

Spiritualism in 19th Century: Impact on Political Philosophy of Netaji Subhash Chandra Bose

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ARTICLE INFO

Article History

Received	15-07-2025
Revised	24-10-2025
Accepted	20-11-2025
Available Online	30-12-2025

ARTICLE ID

CLIO0302003

KEYWORDS

Nationalism, Spiritualism, Adhyatma, Anti-colonialism, Identity.



ABSTRACT

This paper examines the influence of 19th-century Indian spiritualism on the political philosophy of Netaji Subhash Chandra Bose, analysing how spiritual ideas shaped his nationalist vision and revolutionary activities. The study traces the evolution of Indian nationalism as deeply rooted in spiritual and cultural ideals propagated by key figures such as Swami Ramakrishna Paramhansa, Swami Vivekananda, Bankim Chandra Chatterjee, and Sri Aurobindo. It investigates how Vivekananda's emphasis on self-realization, strength, and service to humanity inspired Bose personally and politically. Further, it explores Bankim Chandra's symbolic depiction of 'Mother India' and Aurobindo's notion of cultural nationalism as an inclusive, spiritually ordained bond uniting India's diverse peoples. Through a detailed examination of Bose's early influences, such as his teacher Beni Madhav Das, and his engagement with the teachings of Vivekananda and Aurobindo, the paper elucidates how Bose's spiritual grounding informed his commitment to complete Indian independence, clarity in political strategy, and emphasis on fraternity beyond caste, religion, and gender. The paper highlights Bose's unique application of spirituality in politics, including his revolutionary formation of the Indian National Army and advocacy for gender equality through the Rani Jhansi regiment. The paper argues that Bose's political philosophy cannot be dissociated from his spiritual ideals, showing how spiritualism provided the foundation for his vision of national emancipation and unity. This confluence of spirituality and political action marks Bose as a distinctive leader whose revolutionary pursuits were deeply imbued with metaphysical and moral principles.

CLIOQUEST: Journal of Historical Research

How to Cite This Article

Hemant Kumar Hem, Tanni Moitra, "Spiritualism in 19th Century: Impact on Political Philosophy of Netaji Subhash Chandra Bose," *Clioquest: Journal of Historical Research*, vol. 3, no. 2, 2025, pp. 17–25.

DOI: <https://doi.org/10.5281/zenodo.20355794>

INTRODUCTION

The concept of Indian nationalism and the development of Indian politics have been closely intertwined with spirituality. Swami Vivekananda advanced the spiritual philosophy of Swami Ramakrishna Paramhansa, grounding it in ideas of self-realization, patriotism, and service to humanity. Bankim Chandra Chatterjee gave a more concrete expression to the abstract idea of nationalism through the symbolic construction of Mother India, represented in the imagery of "Sujalam, Suphalam, Malayaj Sheetalam, Shasya Shyamalam," drawing upon the metaphor of Goddess Durga. Although he later shifted towards devotion to Krishna, Aurobindo further developed this spiritual-nationalist imagination through the figure of "Bhavani Bharti" in *Bhawani Mandir*, strengthening the iconography of Bharat Mata in nationalist discourse. Within this broader intellectual tradition, the moral and spiritual orientation of Subhas Chandra Bose was shaped early in life by his teacher Beni Madhav Das and later deeply influenced by the ideas of Swami Vivekananda. His exposure to Vivekananda's writings at a young age profoundly impacted his worldview and contributed to his strong sense of discipline, service, and dedication to the nation, which continued to guide both phases of his political journey. Spiritualism in Indian philosophical thought is broadly understood as *adhyatma*, a concept distinct from the Western understanding of spiritualism, which is often associated with communication with spirits and post-death existence. In the Indian tradition, *adhyatma* refers to the exploration of the self and the highest reality, where "adhi" means above and "atma" refers to the self or soul. It represents a transcendental state of awareness beyond ordinary material experience and is rooted in metaphysical inquiry. Vedic and Upanishadic traditions provide foundational texts for this inner exploration of self-knowledge, while Vedantic philosophy further elaborates on the pursuit of ultimate truth beyond material existence.

*"Indram Mitram Varuṇam Agnim āhur atho divyaḥ sa suparṇo garutmān
Ekam sad viprā bahudhā vadanty agnim yamam mātariśvānam āhuḥ."*¹

Means the truth or the ultimate reality is God, which is one but the wise people or sages call it by different or various names.

The Advaita philosophy states that "ahambrahmasmi" or "I am the Brahma/ God. It means that the atma or soul of human being is the part of brahma the supreme God. It also states that

"Brahma Satyam Jagat Mithya" means this material world is not real but the real is only Brahma. Only due to ignorance one could not get the ultimate truth that he himself/herself is the part of Brahma, the supreme God. Only through the continuous practice of meditation one can get this knowledge/ gyan or explore this knowledge. The darkness of the ignorance will be alighted only through the experience of the knowledge with the continuous practices. After getting the knowledge the human being can explore the ultimate truth and reach the status of complete happiness or bliss. This is the status of "Sat Chit Anand" that is truth consciousness bliss. Indian spiritualism is not related to any particular community or religion. The Vedanta philosophy though accepts the authority of God; the samkhya philosophy rejects the authority of God. Buddhist philosophy does not accept the authority of God. However, the Vedanta philosophy and Buddhist philosophy both talk about the adhyatma/ spiritualism. In Bhagavad Gita Lord Krishna states that "*Akcharam bramham paramam svabhāvo dhyātman ucyate*"²

Means svabhāvaḥ i.e. eternal nature and adhyātman i.e. the self means knowing about you or being 'atmapragya' is adhyatma.

In Vedic philosophy adhyatma was the way of life and was related to the four ashrams of the life as the final phase. Adhyatma can bring the changes in life in the form of permanent bliss and joy. It attracts the life of Indian people from the ages, people used to practice different type of Yoga, Dhyana and Pranayama to get the status of peaceful i.e. the spiritual one.

Methodology

The paper adopted a qualitative historical research method, utilizing an extensive review and critical analysis of sources such as historical documents, biographies, speeches, letters, philosophical writings, archival materials, academic journal articles, books, and institutional publications related to 19th-century spiritualism and Subhash Chandra Bose's political philosophy. The study synthesizes these materials to explore the interconnections between Indian spiritual thought and Bose's ideological development. Since the research does not involve primary fieldwork, interviews, or surveys, it relies solely on existing literature and archival evidence, ensuring rigorous interpretation and representation of historical sources within an academic integrity framework.

Problem statement

The research problem addressed in this article is the insufficient exploration of the influence of 19th-century Indian spiritualism on the political philosophy of Netaji Subhash Chandra Bose. Specifically, there is a lack of comprehensive understanding of how spiritual teachings—such as those of Swami Vivekananda, Swami Ramakrishna Paramahansa, and Sri Aurobindo—shaped Bose's nationalist ideology, revolutionary strategies, and his vision for India's independence. The study seeks to investigate and clarify the links between Indian spiritualism and Bose's political thought, highlighting the extent to which spirituality informed his leadership and commitment to the emancipation of the nation.

RESULT AND DISCUSSION

Swami Ramakrishna Paramahansa, Swami Vivekananda and Aurobindo

Bengal has continuously been the land of spiritual and intellectual thoughts from Chaitanya Mahaprabhu to 19th century and further. From Swami Ramakrishna Paramahansa to Swami Vivekananda and Aurobindo, the spiritual thoughts have continuously been impressing to the common man. The common Indian citizens have the traditional understanding about the spiritual learning that for mental peace and concentration in the life, the spiritual practices are must. The spiritual thoughts impact all the individuals in the different phase of life.

Swami Ramakrishna Paramahansa

Swami Ramakrishna Paramahansa was the twinkling star during nineteenth century of Bengal. He was a very simple and beyond any traditional spiritual or religious hegemony but he himself realized Mother Kali all lifelong in person and is generally accepted as incarnation of God. During all his life, he only practiced the true service of Mother Kali and never presented any specific Spiritual or religious thoughts. However, his spiritual teachings were enumerated by his disciples. According to Mahendra Nath Gupta the summary of the Sri Ramakrishna's Spiritual Experiences and his conclusions may be summarised as follows³:

First, he was an Incarnation of God, a specially commissioned person, whose spiritual experiences were for the benefit of humanity.

Second, he knew that he had always been a free soul that the various disciplines through which he had passed were really not

necessary for his own liberation but were solely for the benefit of others.

Third, he came to foresee the time of his death.

About spirituality in general the following were his conclusions: First, he was firmly convinced that all religions are true, that every doctrinal system represents a path to God. Second, the three great systems of thought known as Dualism, qualified non-dualism, and absolute Non-dualism - Dvaita, Visishtādvaita, and Advaita - he perceived to represent three stages in man's progress toward the ultimate reality. They were not contradictory but complementary and suited to different temperaments. Third, Sri Ramakrishna realized the wish of the Divine Mother that through him she should found a new Order, consisting of those who would uphold the universal doctrines illustrated in his life. Fourth, his spiritual insight told him that those who were having their last birth on the mortal plane of existence and those who had sincerely called on the Lord even once in their lives must come to him.

Swami Vivekananda

Swami Vivekananda was a true disciple of Swami Ramakrishna Paramahansa and he credits all his learning and Knowledge to his guru only. He is known as the spiritual father of modern India. He used to say that "there is no other spiritual teacher than your own soul". He called the countrymen "arise! Awake! And stop not until the goal is reached". He dedicated his life for the service of humanity. He focused on confidence and strength and used to say that "strength is life, weakness is death". "The salvation of India depends on the strength of the individual and the realization by each man of the divinity within". "All the powers in the universe are already ours. It is we who have put our hands before our eyes and cry that it is dark". "We are what our thoughts have made us, so take care about what you think". Words are secondary, thoughts live and travel far. "The highest manifestation of strength is to keep ourselves calm and on our own feet". He became the National Youth icon of not only Bengal but all India. His birthday (12 January) is celebrated as National Youth Day.

Sri Aurobindo or Maharshi Aurobindo

Sri Aurobindo or Maharshi Aurobindo was one of the early famous leaders of freedom struggle. He is placed in the extremist group along with Lal-Bal-Pal that is Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal. After studying in Cambridge

University he passed civil services with 11th rank in 1890, but deliberately got himself failed in horse riding, which was mandatory to pass the ICS examination, as he did not want to become a part of the British rule rather, he wanted to serve India. He came to Baroda in Feb 1893. There he worked as Revenue officer till 1906. Later he was appointed as vice principal of Baroda College. He studied deeply and introduced his scholarship through his writings and sending articles on the politics of the time to the weekly 'Induprakash' published from Mumbai. The articles were published under the name 'New Lamps for the Old' series. Aurobindo became the editor of 'Vande Mataram', a newspaper published by Bipin Chandrapal from 1906. The newspaper with excellent high-level articles which even the opposing Anglo-Indian editors were forced to praise and all the readers of Kolkata awaited it. A new phase of nationalism was started with the most effective voice in the form of 'national extremism' by Sri Aurobindo. The British government was troubled by Aurobindo's vigorous, self-confident and revolutionary articles written in Vandemataram.

Aurobindo talked about integral 'Integral education'. He believed that education in human life should start from birth and continue till death. On nationalism his view was that it is not just a political program, but a God-given virtue and immortal. He named this as 'Cultural nationalism'. On the basis of this cultural nationalism, all the people of the country could be tied together. Although his nationalism was clearly based on the Hindu way of life, he also wrote clearly that it was an inclusive nationalism in which apart from Hindus, people from all other religions were also given a place. Like Bankim Chandra Chatterjee, he considered the nation as Power/ Sakti and called it 'Bhavani Sakti'. He saw Mother India as Bhavani Sakthi, Bhavani Bharti. In his pamphlet 'Bhavani Mandir' he talked about physical, mental, moral and spiritual powers that can only be obtained by drawing the inner and inexhaustible reservoir of the soul. He did not consider the nation as mere geographical or political entity, but considered it as a concrete form. He talked about Japanese nationalism which reestablished itself on the basis of its cultural and nationalist identity. He envisaged the creation of a secret political organization like Bhavani Temple which would work selflessly till the independence of India.

Netaji Subhash Chandra Bose

Netaji Subhash Chandra Bose was a leading national leader in the Indian freedom movement. Serving after approximately two decades in

Congress as a member and following the Gandhian principle of nonviolence, Subhash chosen a path of different principle with the sole objective of the emancipation of mother Nation. From January 1941, a glorious phase of revolutionary freedom movement was started by Netaji. He escaped from his house and reached Germany via a heroic journey through Afghanistan and Russia. Later he reached Japan. He assumed the charge of head of Indian National Army and formed 'Provisional Government of India in exile' along with the Japanese assistance. He started his armed expedition to get the freedom of mother Nation from the subjugation of British power. He was successful in achieving some area and hoisting the free India flag on land of India. However, after the 18th August 1945 plane crash incident he made himself out of the focus.

After the general reading of the life of Netaji, it appears that he was a revolutionary intellectual person with the left oriented ideology and made prime goal of his life to emancipate the Mother Nation. He never discussed in the detail about the spiritual aspects of his life, However, his unfinished autobiography 'An Indian Pilgrim', written at the end of 1937 during his European trip is an astounding account of his ideological development and his singular focus on India's reconstruction in which a large part was played by Swami Vivekananda - "I was barely fifteen when Vivekananda entered my life. Then there followed a revolution within and everything was turned upside down."⁴

He was born in Cuttack Orissa on 23rd January 1897. His father Shri Janki Nath Bose was a famous government lawyer and was elected as a member of Bengal legislative council in 1912. He was also honoured with the title of 'Rai Bahadur' by the British government. However, later on he had a dispute with the local District Magistrate after which he resigned from his post of government lawyer. Later on, he also renounced the title of 'Rai Bahadur'. Subhash Chandra Bose was admitted on his fifth birthday in a protestant European School run by Baptist mission. In January 1909 he joined Ravenshaw Collegiate School of Cuttack Roman Reigns full HD school of school. During this initial schooling period young Subhash was greatly influenced by his headmaster Beni Madhav Das. He writes⁵ -- "The very first day I saw him taking his rounds - and I was then just over twelve-- I felt what i should now call an irresistible moral appeal in his personality. Up till then I had never experienced what it was to respect a man. But for me, to see Beni Madhav Das was to adore him. I was not old enough then to realise what it was that i adored. I could only

feel that here was a man who was not an ordinary teacher, who stood apart from, and above, the rest of his tribe. And I secretly said to myself that if I wanted an ideal for my life, it should be to emulate him."

Babu Beni Madhav Das filled the basic moral values in Subhash's personality. However, he was not lucky enough to continue the learning from his favourite teacher as when he reached in class two and entitled to listen his lectures, the orders for his transfer came. Subhash accepts that one thing I now learnt from him-- how to love nature and be inspired by her, not merely aesthetically but ethically as well. In other words, 'Nature worships'. I would choose a beauty spot on the river bank or on a hill or in a lonely meadow in the midst of enchanting sunset-glow, and practice contemplation. 'Surrender yourself completely to nature'.⁶

In the growing phase of spirituality in his life, Subhash states that Nature worship was elevating and helpful to a certain point but it was not enough. What I required-- was a central principle, which I could use as a peg to hang my whole life on, and a firm resolve to have no other distractions in life. It was no easy job to discover this principle or idea and then consecrate my life to it. During these inquisitive days of his teenage he was fighting with his desires of material life, sex consciousness and higher self.

Introduction to Vivekananda and Swami Ramakrishna Paramahansa

In these years when he was around fifteen years old Vivekananda entered his life. One day by sheer accident he stumbled upon and came across the works of Swami Vivekananda. I had hardly turned over a few pages when I realised that here was something which I had been longing for.⁷ For days, weeks, months I poured over his works. From this study I emerged with a vivid idea of the essence of his teachings. '*Atmano Mokshartham Jagaddhitaya*,'—for your own salvation and for the service of humanity—that was to be life's goal. He knew about faith (shradha) in himself. 'Salvation will come through football and not through the Gita'. Swami Vivekananda appeared before him as a full-blown personality. "Many of the questions which vaguely stirred my mind, and of which I was to become conscious later on, found in him a satisfactory solution".

From Vivekananda he turned gradually to his Guru Swami Ramakrishna Paramahansa. He impressed with the effectiveness of Swami Ramakrishna's appeal in the fact that he had practiced what he preached and that, according to his

disciples, he had reached the acme of spiritual progress. His practical direction regarding character building in general and spiritual uplift in particular was considered by him as the most valuable element in his teachings. Subhash formed a group of friends interested in Swami Ramakrishna and Vivekananda and used to talk on them. Slowly his personality was changed and he was no longer the goody-goody boy. He now had a new ideal which had inflamed his soul--to affect his own salvation and to serve humanity by abandoning all worldly desires and breaking away from all undue restraints.

He started to practice yogic exercises, dhyana (concentration), vegetarian food and daily recitation of certain hymns. He started to follow Ramakrishna's favourite maxims – "practise contemplation in a forest or in a quiet corner, in your house or in your own mind, so that none may observe you." He came Calcutta in 1913 where he learnt that social service was an integral part of Yoga. He formed a group consisted mainly of students who followed generally the teachings of Ramakrishna and Vivekananda but emphasised service as a means to spiritual development and as national reconstruction, mainly in the educational sphere.⁸ In the winter of 1913 he had a camp at Santipur, a place 50 miles from Calcutta on the river Hooghly, where he lived as monks wearing orange-coloured clothes.⁹ During these years he started to help beggars, sadhus and visit villages and attempting some village services.

Aurobindo

Aurobindo was a leading and most respectful leader of Bengal known as chotdada or younger brother (with Bal Gangadhar Tilak who was known as 'Bardada' or elder brother) filled with highest level of intellect and spirituality. After 1909 (Alipore conspiracy case) he chosen to path of spiritualism and made new abode at Pondicherry. His bold articles mixed with nationalism and spirituality was sufficient to conjure most of the literate countrymen including Subhash, who acquainted with him in college days. There were several mystic stories were floating including one that he is on twelve years of meditation/sadhna and at the end of that period he would return to active life as an "enlightened" man, like Gautama Buddha of old, to affect the political salvation of his country.¹⁰ He impressed by his political speech filled with deeper passion "I should like to see some of you becoming great; great not for your own sake, but to make India great, so that she may stand up with head erect amongst the free nations of the world. Those of you who are poor and obscure, I should like to see their

poverty and obscurity devoted to the service of the motherland. Work that she might prosper, suffer that she might rejoice.”¹¹

He was also impressed with his deeper philosophy which he found more accommodative than his first love of Shankara's doctrine of Maya. The reconciliation between the One and the Many, between God and Creation, which Ramakrishna and Vivekananda had preached, had indeed impressed me but had not till then succeeded in liberating me from the cobwebs of Maya. In this task of emancipation, Arabindo came as an additional help. He worked out a reconciliation between Spirit and Matter, between God and Creation, on the metaphysical side and supplemented it with a synthesis of the methods of attaining the truth—a synthesis of Yoga, as he called it.¹² During these years his spiritual thirst was increasing and he was in search of Guru. The desire to find a guru grew stronger and stronger within me and in the summer vacation of 1914; I quietly left on a pilgrimage.¹³ He visited several religious and historical places like Lachman-Jhoola, Rishikesh, Haridwar, Mathura, Vrindavan, Banaras, Gaya, Delhi and Agra. At all these places they were looked up by Sadhus and visited several 'Ashramas' as well as educational institutions like Gurukul and Rishikul.¹⁴

Death or Disappearance

In a series of books on Netaji Subhas Chandra Bose, Anuj Dhar and Chandrachur Ghose now has ascertained that Netaji Subhash Chandra Bose was not died as believed. As per the official report Netaji with his aide Colonel Habibur Rahman took a Bomber on 18th August 1945 around 2:00 p.m. at Matsuyama aerodrome in Taihoku (Formosa, present Taipei, the capital of Taiwan) it was crashed. In this plane crash Netaji was seriously injured and succumbed on that night, however Colonel Rahman survived. The news of his death was published worldwide on 23rd August 1945 based on the Bulletin provided by S.A Ayer.

Anuj Dhar has written that Alfred Wagg, associated with 'Chicago Tribune' dramatically interrupted a press meet of Pandit Nehru on 29th August 1945 to announce that he had seen Bose near Saigon, a few days after his reported death. This was further published on 1st September 1945 by London's Sunday observer. In a 14 September 1945 military intelligence report from the British south East Asia command noted that they were greatly interested in that news.¹⁵ Further along with Chandrachur Ghosh in their books Conundrum, Subhash Bose's life after death, India's biggest cover

up, Bose, Government does not want you to know this, they have proved that Subhash was not died on 18 August 1945 plane crash but was live as sanyasi Bhagwanji till 16 September 1985, when he died at Ram Bhawan Faizabad and was cremated at Guptar Ghat, Ayodhya on the banks of rivers Saryu.¹⁶ The story appears like that Netaji Subhash Chandra Bose disappeared on that fateful day and went to Russia and lived in Siberia. He returned India around 1970 and stayed till his last days in Faizabad in secrecy as a Holy Sanyasi after brief stay at Naimisharanya (Neemsar), Basti and Ayodhya. On the evening of 19 September 1985 at the funeral of Bhagwan Ji only 13 disciples were present- namely Dr Raghunath Prasad Mishra, Dr B Rai, Ravindra Nath Shukla, Dr Banerjee, Panda Ramkishor Mishra with his two sons and Rajkumar Shukla and son of Saraswati Devi. They had all given their word to Bhagwan Ji to keep his identity secret. Panda Ramkishor was the first to bewail: we are only thirteen here to see him off on his last journey. There should have been thirteen lakhs.¹⁷

I shall not go in the detail of Subhas's life post air crash, but if it is accepted that Shri Bhagwan ji was Subhash then we may would have to accept the spiritual quality of Bhagwan ji. The few followers of that holy man accept that he was a spiritual power house and achieved highest degree of sadhna. He achieved the powers from the highest level of Sadhna to go anywhere in the spirit form, he could listen to any talks, he could present anywhere in the world. Such mystical information of the highest level of achievement of the spiritual power by any individual can only be get from the league of Sanyasis practicing yoga in the highest ice clad mountains of Himalayas.

Political ideas of Subhash

The political ideas of Subhash Chandra Bose can be put in the following form:

- 1) **Love and complete dedication towards the nation:** He considered love towards the nation as a great feeling and considered it paramount. There was no scope for any ifs and buts in love for the nation; it was purely love for the nation with complete dedication. This kind of spiritual thinking was developed from the expressions of Swami Vivekananda in which he clearly appealed for love for the nation. Swami Vivekananda considered culture and religion as the basis of nationalism. On the lines of Swami Vivekananda's cultural nationalism, Subhash also considered nationalism as integral to culture. However, this cultural nationalism

included all the natives of India i.e. Hindus, Muslims, Sikhs and Christians.

- 2) **Complete independence of India and no compromise on it:** Subhas recognized that the subjugation of India was the root of all the problems and the only solution was the complete independence of India. The basic reason for his resignation, even after passing the ICS examination, was that he did not want to cooperate in any way with the British power that had taken over India's independence. The influence of Aurobindo's thought behind this thought was clear. From his early days, Aurobindo was making it clear through his erudite, vigorous and nationalistic writings that the basic problem of India was its subjugation and that it could not be solved by moderate measures.
- 3) **Clarity and lack of doubt in understanding things and foreign policy:** Indian spirituality provides the ability to explain things clearly from time immemorial. In the 37th verse of the second chapter of the Gita, Lord Krishna explains to Arjuna, removing the distraction of his thoughts.

*hato vā prāpsyasi svargam jtvā vā bhokṣyase mahīm,
tasmād uttiṣṭha kaunteya yuddhāya kṛitā-
niśchayaḥ ॥*

“If you fight, you will either be slain on the battlefield and go to the celestial abodes, or you will gain victory and enjoy the kingdom on earth. Therefore, arise with determination, O son of Kunti, and be prepared to fight.”¹⁸

Subhas was sure of the clarity of his thoughts. He knew that what was the basic problem and how to solve the problem. He knew that the basic problem of India was the subjugation of India and it could be solved only by driving away the British power. During the Second World War, Gandhiji and Jawaharlal spoke of choosing one less evil power Britain between two evil powers (Nazi Germany and Britain) and proposed to postpone Indian independence movement till the end of the World War. In Subhas' s opinion there was no such ambiguity, and he was of the clear opinion that since Britain was the ultimate enemy of India, we should take any measure to counter it, and if we had to take the help of Germany against Britain in this yagna, it should be taken. Somewhere this idea was also influenced by Kautilya's 'Mandal theory', which says that enemy's enemy is friend. That is why he tried to get help from all the axis powers- Germany,

Italy and Japan and finally succeeded in getting full assistance from Japan.

4. Fraternity as solution of conflicts: He promoted and followed fraternity between individuals rising above caste, religion and creed. If we study Subhash's life, we will find that Subhash's circle of friends included people belonging to different castes and religions. Even on his last air journey his colleague was Colonel Habibur Rahman. Love between person to person is the core of Indian spirituality, whether it is Vedic spirituality or Buddhist spirituality, both talk about love between person to person or just human beings. Since the time of William Wilson Hunter's book 'The Indian Musalmans (1876)', the Hindu-Muslim problem has been a major problem of Indian politics, with which the Congress and all other political parties, along with the British Raj, have been continuously struggling. If Judith Brown's 'Gandhi's Rise to Power' is to be believed, then Gandhiji achieved his highest position in Indian politics by doing politics on this only. Even while doing such politics, Mohammad Ali Jinnah was also successful in creation of a separate nation. However, the love of Muslims towards Subhash was not a feat of political juggling but it stemmed from the feeling of pure love in which Subhash had given the highest place to love and dedication towards the nation. Shahnawaz Khan, the main person of the Red Fort trial, had clearly stated that Subhash Chandra Bose had a mesmerizing power which people themselves used to get attracted to.

5. Equality without discrimination between men & women and caste, religion and creed: Subhash had worked to bring to life the principle of harmony and equality among individuals. The people in his brigade and command belonged to all religions, all groups, castes and regions. Women, who till now were considered of secondary status, were considered by Subhash as power and given a prominent place. This was contrary to the Gandhian ideology in which woman was seen as Lakshmi of the house. Subhash saw her as Durga. He formed 'Rani Jhansi regiment' of INA under Captain Lakshmi Swaminathan, which was the first all women regiment of the world.

CONCLUSION

In the Indian national movement, Netaji Subhash Chandra Bose emerges as a resplendent star, whose political life included many colours. A person who begins his life as a child from an aristocratic family and gets influenced by Indian spirituality from his early days and longs to find a spiritual guru,

even running away from home without informing them and also undertakes religious trips. During this time, he also remains certain about his cultural and national identity and protests when he realizes that his teacher has insulted his friends and his nationality. Later, even under family pressure, he proves the highest level of his studies by passing the ICS examination, but keeping in mind the love for the nation, he gives it up. He is influenced by Gandhian non-violent and Satyagraha politics but out of complete love for the nation, he also supports violent and revolutionary activities, due to which he has to resign from the post of Mayor. He has so much courage that even in front of all the big political leaders of Congress, he demands the complete independence of India in 1928, whereas even at that time Gandhiji was talking about Dominion status. When that prince riding on 52 bullock carts becomes the President of the Indian Congress, he clarifies his leftist leaning political ideas, which also include economic reforms. Despite full faith in Gandhi, when he talked about launching Satyagraha against Britain for Indian independence, he was expelled from the Congress. He then forms a new political party, the Forward Bloc, which is inclined towards leftist ideas. Meanwhile, he conducts Satyagraha to raise the infamous Hollwel memorial, which was seen as a disgrace to the Nawab of Bengal Siraj-ud-Daula and was fit in British propaganda of 'White man's burden theory'. After a short jail visit, he is kept under house arrest from where he mysteriously disappears on one night and reaches Germany and Italy via Peshawar, Afghanistan and Russia. With a strong desire to liberate India, he forms an army, the 'Indian Legion'. Then from there he reaches Japan from where a new phase begins. As Supreme Commander of the Indian National Army, he forms a new army, forms a new government of India and begins the War of Indian Independence. He achieves some success in his efforts and is also successful in hoisting the flag of Indian independence on Indian soil. But meanwhile, after the explosion of two atom bombs, Japan surrenders. Now the hero plans to go to the Soviet Union for further planning but mysteriously disappears on 18 August 1945 and leaves behind many stories full of nationalism which are revealed during the INA trial. From the study of his life we get that his political thoughts were greatly influenced by Indian spirituality and the thoughts of Swami

Vivekananda, Swami Ramakrishna Paramhansa and Aurobindo. However from time to time he also accepted changes in these ideas in new forms and proves himself a sanyasi in political and later military uniform.

Conflict of interest

The authors claim no conflict of interest.

Data Availability

This research is based entirely on data sources including historical documents, biographies, speeches, letters, philosophical writings, archival materials, academic journal articles, books, and institutional publications related to 19th century spiritualism and the political philosophy of Subhas Chandra Bose. All materials used in the research are publicly available through libraries, academic databases, archives, and institutional repositories. Since the research does not involve fieldwork, interviews, surveys, or human participants, no ethical approval was required for conducting this research.

Authors Contribution

Hemant Kumar Hem contributed to conceptualization, data curation, investigation, methodology, literature review, formal analysis, and writing of the original draft of the manuscript. Tanni Moitra contributed to supervision, conceptualization, validation, critical review, editing, and overall guidance of the manuscript.

Ethical Consideration

The research is based on a qualitative historical design and does not involve any human participants, interviews, surveys, or field-based interactions. Ethical principles of academic integrity, proper citation, responsible interpretation, and accurate representation of historical sources were strictly followed throughout the research. All analysis, interpretations, and conclusions presented in the manuscript are the sole responsibility of the authors. The authors also acknowledge the use of AI-based tools such as ChatGPT only for language editing, grammar correction, and improvement of clarity, while the conceptual framework, interpretation, arguments, and critical analysis were independently developed by the authors.

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