**Review of the Book ‘The Home and The World’**

‘The Home and The World’[[1]](#footnote-2) is an autobiographical novel. It was originally written in Bengali by Rabindranath Tagore on 1916 by the name of ‘Ghare Baire’. It was later translated by Surendranath Tagore. The book is primarily written on the background of the contemporary Swadeshi Movement of India.

The book has three main characters. They are Bimala, Nikhil and Sandip. The whole book is written around the event flow of these three characters, with taking the support of some other non-dominant characters like Bara Rani, Chandranath Babu, grandmother of Nikhil and a few more.

In the first chapter of the book, Tagore firstly explains the character of Bimala. She was not so beautiful, however was married into a Rajah’s house.[[2]](#footnote-3) She loved her husband and was devoted to him like any other traditional Indian woman. This becomes clear from her actions, such as taking the dust of her husband’s feet at the morning.[[3]](#footnote-4) She placed her husband on the crown position of her life. Tagore showed her character as a traditional Indian woman. On the other side, Bimala’s husband Nikhil was not a traditional Indian man of his time. Tagore showed this character which goes against the tide. Nikhil was a landlord. He gave her wife proper dignity. He was an educated person and wanted her wife to be educated as well.[[4]](#footnote-5) Whereas, Bimala liked to stay inside the four walls of the house, called as ‘zenana’, however her husband wanted her to get out of the home and involve with the outside world. Though Bimala did not like the idea, she could not let go of her husband’s will.[[5]](#footnote-6) So, Nikhil appointed Miss Gilby to teach her.[[6]](#footnote-7) Nikhil also wanted to leave home for better education of Bimala, but Bimala was afraid of the property that they had. She was jealous of Bara Rani, her sister-in-law, lest Bara Rani acquires all the properties.[[7]](#footnote-8) Here, a greedy characteristic of Bimala shows up. Meanwhile, Nikhil explained her of the more precious thing, education. So, Bimala started to receive education, not from outside home but at home from Miss Gilby. She learned English and used to read English books to her husband's grandmother.[[8]](#footnote-9) Alongside, Nikhil taught Bimala political economy.[[9]](#footnote-10) In this part, Tagore gave Nikhil such a character who would educate his wife and would like to make the outside world free for his wife, which was not a common sight on the early 20th century.

To further explain the character of Nikhil, Tagore written, he was a benevolent person and had a long list of charity.[[10]](#footnote-11) Nikhil had enough resources as he was a landlord, he helped people financially whoever had an idea or courage to do something for the country.[[11]](#footnote-12) But Sandip Babu, friend of Nikhil, took advantage of it and took away a lot of money giving various excuses and because of that, Bimala initially disliked Sandip and was annoyed with him, as Tagore has put it.[[12]](#footnote-13)

Coming to the character of Sandip, he was a leader of the Swadeshi Movement. He used to spread the magical verse for the Swadeshi revolutionaries, “Bande Mataram”. However, Nikhil could not connect with the vibe of the verge and thus had different opinions with Sandip, though Nikhil continued to support Sandip financially.[[13]](#footnote-14) Nikhil was annoyed with the exaggeration of Swadeshi Movement, due to humiliating Miss Gilby, just because she was an English.[[14]](#footnote-15)

In the second chapter of the book, the characteristic of Sandip comes out more evidently. He came to deliver a speech in front of a huge crowd in the locality of Nikhil. Bimala saw him for the first time in person while he was delivering his speech, and started to like Sandip after hearing his speech.[[15]](#footnote-16) She was basically impressed with him because of his strong personality, robust speech and endless confidence. After this event, Bimala’s view towards Sandip started to change. She invited Sandip oh her home as Nikhil was his friend.[[16]](#footnote-17) Sandip attended the invitation the next day and Bimala dressed well for him; she was shy before him anyway.[[17]](#footnote-18)

Bimala had much conversation with Sandip that day. She felt that, Sandip’s character is non-hesitating, very bold and attractive. Then she had a feeling that Nikhil was hiding his enthusiasm insistently.[[18]](#footnote-19) From their conversation, it is clear that, Sandip thought of his country as his god.[[19]](#footnote-20) Sandip and Bimala tended to do sin as a human, they think it is an innate thing of them.[[20]](#footnote-21) In contrary, Nikhil was reluctant to give anything bad of him to his country. Furthermore, he felt ashamed of himself as he was being taken as an advantage by his own friend Sandip.[[21]](#footnote-22)

At the end of the chapter, Tagore introduced another character Chandranath Babu, who was the master of Nikhil.[[22]](#footnote-23) He advised Nikhil and Bimala to visit Himalayas, where Bimala longed to go, for a refreshment. Surprisingly, Bimala refused Nikhil to go, because Sandip was at the neighborhood and will work from there and Bimala will be able to see him often.[[23]](#footnote-24) Also, in the later part, Nikhil’s character seems to be calm, peaceful but worried about Bimala and the Swadeshi vibe that is spreading around.[[24]](#footnote-25) On the contrary, Sandip’s story tells about his arrogance about the things he wanted and he would acquire those stuff by any mean possible, let it be right or wrong.[[25]](#footnote-26)

In the third chapter of the book, Tagore showed that Bimala and Sandip are getting even closer and the characteristic of Bimala starts to build up more strongly. In the beginning, we see that Bimala felt ashamed of herself, because of having an extramarital relationship with Sandip, although having a very helpful husband like Nikhil.[[26]](#footnote-27) Seeing this, Bara Rani criticized her and said never before the men of that family was so unfortunate, but Nikhil is so unfortunate to have a wife like Bimala and she will become a reason for Nikhil to cry.[[27]](#footnote-28) In spite of all of this, the meetings of Sandip and Bimala kept happening. Sandip was the leader of Swadeshi Movement and he started his office in the neighborhood of Nikhils house. It was not a surprise that Sandip was taking his administrative decision with the assistance of Bimala, hence he compared her office to a bee hive and made Bimala to be the Queen Bee.[[28]](#footnote-29) Bimala started to take decisions along with Sandip, however, sometimes those decisions contradicted with those of Sandip. Surprisingly enough, Sandip used to confess that he had made a mistake while making a conclusion about any matter and what his Queen Bee had said was right.[[29]](#footnote-30) Sandip, however, spotted a real difference that Bimala had access to his administration from inside her zenana, what nobody else never had.[[30]](#footnote-31)

The situation got even intense when Bimala started to tell lie to Nikhil about Sandip and her deeds. One day Sandip was hurriedly entering the house and one guard of the house, named Nanku, tried to stop him.[[31]](#footnote-32) But Sandip mistreated with him for what the guard had done. Seeing Sandip shouting at the guard, Bimala came within a moment and without knowing actual fact, she scolded the guard to stop Sandip from entering the house, however the guard said he was only following the order and the order was from Bara Rani.[[32]](#footnote-33) When Nikhil came to know the incident, he called for Bimala and asked for the reason of the guard had been mistreated. At this, Bimala tried to defend Sandip and her, hence told lie to Nikhil that, the guard mistreated with Sandip.[[33]](#footnote-34) Nanku was decided to be fired from his job. But Nikhil showed the proof of his education and realized that the poor man will starve and die if he did not have any job. So, employed him to another part of his reign and paid him full for his work as a guard.[[34]](#footnote-35) After this event Sandip and Bimala came even closer, Sandip enjoyed the presence of Bimala with him and enjoying the company of Bimala as he loved the materialistic part of his identity.[[35]](#footnote-36) Bimala was living in her dreams unconsciously and unaware of the way her life is leading to.[[36]](#footnote-37) It was Sandip who helped Bimala realize the true power inside her as a woman. Bimala thought women to be weak, but Sandip made her realize the truth that although being a woman, she is a human and all human being possesses immense internal power, so Sandip wanted Bimala to use the power inside her to free the country.[[37]](#footnote-38) One day when Bimala and Sandip were having a chat in their hall, Chandranath Babu came in and having the sight of Sandip, he started to leave the place, but Bimala asked him not to leave. Bimala respected him, although he did not support Swadeshi.[[38]](#footnote-39) At that moment, Nikhil came to that place. Nikhil, Sandip and the master had some argument and everybody realized that Nikhil and Sandip had different opinion of passion as well as truth.[[39]](#footnote-40) Sandip remained at the place and the other two left for some work. Then Sandip took a photo from the hall which was of Nikhil and Bimala. He placed one old photo of himself and inserted that to a corner of the frame.[[40]](#footnote-41) Now there was Bimala, Nikhil and Sandip in the same picture, by this Tagore wanted to show that Nikhil had entered into their family affairs.[[41]](#footnote-42)

Then, in the fourth chapter, Tagore delved deeper into Nikhil’s character. It shows that, Nikhil was not that self-conscious or self-obsessed, but this time he wanted to see himself from Bimala’s perspective.[[42]](#footnote-43) Nikhil started to think if Bimala would stay with him just because she was his wife, he was in a dilemma of his own encouragement to Bimala, which was for her betterment.[[43]](#footnote-44) Nikhil could realize that there is forming a distance between Bimala and him, but as he was educated, he let Bimala choose her own path and ignored what society said.[[44]](#footnote-45) He let her live as a free woman, which was a huge thing in that early 20th century India. At the same time, Nikhil thinks that he was a mere accident to Bimala’s life, Sandip could be the true companion of her.[[45]](#footnote-46) However, Nikhil loved her a lot which was clear when he went to see Bimala and left a kiss on her forehead as she was asleep at midnight.[[46]](#footnote-47)

Later in the chapter, Bimala came to a realization that, she was thinking that she was working for her country, but it was all an illusion created by Sandip.[[47]](#footnote-48) What worship Bimala used to do to Sandip, that soon vanished and Bimala realized that the charm of Sandip was because he was just a 'master-player'.[[48]](#footnote-49) Furthermore, Bimala’s sister-in-law said that Nikhil was unfortunate as he was not strict.[[49]](#footnote-50)

Surprisingly a time came when the swadeshi movement was a bit dropped, then English literature again started to dominate Indian household, like Bimala’s.[[50]](#footnote-51) Then, Bimala tried to indulge herself with extra works so that she does not overthink about Sandip.[[51]](#footnote-52) One day Sandip called upon Bimala on a serious note saying that he had to talk about the country, signaling that Sandip could not get rid of the thought of Bimala.[[52]](#footnote-53) He was trying to manage a way to talk to Bimala, even by producing deception of a talk of the country to convince Bimala to come and have some time with Sandip.[[53]](#footnote-54)

Eventually. Sandip was one day poked by Nikhil, what he did not do usually.[[54]](#footnote-55) Nikhil started to gain some weight of jealousy over Sandip with various matters. On the other side, Bimala was trying her best to get over the situation which caused by her, thinking that one can live such a happy life with one’s surroundings.[[55]](#footnote-56) Nikhil finally talked with Bimala all over again, saying which self of him does Bimala worship is not his true self and he was sad and jealous on that self.[[56]](#footnote-57) In short, he was expecting Bimala to love him as her husband, not as a deity.

In the last portion of this chapter, Sandips selfish nature starts to show up. By Sandips thoughts, his selfish nature comes out as he thought only about himself and wanted to win everything alone.[[57]](#footnote-58) however, Sandip seems to be ashamed as Bimala was wife of Nikhil, who was his close friend. Although having a lot of disagreement they were friends because they had a similarity - as both of them could not bear hypocrisy.[[58]](#footnote-59) But Sandip could not realize that he was the real hypocrite.

In the fifth chapter, Tagore further develops the Swadeshi Movement. In the first place, Tagore continued to show the inner thoughts of Nikhil. He showed that Nikhil undermined his life, because he was not as charming person as Sandip was.[[59]](#footnote-60) However, after meeting Panchu, the tenant of another zamindar, Nikhil came to the understanding that there can be more important things than the union or separation of a man and a woman.[[60]](#footnote-61) Panchu’s words motivated him to do good for his country. On the verge of starting swadeshi, Nikhil’s district was backward, because he did not want to put any compulsion to his villagers.[[61]](#footnote-62) Nikhil did not have any sort of problem with the swadeshi things, but those were costly hence he allowed imported stuff to his villagers to be able to buy and sell.[[62]](#footnote-63) By the way, in Nikhils house, Bara Rani often wanted swadeshi products from Nikhil, he used to be very happy to bring them those products, but bara rani would never use it, she just brought them to make Nikhil happy and used that as an intoxicant.[[63]](#footnote-64)

In this period, the swadeshi movement went on a high once again.[[64]](#footnote-65) By some conversation of Sandip with Bimala, the talk of Amulya has come out and Sandip said that he was not a mere boy anymore.[[65]](#footnote-66) He was ready to start revolutionary work for his country. In this place, the scene has changed and Tagore stated that the wife of Panchu had expired and after the death of his wife, he saw that he was bankrupt.[[66]](#footnote-67) After sometimes seeing the financial crisis, he led to a wrong path and left his children alone. When he came to a realization, he returned and saw during this period Chandranath Babu took care of his children.[[67]](#footnote-68) He showed gratitude to Chandranath Babu for his favor. Chandranath Babu lent him some money to manage a business for him, but Panchu did not seem to be satisfied with this help as he had to return the money. However, two months later Panchu paid back some of the principal with some interest, by doing a cloth business with the money Chandranath Babu provided him.[[68]](#footnote-69) Here Tagore showed Chandranath Babu, the master, as benevolent person.

In the last part of this chapter, a group of students, who left the government owned schools and colleges for Swadeshi Movement and made Sandip their leader, came one day and demanded to remove imported stuff for Suksar, but Nikhil and Chandranath Babu refused to do that what they always did. At this they disgraced them and attacked them saying they would lose profit because of that, but master said it is for their poor people who cannot spend extra on swadeshi things.[[69]](#footnote-70)

In the sixth chapter of the book, Nikhil firstly saw that zamindar Harish Kundu, the zamindar of Panchu, had fined Panchu a hundred rupees for selling foreign clothes and burned all of those clothes.[[70]](#footnote-71) Chandranath Babu brought him to Nikhil, so he bought Panchu’s ancestral holding and made him his tenant, thus helped him, Chandranath Babu also secured his children from any harm by letting them live with him.[[71]](#footnote-72) One evening, Bimala shocked Nikhil by calling for him after a long time, what made him surprise that she was nicely dressed. Then Bimala tried to persuade Nikhil to remove foreign items from Nikhil’s market, but Nikhil refused it as he always did and caught Bimala’s deception which was told by Sandip.[[72]](#footnote-73) After that incident, Bimala went to Sandip with her failure, Sandip comforted her and planned for further actions.[[73]](#footnote-74) Meanwhile Sandip continued to remove foreign goods from Suksar market himself, however the poor sellers of that market would not accept that, specially it was nearly impossible for them to convince the Mussulmans.[[74]](#footnote-75) Eventually, Sandip’s group started to take violent actions. They even burnt out some German-made shawls of one of the poor villagers and offered him Indian woolen stuff, to defeat the resilient Mirjan, Sandip took the help of Nikhil’s manager and sunk his boat down.[[75]](#footnote-76) In the end, all went well for Sandip, but he had to pay all of them to take them to his side. Hence, he needed a lot of money and asked Bimala for fifty thousand rupees from Nikhil, which was a lot for her. Nonetheless, Bimala told him that she would try to manage the money for him.[[76]](#footnote-77)

In the seventh chapter, Sandip’s greediness came out by seeing his pain of sharing the part of profit with others.[[77]](#footnote-78) Due to Sandips works catching a pace, he wanted more powers, so he said that he needed the Mussulmans on his side.[[78]](#footnote-79) To avoid any quarrel, Sandip made the country as God as people fear their God.[[79]](#footnote-80) As Sandip’s works needed urgent money to turn the people on his side, he lessened the amount and asked Bimala for five thousand rupees or at least three thousand rupees the following day.[[80]](#footnote-81)

In the eighth chapter, the true intension of Nikhil shows up. Nikhil wanted to plant something in his people that was greater than Swadeshi. He compared it to living trees not dead logs which would take some time to grow.[[81]](#footnote-82) Also being emotional, Nikhil told Bimala on a evening at his garden that she was free, she could do whatever she wanted to do.[[82]](#footnote-83) On the other side, Bimala finally realized that she was suffering from her jealousy over her sisters-in-law.[[83]](#footnote-84)

At this point, Bimala came to realize that she had no way to give fifty thousand rupees to Sandip, but she was so intoxicated that she could not refuse the demand of Sandip.[[84]](#footnote-85) At last, Bimala called Amulya and asked if he could get money out of the treasury, Amulya replied positively that he could do that. However, Amulya’s plan of killing the good old cashier with his pistol thundered Bimala to cancel the plan and she said she would manage the money with her ornaments. From this, it shows how a young man is not hesitating to kill someone by being with Sandip and carrying his violent swadeshi thoughts.[[85]](#footnote-86) As Bimala canceled the plan, she added that she was Amulya’s elder sister and advised him not to do such violent thing and asked the pistol of Amulya from him, Amulya had given that as well.[[86]](#footnote-87)

In the ninth chapter of the book things get more intense with Bimala. She made a plan to achieve the money Sandip asked for. She knew that every year, Nikhil used to give his two sister-in-law a total of six-thousand rupees as reverence-offering in the time of Durga puja, which was deposited every year in the bank in Calcutta. That year the offering had been made but not yet deposited to the bank and kept in an iron safe in a corner of the little dressing-room attached to Bimala’s bedroom. Bimala planned to steal those money in the night.[[87]](#footnote-88) Many times in the past, Bimala complained about the two sister-in-law that they steal many things, but Nikhil did not tell them anything.[[88]](#footnote-89) However this time, Bimala was robbing them.

Bimala was very much ashamed of her deed, inwardly felt heavy, but she promised Sandip his required money. So, she could not but support them with money to keep her promise as she was intoxicated by Sandip’s charms. Eventually, she stolen all the money inside the iron safe, but discovers there were coins instead of money.[[89]](#footnote-90) In the morning, her sister-in-law surprises her with the news that the revolutionaries sent a message stating that they would loot the treasury and also, she poked Bimala that she should help Nikhil to stop the revolutionaries as she was in contact with them.[[90]](#footnote-91)

When Bimala met Sandip in the morning, Sandip came with Amulya and asked for the money straight. She dropped the coins in a paper roll on the table in disgust. Sandip’s face grew black as he thought that those were silver coins that would be of a few hundred in amount, but when Amulya removed the covering, they discovered those were of gold that would be of six thousand. However, Amulya said they needed only three thousand and five hundred, so he asked Sandip to return the extra money. Sandip exclaimed at this, that they will need more money in the future.[[91]](#footnote-92)

Later in the day, when Nikhil was having lunch and Bimala sat by him, Bara rani came in and asked about the money in the safe and talked about her anxiety regarded that message of revolutionaries. When she was talking about those, she looked at Bimala and Bimala thought that Bara Rani was suspecting her for any kind of theft. At this, Bimala took her ornament-box that would cost thirty to thirty-five thousand to bara rani and told her to keep this with her, but Bara Rani refused to take that.[[92]](#footnote-93) Being scared, Bimala called for Amulya and Sandip came along with him, but Bimala took Amulya with her to have some talks separately.[[93]](#footnote-94) Bimala then handed over her ornament-box and told him to manage six thousand rupees by any means possible by going to Calcutta by the train at the night. At first Amulya told her that he would manage her the money without the ornaments, but Bimala understood how he would do so and insisted him not to do any kind of stuff like that.[[94]](#footnote-95)

After that, when Sandip asks about the box, Bimala told him that was nothing of his business and Amulya would not tell him about that as well. At that. Sandip became very angry and said that Amulya is absolutely nothing without his presence.[[95]](#footnote-96) Here Sandip’s arrogance and his ego came out. At that time, Nikhil came in and made Sandip aware that Mahomedan preachers were stirring up local Mussulmans which could produce a riot and could be harmful for Sandip, but Sandip neglected that warning.[[96]](#footnote-97)

In the tenth chapter of the book, it showed that Sandip joined forces with zamindar Harish Kundu to worship the demon-destroying Goddess, at this Nikhil and Chandranath babu was angry and Nikhil told Sandip that he must go.[[97]](#footnote-98) The communal misunderstanding showed up on that time. Nikhil tried to stop the communal conflict happening around in his reign, but was not successful at doing so.[[98]](#footnote-99) Suddenly, Nikhil’s Chauka sub-treasury was looted and exactly six thousand rupees was taken away out of seven thousand rupees, which was suspicious.[[99]](#footnote-100) Nikhil’s sister-in-law was anxious all over on their financial losses and the situation of the surroundings, so she wanted to go to Calcutta with Nikhil and Bimala, according to the advice of Chandranath Babu.[[100]](#footnote-101) At the same time, Bimala was tensed because Amulya had not returned by that time. After a while, Amulya showed up but Sandip arrived Nikhil’s home before Amulya with the ornament-box.[[101]](#footnote-102) When Sandip left the place, Amulya showed Bimala six thousand rupees, Bimala was shocked to see that and asked about it. But Amulya did not tell anything about it, then Bimala asked Amulya to take the money back to where that was and Amulya accepted to do that. He also shared that the infatuation of Sandip’s spell had been over from Amulya as he met his sister Bimala.[[102]](#footnote-103)

In the eleventh chapter of the book, Tagore showed that Bimala was worried for Amulya, for how much risk she has put into his life.[[103]](#footnote-104) When Amulya left, Bimala and Sandip were talking, Nikhil came and said that Sandip had to go to Calcutta with him the next day.[[104]](#footnote-105) After a while, when Bimala sat for making some cakes for Amulya, bara rani came and gave him the message of that theft of six thousand rupees from their sub-treasury, Bimala was relaxed to know that Amulya had taken the money from their own treasury.[[105]](#footnote-106) In disgust of all the bad deeds Bimala had done, she wanted to shoot herself with the pistol of Amulya when she was too anxious about Amulya's life, but she canceled that idea after hearing the gongs clanged out from the temple attached to their house, later she went to have the dust from her husband’s feet as that comforted her.[[106]](#footnote-107)

In the twelfth and the last chapter of the book, Tagore stated that the day finally came which was of going to Calcutta.[[107]](#footnote-108) That day Bara Rani and Nikhil shared some wonderful memories, later, Bara Rani wanted to go Calcutta with them, Tagore showed how they brought up together so amazingly.[[108]](#footnote-109) Eventually that day the police inspector came with another suspect for the theft, which he did those days quite regularly and those suspects turned out to be innocent, so Nikhil asked them to send cakes for them, especially for the suspect.[[109]](#footnote-110) When Nikhil finally went to meet them, he was surprised to see Amulya as the suspect. He had the money with him at that time and upon requesting, he told the real story that he stole the money himself and alone.[[110]](#footnote-111)

Later, when Nikhil went to keep that money inside the safe, he wondered that he did not have the key of that safe with him, however, he was shocked to see that Bimala took the key from his keyring without even informing him which was an unusual thing to him and it made everything clear to Nikhil.[[111]](#footnote-112)

That night, Sandip came again to the house of Nikhil and entered without informing anything. However, he just returned the gold coins and Bimala’s ornament-box and told that the communal riots had got fired up and Sandip had to escape the village as soon as possible.[[112]](#footnote-113) All on a sudden, Chandranath Babu came and said that the Mussulmans got out of control, they looted Harish Kundu’s treasury and misbehaved with their women.[[113]](#footnote-114) As Nikhil was zamindar, he had the responsibility to manage the riot. So, he went off, nobody could stop him from going.[[114]](#footnote-115) After a while, a group of lights and crowd showed from a distance, marching slowly towards the palace gates. Bimala could hear everything from the window and heard that there was a negative news that the doctor explained. He said that, Nikhil had serious injury in his head and his condition was not certain. He also added that Amulya was there and he had a bullet through his heart and he was no more.[[115]](#footnote-116)

In conclusion, Nikhil is the protagonist and Sandip is the anti-protagonist of this book, in my opinion. Bimala is the main supporting character, which depicts a traditional Indian woman of early 20th century. Additionally, I can see indecisiveness in her character. In the character of Nikhil, I can see a person who believes in righteousness, which is not a common sight in the then time. Nikhil always thought about his tenants, his family members, and never of himself. Furthermore, he loved his country and wanted freedom, but not through violent activities. Whereas, Sandip’s character is completely opposite. He also loved his country and wanted freedom, but he could do anything to achieve that. I can see selfishness, greediness, extravagancy and a lot of ego in his character. From this novel, the negative side of the Swadeshi movement comes out very evidently. Also, the novel shows the intensions of true patriots, mal-intentions of power-hungry people. It also gives us the knowledge that, though the Swadeshi Movement was necessary to continue the anti-British movement and achieve necessary power, that movement was a nuisance for many poor people of that time as they had very limited resources and therefore, they could not afford the Swadeshi stuff. In the end, Tagore picturized the overall situation of the Swadeshi Movement in this book very brilliantly.

1. Rabindranath Tagore, *The Home and the World*, Edited by William Radice, Translated by Surendranath Tagore, Penguin Classics, 2005. [↑](#footnote-ref-2)
2. Tagore, page 1. [↑](#footnote-ref-3)
3. *Ibid.*, page 2. [↑](#footnote-ref-4)
4. *Ibid.*, pp. 6-7. [↑](#footnote-ref-5)
5. *Ibid.*, page 8. [↑](#footnote-ref-6)
6. *Ibid.*, page 3. [↑](#footnote-ref-7)
7. *Ibid.*, page 9. [↑](#footnote-ref-8)
8. *Ibid.*, page 9. [↑](#footnote-ref-9)
9. *Ibid.*, page 10. [↑](#footnote-ref-10)
10. *Ibid.*, page 11. [↑](#footnote-ref-11)
11. *Ibid.*, pp. 10-11. [↑](#footnote-ref-12)
12. *Ibid.*, page 11. [↑](#footnote-ref-13)
13. *Ibid.,* page 13. [↑](#footnote-ref-14)
14. *Ibid.*, page 12. [↑](#footnote-ref-15)
15. *Ibid.*, pp. 14-15. [↑](#footnote-ref-16)
16. *Ibid.*, page 16. [↑](#footnote-ref-17)
17. *Ibid.*, page 17. [↑](#footnote-ref-18)
18. *Ibid.*, page 16. [↑](#footnote-ref-19)
19. *Ibid.*, page 21. [↑](#footnote-ref-20)
20. *Ibid.*, page 23. [↑](#footnote-ref-21)
21. *Ibid.*, page 27. [↑](#footnote-ref-22)
22. *Ibid.*, page 24. [↑](#footnote-ref-23)
23. *Ibid.*, pp. 28-29. [↑](#footnote-ref-24)
24. *Ibid.*, pp. 24-29. [↑](#footnote-ref-25)
25. *Ibid.*, pp. 29-32. [↑](#footnote-ref-26)
26. *Ibid.*, page 33. [↑](#footnote-ref-27)
27. *Ibid.*, page 33. [↑](#footnote-ref-28)
28. *Ibid.*, pp. 33-34. [↑](#footnote-ref-29)
29. *Ibid.*, pp. 34-35. [↑](#footnote-ref-30)
30. *Ibid.*, page 35. [↑](#footnote-ref-31)
31. *Ibid.*, pp. 36-37. [↑](#footnote-ref-32)
32. *Ibid.*, pp. 36-37. [↑](#footnote-ref-33)
33. *Ibid.*, page 37. [↑](#footnote-ref-34)
34. *Ibid.*, page 38. [↑](#footnote-ref-35)
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