

Research

## **Love for Home Land: The influence of Rabindra Sangit in the revolution of India**

**Koil Banerjee**

Research Scholar, Department of Rabindra Sangit, Dance and Drama, Sangit-Bhavana, Visva-Bharati, Santiniketan, India.

Correspondence should be addressed to: [banerjeekoil@gmail.com](mailto:banerjeekoil@gmail.com)

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**Abstract:** Revolution is not only fighting against a force, but it is a fight for pride, for self-dependence, and being recognized by others. The Indian revolution, against the British Empire, was influenced by many personalities. Their contribution included bravery, confrontations, literature, blood and vigor to inspire a mass. An assembly of our intellectuals had acclaimed the changes carried by the British, which were important towards knowledge and illumination. Nevertheless, their dictatorship was not tolerable. Speeches had started to rise.

There were numerous minor groups molded, where seeds of revolutions were being sprouted, training to stand in contradiction of the opposite force, and enthusiasm to grow oneself. Rabindranath did not hold him back from all these. He attended meetings, such as in Kolkata, a conference called by P. Mitra, and engaged himself as an associate of a few groups, sang his melody at the Hindu-Mela. He objected to the Partition of Bengal loudly and inspired the youths, people of Bengal, to be united.

He did not support loot or terror to scare or weaken the Britishers. He was a supporter of consciousness. He never criticized any revolutionary movement or discredited the thoughts of soldiers seeking independence. The deeds of Kshudiram Bose were defended in his own words and his article "Path O Patheo" on 25th May, 1908, at Chaitannya Library.

The revolutionary blood for independence was in his family culture. He had been involved from a very early age. His perception towards freedom was not to beg or not to steal; freedom was their right, and to get that, we should make ourselves self-dependent with our own pride. For him, the native place was his pride and faith. He mentioned his faith in God (Ishwar) as well as his dream of freedom in his songs. He wrote worship songs for his land and described its prettiness, "Oie Bhubonomomohini".

This paper will explore the thoughts and what it means by revolution to Rabindranath. His songs, which had inspired a generation to fight against the British Army to get independence and his involvement in this fight, will be explored.

**Keywords:** Rabindranath Tagore and Revolution, Indian freedom movement, Cultural nationalism, Patriotic songs and literature.

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## Introduction

Revolution means a change of era. If an era benefits a generation or a mass for the enlightenment of youth, then it is worthy. Rabindranath was a committed nationalist, revolutionary, and supporter of non-violence. Loot and dictatorship were not part of the struggle for independence. Khudiram's act of violence against the British in 1908 was painful. Witnessing this violence, a large number of leaders withdrew from direct involvement, discerning the terrifying consequences.

Being a person of non-violence, Rabindranath did not accept this kind of act, but he never condemned the actions of young blood openly. An article of his own, 'Path O Patheo', was read by him on 25th May 1908 at Chaitannya Library. There, he did not insult the act of violence but acknowledged it as a motive to eradicate the oppression caused by British rule. He resolved that this kind of act cannot be taken for granted, though there is so much intolerance. He did not detach himself from the revolutionary movements. "Jodio E Osi Kolonke Molin, Tomari Pash Nashibe/ Jodio He Devi, Shonite Amar Kichui Tomar Hobe Na, / Tobuo Ogo Mata, Pari Ta Dhalite Ektil Tobo Kolonko Kshalite, / Nivate Tomar Jatona" (Utsorgo-Geeti, Bharoti, 1). His love for the vernacular, homeland, and nation was profound. His determination for freedom can be sensed in many of his songs, articles, and speeches. According to him, the explanation for independence was not only to be free from others but also to be free in mind, with self-belief and self-dependence.

The impact of the song "Banglar Mati, Banglar Jol" was so significant that the youth came forward and protested during the painful partition of Bengal. Even Shahid Bhagat Singh admired Rabindranath. A quote from Rabindranath, "A judge callous to the pain he inflicts loses the right to judge," prompted Bhagat Singh to write beside it, "A judge defined" (Poshchimbongo- Rabindrasonkha-1389). "O Amar Desher Mati, Tomar Pore Thekai Matha" helped many to realise their love for their homeland. Prafulla Sarkar, a scholar of Tagore studies, notes in his book 'Jatiyo Andolone Rabindranath (1945)' that a huge crowd gathered at a rally during the partition of Bengal on 25th August 1905, where Rabindranath read his article 'Abasthya O Byabasthya.' He took part in many of these events, reading from his articles or giving lectures to inspire people against the dreadful

intentions of the British. Though he did not fight on the front line, he was involved in all aspects and motivated the masses.

#### Methodology

This paper is based on the views and analyses of a few writers, as well as the thoughts of Rabindranath himself. Understanding a few songs written by Rabindranath has been helpful. This paper is based on a qualitative study and analysis of several writings. In particular, ‘Rabindranath O Banglar Biplobi Samaj’, a book written by Manjushree Dutta, ‘Rabindranather Swadeshi Gaan’ by Alpana Roy, and ‘Rabindra-Sangit Samiksha’ by Amal Mukhopadhyay have inspired the study.

#### Literature Review

‘Rabindranath O Banglar Biplobi Samaj’, a book written by Manjushree Dutta, has influenced this paper significantly. The book ‘Anushilon Somitir Itihas’ states that Rabindranath attended many meetings and sang his own songs in his own voice. There, ‘O Amar Desher Mati, Tomar Pore Thekai Matha’ and ‘Jodi Tor Dak Shune Keo Na Ase’ were like anthems for their revolution. His songs not only stimulated countless people but also motivated them with energy and passion to revolutionise Bengal with youth. The writings of Rabindranath encourage them to understand the fact that liberation in life comes with tasks and bondage.

A song, “Sarthak Jonom Amar Jonmechi Ei Deshe,” brought joy to Ullaskar Dutta, an important member of the Alipur Bombing incident, while he was to be hanged until death on 6th May 1909. He was not afraid. Rabindra-Sangit had motivated them and instilled courage and faith in their lives and paths. “Dukher Pore Porom Dukhe, Tari Choron Baje Buke...” was a favourite of Dinesh Gupta, who often sang it, and indeed many songs of Rabindranath had inspired him too.

His songs had a magic to bring people together, raising their awareness of freedom and patriotism. He wrote, “Ghono Timir Rattrir Chiro Protikkha/ Purno Koro, Loho Jyoti-Dikkha, / Jatridol Sob Sajo He” (Abahon).

The Partition of Bengal was painful for everyone. Rabindranath was also heartbroken and angry. He had arranged a gathering to celebrate Rakhi-Bondhon, to unite everyone. He wrote ‘Rakhi-Sangit’. On 27th October 1905, three songs were published under the heading ‘Rakhi Sangit’ in the magazine ‘Bhandar’: “Banglar Mati Banglar Jol”, “Oder Bandhon Jotoi Shokto Hobe”, and “Bidhir Bandhon Katbe Tumi Emon”.

“Shoktiman.” He united everyone in Bengal, irrespective of their religion, to stand against the tyranny. “Bangalir Pran, Bangalir Mon, / Bangalir Ghore Joto Vai Bon-/ Ek Houk, Ek Houk, Ek Houk He Vogoban” — these lines ignited the revolution, and that day the people of undivided Bengal did not think about the power of the British or feel afraid; they chose to fight together.

In the 1911 session of Congress, the inaugural anthem of the second day was “Jana Gana Mana Adhinayaka Jaya He.” It expresses India as united, along with its culture, taste, and people. This was accepted as the National Anthem of India on 24th January 1950, as announced by Dr Rajendra Prasad.

A line from Rabindra-Sangit, “Je Tomay Chare Charuk Ami Tomai Charbo Na Maa,” helped to alleviate the pain of being aloof from loved ones. “Jodi Tor Dak Shune Keo Na Ase, Tobe Ekla Cholo Re” served as motivation for the people of this country to stay strong, to protest, and to fight for a new future.

### **Discussion**

“Akash Hote Probhat Alo/ Amar Pane Hat Baralo/ Vanga Karar Dware Amar/ Surodhuni Uthlo Re Ei Uthlo Re” lines from Geetanjali helped revolutionary Pradyot Bhattacharaya to erase his pain when he was sentenced to be hanged. The songs, articles, poems, and writings of Rabindranath not only inspired and motivated the youth at that time but also provided them with energy, acted as ointment on wounds, and made them feel the meaning and necessity of independence and freedom. Sometimes the poignant fate of revolutionaries affected Rabindranath so deeply that his pen expressed agony. When he heard the news of Jatin Das's death due to a hunger strike in jail, he was devastated and wrote “Sorbo Khorbo Tare Dohe Tobo Krodhodaho,” which was later included in the drama ‘Tapati’. He always protested against violence, whether perpetrated by young revolutionaries or by the tyrannical British. At times, he made his voice heard loudly, as in 1919 when the dreadful Jallianwala Bagh massacre occurred at the hands of the inhumane British commanding authority. Rabindranath stood against this and renounced his knighthood, also writing a letter to Lord Chelmsford stating, “The time has come when badges of honour make our shame... I for my part wish to stand, shorn of all special distinctions, by the side of those of my countrymen...”. He had a courageous heart.

### **Conclusion**

Though Rabindranath was not a supporter of violence, he was a true revolutionary and nationalist. In his thoughts, he was not a supporter of Dominion.

Status for India, as some revolutionaries thought, but he was in favour of complete independence. Although due to differences in thought and disagreements with others, Rabindranath once refrained from direct involvement in protest movements, he has gifted us his songs, which still inspire rebellion when needed. In many of his songs, we find that his nationalism is a part of universal humanity, transcending limitations. His songs have inspired and motivated the youth of his time and intellectuals of this era, too. This paper is a small endeavour to explore the impact of Rabindra-Sangit on the revolutionary thought in India, especially in Bengal.

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