

1: Political views of Subhas Chandra Bose - Wikipedia

Netaji differed from Mahatma Gandhi's approach of non-violent movement to oust the British. Netaji believed that non-violence could be an ideology but not a creed.

Share The doctrinaire conflict between two individuals can be unambiguously identified when they consistently articulate their principled stands and follow their principles through their actions. Subhas Chandra Bose has been consistent throughout in his demand for political independence by virtue of complete severance from the British. While in India, he pushed Congress to launch mass movements demanding complete independence, and from outside India he led the Indian National Army to liberate India through war. He wanted to develop free India as a modern, industrialised nation with focus on advances in science, livelihood, and education for the masses. He has also been unambiguous that he would seek political emancipation through the most efficacious means which could involve armed conflict or even a total war. Mahatma Gandhi, on the other hand, identified Spiritual Swaraj, which would cure Indian civilisation from evils such as doctors, lawyers, railways, mill made cloth, heavy machinery, medicine and contraceptives, as his goal early on. He subsequently verbally demanded Dominion Status with membership in the British Commonwealth most of the time, without, however, revoking his articulation of spiritual Swaraj. In , however, expecting that the British would lose the second world war, he sought complete severance from them, but reverted to demanding Dominion Status as soon as the tides of the war turned. Nonetheless, other than the Quit India movement of , none of the mass movements launched by Gandhi demanded even Dominion status - they were mostly centered around social agenda, specific grievances, extra-territorial Muslim Caliphate, and financial reforms the last incorporated the demands of his industrialist sponsors. Unlike what is commonly believed, Gandhi and Bose did not differ on their choices between communism and capitalism. Both were socialists, as per their stated positions, and disassociated themselves from Communism Bose certainly did. Again, unlike what is commonly believed, Gandhi was not opposed to violence per se, he helped British recruit soldiers from India during the first world war ; he was however opposed to the violent overthrow of British by Indians, except during when he appeared to condone violence. But, he reverted to his insistence on eschewing violence against the British as soon as they were back to their winning ways in the second world war. In this article we expound on the doctrinaire positions of Gandhi and Bose on their understandings of Swaraj, preferences for modernisation industrialisation, Science, education, research and modern amenities and professions like doctors, lawyers, railways, hospitals, medicines and contraceptives. Bose espoused an uncompromising, unrelenting, militant, if not violent, all out struggle against British colonialism as opposed to the path of entreaties, compromises and deals Gandhi championed. Bose believed that freedom is never given, it is taken, while Gandhi on the other hand sought to attain his Swaraj through loyalty to the empire and a "change of heart" on their part p. An examination of writings of the two protagonists would establish the same. Bose considered himself a leftist and Gandhi and his coterie as rightist. But, what he meant by leftism and rightism will illuminate us on how he perceived the doctrinaire difference between him and Gandhi on the question of how freedom is achieved. Quoting him from an article that he wrote between January, in Kabul during his escape to Germany: After the attainment of independence, leftism will mean socialism and the task before the people will then be the reconstruction of national life on a Socialist basis. Socialism or socialist reconstruction before attaining our political emancipation is altogether premature. A life so consecrated is bound to fulfil itself, regardless of the vicissitudes of our material and bodily existence. My faith in the ultimate triumph of the idea, for which I stand is unflinching, and I am therefore not troubled by thoughts of my health and future prospects I am not a shopkeeper and I do not bargain. The slippery path of diplomacy I abhor as unsuited to my constitution. I have taken my stand on a principle and there the matter rests. I do not attach such importance to my bodily life that I should strive to save it by a process of haggling. My conception of values is somewhat different from that of the market place and I do not think that success or failure in life should be determined by physical or material criteria. Our fight is not a physical one and it is not for a material object. Our bodies may fail and perish but, with faith undiminished and will unconquerable, triumph will be ours. It is

however for Providence to ordain who of us should live to witness the consummation of all our efforts and labours, and as for myself, I am content to live my life and leave the rest to Destiny" pp. First, in , Gandhi identified "spiritual Swaraj" as his goal: Because we are in an abject condition, we think that the whole of India is in that condition. As a matter of fact, it is not so, but it is as well to impute our slavery to the whole of India. But if we bear in mind the above fact we can see that if we become free, India is free. It is therefore in the palm of our hands. Hence there is no idea of sitting still. In the conclusion of his book titled Hind Swaraj, Gandhi has written: It is not necessary to debate the question whether you hold India by the sword or by my consent. I have no objection to your remaining in my country, but although you are the rulers, you will have to remain as servants of the people. It is not we who have to do as you wish, but it is you who have to do as we wish. You may keep the riches that you have drained away from this land, but you may not drain riches henceforth. Your function will be, if you so wish, to police India; you must abandon the idea of deriving any commercial benefit from us. We hold the civilisation that you support to be the reverse of civilisation. We consider our civilization to be far superior to yours. If you realise this truth, it will be to your advantage and, if you do not, according to your own proverb, you should only live in our country in the same manner as we do. It is your duty as rulers that for the sake of the Hindus you should eschew beef, and for the sake of Mahomedans you should avoid bacon and ham We consider your schools and law courts to be useless. We want our own ancient schools and courts to be restored. The common language of India is not English but Hindi. You should, therefore, learn it. We can hold communication with you only in our national language. We cannot tolerate the idea of your spending money on railways and the military. We see no occasion for either. You may fear Russia; we do not. When she comes we shall look after her. If you are with us, we may then receive her jointly. We do not need any European cloth. We shall manage with articles produced and manufactured at home. You may not keep one eye on Manchester and the other on India. We can work together only if our interests are identical. We believe that at heart you belong to a religious nation. We are living in a land which is the source of religions If you will abandon your so-called civilization and search into your own scriptures, you will find that our demands are just. Only on condition of our demands being fully satisfied may you remain in India; and if you remain under those conditions, we shall learn several things from you and you will learn many from us. So doing we shall benefit each other and the world. But that will happen only when the root of our relationship is sunk in a religious soil. Paraphrasing, Gandhi would allow the English to rule "police" in his words , if they follow Indian civilisation in India, which he understood as one that relies on articles produced and manufactured at home, and does not have railways, European cloths, military and modern schools and law courts. We would later cite passages from the same book to show that his spiritual Swaraj also involved abolition of machinery, hospitals, medicines and contraceptives. Gandhi preached his concept of Swaraj to the masses, which contributed to attribution of religiosity to his persona. As a consequence, many people gave up eating fish and meat, took the same dress as the Mahatma, adopted his daily habits like morning and evening prayer, and began to talk more of spiritual freedom than of political Swaraj. In many parts of the country, the Mahatma began to be worshipped as an avatar. Such was the madness that seized the country that in April in a politically minded province like Bengal, a resolution moved at the Jessore political conference to the effect that the goal of the Congress was not spiritual Swaraj but political Swaraj was defeated at the end of a heated debate. The demand for spiritual Swaraj therefore diluted the one for perhaps more meaningful political Swaraj. Nonetheless, other times, and likely for a politically attuned audience, he would imply self rule or Dominion Status by Swaraj, positing membership in British empire as a partner or an ally of the British as his eventual goal. On June 22, , Gandhi spoke thus at Nadiad: Sisters and brothers of Kheda district, you are all lovers of Swaraj; some of you are members of the Home Rule League. One meaning of Home Rule is that we should become partners in the empire. We do not enjoy all the rights of Englishmen. We are not today partners in the empire as are Canada, South Africa and Australia. We are a dependency. We want the rights of Englishmen, and we aspire to be as much partners in the empire as the Dominions overseas. We look forward to a time when we may aspire to the Viceregal office. His aspirations therefore ended with making his countrymen eligible for the exclusive privileges of their colonial masters. Gandhi continued in the same pamphlet as follows: We should suffer to the utmost of our

ability and even lay down our lives to defend the empire. If the empire perishes, with it perish our cherished aspirations. Hence the easiest and the straightest way to win Swaraj is to participate in the defence of the empire". Embarrassing it in its hour of crisis will not help us to secure the rights which we must win by serving it. To distrust the statesmen of the empire is to distrust our own strength; it is a sign of our own weakness. After the Guwahati session of Congress in , he wrote in Young India: The moving of the resolution betrays the impatience The advocates of independence forget that they betray want of faith in human nature and, therefore, in themselves. Why do they think that there can never be change of heart in those who are guiding the British people? What, therefore, the creed adopted in does retain is the possibility of evolution of Swaraj within the British empire or call it the British Commonwealth? He is here objecting to defining Swaraj as complete independence, but leaving open as to what Swaraj ought to denote - it could very well be his spiritual Swaraj. Gandhi moved for Dominion Status in Calcutta Congress, , and ensured that an amendment moved by Bose demanding complete independence was defeated. Under intense public pressure, he moved a resolution for complete independence in Lahore Congress, , but effectively rescinded his demand for independence within a month.

2: Attlee told Bengal governor, Netaji, not Gandhi, got India freedom, claims book - India News

Differences in Opinion Between Netaji & Gandhiji Essay. After the death of great leaders like Lokmanya Tilak and Dr - Differences in Opinion Between Netaji & Gandhiji Essay introduction.

Annie Beasant and martyrdom of revolutionaries like Shaheed Bhagat Singh there were only two major thoughts which were prevalent in India, one was that of Gandhiji and the other was that of Netaji. It is to be noted that there still were great revolutionaries like Swatantryaveer Savarkar, but either they all were in exile or were in prison. While Gandhiji advocated non-violence and talks with the British, Netaji was of the opinion that there should be no compromise with the British and that every means should be used to free India. In spite of that Gandhiji and Netaji were extremely fond of each other. Netaji started his political life by going to Gandhiji, who directed him to work under Deshbandhu Chittaranjan Das. He resigned from the post of the INC president only because of the opposition of Gandhiji. But Gandhiji refused, since he believed it would cause large scale violence. Netaji first went to Germany and then, in one of the most daring thing, he went to Japan in a submarine. Gandhiji, while out rightly rejecting the suggestion that he was sympathetic to the Japanese, chided the British media for its blatant hypocrisy. The atomic bombs were dropped on Japan and on 15th August, Japan surrendered. After that Netaji went to an unknown place or died in a plane crash as said by some sources. It is believed by many that Netaji died in a plane crash The webmaster does not subscribe to those views. According to them his plane stopped at Formosa. After lunch and refueling, his plane resumed the journey, but within minutes it met with disaster, dived headlong and burst into flames. Bose was picked up badly burnt and bruised. He was removed to the hospital but by 8 or 9 p. Many of the close associates of Netaji like Habib ur Rahman said that Netaji dies in a plane crash. Gandhiji never believed that Netaji could have died, the works of Mahatma Gandhi reveal this. Gandhiji had wondered in how Netaji could die when Swaraj was yet to be achieved. This conviction of Mahatma caused much embarrassment to the British government and even some close comrades of Netaji tried to convince him that Netaji was really killed in the plane crash. Despite the sharp differences over the means to be used for achieving independence for the country, Gandhiji always adored Netaji for his extraordinary valour and organising capacity, the memoirs reveal. I believed the report. Later the news was proved to be incorrect. Since then I have had a feeling that Netaji could not leave us until his dream of swaraj had been fulfilled. The last words of Netaji according to his close associate Habib-ur Rehman were: So when you go back to India, do tell our countrymen that I tried my best to wrest freedom but they should continue their struggle until they succeed. Tell my countrymen India will be free before long. Long live free India! Netaji often used to declare that if and when he succeeded in freeing India from British rule, he would immediately relinquish mundane pursuits leaving his countrymen to manage their own affairs. Choose Type of service.

3: Subhas Chandra Bose - Wikipedia

Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required.

Subhas Bose, standing, extreme right, with his family of 14 siblings in Cuttack , c. Subhas Bose standing, right with friends in England, Bose as a student in England preparing for his Indian Civil Service entrance examination, c. Subhas Chandra Bose was born on 23 January at His family was well to do. He continued his studies at this school which was run by the Baptist Mission up to and then shifted to the Ravenshaw Collegiate School. Here, he was ridiculed by his fellow students because he knew very little Bengali. The day Subhas was admitted to this school, Beni Madhab Das , the headmaster, understood how brilliant and scintillating his genius was. After securing the second position in the matriculation examination in , he got admitted to the Presidency College where he studied briefly. He felt that his religion was more important than his studies. This behavior of the British as well as the outbreak of World War I began to influence his thinking. He was expelled although he appealed that he only witnessed the assault and did not actually participate in it. He went to study in Fitzwilliam College, Cambridge and matriculated on 19 November He came fourth in the ICS examination and was selected, but he did not want to work under an alien government which would mean serving the British. As he stood on the verge of taking the plunge by resigning from the Indian Civil Service in , he wrote to his elder brother Sarat Chandra Bose: Bose at his residence in Calcutta in the late s. Annual meeting, Indian National Congress, December 29, He was also the editor of the newspaper "Forward", founded by Chittaranjan Das. Bose organized a volunteer corps in uniform, its officers were even provided with steel-cut epaulettes A telegram addressed to him as GOC was delivered to the British General in Fort William and was the subject of a good deal of malicious gossip in the British Indian press. Mahatma Gandhi is a sincere pacifist vowed to non-violence, did not like the strutting, clicking of boots, and saluting, and he afterward described the Calcutta session of the Congress as a Bertram Mills circus, which caused a great deal of indignation among the Bengalis. Illness, Austria, Emilie Schenkl This section needs expansion. You can help by adding to it. April Bose convalescing in Bad Gastein , Austria, after surgery in early Bose in Himalayan resort Dalhousie June , convalescing, and receiving Mirabeau , center, emissary of Gandhi; others are Dr. During the mids Bose travelled in Europe, visiting Indian students and European politicians, including Benito Mussolini. He observed party organisation and saw communism and fascism in action. Although it was published in London in , the British government banned the book in the colony out of fears that it would encourage unrest. Bose arriving at the annual session of the Congress, where he was re-elected, but later had to resign after disagreements with Gandhi and the Congress High Command. By Bose had become a leader of national stature and agreed to accept nomination as Congress President. He stood for unqualified Swaraj self-governance , including the use of force against the British. Bose attempted to maintain unity, but Gandhi advised Bose to form his own cabinet. The rift also divided Bose and Nehru. Bose appeared at the Congress meeting on a stretcher. Muthuramalingam Thevar strongly supported Bose in the intra-Congress dispute. Thevar mobilised all south India votes for Bose. U Muthuramalingam Thevar, who was a staunch supporter of Bose from the beginning, joined the Forward Bloc. When Bose visited Madurai on 6 September, Thevar organised a massive rally as his reception. His correspondence reveals that despite his clear dislike for British subjugation, he was deeply impressed by their methodical and systematic approach and their steadfastly disciplinarian outlook towards life. Haldane , Ivor Jennings , G. During his sojourn in England Bose tried to schedule appointments with several politicians, but only the Labour Party and Liberal politicians agreed to meet with him. Conservative Party officials refused to meet him or show him courtesy because he was a politician coming from a colony. In the s leading figures in the Conservative Party had opposed even Dominion status for India. It was during the Labour Party government of " , with Attlee as the Prime Minister, that India gained independence. Bose and Himmler and other Nazi officials in discussion over refreshments. An official celebration in Berlin in November on the occasion of the founding of the provisional Indian National Government by Bose in Asia. A few days before his escape, he sought solitude and, on this

pretext, avoided meeting British guards and grew a beard. Late night 16 January, the night of his escape, he dressed as a Pathan in a brown long coat, a black fez-type cap and broad pyjamas to avoid being identified. Bose escaped from under British surveillance from his Elgin Road house in Calcutta about 11 PM. The car Registration No. 1954 is now on display at his Elgin Road home in Calcutta, India. Shah had been out of India en route to the Soviet Union, and suggested a novel disguise for Bose to assume. Since Bose could not speak one word of Pashto, it would make him an easy target of Pashto speakers working for the British. For this reason, Shah suggested that Bose act deaf and dumb, and let his beard grow to mimic those of the tribesmen. After assuming the guise of a Pashtun insurance agent "Ziauddin" to reach Afghanistan, Bose changed his guise and travelled to Moscow on the Italian passport of an Italian nobleman "Count Orlando Mazzotta". From Moscow, he reached Rome, and from there he travelled to Germany. He had Bose flown on to Berlin in a special courier aircraft at the beginning of April where he was to receive a more favourable hearing from Joachim von Ribbentrop and the Foreign Ministry officials at the Wilhelmstrasse. Its members swore the following allegiance to Hitler and Bose: He was also, however, prepared to envisage an invasion of India via the USSR by Nazi troops, spearheaded by the Azad Hind Legion; many have questioned his judgment here, as it seems unlikely that the Germans could have been easily persuaded to leave after such an invasion, which might also have resulted in an Axis victory in the War. But instead of being delighted, Bose was worried. Matters were worsened by the fact that the now-retreating German army would be in no position to offer him help in driving the British from India. When he met Hitler in May, his suspicions were confirmed, and he came to believe that the Nazi leader was more interested in using his men to win propaganda victories than military ones. So, in February, Bose turned his back on his legionnaires and slipped secretly away aboard a submarine bound for Japan. This left the men he had recruited leaderless and demoralised in Germany. During his earlier visit to Germany in 1941, he had met Emilie Schenkl, the daughter of an Austrian veterinarian whom he married in 1942. Their daughter is Anita Bose Pfaff. Japanese high-watermark of expansion into North-East India The crew of Japanese submarine I-57 after the rendezvous with German submarine U-565 southeast of Madagascar; Bose is sitting in the front row 28 April He travelled with the German submarine U-565 around the Cape of Good Hope to the southeast of Madagascar, where he was transferred to the I-57 for the rest of the journey to Imperial Japan. This was the only civilian transfer between two submarines of two different navies in World War II. Mohan Singh was taken into custody and the troops returned to the prisoner-of-war camp. However, the idea of an independence army was revived with the arrival of Subhas Chandra Bose in the Far East in 1942. Lakshmi Swaminathan, which is seen as a first of its kind in Asia. The troops of the INA were under the aegis of a provisional government, the Azad Hind Government, which came to produce its own currency, postage stamps, court and civil code, and was recognised by nine Axis states – Germany, Japan, Italian Social Republic, the Independent State of Croatia, Wang Jingwei regime in Nanjing, China, a provisional government of Burma, Manchukuo and Japanese-controlled Philippines. This government participated in the so-called Greater East Asia Conference as an observer in November. Loganathan appointed its Governor General. The islands were renamed Shaheed Martyr and Swaraj Independence. Diwan Singh, who later died of his injuries in the Cellular Jail. During this time Lt. During this operation, On 6 July, in a speech broadcast by the Azad Hind Radio from Singapore, Bose addressed Mahatma Gandhi as the "Father of the Nation" and asked for his blessings and good wishes for the war he was fighting. This was the first time that Gandhi was referred to by this appellation. Through several months of Japanese onslaught on these two towns, Commonwealth forces remained entrenched in the towns. Commonwealth forces then counter-attacked, inflicting serious losses on the Axis-led forces, who were then forced into a retreat back into Burmese territory. The remaining troops retreated with Bose towards Malaya or made for Thailand. The INA prisoners were then repatriated to India and some tried for treason. Clipping from Japanese newspaper, published on 23 August Taneyoshi Yoshimi, the surgeon-in-charge at the hospital at around 3 PM.

4: words essay on mahatma gandhi in hindi netaji

Netaji versus the Mahatma Share Tweet It was a confrontation between the 2 ideologies, one non-violent, the other all for use of arms, if the need arises.

It is a big topic that needs attention. However, in all my books mentioned in references a cross is marked for differences and right mark for love and praise of Gandhiji as well as Nehru. See introduction of R 2. Subhash Bose, though in all respect a creation of the Gandhian era was of different mould. Yet, many superficial observers have made the mistake of describing Netaji as somebody who was opposing or defying Mahatma Gandhi. This is far from the truth. Surprising as it may sound to many, Subhash Bose held Mahatmaji in great esteem even if he had to differ from the great leader, Subhash Bose always asked himself what would Mahatma think of that. He was a great rebellious pupil of the great master. D-1 See how Baba elucidated relationship between Gandhi and him. When Goering mentioned Gandhiji as Bolshevik, he retorted and silenced him. According to Subhash, Deshbandhu was resolute and clear and Mahatmaji wavering and inexact. Reporter Alfred Tyranauer mentions interview at Vienna hotel. Vithalbhai Patel and Bose issued a joint statement. He held ideal of activism. I have therefore been able to cherish deep personal regard and love for Mahatma Gandhi despite all that I have suffered and am suffering at the hands of Gandhites. See the touching condolence message sent by Netaji to Gandhiji on the sad demise of Kasturba Gandhi when jailed in Agakhan Palace at Pune. Netaji loved and respected Gandhiji very much. He was true disciple of Gandhiji except on the question of non-violence. A Aim of both Gandhi and Subhash was same but means differed. Gandhiji adhered to non-violence. However, after introspection and retrospection he revered lauded Gandhi till end. He confessed that in his youthful zest and haste he misunderstood Mahatma. Netaji paid his last obeisance personally to Gandhiji at Sevagram in June and earnestly urged him to start the mass movement. If I have understood him correctly. Bose was happy to feel that the gulf between Gandhi and himself was at last bridged. Khare, Subhash, Vallabhbai Patel, etc. See how he finished Nariman. The goal of the Congress was not spiritual Swaraj but political Swaraj. All were tired of the irrationalism of the Mahatma. He was suffering from acute mental-depression and lived in isolation. They have no idea of national reconstruction. Gandhism will land India in a ditch. Baba wanted to write a book on Gandhiji. He respected Gandhiji in high esteem. According to him only two persons understood Gandhiji, i. Mahadev Desai and Kaka Kalelkar. Gandhiji could get time for physical freedom of India and could not implement Divinisation of politics. He stressed Nation Building was the need of the hour. He was pained to see unscrupulous men like Atulya Ghosh in power, etc. He immediately sent a telegram to Sharadchandra Bose enquiring about Subhash when came to know that he was missing in Jan. Also sent a telegram in not to perform shradha.. Taught Subhash naturopathy and how to fast and how to break fast. Gandhiji followed what Subhash was insisting about mass movement. For instance individual Satyagrah Pursuit of Truth , Civil disobedience, do or die, quit India movement etc. Maulana observed there was a great change in Gandhi about his views on Subhash. On 15th August , the day of independence Gandhiji was in Calcutta. He did not send congratulations to Delhi. He could alone have saved the country from partition. Subhash was extremely happy to see that although two years late Gandhiji followed on what he was insisting and requesting to start do or die movement. S for complete independence. Subhash was first to demand complete independence at Lahore. Later he accepted it. Influence of Subhash on Gandhiji was such that in Harijan of 7th June he expressed change of views about non-violence. Gandhiji point blankly told Maulana to resign as President of Congress and Nehru as Executive Member as they opposed his pro Subhash thoughts and a resolution commending Japan. Love of Gandhi for Subhash:

5: Rediff On The Net: Mahatma, Subhas Chandra Bose were fond of each other

word essay lombardo videos words essay zoo mahatma gandhi in english in words how to write a good research paper introduction paragraph definition one page paper how many words text short essay on bhagat singh in words in punjabi khabra descriptive essay writing service topic.

January 28, The declassification of the Netaji files has sparked a massive debate on the need to rewrite modern Indian history. India Today has secured an advance copy of - Bose: Most Indian history text books about the freedom struggle are dominated by the role played by the non-violent movement of Mahatma Gandhi. Ahinsa and Satyagraha are the shining ideals that are central to the idea of how India won its hard fought freedom. A controversial new book written by military historian General G D Bakshi seeks to over turn the traditional idea of how won India its freedom. India Today has been able to exclusively access an advance copy of a Knowledge World Publication, Bose: In , Clement Attlee had come to India and stayed in Kolkata as a guest of the then governor. Remember, Clement Richard Attlee was the man, who as leader of the Labour Party and British Prime Minister between and , signed off on the decision to grant Independence to India. At that time I had a prolonged discussion with him regarding the real factors that had led the British to quit India. The Second World War had ended. The allied powers led by Britain and the United States had won. The victors wanted to impose justice on the defeated armies. This series of court martials, came to be known as the Red Fort Trials. Indians serving in the British armed forces were inflamed by the Red Fort Trials. In February , almost 20, sailors of the Royal Indian Navy serving on 78 ships mutinied against the Empire. The rebels brought down the Union Jack on their ships and refused to obey their British masters. The British were terrified. After the Second World War, 2. Military intelligence reports in indicated that the Indian soldiers were inflamed and could not be relied upon to obey their British officers. There were only 40, British troops in India at the time. Most were eager to go home and in no mood to fight the 2. It is under these circumstances that the British decided to grant independence to India. The idea behind putting these documents in the public domain, is not to in any way undermine the significant contribution of Mahatma Gandhi or Pandit Nehru. School textbooks are dominated by the role played by the non-violent movement. While the role of the INA is dismissed in a few cursory paragraphs. The time has come to revisit modern Indian history and acknowledge the immense contribution of Netaji in helping India win its freedom.

6: 6 JUL MAHATMA GANDHI ADDRESSED AS THE "FATHER OF THE NATION" BAPU " heve

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

7: 5 Months After Reports of Netaji's Death, Mahatma Gandhi Said He Was Alive

See the touching condolence message sent by Netaji to Gandhiji on the sad demise of Kasturba Gandhi when jailed in Agakhan Palace at Pune. (J) Netaji loved and respected Gandhiji very much. He titled him as FATHER OF THE NATION. Gandhiji alone could give salvation, Mahatma's unparallel role in Indian history.

8: words essay on mahatma gandhi in hindi netaji subhash chandra bose

Q: Who is best Netaji or Gandhi? A: It is a matter of perception. If you are dreamy and believe in the Utopian concept of non-violence, for you Gandhi is better. If you believe that, 'big problems can be solved only by iron and blood' and have realistic views about life, for you Netaji is better.

9: 2 pages essay on mahatma gandhi in hindi priya netaji

THE MAHATMA AND THE NETAJI pdf

Ms Krishna Bose, head of Netaji Research Bureau and wife of Netaji's nephew, Dr Shishir Bose, said Gandhiji explained it all in the journal Harijan in April

Judaism in modern times Karl Blossfeldt (Midsized) Joanna Blake Hot Shot Living an Examined Life Our Betters by W.S. Maugham House Takes a Vacation The Gardeners London Decoding the Ancient Novel Gentleman and Ladies Cardiovascular Diseases from Exposure to Secondhand Smoke Kumpulan Fatwa MUI Neuro Linguistic Programming Hanukkah (Pebble Books) Mr. Frumbles A B C Books by Kenneth Copeland Tall Trees, Tough Men Spinning For Fresh Water Game Fish Engineering Drawing Textbook by N.D. Bhatt Quantitative Analysis for Management (9th Edition) Tax-Exempt Leasing for Colleges and Universities C. Gregory H. Eden The Best of Jim Croce (Easy Guitar with Notes Tab) The Perils of Being Yellow: Asian Americans as Perpetual Foreigners Troubling Behaviors II : Sex, Conduct Disorders, and Substance Abuse Swing Time Zadie Smith Philip H. Sheridan Overview of Cognitive-Behavioral Therapy (CBT and Relapse) The Next Mistakes Programming with Standard ML Statistical Model Validation Techniques Naa Istam Book Part 2 New and Enlarged Handbook of Christian Theology The Butterick Kitchen Equipment Handbook Revision of the Orthopteran Group Melanopli Acridiidae with Special Reference to North American Forms Administering Active Directory Ssc Junior Engineer Electrical Previous Question Papers House of the Dead 2 Official Strategy Guide (Brady Games) Estimate Quantities of Materials from Detail Drawings in Manufacturing Two Worlds of Andrew Wyeth Atkins Foods to Eat Not Eat List 12. Developing Algebraic Thinking in Earlier Grades : Some Insights from International Comparative Studies