Tagore’s works are classics, renowned for their lyrical beauty and spiritual poignancy. He is remembered for his literary genius and Santiniketan remains flourishing institute. In Tagore’s own words, ‘The world speaks to me in colours, my soul answers in music’. His profound symbolism, abetted by the free-flowing nature of his verse, create a universe of haunting beauty that expresses God’s infinite love and humanity’s deep compassion for all things beautiful. War, Violence and Rabindranath Tagore’s Quest for World Peace1. cautioned the world of a potential destruction through war, violence and bloodshed, although he 4 Quoted in Noam Chomsky, Hegemony or Survival: America’s Quest for Global Dominance (New York: . After the outbreak of a series of riots between t. Reexamining the Psychoanalytic Corpse - APA PsycNET - American Rabindranath Tagore (1861-1941), India’s messianic poet and Asia’s first Nobel Laureate (1913), promulgated a vision of peace through the cultivation of the ideologies of Ahimsa, or non-violence, which he derived from the Bhagavad Gita and Advita, or one-identity of the universe, which he derived from the Upanishads. This paper investigates how Tagore formulated this vision of peace against a backdrop of and as an antidote to the reckless “jihadism” (both religious and secular) and “war-madness” of the twentieth century, which witnessed the two World Wars as well as an on-going violence in different forms, effectively turning the world into a “tower of skulls.” He attributed this “devil dance of destruction” to three intersecting forces: the unmediated materialism of modern society; belligerent nationalism which often led to nationalist selfishness, chauvinism and self-aggrandisement; and the machinery of organised religion which, he said, “obstructs the free flow of inner life of the people and waylays and exploits it for the augmentation of its own power.” His response to it was the creation of a global human community, or a “grand harmony of all human races,” by shunning exclusivism and dogmatism of all forms, and through the fostering of awareness that human beings were not only material and rational as creatures but also moral and spiritual, sharing a dew-drop of God in every soul.

 URI
 http://hdl.handle.net/2328/37224

 Collections
 Volume 9, Issue 2, May 2017
 Flinders Open Access Research

 DSpace software copyright © 2002-2015 DuraSpace
 Contact Us | Send Feedback