Subhas Chandra Bose occupies a unique position in the history of India's freedom movement. He is a landmark in the annals of the freedom fighters fighting for the liberation of their country. His political fervour unalloyed patriotism and a strong anti-compromise stand struck a different note in the history of our freedom movement. He entered Indian politics in 1921 after returning from Cambridge and held the centre-stage for more than two decades. To usher in freedom for India at any sacrifice and to build up a new nation was the ultimate goal of Subhas.

There is no dearth of works on Subhas Chandra Bose dealing with his political thought or his contributions to India's freedom movement. His awe-inspiring role as the Head of the Provisional Government of the Azad Hind has also drawn applause. But the present dissertation attempts to approach the subject from a different angle. It endeavours to delve deep into the inner recesses of the mind of Subhas and then attempts to make a psycho-analytical study of his life and philosophy in the context of some of the major decisions taken by him which could be co-related to some of the major psychological trends lying embedded in the depth of his mind. A close study reveals how some of his psychological traits played a dominant role in influencing his decision and course of action.

In fact, it was the "inner man" in Subhas which reflected different facets of his personality sometimes clouding his pragmatic vision and creating confusion in his mind. This bizarre vision prompted him to take illogical and unjudicious stand in critical junctures of his life. This wrong approach to politics led him to part with the Indian National Congress when he was at the summit of popularity and glory. This wrong calculation, one may surmise, might have prodded him to
leave his country when the entire nation geared up to launch a final struggle against the British. Though he harboured an adverse opinion about Hitler's attitude towards India even a close study of Hitler's *Mein Kampf* did not deter him from seeking help from the latter. His mission in Europe failed due to his over-confidence, which was simply exploded in his meeting with Hitler.

Subhas looks like the model of the Greek tragic hero who had to pass through inevitable sufferings caused by his own misadventure. But in spite of all these, the tremendous impact Subhas made on the political scenario of India which helped India win freedom can never be ignored.

The present dissertation critically reviews all these facts and is based on the following hypotheses:

1. Subhas Chandra Bose's personality in every segment was formed in his early youth (1897 - 1919) and his entire life story glittering with colourful events were a manifestation of this personality.

2. Though basically a political leader and not a philosopher, Bose had always subjected his political mission to a greater mission of life. He wanted what is called human emancipation. 'India freed means humanity saved' this cryptic one line statement at Tripuri Congress presided over by him is the poignant message he delivers.

3. This mission of life has two aspects which can be interpreted with the help of the philosophy of existentialism (a) 'Essence' epitomising the outer events of history, and (b) 'Behaviour' symbolising the psycho-analytical response of the individual who happens to be a hero in history.

4. There is quite a number of dominant psychological trends in the personality of Subhas—patriotism, nationalism, monism, self-abnegation, mystic-
militarism of the German School (Herder), leftism, uncompromising anti-British attitude, Vedic Spiritualism, romanticism etc.

Finally, the entire life and philosophy of Subhas can be interpreted psycho-analytically against the perspective of these dominant trends of his personality.

The present dissertation is split up into several chapters. The first chapter unravels the relative impact of 'heredity' and 'environment' in the making of Subhas Chandra Bose, that is the varied types of factors contributing to the development of Bose's personality, which played a crucial role in his taking major political decisions in his career.

The second chapter traces the beginning of Bose's political career from his return from Cambridge in 1921 till he was put into the Mandalay Central Jail. This was the period of his political apprenticeship under C.R.Das.

The third chapter lucidly unfolds the 'inner man' in Subhas as evinced in his letters from the Mandalay Central Jail during 1924-1927.

The fourth chapter deals with Subhas' career from 1927 to 1941. This chapter underscores the influence of Bose's personality as reflected in his political activities and also the implications of the major decisions taken by him during this period including what is known as the 'Great Escape' - escape from India in quest of Indian independence.

The fifth chapter highlights the social, economic and political thoughts of Subhas in order to gauge to what extent these have been commensurate with the dominant trends of his personality.
The sixth chapter delineates upon Subhas' views on students and their movements. It also explores several dimensions of his views and how they were influenced by the structure of his personality.

The seventh chapter describes Subhas' spectacular escape from India and his thrilling escapades abroad. Notwithstanding his sterile stay in Germany and the formation of the Indian Legion there, a real picture of Subhas emerges from a psycho-analytical study of his activities there including his unfruitful meeting with Adolf Hitler. But a picturesque chapter of his chequered career unfolds itself with his arrival in Southeast Asia. His subsequent activities there which sometimes boggles imagination open up a new vista of Subhas as 'Netaji' in the true sense of the term.

In the concluding observations, I have sought to make an assessment of Subhas Chandra Bose as a political leader from the standpoint of a social scientist. Attempts have been made to analyse how, and to what extent, the major failures in his political career (both in India and abroad) can be attributed to his dominant psychological trends. But, in spite of all this, Subhas remains a tragic hero who holds his head high defying all the thunder and storm that beset him.

In writing this dissertation, I have received considerable help from the libraries of the Netaji Research Bureau and the Netaji Institute for Asian Studies, the two Calcutta-based leading research institutes. The staff of the libraries of these institutes ungrudgingly helped me locate the books and other relevant materials which are not easily available elsewhere.
I express my thanks and gratitude to the librarians and staff of the National Library, Calcutta, the Central Libraries of Calcutta, Jadavpur and Burdwan Universities and the Ramkrishna Mission Institute of Culture, Library, Gol Park, Calcutta, for rendering all possible help to make available to me the books and important document and reports I wanted to consult. The library of the City college where I have been teaching, has also come to my help providing me with necessary books and other materials.

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