in terms of, activities, Accepted discussions. So, I think, activity is, something that brings people... People, or attract people. From, outside our side circle. So... I think, we should be thinking of, in terms of what kind of activities we can do, because... Unless, some kind of activity we... Do... This, thing of, attracting people from... Other... Or a wider cycle. circle. I don't know whether it is going to be a very fruitful exercise, because the kind of people we have been, discussing, for example, Krishnaju had pointed out. So they are active in there. particular area. And, as far as we are concerned, when we go and invite somebody to join our group, now, what is our locus standi? That is, from what, point of strength or... Just saying, can we ask them to join us? Why should they join

us? What... What is their view, when they... We asked them. To join us, so we will have to think more about that. So, one basic thing that I want to say is. That we have to conduct some activity, even if it is a series of Face-to-face meetings in different parts of the country. That also can be an activity. To begin with. So, I think that is one thing that I want to say. Second thing is that... This knowledge question. It can be part of, many other things, but... Standing, basically, on the knowledge question, per se. I think it may be slightly difficult, because People are not, able to... Understand the immediate relevance, or... Or, the need for... A dialogue on knowledge. Because, they are more... Concerned about, other, Pressing things, let us say, in their view. So, knowledge question is a secondary question to them. The primary thing is that the kind of things they are doing. For example, if you're talking about, Kisana Andolan, or... Sangatan, or... other people... Some people are doing some kind of a... this thing on Gandhian lines, some activities going on. Or... I think, though... Thing is that, knowledge question per se. Will it attract people? That is another thing that I've been thinking. Because, recently I went, to... one place in Jalgaon. There's a Jain Irrigation company, they have got one, Gandhi Research Foundation started there, and so... the this... Gita Dharmpal is working there, and one, Sudharshan Iyengar, he was the VC of... The Vidyapeeth, Gandhi Vidyapeeth. the... Gujarat, with your feet. And, some other people. So, Barun Mitra, one person who I have been in touch with since, Sharad Joshi's moment, he was also part of the Sharad Joshi's... ideas. Now he is, slowly coming over to Gandhian framework and Gandhi and relevance, etc. So the... Workshop at, Jalgaon was on March 26, 27, 28 on the relevance of Gandhi in 21st century. So that was our topic, and so... There were some other acquaintances of Barun Mitra from his libertarian days. He was a proponent of liberty, deliberation ideas, like Sharad Joshi. So... What I want to say is that, the idea of... There are many people, even today in many parts of the country seized of the relevance of Gandhi... today's, in today's Problems. So, from that point of view, we may be able to get to more people. So... What I want to say is that we can even, contact this Gandhi Research Foundation, and have some kind of this thing, suggestion regarding... the kind of broader... kind of discussions that we would like to conduct. So... They have the infrastructure, and place to stay. And, So... That the only thing is that people had to spend their own pockets for going and coming, etc. But otherwise, accommodation, food is available there, and, it's a... quite, well-managed place. So, what I want to say is that knowledge per se question may not be that attractive to people, or people may not consider it that relevant. So, if we are going... to introduce the idea of knowledge as a secondary aspect to other concerns of people, I think that will be a more successful kind of thing. So, I think, this is the thing that I want to say, and We go to regional languages. So, that also is a... attempt that we should be doing, but... We have not done so far. So, how to go about that original thing? We have to spend more time on it. And, how to do it... I think we should be focusing our discussion on that. Also. So, these are some of my ideas, and we can't... Talk to these people. But I'm not a very, hopeful about people from outside getting attracted to the discussions from knowledge, per se. So, for example, Swaraj may be a better... thing... for attracting people. So, these are some of my thoughts. Thank you.

Girish Sahasrabudhe:

Okay. In fact, I had put Barun Mithra's name as one of the potential, names there. Cool. I have met him only once, and... Internet. He has been... saying many things about Swaraj and Gandhian ideas on Swaraj and so on. There is a possibility that one can talk to him, that's what I thought. Oh, bro. Okay, so... Other thoughts on, huh?

Chitra Sahasrabudhey:

से, अ: लगभग अलग अलग राज्यों से एक एक नाम तो आ ही गए हैं। लगभग बहुत, नहीं, लेकिन जैसे बंगाल से जीते। नंदी जी का नाम आया है जो कई सालों से अपने साथ है। इस वार्ता में भी है और कार्यक्रमों में भी आते हैं कभी कभी और वैसे भी केरल से शशिधरण से वार्ता बनी हुई है और उनका नाम आया ही है तमिलनाडु से। शशिकांत से बात होनी चाहिए, क्योंकि हमको लगता है कि कला क्षेत्र से अगर हम देखें तो एक नया आयाम। उनके काम से हम तो हमको मिलता रहेगा उनसे वार्ता नहीं हो पा। रही है लेकिन वो वार्ता बनाई जा सकती है उड़ीसा से अक्षय इस बार शामिल हुए थे। बहुजन स्वराज पंचायत में उनको विचार समिति में लिया जाना चाहिए। कर्नाटक से प्रसन्ना जी का नाम आया है शायद। शिमोगा सम्मेलन से एक दो नाम और आ सकते हैं या तो कला क्षेत्र से या मूवमेंट से जो भी हम लोग खोज सके झारखंड से कुछ लोगों के नाम हो सकते हैं लेकिन, अभी। तक संपर्क हम। लोगों ने किया नहीं है कुछ फेसबुक के मित्र हैं जिनसे कुछ संवाद बढ़ाया जा सकता है जो आदिवासियों के बीच में काम कर रहे हैं और उनकी विद्या और उनके इस पर थोड़ा सा झुकाव है उनका कि किस तरह से इसका हो सकता है उनसे जैसे विनोद कुमार हैं। या लोगों से कुछ बात हो सकती है। बिहार में कुछ लोग हो, सकते हैं हिंदी क्षेत्र में अरुणा राय जी का नाम आया है वह। ठीक लगता है, हमें किसान आंदोलन से युद्धवीर जी को रखा जाए या उनसे मिलकर किसी कोई नाम हासिल किया जाए स्वराज हिंदी क्षेत्र में इलाहाबाद से स्वराज विद्यापीठ, से कृष्ण स्वरूप आनंद जी का नाम लिया जा सकता है उन्हें रखा जाना चाहिए विकल्प संगम पुणे से सृष्टि का नाम हो सकता है, या कोई और सुझाव दे सके गांधी आने से कुछ नाम आने चाहिए। जैसे शुभमूर्ति जी का नाम हो सकता है लेकिन वह, भी बीमार रहते हैं इसलिए कुछ और देखा जाए। हो सकता है कि जो कलामणि जी है जिनका, कोई बड़ा सा एनजीओ है गोवा में, या कहाँ लेकिन वो बराबर गांधीजी के स्वराज विचार को लगातार डालते रहते हैं। क्या काम करते हैं मैं बहुत जानकारी नहीं है। लेकिन मालूम किया जा सकता है। तरह तरह के लोगों को शामिल करके विचार समिति होनी, चाहिए, ताकि उसमें विविध तरह के विचार आए। दमयंती हो सकती है। छतरपुर से मध्यप्रदेश के यह कुछ नाम और भी कला क्षेत्र से कुछ खोजे जाने चाहिए। बुंदेलखंड इलाके से साहित्य क्षेत्र से या उत्तर भारत और राजस्थान से कुछ नाम आ सकते हैं। जो विचार के स्तर पर कला, कला, दर्शन, के स्तर पर शामिल किए जा सकते हैं तो नाम कुछ ज्यादा हो जाएंगे, लेकिन चुनने के लिए हमारे पास काफी कुछ होगा, और संवाद भी बनाया जा सकता है। संवाद के लिए जो बातचीत अभी चल रही है। बैठक में उसमें। हमें लगता है कि केवल ज्ञान। पर हम लोगों ने कभी फोकस किया नहीं। है अभी तक ज्ञान के मार्फत, हम लोग समाज को को समझने की और उसकी गति को समझने की कोशिश करते हैं। और उसमें हम लोग कोई भी क्षेत्र अछूता नहीं रखना चाहते हैं, जैसे हम लोग मूवमेंट में भी बात करते हैं, तो ज्ञान के क्षेत्र के मार्फत। उस खिड़की के मार्फत उनसे संवाद चलाते हैं। लेकिन मूवमेंट में भागीदारी उन्हीं की शर्त पर हम लोग करते हैं, उनके समर्थन में करते हैं। और जो भी योगदान हो सकता है वह, करते हैं तो। यह, यह न सोचकर क्षेत्र में भी हम लोग यही तरीका अपना रहे हैं कि कला के बारे में, ज्ञान का ज्ञान की एक खिड़की बहुजन के ज्ञान की खिड़की के मार्फत। हम उनकी जनता को देखें और समझे। तो यह बात सही है कि स्वराज पर बात करना, बहुजन स्वराज और स्वायत्त, वितरित सत्ता, इन दो. इस. पर. अगर हम इसके ज्ञान पर फोकस करें इन। दो व्यवस्थाओं की तो हमें लगता है कि अभी तो मौका है, इसका और यह बहुत बड़ा मौका है। जिस पर हमको इस बातचीत को चलाना चाहिए। और खासतौर से हमें यह उम्मीद लगती है कि हिंदी क्षेत्र में इसके लिए माहौल बन रहा है। हम लोग इसको नजरअंदाज न करें। थोड़ा और मेहनत की जरूरत हो सकती। है थोड़ी और। गहराई में उतरने की जरूरत हो सकती है। लेकिन किया जाए निश्चित तौर पर?

Girish Sahasrabudhe:

Yeah. Oh. Abhijit?

Abhijit Mitra:

Ah, by Sundrahata! So, uh, it's made, uh... बता सकता हूं। मतलब? चित्रा जी ने जो, जिस परिप्रेक्ष्य से बातों को अभी रखी है? तो मैं बालाज? उसी के साथ पूरे पूर्ण रूप से सहमत हूं? कि हम किसी को अपने गुट में शामिल करने की बात तो कहीं नहीं कर रहे हैं। तो वह क्यों हमारी तरफ अट्रैक्टेड होंगे कि बात नहीं है। बात यह है कि क्योंकि जो एक्टिव है, और कुछ काम कर रहे हैं और अच्छा काम कर रहे हैं, और बाहर से देखकर, या जितना कुछ, हम लोगों को समझ में आता है, उसमें यह है कि उनको बहुजन ज्ञान के ऊपर श्रद्धा पूर्ण रूपेण है लेकिन गैर के नजरिया से उसको उनका स्ट्रेंथ समझ उस मूवमेंट में और गति लाया जा सकता है यह एक आइडिया जो है हम उन्हें दे सकते थे। यह यह जो कि हम लोग इसी नजरिए से चीजों को देख रहे हैं और इसी चीज को ओपन करने के तहत अगर करेंगे, और हम अगर गौर से उनका कार्य देखेंगे या उनसे पॉइंटेड कुछ सवाल अपनी तरफ से रखेंगे, जिसका जवाब में वह हमारी भी कुछ आइडिया जिसके बारे में हम लोग कहते हैं कि हम लोगों को यह रिसर्च करना होगा, वह रिसर्च करना होगा। तो उनका अपने काम के तहत अपने तरह से करते हुए, वह कुछ चीज है। अगर यह नए नजरिया के तहत अगर डायलॉग कुछ आगे बढ़े तो हमें उसके जवाब में बहुत सारी चीजों के बारे में और क्लेरिटी आ सकते हैं, सबस्टेंस आ सकते हैं... then in what we are saying in... sometimes in a theoretical way वह प्रोवाइड कर सकते हैं। यह हमारे ऊपर है, हमारे काबिलियत के ऊपर है यह है, और हमारा जो सुझाव हमने दिया था, वह इसी तरह से भी आता है। यहां पे बंगाल में आने के बाद शुरू शुरू में काफी जगह पर जितने के माता और अदर वाइज भी काफी जगह पर आमंत्रण मिला था participate करने का और वहां पर यही चीज... जब वह जो कह रहे हैं उसमें हमने वह गहन का इसको स्थापित करने की कोशिश की। So, I'm not very confident, Ki, I have been able to do it in a proper phase. हमारा आर्टिकुलेशन उतना? इन चीजों में उतना अच्छा नहीं है... So... that has been one problem. The other problem is that I have been off and on out of the circuit. I try to, participate. And, in many places, I have actively participated in recent times in one of the things, from our side, we try to facilitate what they are trying to do. So, तो दोस्ताना संबंध है? लेकिन अ. कुछ एक तरीका हमें निकालनी पड़ेगी क्योंकि I would require help from some of you. If I try to organize some sort of a face-to-face talk here, or a discussion on some topic here. तो उसको लेकर यह जो आइडिया भी हम आर्टिकुलेट करने की यहां पर कोशिश की। तो, उस तरह से चीजों को सामने रखना... Because I have not been successful till now... ऐसा नहीं है कि कुछ अपोजिशन आया है, लेकिन? I probably have not been able to put things as effectively as maybe necessary and needed. क्योंकि जो काम कर रहे हैं, और बहुजन समाज के अंदर काम कर रहे हैं, उनके नॉलेज को लेकर काम कर रहे हैं, उनका नॉलेज के गुणगान करते हैं और उनके अंदर का जो कल्चरल है, यह सब के बारे में बात करते हैं लेकिन उसके बाद भी कुछ डायलॉग अभी तक प्रॉपर्टी लोगों से हमारी नहीं बन पाई है यह बस इतना ही हम कह सकते हैं। अभी यह प्रयास अगर चलेगी। So, some, method or other should evolve.

Girish Sahasrabudhe:

Okay, thank you. See, actually two, three things seem to be suggested by this discussion. We... So we have to actually decide whether to think of this exercise... as establishing a larger committee, simply, which meets and discusses various things, which have not been discussed earlier, tries to expand the knowledge question, tries to expand the knowledge-politics understanding, etc, etc. So that is, one way of looking at it, extending... Another way of looking at it may be to... that we want to start an activity which will turn out to be maybe a sort of what one can call a conglomeration, or a federation of various kinds of, you know, subgroups working in... with

different, you know, aims slightly... maybe aiming at slightly different things, within the knowledge question, let's say, we can... sort... setting definite tasks. We can interpret it like that. So,... because otherwise, what is happening is that if we... are contemplating extremely large meetings. which lasts, let us say 2 hours, or 3 hours online. We can meet very... not very often physically... let's say once a year or something, and then it extends to maybe 2-3 days meetings, etc. So, you see, most often we may be meeting online to start with. So what may be necessary, is to start with a more coherent group. And, think of adding... various people to it, because we could then conceive of forming various subgroups, aiming at, let's say, expansion into explorations in different language areas. or into global fora, or cultural kind of fora, let's say, literature kind of thing, Bahun literature, etc, etc. So that may be another way of looking at it. So, we anyway cannot... should not, I think, start with an extremely large number of people. And maybe it is also necessary to come out with some kind of a write-up, with which one can talk to people. Define this better, and approach people with that. That may be suggested, again, because, you see, like Gandhi is talking about, regarding these as different activities, for example, within this exploration of knowledge question, so we expand within that. But expand into, say, how it is shaping into a knowledge politics dialogue on the international level. What is the meaning of various events which are taking place? What is the kind of formations which are happening in opposition to this, etc, etc. And, on the other side, look at the national, situation, expand into different language areas, like Chitraji has been talking about literature, or into different states. and so on. But for all this, maybe it is better to come up with some kind of a rater. To put this... Down on paper, and approach people with that. And, to start with a group. A smaller group, maybe, and then discuss these things in the first two meetings, first meeting, and come up with, Some kind of a plan to expand into sub-activities. That may be another way of looking at it. So, I don't know, it seems to be suggested that maybe we should do this.

Abhijit Mitra:

I agree with, Girish. Actually, the table... Which, talks about the developments in the past 30 years or so, stage by stage, and what has been going on, happenings, movements, and the knowledge, point of view. No, no... So, so that table is something... can be a starting point. Aja, somebody has come, just, come back, briefly after this.

Girish Sahasrabudhe:

I'm saying that maybe one can come up with a write-up which explains this idea of which are Samiti, I mean, constituting this which are Samiti, and Why it is, set the aims that it has been set, and what is the meaning in the... so, I mean, the meaning will come out in terms of specific activities to be taken up today. Maybe in the context of our program. And the international situation as it is developing, the national situation as it is developing. So, I'm saying that the write-up will have to address these things. And then with this, you approach people. And, form a committee, to start with, and think of adding to this committee. Depending on the... So, something like that.

Sunil Sahasrabudhey:

Yeah. See, Vichar Samiti is not... a place... Where any action is initiated. It can talk about actions, it can talk about anything under the sun. So it will also talk about activities, political, economic, whatever they may be. But it will... it is itself not an... Agent of action. With the ashram ease. Majorly. Mitya Vidya Aishrami's book, talks about things and acts also. The proportion between talking and acting changes. Look with the Ajanandolahan has a certain proportion. Bodhan, Suraj Panchayat would have a different proportion. This proportion between the two would change. But, Vikasamiti is not a place to act. I suggest, in the context of also the last suggestion that Girish has given about preparing a write-up, Dad... we formulate... I don't know, it's somewhat... not entirely general, but we formulate The talking point... In terms of... A knowledge-politics dialectic. A knowledge-politics relationship. Knowledge and politics is what we talk about. And that... But generally speaking, politics, that would include culture, economics, everything, but the entry point would be from knowledge and politics. We can also call an expert there in economics to talk about it. However. The base, the larger window through which that committee would like to look at things is knowledge and politics. It is not to initiate any specific action. And to the extent it is a Vidya ashram, which are Samiti, I think... We can place this committee in the larger context of knowledge politics dialogue that we are talking about initiating. Formally. Formally in the sense, not exactly formally, but, well. We want to do that. In different languages, In so different languages. The... and there will be drivers for that. Unless there is a driver for each knowledge poly... and one person. And maybe there is a committee and all that. But, but one person has to be the driver for that. for that dialogue. Otherwise, it will not take place. We made several efforts in... on the... in the Facebook public group. Many people wrote. But it doesn't go on, unless there is a driver who is responsible. Who is responsible that one post has to go every month. Unless that is a rider on him, placed by the group, accepted by him, or placed by him on himself. And accepted by the group, It will not work. Nothing works without a driver. This is... this is our experience. This is gen... this is the general experience. Do you call the person driver now? Earlier, they were called conveners, or presidents, or whatever were the names. It doesn't matter. They were the drivers. Of that activity. of that program. Of that project, or whatever name you want to give it. So, all knowledge politics discussions in different languages, and they may not be discussions about regions. They may... they are only limited... they are being done in a particular language. That does not mean that they are being done for... for example, the Kannada language knowledge, politics, dialogue need not be about Kannada land. It may be a little more about Kannada land. So it cannot be just about coronavirus. It cannot be just about Karnataka. Or, for that matter, Uriya. It cannot be just about Rudisa. That is not the idea. the group that runs that dialogue may decide to do that for a while, that is up to them. I am not suggesting that they do it this way, or that way, or that way. They will decide. But they will have the whole world before them when they make a decision about how to go about organizing a knowledge-politics dialogue in a particular language, Tamil, say. DSR Krishna has been writing in Tamil for so long for small magazines. Of course he knows people, and maybe there has been a gap. But there has been a gap with many of us. But that doesn't mean that he cannot initiate a discussion on knowledge and politics in... in, I mean, in Tamil. I'm not saying

in Tamil, Nadu. In Tamil. So, drivers of each one of these, and this, there should be very seriously taken, I think. A global knowledge politics dialogue that we initiate, whatever name it is given. I'm not suggesting neither any name nor any method of doing it, only that There is... you see, the kind of things that are being written. that what is going on with the intervention in Iran, there's a lot of discussion. The larger scenario what is being talked about is that either the West will collapse, one op... one possibility. Number two, the second possibility, a unipolar world will re-emerge with America at the head. The third possibility, a multipolar world would come into existence, and maybe the transactions that go on in dollar will start happening in yuan and ruble and whatever else. But the point that one is making in all this is that the multipolar world is not going to be very different from the unipolar world. The markets are not going to change. They're going to change to some extent. But from the point of view of most nations. the markets are not going to change. There may not be a bully like, Trump, but there... there have not been bullies all along. The unipolar world has existed. British, British imperialism, I mean, was so... we covered such a large area of the world. And British Prime Ministers were not bullies. Nor were there kings bullies. Most of them not. So you don't have... you don't have to look at a unipolar world as Trump's world. It can still be a uniform... American deep state can still take over. which may still be in command, in spite of Trump and so on. So, I'm not saying that we discuss all this, I am saying that a whole discussion is going on. There was a discussion between 2008 and 2012 or 13. on... when... when it has emerged, the universities were, after the Bologna Convention on what, how the university education should be organized and so on, and number of humanities departments were closing down in the West. So, there was this, what was it called? What did the Edu Factory thing, in which we had participated. We wrote for that, we participated with that. Some of us were there in their major committees. Our writings are there in the published book they have. Cognitive capitalism, or what name they gave. That the... that the... that it has shifted from... the struggles have shifted. The main point was the struggle had shifted from the industry, from the Karkana, from the factories, to the university. That constituted the turning point for the new capitalism was called cognitive capitalism. Now, something... On the global scale is happening. And most approaches that are discussing what is happening do not take a knowledge window to discuss that. And anyone who does not take the knowledge window to discuss that. comes to terms with the given market in one way or the other, the multipolar world being talked about in terms of civilizational states. is... is also in good compromise with the... with today's market. Only that there, instead of one controller, there will be five places from where it will be controlled. That doesn't change things much. Surely not to the extent that we set out to talk about. Surely not to the extent to which Gandhi is talking about, or even the non-aligned movement talked about something. Even to that extent, it doesn't go. So, can we? And we are in a position Only that, maybe all of us are doing less work than we did before. But we are in a position, at least for the next 2 years, to start a global dialogue. A knowledge politics dialogue. Dialogue on knowledge and politics carried out globally. Once we set out to that, if 3 members amongst us decide to do that, And form a group. And one of them becomes the main driver of that, or whatever way they decide to work. But that it needs to be driven. then... the Vichar Samiti, I'm saying this always in the context of Vichar Samiti, that activities of each one of these

knowledge politics dialogue groups will be placed before the Vichar Committee for larger discussion. There's the... Otherwise, from where will you... I mean, This is... we have to have a scene before us. about what is it that is going to be placed before the Vichar Samiti for discussions from the side of Vidya Ashra. That is, from the side of, whatever you call it, with the ash. So, one way to think about it is, and all these people that names have come, are basically those who will be able to address the question of relation between knowledge and politics. You see, there is... Knowledge and politics is the chief. Political scientists tell us that political theory is the first form of philosophy. whether it is theatus and Republic by Plato. or whether it is Raja Gyag's. Darbaharin Mitelah. Where Yagevalke is also there, and this other Ashtavatra also comes and goes, and a large kingdom is being governed from there. The political discourse and the knowledge discourse are always put together. You look at the Upanishas, the political discourse and the knowledge discourse in many of them goes together. Look at Buddhavani. what is... the political discourse, all fundamental... we have made this point right from the beginning, that our dialogues are not distinguishable in the sense they are as much a political dialogue as a knowledge dialogue. How has this talk come about once again, that we are talking only about knowledge? Remember the Hyderabad meeting? The large preparatory meeting, or some other meetings? We constantly maintained that the dialogues we are initiating Politics and knowledge is not separable there. A knowledge dialogue is not separable from a political... this is our position with the ashram position. That a political dialogue is not separable from a knowledge dialogue. If it moves to relatively fundamental levels of discourse. If you are only going to talk about tomorrow, what is going to happen, maybe it is distinguishable. Even then, it won't be easy to distinguish between the two. When we do it. look at the Bhoda and Sarajpanchat discussions. Try to separate the knowledge question from the... from the political question. It won't be possible. It will become artificial. So, it is to take this idea. In which are Samiti with concrete examples of initiating actual knowledge politics dialogue at various levels in various languages. And to take this idea to the Vichar Samiti. And have views of all kinds of people on it. And place our views before them. on what is it that we are talking about when we are talking about a knowledge-politics dialogue. All kinds of changes in the last 200 years. Have not agreed to open a knowledge dialogue along with a political dialogue. all kinds of changes. It is only the Gandhian, and maybe some more would be there. I cannot say, we don't know about many. So, but the Gandhian thinks, and that also doesn't do it directly. And with Vinova's appearance, there is a closure of the knowledge dialogue in Gandhi. Vinnova talks about Lokaniti, Lok Svriti, Lok Shakti. And when it comes to Vidya, he talks about Brahma Vidya, not about Loka Vidya. this is the closure, a certain kind of closure of the development of Gandhian idea. If you take away knowledge from Gandhi, what is left is a very narrow set of ideas. to meet the conditions in which Gandhi lived, then he's not a philosopher of a thousand years. Then he's a philosopher of 50 years, just like Dr. Bloja was. Just as many others, Pandit Nehru was. They were all... they were talk... all talking about 50 years. If Gandhi was talking about a thousand years, he was talking about a thousand years, because he could intervene. or his ideas, he, he, Gerald, started a knowledge movement. try to understand Satyagra and this, even those framed in English, non-cooperation, civil disobedience, gave an entirely different

feeling. Some of that is discussable and understandable in the English and in the social science terminology or jargon. But how about Satya Graha? If only people reading and writing in English will write, then Satya Graha will become one of the canons of social science. Danghe did not plan it that way, nobody else did. social science could not think of talking about Gandhi till about 30 years after his death. It was only in 1969, 1970 that it started. about talking about Gaki. They did not find way, they did not know how to talk about Gandhi. The social scientists did not know how to... there may be individual social scientists, I don't know about them. But social science did not know. It had to have the statistics. To have the social science. I mean, we do talk about... we want to talk about society. We want to talk about poverty, not about the poverty line. since Dunder and Rudd did that Ford Foundation project. Nobody talks about the poverty in this country. They all talk about only poverty line. This is a classic example Of totally burying a debate on poverty, and talking only about poverty line. calories of intake and this and that. What bogus idea, absolutely. And leading economists like Gandhiker. Goklein Institute of Political Politics and Economics. Director there later, or at that time, I don't know. So, what are we doing? We are not discussing knowledge. We are discussing a knowledge-politics interface. Can we do this? Can we start such dialogue in different languages? And we must set out to do that. This is part of our program, as we had discussed earlier, and also a global one. Not without a global war. I mean, not for us, that's all. I agree most, with most of the suggestions that have been given on the... which are Samiti inclusion. Only, I would agree with Suresh on, Prasanna's, this thing. There has been a problem. Prasanda, after he took over IPTA, President Shape. he came to Aranasi once or twice, I don't remember a workshop here they did with IPTA members coming from Lucknow and all that, and they wanted Vidya Ashram to become a place for Vipta, IPTA. And to that, the ashram did not agree. Since then, he has stopped talking to us. So, I mean, if he has only interest of such limited nature in our relationship, I mean, he may have limited interests and various ways of doing things, but if he works like that with us. After that, there was... I was in Mumbai for 6 months, and he was there too. But he never agreed to meeting there. So, it is all after Ipta was denied a place in Vidya Ashram, in Sarnath. That he has completely withdrawn and stopped talking. If I call him, he will talk. So, that's all right. I mean, we know him so well, it can go on. Maybe... maybe the dialogue will be reconstructed, or recovered, and so on. Hopefully, it will be recovered. But that is what has happened in last 2-3 years. So, I'm not sure. The... I think I can say that it's good. He's been long enough in interaction with Prasanna. I was very impressed with his activities all along. I'm still impressed with his activities. But the... but the manipulative strategist... Marxist in him doesn't die. This is what I noticed, that's all.

Girish Sahasrabudhe:

Yes, but see, the... difficulty which Gandhi expressed, for example. that... is a difficult... I mean, when we approach new people, we have to do it in a very definite way. I mean, what we expect from them is, of course, a dialogue on knowledge... I mean, I'm not saying anything about that, but... To make them see the central importance of this we require some kind of a, you know, earlier, contact with them, and discussion with them. So... what I was saying about having to come out

with something with one can discuss. The formation of them in their membership of this committee, sort of. May be important. So.

Sunil Sahasrabudhey:

No, no, that's okay. No, I'm not saying that. Let me... let me add, since Gandhi's point has come, you see. All our activity finally ops itself. Activity, talk, discussion, philosophy, knowledge, everything ops. to our presence in Kisanandura. I mean, we don't have to show our activity as we did this and we did that. I don't think Gandhi is asking for that, and if he's asking for that, then I don't agree with that at all. We come from the farmers' movement. That's all. And that is opposition. We come from the farmers' movement. The idea of Lokvidia and later development, Also, oops... greatly to our presence in the NFAR. We learned there so much. That this is our... giving back to the people of India through the farmers' movement in terms of the idea of Lokvidia and related political activity. That's all. What else? Do we not... do we need to tell that we did this in Banaras, and we did this in Naktura, and so on? We don't want those people who want to hear this.

Girish Sahasrabudhe:

No, no, no, I'm not saying that. What I'm saying... is to make them see this as an activity itself. He's the question, the importance of the question. The relation which we see as a very close relation between knowledge and politics. is not clear to most people. That is what... that was Gandhi's contention. I mean, not about the activity, fine, we are not worried about that type of day-to-day activity, that we are not doing that. I'm not saying that. I am seeing... I'm saying that there is a need to explain this. relation, to some extent, when we approach people. From that point of view, I was saying that maybe, I mean, not that it is possible to do that with a short write-up or something. It will need a short write-up and a discussion, maybe, before we can ask people to come into this committee. That is there. So, see, the question still remains as to how large we are thinking that this committee will be. Because as I... with what we have discussed today, I don't visualize it to be larger than, say, 20 to 25 people. If it is 20, it is good enough for me, I mean, including with the ashram people and so on. So if we can bring up... bring this to a committee of that size, and discuss this knowledge politics question in its full breadth. then I think, it could have started, To do what it is supposed to do. Alright, I think let us stop today, it is... 6.40 already. Let us all give more thought to this. And, maybe exchange ideas before we meet next time, which will be 15 days from now. We can start this formation after, Maybe we have met our trip and other things on in... Is anybody else planning to come down to... Varanasi at that time. Me. May 3rd, 4th, 5th, I think. If more people can be there... 3rd, 4th, 5th May, Vijit and I are both there. So, if you can come those days, or any one of those, whatever.

Sunil Sahasrabudhey:

Fourth and 5th.

Krishna Gandhi:

Mostly I will be, I plan to be there. In Jhansi.

Girish Sahasrabudhe:

Okay.

Krishna Gandhi:

May, 3rd, 4th, 4th, 5th, 6th to me, go ahead.

Girish Sahasrabudhe:

May 4th, 5th, 6th, Abhijit and I both are going there to work out some of these formalities. So we can have other discussions also at that time. Formality is about day-to-day working, finances, And such things..

Krishna Gandhi:

Okay.

Girish Sahasrabudhe:

Okay, so let us discuss this over, the next fortnight, before we come back. To the same... to this discussion again. So... that is it.