There are some men rare in the world whose contributions cannot rightly be estimated in their own lifetime, Rabindranath Tagore was such a man. The debt which modern India owes to him is great. We cannot pretend to measure it. He was essentially a poet. But he was a poet of versatile genius. He made notable contributions to philosophical, religious and educational thoughts, to the moral regeneration of the people and economic reconstruction of the villages, to politics and also to social reforms. He was a thinker who had deep concern for race-conflict relations. He made a pioneer attempt as an Indian in promoting global cultural exchange among the nations. His teachings have penetrated into the most distant corners of India. The depth of moral regeneration and social uplift which his work accomplished, is quite impossible to estimate now. Tagore always showed what India wants and told us what exactly it is.

Though Rebindranath Tagore was neither a professional philosopher nor an active politician, yet his precious contribution to the field of philosophy and Indian freedom movement cannot be ignored. If we ignore this then the total impact of his study would be lost. Nevertheless, he was a relevant contemporary thinker, one of those far-seeing individuals whose idea showed us the way forward in the modern world. Those who are interested in ‘deep ecology’ should find him as a very congenial thinker. He was what is now-a -days called a holistic thinker. He saw human beings as part of the universe, not apart from it, and knew that the human species must live in harmony with its natural environment. He was an out - spoken critic of colonialism and at the same time he was in
favour of international co-operation, genuine co-operation, not one country exploiting another in the name of co-operation. He criticized the western mechanistic approach to reality, but deeply appreciated the solid achievements of the west. He knew that the political independence alone was not an adequate goal of India, that the real task was to layout at the grassroot level, the significance of social reconstruction by transforming and energizing the rural masses through education and self-help programmes. He welcomed modernization in many areas of life.

Tagore was one of the greatest patriots that India produced in the twentieth century. His love for his motherland was real and pure. He brought fresh approach to the problem of India’s Freedom from the British rule. He led the constructive phase of India’s national struggle. He added new refulgence to our life. Viz - The National Anthem of India’ (Jana-Gana-Mana Adhinayaka, Jaya he Bharata-Bhagya-Vidhata), Visva-Bharati, Sriniketan etc.

It is observed that, there are some who are sceptical about the possibility of philosophy lurking in poetry. But poetry and philosophy are not opposed to each other, the former seeks beauty and the latter aims at attaining truth. Both beauty and truth lead to the same ‘Supreme Reality’. The poet wrote, ‘I have never uttered anything false in my poetry, that is the sanctuary where the deepest truths of my life emerge.’ In his presidential address to the ‘Indian Philosophical Congress (1925), the poet remarked, “In India philosophy ever sought alliance with poetry because its mission was to occupy the people’s life and not merely the learned seclusion of scholarship.” Dr. Radhakrishnan said that a true poet is nothing if he is not a philosopher. A true poet will be a philosopher and a true philosopher a poet. And Tagore was indeed a poet philosopher. The concepts of freedom in Rabindranath Tagore’s philosophy are diverse and cover the whole field of his literature, art, music, religion, education, politics, economic and social reform works etc.
It is observed that, Tagore presented a well knit concept of Freedom in his philosophy, though he was neither a professional philosopher nor an active politician. The suffering of the Indian people moved him to political action. He made utterances at every critical stage of the national struggle. His political views were related to his religious and social ideals. In the political field, it was his conviction that there should be no discrimination among the people of the country on the basis of religion, language or sex.

Tagore was a great genius who picked up the best from the different thought currents, absorbed many influences indigenous and foreign and integrated them in his personality and achievements in his own way. He developed a positive view of life and love of humanity, from the influence of the liberal tradition of his family and the philosophy of the Upanishads. He carried India’s message of love and universal brotherhood to all parts of the world. He was deeply influenced by the humanist tradition of the Buddha. He was also influenced by the medieval Indian religious and social philosophy, and also influenced by the Upanishadic Principle of the Unity of all life. According to him, the humanistic and liberal philosophy of India as underlied in the Upanishad and Gita could help mankind in realizing its true aim. He emphasized two points of the ancient Indian philosophy that is - culture of human solidarity and supremacy of spiritual values.

He felt that it was only on the basis of humanism that the wide gulf between the east and the west could be bridged and a synthetic culture could be evolved. In his twelve foreign tours, he carried the nationalism of the East for the universal brotherhood, peace and prosperity of all mankind irrespective of nationality, colour and religion. He advised all nations to take up the responsibility of future to build a new society devoid of hatred and selfishness. He was of the opinion that only a humanitarian approach could resolve mutual conflict.
Tagore condemned the one sided logical attitude of F.C.S. Schiller on the one hand and naturalism, dogmatism and absolutism on the other. He considered that world is the expression of the finite-infinite personality of man with his humanistic heart, he only wished the evolution of the society free from rivalries, of greed and hatred. Tagore will be always remembered as the poet prophet of integral humanism. His sensitive heart always felt the agony at the sight of Indians suffering at the hands of exploiters from within and from without. He was also equally conscious of the broader human interest. To him, freedom of India was connected with that of the whole world. He was the person who tried to raise humanity to the level of Ultimate Reality.

Tagore said that, "The fall of India is due to the narrow outlook of the average Indian. The clash of caste and creeds, the atmosphere of hate and prejudice, the indifference to the disinherited of the earth, the waste of the spiritual wealth of the country, have all contributed to the fall of India. The people gave up their rich, and spiritual heritage and became intensely selfish, and the present distress is the outcome. India shall not win freedom unless and until she cast off her materialism and selfishness." Tagore told us that the individual suffered whenever his desires were not satisfied. His vision for India was federal common wealth, where men and women, speaking different languages, professing different religions, following different customs and pursuing different avocation would have complete equality of opportunity and self-expression. He believed in the freedom and dignity of man. It came to the light that Tagore sought for all round development of the society. He believed that social freedom and social unity would bring prosperity to India. To him society was more important than the polity.

Rabindranath Tagore displayed a keen sense of realism in regard to social and political problem. Some commentators raised the question that Tagore
used ‘Sensuous language’ in political affairs. But, it was not a barrier to the comprehension of his ideas. Therefore, A. Banerjee wrote “We may add that if only our academic vanity does not inhabit our appreciation of that political wisdom conveyed through ‘sensuous language’, we can as yet learn much from the social and political thought of Rabindranath Tagore.”

With a mind enriched with idealism and nationalism Tagore became a great patriot, a literateur, a statesman, an educationist, a dramatist, an actor, an artist and a mystic. All this bring home to us what Rabindranath meant and will continue to mean to us. Many great thinkers realized him as the greatest figure in the mission of bringing together the East and the West, which was the most dramatic and perhaps the most important event of the twentieth century. French poet - C. de Nouilles, French Premier - M. Clemencean, English poet - Wilfred Owen etc. who gratefully revealed their comments about Tagore. Andre Gide, one of the Nobel laureates said that ‘To me his poetry is the testament of a great visionary who looked at life with serenity .................. His poems are echoes from a distant world, caressing our ears that have grown tired of the tumult of our violent age ..........’ Count Keyserling (in the West) said, ‘Tagore has meant much, immeasurably much, he was a creator ................ who first sang the forests and the stars whereby they came into being’. As the tribute paid by the University of Oxford put it that ‘Tagore was the myriadminded poet and writer, the musician famous in his art, the philosopher proved in both word and deed, the fervent upholder of learning and sound doctrine, the ardent defender of public liberties (Freedom), one who by the sanctity of his life and character has won for himself the praise of all mankind’. The great author of ‘Great Hunger’ Johann Bojer, said that ‘Tagore in India, he has brought to the world a new heavenly symbol, the lotus’. Jawaharlal Nehru in his book ‘The Discovery of India’, passionately felt that ‘the Indian people had vast stores of suppressed energy and ability. He
wanted to release the hidden forces and to make them feel young and vital again, Tagore also wanted to tap the Springs of energy and strength and to rejuvenate the people. Without this vital energy, all effort are ineffective’. Nehru further said “Tagore lived on the hope that India would find herself again, and he laboured hard for the fulfillment of his hope. His social reconstruction programme was attuned to the discovery of India and to the creation of conditions for the release of energy and vitality of the Indian people.”

Dr. Sten Konow (who worked in the Visva-Bharati) also said that Tagore’s ideal is an eternal truth, and not only a dream, and that the day will come when the world will speak of him, not only a poet, but still more a prophet, and above all as a leader, who has laid the world under deep obligation in showing the way towards good will, towards harmony, towards peace.

The Sanskrit poets called him the ‘Sun’ of life (The Rabi). He was the great and remarkable man with a master mind, manifold qualities of head and heart of whom we have discussed above. He made a priceless contribution to the Bengali literature. By his tirelessness he shed lustre on our motherland. He was certainly one of the few great sons of India to whom we are indebted for the high place that India has attained in the councils of the world. That is why, Will Durant said about Tagore that ‘you alone are sufficient reason why India shall be free’.

Tagore toiled night and days not only to cater to our aesthetic sense but to uplift us from the utter degradation of moral decay arising out of a sense of sheer frustration. He left ‘Santiniketan’ and ‘Sriniketan’ for the ignorant and poor villagers in our own country as well as for all downtrodden people in the other part of the earth in fact for all the poorest. Tagore always discussed and suggested remedies for many social, educational and economic evils which he found sapping the vitality of the nation. He was not only a poet and a visionary but was a sound practical man with a genuinely broad outlook.
The lofty tradition of Rabindranath Tagore is alive till date in the activities of the progressive Indian writers. In the hearts of all progressive humanity which was working for peace, for freedom, and for the happiness of all the people on earth, he was alive as versatile genius in every fields, and particular in literature. As a composer and painter, he is called the ‘Leonardo da Vinci’ in Indian renaissance. Gandhi called, he was the ‘Great Sentinel’ of humanity. When the first world war was over and it seemed that peace came to Europe, Tagore through out his world travels denounced the aggressive nationalism as a crime against humanity and preached world peace by friendship and co-operation. At present, at the time of an ever increasing struggle for peaceful life not for India, but also for the whole world, we may declare our adherence to Tagore’s works, to the fight against injustice, perfidy, against war etc.

Rabindranath Tagore was one of the greatest literary figures in India. His writings include more than one thousand poems and two thousand songs in addition to a large number of short stories, novels, dramatic works and essays on diverse topics. As a literary critic, he gave evidence of rare insight and deep sympathy with men who differed widely from tradition. His works are translated into all the major languages of the world, which bring joy, solace and strength to countless millions. Tagore was also a musician of the highest order and not only composed songs but set them to music. With more than two thousand songs that expressed every nuance of human feeling and every mood of nature in her infinite variety. He was undoubtedly one of the greatest song writers and musician that the world has known. He produced painting within ten years almost 3000 pictures. His painting broke sharply from prevailing Indian styles and explored the unconscious and sub-conscious levels of the people’s mind. He has been regarded as an artist per excellence.
In addition to all these, Tagore made notable contributions to religious and educational thought, to politics and social reforms, to moral regeneration and economic reconstruction of India and the world. He had not only thought deeply and creatively on all these topics but he also set his hand to realize in practice what he preached. His educational as well as rural reconstruction ideals which were depicted by his university Visva-Bharati and the institute Sriniketan have deeply influenced all modern education and socio-economic thought in India. His economic, social and political programmes including reconstruction of the village through the co-operation and self help of villagers have set the pattern for programmes of reconstruction of national life in contemporary India. He travelled far and wide to restore India’s contacts with the outside world and laid the foundation on which free India has based her policy of friendly relations with all peoples of the world.

Tagore always emphasised on the universality of law, and the unity of man. According to him interdependence of people and countries rather than their independence must be the principles of life and progress to-day and tomorrow, if the world is to face the challenge of modern science and technology. It is observed that, Tagore’s greatest contribution to India and the modern world is his recognition that man can unite only on the basis of their deepest spiritual insight. He was a great believer in the dignity of the individual and was also one of the strongest champions of cultural autonomy that the modern world has come to know. He believed that the universality can be attained not by suppressing the cultural autonomy of any constituent unit but by finding a place for all of them in a universal approach. Recent history has amply justified Tagore’s faith, though science and technology have been brought into close contact with economic and political system. He pleaded for co-operation and not competition between different nations and different ideals.
Tagore revived hidden national memories of India and gave the people pride and dignity. His political attitudes were coloured by the deep humanism and the religious fervour. He said that through love and understanding, the universal relation of man can be established, which seem to be impossible by the narrow principles of nationalism. Hence, he had a broad and international outlook.

Tagore was against the earlier politics in India. Like Gandhi, Tagore said that it is freedom of our students to learn foreign languages, but he was deeply convinced that education must be given in the mother-tongue. For the proper irrigation of learning a foreign language can not be the right medium. Tagore loved the English language but gave importance to mother tongue. He gave a new meaning to all traditional ideas. As an ideal servant of truth and freedom, he took up arms against all shame, Eastern or Western. Tagore admitted that he was struck by the spirit of social science prevailing in the west. He said in ‘The Modern Review’ that “It was an inspiration to me”. He had only praise for the western ideals of law, order and freedom.

In ‘The Modern Review’ Tagore said that “Externalism is woefully wrong as a policy of Government”. He pleaded that all people of India should be dominated by the constructive ideal of spiritual freedom, and with this view should try to rescue the people from despotism, socially and politically.

In Tagore’s concepts of Social, Political as well as Spiritual Freedom, it has come to light that his (Tagore’s) works were for the rebuilding of India, not on any narrow basis of creed, province or language, but on the broad basis of India and her spiritual vision of universal love. He says Indians should work for the regeneration of India, because they are all Indians as well as children of the same soil, either they may be Hindu or Muslim. “Rabindranath has no sympathy with those who, with a light heart, ridicule everything that is old and established
and view the past of India is one unbroken period of inertia and darkness". Tagore thought that if India becomes free in soul and preserves her spiritual individuality, then all other things shall be added unto her. “Then in India, province will join province, race will join race, knowledge will be linked with knowledge, endeavour with endeavour then the present chapter of Indian history will end, and she will emerge in the large history of the world”.

Tagore’s concept of ‘Spiritual Freedom’ signifies another concept. His concept of spiritual freedom was an union of the spirituality, joy, love, beauty, goodness, personal God, truth, art, music, etc. The ultimate aim of human being is to attain freedom from bondage by the realization of God within himself. To Tagore God is not a being scattered high up in the heaven, but a spirit immanent in the whole universe of persons and things. Tagore’s love was a spiritual love, which is above sex and religion.

Some critics pointed out that Tagore was solely occupied with Goodness, Beauty and Upanishadic bliss. He completely ignored the practical life. But it was proved to be untrue. Tagore’s concept of spirituality was connected with beauty. His philosophy was based on six pillar, viz. Satya (Truth), Sundar (Beauty), Mangal (Good), Ananda (Joy), Prakash (Expression) and Sahitya (Literature). When one’s soul would establish harmonious relation with other souls and nature, there would emerge beauty. He derived the essence of beauty from the teaching of Upanishad. Unity in diversity was the core principle of beauty. Ananda (Joy) lay in the realization of soul. Mind and intellect stood as barriers to the realization of soul. The senses could give pleasure, but that pleasure was quite evanescent, one should not hanker after that pleasure. It was not joy of attainment but of becoming something. According to Tagore truth did not mean actuality. Intellect could not grasp the truth. Truth was to be realized by feeling which he associated with intuition.
Tagore's concept of art and music were also another media of spiritual freedom. Because, in art and music, there is also a spirit of men's emotional freedom. His concept of art was especially poetic art. He said "we (poets) set men free from their desires". By these words Tagore laid his finger on the true function of art as the pathway to freedom. Again, he said in 'The Religion of Man' that 'as in the world of art, so in the spiritual world, our soul waits for its freedom from the ego to reach that disinterested joy which is the source and goal of certainty. The idea of mukti affected our lives in India, touched the springs of pure emotions and supplications'.

Mathew Arnold also said, 'Art is the criticism of life'. Though Tagore said that art was not occupied with moral principles, he applied restraint on the subject matter of art. He did not support emotional out-burst in art. Unlike Darwin and Spencer, Tagore did not maintain that art was a biological phenomenon. Like Schiller he stressed the spiritual role of art. Tagore tried to define art as different from ethics. Thus, Tagore's concept of art being wedded to spirituality, growth of personality and humanity added a new dimension to his philosophy of life. Therefore, he repeatedly said that his religion was poet's religion. Art had mellowing influence upon all his activities.

According to Tagore, Moksha was not renunciation of the world. It demanded the proportioned development of body, mind and spirit. The Upanishad says - Pranāma mana ānandam Sānti Samīrdham aṁrtam. From the social and political point of view, we find that in all his life, Tagore planned and strove for social justice, for the right of the poor to material well-being, of the citizen to self-government, of the ignorant to knowledge, of the child to unfettered development, of the woman to equal dignity with the man. He saw an economic remedy for distress in increased 'Socialization'. Even in his last great message to the world 'crisis in civilization we find the tragic figure of a noble teacher
and friend of humanity, now weary and old, striving on to his resolution of faith in spite of the gloom and fury of war. Yet, he kept unto the last his promise for peace. So, Tagore was not an idle dreamer but a tireless worker till death. He worked for the realization of a larger faith grounded on a sure and world-wide basis. He looked forward to a great future when the human races would come closer to one another. His concept of religion realized and revealed the mystery of unity in diversity. In 1924, he said in China, ‘My religion essentially is a poet’s religion’. Religion holds in its profound faith of man in the unity of his being with all existence and the knowledge that reality is a creation. It is based on the realization of a universal personality and of the world as a creation.

It is observed that “all his lectures and essays were inspired by four fundamental problems – (a) Race conflict (b) Lust for power and organized greed culminating into the philosophy of Nationalism, (c) Suppression of human personality, (d) Aspiration of unity and peace”.

Dr. S. Radhakrishnan wrote “His message is most significant for us from the point of view of pure humanity. His writings are not narrowly national but are touched with a wider spirit. In him the voice of India speaks not only to Indians but to the world at large. To the British Empire he has a special charge, which he does not hide.”

Again, Dr. Sunderland also said (in the course of a contribution to the Christian Register, and well observer) that, “No land in the world has ever produced profounder thinkers on all the problems of religion and life than the India of the past. The India of today has not wiser, kinder, more broad-minded, or greater teacher than Mr. Tagore”. It is sure that the world must respect him not merely for his richly endowed personality and many-sided nature, which came out in his beautiful poetry, but also for the spiritual, social and educational reconstructive message of his writings.
Tagore always realized the universal brotherhood of all men. His pen has sharpness of a sword. He sent out his message of sympathy and sorrow to oppressed humanity all over the world and raised his voice of protest against the wrong done to them. His reactions to the torture of Negroes in America, the massacre of Jews in Czarist Russia, the tyranny of Belgium in Congo, Fascist rapes committed in China, Spain etc. showed that no case of injustice escaped the poet’s eyes. Tagore always revolted against the act of injustice. He felt pain in his sensitive mind not for material property of man but for the less of spiritual property. Sometimes mechanical forces, sometimes political or economical forces put hindrance in the way of man’s free development, curtail the human personality. Sometimes one powerful human personality tries to suppress human forces around him only to satisfy his ego. Tagore never supported these forces.

In the socio-economic freedom it is observed that Tagore supported socialism and criticized the capitalist form of society. Though, we cannot call him a socialist, if we discuss every detail of socialism then we find some elements of socialism are present in his thinking. But his socialism is different from Marx’s socialism. In the economic field, he supported communist system. He supported co-operative system of production and common ownership of lands. He did not want to plan for getting support of the masses for new social revolution. He hated human exploitation and therefore pleaded for reconstruction of society based on the principles of love and mutual understanding. Both Tagore and Marx were lovers of mankind, but only difference between them is where as Tagore led for the whole mankind, Marx peaded for a part of mankind. Again, Marx aimed at forming a humanism based on struggle, hatred, competition and war, but Tagore aimed at forming humanism based on sympathy, unity and peace.

The concept of political freedom in Tagore’s philosophy is quite controversial. He did not establish a political school as was done by
Pythagoreans or Plato, nor did he establish any ‘ism’ like Marxism or Gandhism. Politics was secondary to him, he was a lover of humanity, an ardent advocate of universal peace in the sphere of internationalism and nationalism. He was a champion of liberty, equality and fraternity. In the field of politics Tagore was different from Gandhi. Tagore achieved greatness in literary and creative sphere and Gandhi on the other hand political sphere. They were contemporary, not only in their works and deed, but also in life and death. The poet repeatedly condemned the politics of begging, for gaining national freedom instead of awakening the consciousness of the people for realizing their right. Nevertheless, Tagore was a prophet of politics. In ‘The Political Thought of Tagore’ [p. 202] Dr. S. Sen wrote, “Tagore was the most uncompromising critics of British rule in India. He was more extreme than many extremist leader, more penetrating than many unimaginative critics, and more critical than many other reputed Indians. Of all leaders, he had perhaps been the most successful in spotting out the worst defects of British rule, and he had exposed them relentlessly and mercilessly. His criticisms carry conviction, carry strength and move all”.

In this concluding part of my thesis, I am trying to present the message of Tagore for Indians as well as for the whole mankind and also examining how far it is applicable in the present age. It is observed that one of the greatest contributions of Tagore’s humanistic philosophy is his concept of freedom to the modern world which comprehends concept of man, concept of ideal society, spirituality, ideal of universal unity, universal love and peace. In this age of humanism we understand the concept of man as the centre of all things. Though Tagore’s concept of man is different from philosophers like Hobbes and Nietzsche, yet it provides us with the real knowledge of man, who is both finite and infinite, biological and spiritual in nature. The whole of philosophy
is man centred. Tagore’s conception of man makes us conscious of our greatness, makes us aware of our freedom, politics, morality as well as spirituality in nature, which give us also strength to unfold these possibilities and reveal our true nature. His message of universalism makes us aware of the inherent unity between one man to another. Again, from the very beginning philosophers talked about importance of society and man’s social life as well as individual dignity. Sometimes society was dominated by man, and instead of working for the growth of human personality and welfare of mankind it crushed man’s freedom or spirit under the force of superstitions and narrow social law. As a revolt to this, some social reformers have come to remove all social evils from society. Among these social reformers Raja Rammohan Ray, Isvar Chandra Vidyasagar, Annie Besant, Vivekananda, Gandhi and Rabindranath Tagore are important personalities. According to them, we realize our spiritual nature living in the society among our fellow-beings. We must realize spiritual unity with the whole mankind that can be attained by mutual co-operation, love and fellow feelings. Gandhi’s ideal of ‘Ramarajya’ Vinoba Bhava’s ideal of ‘Sarvodaya’, and Tagore’s ideal of bringing down the heaven to this earth, all aim at forming an ideal society.

For Tagore, the ascent of individuals which is the ideal of perfection, there is the need of an ideal society which creates the necessary atmosphere for that. An ideal society is that which provides the scope for the fulfillments of one’s material as well as spiritual needs. It will be based on individual dignity and freedom of man. Democracy, socialism and secularism are its main principles. In every corner of the world still today masses are crying for getting equal rights in the political field and getting freedom in economical, social, political and religious fields. We have found that Tagore too has accepted equal rights of man in every field. In such a society everyone will be well-clad though
may not be rich; there will be no capitalist system of economy and all will be paid according to their labour. In that society people may possess private property but their money will be used for the good of the whole society. That society will be free from all social evils like - untouchability, caste system, purdah for women, class distinctions based on economic inequalities, child marriage etc. There will be no suppression of man by powerful man, nobody will be considered as untouchable, all will be provided with proper education and will be able to develop their personal abilities in the fields of art, aesthetic, literature, science and commerce, where man and woman speaking different languages, professing different religion, following different customs and pursuing different avocations, would have complete equality of opportunity and expression. So, Tagore’s ideal of society can properly guide us in formation of a better society. If we follow his method in educational and social field, then we will be able to get better citizens in future.

Again, in the field of national and international relations, Tagore’s messages of unity, spirituality, educational and cultural intercourse between different countries can make a happy world. At present we understand the evils of wars, and in every corner of the world man’s sense of good is working which wants peace and international brotherhood. In modern age, it is our duty to think that the whole world has become our home and people come in contact of one another due to political, economical, cultural, spiritual and social causes, our need is universal love and brotherhood. No doubt, Rabindranath Tagore was a humanistic philosopher for men, about whom we can say a representative of the universal man and to whose ideal the future of the world belongs.

From the above discussion, it is evident that Tagore’s concept of freedom is different from the western one. He did not follow even the political language of western thought. But in the west, freedom of soul is not recognized
in the concept of freedom. It is purely machanical. According to Green, man’s freedom is related to rights. Rights are essential conditions for the free development of human personality. It may be mentioned here that Green’s concept of freedom is neither negative like that of Kant, nor as absolutist as that of Hegel. Green said that it would be mockery to speak of the state as a realization of freedom. Tagore’s concept of freedom differs from Green’s view. Along with spiritual freedom Swami Vivekananda demanded the material or external freedom of man. He said that spiritual freedom and material freedom are complementary in some sense. M.K. Gandhi, the ‘father of the nation’ also said that freedom is the birthright of individuals. Hence, it has come to light that Tagore’s concept of freedom is different in some respect from Gandhi and Swami Vivekananda’s concept of freedom. Rabindranath Tagore, The ‘Lord’ of Visva-Bharati and Sriniketan pleaded for integral freedom and has rightly declared –

"Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up in to fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

......... in to that heaven of freedom, my father. Let my country awake".
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