
Reflection of Indian Values in Tagore's GHARE BAHIRE

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ABSTRACT

Indian values in literature are mirrored in the literary works of the Indian literary personalities in general and Rabindranath Tagore in particular. In Tagore's literature and art, Indian civilization is presented through various ways; it reflects the age-old Indian values, Indian life, Indian traditions etc. with diverse dimensions. India is present in any language he writes and any form of literature he chooses. Rabindranath Tagore is an apostle artist whose many-sided interest proved that he had an integrated vision of life. Tagore was intensely concerned with the basic values of life in any form of art he had articulated. In this paper, I shall focus upon Indian values reflected in Indian English Literature with reference to Tagore's novel Home and the World. The three main characters of the novel portray different personalities and thus reflect the innate Indian values especially humanism and womanhood.

KEYWORDS: Indian values, humanism, womanhood

INTRODUCTION

Bengal has given a number of enlightened writers to India in particular and the world, in general. These Bengali writers made significant contribution to different forms of literature and also to the Indian society. Among them, Rabindranath Tagore was a versatile genius whose many-sided interest proved that he had an integrated vision of life. Tagore was intensely concerned with the basic values of life. He did not leave any branch of knowledge and art untouched, especially literature was enriched by his touch and depth. Tagore's literary works knew no geographical boundaries, and as a result, he came to be known as world-apostle.

Tagore thought that every Indian imbibes culture directly or indirectly, with formal education or without it. Like life culture progresses further and further and here lies the root of Indianness. This shows Tagore's all-embracing cultural vision. He compared Indian culture to a river in which many streams have immersed into a cultural fusion.

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Though Tagore believed, *basudhoibo kutumbakam*, (*the whole world is a family*) Indianness is presented in his literature as naturally as smell to the flower. In fact, he reveals the Indian ethos to embrace all humanities through his concept of world as the global family. Tagore captures the joys and sorrows, the dreams and desires, the hopes and fears, the doubts and beliefs of the Indian life in his works. The BAUL songs of Bengal (the songs revealing the highest thoughts of Indian philosophy), the spiritual thoughts, Nationalism combined with Humanism, the Indian festivals, the social panorama of India – its glory and gloom, depiction of Indian womanhood, Humanism in Indian culture, language, educational reforms, etc.

Tagore's *The Home and the World* reflects his Indianness thoroughly. Here, politics is at the backdrop of the novel. The story revolves round Nikhil the husband; Bimla, the wife; and Sandip, a friend of the family who is ambitious and selfish, too. These major characters narrate the stories of their own. Nikhilesh or Nikhil tries hard to uphold the perennial values of truth, love and non-violence. Neither nationalism nor any other ideal is dearer to him than 'truth'. Sandip, on the contrary, has the 'aim', in order to achieve that he is ready to destroy values of all sorts. Bimla is a symbolic projection of 'Indian masses', credulous and coy, torn between age-old values at home and the misleading, alluring call of the world outside. She is inspired by her husband to see and interact with the outer world. Nikhil never uses his power and never believes that a woman should have unquestioned love for husband. He thought himself, "If we meet and recognize each other, in the real world, only will our love be true".

In fact, it is his democratic human attitude. Bimla, of course, is a devoted wife, who always hesitated to communicate with the world outside, but it is Sandip who, with his eloquence takes Bimla under his spell. Painfully, Nikhil realizes the situational gravity, but faces truth quite calmly and waits for Bimla to come back to his true love. Sandip is crafty; he knows how to win the hearts of women. He succeeds in winning Bimla's hearts with his gift of the gab, and his show of fiery patriotism. The moment she realizes his evil and dark desires, she finds him utterly selfish. Now she goes back to Nikhil who has been waiting with patience to see the distracted Bimla to come back to her senses! Thus, the novel states that there is no place for power or tactics in love, and a gift of freedom must make a person wide awake of freedom! Tagore emphasizes that love and truth become victorious in the face of violence and death. Furthermore, Tagore displays his rejection of nationalism, as it goes against his sense of internationalism. The novel was published in 1916, a crucial time, both for India and the world at large. The so-called nationalists led the people towards all sorts of violence; they aimed at the 'end', disregarding the 'means'. Tagore was dismayed and he withdrew himself from the political scene. The novel *The Home and the World* is perhaps an artistic explanation of his feelings regarding the world of violence and also the political criticism that he was coming across. Tagore symbolically expressed his vision of Indian's path of independence and development.

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Tagore, like Mahatma Gandhi, was wedded to the principals of Truth, Humanity and Non-violence. His *The Home and the World*, like *GORA* and *CHAR ADYAY*, reveals his distaste for 'the politics of violence'. The Indian theme of human values and political ideals is discussed in *The Home and the World*. Thus Tagore expresses his faith in Indian culture. He dedicates his works to the Mother- India,

O amar desher mati Tomar Kolay thekai matha (the soil of my motherland, I bow down and take shelter in your lap)

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