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An analytical study of the influence of Mahatma Gandhi on the political ideology of Subhas Chandra Bose

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Abstract:

The grand edifice of Indian independence that stands today has a firm foundation laid at the altar of the sacrifices of countless Indians. Subhas Chandra Bose was one of India's greatest freedom fighters. Born in the fertile land of Bengal, where Vivekananda and Aurobindo were his ideals and constantly produced revolutionary youth, Subhas Chandra Bose's thought, policy and vision were always rooted in an armed, all-out war against the British Empire. In the third phase of the Indian freedom struggle, that is, the Gandhian era, the message of Gandhi, the messenger of truth and non-violence, affected the whole of India. In such a situation, it was not impossible for his contemporary Subhas Chandra Bose to be influenced by him. In course of time, the influence of Mahatma Gandhi is reflected in the entire thinking, basic attitude and political life of Subhas Chandra Bose.

Key words: Subhas Chandra Bose, Mahatma Gandhi, political ideology, freedom movement.

Introduction:

In the context of the Indian freedom struggle, the revolutionary movement appeared as an embodiment of masculinity and valour. Netaji Subhas Chandra Bose, the great freedom fighter who sowed the seeds of freedom and youth power between the end of the nineteenth century and the dawn of the twentieth century, was born in a noble family in the city of Cuttack in Orissa. At that time, the whole of India was under siege. The revolutionary thought of the youth of India was the form of movement against the severe oppression and tyranny of the British government. In contemporary circumstances, the national movement was on a parallel track, both liberal and revolutionary, yet the country needed an ideology that would play an important role in shaking the roots of the British Empire from the epicentre of the freedom struggle. Subhas Chandra Bose was influenced by revolutionary ideology throughout his political life. In his 1934 book *The Indian Struggle*, Bose wrote: Satyagraha can paralyse foreign rule, but it cannot overthrow it. It must, therefore, be turned into an active opposition which will take the armed revolution to its climax and pave the way for the downfall of the British Empire."

In the third phase of the Indian freedom struggle, Mahatma Gandhi also succeeded in defeating the power of the British Empire with the infallible weapon of truth and non-violence. Gandhiji's political and moral values influenced Subhas Chandra Bose's political thought and work. In the words of historian Tarachand, "Gandhi has been one of those luminous persons who has slowly, through shaky and halting steps, inspired humanity towards those great persons where our vision finds a multico-



loured luminous panorama of human unity, world peace and 'Sarvepi Sukhinah Santu'."

The need for the study:

A study of the influence of Mahatma Gandhi in the political life of Subhas Chandra Bose during the period of the Indian freedom struggle reveals a multifaceted nature which can be linked to contemporary and current social ideals. The influence of Gandhiji's social and political thought, moral principles and vision casts an indelible light on the political thought and action of Netaji Subhas Chandra Bose. A careful study of the above subject makes it clear that the ideological relationship between the 'Father of the Nation' and 'Netaji' occupies an important place in the Indian national movement.

Objective of the study:

The main objective of the study is to present an analytical description of the influence of Gandhiji on the political thought of Subhas Chandra Bose in the Indian freedom movement.

Literary Review:

A survey of the relevant literature has been undertaken to prepare a theoretical overview in the context of an analytical study of the influence of Mahatma Gandhi on the political thought of Subhas Chandra Bose. This literature survey forms an important framework in making the study presented original and unique. Such as - 'S. R. Iyer, The Story of the Azad Hind Fauj, National Book Trust, Delhi, 2004.' The book describes the childhood and student life of Subhas Chandra Bose and the college life in India and England. The details of the work of the Azad Hind Fauj since its formation have been given in a very interesting way. Most notably, the author of this book, Shri S.A. Iyer, accompanied Netaji Subhas Chandra Bose on his last journey from Singapore to Saigon on 16/17 August 1945.

Netaji Subhas Chandra Bose, the supreme commander of the Azad Hind Fauj, was a unique figure in the history of the Indian freedom struggle because of his uniqueness as well as his personality and achievements. In the present book, Netaji Research Bureau has been established to preserve the political legacy of Netaji by Subhas Chandra Bose and Dr. Shishir Kumar Bose in the crucial last years of the freedom struggle. The work of revolutionary Subhas Chandra Bose is very important in the context of national movement. In this book, the Second World War has been described in a very interesting way as an opportunity to completely destroy the power of the British from India, the arrest of Netaji, and the attack on the British by the Azad Hind Fauj led by Subhas Chandra Bose and the hoisting of the Indian national flag in Kohima in March 1944. The author of this book, Pradip Bose, has described Subhas Chandra Bose and India in contemporary terms in simple, lucid language. Subhas Chandra Bose was a leader of freedom fighters who was a revolutionary and had no faith in the political movement going on in the country. In fact, he was even willing to take the support of the fascist powers for India's freedom. Facts related to the life of Netaji and the national movement have also been described in the book. In this book, the history of the freedom struggle has been presented by clarifying its broad background. The journey of history from the development of political consciousness in modern India to the decay of the transfer of power in the midnight of independence has been shown. It mentions the trial of Subhas Chandra Bose and officers of the Azad Hind Fauj and the Azad Hind Fauj.

Subhas Chandra Bose and the National Movement:

Netaji Subhas Chandra Bose was born on 23 January 1897 in Cuttack, Orissa. Since childhood, he had a sharp intellect and revolutionary thoughts. In course of time, love for the country and sympathy and affection for the weaker sections of the society were also awakened. Initially, the role of family background is definitely reflected in their character building and thinking, which later helped in the quality of nationhood and nation building. Subhas Chandra Bose received his early education at the Protestant European School, a missionary school in Cuttack. In 1909, Subhas Chandra Bose joined the

Ravenshaw Collegiate School in Cuttack for secondary education, where Subhas was instilled with a sense of self-confidence in addition to education. In 1912-13, he passed his matriculation examination and entered the best college of Calcutta University. Subhash was expelled from the university for leading the Chhatra movement in this university. This incident played an important role in making Subhas reflective of political consciousness.

After being expelled from Presidency College, he entered the Scottish Church in 1917 and passed the honours examination with first class in 1919. Bose's intellectual development and understanding took place in this college. In 1920, he passed the ICS examination and entered government service. This was the time when the freedom struggle in India was moving towards its goal after the Jallianwala Bagh massacre. This incident greatly agitated Subhas Chandra Bose. He decided to join the National Service instead of the British Service. In a letter to his elder brother Sarat Chandra Bose, Subhas said, "The best way to stop the Government is to withdraw support to it."⁴ The First World War affected the national movement as well as Subhas in a big way. The militants took advantage of the British preoccupation to plan an armed rebellion, but the Congress and Indian leaders sided with the British in the war because the British government would give them constitutional and administrative privileges. This helped in awakening Subhas's political consciousness. As Subhas Chandra Bose wrote in *An Indian Pilgrim*, "To stop the government machinery from working would be a step towards freedom." Influenced by the above events and the Irish revolutionaries, he soon resigned from the I.S.S. and entered the national struggle. Subhas Chandra Bose was more influenced by Deshbandhu Chittaranjan Das. It was with his inspiration and support that Subhas had ushered in the national movement. When the Swaraj Dal was formed, Subhas took upon himself the responsibility of propagating its ideals and carried it through. When Chittaranjan Das founded the Calcutta National College in 1921 for the propagation of national education in Calcutta, Subhas was appointed its principal. In 1924 he was appointed Chief Executive Officer of the Calcutta Corporation. Subhas was influenced by the Bengal Pact of his political mentor C. R. Das and accordingly gave many important posts to Muslims.

Subhas Chandra Bose considered the contribution of the youth in the national struggle as paramount. He said that every youth of India, like a soldier, must always be prepared for his three ideals of 'Truth, Duty and Sacrifice'.⁸ It was because of his revolutionary ideas that he was arrested and exiled to Mandalay (Burma) for three years. After coming back from jail, he again became active in the national movement. His message to the countrymen was, "Brothers and sisters in India! Do not forget that being submissive is the biggest curse of life."¹⁰ It is clear, therefore, that the sole object of Subhas's political life was complete independence.

Gandhi's influence on Subhas Chandra Bose's political ideology:

Subhas Chandra Bose was born on January 23, 1897, in Cuttack, Orissa.¹¹ In this era of Shankhnaad, Tilak had infused his nationalistic spirit in the youth, the Chapekar brothers had unleashed a revolution against the British, Swami Vivekananda had put the honour of Indian intellect and spirituality before the world, Gandhiji had sown the seeds of social justice in the land of South Africa. People did not have the slightest faith that a great revolutionary of this India would emerge from the house of Father Janaki Nath Bose and Mother Prabhavati Devi. It was, therefore, natural for Subhas's personality and political ideology to be influenced by great men and parents. The third phase of the Indian National Movement (1919-47) is known as the Gandhian era. With the advent of Gandhiji, the national movement was defined in a new form. In the words of Pandit Jawaharlal Nehru, "Gandhiji came like a gust of fresh air that made it possible for us to breathe in the open air. Gandhiji resolved to defeat the material powers of the British by increasing the invincible self-power." Gandhiji influenced Subhas Chandra Bose both in his personality and work. Subhash Chandra Bose went to meet Gandhiji at Mani Bhavan in Bombay. On his first meeting with Gandhiji, Subhas Chandra Bose writes, "I remember that afternoon well. I entered the Indian carpeted rooms where Mahatma Gandhi greeted me with his familiar smile and the conversation began. I was keen to learn from him the details of the step-by-step plan for the final transfer of powers from the British bureaucracy. So I went on asking



questions, and Mahatma Gandhi answered them with the same habitual patience." Subhas was not satisfied with Gandhiji's reply. The meeting did not have a positive impact on Bose. Yet from this meeting the two great men played an important role in understanding each other.

According to Gandhiji, Subhash had no faith in non-violence. Neither like a vision nor like a strategy of means to reach the goal. At the Calcutta session of the Congress in 1928, Gandhi condemned Subhas Chandra Bose's military dress. By the time Nehru and Subhas were paired, Gandhi had tested Nehru's emotional instincts, and only then could he be sure that he would gradually adapt to Nehru. On the contrary, Subhas continued to be firm in his Marxist and Gandhian views. The Nehru Report brought about a major change in the contours of the Indian freedom struggle. The Independence League was founded to understand the political aspect of the youth of the country, in which the contribution of Subhas Chandra Bose was paramount. Subhas was apt in the Congress to stem the flow of leftist ideologies, which had a profound influence on leftists and mass movements. Subhas Chandra Bose was elected to preside over the Haripura Session of February 1928. Gandhi wrote to Patel shortly before the Haripura session: "I see that Subhas is by no means dependable, yet there can be no other Speaker.¹⁶ If Subhas saw Nehru's non-cooperation towards him in the Haripura Session, it was also the result of the many leftist elements within the Congress and their mutual politics with a sense of rivalry, which Gandhi understood well and made Subhas the President of the Congress. Subhas's presidential speech in Haripura (Gujarat), Patel's area of influence, was significant in many ways. Particularly as an open challenge to the British Government to struggle and war, Subhas's speech was a little different from the policies of Gandhi and the Congress, towards the Left and every kind of struggle with the British Government. "I attach great importance to this point because I am confident that in the years to come international events will turn in favour of India's freedom struggle. In Subhas's speech, the need for large enterprises, their support and the policy of national control over them were directly opposed to Gandhi's policy of village and cottage industries. By the end of 1938, Subhas and Gandhi and their supporters were deeply divided on ideology. The election for the second time to the post of president, that of Tripuri, meant a clash between Subhas Chandra Bose and his thought and Gandhian ideology. In the election for the post of Annatto Tripuri President, Subhas got 1580 votes and Dr. Pattabhi Sitaramayya got 1375 votes. This victory of Subhas Chandra created a stir among the right wing leaders. Gandhiji described the defeat of Dr. Pattabhi Sitaramayya as his personal defeat: "The defeat of Subhas's opponent is my own defeat." Gandhiji writes in Harijan, "Shri Subhas Chandra Bose has won a decisive victory over his opponent Dr. Pattabhi Sitaramayya. I admit that from the very beginning I was decisively against his re-election. It is pointless to be me if I do not represent definite policy and principles. It is therefore clear to me that the delegates have not approved the policy and principles to which I am in favour." After Gandhi's statement that Pattabhi's defeat was his defeat, there was a qualitative change in the position of the Indian National Congress. The Congressmen who voted for Subhas were no longer willing to give up Gandhi for Subhas. He had faith in Gandhi's loyalties, leadership and policies. The resolution moved by the Govind Left in the Tripuri session was based on Gandhi and his policies. In this context, due to the correspondence of Subhas and Gandhi, differences emerged between Subhas and Gandhi on their political views. Gandhi's political dominance changed Subhas Chandra Bose's political life, but a question mark began to appear on Gandhi's political morality.

At the end of April 1939, Subhas Chandra Bose resigned as president. It is to be noted that the correspondence between Netaji and Gandhiji was the presentation of a document which contained Subhas's shattered self-confidence and Gandhi's harsh reaction. Gandhiji did not give a clear answer to any of Subhas Chandra Bose's letters and never cooperated politically. After migrating from India, Subhas lived in Germany for two years and all the activities and thoughts of Subhas in these two years reinforced the basis of Gandhi's negativism towards Subhas. Subhas Chandra Bose was misjudging the scenario of Indian freedom struggle. While condemning the policies of Gandhi, Nehru and the Congress, he was hopelessly hoping for acceptance of his policies throughout India. Subhas Chandra Bose's admirers and supporters believed that Gandhi's firm opposition to the Kipps Mission and the

Quit India movement were the result of Subhas' s direct and ardent nationalist principles and anti - British loyalties. The trial of the captured soldiers of Subhas Chandra Bose 's Azad Hind Fauj had agitated and agitated the whole country and Gandhiji had also praised their patriotism. On February 24, 1946, he writes in Harijan: The magic of the Azad Hind Fauj has come upon us. The leader's name is being heard all over the country. They are unique. On the death of Subhas Chandra Bose, Gandhiji called him 'the prince of patriots. " If the whole study is to be defined from a subtle point of view, it is clear that the life of Subhas Chandra Bose was influenced by spiritual and revolutionary ideas. Despite his political differences with Gandhiji, Subhas Chandra Bose remained firm in his views.

Conclusion

Subhas Chandra Bose was a proponent of revolutionary ideas who wanted to liberate India from the clutches of the British by force. Though he did not succeed in this endeavour, it did not diminish his role in the national freedom struggle. Many aspects of Netaji Subhas Chandra Bose's political ideology did not match Gandhi's ideas. Subhash also had to resign from the Congress party. Then Gandhian principles inspired Bose for the freedom movement. In 1944, Subhas Chandra Bose, while broadcasting a message from Singapore, addressed Mahatma Gandhi as the Father of the Nation. On the other hand, on Bose 's 50th birth anniversary on January 23, 1947, Gandhi had said, "He sacrificed a meritorious career for the service of the nation. "That is, there was a feeling of love and respect between the two great men on the one hand.

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