

SELF-REALIZATION IN THE WRITINGS OF RABINDRANATH TAGORE

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Abstract : Rabindranath Tagore had firm belief in self-realization. He believed that the man should live for the “ultimate truth” which liberates us from cycle of birth and death. The aim of education too must be self-realization. He himself was a writer and a saint, who had, through his imagination and insight, realized the universal soul in himself and in nature. He believed that this realization was the end of education. Because the universal soul is the root of our own soul, man’s aim in life is to succeed in that universal soul of that all human beings are elements. The evolution of nature is consciously or unconsciously steers us towards this universal soul, a processes that can be helped by education. Though it's not assisted, the progress towards the universal soul remain continue, on the other hand individuals will be deprived of self-realization. It is therefore evident that Rabindranath Tagore’s educationally philosophy is associate adjunct of his general philosophy of life. He believed that each individual is one who has capabilities of progressing towards the Super individual and the universal soul. His conception of the universal soul bore clear imprint of the sacred book Gita and Upanishadic philosophies.

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INTRODUCTION:

The Tagores were Brahmins, they moved to Bengal around AD 1000. In 17th century some members of the family converted to Islam and they were banished for it. Probably because of this banishment, they pushed from conventional Brahminical lifestyle to entrepreneurship. They became successful middleman and they were among the first to get benefit significantly from trade with the British. In 18th century there was a rift within the family and this led to the departure of Nilmoni Tagore, Rabindranath Tagore’s great great-grand father from the family home Pathuriaghata in north Calcutta and his arrival at Jorasanko. It is the place where he would build the stately home in which Rabindranath would be born, three quarter of the century later. The city Calcutta prospered and proliferated with British merchandising and political power in India. Tagore’s family was sharing with equality the affluence of the city. Rabindranath Tagore’s grandfather Dwarkanath Tagore, was called ‘Prince’ because he believed to live life luxuriously. He used to occupy himself in the sparkling parties. The ancestral Jorasanko home had a large number of dependent relatives and servants too. While lavishly constructed and furnished rooms were set apart for the head of the Tagore family. He had gathered much wealth through business and transaction but because of his opulent, and lavish style of living, he left his family heavily indebted

when he died at early age of 51 in London. His eldest son Debendranath Tagore, unlike his father had little interest in parties and entertainments. He was a platonic figure, a man who cares for both, this and the other world. He was not only an original scholar but also a man of great probity, integrity and nobility. He had a great courage and firmness in his purpose of life and was called ‘Maha Rishi’. He was contemplative and meditative by nature. He used to claim that he receives instructions directly from God, and of having experience of epiphany while reading ‘Upanishda’. He devoted much of his time to the study of philosophy and religious literature.

Rabindranath Tagore was a rare and great personality. He was a scholar, freedom fighter and a prolific writer. Selfeducation is predicated on Self-realization and therefore the self-realization is as stagnant processes as of education. What’s most vital during this is that the scholars should have faith in himself and also in universal selfunderlying his own individual soul. All those actions, which give a natural sense of satisfaction and happiness, can promote the educative processes. This contentment is that the reaction of the soul, and thus not identical as mere harmony, satisfaction and pleasure. In following Rabindranath’s conception of selfeducation, the scholars had to follow the subsequent three basic principles.

Rabindranath was the worshipper of beauty. He searched for the beauty throughout his life. For this

reason his writings have become significant. Philosophical idea of education of Rabindranath Tagore was influenced by his personal lifestyle. He was impressed by the ancient Indian system and there is a clear reflection of that system in his literature. Self education builds up self-realization. It is assimilated in education. So a student must have self confidence. Purpose of education is to introduce one with the whole universe. So the syllabus of education is the main bearer of that culture. He advised to take special care on making syllabus. So that the human culture is reflected on it. Philosophical idea of Education focus on his Poems, Short Stories, Novels, Dramas and also in Articles.

FREEDOM OF CHILD

Rabindranath Tagore had a firm belief in complete freedom of each kind for the students, the freedom of intellect, decision making, heart wisdom, action and worship. However in order to attain this freedom, the educand had to observe calmness, harmony and balance. Rabindranath Tagore's freedom of child is as normalcy or the truth of being natural. In different works, once intelligence, feeling and sentiments are naturally accurately distributed, it will be said to be a state of freedom. This freedom of child isn't to be demented with the absence of complete sway, because it is self-control, it insinuate acting according to one's own rational impulse. Once this level of freedom has been received, there is no danger of the individual lost from his path, because his senses, sentiments, intelligence, emotional feelings and all different powers are absolutely directed by his ego.

PERFECTION OF PERSONALITY

The basic principle underlying education is that of perfection of personality. Perfection of personality here means that the students should attempt to develop each side of his personality and all the capabilities and power with that he has been blessed by nature. Hence, the aim of education is not simply passing examinations, getting degrees and certificates of benefit and ultimately achieving economic independency through following some profession. The sole aim of education is development of the child's whole personality, which is only possible when each side of the personality is given equal importance, once no half of the personality is neglected and no half is stressed undesirably.

UNIVERSALITY

Complete development of the individual personality remains crummy and incomplete till he acquires as perpetual faith in the universal soul, a part of that exists within him. And for this, it is certain to establish one's own soul with the

universal soul. Thus, education exists not in easy development however it exists in virtually a rebirth in that the individual rises higher than the limitations of his individual personality and loses this individuality in the inherits of the universal soul. One will search for this universal soul not solely among oneself, however conjointly in each component of nature and of one's society. It is obvious from the preceding account that the aim of Rabindranath's pattern of education is freedom of child, perfection of personality and universality. In the procedure of education, the professional creates an environment in which the child's personality undergoes a free, excellent and relaxed development.

AIMS OF EDUCATION

Rabindranath Tagore's philosophy of education centers on the concept of self-realization, which he views as the ultimate goal of education (Czekalska, 2022; Goswamee & Saikia, 2017; Marzuki & Khanifah, 2016). Tagore's educational philosophy is deeply rooted in his belief in the universal soul and the potential of every individual to progress towards this higher state of being, a concept influenced by the Gita and Upanishadic philosophies (Czekalska, 2022; Goswamee & Saikia, 2017). His approach to education emphasizes freedom, love, experiential learning, and the development of a student's character, moral, intellectual, and physical capacities (Mir, 2022; Samuel, 2011).

Interestingly, Tagore's ideas resonate with those of other educational visionaries such as Ki Hajar Dewantara and John Dewey, with whom he shares common values such as the importance of freedom and the development of individuality within a community context (Malviya, 2020; Mir, 2022). Tagore's educational vision also includes a strong international perspective, advocating for education that fosters global consciousness and transcends ethnocentric views (Malviya, 2020; Siswadi, 2023). In summary, Tagore's educational philosophy is characterized by its focus on self-realization, the nurturing of the universal soul within the individual, and the holistic development of students through freedom and experiential learning. His ideas continue to have relevance in contemporary education, offering a vision that is both spiritually enriching and universally applicable (Czekalska, 2022; Goswamee & Saikia, 2017; Marzuki & Khanifah, 2016; Siswadi, 2023).

According to Tagore: "that education is ultimate which not only imparts knowledge to us, but also promotes love and fellow feeling between us and the living beings of the world" Sole aim of education is self-realization. According to Tagore,

this realization by everyone is the target of education. Self-realization, according to Rabindranath, suggests that the belief of the universal soul in one's self. Man's aim of life is to come through this standing. It is a procedure that cannot be accomplished without education. Complete and evangelical Development define the aim of education, Rabindranath says, the basic purpose of education is not simply to complement ourselves through the fullness of knowledge, however additionally to ascertain the bond of affection and friendly relationship between humankind. This is the humanistic aim of education in Tagore's philosophy. His approach to final reality as integral. He believes in associate inner harmony between man and Nature and God.

PHYSICAL DEVELOPMENT

Rabindranath Tagore completely condemned the prevailing system of education that partly exercised the intellect solely to the entire neglect of the body. According to Rabindranath, Education of the body in the real sense, will not exist in play and exercise however in applying the body consistently to some helpful work. It is thence that he thus a lot of emphasizes games in college education. Inform out the worth of physical activities in the child's education, he says, Even if they learn nothing, they would have had ponds, plucking and tearing flowers, execute thousand and one mischiefs on lovely Nature, they would have acquire the nourishment of the body, calmness and happiness of mind and the satisfaction of the natural impulses of childhood. Most modern Indian philosophers of education, as well as Gandhi, Vivekananda, Dayananda and Sri Aurobindo, besides Tagore lay stress upon the importance of setting instructional establishments in natural setting thus that the students could learn by their touch with Nature.

MENTAL DEVELOPMENT

Rabindranath Tagore equally lays stress upon the mental aim of education. Like Vivekananda, he is crucial of the prevailing system of education that ordered sole stress upon scholarly learning. To quote Rabindranath, we tend to understand the people of books, not those of the world, the former area unit attention-grabbing to us however the latter deadening. In fact, the intellectual aim of education, according to Rabindranath, is that the development of the intellectual abilities that ought to be developed through education this area unit the power of thinking and the power of imagination. Education, that puts too a lot of stress on memory and very little on imagination and thinking. Harmony with environment to the climax, the aim of education as Rabindranath Tagore suggested, is the harmony of the scholars with the

environment the student ought to understand his environment and produce harmony with it. To quote Rabindranath, True education consists in understanding the utilization of any helpful material that has been collected to know its real nature and to make on with life a real shelter for life. This is notably true concerning the rural education Education ought to imbibe his cultural heritage and ought to be ready to use it in his daily life with the environment. Earning one's livelihood that, concerning the aim of education, Tagore's approach is realistic. He however, will not favour the utilitarian aim of education. This is often his utilitarian aim of education. This is his objection against the imposition of British system of education upon Republic of India. He says knowledge has two segments: one is pure knowledge, the another is utilitarian knowledge. However Rabindranath will not ignore the earning of sustenance aim of education. He appreciates the sensible bias in Western system of education. Therefore, he says, from the terribly starting, such education ought to be imparted to them (village folks) that they could become much economical in all respects for earning their sustenance. Whereas he is crucial of the British system of education that needed to produce clerks out the Indian educated individuals, he emphasizes that the real aim of education is to develop men and women who may be ready to fulfil the requirements of the country.

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