Gandhi has been a major theme with Nehru in all his three major books. 'The Glimpses of World History', 'An Autobiography', and 'The Discovery of India'. In his innumerable speeches and letters too Jawaharlal has dwelt upon Gandhi at length. Considering the relationship the two had since the days when the Indian National Congress assumed its dynamic and aggressive role in the national struggle for Independence of India it is quite natural that Gandhi should come again and again in various moods and postures whenever Nehru writes either in reminiscence or historically. The material points for a review like this are: (i) the author's approach to the theme, (ii) the style and quality of rendering the dominant mental reactions and impressions into language, (iii) the essence of thought, idea or belief that emerges from the author's deliberations. Belonging to the same age (politically speaking) and participating in the same struggle for the motherland's independence Nehru wrote about Gandhi from a very close quarter. He had the advantage of intimate knowledge. But he had not the advantage of a detached observer. The topics concerning Gandhi are also different in approach, cause and content. The author is purely analytical somewhere, panegyric elsewhere, elegiac at some other place. It would often appear that there is no scientific basis on which the author's reasoning, analysis or treatment of the subject rests. That is to say, he has not proceeded... Contd...
proceeded with any set-formulae whether in literary description or in political argumentation. More often, his personal reaction to a situation or an event involving Gandhi or himself or both has prompted him to make an assessment or a review of the issue and make a record of it. The gain for the reader and the listener is a cue to a particular occurrence or situation in the most important period of the country's history since the decline of the Mughal empire and the advent of the English in its place, the period stretching from the Post-World War-I period to the fifties. Equally or more important are the revelations of the inner mind and character of the two Gandhi and Nehru - which these writings offer.

Almost unreservedly Nehru accepts and depicts Gandhi as the symbol of resurgent India, restless and struggling for achieving her own nationhood and independence. It is Gandhi alone who can awaken the people, the masses of India, instil into them 'abhay' i.e. fearlessness, inspire them to the heroic defiance of and non-violent confrontation with the mightiest of imperial power, endow all, rich and poor, socially high or low, with a sense of values, culture and character; and finally it is only Gandhi at whose clarion call the people go forward unfalteringly to make their greatest sacrifice for their motherland.

In the opening chapters of his Autobiography, Jawaharlal Nehru starts the Gandhi legend almost as a religious convert:

"As for Gandhiji himself, he was a very difficult person
person to understand, sometimes his language was almost incomprehensible to an average modern. But we felt that we knew him quite well enough to realise that he was a great and unique man and a glorious leader, and having put our faith in him we gave him an almost blank cheque, for the time-being at least." (A. 73)

It is not unusual that in great national movements one leading personality shall claim and have the complete loyalty and allegiance of his co-workers and comrades, big and small alike. But in the case of Gandhi, who, prima facie, had no natural background in Indian politics in comparison with other Congress stalwarts of the time (Lala Laspat Rai, Satilal Nehru, Gokhale, Tilak, Bapin Pal, Muhammad Ali and others), there must have been a source of strength and power which others had missed. This mysterious fountain-source was laid open to him, as it were, as Gandhi appeared on the stage of Indian political drama at the close of the second decade of the century. Thus writes Nehru:

"Nineteen-twentyone was an extraordinary year for us. There was a strange mixture of nationalism and politics and religion and mysticism and fanaticism...... It was remarkable how Gandhiji seemed to cast a spell on all classes and groups of people and drew them into one motley crowd struggling in one direction. He became, indeed (to use a phrase which has been applied to another leader), a symbolic expression of the confused desires of..."
And how would Gandhi cast his spell? 

"And in spite of his unimpressive features, his loin cloth and bare body, there was a royalty and kinglyness in him which compelled a willing obeisance from others... whether his audience consisted of one person or a thousand, the charm and magnetism of the man passed on to it, and each one had a feeling of communion with the speaker. This feeling had little to do with mind, though the appeal to the mind was not wholly ignored. But mind and reason definitely had second place. This process of 'spell-binding' was not brought about by oratory or the hypnotism of silken phrases. The language was always simple and to the point and seldom was an unnecessary word used. It was the utter sincerity of the man and his personality that gripped; he gave the impression of tremendous inner reserves of power."

(Chapter XVIII, P-130).

The mystery goes on and continues to receive emphasis in the writer's assessment of the situation:

"That year 1930 was full of dramatic situations and inspiring happenings; what surprised me most was the amazing power of Gandhiji to inspire and enthuse a whole people. There was something almost hypnotic about..."
about it, and we remembered the words used by Gokhale about him: How he had the power of making heroes out of clay."

Nehru continues in the mystical:

"Whether Gandhiji is a democrat or not, he does represent the peasant masses of India; he is the quintessence of the conscious and subconscious will of those millions. It is perhaps something more than representation; for he is the idealised personification of those vast millions". (P 263 chapter XXXIV).

"............... These myths have often come to my mind when I have watched the amazing energy and inner power of Gandhiji, coming out of some inexhaustible spiritual reservoir. He was obviously not of the world's ordinary coinage; he was minted of a different and rare variety, and often the unknown started at us through his eyes". (254).

The basic approach of the author towards Gandhi, his political guide and leader is, therefore identified as unqualified obeisance. The most important point to note in connection with the writer's approach to the theme as seen above lies in Nehru's fondness of the element of mystery in Gandhi character. 'Incomprehensible', 'seemed to cast a spell on all classes of people',
‘There was a royalty and kingliness in him’, ‘charm and magnetism’—all these and similar other expressions will prove that greatness in leadership as commonly understood was not what distinguished Gandhi in Nehru's eyes. The writer's own inner romanticism constantly inspires him to attribute even supernatural qualities to the man who attracts him irresistibly and drives on like an elemental force towards a destiny. In the passages where he writes of Gandhi in such an enamoured and obsessed mood, Nehru's psyche is affected, rather dominated by his attitude to the images most dominant in his mind about the object in view. Thus, from a critical point of view, a theory of 'archetypes' can be reasonably built up to explain the author's transformed 'psyche' when dealing with Gandhi. To understand the point better, it can be related to Nehru's almost mystic reverence to the forgotten ancient heritage of India. He has identified Gandhi even with India at some places. This sense of wonder at something ancient which calls for awe and ecstasy and at something very vast and pervasive from which no escape seems possible must have ruled supreme in Nehru's mind and inspired him to bring out the archetypal object through the most relevant images colouring his psyche when he was writing creatively on this theme of Gandhi.

The areas of conflict between Nehru and Gandhi must also be examined. In their long association in the field of Indian politics and freedom struggle occasions arose when these two great souls differed on vital issues. Both were frank and sincere; in

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in their own writings, there are admissions of such differences, deepening into conflict and crisis. The serious critic will surely notice the mental strength, conviction and above all, a purity of will in both of them as projected in their correspondence, articles and books. In case of Nehru especially such experiences of breached relationship provide valuable scope for poetic expression of a distressed soul that like a broken-winged bird wants to fly away high into the sky from the limiting earthly environments, but cannot fly. Quality of his prose style is superior when he is in conflict, and Nehru has expressed himself unpresumably of his differences with Gandhi.

Nehru has a modern outlook of the West, he favours introduction of mechanised industry, he is wedded to the socialist economic and social ideology; naturally, therefore, conflict is due to arise between Gandhi and Nehru; inspite of the spell-binding influence of the leader and the all-out loyalty of the disciple, for Nehru has stressed in his autobiography that there were basic differences between Gandhi and the 'progressives' or the 'modernists'. "We called ourselves moderns, and thought in terms of 'progress', and industrialisation and a higher standard of living and collectivisation. We considered the peasant's viewpoint re-actionary, and some, a growing number, looked with favour towards socialism and communism. How came we to associate ourselves with Gandhiji politically, and to become, in many instances, his devoted followers? The question is hard to answer, and to one who does not know Gandhiji, no answer is likely to satisfy."

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Again, in matters relating to economics, social customs, ethics, morality, religion and various other aspects of community life under modern civilization Gandhi was considered to be a revivalist, mystic and faddist. Risk and scope, therefore, exist for conflicts to take place on matters of high principle, ideology or action-programme. Nehru, an ardent individualist, shall of course have his own way, than surrender, should such a conflict arise. But, can he? Can he go beyond his basic approach to his central theme in the epic narrative of India's struggle for Independence. This may be examined.

'Desolation' is the caption of chapter No. LXXI of Nehru's Autobiography. This desolation arose from such a conflict as has been inherent in the situation all the time on account of the differences in thought and outlook of the two, - Gandhi and Nehru.

The chapter begins: "April came. Rumours reached me in my cell in Alipore of happenings outside, rumours that were unpleasant and disturbing. The Superintendent of the gaol informed me casually one day that Mr. Gandhi had withdrawn Civil Disobedience. I knew no more". But soon there were revelations for him. Gandhiji made a statement. Reasons were given for calling off the Civil Disobedience movement by him. He pointed out shortcomings or rather imperfections in Nehru. Certain conduct of Nehru, Gandhi said, 'was undoubtedly contrary to the rules of Satyagraha'. Nehru was cut to the quick. He entirely disapproved of the criticism contained in the statement, for it sought to interfere with Nehru's very

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very personal and temperamental preferences in life and living, without affecting, however, the national movement - the Satyagraha - to which he was totally committed. The reaction should, therefore, be disaffection between the two. Nehru writes:

"I cannot presume to speak of what is and what is not Satyagraha, but in my own little way I have endeavoured to follow certain standards of conduct, and all those standards were shocked and upset by this statement of Gandhiji's." .........

"......... I felt also that Gandhiji had acted rightly in suspending civil resistance. But the reason he had given seemed to me an insult to intelligence and an amazing performance for a leader of a national movement. Why should we be tossed hither and thither for what seemed to me metaphysical and mystical reasons in which I was not interested?"

"......... A vast distance seemed to separate him from me. With a stab of pain I felt that the chords of allegiance that had bound me to him for many years had snapped."

Thus develops a mental attitude, which is absolutely normal in the circumstances and specially for a person with a very individualistic personality. But it is in sharp contrast with the dominant note in Nehru character, that of complete obeisance. Earlier, as he writes, Nehru would, in the event of any conflict of ideals, cling to his loyalty to the colleagues, particularly to the leader. This had been his practice so long. "And now?"

Contd...
Suddenly I felt very lonely in that cell of Alipore Gaol. Life seemed to be a dreary affair, a very wilderness of desolation."

Such a mental conflict arises in Nehru because he is in a dilemma: whether to abide by his own decisions when these are at variance with the enunciations of Gandhi, or to offer allegiance to his leader as before? In the conflict of ideals he had often clung to his loyalty to the colleagues although he was all the time conscious that he was being dragged away from the anchor of his 'spiritual faith'. He would compromise, would subordinate his own creed to the larger cause of national freedom, and would necessarily submit to disciplines imposed upon them. But in the present case, in the situation created by Gandhi's statement, such an impasse was created that a permanent rift in the relation between the two seemed certain. Clearly, Nehru got extremely frustrated, 'Life seemed to be a dreary affair', he writes.

The image that Nehru creates of himself looks almost like a conscientious intellectual or a visionary who stands on a vital crossway of life and is in great mental agony for his inability to decide which way to proceed. Stretching his imagination the critic can even compare the character with Teppelsdorff in Carlyle's Sartor Resartus. The crisis of faith in both the characters will appear identical to a certain length, the difference of time and space notwithstanding. Signs of spiritual mysticism are conspicuously present in Nehru's expression of his inner conflicts over his own idealism and confident reemergence on his acceptance of the way of faith and moral dictum. The
The strange malady of the age, the restlessness, the hopes and despair, the idealism and compromises—all are epitomized in the perplexed character of Nehru. He writes of himself because he finds in himself a type of his restless and much troubled epoch, because he knows that in a broad sense his own history is the history of thousands of other young men in the generation. For many of them the break with traditional line of thinking was complete, their own new world being 'powerless to be born'. Where to seek solace, then? The panacea for this diseased world is at last discovered by Teufelströöch, a right attitude to life that was disclosed to him stage by stage in course of his intense personal experiences. Doubt, denial, unbelief and melancholy mood in Nehru do not dissolve in any such discovery of truth. Rather the content of crisis in his physical and mental existence is transformed into a camouflaged metaphysical salvation. From egotistical disquietude and morbid preoccupation with his torn self, a salvation is reached by the acceptance of a faith or a command. This faith, delivered by Gandhi, is steeped in traditionalism yet it is ecstatic, mystic and bold. And Nehru accepts. In his autobiography, the stage-by-stage development of a hero's character, although unplanned, can be read in such passages and chapters where the text relate to the thoughts, beliefs, action and reactions of these two great souls. The character makes progress through idealism, revolt and compromise. This is an apparent mystery in the make-up of the character. The writer has left a clue to the mystery, and that is the dreaded isolation which befalls the Contd...
character if the self morbidity is allowed to continue for long. To be isolated from the pulsating people, or the means, this means generation in almost his death. Thus, often he could revolt for a 'cause', but if by such revolt he risks a crisis of being outdistanced by others in reaching the people-at-large and thus left behind in loneliness he gets perplexed. At such moments he has often yielded to Gandhi in his desperate belief that though Gandhi he has reached back to the people. Such rejuvenation has happened often as seen in the pages of autobiography.

But ultimately what happens is that Nehru's basic approach to Gandhi, that of wonder and allegiance, remains unaffected. The crisis of the 'stabbing pain' is eventually overcome and, as before, he comes back to his original position of an admiring follower of Gandhi. In the same chapter he writes again:

"And then I thought of him again who was the cause of this commotion within me. What a wonderful man was Gandhi after all, with his amazing and almost irresistible charm and subtle power over people."

Further on:

"He came to represent India to an amazing degree and to express the very spirit of that ancient and tortured land. Almost he was India, and his very failings were Indian failings."

All this 'intellectual' differences were overshadowed whenever the movement for national freedom would reach

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reach the point of extreme crisis, and at that point Nehru would emotionally surrender.

Quoting Spinoza in the chapter captioned 'Paradoxes' in his Autobiography Nehru prefers freedom to be won through knowledge and understanding and deprecates emotional bondage. In his own political career, however, during the long period of struggle for the country's freedom from foreign rule never could he transcend the emotional bondage between Gandhi and himself, and consequently his basic approach to the theme of Gandhi through about his autobiography, has been that of almost a religious adherence to the Gandhi's dictates. Gandhi is shown as the main-stress, a mighty elemental current in which Nehru had to merge his own which, though quite strong and wavy, could not flow as a parallel current. His Autobiography bears the full testimony to this approach.

Emergence of Gandhi on the political horizon of India (1917-1920) made a great impact on Nehru, as on many other Indian political leaders of the time. Both Motilal Nehru and Jawaharlal Nehru - father and son, - came under his influence, but obviously not in the same way; compared to his father, Jawaharlal was more fresh in mind and spirit, more emotional than calculative, and compared to Gandhi he was much younger in age and more romantically inclined. Being a forward-looking person, Jawaharlal was a lover of speed, progress and change; he was dynamic and fearless in his attitude to all questions related to moral, social, political, and

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and economic aspects of life as in India, so also in Asia and in the whole world for that matter. Thus, it is not surprising that he felt awe and wonder at the sight of an almost phenomenal power of Gandhi to move the masses throughout the length and breadth of the country in an age when the style of political activities was identified with the ways of the middle and upper middle classes only. This Gandhi-wonder had powerful effect on Nehru, the man, the thinker, the political worker. The impress of this effect was equally great on his writings.

In an unaffected and spontaneous style Nehru writes about the advent of Gandhi in the Indian scene of political as well as social struggle for freedom and progress:

He writes:

"So India waited after the war; resentful, rather aggressive, not very hopeful, but still expectant. Within a few months, the first fruits of the new British Policy, so eagerly waited for, appeared in the shape of a proposal to pass special laws to control the revolutionary movement.

"As the outcry against the Bills gained volume, a new factor appeared, a little cloud on the political horizon which grew and spread rapidly till it covered the Indian sky.

"This new factor was Mohandas Karamchand Gandhi." (G.O.W. H.- 713 p.)

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Nehru deals with the same subject in quite a different style and language in another book, his *Discovery of India*:

"And then Gandhi came. He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths, like a beam of light that pierced through the darkness and removed the scales from our eyes, like a whirlwind that upset many things but most of the working people's minds. He did not descend from the top; he seemed to emerge from the millions of India, speaking their language and incessantly drawing attention to them and their appalling condition." (D.I.- 311).

In course of a speech delivered in New York in October, 1949 Jawaharlal Nehru again touches upon the subject: the text may be quoted to facilitate an analytical review of the comparative beauty of expression:

"We are weak in some ways but there is one lesson we learned many years ago from our great leader, Mahatma Gandhi, in the days when we were still weaker. Our people, though they were unarmed, with no wealth or other outward symbol of strength at their command, faced a powerful and wealthy empire which had been in India for a large number of years.

It was a strange contest. I look back to that period just thirty years ago when Mahatma Gandhi, in a sense, Contd..."
sense, burst upon the Indian scene. He was, of course, known before and loved and admired for his work in South Africa but he had not functioned on an all-India plane. He suddenly started functioning. And there was some magic he gave. It was very simple.

In these rhapsodies the author has made use of significant imagery in expressions like these:

1. "A little cloud on the political horizon which grew and spread rapidly till it covered the Indian sky."

2. "like a whirlwind that upset the many things but most of the working people's minds."

3. ".....when Mahatma Gandhi, in a sense, burst, upon the Indian scene ....... He suddenly started functioning".

The author's success in projecting the elements of suddenness and rapidity in his principal theme - Gandhi, his appearance and action - is obvious. So, there is something more important than mere rhetoric in these statements. Extensive and far-reaching ideas expressed in short and simple sentences: 'This new factor was Mohandas Karamchand Gandhi', 'And then Gandhi came', 'He suddenly started functioning. And, there was some magic he gave. It was very simple.' By the side of a noble simple sentence for four words- 'And then Gandhi came' the author presents the significantly rolling long sentence offorty-nine words.
The rhetorics of the sentence can be condensed and the content will be: He awakened us from our sleep, made us see the day's light, and gave us a jerk to make us mentally fit for facing the realities of the rattling day. Even though the subject matter is so sublime and serious, the author does not proceed with the theme with reasoning. The author on the contrary links the mainspring of energy and inspiration to some supernatural identity: "And there was some magic he gave." In fact, the author is himself under the circle of the same magic. Words, phrases, sentences, imageries in relation to Nehru's Gandhi-wonder confirm his emotional bondage to which references have already been made. As a result, repetitive eulogy which often borders on exaggeration has become a common feature in his books. In many of his words and phrases the critic will notice the author's childlike reaction to matters which attract and yet mystify. Thus, 'charm', 'magic', 'myth', 'magic touch', 'irresistible charm and magic power', 'he was a like a whirlwind', 'how Gandhiji seemed to cast a spell on all classes and groups of people' and innumerable other such expressions have been used by Nehru in respect of his persona grata. Such sensitiveness to a phenomenon highly enticing, mysterious and of uncommon power is natural to a child, and almost the same psychology is revealed in Nehru's language a sample-survey given above. The mid-period of his creative writing is full of this element of inexplicable wonder. A draft of a telegram from his own prison cell dated 26.9.32/(in his own handwriting) addressed to Gandhi concludes in a condensed sentence: 'Danger your method being exploited by others but how

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how can I presume advise magician. Such expressions flow from a mind which is essentially child-like on appropriate occasions.

(Mrs.) Frances Gunther writing from Hong Kong in March 1938 gave an interesting account of Gandhi- Nehru relation which deserves a passing glance in the context of the present analysis: 'I think it is Gandhi's terrible medicine-man influence. He's got you all hypnotized. I shall never forget that afternoon at Juhu (see beach near Bombay) with you all standing in his room, staring at him, hypnotized. There is another group of expressions in his writing during the thirties which, although completely different in psychological reaction from what has been discussed above, equally echo the child's voice from his inner self. In his moments of mental conflict, a crisis of faith or a bewildering situation, Nehru suddenly suffers from a feeling of loneliness. And, often on such occasions he confides in Gandhi, who, prima facie, appears to be the cause of his distress. Nehru's language on such occasions too reveal the child in him, for he writes Gandhi almost in the vein of a tender boy, feeling offended, who reports to his parents looking for consolation and reassurance. Strewn over his letters to Gandhi, simple illustrations can be collected by any inquiring critic. Quoted below is an extract from his letter to Gandhi dt. 11.1.1928: "And so the labours of the 200 and odd persons in the Committee and the larger numbers in the Congress are summarily and rather contemptuously disposed of (by Gandhi). It is very hard luck on the unhappy persons who, though wanting perhaps in foresight and intelligence did not spare themselves and tried to do their best. We have all 'sunk to the level of the
of the school boys' debating society and you chastise us like a school master, an angry school master, but a school master who will not guide us or give us lessons but with only point out from time to time the error of our ways. An assortment of histypical figurative language is placed below; it will help proper appreciation of the point. The slogan 'Mahatma Gandhi Ki Jai', began to dominate the Indian political horizon. (A. 45); 'The peasantry had of course taken part in the great hartals that Gandhi had proclaimed in 1919 and later his name was becoming a charm for the man in the village.' (A. 54); 'He had an amazing knack of reaching the heart of the people'. (A. 72); 'It was remarkable how Gandhiji seemed to cast a spell on all classes and groups of people and drew them into one motley crowd struggling in one direction.' (A. 75); 'He did succeed amazingly in giving backbone and character to the Indian people'. (A. 76); 'And we marvelled at the amazing knack of the man (Gandhi) to impress the multitude and make it act in an organised way'. (A. 213); 'What surprised most was the amazing power of Gandhiji to inspire and enthuse a whole people. There was something almost hypnotic about it......' (A. 223); 'These myths have often come to my mind when I have watched the amazing energy and inner power of Gandhiji, coming out of some inexhaustible spiritual reservoir.' (A. 254); 'Nineteenthiry had, indeed, been a wonder year for us, and Gandhiji seemed to have changed the face of our country with his magic touch.' (A. 255) 'What a wonderful man was Gandhiji, with his amazing and almost irresistible charm and subtle power over people.' (A. 503).

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There are many other instances of repetitive rhetoric in Nehru's treatment of Gandhi theme in other books, letters and speeches. But the rhetoric is not devoid of conviction or feelings. Adornment of language is a necessary sign of emotion. And often Nehru has written from deep emotion, his language too has become highly ornamental: "He was obviously not of the world's ordinary coinage; he was minted of a different and rare variety, and often the unknown stared at us through his eyes." (A. 254).

Nehru's objective appraisal of Gandhi in the context of the matter-of-fact realities of life - poverty, affluence, truth, morality, violence, non-violence, industry, economics - often exposes a style of prose much different from what has been identified as emotional and rhetorical. Trying to be objective and analytical in his attempt to dissect and amplify, various aspects of Gandhi's ideas, principles and beliefs the author betrays a sign of bias. Sometimes he presupposes. For the reader, however, there is a unique experience. While the reader is in the midst of a discussion upon serious issues of political, social or moral interest, often there arises the Gandhi character behind all the verbiage. The prose style necessarily assumes a mixed character; argumentative and not wishful, rich in words and phrases, grave in conviction, and also inspiring. The subtle bias, however, is underlined; and that harms the author's objectivity.

Thus, even where a serious and objective study of one of the most important subjects of Indian history of the time, Contd...
Gandhiji, is intended, the author is often circumscribed, unconsciously. His language bears obvious traces of such affected objectivity. Discussing Gandhi's outlook and stand on the country's industrial economy (chapter denoted 'The Congress and Industry' in The Discovery of India) Nehru writes:

"This vast difference between the few rich and the poverty-stricken masses seemed to him to be due to two principal causes: foreign rule and the exploitation that accompanied it, and the capitalist industrial civilization of the West as embodied in the big machine. He reacted against both. He looked back with yearning to the days of the old autonomous and more-or-less self-contained village community where there had been an automatic balance between production, distribution and consumption; where political or economic power was spread out and not concentrated, as it is to-day; where the gulf between the rich and the poor was not so marked; where the evils of great cities were absent and people lived in contact with the self-giving soil and breathed the pure air of the open spaces."

... ... ...

"There was all these basic differences in outlook as to the meaning of life itself between him and many others, and this difference coloured his language as well as his activities."

... ... ...  Contd..."
"And yet he was no dreamer living in some fantasy of his own creation, cut off from life and its problems. He came from Gujrat, the home of hard-headed businessmen, and he had an unrivalled knowledge of the Indian villages and the conditions of life that prevailed there. It was out of that personal experience that he evolved his programme of the spinning wheel and village industry."

In this three paragraphs, as quoted above, it is interesting to note the author's inclination towards involving the subject matter with the person behind. His thoughts fed by feelings rush out and take recourse to flowing language; sentences are often very long; words are soft and poetic. Therein lies his affectation. For instance, in the first of the above quoted three paragraphs the clear short sentence of four words 'He reacted against both' is followed by a long rolling-on sentence of eighty-three words unfolding before the readers a picture of the 'old autonomous and more-or-less self-contained village communities'. To recapturing Gandhi's yearning for the old and golden days of 'self-contained village community' the author almost revives in his readers' mind an irresistible yearning for the prospect of living 'in contact with the life-giving soil' and of breathing 'the pure air of the open spaces'.

In the same chapter of the same book, just following these paragraphs comes a long paragraph where Nehru compares the material condition as obtaining in the West that in India. The topic and the language both are appropriately matching; objective and prosaical projection of any personality from behind; no mix-up. He writes in a purely analytical vein: "In Western Europe the process of indus-
Industrialisation has proceeded for a hundred years and gradually the population has adjusted itself to it; the population has grown rapidly, then stabilised itself, and is now declining. In the U.S.A. and the U.S.S.R. there are vast tracts with a small, though growing, population. A tractor is an absolute necessity there to exploit the land for agriculture. It is not so obvious that a tractor is equally necessary in the densely populated Gangetic Valley, so long as vast numbers depend on the land alone for sustenance.

As the topic is quite matter-of-fact and down-to-earth so also is the language; relevant, objective and not discursive—avoiding intrusion of inessential thoughts or feelings. The author has treated the subject on its own merit without involving Gandhi or even himself.

It is thus noticeable that in his treatment the theme of Gandhi, in particular Nehru gets involved, as if inescapably, and as a result, his language, sweet and forceful, becomes affected and surcharged with feelings and emotion. Therefore, he cannot write in detachment.

Further, it is noticeable that Nehru's mind is travelling horizontally far and wide both in regard to time and space stretched out from the distant past to some new age of future to be ushered in through ceaseless human efforts. The movement of his thought as well as pen is very swift in covering the vast panorama. His language has a peculiar speed or motion which just carries the reader running on. This quality is achieved by the use of known...

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known words and phrases in new combinations and also by arranging the arguments in such an order that both negative and positive aspects can be interwoven with a stress on the aspect that enjoys the author's own conviction. Selections from this writing in *The Discovery of India* (P. 391) will exemplify:

"To the vast majority of India's people he is the symbol of India determined to be free, of militant nationalism, of a refusal to submit to arrogant might, of never agreeing to anything involving national dishonour. Though many people in India may disagree with him on a hundred matters, though they may criticize him or even part company from him on some particular issues, at a time of action and struggle when India's freedom is at stake, they flock to him again and look up to him as their inevitable leader."

This is not the end about his prose style. Nehru writes quite often very passionately, and language becomes very sensitive and intensely lyrical. To what a high plane of poetic sublimity has writing on 'Tagore and Gandhi': "And yet how different the two were! Tagore was the poet and the singer; Gandhi was the man of action, the true revolutionary, single-minded in his aim and going as the arrow from the bow. To Tagore poetry and music were the essence of life which gave it rhythm, and his philosophy was one of living in harmony with nature. Gandhi did not talk or read much of poetry or art, and yet his life ......... was a poem in

Contd...
in action, and he wanted to put himself in harmony not only with nature, but with the lowest in nature. And so Gandhi crept into the heart of those who were disinherited and whose life was one long tale of unhappiness."

Although Nehru has sought to place Gandhi in the midst of the struggling people as their 'inevitable leader' yet this is not a biographer's style. There are no dialogues, anecdotes of active life are rare; events of day-to-day life of Gandhi are not given. Referring to his father's attitude towards Gandhi Jawaharlal Nehru writes: "He was attracted by Gandhi as a man, and that no doubt was a factor which influenced him." or, "Evidently he wanted to stress the fact that he did not admire Gandhiji as a saint or a Mahatma, but as a man." This profile of 'Gandhiji as a man' is not to be found in his writings. Instead, there is an incessant quest for a symbol. In his books, letters, stray articles, speeches, all through, Nehru seeks in Gandhi an epitome of India which is ancient and traditional, which is pure and true, which is outwardly poor but inwardly rich, which rejoices in renunciation, for every moment there is the new attainment, which is famished and half-dead but ever prepared to fight and march onwards with endless life. Nehru's Gandhi-theme is in fact the search for an image of India that is ancient and eternal. The following excerpts from his writings are reproduced to underline the point:

"He (Gandhi) came to represent India to an amazing degree and to express the very spirit of that ancient and tortured land. Almost he was India, and his failings were Indian failings."

... ... ... Contd...
"He was perhaps the greatest symbol of India of the past, and may I say, of the India of the future, that we could have had." (Speech, Loka Sabha, Feb. 2, 1948)

... ... ...

In ages to come, centuries and may be millennia after us, people will think of this generation when this man of God trod on earth and will think of us who, however small, could also follow his path and tread the holy ground where his feet had been." (Speech, Loka Sabha).

The first piece quoted from his autobiography appear more natural and representative of Nehru's approach and style. He is quite conscious of Gandhi's failings, yet graciously condones the same saying that these are 'Indian failings'. The tone and style in the other two pieces, however, are completely different; a sign of remoteness is noticeable. Remoteness is not exceptionable in this the given context for two reasons, first- the shock at Gandhi's assassination, and second- the effect of his own advancing age. Nehru has almost idolised Gandhi in the last piece, quoted from his speech in such language - phrases and words - which though impassioned and moving and sublime cannot create the impression of Gandhi as a personification of millions of common Indians, on the contrary Gandhi's image is raised almost to the divine level, and this land of India 'where his feet had been' turned 'holy'.

Dr. Amalendu Bose has pointed out a peculiar feature in Nehru's 'conceiving of life as a flow and also as an upward
upward splash. Great characters in a country's history represent this upward splash. Gandhi, 'this man of God', is one such splash to be remembered by people in ages to come, after centuries, even after millennia. Such dominating personalities of history have earned Nehru's obeisance and wonder. The roots of the essential approach of Nehru to the Gandhi theme therefore can be traced back to his attitude of 'hero-worship' of Napoleon and Akbar of modern history and of Ashoka of the past. Basically, therefore, the same concept of a 'historical ego' emerges forcefully as much from a discerning study of Jawaharlal Nehru's books, letters and speeches concerning Gandhi as also from his treatment of other great characters in different ages in different countries.