

SUBHAS CHANDRA BOSE AS A HUMAN BEING

LINA MONDAL *

* Ph.D. Research Fellow. Department of Museology,
University of Calcutta.

Abstract :-

Subhas Chandra Bose by dint of his patriotic ⁱ feeling and thereby his life-long dedication to liberate India from despotic British Government, has ever remained as the greatest personality behind India's Freedom-Movementⁱⁱ. Little did his parents Janakinath Bose and Prabhavati Devi know when on 23rd January 1897 they beheld the new born babe that he was destined to unchain India, his motherland from the claws of British Imperialism. My proposition in this paper is to establish Subhas Chandra Bose as an ideal human being and patriot of the patriots.

Here in the paragraphs that follow would establish the contents of the projected paper *SUBHAS CHANDRA BOSE AS A HUMAN BEING*.

It is necessary here to give a synopsis of Bose's early life and education. Subhas Bose's early career began from January, 1909 when he was admitted to Ravenshaw Collegiate school and the headmaster of that school was Beni Madhav Das. And then in the year 1913 he passed matriculation and stood second in the University. Soon after the publication of the result he came to Kolkata for higher studies and took admission in Presidency College. He was awarded first class honours in Philosophy from the University of Calcutta and placed second in the University's order of merit.¹

Calcutta was a great centre of learning. It had much to offer by way of career opportunities to a young man like Subhas Chandra inheriting social background. But in Calcutta too, in the account Subhas letter wrote, "the craze for sadhu-huntingⁱⁱⁱ" would not leave him². In the summer vacation of 1914 Subhas Chandra Bose quietly left home with a friend, without telling his parents, in search of a guru or a spiritual master. He visited all of the major pilgrimage site of northern India including Lachhman-Jhola, Hrishikesh, Hardwar, Mathura, Brindaban, Benares, and Gaya. At Hardwar, a third friend joined the search party for a Guru^{iv}. The two-month expedition made possible a few meetings with some truly holy men. But overall it ended in disillusionment. Subhas

witnessed first-hand the deeply ingrained caste prejudices in northern India and the petty sectarian rivalries of the men of religion. Brought face with “the patent shortcoming of Hindu society”, he returned to Calcutta, “a wiser man, having lost much of my admiration for ascetics and anchorites”. Although the experience cured him of his obsession that he must take refuge in a guru, it did not atrophy the spiritual side of his persona. Summing up his philosophy of life Subhas Bose wrote in 1937. ³

This is why Subhas Chandra Bose. the first Indian, after having passed the I.C.S. with distinction, decided to resign from civil service and returned Bombay on July,1921. Before resigning from the Indian Civil Service he consulted with his father, brother and also Deshbandhu Chittaranjan Das. On April 20, 1921, Subhas informed

Subhas Chandra: Man Mission And Meanns, p -16 . ^{1.} Chattopadhyay

2. Das Shitanshu – A Political Biography , p – 18 .

3. *ibid*

Shri Sarat Chandra Bose that he was going to send in his resignation “day after tomorrow”.⁴

Netaji was a profound thinker, and versatile genius .Side by side he was a great visionary and philosopher with historical foresights, wisdom and imagination. He was first and foremost a Karmyogi^v – a man of action – who influenced his generation in India as well as the world not so much by his writings but by his action.⁵

That aspiration – “ For your own salvation and for the service of humanity” – was to be his “life goal”. The *hita*^{vi} (“good”) of humanity was rendered here as achievable through *seva*^{vii} (“service”). To this formulation Subhas added another element : the service of humanity included the service of one’s country.⁶

We all know that S.C.Bose was greatly influenced by his Head – Master, Beni Madhav Das who he learnt social, political an economical thought and ideas, It was during this period that Subhas Chandra was drawn towards the works of Swami Vivekananda (1863 – 1902) as he accepted : I was barely fifteen when Vivekananda entered my life.⁷

In the eighties of the last century, two prominent religious personalities appeared before the public who were destined to have a great influence on future course of the new awakening. They were Ramakrishna Paramhansa the saint and His disciple Swami Vivekananda Ramakrishna the gospel of all religions and urged the cessation of inter – religious.⁸

-
4. Bose Sugata– HIS MAJESTY’S OPPONENT - p – 38
5. Gupta M.C., & Dr. Joytilak Guha Roy – The Man And His Mission, p– xi
6. Bose Sugata , op.cit. p – 21. 7. Sugata Bose, ibid, p – 21
8. Our life his mission. Swami Vivekananda Life and Teaching

In 1913 Aurobindo’s philosophy attracted Bose, for then, Bose had developed a craze for *Yoga* and *Ygis* but very soon this love and admiration for the ascetics faded out. About two months travel in the holy places of India in the midst of Yogis and sannyasis in 1914 made him disillusioned about them. Therefore, we see, that after 1914 his love for Aurobindo’s philosophy was gone and Aurobindo’s lived in his memory as a symbol burning patriotism, exemplary sacrifice and revolution, Subhas Chandra Bose, like many other, believed that Aurobindo would after some years return to active politics.⁹

Subhas Chandra Bose had God-gifted^{viii} qualities of leadership. That is why, within such a relatively short life span, marred Emilie Schankl by frequent illness borne their only daughter Anita Bose and incarceration in British prison, he was able to prove his mettle in multifarious with indelible dedication and determination, courage and conviction, vigour and vision, seriousness and strong sensitivities – whether it was flood work in North Bengal, managing municipal administration as the Chief Executive Officer or as the Mayor of Calcutta Corporation, organizing the National Volunteer Corps of the Congress, mobilizing mass movements the British Raj, playing the role of “an unofficial Ambassador of India’s freedom” during his exile in Europe, founding the Provisional Government of Azad Hind on foreign soil or commanding the military operations of the Azad Hind Fauz as the army of truly united and integrated the nation.¹⁰

In all these activities, he not only displayed extra-ordinary qualities of leadership but showed eagerness and sincerity to make any sacrifice for the motherland. Subhas Chandra Bose was perhaps the first national leader who took concrete steps to evolve a

9. Chattopadhyay Subhas Chandra, p-17.

10. Gupta M.C. & Dr.Joytilak Guha Roy , p – xi Editorial Introduction

comprehensive framework for planned of India to be taken up after the attainment of independence.¹¹

Netaji's escape from the motherland, his untiring activities in Europe and thereafter in South East Asia to liberate India from British rule form a special chapter of acute interest in the annals of the freedom movement of India. Virtually, here in India Bose has become a legendary figure, he is almost worshipped as a great hero and a charismatic leader.¹²

In fact, the people of India also of the world have known Subhas Chandra Bose as a great leader and organization, but most of them are not aware that he was also a thinker, if not a system builder in sense of the term.¹³

Shri S.B. Chaven pays his Tribute to Netaji as a born hero of heroes' for his unflinching courage and conviction. He finds in a Netaji a rare combination of Shivaji's geniusness in patriotic passion, pure nationalism and understanding of military, commitment to communal unity and communal harmony like Akbar the Great, and quality of a leader in battlefield, like Krishna of Mahabharat. He also presents a brief account of Netaji's achievements as a born revolutionary leader and a great visionary.¹⁴

Dr. Joytilak Guha Roy examines Netaji's contribution to India's freedom struggle by analyzing and unfolding, in chronological order, eight significant phases of his life and works. These are: (a) his deliberate decision to resign from the coveted ICS; (b) his debut on Indian political scene; (c) serving the National under Deshbandhu's

11. Gupta M.C. & Dr.Joytilak Guha Roy, p – xi Editorial Introduction

12. Chattopadyay Subhas Chandra – Subhas Chandra Bose : Man mission and Means, P –1

13. ibid , p – 1,2 14. Gupta M.C. & Dr.Jaytilak Guha Roy, p – xiii

leadership; (d) leading youths in Indian freedom movement after Deshbandhu's death; (e) his role as leader of radical nationalist force; (f) providing an alternative leadership in place of orthodox Gandhian leaders of the Congress High Command; (g) his collaboration with the Axis Powers; and (h) leading the last Indian War of Independence against British imperialism as Supreme Commander of INA and Head of Azad Hind Government.¹⁵

Shri Krishna Kant give a brief account of various of Netaji's concern for post independent India and his vision of India as a significant mover of a new world order in post-colonial era. In his concluding observation, *Shri Kant* refers to their powerful words – ITTEFAQ^{ix}, ITTEMAD^x, QURBANI^{xi} – i.e. Unity, Faith and Sacrifice, with Netaji inspired the INA , and which , will still help take India to her 'greatness'.¹⁶

Captain Lakshmi Sahgal gives an authentic account of the extra-ordinary qualities of Subhas Chandra as a soldier-statesman and as a great visionary. She had the great good fortune' to associated with Netaji in his final struggle for the complete independence^{Xii} of India. Netaji's faith in the power and potentiality of Indian women and his long cherished desire to involve in India's freedom struggle found the fulfillment in the establishment of the Rani Jhansi Regiment of Indian National Army under the command of Captain Lakshmi Sahgal.¹⁷

Shri T.N.Chaturvedi presents a brief account of Subhas Chandra Bose's life in three different phases ; (i) the formative phase when he was influenced by his teacher, Beni Madhav Das and Swami Vivekananda,s Writtings ; (ii) his political career which carried him to _____

15. Gupta M.C. & Dr.Jaytilak Guha Roy, p – xiv

16. ibid , p – xiii 17. ibid , p – xii , xiii

be the President of the Indian National Congress and culminated in his emergence as Deshnayak followed by hid exemplary efforts to galvanize public opinion against British imperialism and his thinking about socio-economic problems of the country ; and (iii) fighting the last battle against British imperialism from the foreign soil after leaving India.¹⁸

Some rare examples of Netaji's life are cited here . Once when he was a young man, Cholera broke out in Calcutta and all the rich people left the city, when the epidemic broke out there was no medical treatment for the poor so he used to go to the victim of the town and nursed and well cared them.¹⁹

Now, in that part of town there were many hooligans. They used to threaten him and say, "Don't come to our section and don't bother us. We don't want to see you. You are well – educated and come from a rich family, where as we are very poor and uneducated. We don't want you here". But although the hooligans did not want him to come and help the poor, he did not care. He said , "Do whatever you want. If you want to kill me. I have come into the world to help the poor and sick, I shall continue coming with money and food to help as much as I can".²⁰

One day the only son the leader of the hooligans was attached by cholera, so the young man went to his house and started caring for the son, feeding him and giving him medical treatment. The hooligan leader was so moved. "I threatened you and wanted you not to come to this area, and how when my own son is attached by cholera you come to help him. You are so brave".²¹

18. Gupta M.C. & Dr. Jaytilak Guha Roy, p – xiv

19. Shri Chinmoy,– Great Indian meals :divinely delicious and supremely
nourishing

20. ibid

21. ibid

They young (Subhas Chandra) man said,

It is not a matter of bravery ; it is may necessity. I see God in everybody. When I see somebody is suffering when I see another human being in need, I feel it is my duty to help him. One must help one's brother when he is in need.²²

The hooligan chief bowed down to the young man said . “you are not human being. You are Divinity Incarnate”. This great leader and patriot, this matchless leader and matchless patriot was none other than Netaji Subhas Chandra Bose. They very mention of his name brings such a divine emotional feeling into the consciousness of India!²³

Netaji Subhas Chandra Bose was one of the most prominent leaders in the Indian independence movement and is a legendary figure in India today. He was an Indian revolutionary who led an Indian national political and military force against British. Bose advocated complete independence for India at the earliest. It one look at the history of Indian Freedom Movement, after Mahatma Gandhi, the name that stands out is of Netaji Subhas Chandra Bose. His contribute is not less than those of Mahatma Gandhi and Jawaharlal Nehru, who have been give much of than 64 years since India's Independence, and it is only pertinent the Netaji's remarkable and stirring deeds to be brought the proper perspective. His famous motto was “Give me blood and will give you freedom”.²⁴

The British rules acknowledged with serious concern Netaji was a most dynamic and influential political leader in all sections and

22. Shri Chinmoy,– Great Indian meals :divinely delicious and supremely
nourishing

23. ibid

24. Internet Quora/what were Netaji's achievement as a freedom fighter
date 12/4/2014

religious groups of the country. They saw how Netaji's ideas always inspired young generation to fight more strongly for freedom. Subhas Chandra Bose believed that the Bhagavad Gita was a great source of inspiration for the struggle against

the British. The interpretation of the India's ancient scriptures had appealed immensely to him. He was willing to cut across religious lines. He was willing to give up his idea of a religiously divided India, if Netaji led the nation. Netaji was taken his place with Rana Pratap and Chatrapati Shivaji as a national figure in the heroic tradition. Bose deserves equal credit with Gandhi in Indian Freedom struggle. Bose's great saga was an inspiration to all. Indians "Future generations would read the amazing story of Netaji's life with pride and reverence and salute him as one of the great, heroes of India".²⁵

Rarely do we see somebody of the caliber of this man. His organizational and leadership need no introduction. Netaji Subhas Chandra Bose best known as the leader of Indian National Army was a man who commands respect. He believed Gandhi's policies would never secure a fully independent Bharat and even if it could the nation would, be weak from within due to the policies which congress was fast acquiring.²⁶

Netaji Subhas Chandra Bose gave many memorable speeches during his lifetime. There was once a great patriot who conquered every one's heart in India, especially the Bengali. He was known as the leader of great leaders when he was in college he was a most brilliant student. He had tremendous fondness for spiritual and religious. Whenever he could be of any use to the poor, the sick or the needy, he would be the first person to go there.²⁷

²⁵. Internet Quora / what were Netaji's achievements as a freedom fighter date 12/4/2014

²⁶. ibid

²⁷. ibid

Netaji Subhas Chandra Bose is one of the most popular charismatic and dynamic personalities of the pre-independent Indian politics, he dominated the Indian political scene for more than two decades and dazzled in his own caliber in his own distinguished way in presence of the likes of M.K.Gandhi, Jawaharlal Nehru, Vallabhbhai Patel, M.A. Jinnah to name a few, such was the aura of his personality and charisma of his myths and legends continue till date. He is the tragic hero of Indian freedom struggle ^{xiii} perhaps that is the reason why Subhas Chandra Bose had always been fervently revered by the Indian populace.²⁸

After resigning Indian Civil service Bose returned to India 1921 and plunged into noncooperation movement started by M.K.Gandhi. His mentor was C.R.Das who was a spokesman for aggressive nationalism. Bose's vision of Independent India used to differ significantly from that of Gandhi and most of the contemporary Gandhian leaders of congress. Subhas Chandra Bose was convinced the broad scale industrialization is the key to self-reliance and independence. However this did not harmonize with Gandhi

economic though, which clung to the notion of cottage industries benefiting from the use of the country's own resources. After being as the president of congress leadership or was in accordance with Soviet recommendation of it was Bose's legacy or all of them at the same time it is difficult to determine now.²⁹

An active leader of Bose's stature seldom shapes as a system-builder like Aristotle, Hegel or Marx. As a man of action he was more concerned with his country's liberation and the practical problems of its reconstruction than with developing any systematic philosophy in the abstract having little relevance to India dependent or independent.

²⁸. Internet Quora / what were Netaji's achievement as a freedom fighter date 12/4/2014

²⁹. *ibid*

the abstract having little relevance to India dependent or independent. However, the sorrows and sufferings of the oppressed and exploited masses wherever they are may find in his ideas a perennial source of hope and inspiration. It is here that Bose's ideas assumed a universal character and universal appeal. We all know that Netaji was influenced very much by one of the high-priests of which in Bengal was Bankim Chandra Chatterjee, the celebrated novelist, Chatterjee "first employed the triple appeal of language, history, and religion which enable Hindu nationalism to win widespread support in the opening decade of the twentieth century". His poem *Bande Mataram* (Hail to the Mother) soon electrified the entire country with a flood of patriotism. It was in fact an elixir to the toiling millions were roused to rally under the national flag. It become the *Marseillaise* of the nationalism movement throughout the country".³⁰

Bose was a believer in the law of evolution. One see this evolutionary process in the growth of his ideas were linked with the development of his own mind reacting to the shifting objective environment of India and the world outside. It is well worth noting that his attraction for the interplay of international politics was second only to concern for the problem that his motherland.³¹

Netaji Subhas Chandra Bose had clearly expressed his belief that democracy was the best option for India. The pro-Bose thinkers believe that authoritarian control of the Azad - Hinds was based on political pragmatism and a post recovery doctrine rather than any anti - democratic belief. However, during the war (and possibly as early as the, 1930), Bose seems to have decided that no democratic system to

³⁰. Chattopadhyay Subhas Chandra - Subhas Chandra Bose : Man

mission and Means, p - 2

31. *ibid*

the, 1930), Bose seems to have decided that no democratic system to could be adequate to overcome India's poverty and social inequalities, and he wrote a socialist state similar to that of Soviet Russia (Which he had also seen and admired) would be needed for the process of national re - building.

Subhas Chandra Bose wanted to make India really great by building up a political democracy on the pedestal of a secular of a society based on equal opportunities for all, irrespective of cast, creed and religion. INA is the led examples of his world. Netaji's India is yet to be established. Today, half a century after India's freedom and in the fiftieth year of our Republic, the challenges face in our nation-building be different, but Netaji's ideas and vision continue to have their relevance in building up a strong and unified India on the edifice of secularism and social justice.³²

Prof. Asok Mukhopadhyay analyses Netaji's ideas relating to planning for development, self-reliant^{xiv} socialism, nationalism and secularism and also his contribution in international statesmanship. In the contemporary context of international politics and globalised economy, in which independence and sovereignty of many developing countries including India, are now under threat from various agencies of neo-capitalism and neo-imperialism, feel that Netaji's image as a revolutionary and uncompromising fighter against imperialism and colonialism would serve of unending to the anti-imperial and forces throughout the world. He also observes that Netaji's socio-cultural and politico - economic ideas continue to have their relevance even in contemporary India.³³

³². Gupta M.C. & Dr.Jaytilak Guha Roy, p - xvi

³³ Chattopadyay Subhas Chandra. Opt.cit, p - xi

Subhas Chandra Bose is socio-political thinker on the basis of a careful analysis of his activities, letters, writings and speeches at various stages of the freedom movement. This work seeks to follow the evolution of his ideas, social and political, through different stages of stress and strain. While studying the ideas of borne in mind that his socio-economic ideas took shape during the better part of the freedom struggle of which he was in the thick as a front ranking fighter and inevitable they monthly in the forms of

the demands of changing socio-political landscape of the country. His utterance at different points of time during this period on questions of the socio-economic stricture of free India as well as his criticism of the structure of the society under alien rule contained elements which us an insight into his thoughts.³⁴

As the ship left the shores of India. Subhas wrote a parting message for Bengalis. After more than a year of exile from Bengal, he was embarking on what would turn out to be more than three years of exile from India. "One of the dreams that have inspired me and given a purpose to my life".

Netaji wrote,

Is that of a great and undivided Bengal devoted to the service of India and of humanity—a Bengal that is above all sects and is the home alike of the Muslim, the Hindu, the Christian and the Buddhist. It is this Bengal—the Bengal of my dreams—the Bengal of the future still in embryo—that I worship and strive to serve in my daily life.³⁵

Going through the life ,activities ,and services rendered by the great leader Subhas Chandra Bose ,and the citations referred from different critics ,historians ,-it is evident that Subhas Bose was more a

³⁴. Chattopadyay Subhas Chandra , op.cit , p - 2

³⁵. Dreams of Youth – Bose Netaji, Collected Work, vol. – 6, pp, 262 , 263

spirited oriented man , than a genius . His life is his message and it is more genuine than Gandhi more glorious than Abhram Linclon , more in depth and intensity than Nelson Mendala .and all other patriots and leaders of this world . For somewhat like Swami Vivekananda ,he fought for liberty .While Swami Vivekanada like a cyclone or tsunami awakened the world from its wintry sleep ,Subhas Bose in that case infused the spirit of liberty and love to the Mankind . if we dig the mine of the bulk of his contributions to the inner-development of human race in general and in particular , -Swaraj^{xv} of India , then we must en-crown him as an ideal human .

Therefore my research of discovering a perfect specimen of human being finds echo with the life and deeds of Subhas Chandra Bose , the man of heart and head ,the man of throbbing love and innate patriotic fervour . He leaves behind a skeleton for his successors and posterity‘ so that one can learn and feel the meaning and purpose of life by manifesting the self .

It was, therefore, quite natural that Subhas became one of the most beloved and respected leaders of the people of India, he stood as the symbol of sacrifice and source of inspiration to hundreds of thousands of young men and women all over the country. Netaji's plans and programmes, ideas and ideology were of value only if they were to be used as the basis for action. And the over-riding objective of all his actions were to liberate our motherland from the bondage of colonialism and build the nation on the strong of justice, equality and fraternity. ³⁶

³⁶. Gupta M.C.Gupta & Dr.Jaytilak Guha Roy, p – xi

Netaji Subhas Chandra Bose one of the greatest souls of India, still lives in our heart because of his bravery, confidence, love and sacrifice for the nation.³⁷

Subhas Chandra Bose was not only a great freedom fighter but also, a possessor of different virtues as, -sense of humour, deep feeling and love for education. All these are the symbols of national unity. Besides he was a worshipper of woman empowerment. So from the presentation of my present paper I therefore conclude that, Netaji Subhas Chandra Bose equals himself both as an ideal patriot and perfect human.

³⁷. WWW.youthking.Com /2010 / netaji – subhas Chandra – Bose, By Sampa Kundu:Netaji

³⁸. Subhas Chandra Boses Views on Women Posted on July 8, 2010 in society :- Dated 20/01/2017

Key Word :-

i) Patriotic p-1, ii) Freedom-Movement p-1, iii) Sadhu-hunting p-2, iv) Guru p-2, v) Karma Yogi p-3, vi) hita p-3, vii) seva p-3, viii) God – gifted p-4, ix) ITTEFAQ p-6, x) ITTEMAD p-6, xi) QURBANI p-6, xii) independence p-6, xiii) struggle p-10, xiv) self-reliant p-12, xv) sworaj p-14.

References:

1. Bose Subhash Chandra — *The Indian Struggle 1920 - 42. Bombay :*
Asia Publishing House 1964.78, This book, first Published in

- London in 1935 .
2. Gupta M.C, Roy Dr.Joytilok Guh.—*Subha Chandras Bose : The man and his mission*– E 954.035Su 15 –New Delhi: Indian. Institute of Public Administration 1999(M.C.G.J.G.R).
 3. Bose Sugata : *His Majesty's Opponent*–, First Published in India in Allen Lane by Penguin Books India, New Delhi 2011
 4. Chattopadhyaya Subhas Chandra – Subhas Chandra Bose : *Man Mission and Means*.
 5. Roy Dilip Kuma– *The SubhashI Knew*. Bombay ,Nalanda Publications 1946 .28
 6. Das Sitanshu – Subhas Chandra Bose: *Apolitical Biography*.– New Delhi Rupa,@ 001.
 7. Bose Sisir Kumar &Bose Sugata – Volum -1. *In Indian Pilgrim andLetters 189 –1921*,Century Edition NRB/OUP Eds.
 8. Ed, Bose Sisir k. and Bose Sugata – Subhas Chandra Bose – *An Indian Pilgrim: An Unfinished Autobiography and Letters to 1921, Netaji Subhas Chandra Bose , CollectedWorks,vol. 1*,
 9. Internet Quora/what were Netaji's achievement as a freedom fighter date 12/4/2014
 10. Swami Nikhilananda, Avaita Ashrma, Calcutta, *The Future of India*– Swami Vivekananda.
 11. Bose Krishna – *An Outsider in Politics* – Penguin, Publisher, 2008.
 12. Basu Sankariprasad — *Subhas Chandra O National Planning* (in Bengal),Jayasree Prakasan, Calcutta, 1970.
 13. Mookejee Nanda.—*Subhas Chandra Bose: The British press, Intelligenceand Parliament*—New Delhi People's Publishers House,1973, Bibl footnotes.
 14. Bose Subhas Chandra – *In Indian Pilgrim : An Unfinished Autobiography and Lettersto1921, Netaji Subhas Chandra Bose, collected works, vol. 1* ,ed Sistr Kumar Bose andSugata Bose (Calcutta: Netaji Research Bureau and Delhi: Oxford University press,1997)

15. Guha A.G.— *Netaji Subhas, Valiant Son of India*. Hayashida, Tatsuo, Netaji SubhasChandra Bose, English trans, ed By Bishwanath Chatterjee, New Delhi, AlliedPublishers ,1970.
16. WWW.youthking.com /2010 / netaji – subhas Chandra – Bose, By Sampa Kundu:Netaji Subhas Chandra Boses Views on Women Posted on July 8, 2010 in society :- Dated 20/01/2017.
17. Chauhan Abnish Sing – *Speech ofSwami Vivekananda and Subhas Chandra Bose: A comparative study*, Baeilly Prakash Book Depot, 2006.

