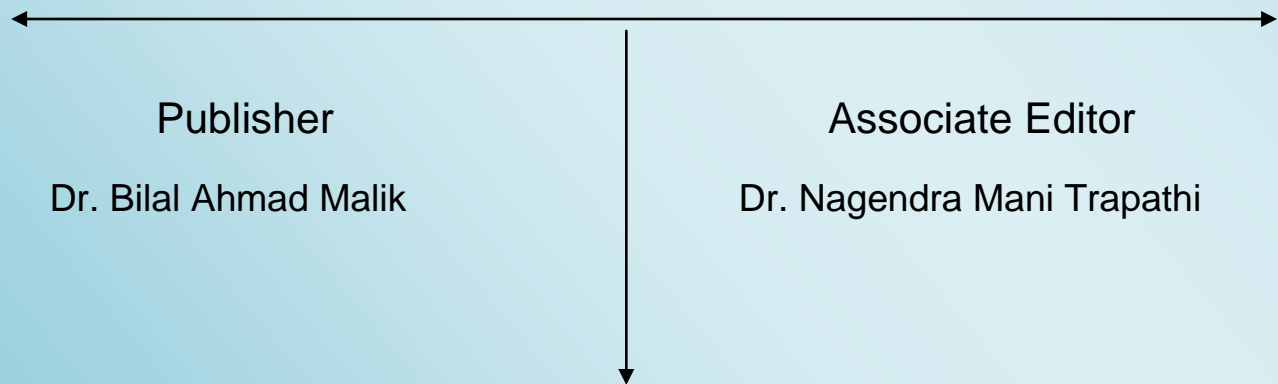


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# PEACE EDUCATION IN VIEW OF RABINDRANATH

TAPATI DEBNATH

## ABSTRACT:

*“Where the Mind Is without Fear” -Do you think that our children and youth in our region live in peace and free of fear? When we compare how peaceful and free the children of other regions of India? What is that thing which deprives our children? He also explained the goal and objectives of the programme. The goal of the memorial was to enhance the awareness on the Contribution of Rabindranath Tagore and empower the youth to appreciate the role of literature and culture in Peace Building and Holistic Development. The objectives were to popularize the work of Tagore among the younger generation, enhance the love for literature and culture among the youth, to impart comprehensive information on Tagore and his contributions towards literature, culture and peace, to provide a platform for budding youngsters to showcase their talent in literary vocation. Based on these objectives, Prophet for Peace-Literary & cultural education Conclave had various activities like, Literary Competitions on Recitation of Poem by Tagore, Writing Poem on Peace and Speech Competition on Rabindranath Tagore as the Prophet of Peace. Cultural Extravaganza and Peace group Performance added colour to the event.*

*Keywords: Mind, Peace, Holistic Development.*

## PROLEGOMENA:

**“Where the Mind Is without Fear”** (Gurudev Rabindranath Tagore)

Do you think that our children and youth in our region live in peace and free of fear? When we compare how peaceful and free the children of other regions of India? What is that thing which deprives our children? He also explained the goal and objectives of the programme. The goal of the commemoration was to ‘Enhance the awareness on the Contribution of Rabindranath Tagore and empower the youth to appreciate the role of literature and culture in Peace Building and Holistic Development’. The objectives were to popularize the work of Tagore among the younger generation, enhance the love for literature and culture among the youth, to impart

comprehensive information on Tagore and his contributions towards literature, culture and peace, to provide a platform for budding youngsters to showcase their talent in literary vocation. Based on these objectives, 'Prophet for Peace- Literary & cultural education Conclave' had various activities like, Literary Competitions on Recitation of Poem by Tagore', Writing Poem on 'Peace' and Speech Competition on 'Rabindranath Tagore as the Prophet of Peace'. Cultural Extravaganza and Peace Band Performance added colour to the event.

### **OBJECTIVE:**

To discuss the peace education in thought of Tagore on the luminosity of Visva-Bharati.

### **METHODOLOGY:**

This study is based on literature review and field work in Visva-Bharati to get the real peace education view.

### **DISCUSSION:**

#### **Peaceful Spiritual Culture in Education:**

Throughout his life Rabindranath Tagore strongly believed that until the big and powerful nations, aided by their superiority and vast technological advancement, ceased their desire for territorial expansion and control over the smaller nations, world peace could never be achieved. Thus war was the consequence of the necessary logic of aggressive western materialism that developed in the early part of the 20th century, with science divorced from spirituality, by which some of those nations dragged the greater part of the world into the pit of destruction. According to the poet, peace could be achieved only when diverse races and nations were free to evolve into their distinct characteristics, whilst all would be attached to the stem of humanity through the bondage of love. He ardently believed that world peace could be achieved only if both the East and the West met on a common ground and on terms of equal fellowship: "where knowledge flows in two streams – from the East and from the West and in their unity is perceived the oneness of Truth that pervades and sustains the entire Universe.

The **Basic Principles of Peace** advocated by Rabindranath Tagore was close to what Lenin had suggested. Without studying in specify the political and socio-economic aspects of war, he effortlessly came to the conclusion that until the bigger nations, aided by their dominance and enormous technological advancements, ceased their desire for territorial extension and exaggeration, exploiting the smaller and weaker nations, world peace can never be achieved. Tagore's sensitive poetic mind, in his late thirties, was very disturbed as he

witnessed such aggrandizement by the British during the Boer War in South Africa (1899-1902) and the Western missionaries at the Boxer uprising in China (1899-1901). This loathsome attitude of the imperialists worldwide was vehemently condemned by the young poet in some of his political essays published in the journals *Bharati*, *Bangadarshan* and *Sadhana*, and also in some of his poems in *Naivedya*.

### **Tagore's Nobel Prize: the result of ashramic peaceful education**

In his essay "The Eastern and the Western Civilization," published in *Bangadarshan* (May 1901), he wrote: When the national interest, which is the foundation of European civilisation, is inflated to such an extent that ignores righteousness of all kinds, eventually a crevice is formed through which the evil makes its way in. The nature of self-interest is such that it always leads to hostility. At present this hostility becomes evident like thorns at the edge of European civilization. That is an early indication that the European nations will quarrel and fig with each other for their share on earth..." (Majumder 11; translation mine). In another essay, "Antagonistic Ideals," published in the same journal, he wrote in September, 1901: Antagonism of interest is inevitable. Conflict of interest makes a man blind. If the English manages some kind of opportunity in Asia, French will immediately think the English are gaining strength. Even if they are not involved in war on this issue the very thought will poison their mind. The rising strength of one nation always concerns other nations. As a result, a blind hostility and malice, and the suppression of truth will inevitably happen. (Majumder 11) Though renowned throughout the world as a creative artist, Tagore's concepts on war and peace were confined to his writings within the boundaries of his native land. It was only after he was awarded the Nobel Prize in 1913, that he gradually emerged onto the international stage more and more as a pacifist and promoter of peace – and less and less as a literary figure.

### **Peace Congress, on 1 august 1914 and tagore's letter**

Nearly seven months after the Peace Congress, on 1 August 1914, World War I broke out. In Tagore's sensitive and visionary mind, he had realized that it was only a matter of time before an event of such great and tragic proportions would befall on humanity. The poet expressed his ominous prophesy to Charles Andrews. Weeks before the war began, he wrote a poem, *The Destroyer*, in which he expressed his concerns. Tagore wrote:

Is it the Destroyer who comes?

For the boisterous sea of tears heaves in the flood tide of pain.

The crimson clouds run wild in the wind, lashed by lighting, and the thunder ring laughter of the Mad is over the sky.

Life sits in the chariot crowned by Death.

Bring out your tribute to him of all that you have. (Das, Vol. 1, 224)

### War, Peace and Tagore

Amidst his irresistible anxiety caused by the start of the war in Europe, he wrote a series of poems published simultaneously in India and England. The first one of the series was titled “The Boatman” (Fruit Gathering; poem 41), the inner meaning of which he explained later to his friend, “that the woman in the silent courtyard, ‘who sits in the dust and waits’ represented Belgium” (Andrews 46). Next was “The Trumpet” (poem 35), the theme of which was the invocation of war by the Almighty against the sins and injustices in the world. The third one was entitled “The Oarsmen” (poem 84), the viewpoint of which was beyond the war; for it revealed the daring venture of faith that would be needed by humanity if the old world with its dead were to be left behind and the vast uncharted and tempestuous seas were to brush away leading to the world anew.

On 15 July, 1915, in the middle of the fierce war, the grieved poet wrote to Andrews: Will Europe never understand the genesis of the present war, and realize that the true cause lies in her own growing scepticism towards her own ideals – those ideals that have helped her to be great? She seems to have exhausted the oil that once lighted her lamp. Now she is feeling a disbelieve against the oil itself, as if it were not at all necessary for her light. (63) Tagore visited Japan in the middle of the war which created the basis of his argument in Nationalism. In it, the poet declared:

*A nation, in the sense of the political and economic union of a people, is that aspect which a whole population assumes when organized for a mechanical purpose.... But when with the help of science and the perfecting of organization this power begins to grow and brings in harvests of wealth, then it crosses its boundaries with amazing rapidity. For then it goads all its neighboring societies with greed of material prosperity, and consequent mutual jealousy, and by the fear of each other's growth into powerfulness. The time comes when it can stop no longer, for the competition grows keener, organization grows vaster, and selfishness attains supremacy. Trading upon the greed and fear of man, it occupies more and more space in society and at last becomes its ruling force (Das, 421).*

Tagore firmly believed that peace was not just about a scenario where war didn't take place. War is the consequence of the necessary logic of aggressive western materialism, of science divorced from spirituality, by

which the nations will drag the greater part of the world: “down into the bottom of destruction. Whenever Power removes all checks from its path to make its career easy, it triumphantly rides into its ultimate crash of death” (Das, Vol. 2, 426). The Cult of Nationalism emphatically carried this message of Tagore’s, which he addressed nearly forty times during his lecture tours in the US, straight after his visit to Japan in 1916: The war, to my mind, is the outcome of overgrown materialism, of an ideal based on self-interest and not based on harmony. There are differences between capital and labour because both are working in the interest of their own selves – peace is but temporary, and other clashes are bound to come. The self-interest of nations is the similar. A new readjustment of things is necessary, a new age, when the idea of nationalism will be discarded, when colonies, the storm centres of the world, will be discarded. I think the war has proved this quite conclusively. (The New York Times 6)

### **Alternative Path of Peace**

The alternative path suggested by the Poet in his message was the path of individual liberation and an acquiring of self-esteem through creativity, love, beauty and harmony with nature, and a spiritual aspiration. This message struck a chord amongst the liberal and pro-peace American people, as evident from their personal correspondence with the poet – still preserved in the archives of Santiniketan. However, it was rejected by the mainstream, general-newspaper reading masses, as a utopian concept of a poet.

### **Humanity and Peace:**

Soon after the war in 1920, Tagore toured extensively throughout Europe. His concern for the existence of humanity was expressed in the lectures he delivered whilst visiting these countries. “While the whole world is at war,” wrote English weekly, “it is some comfort to hear even one voice, however still and small, persistently murmuring of peace. Amid the turmoil and shouting, one may still catch the quiet words of an Indian pleading the cause of understanding, friendliness and forbearance, as though they, and not devastating conflicts, were the most natural things in the world” (The Nation and the Athenaeum 49-50).

Tagore firmly believed that peace was not a non-war situation. According to the poet, peace could only be achieved when diverse races and nations were free to evolve into their distinct characteristics, whilst all would be attached to the stem of humanity through the bondage of love. He addressed this in every country he visited in Europe and later in America, “all imperialism – except the imperialism of love – is wrong. It brings little nations and various races together, like chips in a basket, but they do not unite, they are simply held together. There is no bond of union” (The Times 9).

When he visited France, especially the regions affected by the war, he was devastated to see the chaos it had left behind. He wrote to Andrews: It will take a tremendous effort and also an immense lapse of time to make this [the War] a thing of the past. When the spiritual ideal is lost, when the human relationship is completely broken up, then individuals freed from the creative bond of wholeness find a fearful joy in destruction. (Letters to a Friend 94)

### **Visva-Bharati and Peace Education:**

During his tour in 1920-21 his mind was engrossed with his idea of an international institution, which he later called Visva-Bharati. He was one of the few ardent believers who thought that world peace could be achieved only if the East and the West met together within a common fellowship; “where knowledge flows in two streams – from the East and from the West” and “in their unity is perceived the oneness of Truth that pervades and sustains the entire Universe” (Tagore, “Meeting of the East and the West”). That conviction was behind the foundation of Visva-Bharati where he wanted the best minds from all over the world to exchange creative ideals under one setting. His institution would be a model to the world, showing the true path of salvation and peace. From Europe he moved to America, hoping the new world would respond to him more agreeably than the people of Europe, who were still caught up in their national prejudices and provincial boundaries. He wrote: We must prepare the grand field for co-ordination of all the cultures of the world, where each will give to and take from the other; where each will have to be studied through the growth of its stages in history. This adjustment of knowledge through comparative study, this progress of intellectual co-operation, is to be the key note of the coming age. (Letters to a Friend 99)

Tagore’s growing doubts about the League of Nations was becoming apparent when Mussolini invaded Abyssinia. The League ultimately proved incapable of preventing the onslaught of aggression by the Axis powers in the 1930s. In May 1933, the League was powerless to convince Hitler that Franz Bernheim, a Jew from Upper Silesia, was protected under the minority clauses established by the League in 1919 (that all minorities were fully human and held equal rights amongst all men).

On 5 September 1936, The World Peace Congress held its first conference in Brussels. The poet sent a message where he warned delegates, “we cannot have peace until we deserve it by paying its full price, which is that the strong must cease to be greedy and the weak must learn to be bold (Home 103) ”(Source : *KunduKalyan. Rabindranath Tagore and World Peace .ASIATIC, VOLUME 4, NUMBER 1, JUNE 2010*)



THE TOUCH OF END:

The core of Visva-Bharati's education: the place of Kanchmandir-  
the source of peace education in santiniketan



The place of Chatimtala: heart of peace in santiniketan



Plate 3: The front gate of Kanchmandir with the caption of "skomeba dityang anandarupan mitrang jaddi bhati"



Plate 4: Peaceful Mandir heritage complex notice in Santiniketan.



Plate 5: Chatimtala in Santiniketan: The base of Debendranath's meditation.



Plate 6: The caption of belief of Debendranath Tagore was "thy is the my relax, joy of mind, peace of soul"



Plate 7: Chatimtala: the upasana bedi of Maharshi Debendranath Tagore on March, 1862. He was first came here during His invasion at Santiniketan

Nourishment of peace in way of Upasana nourishment in Kanchmandir of Visva-Bharati

Table 1: A *glimpse list of Upasana (the methodology of Yoga) from 1894 to 1926 in Santiniketan.*

<i>Date</i>	<i>Some list of Upasana (was held) in Santiniketan during Tagore's time</i>	<i>Reference</i>
21 <sup>st</sup> December, 1894	4 <sup>th</sup> Annual brahmanautsav in Santiniketan	Pal, 1988. vol.4. p.39
24 <sup>th</sup> January 1895	Morning upasana in issue of 65 <sup>th</sup> birthday of BrahmaSamaj and the recitation of "Brahmagyana"	Pal, 1988. vol.4. p.
13 April, 1895	On the day of Nabavarsa	Pal, 1988. vol.4. p.61
21 <sup>st</sup> December, 1895	5 <sup>th</sup> Annual Brahma utsav in Santiniketan in presence of Rabindranath Tagore	Pal, 1988. vol.4. p.103
23 <sup>rd</sup> January, 1896	In 66 <sup>th</sup> birthday of BrahmaSamaj	Pal, 1988. vol.4. p.103
22 June, 1896	On the day of Bhabanipur Brahma Samaj annual function	Pal, 1988. vol.4. p.108
21 <sup>st</sup> December, 1896	6 <sup>th</sup> Annual Brahma utsav in Santiniketan in presence of Rabindranath Tagore	Pal, 1988. vol.4. p.124
23 <sup>rd</sup> January, 1897	67 <sup>th</sup> birth anniversary of Brahma samaj	Pal, 1988. vol.4. p.126
15 <sup>th</sup> May, 1897	80 <sup>th</sup> birth-anniversary of Maharshi	Pal, 1988. vol.4. p.130
12 <sup>th</sup> April, 1897	Nababarsa inauguration at MaharshiBhavana	Pal, 1988. vol.4. p.131
16 <sup>th</sup> May, 1898	81 <sup>st</sup> birth-day of Maharshi	Pal, 1988. vol.4. p.167
21 <sup>st</sup> December, 1897	7 <sup>th</sup> Annual Brahma utsav in Santiniketan in presence of Rabindranath Tagore	Pal, 1988. vol.4. p.159
23 <sup>rd</sup> January, 1898	68 <sup>th</sup> birth anniversary of Brahma samaj	Pal, 1988. vol.4. p.168
22 <sup>nd</sup> December, 1901	In Jorasanko and 11 <sup>th</sup> Annual Brahma utsav in Santiniketan in presence of Rabindranath Tagore	Pal, 1990. vol.5. p.57
24 <sup>th</sup> January 1902	72 <sup>th</sup> birth anniversary of Brahma samaj	Pal, 1990. vol.5. p.58
14 <sup>th</sup> April 1902	1 <sup>st</sup> Navabarsa inaugurated in Santiniketan with upasana	Pal, 1990. vol.5. p.67
17 <sup>th</sup> May 1902	86 <sup>st</sup> birth-day of Maharshi	Pal, 1990. vol.5. p.121
23 <sup>rd</sup> December 1902	12 <sup>th</sup> Annual Brahma utsav in Santiniketan in presence of Rabindranath Tagore	Pal, 1990. vol.5. p.101
22 <sup>nd</sup> December 1903	Dikshadibas of Maharshi at Kolkata	Pal, 1990. vol.5. p.169

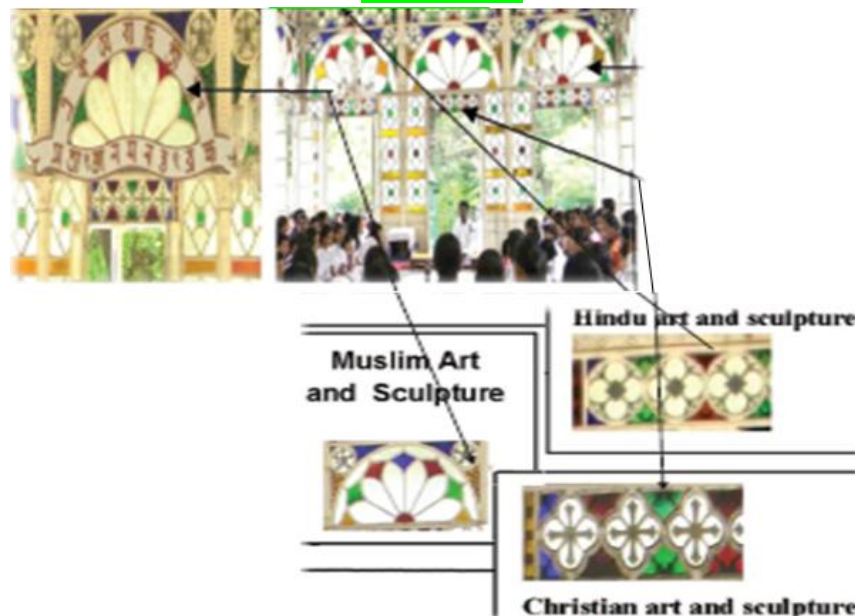
25 <sup>th</sup> January, 1904	74 <sup>th</sup> birth anniversary of Brahma samaj	Pal, 1990. vol.5. p. 169
16 <sup>th</sup> May, 1904	Last birthday celebration of Maharshi in his live	Pal, 1990. vol.5. p.227
22 <sup>nd</sup> December, 1904	14 <sup>th</sup> Annual Brahma utsav in Santiniketan in presence of Rabindranath Tagore	Pal, 1990. vol.5. p.227
19 <sup>th</sup> January, 1905	Death day of Maharshi	Pal, 1990. vol.5. p.225
22 <sup>nd</sup> December, 1905	15 <sup>th</sup> Annual Brahma utsav in Santiniketan	Pal, 1990. vol.5. p.295
22 <sup>nd</sup> December, 1906	16 <sup>th</sup> Annual Brahma utsav in Santiniketan	Pal, 1990. vol.5. p.344
20 <sup>th</sup> January, 1907	Death anniversary of Maharshi	Pal, 1990. vol.5. p.344
25 <sup>th</sup> January, 1907	77 <sup>th</sup> birth anniversary of Brahma samaj	Pal, 1990. vol.5. p.345
23 <sup>rd</sup> December, 1907	17 <sup>th</sup> Annual Brahma utsav in Santiniketan	Pal, 1990. vol.5. p.415
20 <sup>th</sup> January, 1908	Death anniversary of Maharshi	Pal, 1990. vol.5. p.416
16 <sup>th</sup> May, 1908	92 <sup>nd</sup> birth anniversary of Maharshi	Pal, 1992. vol.6. p.63
19 <sup>th</sup> January, 1909	4 <sup>th</sup> Death anniversary of Maharshi	Pal, 1992. vol.6. p.63
22 <sup>nd</sup> December, 1909	18 <sup>th</sup> Annual Brahma utsav in Santiniketan	Pal, 1992. vol.6. p.64
14 <sup>th</sup> April, 1910	Navabarsha in santiniketan	Pal, 1992. vol.6. p.146
3 <sup>rd</sup> September, 1910	Special day to conduct upasana with students	Pal, 1992. vol.6. p.173
22 <sup>nd</sup> December, 1910	20 <sup>th</sup> Annual Brahma utsav in Santiniketan	Pal, 1992. vol.6. p.186
14 <sup>th</sup> April, 1911	Navabarsha in santiniketan	Pal, 1992. vol.6. p.215
23 <sup>rd</sup> December, 1911	21 <sup>th</sup> Annual Brahma utsav in Santiniketan in absence of Rabindranath Tagore	Pal, 1992. vol.6. p.295
14 <sup>th</sup> April, 1912	Navabarsha in santiniketan	Pal, 1992. vol.6. p.300
24 <sup>th</sup> April, 1912	Upasana conducted by Rabindranath Tagore	Pal, 1992. vol.6. p.300
22 <sup>nd</sup> December, 1912	22 <sup>th</sup> Annual Brahma utsav in Santiniketan	Pal, 1992. vol.6. p.387
25 <sup>th</sup> January,	Upasana during Maghutsav	Pal, 1992. vol.6. p.383

1913		
22 <sup>nd</sup> December, 1913	23 <sup>th</sup> Annual Brahma utsav in Santiniketan	Pal, 1992. vol.6. p.489
13 <sup>th</sup> April, 1898	Navabarsha inauguration	Pal, 1988. vol.4. p.108
14 <sup>th</sup> April, 1914	In Navabarsa student-teacher assembly in upasanamandir of santiniketan	Pal, 1997. vol.7.p.1
Summer 23 April, 1914	Farewell upasana of Tagore with students. Tagore speeches for the students like : “student should be maintain upasana during their summer vacation”	Pal, 1997. vol.7.p.4
17 <sup>th</sup> May, 1914	Morning upasana arranged by Rabindranath Tagore to celebrate the 98 <sup>th</sup> birthday of Debendranath Tagore	Pal, 1997. vol.7.p.9
5 <sup>th</sup> August, 1914	Speeches was arranged on the topic of first world war during Upasana	Pal, 1997. vol.7.p.25
22 <sup>nd</sup> December, 1920	was held with “ <i>swapan Jodi bhangile</i> ” song	Pal, 2000. vol.8.p.88
10 <sup>th</sup> August, 1921	Discussed the use the scientific application in spiritual explanation	Pal, 2000. vol.8.p.131
23 <sup>rd</sup> November, 1921	upasana was held	Pal, 2000. vol.8.p.162
22 <sup>nd</sup> December, 1921	in occasion of 30 <sup>th</sup> birthday of the <i>ashrama</i>	Pal, 2000. vol.8.p.163
22 <sup>nd</sup> December, 1922	During <i>pousmela</i>	Pal, 2000. vol.8.p.246
25 <sup>th</sup> Dec., 1922	arranged for Ashramic dead folk and Christmas	Pal, 2000. vol.9.p.43
13 <sup>rd</sup> February, 1923	enjoy upasana with song of “ <i>viswasatheyogejethabiharoo</i> ”	Pal, 2000. vol.9.p.51
9 <sup>th</sup> January, 1923	Tagore completed his upasana with the touch to the death body of Satyendranath Tagore at side of bed	Pal, 2000. vol.8.p.248
20 <sup>th</sup> January, 1923	Rabi memorized the day of the memory of Debendranath with upasana	Pal, 2000. vol.8.p.250
20 <sup>th</sup> February, 1923	nourish with song of “ <i>aloaloimoikore he</i> ”	Pal, 2003. vol.9.p.51
18 <sup>th</sup> March, 1923	nourish with song of “ <i>aponakeeijanaamarfurabena</i> ”	Pal, 2003. vol.9.p.57
14 <sup>th</sup> April, 1923	<i>fornavabarsa</i>	Pal, 2003. vol.9.p.80

10 <sup>th</sup> September, 1923	for the death of Sukumar Roy	Pal, 2003. vol.9.p.83
3 <sup>rd</sup> September, 1924	nourish with song of “ <i>Viswasatheyojethaibihari</i> ”	Pal, 2003. vol.9.p.145
13 <sup>th</sup> April, 1925	for the end of the year	Pal, 2003. vol.9.p.197
14 <sup>th</sup> April, 1925	for Navabarsa	Pal, 2003. vol.9.p.219
22 <sup>nd</sup> December, 1926	Tagore was the chief guest in upasana	Pal, 2003. vol.9.p.315

Source : *MritunjayKaibartya and Dr. Tapas Pal . Yoga, Maharshi and Gurudeva .Asian Journal of Multidisciplinary Studies ISSN: 2321-8819 (Online) Volume 2, Issue 12, December 2014 2348-7186 (Print)*

**Sculpture of *Kanchmandir* (based on three main religion of Earth) :a source of peace in educational environment**



Source of this photographic explanation: *Pal, Tapas. 2012:Wall Culture the Dawn of Cultural Geography. Lap Lambert Publication, Germany, ISBN 978-3-659-21049-5*

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