

GANDHI, NON-GANDHI AND ANTI-GANDHI IN THE PATTERN OF INDIAN IDEOLOGIES¹

PROFESSOR BENOY SARKAR

On 30th January 1948 Mohandas Karamchand Gandhi (born 1869) was assassinated at New Delhi by Non-Gandhi and/or Anti-Gandhi. The triumph of Non-Gandhi and/or Anti-Gandhi over Gandhi was ruthlessly complete and with vengeance. The venom of brutality could no further go.

This fact of interhuman relations should give the last rude shock to all those thinkers, publicists and statesmen who are used to visualize India in terms of a single man, a single institution, a single ideology, or a single movement. Like every other region in the world India has always been the theatre of diverse forces, manifold personalities and pluralistic creativities.

Gandhi himself and his ideologies were permanently orientated to the non-Gandhi and the anti-Gandhi elements of the Indian pattern. And invariably it was the Non-Gandhi and the Anti-Gandhi that triumphed over Gandhi from 1906 to 1948. The tragic event of 30th January was but the last item in this series of Gandhi's perpetual surrenders to Non-Gandhi and Anti-Gandhi.

THE BASIC INDIAN BED-ROCK OF GANDHI'S CATEGORIES

It is in a sense extremely difficult to categorize Gandhi into a particular slogan. Gandhi touched the Indian masses and classes on the most varied and heterogeneous fronts. And these contacts were intimate and solid. The *liaisons* of Gandhi's political, social, moral and economic categories with those of the rest of the Indian people were very often the *liaisons* of identity, sympathy and co-operation. In most instances these were the relations of a complementary or supplementary character.

* See "The Eternal in Gandhi" in B. K. Sarkar : *Creative India* (Lahore 1937).