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THE GREAT THINKER AND WRITER: RABINDRANATH TAGORE

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ABSTRACT : Rabindranath Tagore was an all inclusive savant of twentieth century, a scholar, social reformer, educationist and furthermore an incredible cleric of Indian culture and custom. He attempted to spread the Indian philosophical just as social considerations and thoughts all through the world. Tagore, who had an uncommon, and an incredible character, shown multidimensional thoughts and which has importance in this day and age. He had been invested with flexible virtuoso and untiring enthusiasm. His insight, The Soul, Nature and Man procured him a second name 'Gurudev' and as a legislator, thinker, social reformer and instructor, he substantiated himself deserving of this title. He felt that man and nature have a unique coordination and consequently he based his way of thinking of life and schooling on this idea. Not at all like a large portion of the Western instructors was he a scholar as well as a professional. According to this viewpoint the examination endeavors to feature the philosophical thoughts of Rabindranath and plans to see its significance in the present instructive framework. From this point of vision the destinations of this examination have been expressed. The strategy for the investigation is authentic exploration following a subjective methodology. There have been taken such countless various kinds of angles through which the perspectives on Rabindranath have been set up. The examination has been covered by a huge narrative investigation and it has been founded on the philosophical musings and thoughts of Rabindranath. The Works of Rabindranath Tagore have been taken as Primary Source of information and the Works of a few creators on Tagore sets up the Secondary Source of information. In course of investigation of the information from various sources it was seen that thoughts of Rabindranath Tagore are a lot of significant in present period.

KEYWORDS: Education, System, Vision, Significant, Strength.

INTRODUCTION: Rabindranath not exclusively was a writer however was a visionary too. The aroma that spread all around the nation saturated into his spirit and captivated his heart. He minutely investigated the issue dispersed everywhere. A few occasions gave him joy and some dove him into the extending rushes of burdens. He depicted this load of things with precisions, nuance and strength of workmanship at its most elevated, on the grounds that Rabindranath was no detainee of climate walled in areas, no bondage to the tribal oppression of the dead. He rose above the acquired mistake with backbone and self assurance. He was a man to whom nothing that was human could be outsider. Surely he was the esteemed cleric of life and humankind. The worth of life was unfurled to him with regards to widespread love to the humankind. Rabindranath's works were not those of the man life of a loner. He read the social and human undertakings accurately. At the point when he peeled off knighthood in challenge the torment of the British in the Punjab, it plainly demonstrated that he had an excellent feeling of enthusiasm, political development and comprehension of the social work, in light of the fact that the writer adored India and its delights.

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He needed the opportunity of India yet opportunity to him was significantly more than political opportunity. It was an opportunity that would eliminate neediness, social torments, cruel social traditions and shocks allotted to the discouraged by the purported distinguished class of individuals. The writer set out to be valiant. He announced that regardless of whether storm came, he would not be apprehensive and he would not surrender trust. The nation had given the writer life and strength. We needed to cross a prickly way of life where retreat was unthinkable. He proposed individuals not to debilitate by the meek direction of over – mindful men. The tempest came to embarrass and requested that individuals transcend it and assuming impractical, face it with boldness since it came as a need with benefits and negative marks.

TAGORE'S PHILOSOPHICAL THOUGHTS: Human awareness is the beginning stage of all philosophical request. Tagore believed that the logical inconsistencies of human existence incite the journey for truth. Man is a limited boundless being. He joins in him soul and nature. He was profoundly imbued by the Vedas and Upanishads in a single hand and on other hand, his considerations address the summit of ideas and thoughts which were the images of edification. As indicated by him man is dependent upon the law of need, as an individual from the profound domain of finishes, he is free. It is this logical inconsistency which is experienced in science, workmanship and ethical quality that requests an answer. The individual aims after amazing truth, wonderful magnificence and wonderful goodness. Tagore put stock justified and opportunity of the person to shape his life in his own specific manner. Yet, he eventually needed the solidarity of humankind. He said that in all of us the Creator shows in a one of a kind way and each individual attempts to understand the Creator in his own specific manner through which solidarity could be found among people as well as among man and nature.

As indicated by Tagore, nature is the appearance of the Creator (Brahma). Through its different structures, tones and rhythms the Brahma uncovers Himself more obviously through nature than through man. He, subsequently, wished individuals to have a nearby fellowship with nature and with its filtering and vitalizing impacts. So he was an 'independent' and 'naturalist'. Tagore's independence is viable with the development of social units. "Experience of the profound world, religion as the right focus of life's exercises and the solidarity of thought and truth" was the feature of Tagore's extraordinary way of thinking. There ought to be otherworldly connection between men. He urged the person to rearrange the gatherings of people based on the person's profound worth. By that he never implied parochialism-scholarly, social, political and profound. He needed the fundamental solidarity of the universe. He upheld internationalism however not monetary or political internationalism. He needed the otherworldly servitude of the universe. Having confidence in the principal solidarity of humankind he lectured human fellowship. Tagore's way of thinking mirrors an ideal mixing of Western and Eastern thoughts.

TAGORE'S PHILOSOPHICAL VIEWS OF EDUCATION: Tagore accepted that schooling can encourage individuals to acknowledge unity of the universe. To Rabindranath the motivation behind training is opportunity of psyche and soul. Tagore's way of thinking of schooling adjusts to widespread way of thinking. He moved toward life as a writer with an entirety of vision. He was completely mindful of instruction's various ramifications. As per him training is a perpetual piece of the experience of life and the regular articulation of their brains essentialness. Dr. S. Radha krishnan said – "Tagore's vision is India's very own

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genuine offspring past and his way of thinking is Indian both in beginning and improvement". The three crucial standards of Tagore's instructive way of thinking are – Freedom, Creative self articulation and Active solidarity with nature and man. The beginning of the possibility of opportunity lies as far as he can tell of the overall arrangement of schooling. He talked about the current schools similar to a "training production line, dormant, vapid, disassociate from the setting of the universe. Our schooling has removed us from our regular environmental factors. It is separated from social settings. Schooling "separated from the floods of life and kept to the four dividers of the homeroom becomes counterfeit and misfortunes its worth". The essential work as he would like to think was to acquire the youngster's psyche contact with nature. Nature motivates the individuals diversely at various phases of human turn of events. "For the small kid, Nature will turn into an oblivious image of very self-awareness and advancement, something that need not be addressed and which gives a consistently prepared foundation to its fantasies and its play. For the young people, Nature will turn into an object of either logical or melodious interest. The grown-up will find in her the dirt on which his nation and his kin develop the social and monetary foundation of human life." Nature to him was the center where the interests and yearnings of people meet. It is along these lines, fundamental right just to know Nature. Schooling for global arrangement and widespread fellowships are significant point of Tagore's instructive way of thinking. Dr. Zakir Hussain, himself a capable educationist was extremely dazzled by Rabindranath's thoughts on schooling. He said: "Rabindranath's instructive thoughts were straightforward and straight forward, the explanation being that he was completely mindful of the significance of general solidarity. In his instructive framework there was no spot of restricted specialization, since he realized that 'specialization' ruins the development of the person towards solidarity and comprehensiveness. Vishva- Bharati depends on this standard."

RABINDRANATH – AN ILLUSTRIOUS TEACHER: At the point when we consider instruction, two things show up before us – one is school and other is educator. The pictures of two things meet up – a structure where information is bestowed and a man sitting before a work area lecturing something to his instructed. Inspire of that everybody realizes that there is more instruction than what we get from school and there are a bigger number of instructors than we recognize. From support to the grave we gain from numerous instructors who are around us. They are old and youthful, learned or uninformed, profoundly positioned or modest. From each and everybody we learn something. Yet, it's obviously true that there are a few educators who stand apart above others. There are a few instructors who might be known as the creators of a specific age however there are rare sorts of people who might be viewed as the producer of entire humanity. Rabindranath was an instructor with flexible virtuoso and he was a conceived educator. This is definitely not a misrepresented reality that he will stand apart as an instructor above others many ages. He was shown us a wonderful language that he has made to utilize it for our own motivations. He has taught us with the various shades of the specialty of sonnet. None before him knew this strategy. Normally his method of instructing has moved forward in beautiful schooling. He has unfurled the magnificence of nature which prior men didn't have the foggiest idea. Again he has shown us how to know life, how to adore and sob. He has concurred us with a way of thinking of life and prepared us in public and individual sense of pride. He has likewise increased our ethical

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expectation. This is the thing that can be supposed to be the characteristics of an instructor which have been abundantly found in Rabindranath as an educator.

WAY OF LIFE ACCORDING TO TAGORE: Rabindranath accepted that change was the real life style, so he familiar himself with contemporary issues. As we discover Upanishad musings in his compositions so we discover the characters of 'Upen' and 'Krishnakanta', in 'Dui Bigha Jami' and 'Puratan Vritya' wonderfully depicted giving a record of their distresses and torments. However he had Upanishadic contemplations in his brain, he revoked salvation. He believed that legitimate salvation lay under way of the majority who worked hard with their perspiration and blood for inspire of the general public. Along these lines, he never repudiated the general public and its kin. He needed a functioning life creating measure – liberated from malevolence and cruelty. In this sense, he was a genuine loyalist as well as a radical.

GURUDEV & MAHATMA: The companionship among Rabindranath and Gandhiji was exceptional. However they had contrasts on numerous essential policy driven issues, their regard for one another never decreased. The artist consistently addressed Gandhiji as Mahatma and Gandhiji always remembered to address Rabindranath as Gurudev. What an extraordinary connection! Yet, in this age we see that individuals who have contrasts with others, the previous never wonder whether or not to divide adversaries. Gandhiji and Rabindranath both were unselfish and as such they regarded one another.

RABINDRANATH & RUSSIAN CHITHI: He was intrigued with post autonomy exercises in Russia with energy. In his 'Russian Chithi' he acclaimed it. Yet, he was absolutely against brutality and obliteration. He communicated his resentment against it. He believed that viciousness imperiled the methods of affection. There was no extent of kindness. Because of it, values were broken, dissipated and torn. Things developed with energetically making a gigantic misfortune to the general public. As per him brutality had no significant and critical association with the social development. Yet, to him brutality was simply the remains of the memorial service fire which was found in the conflict of 'Kurukshetra'. This would lead society purposeless and a vacancy would rule in the man's brain and creative mind and as such no development would occur in our social request.

PRIEST OF SOUL Soul, he understood, was the lone weapon by which the social request might be changed. He imagined that solitary courageous soul made certain to arrive at the objective of triumph needed by Tagore. He needed to puncture through the outskirts to storm the jail place of the spirit. Thus, in his sonnet 'Nirjharer Swapnavanga' he talked about breaking the bars of jail of soul with consistent undertaking to break the chains. This unyielding confidence is required today in the event that one needs to serve our country and its kin and to save individuals inundated in melancholy and uncertainty. He was stunned by the hopeless condition of town life. What stunned him the most were the country individuals' mentality towards one another, evil conduct displayed to neighbors, savants' pointless Endeavour on void issues, degeneration of religion, destructive offbeat, destitution – stricken masses and the demeanor of inhumane blue-bloods. He, as though, heard the abrasive cry of the ravenous and penniless. Notwithstanding the earth was brimming with rich collect, individuals actually starve. In any case, he never became sad and gloomy on the grounds that the brilliance of the morning sun previously uncovered to him a genuine image of his mom land. So he accepted that extremely soon the foreboding moans of individuals would be

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transformed into happy satisfaction and afterward individuals would be more joyful. He anticipated the time as it were. Without this scholarly and innovative brain nothing productive should be possible for the general public and working masses.

RABINDRANATH & HUMANISM: The country, as far as he might be concerned, was not a simple extravagant or reflection. He believed it to be character alive. In his compositions he had extended the internal history of his country. He was unable to endure any sort of parochialism. Humanism was over all everything. As far as he might be concerned, there was just one race on the planet – that was humankind. In the new past the thing was occurring in and around didn't satisfy Rabindranath. So he propelled individuals to walk forward and it was demise to fall behind. He further encouraged us to call them who felled behind and take them with us. That was the reason he gave a clarion call to the country to be joined in adoration and expectation. He enlivened Indian individuals to be revived to another life being propelled by a high great. On the off chance that the circumstance allows, no tempest has ability to shake the solidarity of individuals and the country will happen in the court of the world with prominence. The way of thinking of Humanism discovered detailing in the points and destinations of Viswabharati viz., to examine the brain of man in its acknowledgment of various parts of truth from assorted place of perspectives, to carry into more personal connection with each other through persistent investigation and exploration, the various societies of the East and the premise of their hidden solidarity, to move toward west from the outlook of such a solidarity of the life and considered Asia, to look to understand a typical partnership of study the gathering of the east and the west and subsequently at last to fortify the essential states of world harmony through the foundation of free correspondence of thought between the two halves of the globe.

CULTURAL VIEWS OF TAGORE: However Rabindranath talked about Indian culture, he had no doubt of any culture on account of its unfamiliar person. In any case, he thought the need of outside powers for the legitimacy of our scholarly nature. He protested the fake plan with which western training would in general consume all the space of our public psyche and in this way killed the extraordinary chance for the formation of a groundbreaking idea power by another blend of certainties. He encouraged that every one of the components in our way of life must be reinforced not to oppose the outsider culture but rather genuinely to acknowledge and acclimatized, to use for our food not as our weight; to get dominance over this culture and not to live after the ways displayed by different nations which won't be advantageous to us. Tagore had an exceptional thought regarding society which different scholars only sometimes considered. As per him, the Indian culture depended on an arrangement of proportional cases. He believed that in our general public the rich should make blessings, the house holders get visitors, the learned would give the instruction, the old would ensure, the young would save all consequently. Numerous races had gone to our territory and begun to cherish it. This was solidarity in variety and based on this he treasured an objective of all inclusiveness, obviously, Indian culture would emanate gleam through it. Logically the artist attested and informed individuals concerning India to proceed to address the rancher as he got back from the field, to the shepherd when he drove his sheep to the fan as he completed his contributions to the special stepped area of the God, to the Musalman when his reciting of supplication was finished. Then, at that point the evening sky would repeat the tune of our unified voice. This idea demonstrates that Rabindranath properly

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deciphered his country since he was caring, liberal in his idea. Resultantly he was not a long way from lecturing his contemplations of energy. He did it and prevailed to the fullest structure.

RELEVANCE OF TAGORE'S PHILOSOPHY OF EDUCATION: The current training framework is dreary, lackluster, agonizing, dead and so on, which are not created to wanted results. It could be proper right now to take a gander at the musings and thoughts of Rabindranath and reevaluate his instructive perspectives for today importance. The fundamental focal point of the India's present instruction framework is a way to future business makes a fixation on passing assessments, which thusly powers course reading focused educating. Learning has little significance to understudy's lives and interests today and consequently isn't appreciated and esteemed as an end in itself. With progress ascribed exclusively to science and innovation abilities, improvement of innovativeness are imaginative abilities are generally ignored. Subsequently Tagore's idea of "story creative mind" will be most valuable model for sustaining of innovativeness, compassion and variety. As far as he might be concerned, one of the focal abilities required for a vote based society was the capacity to envision and to see things according to changed viewpoints. Beginning the learning interaction with a course reading as opposed to with those things near a youngster's heart had a lot to do with the interminable longing for material products and prosperity and the trivial quest for the instruments of war and force. Instruction needs to sustain understudies' spirits and its motivation isn't simply work however more significantly close to home satisfaction and personal development. The powerlessness to relate to others perspectives is a critical reason for lack of concern, persecution, bigotry, savagery, and battle in this day and age. Tagore said that, we may turn out to be amazing by information yet we accomplish totality by compassion which isn't just deliberately disregarded in schools, however it is seriously curbed. He utilized schooling as an instrument for social change by making youngsters judicious, autonomous masterminds as opposed to dazzle adherents of ceremonies and customs. Tagore believed the absence of schooling to be the primary hindrance in the method of India's advancement and it is the foundation, everything being equal. The essential destinations of any advantageous public instruction framework ought to be advancement of inventiveness, opportunity, delight and attention to country's social legacy. Tagore's instructive beliefs have been concurred by different educationists and a large number of his advancements have now become part of general instructive practices, however his exceptional job lay in the accentuation on congruity balance among realism and mysticism in all out improvement of character. Discussing the emergency of schooling, Tagore said that a kid ought to be allowed to understand books. Our schooling framework is dormant as little youngsters are troubled with heaps of books. Tagore said that from youth to youthfulness and again from immaturity to masculinity, we are coolies of the goddess of picking up, conveying heaps of words on our collapsed books. The center of Tagore's instructive way of thinking was gaining from nature, music and life. This is the motivation behind why his schooling is effectively satisfactory by human brain. The visionary in him tackled the issue of the present century sooner. The issues of current instruction are participation, utilization of other uncalled for means and discipline and so on It is more testaments arranged, insignificant of insight and connection with nature. These issues were addressed by giving opportunity which isn't applied in homerooms.

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CONCLUSION: To conclude, it very well might be said that Rabindranath was a general thinker just as an incredible educationist. His instructive endeavors were colossal a gigantically of his undertaking was fundamentally significant. He attempted to develop the brain and culture of more than one age of men. That is the reason he is embellished principally in Bengal and by implication from one side of the planet to the other. He was an incredible artist for sure however none can reject that he was an extraordinary all round man of letters. The center of Tagore's instructive way of thinking was gaining from nature, music and life. This is the motivation behind why his schooling is effectively adequate by human psyche. The visionary in Rabindranath and the extraordinary educationist in him tackled the issue of today a century sooner. The issues of present day training are participation, utilization of other outlandish means and indiscipline. It is more authentications situated unimportant of knowledge and connection with Nature. Tagore tackled these issues in an amazing manner. Opportunity in the class tackled the issue of participation, nonappearance of invigilator addressed the duplicating or utilization of out of line implies. Consequently Tagore's instructive framework is an extraordinary accomplishment. It is lamented that we didn't attempt to apply the equations proposed by Tagore. That is the reason his Santiniketan, Viswabharati and Sriniketan might be said to establish Tagore's instructive trinity through which he attempted to foster his instructive thoughts of merge the entire world in a solitary home. In fine, one might say that Tagore celebrated the idea of solidarity in variety which is to be taught in our psyche in the event that we need to have a sparkling India without denying external contrasts which win in the different cliques of Indian individuals. The artist passionately appealed to God for the prosperity of individuals of India and he was certain that his valued idea and actually enthusiasm for him would introduce assuming not promptly, later. He had a profound established accept that India had a positive commitment to make the world culture with sparkling beams avoided from piece of jewel which isn't anything other than India.

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