

A Message of Peace and brotherhood in the context of R N Tagore 'Poetry Rabindra Nath Tagore's Poetry: A source of Experiencing Peace and Harmony

RAJARSHI MAITY
Research Scholar

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Abstract

A notable essayist Rabindranath Tagore, the entertainer of Mother India, possesses a front facing position in the universe of the prophets of Humanism. He turned into the very first Asian essayist to be granted a Nobel Prize in 1913 for deciphered variant of his pattern of melody sonnets, Gitanjali. It is imperative to realize that Rabindranath Tagore's manifestations and exercises has a typical having that is his affection toward Man at the end of the day his affection for humankind by upholding the upsides of mankind like harmony and concordance in the country at large. Tagore's verse Gitanjali mirrors his frantic endeavours to see the world to live in harmony and agreement truly. He endeavours hard and difficult to cultivate the upsides of humankind and get the satisfaction the land by empowering the majority to cherish each other, live in harmony and have an agreeable existence loaded with happiness. Tagore will probably channelize the floods of patriotism to the heading of universalism by liberating human spirit from all subjugation and insignificance of the world and in this way rising above itself into a quest for widespread love and fellowship that the Lord gives to the humankind.

Keywords: *Brother Hood, Rabindranath Tagore, Harmony, Humanism*

1. Introduction

In his life, Rabindranath Tagore (1861-1941) is an incredible proportion of transcendental and groundbreaking figures, not only within his native Bengal and his beloved India. Was , yet to an impressive degree, all through the world. As a complex virtuoso and renaissance man second to none, he not just conveyed the writing and crafts of Bengal, essentially independently, to bewildering levels of imagination, yet, by his rousing words, his melodiously unmatched tunes,

his unstinting help for the reason for India's opportunity during a long and fierce period of her set of experiences, he lifted Indian culture and the Indian mind to an extraordinary degree of rejuvenation. In numerous ways, the appearance of Tagore was maybe a characteristic summit of the social resurrection of India, animated somewhat by contact with the West, which started with Raja Rammohan Roy (1773-1833) (see here as well), whom Tagore himself marked Bharat-Pathik, or Pathfinder of India. It came to fruition by means of change developments covering different areas of strict and social issues related with an intricate and old progress like India. Rammohan himself established the Brahmo Samaj, a philosophical and reformist society in light of the rule of the Advaita or Non-Dual Brahman.

A notable Indo-English essayist Rabindranath Tagore (1861-1941) is recognized for being a man with numerous layered characters and is the most prominent Bengali renaissance writer, thinker, writer, pundit, author and teacher who longed for a congruity of general mankind among individuals of various beginning through opportunity of brain and otherworldly sway. Rabindranath Tagore possesses a front situation in the universe of the prophets of Humanism. He turned into the very first Asian essayist to be granted a Nobel Prize in 1913 for deciphered adaptation of his pattern of tune sonnets entitled Gitanjali. Rabindranath Tagore manifestations and exercises has a typical having that is his affection toward Man all in all his adoration for humankind by upholding the upsides of mankind like harmony and amicability in the country at large. He was an enthusiastic Indian, however his patriotism otherworldly into universalism, where one might figure out a special unification of the best of the East and that of the West.

Tagore played a vital and a critical part in India's opportunity battle and his endeavors were valued by both Gandhi and Nehru and after autonomy, India picked a tune of Tagore "Jana Gana Mana Adhinayaka" as its National Anthem. The residents of Bangladesh additionally pick one of Tagore's melodies ("Amar Sonar Bangla" which can be interpreted as "My Golden Bengal") as its National Anthem. Tagore's most imaginative and mature poems show his openness to Bengal country music. Bengal country music includes songs by spiritualist Baul, such as Minstrel's Laron Badra Rock. Tagore responded to the indifferent acceptance of pioneering and practical strategies in Bengali literature by creating experimental works consistent with the 1930s. These include Africa and Camalia, well known for his last sonnet. He also composed sonnets using the Bengali Sanskrit word Shadhu Bhasha. He adopted the more famous jargon later known as Cholti Bhasha. He has a variety of works such as Manashi,

Sonar Bird (Golden Boat), Baraka (Wild Goose, a name that smells of a moving soul), and Probi. Sonar Tori's famous sonnet handles the temporary sustainability of life and achievement and has a similar name. To emphasize, it concludes that:

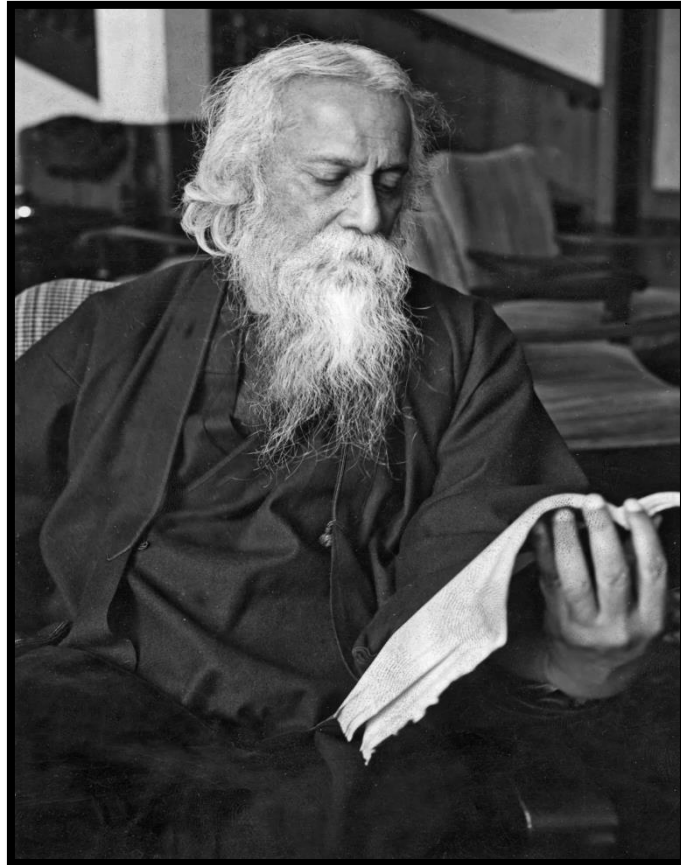


Figure: 1 Rabindranath Tagore

2. The Work of A Titan

Tagore's scholarly life reached out more than 60 years, with north of 1000 sonnets; almost two dozen plays and play lets; eight books; volumes of brief tales; >2000 tunes, of which he composed both the words and the music; and a mass of composition on artistic, social, strict, political, and different subjects. Add to these his English interpretations; his canvases; his movements and talk visits in Asia, America, and Europe; and his exercises as educationist, as friendly and strict reformer, and as legislator and there we have, decided by amount alone, the labour of love of a Titan. He was conceived and raised in an air of the conversion of three developments, which were all progressive:

The strict change development began by Raja Ram Mohan Roy, the organizer behind the Brhamo Samaj; the scholarly transformation spearheaded by the Bengali writer Bankim Chandra Chatterjee, who, as Tagore noted, "lifted the extra weight of unwieldy structures from our language and with a bit of his sorcery excited our writing from her age-extended rest;" and the Indian public development, fighting the political and social predominance of the West. Individuals from the Tagore family had effectively taken part in every one of the three developments, and Tagore's own work, from an expansive perspective, addressed the zenith of this three-pronged upheaval. India's most memorable Prime Minister, Jawaharlal Nehru, wrote in the *Discovery of India*: Not Bengali just, the language in which Tagore composed, yet every one of the cutting edge dialects of India have been formed part of the way by his works. He has helped coordinate East and West goals and broaden the foundation of India's patriotism more than any other Indian.

3. The Poet as a Truant Child

In *My Memoirs (Jivan-Smriti)*, Tagore recorded the internal history of his first poem. It is the historical background of his ascension from the incredible narcissistic universe before adulthood to the adult and super-personal universe of humans and nature. Ascension traces articulations in many of his early works. In Sonnet's "Awakening of the Well," the writer's spirit was likened to a fountain held in a dark cave until one morning the sun pierced the cave with a ray of light and released the source. From his childhood, Rabindranath was struck by all the natural splendor of his glory. In fact, even within the four walls of his home grounds, he shared the impression of an underwater gajumar tree against the reflective waters of the lake, the endless blue of the summer sky. As he himself said, "I used to take off my clothes, hide on the terrace, take a great opportunity from the sky, and take in the blue of the sky shell with tense eyes."

Being trapped in a school building for such a free soul was an exaggerated pain. He felt that school was a box for children to feed and that all their feelings about taste were sucked from their hearts. With that in mind, he had to skip school. That was what he had done consistently in the past. Rabindranath felt that the generosity of the failed youth was the duty of the instructor. Educators and adults consistently evaluate young people based on their own insights and judgments. They forget that they resemble a cascade of adolescents flowing. Assuming

that the water comes in contact with evil, the speed of spring has a natural ability to correct wrong things, so there is not much fear. We really want to be stressed when the torrent to clear stream calms down. The method he was casually taught was still deep and sporadic. Moreover, given the current situation in which young people are very absorbed in the emergence of various forms of electronic media, it is unfair to consider his technique as a model. In today's era of swift satisfaction, educators and adults need to be unjudgmental but consistent. Therefore, young people are aware that we have a breeze under their wings.

4. The Influence of Maharshi - His Father

The earliest effects on Tagore's idyllic reasonableness were the creative climate of his home, the magnificence of nature, and the righteous person of his dad. "Most individuals from my family," he reviewed in "My Reminiscences," "had some gift - some were specialists, a few writers, a few performers - and the entire environment of our house was saturated with the soul of creation." His initial training was controlled at home under confidential guides, however, he could have done without "the plants of realizing" that "continued crushing from morn till night." Nature was his number one school, as he kept in "My Reminiscences:" "I had a profound sense, nearly from outset, of the magnificence of nature, a cozy sensation of friendship with the trees and the mists, and felt on top of the melodic hint of the seasons in the air. Every one of these ached for articulation, and normally I needed to give them my own demeanor."

Rabindranath was raised as a free autonomous kid at home. His dad, Debendranath, famously called Maharshi (incredible sage), was an essayist, researcher, who for a long time had been a recognized head of the Brahmo Samaj (mystical church) development established by Raja Rammohan Roy. His dad never impeded his exercises. Despite several conflicts with his father, he was rarely rejected. Maharshi accepted that the child had to acquire the reality of good and evil from his heart. He knew that if a teenager didn't evaluate reality, he would never really evaluate it in his mind. You can get back there even if you are far from reality. However, we cannot always return to reality in areas where we assume that reality will not be enjoyable for young people. When Tagore was 12, his father took him on a four-month excursion to Punjab and the Himalayas. "The chain of exhaustive systems that guided me was finally broken when I left home," he wrote in his memoirs. Their most memorable stop was Bolpur, a dark country

town now commonly known as Santiniketan, home of the University of Bisbarati, founded by Tagore on December 22, 1918.

This visit was Tagore's most memorable encounter with Bengal, which he later celebrated with a melody. The last place in Tagore was Dalhousie, a fun hideaway in the Himalayas. Overwhelmed by the dignity and dignity of the mountains, the youthful Tagore was openly winding from one mountaintop to the next. During his stay, Devendranat was responsible for the education of his children and read statements from works in Sanskrit, Bengali and English literature. Devendranath also sang his number one song and narrated Tagore's refrain from the mysterious Hindu composition Upanishads. The unique consideration that Devendranath showed his youngest child during this excursion and the sense of freedom that Tagore experience made him "from an outsider to a cherished swan" in a supernatural way. Transformed. Even with him, like his father

5. Erikson's Theories

Ericsson's psychosocial hypothesis confirms that, in essence, people experience eight "psychosocial emergencies" that collectively affect the order of events and the personality of each individual. .. Ericsson's work is as applicable today as he had previously made his own hypothesis. In fact, his ideas are ultra-modern pressure on society, family and relationships, as well as self-improvement and satisfaction. His fourth stage for young Ericsson roughly calls it diligence vs. inadequate. The industry here hints at deliberate or significant moves. It is the improvement of skills and abilities, the certainty of using "strategies" and an integral part of the school education experience. Ericsson presented this stage as a kind of "approach to life."

This is related to Freud's psychological laziness stage, where sexual thinking processes and concerns are generally suppressed while adolescence focuses on improving work and skills. A child who encounters the fulfillment or achievement of something positive encourages a fruitful debate about the adversity. Young people who are disappointed when doing errands at school or at work, or, more unfortunately, rejected the valuable opportunity to discover and develop their abilities, assets and new possibilities, are usually second-rate. Feel and tend to

feel unusable. Collaborating with others and leveraging devices and innovation is also an important part of this phase.

It is similar to a custom that will be useful and appreciated in later life. I feel that mediocrity is meaningless. The self-confidence associated with such emotions is low, unable to contribute, participate, or collaborate with the group to create something. If there is no way to exploit the opportunity, you may not actually have the opportunity. This was basically thanks to Tagore, as children are only familiar with practical examples of how to properly utilize their opportunities through abuse. According to Ericsson, deep-seated anxiety and mediocrity can come from many negative effects. For Tagore, these negative effects were the accusations of adults working on his actions. The influence of his father and brother helped him to examine his inner spirit, portray both good and evil, have an openly independent spirit, and turn his reasoning into ingenuity. Perhaps without that opportunity, mental paralysis will remain for the rest of his life. From his young life he is deeply influenced and men are equal. His self-understanding in his childhood "rabbi" presentation is an impression of his point of view. He has explained God and love throughout his life, but he has hinted at the divine power of his life itself and his love for it. The various melodies played on the flute of his words transcended language, regional and national boundaries. He asked personally

"Away from yourself, hang out outdoors,

I can hear the music of the universe in my heart. "

Rabindranath Tagore's imagination cannot and should not be explained by any hypothesis.

6. Conclusion

Through his Paradisian creative spirit, Tagore gave this imaginary love, communication, credibility, courage, and a universe of solidarity in another world to all mankind throughout his life. He sees modern human beings insatiable, abundant, and engrossed in power, and gives it to individuals who do evil to get some rest from their evil deeds and terrible moral sleep. Tagore prays for India and prays to God that all mankind can give up wisely and bring true harmony and harmony to life by accepting great deeds. The poet is anxious for abominations

and reparations from necessities, and honestly understands the value of freedom, so the craftsman states:

I feel a hug of freedom in the commitment of 1,000 joys. You always pour me a new bite of your wine of different varieties and aromas and fill this pottery vessel to the edge. My world illuminates its hundreds of unique lights with your flames and puts them in front of a special area of your temple. No, I'm not always going to close the door to my resources. The joy of sight, hearing and contact carries your joy.

Yes, all my dual actions blend into the enlightenment of joy, and my need for all s ages as a result of worship

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