NATIONALISM IN GORA

Gora (1909) is the fifth in chronological order and the largest of Rabindranath Tagore's twelve novels. An early translations of Gora into English, often ascribed to Tagore's nephew Surendranath, was published in 1924 by Macmillan & Co. of London. Gora was first serialised in the Bangala monthly Probasi from Bhadra 1314 of the Bengali (A.D. 1907) to Falgun 1316 B.E. (A.D. 1909). It was written during the period of Swadeshi Movement in Bengal. The novel is set towards the end of 1870s.

Gora is more than a mere novel, it is an epic of India in transition at a crucial period of modern history, when the social conscience and intellectual awareness of the new intelligentsia are in the throes of a great churning. No other book gives so masterly an analysis of the complex Indian social life with its teeming contradictions, or of the character of Indian nationalism which draws its root from the primary sources of Hinduism and stretches out its area.
Tagore's consistent, profound and lifelong exploration of the two issues-religion and nationalism, which necessarily intersected each other during those days of newly awakened cultural nationalism, find reflection in his novel *Gora*. His own idealism and ideals about India, his thoughts, activities, his anguish, his dreams and disillusionment, all are at work together in Gora. Significantly Gora does not end up as merely a social political treatise or discourse, it remains relevant across space and time for its message of universal humanism. In the novel *Gora*, Tagore projects a universal form of nationalism, in which the particular nationalism dissolves and merges for the general and universal love for mankind, which is irrespective of caste, creed, religion and colour etc. Kunjo Singh a critic of Tagore's political novels, aptly remarks –

The central theme of the novel *Gora* has a political undercurrent. The novel reflects the patriotic zeal of Gora and also projects all the important political questions, the conflicts of
the ideals and aspiration between the East and the West. In the character of Gora, Tagore tries to bring about the fusion of the East and the West. Different factors contribute to make Gora, a popular novel of grand scale. Firstly it is the novel in Bengali which mirrors faithfully, the social, political and cultural life of the entire educated Bengali middle class. Secondly, it does not suffer from the poetic excess like Tagore's other novels. Thirdly, the whole novel is filled with polemics which are not found in his other novels. Fourthly, the novel reveals to us Tagore's transition from nationalism to internationalism. Sixthly, nowhere else does Tagore use such a wide canvas, massive design, number of episodes and big – galaxy of life like characters¹.

Niharranjan Ray feels that "Gora has the amplitude of the ancient epic ....."². Sen has viewed it as
"......something like Mahabharat of modern India .....".

Krishna Kripalani aptly remarks about the novel Gora:

Gora is the epic of India in transition and with some qualifications equates it with 'War and Peace'.

The novel Gora mirrors the Indian society with its diversities – cultural, social, political, caste based discussions and class diversions. Although Gora was written during the period of Swadeshi Movement, it is set at the end of 1870s. Ashish Nandy remarks:

The chief protagonist Gora is a young, passionate, but scholarly social reformer who has turned ultra-Hindu, and believes that the humiliation of being colonized can only be overcome by a tough protectiveness towards everything indigenous. Gora is familiar with the common arguments against his position and has well thought out, powerful counter – arguments. Thus when he decides to bath at Triveni, it is not in search of purity and piety;
he knows there will be pilgrims, there, he will have to shed his diffidence and stand with the common people.4

Gora, the protagonist of the novel is a representative of educated Bengali society who is very much conscious about difference of his culture, tradition and customs of Hindu religion. He believes that to save oneself from the attack of colonizers, it is necessary to be protective towards our indigenous culture. We should reform ourself inwardly. According to him Indians should be reformed by their own people not by the 'others'. He says at a place in the novel, it is reasonable that the folly of a son should be cured punished by his own father, but the punishment of a policeman is shameful. Suresh Raval states about the novel: Tagore develops in this novel, a whole galaxy of characters that enables him to make trenchant critiques of orthodoxy Hinduism and Brahmoism of 1870s and 1880s, and through these characters he projects the cultural political concerns of the first decade of twentieth century.
Gora's mother Anandomoyi is more often very liberal to the cultural differences and disagreements. Orphaned in her infancy and raised by her grandfather, a pandit at Varanasi, she holds views that are liberal, deeply rooted in her traditional culture. Another character of the novel, Poresh Babu the head of the reformist Brahmo family, is also generously liberal and receptive to different cultural currents. Bardashundari, wife of Poresh Babu, is an anglicized woman who represents a hybridized and absurd caricature of Hindu culture. If Gora is adamant by nature about maintaining the purity of Hinduism, Bardashundari is equally adamant by nature to maintain the purity of Brahmoism. This insistent faith in Hinduism and Brahmoism of Gora and Bardashundari respectively is very clearly reflected in the following conversation between the two:

Barada: ..... do you have faith in the worship of a deity that has finite form?
Gora: I am not so superstitious that of should disrespect finite forms without reason ..... 

"Nothing can be manifest until it has limits. The infinite has not achieved completeness just as thought is borne by speech, so is the formless made complete by form".

Barda shook her head, saying, "How can you say that form is more complete than the formless?"

Gora: Even if I didn't say so, it wouldn't make any difference. Form in this world does not depend on any views. But form would find no place if the formless was truly complete.5

Gora is, in important respect, Tagore's dramatization and meditation on that crisis and the forms, it took in various resolution proposed by the intelligentsia. Gora is trying his best to support all the rituals, customs
and traditions of Hinduism. On the other side Bardashundari is strictly following all the teachings of Brahmoism. Because of her firm faith in Brahmoism she rejects the ideals of Hinduism and its teachings. She strongly objects the caste system of Hindu religion. In her view all the men of the world should have the same rights without any restriction formed by any religion. Gora advocates the caste system in Hindu religion, by saying that society is a system in which division everyone would like to do the same work leaving out the rest of the work leading to chaos.

Tagore was a leading spokesman for compassionate humanism and culture in India and the world. As a matter of fact, he was an internationalist who was critical of the narrowly defined concepts of nationalism and patriotism which he feared could destroy the values and decencies of life. He expressed his foreboding fear:

The naked passion of self-love of Nation, in its drunken delirium of greed, is dancing to the
It now seemed that India would be caught up in the same demonic force of nationalism that was destroying the West. This kind of narrow nationalism made people self-centred thinking only about their personal benefits. Tagore's strong faith in man led him to an inclusive approach. He was able to shake off all the shackles of traditional Hinduism and arrive at a non-parochial and all inclusive concept of India. He wanted all human beings to be treated equally, regardless of the country or nation to which they belonged.

He also did not want barriers between people even within the same nation – the barriers of caste, race and religion. Such an idea of Tagore's nationalism and his love for all human beings beyond the barriers of caste, religion and community is reflected through the speech of Poresh Prabu at the time of the marriage of his daughter Lolita, a strong minded and defiant girl, with Binay, a close friend to Gora of Hindu community.
I shall have to perform Lolita's marriage myself. If for this reason you decide to discard it as unjust action on your part. At present I have only this prayer to offer to Ishwar that he may remove me from the shelter of all communities and give me place at His (God) feet.

The strong supporters of Brahmo Samaj were united to expel out Poresh Babu from Brahmo Samaj because Poresh Babu was participating in the marriage of Lolita his daughter and Binay a Hindu. Poresh Babu's wife Bardashundari and Haran Babu were the staunch supporters of Brahmoism. Bardashundari herself did not participate in the marriage of her own daughter Lalita, a Brahmo girl with Binay, a Hindu.

Gora is a novel published in 1909. It was written in immediate aftermath of the first major popular upsurging in Bengal against colonial governance; the anti-partition Swadeshi Movement of 1903-1908. The novel basically depicts the freedom struggle at that time as essentially
Hindu-upper caste in Character. The novel exposes the 
hypocrisies and contradictions of Bengali society which was 
divided into orthodox Hindu and the modernized liberal 
thinking Brahmos instructed by the Brahm Samaj. Tagore 
presents it through two group of characters in the novel like 
**Gora, Krishnadayal** his father, Mohim his brother and 
Abinash his follower the orthodox Hindus. In one side and 
Poresh Babu, Sucharita, the adopted daughter of Poresh 
Babu, Baradashundari, his wife, Haran Babu etc. the liberal 
Brahmos on the other side.

In the novel Gora's character has been depicted 
with wider catholicity and sympathy. He is shown as a 
symbol of the rising nationalism of the early twentieth 
century in India. The aspiration and sentiments of the 
educated Bengalis of his time, who agitated against the 
injustice and arrogance of the British rules, have been 
represented in the novel. Tagore was very conscious about 
their slavery so he tried to seek out their cultural heritage 
and protect from all types of onslaughts. Everything, that is
Indian and everything that is to be interpreted in terms of undiluted Hinduism, is sacred to Gora.

By giving emphasis on the cultural unity of India transcending caste, sect and religion, Tagore not only asserts the value of humanism in life but also points out the dangers faced by the national awakening in the country at the beginning of the twentieth century. Tagore warns the countrymen against the drifting of the national movement towards a militant Hinduism under the stormy influence of extremist leaders like Tilak, Bipinchandra Pal and Aurobindo Ghosh. Raizada Harish asserts:

Besides by depicting the ironical situation of a Whiteman cultivating the unbounded love for Hindu religion and nation, the author appears to suggest that religion and patriotism are not ingrained in the blood of a man from birth but are contracted by him from his surroundings and environments\(^8\).

Religion and patriotism are two things which a man learns from his surroundings because man is a social
creature who learns more and more from his surroundings that is why Gora learns more from his father Krishnadayal. As for his ideology, he is completely following the strict rules and regulations of Hinduism performed by Krishnadayal. This is the reason why Gora did not accept even a glass of water from Lakchmina, a maid servant of his mother Anandamoyi. In the earlier part of the novel he is an individual embedded to the orthodox traditions. He is a strong advocate of Hinduism and practices his religion with high regards. He is an order, he is arrogant, assertive and aggressive. Gora speaks about dharma:

..... he who submits to injustice is only guilty – he causes wrong – doing to grow.
You may not understand but take it from me, being meek and tolerant is no dharma.
It only encourages the wrong doer⁹.

Gora makes it clear that a person who is guilty is subject to be punished but a person who bears the blow of injustice is no less punishable. To bear injustice silently is also a crime in Gora's words. Such people indirectly promote
crime by supporting it silently. Gora thrusts his opinion on others. The conversation between Gora and his mother Anandamoyi is remarkable example of Gora's dominating nature. Gora is talking to his mother Anandamoyi where he is requesting Binay, his friend, not to eat in her room:

Anandamoyi: ..... 'come with me, Binu and have something to eat. I have made it specially for you'.

Gora shook his head vigorously and said, "No, Ma, that can't be. I woul't let Binay eat in your room". Anandamoyi ..... Binu is my reasonable son. He has none of his bigotry – its you who are always eaten from her hand ..... how can of ever forget it was Lachmiya who nursed and saved you when you when you had smallpox as child?

Gora: Then give her a pension – buy land for her, build her a house, do anything you like for her, but, don't keep her with you any longer\textsuperscript{10}. 
Gora dreams about his ideal Bharatvarsha. He cannot tolerate injustice. Through his character essential hollowness of Hindu orthodoxy and narrow concept of religious sectarianism are expressed. Gora's narrow mindedness is reflected in his thoughts as well as actions. His ideas of national identity are narrow and parochial. He is a big talker but he hates the low caste people that they should not share his kitchen any how. He hates reformers and is even critical of his own mother for drinking water from the hands of law caste domestic help. Gora refuses to accept even a glass of water from a barber for whom he proclaims that he is fighting against landlords and British government. Gora is a hypocrite who advocates the Hindu religion, even the ills of this religion. Tagore's nationalism visualizes in Gora's opinion that foreign and native criticism of Hinduism can best be dismissed by holding firmly to our own customs and beliefs. G.V. Raj, a critic aptly remarks:

We must feel apologetic about the country of our birth – whether it be about its traditions faith or its scriptures neither to other nor
even to ourselves from insult by manfully bearing the burden of our motherland with all our strength and all our pride.\footnote{11}

When Humanism is in beleaguered state, Gora considers it his mission to defend casteism, rituals and superstitions to the point of being an unthinking fundamentalist. Gora could never even think of any kind of compromise from his orthodox and narrow views and thoughts. He strongly believes in the system of touchability of Hindu society. He says that caste system is necessary to run smoothly the human society it is said in the text about Gora;

\ldots{} Gaurmohan is such an incorrigible fellow that he never apologises for his superstitions to any one at all.\footnote{12}

Gora feels if there is any impurity or weakness present in Hindu religion then it is necessary that we should cure it with regard but not outwardly. He gives an example that the child who commits an error, should be punished by his guardians and family members but not by the
policemen, publically. Because if he will mend his manners, being punished by the guardians but will feel shame and insult when police will punish him. Gora's ideal Bharatvarsha visualizes in his words in the novel when he says,

You must realise that Bharat poses a special nature, a special power, a special truth and only by the fullest manifestation of all these will Bharat be preserved and achieve its fulfilment. If we have not learnt this lesson by reading the history of the English people then we have learnt the wrong lesson. My request to you is only this come into Bharatvarsha and take your stand amidst all its faults and merits. Where there is distortion, correct it, understand it, turn your face towards it and become one with it, you will never comprehend it, if you stand outside, on the opposite side, looking on with Christian
attitudes you have adopted from childhood.

From outside you can only strike at it and
be of no service to it\(^\text{13}\).

It is the duty of all Indians that they should realize
their duty to the nation for its progress. They should not see
Bharatvarsha through the Christian eye, they should not
take the opposite stand but be the part of it and genuinely
observe its merits and demerits and try to cure all of them.
The true service to nation is to devote ourself for its
progress. Like Gora, Rabindranath Tagore himself had been
deeply involved with the early phase of the Swadeshi
Movement and had participated actively for its promotion.
He had promoted many cultural activities in support of
nationalist movement but later on he has kept himself apart
from the movement. Alongwith, other nationalist leaders,
Tagore had used Hindu rituals for mass mobilization, and
he defended Hindu social institutions and states, even
reconfiguring caste as a consensual and rational division of
labour that secured social harmony. In the same rein he
also endorsed brahmanical gender practices like widow immolation as consensual. He defends caste system:

Her caste system is the outcome of this spirit to toleration. For India has all along been trying experiments in evolving a social unity within which all the different peoples could be held together, while fully enjoing the freedom of maintaining their own differences. The tie has been as loose as possible, yet as close as the circumstances permitted. This has produced something like a United States of a social federation, whose common name is Hinduism\textsuperscript{14}.

The novel \textit{Gora}, is structured as a series of arguments, debates and discussions especially between the ideologies of Brahmo Samaj and orthodox Hinduism. It also raises various issues pertaining to nation and nationalism. In the novel, there is a conflict between the introspective, individual and the pressure on him to adhere to a group or a particular ideology. As a critique of mass or populist
movement, Tagore depicts Gora as flaunting his Hindu identity and brandishing his Hindu orthodoxy. He says;

I am a Hindu, Hindus are not a group or party. Hindus are a people. They are a great people but the measure their greatness cannot be confined within the limits of any definition. Just as the ocean is not merely waves, so are Hindus not just a group.15

Gora also performs certain rites and rituals to assert his Hindu Brahmin identity. This is however done to counter British colonialism's impact on Indian culture. It is what Mukherjee says, 'a colonial anxiety that makes one aggressively deny the values that might have once conditioned one's perception and thinking'. (xiv) On the other hand Abinash and his gang trivialize Gora's principles through their excessive zeal, reducing them to mere rhetoric. Abinash the follower of Gora propagates the penance ceremony of Gora without his approval, through newspapers. He writes in the newspaper:
Just our country is suffering imprisonment by foreigners on account of its own lapses, so has Gora accepted the hardship of imprisonment in his own life. Thus as he was bearing the burden of the country's sorrow and was prepared to perform formal repentance for the country's wrong doings, therefore brother Bengalis, you twenty-five crore unhappy children of Bharat, you should ..... etc.\textsuperscript{16}.

Similar differences arise between Poresh Babu who has his individual interpretation of the ideology of the Brahmo Samaj and Haran Babu or Panu Babu who represents the mindless support of Brahmo Samaj. In support of Gora, his followers prove more of an embarrassment to him than a strength. In his definition of the nation, Tagore emphasizes individual self-definition over mass or group adherence and how the individual works his way out it is one of the central concerns of this novel. Gora's concept of nationalism is initially based on positing a single
Hindu homogenous nation. Gora’s respect for his nation visualizes through the worlds of Sucharita:

Gora believes that deep regard is the medicine for our country in its present condition. We are unable to know the country because of our lack of regard – and because we do not know the country, whatever we plan for it causes harm rather than good. Unless we love the country we cannot have the patience to get to know it well, we cannot do good for it despise our best intention\(^\text{17}\).

He believes that this can be an effective way to counter imperialism. However, he is unaware that his ideology of nationalism is borrowed from the western nation – states and it lacks cultural rootedness. He realizes this when he goes as a political and social activist to the villages and has a completely different experience. He finds that a Hindu barber lives in solidarity with the Muslims rather than with the Hindu oppressors. The social and political life
is very differently organized and has its cultural roots in the moral codes of the civilization. This makes him question his own stand and he has to rethink his idea of nationalism and national identity.

Bankim is one of the earliest novelist who provided a unified idea of the nation. He draws up the figure of 'mother India' in a convincing manner. He offers a sort of religious nationalism as a penance for the alien rule of the country. Bankim's equating the nation with the figure of mother was ingenuous and the famous song Bande Mataram presents the core of Bankim's thoughts of nationalism on three counts – (i) it exhorts the mother's children, the people of the country to think only of their motherland as their mother, (ii) it exhorts them to view heir motherland mother as their be-all and end-all and (iii) it is the duty of all her children to give themselves to the service of the mother. Tagore offers a criticism of Bankim's brand of militant nationalism in his novels. Tagore presents it through the characters of Sandip in the novel *Home and the World*, and Indranath of *Four Chapters*. His criticism
appeared during his experience of the *Swadeshi Movement* – the first popular anti-colonial movement in India that took place in Bengal during 1905 and 1908. At the beginning Tagore actively participating in the movement. But gradually he realized that while the movement stirred nationalist sentiments, it at the same time provoked communal tension. And this led to his reservation against this kind of nationalism which is based on a certain reading of Indian civilization.

Tagore does not support a kind of nationalist ideology in which people are divided on the basis of religion, caste, community, colour, language and reign. His nationalism is love for humanity in which there is no any scope for hatred towards the people of other country. In his concept of nationalism it is said that one should love his country and religion but without any hatred and jealousy towards the others. Tagore feels unhappy to see the sordid reality of nationalism in the name of which the helpless and poor are being tortured.
It is seen several times in the novel that Gora talks but he does little. Gora falls in love with Sucharita, a adopted daughter of Poresh Babu, from a different community (Brahmo community). Although he tried his best to hide his feelings by opposing the arguments of Sucharita. He controls himself for two reasons – firstly the premarital love is unacceptable for a Hindu like him secondly soft feelings of love for a woman from another caste is an anathema for an orthodox, narrowminded Hindu. Gora also suffers from gender bias. When his friend Binay agrees for his marriage with Lolita, a defiant and strong minded girl of Poresh Babu, Gora criticizes the role of Lolita there. He expresses his ideology about woman:

..... Man and woman are the two aspects of power in society. Man is explicit but that alone doesn't make him superior. Woman is implicit and if this implied power is forced to manifest itself, that would be using up the basic capital of society and driving it towards bankruptcy. That is why I believe
that if women were to look after the reserves while men are out in the field of action, that action will achieve its end even while the women remain out of sight\textsuperscript{18}.

Gora is not in favour of openness of women in society. He says that the role of women should be limited to home and they should take care only of the household work. They should not talk with men in public discourse. He compares women in society with night which provides rest and refreshment to the men often the whole day’s work. Night is necessary for us to get new energy and rest of the body, for the peace of mind so that we could work with greater enthusiasm. He says:

In the natural state of society, woman is veiled like night – all her functions are private and unseen. We leave out night from our working time – but that does not mean night misses out on any of its profound service to us. Secretly and under cover of
resting, it gives back what we have spent, it helps us to sustain ourselves\textsuperscript{19}.

It is a well known fact about Gora that hardly any woman entered in the mind of Gora. But now he makes 'a new discovery of this truth through Sucharita ..... and this shakes him. He comes to regard Sucharita not as a special individual, but as a special ideal, a representation of Indian womanhood\textsuperscript{20}. He tells her:

I can say with greater emphasis that you don't belong to the category of persons, who like labour contractors, go about recruiting members merely to increase the numerical strength of their group. My only wish is you should understand your own mind. You have to realize clearly in your own mind that you are not merely a member of some group\textsuperscript{21}.

Gora admires the ideology of Sucharita as a different individual from the mass. He says that Sucharita is not merely a member to improve the number of devotees to
some group but she is the strength of that in some sense. She should think according to herself without any pressure and restriction of some group. He argues with Sucharita:

To accede to the views of your group merely out of habit or indolence cannot be right, especially when the consequences are so enormous ..... you will also have to consider whether you are thinking only of the gain to your group or of the whole mankind\textsuperscript{22}.

The womanhood of India is revealed to Gora in the figure of Sucharita. Her discussion with Gora regarding the intricate aspects of nationalism and religion is indicative of her intellectual analysis of any problem that, demands sensitive perception. Gora realizes that Sucharita is the true figure of Indian womanhood. Similar to Sucharita Anandamoyi is the truest symbol of Mother India, with no artificial distinction and inhibitions. Her bringing-up of Gora, the orphan foundling, like her own son, is indeed a tribute to the Indian motherhood; her expostulation of Gora on the caste – distinction is a sample of her motherly care
and kindliness. When she holds a child to her breast then she feels certain that no one is born into this world with caste.

Anandamoyi is the image of Hindu religion which accepts all the religions as true and shelter them also. When Gora finally arrives at his concept of Indian nation with the knowledge of his birth that he is a son of Irish parentage at the time of mutiny. He realizes that he is not a Hindu. He says:

That which I sought day and night to become, but could not; today I have indeed become that. Today I am Bharatvarshiya. Within me there is no conflict between communities.²³

Towards the end of the novel, Gsora, discovers the truth about his birth that is of his Irish parentage. The cultivated world view collapses like a pack of cards. He manages to liberate himself from the imagined past. It actually stems from a non-existent parentage. He denounces himself for running after the vague, abstract as embodied in
the past rather than the real, experienced and visible. Freed from all bondage of caste, class and religion he arrives at a new self-knowledge and a new self-definition. This also alters his concept of nationalism. He realises the unity and co-operation within Muslims as apposed to Hindus. He plays the role of Tagore's true nationalism when there is no distinction between Hindus and Muslims because of their caste and religion. He is against all such conditions which divide man from man on the basis of caste, colour, religion, language and territory. He presents himself as a true Indian beyond all sorts of boundaries. He says,

Today I am Bhartiya. Within me there is no conflict between communities, whether Hindu or Muslim or Christian. Today all the castes of Bharat are my caste, whatever everybody eats is my food ..... I love Bharatvarsha more than my life and could not tolerate the slightest criticism of that portion of which I had seen. But now that I am spared these futile birds to patch over
the emptiness with decorations, I feel most relieved\textsuperscript{24}.

He comes to understand the meaning of nationhood in the real sense. He observes;

I have tried so long and so hard to merge myself in India but something would distinctly stand in the way ..... I tried to reconcile the obstacles to love with what I love but I would never do it ..... Now I have escaped with the lap of my real country. At last I become ..... an Indian\textsuperscript{25}.

Gora's notion of purity also undergo a change and he finds himself moving into a new moral universe, a universe which Gora had earlier refused to acknowledge and accept. Gora was bound up with certain restrictions and shackles before it and he was thinking only about are way to promote Hindu religion, its customs and traditions against any religion. Tagore through his novel Gora floater his ideology of universalism, denouncing parochial and narrow
ideology of nationalism. His variety of nationalism is for the humanity and for the world.

Tagore's version of nationalism is exemplified in the roles of Poresh Babu of Brahmo Samaj and Anandamoyi of Hindu community, who also faces the crisis of identity, though of different nature. Both of them are not being accepted with enthusiasm by the people of their community. Gora does not consider Anandamoyi as a true devotee of Hinduism and criticizes her because Lachmiya a low caste maide servant is working in her kitchen. This is the reason why does not enter in Anandamoyi's room in presence of Lachmiya. On the other side as an upholder of the Brahmo Samaj traditions, Poresh Babu becomes the target of sectarian attacks from his own group, now dominated by the likes of Haran Babu, and Bardashundari. His tolerance and firm faith in the oneness of all religions never wavers;

The bigots are those whose idea is Truth depends me, I do not depend Truth. As for myself, I pray to God that I may always be a simple worshipper of truth, whether in a
Brahmo temple or at a Hindu shrine – that no external barrier may obstruct or hinder my worship.

Poresh Babu has been projected as an embodiment of a non-sectarian. Anandamoyi is another noble creation of Tagore who emerges from the novel as the eternal Indian mother, who in her loving care is not inhibited by caste or nationality. Both Poresh Babu and Anandamoyi, are idealized in their respective families and exemplify the ideals which Gora comes to cherish towards the end of the novel. The distinction between the two being that Poresh Babu has gained the breadth of vision by his intellect and Anandamoyi through the warmth of her heart. Kunjo Singh aptly says that the deep antagonism and division between the Hindu and Brahmo sects, represented by Gora on the one side and Bardashundari and Haran Babu on the other side, have been bought to the surface by the Binay-Lolita episode.

Each group opposes their marriage being performed according to their own ritual. The Brahmo
community under the leadership of Haran Babu illegitimizes the marriage of Binay and Lalita at the same time they plan to expel Poresh Babu from Brahmo community if he participates in his daughter’s marriage. Poresh Babu prays to God in a letter to Brahmo community that if he is guilty of the active participation in that marriage then he requests God to make remove him from the shelter of all communities and give me place at His (God) feet.

Poresh Babu is very much unhappy to see the condition of the people who are commenting over each-other on the matter of their principle of religion. But Poresh Babu is commenting on the uncompromising stand of the two sects, Poresh Babu says,

What to Him is the Brahmo Samaj!

What is Hindu society: He sees only man. 

Poresh Babu, the Brahmo sage, is like Tagore himself: serene and unruffled even in the face of a malicious and scandalous domestic crisis; always dignified, exuding warmth and affection; and respected and accepted as Guru,
even by such an ardent Hindu fighter like Gora. He is not a Brahmo bigot, who is a false copy of his Western contemporary, like the Pedantic and proud Brahmo leader, Panu Babu; nor is he an emotional Hindu extremist like Gora; he is in fact, the real representative of Tagore's ideal of the Universal Man, transcending sectarian limits and the narrow national frontiers. At the time of the marriage of Lolita and Binay, Poresh Babu writes, a letter in reply to the committee of Brahmo Samaj, which is against the marriage of Binay and Lolita on the basis of difference of caste. He clears it in his letter that he is going after himself in the feet of God so that God may remove him from the shelter of communities and provide him place in His feet. Gora rightly confesses, in the end.

You know Poresh Babu, last night I have prayed that all the false-hood and impurity that had enveloped me since childhood should drop off so that I can be born a new. Ishwar did not grant me the imagined state I prayed for instead he had startled me by
suddenly putting his truth into my hands. I could have never dreamed that he would wipe off my soiled state so thoroughly. I am so pure now that I do not fear being defiled even in a low caste household. Poresh Babu I have taken birth this morning, with an utterly naked consciousness, in my own Bharatvarsha. After so long I have fully understood what a mother's lap means.29.

Gora says that it is Poresh Babu who really knows the mantra of freedom and it is the reason why today Poresh Babu finds no place in any society. He wants to be a disciple of Poresh Babu because Poresh Babu belongs to all Hindu, Musalman, Christian Brahmo all alike.

This is very remarkable here that Tagore's nationalism focuses on the love for humanity. He does not like to bind one's loyalty to the nation and all humanity in a certain geographical boundary, a certain religion, community or reign. His true nationalism reflects through the above speech of Poresh Babu in his novel Gora. However
with the assistance of Anandamoyi, Binay and Lolita are united through wed-lock. Later, their union, like that of Gora and Sucharita symbolizes the path of unity between the two divergent faiths of Hinduism and Brahmoism.

Tagore attempts to project an India that is essentially cultural in identity and its concept of plurality as its chief defining feature. Tagore's concept of the nation is not political in nature but that which transcends geographical barriers. Ashish Nandy comments,

That shared moral universe, Tagore suggests, is universal one, if Anandamoyi can so effortlessly, make it her own and defend it, it is continuity with Indian traditions. What Poresh Babu has acquired through self-discipline. Anandamoyi acquired through every day womanliness, by being herself\textsuperscript{30}.

It is very interesting that Gora ignores the presence of woman in, nationalist debate but he finds solace
and comfort in Anandamoyi’s presence in the end with his self new-realisation. He says,

Ma, you are my only mother. The mother for whom I have looked everywhere – all this time she was sitting in my house. You have no caste, you do not discriminate against people, you do not hate – you are the image of benediction. You are my Bharatvarsha......31.

His mother Anandamoyi, a radically progressive women is the real face of the motherland because she has no hatred towards the other castes and religious. Gora represents the true nationalism of Tagore at the end of the novel, when he comes to meet with Poresh Babu, after the discovery of his real patronage:

Gora says, "Do you know why after obtain in my freedom, the first thing of have done, is to come to you?

Poresh Babu, said, "No why?"
Gora said, "only you have the clue to such freedom. That is why you find no place in any community. Please make me your disciple. Teach me the montra of that deity who belongs to all-Hindu Muslman, Christian, Brahmo – the doors of whose temple are never closed to any person of any caste or race – the deity not only of Hindus but of Bharatvarsha.32

And after this clean and no nest avowal of Gora, his request to Sucharita, "take my hand and lead me to your true guru" is readily granted when Gora turned towards Poresh Babu and the two together offered their pronam to Poresh Babu.

Gora is an incarnate image of revolt against modernity, he is a genuine nationalist when he says to his dear friend, Binay:

Our only work at present is to express unreserved and unhesitating respect for
everything that belongs to our country, and thereby infuse such respect within those countrymen who do not value what is their own. By continuously feeling ashamed of our country we have allowed the prison of servility to weaken our minds. If each of us were to set an example by overcoming this weakness, only then shall we find our field of work\textsuperscript{33}.

Again Gora says at a place in the novel to Poresh Babu about the shortcomings of Hindu society and presents a possible solution of it also:

Every society in every country has defects and shortcomings but these cannot poison that society of people of that country love their fellow beings. As you know the air itself carries the causes of rotting. But as long as we live, we avoid those causes; as soon as we die, we begin to rot. Let me assure you we won’t tolerate being reformed – whether by you people or by the missionaries .....
There are good reasons for it. One can tolerate being corrected by one’s parents, but to be corrected by policemen causes insult rather than improvement\(^\text{34}\).

A devout of the Hindu way of life, Gora is not a bigot; on the contrary he admits the accretion of certain unwholesome practices in the Hindu society as a result of the totality of the conditions of our country, but he insists on a personal and nationalistic approach to the entire issue Gora discusses with Binay on national issues;

> Darkness is huge and a lamp flame very small. Yet I rely more on the small flame than on the large darkness. I simply cannot believe that any misery is permanent. The forces of life and of knowledge in the whole universe are all the time combating that misery from within and without. No matter how small any of us is, must all stand on the side of knowledge and of life.\(^\text{35}\)
Thus it is quite perceptible that Gora symbolizes all that India, stands for, with her strength and weakness. But his belief shatters down when he came to know about his real existence that he is not a Hindu but of Irish parentage of the time of mutiny. The spiritual transformation occurs in the mind of Gora and he find himself in a very helpless condition. He feels that very moment that there is no religion except the humanity and that time he realizes the oneness of God. He accepts it that God is one for all religions it is human being who divides man from man. Gora represents Tagore's brand of nationalism that is love and loyalty for man, and nothing else.

In the novel if Gora is a study of the progress of an Indian nationalist, Sucharita is the image of Indian womanhood. As the devoted disciple of Poresh Babu she imbibes the best of all cultures. Gora always regards her not as a social individual but rather as an idea. Sucharita argues on religion to Gora:
I have never before thought of my country in such vastness and truth. But still I must ask: what is the connection between country and religion? Isn't religious belief something that transcends one's loyalty to country\textsuperscript{36}?

At this Gora says that religion is greater and lesser both than the country. In so many other ways God reveal his nature. There are so many who believe that there is only one God, one truth, and they believe that there is only one religion, such people cannot accept that God is present in any other form also. That is why there is clash of civilization, religion, sects, and group of communities. When the people of the world will realize about the oneness of God then there would not be any trouble in the world in the notion of nationalism or any other thing that divides man from man.

The novel \textit{Gora} basically presents Tagore’s idea of nationalism. It effectively rebuts the xenophobic philosophy of Hinduism. Tagore believes in universal humanism. Nationalism for Tagore as in Gandhi and Fanon, is a
transitory moment which paves the way for emergence of enlightened global community.
REFERENCES


10 ibid, p. 14.


15 Tagoe R.N., Gora, p. 354.

16 ibid, p. 455.

17 ibid, p. 74.

18 ibid, p. 324.

19 ibid, p. 117.

20 Nandy Ashish, p. 38.

21 Tagore R.N., Gora, p. 354.

22 ibid, p. 354.
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