



OUR OWN CIVILIZATION AND TAGORE

Dr. Bibhas Kanti Mandal

Y.S. Palpara Mahavidyalaya, Purba Medinipur, West Bengal.

'Other civilization was formed by city but Indian civilization was unfolded in forest'¹. In that one sentence Tagore says everything about our civilization and also differentiates all other civilization. Not only that, established a uniqueness and self identity among the world. So we should be searching our root on the way of Tagore.

Aim and Object

1. To search our own heritage and culture.
2. To show what is our Civilization.
3. To show the main divergence with other Civilization.
4. To feel what Tagore says about our Civilization.
5. To search the roots of our own Civilization.
6. To compare with present scenario.
7. To unfold why we forget our own culture.
8. To suggest what to be done.

Elaboration

Who am I? Search for identity is the main theme of our Civilization. Our sages told, 'ATMA DEEPA VABA', Tagore says, 'APNAKE EI JANA AMAR FURABENA'² (the endless searching of inner self). At first you enlighten yourself, and then you will find the ultimate path. Tagore says, 'EI JANAR E MADHYA AMAR TOMAY JANA'³ (to knowing yourself you may know God). Our sages cultivate these human crops in forest. But we put out of your mind in the Global world. Sage Ramprasad says, 'EMON MANB JOMIN RAILO PATIT ABAD KORLE FALTO SONA'⁴ (that human field is unfertilized, if we cultivate it we should enlighten us like as jewels). Tagore says why and how to cultivate ourselves, 'APANARE DIE ROCHILIRE KI E APANAR-E ABARAN/ KHULE DEKH DWAR, ANTARE TOR ANANDANIKETAN... SUNYA KORIA RAKH TOR BANSI BAJABAR JINI BAJABEN ASI/ VIKHHA NA NIBI, TAKHANI JANIBI VARA ACHE TOR DHAN'⁵. Because other civilization is bind to religion and free to living, eating and etiquettes, but Indian Civilization was free from religion and bound to ethics on living style, eating and others. The basic deference is in roots. So our history of Civilization is too much difference from others. Our history is in our forest centric culture. But we read 'Jharer itihash'⁶. Our social history is not like as European history. Long long ago we kept our culture outcastes in the confines of our indigenous Gurudeva's pathasala for untouchability as much as undue contempt. The culture of our forest centric Civilization was restrained within itself, disdainfully ignoring all other cultures of the world. It was be lauded, as having come straight from Brahma's mouth or some equally superhuman, so that it was unlike anything else anywhere in the world.

We should follow the Tagore's feelings. We should pray, 'day by day thou art making me worthy of thy full acceptance by refusing me ever and anon, saving me from perils of weak, uncertain desire.'⁷ We should be free from materialistic world like other civilization. Our child education should be like as Tagore's song, 'The child who is decked with prince's robes and who has jeweled chains round his neck loses all pleasure in his play; his dress hampers him at every step. In fear that it may be frayed, or stained with dust he keeps himself from the world, and is afraid even to move. Mother, it is no gain, thy bondage of finery, if it keep one shut off from the healthful dust of the earth, if it robs one of the right of entrance to the great fair of common human life'.⁸ Tagore emphasizes on education first. It will not do to keep our culture so reverently shackled with chains of gold. It is our dream that age has come when all artificial fences are breaking down. The nursery of the infant should be secluded, its cradle safe. If do-days seclusion be continued after the infant has grown up, makes it weak in body, soul and mind.

We hope that there was a time when China, America, England, Greece, Rome... each of them to nurture its civilization in comparative seclusion. The greatness of universal grew strong within its protecting sheath of individuality. The seedlings were reared within their enclosures, must know be transplanted into the open fields. If their maximum value to be obtained they must pass the rest of the world market. We must base our own structure on a synthesis of all the different cultures we have. When we take our stand turn towards the west our gaze shall no longer be timid and dazed. If we feel our own culture and heritage we shall be able to take our own views of truth from the stand point of our own vantage ground. This is the actual line of attack. Thus, a new vista of thought shall be opening before the grateful world. We, the general people always compare with others to use superlative degree. But in true sense there is no scope to such compare. I want to say every man should stand on his/her own civilization and culture. Tagore also highlighted that point. He used to say that it is God's world.



The tyranny of the one sole best is not tolerated. There are numerous varieties of the best to keep each other company. So we should not quarrel over that superlative adjective seriously. Europe began to see that world is running the struggle for existence. We also agree with this, not thinking our own culture and root of our own Civilization. Power structure is just like it. Tagore says, 'There was a time when we in India worked at the problem of life; we freely made experiments; the solutions we arrived at then cannot be ignored merely because they are different from those of Europe. But they must move; they have to join the procession of man's discoveries; they must not lag behind and superciliously forget others, and be contemptuously forgotten themselves. We are to call them into line and to move to the drum-beat of life'.⁹ How is it possible?

We should remember that the doctrine of special creation is out of date. There is no special culture in global age. But we must believe that India has a culture. We should create a centre of Indian culture. Religious sects are formed in a country owing to much diversity of historical causes. It is historical truth. Tradition and temperament is always different, country wise. Man always trying to improvised their culture over the world. So called religious war is going on over the world. In India, this is a burning issue. Our history is changed by the slavery of colony. British are successfully up-and-coming that religious seed. But that is not our history, not our culture. '*DEBE AR NEBE MILIBE MILABE, JABENA FIRE; EI BHARATER MAHAMANBER SAGAR TIRE*'¹⁰ (our forefathers did spread a single pure white carpet whereon the entire world was cordially invited to take its seat in amity and good fellowship) is our tradition, heritage and culture. Our forest centric religious was not based on narrow 'dharma', based on fully Spiritual. Religions and Spirituality are not the same. We, the Indian have been elapsed this. That is why there is an unrest situation from Kashmir to Kanyakumari. This is also going on all over the world. But Gandhi said, if we only remember the first rhyme of Esa-Upanisada, we will survive. The rhyme is, '*ESA BASYAMIDANG SARBANG YAT KINCHA YAGATANG YAGAT./ TYNO TYKTENO BHUNJITHA MA GRDHA KASYA SITDHANAM*'.¹² The sages poet and great artist Tagore knocks us several times, he says that culture is the life of mind. But Tagore watches with distress, '*AJ-E E BHARAT LAJJITO HE , / HINATAPANKE MOJJITA HE/... ANTARE BAHIRE DHARME KARME SAKAL-E BRAHMA BIBARJITA HE*'¹¹.

In our Civilization education and culture was the pilot of human soul. But now a day our children put up the education with bulky bag. We also engaged with research about our culture only for acquiring M. PHIL. or Ph.D. degree. In this respect we must say with Tagore, 'O FOOL, to try to carry thyself upon thy own shoulders! O beggar, to come to beg at thy own door! ... Thy desire at once puts out the light from the lamp it touches with its breath. It is unholy- take not thy gifts through its unclean hands. Accept only what is offered by sacred love'¹³.

Conclusion

Before I conclude my article a delicate question remains to be considered; had any path unlighted Tagore, practically? Yes, it is **Visva-Bharati**. It is the centre of Indian culture. Tagore emphasizes on *Karma*, here. Our civilization cultivates spiritualization with cultivators and workers. This is the way of *Deliverance* that is our ultimate goal according to our Dharma. It is our culture, because we believe with Tagore that Supreme Power himself has joyfully taken upon him the bonds of creation, he is bound with us all forever. When the people of India analyze that Karma is not only path of earning money but itself a God, then we are able to acquire Deliverance. So we should meet with God and stand by him in toil and sweat of thy brow. Karma is 'Satyam', outcome is joyfulness, call 'Sivam'; feeling Him within soul is call 'Adwityam'. The peaces will reinstate within soul when we are able to realize our own culture and penetrate into the root of Modern Indian Civilization.

Index

1. Tagore, R.N., Kadambari Chitra, 1393(Bengali era) vol.-3, p-733, Visva-Bharati publication, Kolkata.
2. Tagore, R.N., Geetabitan, 1339(Bengali era) p-36, Visva-Bharati Publication, Kolkata.
3. ibid.
4. Sadhak Ramprasad, SaktaPadaboli, Tripurasankar Sensastri, 1986, p-153, S.Banerjee&Co. Kolkata.
5. Tagore, R.N., Geetabitan, 1339(Bengali era) p-84, Visva-Bharati Publication, Kolkata.
6. Tagore, R.N., Bharatbarsa, 1398(Bengali era) vol.-2, p-703, Visva-Bharati publication, Kolkata.
7. Tagore, R.N., Getanjali, 1999, p-43, Rabindra-bhavana, Santiniketan.
8. Tagore, R.N., Getanjali, 1999, p-31, Rabindra-bhavana, Santiniketan.
9. Tagore, R.N., The CENTRE OF Indian Culture, 19192, p-29, Visva-Bharati publication, Kolkata.
10. 10. Tagore, R.N., Bharat-Tirtha, Sanchaita, Sanchaita, 1338 (Bengali era) p-507, Visva-Bharati publication, Kolkata.
11. Gamvirananda Swami, Upanisad Granthabali, Udbodhan Karjalay, 1962, p-3, Kolkata.
12. Tagore, R.N., Geetabitan, 1339(Bengali era) p-262, Visva-Bharati Publication, Kolkata.
13. Tagore, R.N., Getanjali, 1999, p-33, Rabindra-bhavana, Santiniketan.