The Concept of Nation Building in the Epistolary Writing of Subhas Chandra Bose.

As a freedom fighter Subhas Chandra Bose for the very first time in the lineage of Dadabhai Naoroji gave the global platform to the national problems of India. Instigated by the anti-Indian comments of Professor Oaten, at Presidency College, Calcutta, he inculcated a unique vision to make his motherland free from the snares of the British Empire at the very young age.

Clement Attlee, who was the Prime Minister of Britain when India became independent, observed that it was the impact of powerful activities promoted by Subhas Chandra Bose in the form of Indian National Army that shook the very foundation of the British Empire in India by weakening, the British ruled Indian Army.427

Even though it was a bitter to digest but INA generated the reasons which made the British realize that they were not on the comfortable ground as being the rulers of India.

With the highly developed and advanced ways to analyze the then contemporary situations of India, Subhas Chandra Bose led the other ordinary Indian freedom fighters. His last message to his fellow nationalist two years before the day of India’s independence reveals the foresighted vision of him. On 16th of August 1945 he writes in his last message very categorically that,

Do not be depressed at our temporary failure. Be of good cheer and keep up your spirits. Above all, never for a moment falter in your faith in India’s destiny. There is no power on earth that can keep India enslaved; India shall be free and before long. Jai Hind.428

The encouragement by Subhas Chandra Bose, his mysterious death and Red Fort Trial triggered the events that ultimately awakened the slumbering ‘spirit’ of the nation. It resulted in the freedom of the nation. His ideas at any cost cannot be evaluated as of ‘wondering mystic oblivious of the earth’ or a doctrinaire revolutionist reared on imported copy book maxims. They were product of practical personal struggle of a nationalist who put everything of oneself for the freedom of one’s mother land. He was the perhaps only Indian leader of the time who culled best of the revolutionary ideas from entire world and tried to apply them according to the then contemporary Indian political situations.

Subhas Chandra Bose was deeply influenced by the cultural and intellectual environment of Bengal. He was brought up in harmony with the evolution of anti-colonial movement of India. His letters to his mother during 1912-13 reveal his love and devotion for the nation. Similarly, his letters to his brother Sarat Chandra Bose reveal the turmoil that went through his mind during the several critical conditions of his life. In his other letters to Bivabati Bose, Dilip Kumar Roy and Sarat Chandra Chattopadhyay, reflects his observations on the wide range of topics such as, art, music, literature, nature, education, folk-culture, civic affairs, criminology, spirituality and the politics. His letters to Jawaharlal Nehru, Mr. Gandhi and Governor of Bengal reflect his strength and sharpness as a politician. His letters to Emilie Schenkl reveal the depth of his heart and at the same time make him a very human leader.

As a son of a prosperous lawyer of Bengal, Subhas Chandra Bose had been brought up in the highly modern environment. He studied at Stewart School and the Revenshaw Collegiate School. For the Collegiate education he got admission in the Presidency College Calcutta. It was here only his nationalistic temperament come to light when he was expelled for aggression against Professor Oaten for the latter’s anti-Indian statement.

With the help of his epistolary writings one can evaluate the eminence of epistolary writing by an anti-colonial revolutionary, the illegitimate interventions of the British Empire in his communication, his faith in Élan Vital, the concept of the Renaissance in India, how he could walk upon the paths of prodigies as an International Indian, his experience of various levels of politics, his curiosity to construct a nation, his love for books, his philosophy for freedom, how he personified
the concept of nation in the gender structure, the role of newspaper during the freedom movement and his concerns about women and communal harmony from the authentic documents.

*The Significance of Epistolary Writing:* -

As a prolific epistolary writer Subhas Chandra Bose has written his letters mainly in two languages, Bengali and English. One can find a scholastic genius in his epistolary communication. His letters examines various aspects of his political life. At the same time they provided him unique opportunities such as the only way to express his feelings and emotions, they reflects the circles of his communication, the art of epistolary writing stood by him as the political weapon, the indicator of supporter’s regards towards him. Certain letters by him critiques the other letter for the betterment of the nation.

As an ignited mind he had good relationships with other contemporary intelligent minds of India. The name of Dilip Kumar Roy is one such name which can be remembered for his erudition. Dilip Kumar Roy in his letter dated 21st November 1925 talks about several subjects and their necessary aspects. In the very beginning of the letter Mr. Roy expresses his gratitude towards Subhas Chandra by saying,

> You can hardly form an adequate conception of the inspiration your letters afford me.429

In the same letter Mr. Roy discusses about Subhas Chandra’s inspirations in the fields of ideologies, yoga and arts. The significance of the letter is that Mr. Roy is one of the few persons who could maintain their closeness to Sri Aurobindo throughout his life. As a man of intellect Mr. Roy goes into the details of various subjects and reveals his indebtedness towards Subhas Bose. One can observe his sincerity when he sympathize Subhas Chandra as,

> It has touched me and many others to the core. It is tragic to feel we can be of so little help to you now in your hours of profound mental

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gloom. Mere epistolary expression of sympathy must, I fear, be a poor substitute just now.\textsuperscript{430}

The “hours of profound mental gloom” refers to the imprisonment of Subhas Chandra in the year 1925. In such circumstances the “epistolary expression” not only plays the role of “a poor substitute” but also of the only medium through which Mr. Roy could communicate his ideas to Subhas Chandra. On the other hand one can observe the versatility of subjects by evaluating Subhas Chandra’s letters from his imprisonment. One can find the state of highly developed minds sharing their opinions regarding the aspects of life.

After Subhas Chandra Bose completed his matriculation in 1919, his Father, Janakinath Bose, decided to send him to Britain for the preparation of Indian Civil Service (ICS) examination. It was there only that Subhas Chandra was greatly influenced by Indian extremist freedom fighters for the first time. After listening to Lokmanya Bal Gangadhar Tilak he decided not to work under an alien government which would ultimately mean serving the British. He resigned from civil service job and returned to India. It was his first decision which he had taken independently and for a freedom fighter it means the moment to be cherished for longer. One can observe it in the form of Chapter 9 of \textit{An Indian Pilgrim}, part of unfinished autobiography by him. He confesses that the epistolary communication stood by him as the only way to communicate his feelings and emotions, such as,

\begin{quote}
It took me seven long months to make up my mind. In the meantime, I started my correspondence with my second brother, Sarat. Fortunately the letters I wrote have been preserved by him. The ones I received have all been lost in the storm and stress of a hectic political life. My letters are interesting in as much as they show the working of my mind in 1920.\textsuperscript{431}
\end{quote}

The analysis of epistolary conversation becomes significant where the author himself is confessing its quality of reflecting “The working of my mind”. Subhas

\begin{flushright}
\textsuperscript{430} Ibid.
\textsuperscript{431} Bose, Subhas Chandra, ‘To Sarat Chandra Bose’ 1921. Letter. Chapter 9 of \textit{An Indian Pilgrim}, (part of his unfinished autobiography, the chapter contains extensive quotations from letters to his brother Sarat Chandra Bose during 1921 on the decision to resign from the India Civil Services.), Vol-1, \textit{Netaji: Collected Works}, London: Oxford University Press, 1998.
\end{flushright}
Chandra resigned from the ICS and decided to join patriotic activities to make his mother land free. The decision was against his father’s will. For which the bitterness remains throughout their lives. One can say for the love of The Mother (India) Subhas Chandra lost his father ideologically. Following that there is hardly any occasion when the father and the son had a good terms and moments to be cherished.

On the other hand even by being inside the jail Subhas Chandra could form a strong group of people who would help him throughout the life especially on his mission to make his mother land independent. His art of communication had been acclaimed by the best of the brilliant brains of the then India. Dilip Kumar Roy in his letter dated 28th December 1925 mentions that,

I could not resist the temptation of sending your letters to Rabindranath who wrote back to me a letter extending over four pages in appreciation of your letter. He has written a very nice letter to me indeed, which I will show you someday.432

The proposition of ‘Show You Someday’ indicates not only courtesy of Dilip Kumar but also an inconveniency of Subhas Chandra’s for being inside the prison. Regardless of that, the fighters with the spirit of walking against the wind kept on expanding their circle of communication. It is this weapon of communication only which could make it possible for Dadabhai Naoroji to win the first political battle of any Indian in Britain. Dinyar Patel (A Ph.D. Scholar,) in his article “Live Wire in the nationalist Movement” writes that even though Naoroji lost his first attempt to enter British Parliament,

But he used the telegraph to greater effect in his successful campaign in central industry.433

Consequently, he bears the ‘greater effect’ as well by having the positive result in his favor. In the same pattern the mediums of communication have been employed as the contrivances by Indian revolutionaries. Before the meeting of working Committee at Tripuri, twelve of thirteen members committee had resigned

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and to disentangle situation Bose sent a telegram to Sardar Patel on 21st February. Regarding the execution of the party politics Subhas Chandra observes that,

In my telegram to Sardar Patel, after giving my views regarding postponement, I requested him to ascertain the views of other members and wire same to me. The reply to my telegrams was the resignation of twelve members of the Working Committee.⁴³⁴

The ‘reply’ of his telegram results ultimately in Subhas Chandra’s ‘Strange Illness’. The ‘illness’ eventually ends in the permanent loss of a promising national leader in case of Congress. ‘The views of other members’ resulted into the lifelong cleft in the Congress Party. Consequently, Subhas Chandra had to seek support from the international politics. More than anything else it leads the independence of India eight years back.

The sudden death of Chittaranjan Das made a sever scar on the soul of Subhas Chandra. To express his emotional loss Subhas Chandra wrote a letter to Basanti Devi (Wife of Chittaranjan Das) on 10th July 1925. The letter is originally written in Bengali. Subhas Chandra in his typical way seeks the solace and extends his condolences in the letter as,

Mother,
I did not try to write to you so long -- language was hardly adequate and a sense of paralysis got held of my arms….. He had himself written to me that he would recover in two or three months and then plunge into work. I wrote him a letter on the 6th June -- did he receive it? I received his last letter here. That letter and its language were the last expression of his love for me.”⁴³⁵

Chittaranjan Das had played his role of a political mentor for Subhas Chandra, especially for the initial political arena of Bengal. The death of Mr. Das resulted in the sever loss for Subhas Chandra. The analysis of letter, its language and the ‘last expression of love’ by Chittaranjan Das illustrate the ability of epistolary writing as the successful medium to convey one’s emotions.

Similarly, when the ‘Strange illness’ of Subhas Chandra come to the public knowledge through various media, it was the epistolary communication only which revealed the sympathy of common man regarding the health of their beloved ‘Netaji.’ Subhas Chandra expresses his gratitudes towards all those by acknowledging that,

The letters, telegrams, etc., I have been receiving since 17th February, not only make interesting reading but when piled up make a regular volume. Every day they pour in-and not only do letters and telegrams come, but parcels and packets containing medicine of all kinds and amulets of every description. I was trying to analyze the above writers and senders according to their religious faith and I found that every religious denomination was represented. And not only every religious denomination, but every system of medicine call the ‘pathies’, if I may use that word and both the sexes! Hindus, Muslims, Christians, Parsis etc. – Allopath, Homeopaths, Voids, Hakims, Naturopaths, Astrologers, etc. – men and women – all have been writing to me; giving me their advice and sometimes also samples of medicine and amulets.436

The results and outcomes of the above mentioned medicines are unknown. But for one thing one can say confidently that all of them together boosted up the spirit of Subhas Chandra at all highest level that he could easily survive the obstruction contrived by the group of politicians whom he understood as his own. He reawakened his love for the mother nation and initiated his search to serve her from other better possible way.

Letter as the medium of communication reveals several intricacies of political life. One such example is the decoding of malignant political strategies applied by near and dear ones of Subhas Chandra. In his very famous letter to Jawaharlal Nehru of 28th March 1939 Subhas Chandra analyses another letter through medium of letter only; that is a letter within a letter as,

You have said in your letter to Sarat, it was absurd for anyone to say that Subhas’s illness was a fake and none of my colleagues hinted at

this to my knowledge’. You must be completely jaundiced to be able to
make such a remark when before and at Tripuri, a systematic
Campaign to that effect was carried on everywhere by my political
opponents.437

Consequently, it was that ‘jaundiced’ vision that fall out in the loss of a leader
like Subhas Chandra. On the other hand it was the occasion which provided the
opportunity for Subhas Chandra to identify the genuine supporters and real ‘political
opponents’. One can say that it was the incident of Tripuri only which provided the
most astonishing change in the life of Subhas Chandra. From there only one can say
the new chapter of Indian independence started, which later on have been approved to
be the most significant mode of the movement. It may be first and the only incident in
the history of the Congress itself that any president after getting elected
democratically had been forced to resign from his post.

Moreover, the mentioned letter also reflects one more aspect of evaluation of
an epistolary communication through a medium of letter only. The letter in its simple
terminology examines the earlier communication between Jawaharlal and Sarat Babu.
On the basis of that Subhas Chandra tries to point out that it clarifies the picture of
political rivalry for Subhas Chandra for the first time and only on the basis of that he
could achieve the best possible understanding for the then Indian Politics.

Inspirations from Indian Renaissance:-

The term ‘Renaissance’ in the context of India in the 19th Century has been
contested by prominent academicians all over the nation. At the same time one can
find phenomenal changes in the contribution made by Bengal in particular and India
in general. Bengal had been the first British Capital in India. Eventually it was the
first state which experienced the amalgamation of Eastern as well as Western
education systems. It produced several luminaries, who enlightened the firmament of
Indian intellectual world. According to Subhas Chandra, Bengal had a specific role to
play for the future of the whole nation, he also puts an attempt to reveal the exactitude

437 Bose, Subhas Chandra. “To Jawaharlal Nehru” 28th March 1949. Letter. The Essential Writings of
of the term, and more accurately perhaps for the first time he delineates the intrinsic relationship between Renaissance and nationalism in India.

Subhas Chandra as the leader of Bengal, could observe the fundamental qualities of the youth of Bengal. In his one of the most influential speeches (delivered at Hooghly District Students Conference in Chinsurah on 22nd July 1929) he observes that,

You students and young men of Bengal, be you all are the votaries of Complete Independence. You are the inheritors of the future India. It is therefore up to you to take upon yourselves the task of reawakening and galvanizing the whole nation… Let your ‘Sadhna’ be fruitful in good results – let India be free again – and let your lives be crowned with glory and renown.438

The significance of ‘Sadhna’ for ‘good results’ has been the message of Subhas Chandra from the beginning till the end. The culmination of his desire can be found in the form of contemporary President of India (Mr. Pranav Mukherjee), who with his zeal of ‘reawakening’ and spirit of ‘galvanizing’ the nation has been instrumental to bring unprecedented changes in the nation. As far as the term renaissance is concerned Subhas Chandra clarifies every doubt against it by observing that,

When this rebirth is to take place, the vital impetus, the élan vitals, comes not from without but from within. In this manner has Indian civilization been reborn over and over again at the end of each cycle, and that is why India in spite of her hoary antic pity is still young and fresh.439

Focusing upon this quality of ‘within’ Subhas Chandra could successfully enrich the political environment with the quintessential ethics of nationalism. Nationalism as term has been evaluated by the thinkers as ‘being narrow, selfish and aggressive’. To counter such charges Subhas Chandra in his unique way rebuts that,

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438 Bose, Subhas Chandra, “The Individual, the Nation and the Ideal.” The Hooghly District Students Conference, Chinsurah, 22nd July 1929. Address.
Nationalism in India has instilled into us truthfulness, honesty, manliness and the spirit of service and sacrifice. What is more it has roused the creative faculties which for centuries had been lying dormant in our people and, as a result, we are experiencing a renaissance in the domain of Indian art.\textsuperscript{440}

The ultimate weapon of ‘Ahimsa’ which could win the war of independence for India was get-at-able only by ‘rousing’ the ‘dormant’ faculties of its culture. ‘Ahimsa’ was already preached and practiced by several philosophers thinkers and even kings in India but it was only after the reawakening of national spirit that political leaders could attain such panacea of Indian independence from the age old cultural tradition. More than any other philosophy of the contemporary world it is the only philosophy that could help in sorting out the global problems such as Terrorism and Weapons of Mass Destruction (WMD).

Illicit Interventions of the British Government.

There are numbers of instances which provide the insight into Subhas Chandra Bose’s struggle against British Empire more closely. These instances exemplify the unlawful interventions of the British Empire as far as the personal epistolary communication of Subhas Chandra is concerned. These letters reveal the significance of him as a popular leader, Netaji, and play role of harbinger of good time for the future of whole nation. Some of his personal letters which are preserved in the national activities exemplifies the important details such as delays in delivery; fear of discontinuity, exterior interventions and with holding the letters that contains the matter of Governments criticism.

After experiencing the deplorable condition of imprisonment inside the Mandalay Central Jail, Subhas Chandra shares his realistic observations with the N. C. Kelkar with the help of a letter. Unfortunately, this letter by him was withheld by the censor on the ground that it contained ‘Criticism of Government.’

Subhas Chandra tries to express his heartfelt sympathy towards all the prisoners of Indian Jails, especially towards the political prisoners. He gives examples of Lokmanya Tilak, who wrote his \textit{Gita Bhashya} in Mandalay Jail and of Deshbandhu

\textsuperscript{440} Ibid.
who died in Alipore Central Jail. Talking about the inhuman treatment given to the prisoners inside the jails and how it effects the lives of imminent thinkers of the nation he gives the wakeup call for the nation in this direction by observing that,

And I believe that just as Deshbandhu’s death commenced in the Alipore Central Jail -- if I may say so – so also by the time Lokmanya bade farewell to Mandalay, his days were numbered. It is undoubtedly a great pity that we should lose our greatest men in this way but I wonder if this tragedy could be averted by any means.441

The grouse of losing country’s ‘greatest men’ and the ardent fervor avert such ‘tragedy’ by ‘any means’ reflects Subhas Chandra’s fervent yearning to bring a change in the attitude of the British Government. The seeds of his arm struggle had been unconsciously sown by the British Government that results later on in the form of INA. The harsh treatment that Subhas Chandra was given inside the Mandalay Central Jail brought about a strong change in his Character and consequently he took weapons as the only resource to make the mother nation free from the shackles of European Tyrants.

The similar threat of Government’s intrusion can be found in a letter addressed to Basanti Devi (Wife of Deshbandhu) on the occasion of Deshbandhu’s untimely death. In the letter Subhas Chandra reveals his psychological state after the loss of his teacher. Written in the Bengali, the letter reflects Subhas Chandra’s art of Condolence. At the same time the letter reveals that how his letters are being intruded upon by the British Government. He restraints not only his feelings but also his emotions as,

I wish to say so much – there is so much to say – but the time for that has not come yet. I sat down to write even this letter after much hesitation – because it will pass through other hands.442

441 Bose, Subhas Chandra, “To N.C. Kelkar” 20th August 1925. Letter. (This letter was with held by the censor on the ground that it contained “Criticism of the Government.”) New Delhi: National Archives. Unpublished.
The ‘wish’ to reveal his loss in the form of the death of his political mentor Deshbandhu, and ‘hesitation’ in communicating his feelings and emotion because it will pass through ‘other hands’ especially the hands of British Censors, exposes the intrusion of British Government in the personal matters of its prisoners. It violates very foundations of the Human Rights at the international level. What can be more evident than this when one of so called prominent ‘leaders’ of the Indian freedom struggle had to limit his emotions while communicating? It reveals the hidden threads of inhuman behavior on the part of British Government under the tempting tapestry of colonial rule.

As being used to such inhuman behavior of Colonizers, Subhas Chandra mocks at such ridiculous gestures of the government by writing in one of his letter to Bivabati Bose (Mejobow didi) as,

By grace of God almost all my letters nowadays reach their destination with a number of lines cut out. You probably realize the implication of this.443

The ‘implication’ indirectly indicates the imperialist interventions. Furthermore there are numbers of instances when we find that near and dear ones of Subhas Chandra are facing irregular deliveries of the letters posted by him. The best example of which is available in case of Sarat Chandra Bose, who is the person who regularly gets the irregular deliveries of Subhas Chandra’s letters. For example in the letter of 22nd February 1926 he reveals his worry by exclaiming that “I can’t understand why it took 15 days this time for the letter to reach me”. Following that Sarat Chandra makes a research for the solution and comes to the conclusion that,

You are right in your surmise that your telegrams during the period of your hunger strike were held up. I am giving below the dates on which your telegrams were delivered to me.444

The inhuman behavior of the British Government reaches at the stage when Subhas Chandra had to doubt about the future possibility about his communication

with the outer world. The administration crossed all the human boundaries to torment their chief political opponent. There is no basic facilities provided to Subhas Chandra and because of which he loses several Lbs of his weight and suffered from the severe maladies. In one of his most heart rending letters he conveys his doubt about the future possibility for his communication with outside world as,

I do not know if it will be possible to write to you in future. I shall do so as long as I am allowed.445

The matter becomes more serious when it has been shared with real brother; it is personal as well as extremely close. The concern about ‘future’ and the harsh treatments by the Government results into the unknowing process of making the ironman of Indian independent movement, whom no shackles could restrain for any longer period of time. It enthuse him till the level that he renounces not only his cozy family home but also the most beloved motherland to assess and activate the possible awareness from outside its boundaries which can be of any help in freedom of India.

*The Élan Vital:*-

As an intelligent person it becomes cumbersome to stay behind the bar for none of your actual fault. For Subhas Chandra Bose to stay in the jail just for the sake of truthfulness and pursuing one’s fundamental right creates one such situation. It is from there only one can find his ebullient spirit that converts every negative assault into the Élan Vital. From his letters from the prison one can study his sense of humour, idea about music as the source of *Ananda*, the importance of physical exercises and writing as an enlightening event with the strong belief that God showers his mercy even in the darkness.

In one of his letter to Bivabati Bose (Mejobowdidi) he talks about the condition of Prisoner ‘the guests of the Emperor’ inside the Mandalay Jail. In this extensive letter ‘Subhas Chandra reveals the real essence of life as the *Ananda*. Putting emphasis upon the sense of humour in one’s life he opines that,

The *Shastras* say: *Raso bai Sah*, that is to say, God is but all pervading delight. So, one who has lost his sense of humour, he has undoubtedly

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lost the cream of life—Ananda, or bliss; his life has then become worthless, devoid of happiness and fall of misery. If my letters make you happy, I shall take it that I have not yet lost the power to bring happiness to others.446

The very existence of God as ‘all prevailing delight’ reflects versatile mindset of Subhas Chandra, which looks towards the life in its ample aspects and tries to celebrate it in the form of art. By considering Ananda as the ‘cream of life’, Subhas Chandra enlightens the Modern India with the pith of Indian traditional learning. It exemplifies the Renaissance mindset of Subhas Chandra which is one of the most essential parts of his character.

Similarly, the knowledge about several countries and their cultures is also one of the most significant parts of his character. Perhaps it was the only characteristic that gives him advantage over other political leaders of his time. In his letter to Dilip Kumar Roy on 11th September 1925 he talks about our present day competitor China and Burma. He observes their drawbacks and opines that,

What they do lack most of all is initiative – What Bergson would call élan vital – the vital impulse to overcome all obstacles and much along the road to progress.447

It is the élan vital – the vital impulse to overcome all obstacles and ‘much along the road to progress’ only that enthuse young Indian soldiers abroad and inside the nation to overcome all the obstacles arranged by the Britishers and makes their mother nation an independent country.

Talking about the strong soldiers of the mother nation Subhas Chandra explains that they should be physically fit and mentally fine for which he suggests Hari Charan Bagchi that how physical exercise is also necessary for the future of the whole nation as, ‘It will be beneficial if you take daily physical exercise.’ He did not stop there, further he mentions the name of a book by Muller “My System” which

suggests the certain patterns of physical exercise. According to Subhas Chandra it will be very much useful in the country like India,

Particularly amongst the student community, will do a lot of good.448

Similarly, as man of versatile abilities, Subhas Chandra Bose finds the exercise of writing as well the necessary for ones existence as an intellectual. Going one step ahead he considers his art of writing as one of the sources which provides him the reason to live happily. In one of his personal letters to Basanti Devi (Mother) he expresses his emotions as,

I have been wanting to write to you for quite some time – not just for the purpose of getting an answer, although to hear from you will make me happy beyond measures. The real reason is that writing to you might probably lighten my mind.449

It becomes clearer that the aspect of psychological satisfaction is directly attached with the process of epistolary writing. The self confession of Indian Iron Man that it ‘lighten’ his ‘mind’ clearly exhibits the necessity of epistolary communication especially when there is no other communication is available.

It may be said that the dynamism of personality like Subhas Chandra finds the life force in multiple things. He could adapt and adopt various situations and challenges for the better future of India. Therefore one may say that whether it is a matter of sense of humour, comparison of India with other countries, the Ananda of music, the pleasure of doing physical exercise or the matter of extricating one’s emotions through epistolary writing Subhas Chandra enjoy the force of life in almost in everything that is connected to his life. At the same time one may say it was his perception of things that makes them encouraging. He proves the old saying,

Beauty lies in the eyes of beholder.450


On The Path of Prodigies:-

It is an inspirational study to observe how many Indian minds inspired Subhas Chandra. From the illuminated minds like Deshbandhu, Ram Mohan Roy, Bhagat Singh, Mahatma Gandhi to Sri Aurobindo as a kin observer of good in all Subhas Chandra could gain best possible ideas from all of them. Perhaps it his quality to learn that makes him Netaji of Indian freedom struggle. He followed the golden Indian tradition to make his progress according to the path incited by the brave sons of the soil. With the help of his letters one can see his whole hearted devotion for Lokmanya Tilak, Deshbandhu, Bhagat Singh while tergiversate attitude towards Mahatma Gandhi, and the attitude of reverence for Swami Vivekananda and Sri Aurobindo.

As an aspirant for ICS exams Subhas Chandra had to stay for some time at Cambridge. Strange enough, it was there only where he came to know about the need to perform one’s own duty for one’s own mother land. In the year 1919 Lokmanya Bal Gangadhar Tilak visited Cambridge and appealed to the Indian students not to go in for Government services but to devote themselves for the cause of mother land. A friend of Subhas Chandra promised that he would not join the ICS if he clears the exam but as and when he clears the exam he turns his back from the promise. But at the same time when Subhas Chandra clears his exams he was adamant on his stand as,

But I had resolved early in life not to follow to beaten track any further, I had certain ideals which I wanted to live up to. It was therefore quite impossible for me to go into the services unless I could make my clean sweep of my post life.451

The mention of ‘beaten track’ refers the specific life style privileged to a class of Indians which was totally away from the fundamental reality of India. On the other hand as an avid observer Subhas Chandra had already penetrated into the ‘real life’ of an ordinary Indians. It may the only reason why he mentions that ‘unless I could make my clean sweep of’ his past he wouldn’t be able to join the British Services. His soul

was ignited before the worldly extinguisher arrived. The most credit to such illumination goes to Lokmanya Tilak.

As an ignited patriot Subhas Chandra logically deconstructs the British propaganda according to which India is a ‘land of three things’ 1) Snake 2) Fabrics and 3) Maharajas. Moreover it is land where ‘people are always fighting among themselves.’ Talking about ‘India in reality’ Subhas Chandra compares Indian civilization with other ancient civilizations such as Egypt, Babylon, Phoenicia and Greece. He argues that all of these civilizations died in the past but India ‘still lives in the present’. He strongly puts his argument, against faculty and students of Tokyo University that,

. . . . There is continuity, historical and cultural continuity, extending from the ancient times till the present day --Which is in some ways a very remarkable thing in history. ... The India of the past lives in the present, and will live on in the future. 452

Strikingly, it is the fact that even today we find that even after biggest western recession India could maintain its economic growth intact. Similarly, enough the unity in diversity is also one such evidence that speaks of ‘historical and cultural continuity’ of our culture. In his same speech in front of the elite audience Subhas Chandra reveals that it is India’s greatest quality, that,

During the last 3000 years, people have come into India from outside with new ideas, sometimes with new cultures. All these new influences, ideas and cultures have been gradually absorbed into the national life of India, so that in spite of the fact that, fundamentally we have the same culture and civilization as we had several thousand years ago, we have nevertheless changed and moved with the times. 453

Subhas Chandra’s strong emphasis upon the ‘same culture and civilization’ pinpoints our focus towards the pivotal role played by the core Indian culture, which by changing and moving ‘with the times’ have provided an anchoring of peace and prosperity for the one third of entire population of the globe.

453 Ibid.
The unique foundation behind his universal thoughts was laid by the prodigies whom he cherished till the last breath. The name of Deshbandhu Chittaranjan Das stands first amongst the lists of the political leaders who provided Subhas Chandra with the basic lessons of politics in Bengal particular and India in general. Deshbandhu provided the most needed grass root level lessons to Subhas Chandra when he was just initiating his political career in Bengal. The foundation of Subhas Chandra’s political acumen was highly indebted to Deshbandhu. It reflects clearly in one of the letter that Subhas Chandra addressed to Basanti Devi just after the death of Deshbandhu as,

Today, Indians as a whole, young and old, are mourning for him, but the loss is the most poignant for the youth of Bengal... As a blessed one of the Gods, he has left the great land of his labours that was India for his heavenly home with the crown of victory on his head. Through infinite sacrifice he has today attained immortality. But, for us, all is darkness outside and nothing but emptiness inside.454

The idea of attaining the ‘immortality’ through ‘sacrifice’ is perhaps the prime most lessons that Deshbandhu had taught to his student by first practicing it himself. The unique qualities of Deshbandhu, such as, the time he used to devote for his studies and observations made Subhas Chandra an ardent student of him.

Likewise, from religious point of view one should take the name of Swami Vivekananda, who motivated Subhas Chandra for the spiritual quest of life. At the time of addressing the student community of Chinsurah, Bengal Subhas Chandra mentioned the name of Swami Vivekananda, which stood for the entire Bengali youth. He reminds the preaching of Swami Vivekananda and its ‘essential’ role in ‘unity of all religions and sects’. Going one step ahead Subhas Chandra mentions the Swami Vivekananda’s role in nation construction as,

At the road of the construction of the society and the nation lies the unfoldment of individuality. That is why Swami Vivekananda was never tired of repeating that ‘man-making’ was his mission.\(^{455}\)

The very message of ‘Construction of Society and the nation’ and recognizing ‘the unfoldment of individuality’ as the ‘root’ behind construction of it reflects not only researched approach to rouse the slumbering souls of the nation but also inspired them to shoulder their responsibilities in the process of making the mother land free.

Similarly, in the field of politics the concept of *Swaraj* has been related to so many thinkers of India. The credit for its coinage has been given to several sources. Talking about Deshbandhu’s meaning of *Swaraj* as, ‘the uplift of the masses, and not necessarily the protection of the interest of the upper classes’, Subhas Chandra emphatically mention that,

I cannot think of any other front rank leader of our country preaching that doctrine with as much emphasis as he did . . . . Of course, thirty years ago Swami Vivekananda spoke in that vein in his book entitled *Bartaman Bharat*, but that message of the Swamiji was never echoed from our political platforms.\(^{456}\)

The mention of the book *Bartaman Bharat* and its message of *Swaraj* in India had never been acknowledge in the mainstream of Indian politics before Subhas Chandra Bose. Perhaps it may be the fruit of his vast reading and analysis. Similarly the thinkers and critics of western India would give credit of coinage to somebody else. Subhas Chandra’s peculiar style of reference and exactitude makes his image stronger as an intelligent, well read politician of India. At the same time his reverence for Swami comes on the surface.

From another point of view we get his special reverence for Swami. One can observe it from his several other observations. In one of his personal observation and differentiation between Sri Aurobindo and Swami Vivekananda he himself makes it clear that in every sense Sri Aurobindo is higher as,

\(^{455}\) Bose, Subhas Chandra, “The Individual, the Nation and the Ideal.” The Hooghly District Students Conference, Chinsurah, 22\(^{nd}\) July 1929. Address.

He is dhyani (a contemplative) and, I feel, goes even deeper than Vivekananda, though I have a profound reverence for the latter.\textsuperscript{457}

At the same time Subhas Chandra had also a special reverence for Sri Aurobindo. The respect for Sri Aurobindo can be found from his conversations with his friends as well. It suggests that it is not only in his mind that we can find the reverence for Aurobindo but also in the gestures of his friend the same such gratitude towards one of Bengal’s most ignited minds can be found. Dilip Kumar Roy was one such closest friend of Subhas Chandra; in his philosophical discourse on happiness and unhappiness due to rapid progress of humanities he observes that,

I was not long ago deeply distressed by such antinomies of life, when Aurobindo’s works come to my hands. In his wonderful book called \textit{The Life Divine} I found a sort of balm which healed my searching and tormented spirit. He (to me) proved to the hilt that the sum total of human happiness has ever been on increase, through the history of any particular geographical spot on earth may lend culture to a contrary condition.\textsuperscript{458}

The belief in ‘ever increasing human happiness’ reflect positive bent of his mind. At the same time it suggests that how Sri Aurobindo could sustain his balance of mind even while the Britishers tried to torment him with their unjustifiable reprimands. Similarly, it provides sufficient courage for Subhas Chandra to stand against any injustice inflicted by the Empire.

As the first political Guru of Subhas Chandra, Deshbandhu Chittaranjan Das in his holistic observation evaluates the contribution of Sri Aurobindo for the future of India as,

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\textsuperscript{457}Bose, Subhas Chandra, “To Dilip Kumar Roy” 9\textsuperscript{th} October 1925. Letter. New Delhi: National Archives. Unpublished.
\end{flushright}
He will be looked upon as the poet of patriotism, the prophet of nationalism, and the lover of humanity. His words will be echoed and re-echoed... 459

Here Subhas Chandra quotes the words of Deshbandhu addressed for Sri Aurobindo. One can observe that incidentally words of three legendary persons are still being ‘echoed and re-echoed’ at one or another occasion of nation.

The similar such respect and adoration Subhas Chandra tried to maintain for Mohan Das Karamchand Gandhi. The relationship between both had several hills and valleys in the route. At times Subhas Chandra’s attitude can be identify as that of tergiversating towards ‘father of the nation’. One feels that whether he is satirically using such adjectives or it is really from the depth of his heart and shocked in emotional gratitude. It is a puzzle to be solved as yet. There are numbers of occasions when we would observe Subhas Chandra’s reverence for Gandhi for rousing the spirit of nation, for his participation in the Round Table Conference and for his fundamental knowledge about Indian psyche. Likewise, Subhas Chandra’s evaluation of Gandhi’s role in his resignation, as a dictator of Congress, comparison of him with Tagore is also some of the references need to be evaluated from his letters.

Subhas Chandra Bose evaluated the contributions made by the political leaders of India. (Especially, in the dimension of Swaraj.) He observes that, in the pantheon of prominent patriots of nation who by their sacrifices roused the spirit of nation are, Raja Ram Mohan Roy, Swami Vivekananda, Sri Aurobindo, Deshbandhu and Mahatma Gandhi. To introduce the contribution of Mahatma Gandhi he observes that,

And when we come down to the year 1921, along with the message of non-cooperation we get another message from the lips of Mahatma Gandhi. ‘There can be no Swaraj without the masses, and until we can rouse a hunger for freedom amongst them’. 460

The following programmes given by Mahatma be it Salt-March or Quit-India Movement at the heart of all of them remained the wish and urge to ‘rouse the hunger

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460Bose, Subhas Chandra, “The Individual, the Nation and the Ideal.” The Hooghly District Students Conference, Chinsurah, 22nd July 1929. Address.
for freedom.’ The feast of freedom was at avail only after such ‘rousing’ exercise by our leaders. Subhas Chandra at the very beginning of his career understood it and implemented for the earliest freedom of nation.

Similar such admiration can be observed in his presidential address at the fifty-first session of the congress organized at Haripura on 19th February 1938. In this down to earth address Subhas Chandra deals with several issues such as India in the international context, the British Empire its history and future, the economic development of India, the social harmony in India and at very end of his address he reveals his concerns about Mahatma Gandhi by saying,

In conclusion, I shall voice your feelings by saying that all India fervently hopes and prays that Mahatma Gandhi may be spared to our nation for many years to come. India cannot offered to lose him and certainly not at this hour. We need him to keep our struggle free from bitterness and hatred. We need him for the cause of humanity. Ours is a struggle not only against British Imperialism but against world imperialism as well, of which the former is the key stone.461

The opinion of Subhas Chandra does not remain the same. His demand of a Gandhi to ‘keep’ the freedom ‘struggle free from bitterness and hatred’ changes within a period of a year only. The upheavals of internal politics of Congress compel Subhas Chandra to identify the real persons behind the political turmoil. He examines and evaluates. Following which one can observe that there is a change in his attitude towards Mahatma Gandhi. The tergiversating attitude of Subhas Chandra can be observed at many occasions. Subhas Chandra criticizes Gandhi’s inability to comprehend the character of his opponents or to make use of international diplomacy in the efforts made by Congress to win Swaraj. In his conclusive remark Mr. Gandhi failed because,

... The false unity of interests that are inherently opposed is not a source of strength but a source of weakness in political warfare.462

461 Bose, Subhas Chandra, “Haripura Congress.” Presidential address at the fifty-first session of the congress, Haripura, 19th February 1938, Address.
Further in his presidential address at the Third Indian Political Conference he mentioned that,

I was one of those who had the temerity to oppose Mahatma Gandhi’s resolution on Dominion Status at the Calcutta Congress in 1928 and who had the presumption to condemn the Delhi Manifesto of November 1929.463

‘The temerity to oppose’ was the one such quality which made Subhas Chandra capable enough to see the reality behind the political strategies of British Empire. It was perhaps Subhas Chandra only who could deconstruct the structure of obedience and loyalty propagated by Congress party with help of concrete evidences. The truth behind the contrivance of the Round Table Conference was difficult to imagine for any ordinary Indian. It was Subhas Chandra, who for the first time with his gifted intelligence reveals that,

. . . The Round Table Conference was a misnomer because it was not a Conference of plenipotentiaries representing the belligerent parties. A large number of non-descript Indians nominated by the alien Government would be present at the Conference to do the biddings of the wily British politicians . . . . The primary object of Government in Convening this Conference was to bring the Indians to England and make them fight amongst themselves for the amusement of the British people.464

The perspective to look at the Conference as the matter of ‘Amusement of the British people’ is the penultimate observation which later on the division of the nation justifies. The understanding of such national matter can be made possible only after his exposure to the world politics.

463Bose, Subhas Chandra, “The Anti-Imperialist Struggle and Samyavad”, Presidential address at the Third Indian Political Conference, London, 10 June 1933, Reading.
464Ibid.
Among the prominent freedom fighters of India, Subhas Chandra Bose was perhaps the most learned and a mind with the greater international exposure. In his various dispositions he reflects the glare of his international exposures. At various occasion such as the overall evaluation of the institution called The Empire, the role European countries in India, prejudice against Indians, the position of India in the international politics, the observation of the wrong impression of India in the world and reasons behind it and ultimate promising vision that how India would contribute to the entire world with its age old heritage of experience are some examples of Subhas Chandra’s international vision.

As a unique personality amongst Indian politicians Subhas Chandra examines the concept of Empire from the international historical perspective. He evaluates the tradition of Eastern as well as Western Empires impartially. In his presidential address delivered at the fifty-first session of the Haripura Congress he begins his discourse by observing that,

In the East as well as in the West, empires have invariably gone through a process of expansion and, after reaching the zenith of prosperity, have gradually shrunk into insignificance, and sometimes death. The Roman Empire of ancient times and the Turkish and Astro-Hungarian Empires of the modern period are striking examples of this law. The Empires in India—the Maurya, the Guptas and the Mughal are no exception of this rule.465

Similarly, the observation of the same ‘law’ and the strategies of the Empires enable Subhas Chandra to identify that the struggle of freedom by the ‘slave’ countries is also affined to the subjugated lower class of Britain as well. In his eloquent manner he reveals that,

We who are fighting for the political freedom of India and other enslaved countries of the British Empire are incidentally fighting for the economic emancipation of the British people as well.\(^\text{466}\)

The awe and concern about the ‘people’ of Britain ‘as well’ reveals the hard core ethos of Indian culture which believes in Vasudhaiv Kutumbkam.

_Ayo Nij Paroveti gananam Laghuchetasam._I

_Udaucharitanam tu Vasudhaiva Kutumbkam._II

(Only small men discriminate by saying: one is a relative, the other is a stranger. For those who live magnanimously the entire world constitutes but a family.)\(^\text{467}\)

The very essence of Indian Culture is to think for everyone in every mode of life. It is that essence only which leads Subhas Chandra to perpend the real life struggle and pains of various countries of the world due to the British Empire. He not only takes the problems of the countries like Ireland and Palestine into the consideration but also suggests that there would be change into the future of India very suggestively as,

Every empire is based on the policy of divide and rule. But I doubt if any empire in the world has practiced the policy so skillfully, systematically and ruthlessly as Great Britain. In accordance with this policy before power was handed over to the Irish people, Ulster was separated from the rest of Ireland. Similarly, before any power is handed over to the Palestinians, the Jews will be separated from the Arabs. An internal partition is necessary in order to neutralize the transference of power. The same principle of partition appears in a different form in the new Indians Constitution.\(^\text{468}\)

The ability to forecast the political future of India under the shadow of ‘principle of partition’ itself reveals the significance of _Netaji_ in comparison of other ordinary political leaders of Indian independent struggle. Perhaps it might have been

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\(^\text{466}\) Ibid.


\(^\text{468}\) Ibid.
the reason that he has been named as, ‘Her Majesty’s greatest Enemy’. It is the sheer strength of determination that he could construct an army which laid the foundation of India as a nation.

Subhas Chandra was perhaps the only Indian to argue with Western political thinkers in a powerful manner. In his days of youth he delivered an important speech at Poona in that speech he deprecates Western political thinkers in general and Lord Ronaldshay in particular by expostulating the idea that ‘India by accepting democratic or semi-democratic institution, is being Westernized’ with the help of concrete argument as,

Democracy is by no means a Western institution; it is human institution.

The past history of India is replete with instances of democratic institution.

Mr. K.P. Jayswal in his wonderful book, *Hindu Polity*, has dealt with this matter at a greater length and has given a list of 81 republics in ancient India.469

The knowledge of Western political system with the understanding of Indian Culture is something that makes a common man the man of his people. At the same time while answering an allegation that Indian nationalism is a stumbling block against International culture. That means, such nationalistic movement would disintegrate the feeling of Internationalization. In his answer Subhas Chandra reveals his universal knowledge by saying,

My reply to the charge is that Indian nationalism is neither narrow, nor selfish, nor aggressive. It is inspired by the highest ideals of human race, viz., *Satyam* (the truth), *Shivam* (the good) and *Sundaram* (the beautiful).470

The success of India as a nation can be observed in its various peacemaking and humanitarian services that have been contributed to the United Nation till the day.

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470 Ibid.
It is the message or the matured tolerance against several contrary elements on India’s border that have been taken into the account by various developed countries of the world to ‘fight against terrorism’ today. The ‘Kandahar Plane Hijack’ (Indian Airline) episode prior to 9/11 gave the sufficient time for the entire world to think seriously upon the Talibani Terrorist activities well in advance but unfortunately nobody took serious note of it. As a result we saw one of the most devastating disasters of the world.

Similarly, talking about the strength of Indian Army which helped the British Empire at Tibet, China, Mesopotamia, Persia, Egypt and Flanders for conquering various wars for the benefit of The Empire, Subhas Chandra suggests that it would be sufficient to take control of India. If the army is strong the rest of the aspects would be taken care of by the other aspects to build a nation. For such observation also Subhas Chandra adds his international perspective as,

\[\ldots\text{Once India is able to free herself, the balance of power in the world will save India, as it has saved China. And if the League of Nations becomes a living organization with some sanction behind it, invasion and aggression will be a thing of the past.}\]

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There may not be a second opinion in understanding Subhas Chandra’s indication behind mentioning ‘the balance of power in the world’ and its role in compelling the British Empire to vacant the ‘Pearl of the Crown’.

At the time of representing India in front of elite audience of Tokyo University, Japan, Subhas Chandra in the very beginning of his speech clarifies the reason behind promoting wrong impression of India in the world. The political strategy of Britain becomes unveiled as,

\[\ldots\text{I have often found that people generally have a wrong and sometimes a rather funny idea about my country} \ldots\text{is that it is a land in which three things can be found Snakes, Fakirs and Maharajas. Among those who have been influenced by British propaganda, the general idea about India is that it is a country where people are always}\]

471 I Bid.
fighting among themselves, and where the strong hand of Britain is required in order to maintain peace and order among the people.472

The suggestive use of the ‘British Propaganda’, for ‘wrong’ ‘idea’ about India reveals the depth of Subhas Chandra’s concern about his mother nation. He does not limit his global political understanding till the matters related to Britain. Subhas Chandra does not spare Hitler even when it comes to the matter of self-respect of India. In one of his most patriotic letters, a letter addressed to Amiya Chakravarti, he provokes Indian chauvinists living abroad to repute politically the most powerful person of the word of that time, Adolf Hitler by saying;

. . . When Indians at home are registering strong dissent, then, it becomes doubly necessary for Indians who are in Europe to do the same. After a great deal of thought, I have sent a protest for the Indian Newspapers (at home) and supported the proposal for halting trade with Germany.473

It is needless to mention that to liberate India from the strong hold of Britain; Subhas Chandra had to shake his hand with the Hitler. But the subject to letter and the tone used by Subhas Chandra illuminates the ordinary person about his political unbiased stand. It is the neutral state of mind that made such an international politician a nationwide beloved Netaji.

The Political Paragon:-

The arrival of Subhas Chandra Bose on the political field of India caused numbers of shifts and changes. The majority of these changes brought India on the map of international politics. At the same time the event introduced the phenomenon of World politics to India. His pragmatic observation of politics of significant countries of the world such as, Ireland, China, Japan, Germany and the unbiased evaluation of League of Nation put him in the category of unconventional Indian. The understanding of world politics enabled him to examine the concept of the Empire from the disinterested point of view. At the same time he could examine conventional

and unconventional political theories and their applicability in Indian arena.

Subhas Chandra was perhaps the only Congress leader who could visualize the future of the party and its role in the post-independent India. The major reason was that Mahatma Gandhi was against the role of Congress as the ruling party. In his presidential speech at Haripura Congress Subhas Chandra observes that,

I know that there are friends who think that after freedom is won the Congress Party, having achieved its objective, should wither away. Such a conception is entirely erroneous. The party that wins freedom for India should be also the party that will put into effect the entire programme post-war reconstruction.474

With the majority of years on the ruling seat Congress is the only party which has longest record for its contribution in the 'reconstruction' of India. It proves the president more powerful visionary than the so called pillars of the party. Because only a year after the speech Subhas Chandra left the Congress Party, but the so called 'pillars' of the party could not alter the prediction of Subhas Chandra even after the decade of his speech.

There must be a question that from where and how did Subhas Chandra got such deftness of politics? The answer perhaps lies in his constant observation and education of the world politics keeping the perspectives of his mother land in the mind. One can evaluate his depth and width of the observation from his comparison of British Empire with other Empires of the world and contrasting it from all the Empires of the world with examples as we have seen earlier.

The separation of 'Jews' from the Arabs' and 'the same principle of partition' unfailingly indicates that how as a politician Subhas Chandra could evaluate the world

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474 Bose, Subhas Chandra, “Haripura Congress.” Presidential address at the fifty-first session of the congress, Haripura, 19th February 1938, Address.
politics and on the basis of that how his predictions have been proved right by his opponents only in his absence.

His thoughts for the future of Europe have become true in the course of time. The vision for his political ally, Adolf Hitler also proved right. According to Subhas Chandra,

If the Franco wins, it will be a victory for Italy and Germany, and will mean the end of British hegemony in the Mediterranean and dark days ahead of France. But Russian Colossus has often proved to be an enigma. It baffled Napoleon -- the conqueror of Europe. Will it baffle Hitler?475

Such forewarning in its reality becomes the truth for ‘the Conqueror of Europe.’ It 'baffles' him till the end and results in the elimination of his regime from the surface of the world. It is not only for the individual that Subhas Chandra is concerned but he is concerned about the international organizations as well. The reason behind it may be that in future the free and united India would have to play its crucial role in it. At the time of talking about the sponsor-nations (i.e. England -- and France he observes that they, ‘Instead of setting an example of unselfishness, tried to use the League of Nations for their Selfish interests and for their own benefits.’)

Similarly, Subhas Chandra Bose is perhaps the only nationalistic leader who dared to criticize the biased and partial behavior of Britain by being in Britain. Rest of them, who had been there for some reasons at Britain, always put their voice in the tune of fair play of the Empire. In the records of his stay at Cambridge as a student, Subhas Chandra mentions about the two occasions as,

That I have not misjudged British mentality as I found it soon after the war can be demonstrated from one or two incidents. It is generally claimed that the average Britain has a sense of fair - play, a sportsman like Spirit. During my time at Cambridge Indians wanted more proof of it. The Tennis Champion for the year was an Indian student, Sunder

Das, who naturally got the blue. We expected that he would be called upon to captain the team in the intervarsity matches. But in order to frustrate that, an old blue who had already gone down was sent for and made to stand for another year...everybody knew what had passed behind the scenes and there was a silent resentment in the ranks of the Indian students.476

The another memory from student time is that when Indian students applied for the enlistment in the University Officers' Training Corps the Indian Office objected their enlistment in the O.T.C.. For the War Office it would have been a difficult situation if Indian students are qualifying and demand for the commissions in the British Army. Summing up the record of above mentioned two experiences on the land of British itself Subhas Chandra concludes that,

Whatever the truth, no doubt there was prejudice against Indians in certain British circles.477

It is this 'prejudice against Indians' swallowed during the student life makes the Netaji stronger a person to represent the agony of his people. He raises his voice and masses of people follow it till the last breath in their bodies. The magic behind his call for nation was the first hand experience of British 'prejudice' and their partiality towards every Indian.

At the same time Subhas Chandra had a unique understanding of Indian political scenario as well. In his Presidential address as the Third Indian Political Conference organized at London on 10th June, 1933, he focuses the period of early twentieth century especially with the political perspectives such as,

At the outset it should strike everybody that it is not at all clear if our movement during the last thirteen years has been following the path of

476 Chapter 9 of An Indian Pilgrim, (part of his unfinished autobiography, the chapter contains extensive quotations from letters to his brother Sarat Chandra Bose during 1921 on the decision to resign from the India Civil Services.), Vol-1, Netaji: Collected Works, London: Oxford University Press, 1998.

477 Ibid
uncompromising militancy or that of compromise. This ideological ambiguity has been responsible for a lot of mischief. If our policy had been one of uncompromising militancy, the Bardoli surrender of 1992 would never have taken place -- nor would the Delhi Pact of March 1931, have been entered into. On the other hand, if we had been following the path of compromise, we should never have missed the opportunity of a bargain with the British Government in December 1921 -- when the situation was so opportune. ....In short, as political fighters we have been neither sufficiently militant -- nor sufficiently diplomatic.478

It is this combination of 'militant' and 'diplomatic' attitudes of Subhas Chandra that lead him to become a popular leader of Indian independence not only inside the borders of India but also in the entire world. And as the history of politics confirms there must be several hills and valleys in the path of any successful political leaders, there were certain movements in the political career of Subhas Chandra when he felt dejected. ‘I thought of renouncing everything,’ he asked questions to himself that ‘why on earth he took such a path which is full of intrigues.’479

After watching the clumsy and contrary picture of Indian politics than his expectation he opines that,

If such was the consummation of our Politics -- I asked myself -- why did I stray from what Aurobindo Ghose would describe as 'The Life Divine'. Had the time now come for me to tear the veil of Maya and go back to the fountain head of all love?480

The experience of 'consummation' in the form of political Maya Subhas Chandra analyses the major reasons behind his disappointments. His mental turmoil and unease evinced in some of his most effective writings. The most crucial event in his life had been the rejection of his election as the president of Congress party by his own people. It made a tremendous impact upon the mind of Netaji as he could not

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478 Bose, Subhas Chandra, “The Anti-Imperialist Struggle and Samyavad”, Presidential address at the Third Indian Political Conference, London, 10 June 1933, Reading.
480 Ibid.
understand that why the people of his own surrounding could go to that extent. He
would not understand that in short period of time what happened that 'have developed
tremendous dislike for' him and lead them to take up enthusiastically every possible
point against' him. On 28th March 1989 he takes up a pen in his hand and through the
medium of letter he blazed the political firmament of India. The letter contains
fundamental vindictive arguments. The letter brings us very near to the then politics
of Congress in particular and India in general as,

If one takes the election controversy as a whole, one would have
thought that after the contest was over the whole episode would be
forgotten, the hatchet would be buried and, as happens after a boxing-
bout, the boxers would smilingly shake hands. But in spite of truth and
non-violence, this did not happen. The result was not taken in a
sporting spirit; a grievance was nursed against me and the spirit of
vendetta set to work, you took up cudgels on behalf of other members
of the working committee and you had every right to do so. But did it
never strike you that something could also be said on my behalf? Was
there nothing wrong in the other members of the Working Committee
meeting in my absence and behind my back and deciding to set up Dr.
Pattabhi for the President ship? Was there nothing wrong in Sardar
Patel and the others appealing to the congress delegates, as members of
the Working Committee, to support the candidature of Dr. Pattabhi?
Was there nothing wrong in Sardar Patel making full use of the name
and authority of Mahatma Gandhi for electioneering proposes? Was
there nothing wrong in Sardar Patel stating that my re-election would
be harmful to the country's cause? Was there nothing wrong in making
use of the Congress Ministries in different provinces for Canvassing
votes?481

The interrogative tone of the letter not only raises questions against the political
leaders of Congress but also connotatively clarifies certain doubts about the political

481 Bose, Subhas Chandra. "To Jawaharlal Nehru" 28th March 1939. Letter. The Essential Writings of
upheavals of the nation. The argument has never been satisfactorily answered and as a result we have the troublesome situation in Indian politics till the date. Subhas Chandra leaves the Congress party once and for all. He prefers the unconventional ways to serve his mother nation and along with that keeps a spirit of national brotherhood alive in his heart. He finds certain ‘people in Congress are so pessimistic as to think that the time is not right for a major assault on British Imperialism’.

As a man of global concern, Subhas Chandra had to confront not only political issues raised by nationalist leaders but at the same time he had to fine – balance the political influences coming from all over the world. In the first half of the 20th Century Marxism made its tremendous impact upon the politics of the world. Certain leader of India became influenced by it, they started implementing it. Even certain portion of the nation welcomed it. But as far as Subhas Chandra was concerned he was not convinced by the so called changes that Marxism demanded. According to him it is going to harm instead by benefiting Indian people by observing that the focus of Soviet Russia is on the problems of working classes whereas,

India being predominantly a country of peasants, the problem of the peasants will be more important than the problem of the working classes. Another point on which we do not fully agree is that, according to Marxism, too much importance is given to the economic factor in human life. We fully appreciate the importance of the economic factor which was formerly ignored, but it is not necessary to overemphasize it.482

The argument to ignore economic concerns by saying ‘it is not necessary to overemphasize it’ not only rejects the application of Marxism in India but at the same time it reflects the inheritance of rich Indian Culture that believes in *Sarve Bhavantu Sukhinah* (The Happiness for all) on the mindset of Subhas Chandra.

Thus, one can witness the political proficiency of Subhas Chandra by observing some of his dexterous political vision such as the futuristic role of Congress after independence, his researched view upon the British Empire and its global policies, the

British façade of fair play, the detailed observation of Indian politics and analysis for applicability of various western political theories on India. In more than one way he proves himself Netaji, ‘The beloved political leader of India.

The Curiosity to Construct :-

It is needless to iterate that nation stood as the first priority for Netaji Subhas Chandra Bose. He renounced everything for the freedom of his mother land. Be it most coveted position of ICS, presidency of Congress, his family, motherland or his beloved Wife Emilie Schenkl. In one of the most affectionate letters written in the 20th Century, Subhas Chandra reveals his love for his mother land to his beloved as,

My Dearest!

In a few weeks I must fly to my distant home. My country calls me – my duty calls me – I must leave you and go back to my first love – my country. So often have I told you that I have already sold myself to my first love. I have very little left to give anyone. What little I have – I have given you. It may not be worthy of you and of your great love for me – but that is all that I have to give – and you cannot expect anything more from me.483

The honest clarification of Subhas Chandra that he has sold everything to ‘my first love’ exemplifies the message of his heart that is Nation First. Even the most personal relation for him comes after the love for nation. At the same time the letter indicates the humbleness of Subhas Chandra when he is saying ‘I may not be worthy of you and your great love for me’. He tries to explain that it is not at all the fault of his beloved when he is dedicating himself to his ‘first love’ but on the contrary it is his incapability to reciprocate such a genuine love.

At the same time he introduces his in-depth sincerity towards the nation. His priority towards the future of the free India can be exemplified on the basis of his philosophical ideas for independent India. The vision of futuristic economical aspects, the political standards for posterity the vision for defense mechanism for time to come

and the dream of Modern India as the ‘Maker’ of it gave him one of the most significant place among the patriots.

The patriotic bent of mind in case of Subhas Chandra Bose had been the result of several reasons. One may say his upbringing in highly charge revolutionary Bengali environment, understanding the motherland from the European perspectives and last but not the least his continuous concern about the future of the nation gifted him the dedication for the nation. Such kind of concerns can be observed from his habits and choice, especially in case of selection of books. In one of his letters from the Mandalay Central Jail, Subhas Chandra shares his genuine concern for nation as,

I have just received a copy of Sir Tammany Banerji’s book – *A Nation in Making*, It seems to afford interesting reading.\(^{484}\)

It is obvious for all that this ‘interesting reading’ after fifteen years becomes practical lesson for not only the reader but also for nation at large. As one of the youngest presidents of Congress, Subhas Chandra could put all such knowledge in the practice. It becomes evident when the Clement Atlee, the British Prime Minister during whose rule India became independent, observed that INA activities of Netaji weakened the foundation of the British Empire in India.

Such an unbelievable strength to move the Empire in actual comes from Netaji’s philosophical evaluation and analysis of the British Empire. It can be seen in his unflinching faith in strength of India. For him India is capable enough to bring the glory of freedom on its own. The only thing that is required is firm idealism to ‘strive and seek’. While revealing his experiences at Cambridge he observes that,

We have got to make a nation and a nation can be made only by the uncompromising idealism of Hampden and Cromwell…The best way to end a Government is to withdraw from it. I say this not because that was Tolstoy’s doctrine or because Gandhi preaches it – but because I have come to believe in it…\(^{485}\)


\(^{485}\) Chapter 9 of *An Indian Pilgrim*, (part of his unfinished autobiography, the chapter contains extensive quotations from letters to his brother Sarat Chandra Bose during 1921 on the decision to
Such ‘uncompromising idealism’ has been reflected in his life long struggle to gain freedom for his mother nation. At the same time the above mentioned statement itself exemplifies width of idealistic knowledge of Subhas Chandra. The mentioned statement itself is an illustration of his knowledge about the politics of Great Britain, Russia and India.

It is perhaps because of this knowledge of international politics that Subhas Chandra had sufficient confidence on India’s destiny as the free nation. It was his strong confidence that influenced thousands of soldiers of Azad Hind Fauj. It made them come out of their houses and sacrifice their lives for the freedom of their nation. In his one of the last addresses to the soldiers, Subhas Chandra reveals his unflinching faith in the destiny of India as,

In this unprecedented crisis in our history, I have only one word to say.
Do not be depressed at your temporary failure. Be of good cheer and keep up your spirits. Above all, never for a moment falter in your faith in India’s destiny. There is no power on earth that can keep India enslaved. India shall be free and before long. - Jai Hind.486

Such a psychological motivation by Subhas Babu along with the unflattering ‘faith in India’s destiny’ proves his ability to be called the Netaji or the popular leader of modern India. Even in the times of trouble one can feel the fire of freedom burning at the same level. In the 52nd session of Indian National Congress various hurdles were laid in his way of success but he could prove himself each of time. There were numbers of political intricacies and intrigues that would have moved a common man from the path of patriotism. As the ultimate conclusion of his patriotism he concludes in his Presidential address as,

One thing I know, this is the India for which one toils and suffers. This is the India for which one can even lay down his life. This is the real

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486 Bose, Subhas Chandra, “India Shall be Free.” Message to Indians In East India, 16th August 1945. Address.
India in which one can have undying faith, no matter what Tripuri says or does.\textsuperscript{487}

The unconditional love for one’s nation is the ultimate source which can produce the patriotic mindset like that of Subhas Chandra. His Trust in ‘the real Indian in which one can have undying faith’ proves him not only president of the party but also the most popular leader of the nation. Especially in the environment, which is thick with political fobbing and gyring, it becomes even more difficult to sustain one’s tempo and remain ready to sacrifice one’s self for the nation.

Similarly, Subhas Chandra had strong faith in future of India. Perhaps it may have been the reason behind his understanding of ancient nationalism. He had more faith on his mother nation than on his own -self and the party for which he was working. It may be one of the aspects that provided him the international political stature. In one of his famous essays ‘Free India and its Problems’, he reveals the strength of India which makes it unique in itself as,

If culture, civilization, administration and economic prosperity were possible in India before British rule – they will also be possible after British rule. In fact, under British rule, the culture and civilization of India has been suppressed. . . . a land that was formerly rich and prosperous has become one of the poorest in the world.\textsuperscript{488}

The analysis and evaluation of past and present in the form of ‘India before the British rule’ and ‘one of the poorest in the world’ enthuses us for the better future of the nation. Even the very small matters do matter for him. During the initial days of his politics in Bengal he shouldered many responsibilities as a young politician. He revolutionized the stagnant politics of Bengal by his versatile genius. His concern ranged from the water supply to higher education of the province. He used to be more concerned about the standards of life for the people. He used to spread his concerns even being behind the bars. One of his letters written from the Mandalay Jail to Santosh Kumar Basu reveals his concern about the primary education in the Bengal province as,

In the matter of introducing compulsory primary education, Bombay, Delhi and Chittagong have stolen a march over us what a shame! I wrote to the Deputy Mayor about three months ago about this problem but I do not think he has stirred his little finger yet.489

Such a minute concern and regard for ‘introducing compulsory primary education’ reveals the real personality of Subhas Chandra. It expresses his uneasiness for education in the society as a political leader. His dismay is evident at several events of his life.

Economy is one such matter that provides vital energy to every nation to stand on their own. It gives a privilege position to take proper decision for the nation keeping the dream of future in mind. It also provides a free hand to serve the down trodden classes of the nation and more than anything else it provides recognition to the nation in comparison of other nations of the globe. As a politician with Global appeal Subhas Chandra Bose analyzed the economic aspects of India minutely and executed upon that with a vision of free India in mind.

Similarly, for the matter of finance he observes that the major problem for ‘Free India’ will be to get the money required for her big schemes. The reason he gives is,

Britain has robbed India of her gold and silver and what little still remains, will certainly be removed, before the British leave the country. India’s national economy will, naturally, have to discard the Gold Standard and accept the doctrine that national wealth depends on Labour and production and not on gold. Foreign trade will have to be brought under state control and organized on the principle of barter (exchange of goods) as Germany has done since 1933.490

The clear cut indication that the national wealth would depend on labour and production exemplifies the in-depth understanding of national economy and futuristic

vision of its popular leader. The indication of state control on ‘Foreign Trade’ in present context can be seen as one of the supporting pillars to Government of India more than anything else.

On the other hand Subhas Chandra had a curious understanding of micro economics as well. He was equally concerned about the cottage industry and its benefits to the rural India. Talking about the button making process out of the shell he reveals his concern about the economic condition of the poor sections. He opened that,

If you can get the society arrange for a few instruments and a bagful of shell, you may start work. The work will be confined to the relief seekers, but once you are successful you will see that ordinary poor families will take it to augment their income. 

The understanding and observation of national economy from the micro to macro level not only reveals Subhas Chandra’s erudition in economics but also his keen observation in making the nation economically self-dependent.

In the similar way Subhas Chandra had foresighted the vision for Indian political institution as well. For the better political future of India Netaji could pre-deliberate certain issues such as Constitution of India, the democracy in the nation, how the local problems would be solved and at what level, the format of future government along with the position of Gandhism in the future generation of India.

At very early age Subhas Chandra had clear cut idea about how India can digest its long craved after democracy. In his presidential address at the Maharashtra Provincial Conference, Poona on 3rd May 1928 he revealed his vision for the Constitution of India and its essential aspects. Here we can observe his vision for the central thread or spinal cord of a nation which will make the nation stand stronger on its own. According to him the constitution should be holistic in its nature and should be concerned about each and everyone around. He says that,

We take our stand on the sacred and inviolable rights of men, and the principle of self-determination. We maintain that it is for India to

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frame her own constitution according to her needs, and it is for Britain to accept it in toto.492

The emphasis ‘on the sacred and inviolable rights of men and the principle of self-determination’ reveals the foundational stones on which the structure of Modern India would be built. As an architect of such construct Subhas Chandra asks ‘India to frame her own Constitution’ which would play the role of spinal cord for the independent India in future.

Similarly, he had very clear vision for the future of free India. In his quadrate manner he reveals his major concerns. His visions can be discussed as below:

1) Political Freedom.
2) Economic Emancipation.
3) Social Equality.
4) No inequality between the sexes either in social status or in law.

The fundamental clarity of such views become obvious when one reads Subhas Chandra Bose’s Speech delivered at All-India Naujawan Bharat Sabha held at Karachi. He emphasis each of the mentioned topics with the help of irrefutable arguments as,

1) Political Freedom :-

   . . . is meant the constitution of independent Indian State, free from the Control of British Imperialism. It should be quite clear to everybody that independence means severance from the British Empire and on this point there should no Vagueness or mental reservation.493

2) Complete Economic Emancipation:-

   Every human being must have the right to work and the right to a living wage. There shall be no drones in our society. There must be equal opportunities for all. Above all there should be a fair, just and equitable distribution of wealth. For this purpose it may be necessary

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493 Bose, Subhas Chandra, “Socialism in India.” The All India Naujawan Bharat Sabha, Karachi. 5th April, 1931. Address.
for the state to take over the control of the means of production and
distribution of wealth.\textsuperscript{494}

3) Social Equality:-

There shall be no caste, no depress classes. Every man will have the
same rights – the same status – in the society.\textsuperscript{495}

4) No Inequality Between the Sexes:-

Woman will be in every way an equal partner with man.\textsuperscript{496}

Each and every word of his vision makes us realize the intelligence and
wisdom of his character. He thought about the equal rights is his ultimate gift to the
Modern Indian Society. Because, it was his Azad Hind Fauj which for the first time in
two years of slavery recognized and respected the strength of woman and had a unit
named \textit{Rani Jhansi} as a special wing of woman on the battlefield.

Similar such thought can be observed in his presidential address delivered at
the Maharashtra Provincial Conference, Poona on 3\textsuperscript{rd} May 1928. There he mentioned
very particularly that,

If we want to make India really great we must build up a political
democracy on the pedestal of democratic society.\textsuperscript{497}

To sustain and support such ‘good’ ‘democracy’ there is a need of supporting
stuff. The stuff may be economic or political. The home made production and
production of stuff according to such demands would make the nation stronger from
the multiple ways. At the time of talking about trade Union and the problem of
unemployment of India in his presidential address at the All-India Trade Union
Congress Session in Calcutta Subhas Chandra observes that,

India will have to work out her own methods and adapt herself to her
environment and her own special needs.\textsuperscript{498}

\begin{itemize}
\item \textsuperscript{494} Ibid.
\item \textsuperscript{495} Ibid.
\item \textsuperscript{496} Ibid.
\item \textsuperscript{497} Bose, Subhas Chandra, “Democracy in India.” The Maharashtra Provincial Conference, Poona 3 May 1928. Address.
\item \textsuperscript{498} Bose, Subhas Chandra, “Trade Union and the Problems of Unemployment.” The All-India Trade Union Congress Session in Calcutta, 4 July 1931. Address.
\end{itemize}
The ‘workout’ for ‘methods’ and adaptation of them for suitable ‘environment’ and ‘need’ reveals that how a dynamic leader can visualize the product of nation along with its impact upon the common life of citizens by providing suitable employability for future progress.

At the same time talking about various non-political organizations which Mr. Gandhi had started for the Gandhians such as a the All-India Spinners Association, the Gandhi Seva Sangh, the Harijan Seva Sangh, the Hindi Prachar Samity and political idealism of Mr. Gandhi, Subhas Chandra during his secret sojourn in Kabul forecasted that,

...more than anything else, peaceful parliamentary life and ministerial office has been, and will be, the political grave of Gandhism.499

Similarly, the huge Swiss Accounts, Coal Scam and CWG has proved the foretelling of Subhas Chandra right in more than one way today. Even for the political system of India, Subhas Chandra had unique vision. He could visualize all the models which would be applicable in India by having firsthand experience of living in Europe and Asia both. In his address to faculty and students of Tokyo University he opines that,

It would be our task in India to evolve a system that would be a synthesis of the systems in vogue in different parts of the world.500

Such ‘synthesis of the systems’ is properly reflected unique constitution of India. The constitution of India stands unique because of all such synthesis of various aspects from the ‘different parts of the world.’

As the nationalistic freedom fighter, Subhas Chandra constituted the nationalistic Azad Hind Fauj. Consequently, many of the issues raised by Azad Hind Fauj became the foundational stones for the independent India. At the same time it gave Subhas Chandra to see future of Free India safe only in the hands of robust

defense mechanism of Indian Army. For him New Civil administration in India has to first of all focus upon the defense mechanism. According to him,

A new Government will necessarily imply the reorganization of the civil administration and the creation of a national army.\footnote{Ibid.}

Likewise while talking about the problems of Modern India and their issues such as attitude of citizens, foreign influence or industrialization Subhas Chandra emphasis upon the readiness of Indians to solve their present day problems. As a part of such readiness he observes that,

The moment India is free; the most important problem will be the organizing of our national defense in order to safeguard our freedom in the future. For that we shall have to build up modern war industries, so that we may produce the arms that we shall need for self defense. This will mean a very big programme of industrialization.\footnote{Ibid.}

The mission to ‘safeguard’ the hard won freedom means the strength of one’s own will and determination to progress with security and safety. Wherever there is a safety the futuristic activities would be boost up. Foreign investors would also be attracted on the basis of unruffled environment of the nation. At the same time the setup of ‘modern war industries’ would consequently provide jobs and employment to thousands of young aspirants of the nation. Till the day, even after sixty-six years of independence, no politician could have come near to the clear-cut vision for the future as of Subhas Chandra.

Along with that Subhas Chandra also had indomitable faith in the future of India. For him the India has strength to come out of any circumstances he compares the strength of India with the strength of Phoenix as,

For the ‘rise’ of the nation he not only aspires for liberated India but also for the liberated and stronger India. In his speech at a military review of the Indian National Army at Singapore he expresses his vision of the stronger mechanism to uplift the Indian security levels. According to him it would be the beginning of the long process of fruitful changes for nation as,

This is not only the army that will emancipate India from the British Yoke, it is also the army that will hereafter create the future national army of Free India.504

The function to ‘emancipate’ and ‘create the future national army of free India’ reveals Subhas Chandra’s Comprehensive concern for his mother land. In reality it was the efforts and engagement of his army that made the soldiers of British Indian Army to take the way of revolt against their authority which ultimately resulted into the self-introspection of the Empire. It was this retrospective contemplation only which compelled Prime Minister Clement Atlee to hasten up the political process of declaring the independence of India.

On the other side of such thinking Subhas Chandra had strong conviction that it is certain that Indian would be free very soon. Talking about the fundamental problems of India at the Tokyo University he reveals his confidence to construct the nation in a particular pattern as,

We want to build up a new and modern nation on the basis of our old culture and civilization. For that we need modern industries, a modern army and all those things necessary to preserve our existence and our freedom under modern conditions.505

The reference of the base ‘of our old culture and civilization’ reminds us of the unique strength of Indian nationalism which was profoundly propagated by the universal phenomenon like Swami Vivekananda, Ramakrishna Paramhansa, S. Radhakrishnan and Mahatma Gandhi. It is the base which gave the proper stability to the structure of Modern India. It is not only India but all the leading nations of the world be it America or Britain have recognized the Indian tradition as the unique

treasure which is applicable for the solutions of the problems of contemporary world. The recognition of Rigaveda as the text of humanity by United Nation has authenticated the significance of Indian ‘culture and civilization’ in more than one way.

On the other hand talking about the problems and hiccups of the Modern Indian Society, Subhas Chandra categorically discusses the issues like religion and caste. For solution of such issues he explains that the democratic institution would not be capable enough to solve all such problems and therefore after experiencing it already and having the experience of France, England and of United States of America. Subhas Chandra values the demand of Modern India as,

And we have come to the conclusion that with a democratic system we cannot solve the problems of Free India. Therefore, modern progressive thought in India is in favour of a State of an authoritarian character, which will work as an organ, or as the servant of the masses, and not of clique or of a few rich individuals.506

The contemporary scams and corruption cases has proved it hundred percent right that the Indian democratic institution has absolutely turned into ‘the servant’ ‘of a clique of a few rich individuals’ who are having their bank accounts in Swiss banks and not ‘of the masses’ about whom they are solely responsible.

Similarly, talking about the comprehensive plans for social reconstruction of India Subhas Chandra provides two types of solutions; 1) the Immediate Programmes 2) the Long Period Programmes to solve the ‘chief national problems’ such as the eradication of poverty, illiteracy and disease. Both types of solutions can be revealed through the charts as below,

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506 Ibid.
The Comprehensive Plan of Social Reconstruction of India by Subhas Chandra Bose.

The significance and the relevance of such a comprehensive plan for the social reconstruction of India can be estimated on the basis of its relevance even today. No government of India dares to implement any of the national schemes without proper deliberations with the Planning Commission of India. In other word it may be said that the foresighted vision of Subhas Chandra has gifted the nation in more than one way.

Thus, from the letters written by Subhas Chandra one can witness his love and devotion for his mother nation, turmoil of his mind during critical situations, his observations of wide range of topics such as art, music, literature, nature, education, folk-culture, civil affairs, criminology and spirituality reveals him as a unique politician in the world who was gifted with sharpness, shrewdness and essence of humanity. The reading of each and every letter introduces his personal abilities to tackle the situation as the leader. The tone of his persuasion leads one to the height of sophistication. The way of evaluation and analysis reveal his aptness as the popular leader of India. At the same time his personal letters reveal his unknown qualities and strength as a human being. The stronger nation emerges in the field of economy, versatile political standards, self-defense mechanism and education in the epistolary writings of Subhas Chandra Bose.