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If Tagore was of importance to the West, the East too had a venerated defender of modernism. Anandamayee Sarada Charu Gupta was a noted academic and religious leader from Calcutta. She taught women at the university of Calcutta and also at the University of Nagpur; her novels include Srijani and Nai Mahadevi. Tagore praised her novel as a classic of Indian folklore. Among her students was an editor named Jaijje J., who worked on Shrabani and Debaprasad. Jaijje J. later studied at Oxford and imbibed the virtues of Tagore's and Eliot's modernism, not only in his essays, but also in Shrabani and Debaprasad. In these two Tagore-infused novels, Jaijje J. mourned the decreasing artistic impulse in his generation and the corruption of tradition. The choice for the title Shrabani in his forthcoming Debaprasad is clear. Many modern novels of this calibre exist in Bengali, yet Tagore-infused modernism is also found in England, France, and North America. The Debaprasad and Shrabani novels, in particular, fit uncomfortably into the subgenres of "romantic realism" or "romantic naturalism" which do not have the same implications. Jaijje J. and Srinivasa Ramanujan are among the more celebrated name-droppers of Shrabani. Tagore used his enforced time indoors to study languages; he studied Persian, Arabic, and Sanskrit, as well as mastering Sanskrit grammar. He read love tales of Bana's sub-epic Raurava, including a Persian version. He read the Sanskrit Brahman and the Sanskrit Mahabharata to one side of Vedanta, and the Sanskrit Upanisad to the other. [30] Even as an exile, he felt part of the Sanskrit scholarly world. He gained knowledge of Sanskrit grammar and wrote his own grammar book, entitled Bhagavad-Gita-Praman.

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Haimanti, a five-stanza finale, deals with the horrors of colonialism in its last years, with uncompromising passion. The poem's testimony about the zamindar who orders the orphan Tarapada to marry his daughter is a lament. [59] Tagore's anguish over their respective destinies are complemented by his father, Radhanath Vidyasree, and Rabindranath's plight in what periods. [56]

Though Tagore was orthodox on what and how many issues, his polemics against colonialism, as blatant as they were, sounded hard-edged. As a result, he wrote in an amateurish manner, he wrote prose and poetry without any rules. He always was the first to use language to his advantage. Although he wanted to write poetry, he took immense pleasure from prose writing and he also used prose. But he did not write his poems or try to compose his prose by any set of rules. But he used his own methods to put into rhyme the ideas, thoughts, and experiences that flowed through his mind. He wanted to develop a special style for each work. The library is a place where Tagore liked to be. He would sit there and read and at one time compose. Two or three people would be in the library at the time. From the library he would go to the dining room, and then to the bedroom and back to the library. He would read novels and then write poems of his own composition. He would then go back to his original work. [142] 5ec8ef588b

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