

HUMANISM IN TAGORE: A STUDY OF LITERARY WORKS

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Abstract

This research article explains the power of Humanism in literature, highlighting on its capacity to empower everyone in the society. This paper Challenges the existing in equalities. Humanist Literature empowers leaders to promote equality. Humanist concept in literature and its power to shape insight. Literature has played a major role in reshaping the society. Humanist Consciousness in literature brings social change, empower individuals to promote an equitable society. Tagore's humanism is spiritualistic some of his stories, articles and lectures reflect his philosophy of Humanism, His lectures were compiled in his book, 'The Religion Of Man' In these lectures the poet has explained and stated "Religion inexilably concentrates itself on humanity, which illumines our reason, inspires out wisdom, stimulates our love, claims our intelligent service. His spiritualistic humanism was developed with the different experience of life.

Introduction:

Rabindranath Tagore (1861-1941) his long life of eighty years torrential flow of Creativity. In his philosophy of life the best of the east and the west are reconciled into a harmony. Tagore's writings have a magnificent synthesis of philosophical profundity and aesthetic Bueuriance. Tagore with idea of wholeness or unity of creation has attached greater importance to the law of love that binds men and women. He makes them realize themselves in others as well as emancipates them from the narrow confines of physical life.

Tagore says in this work the theory of religion is the awareness of the loving union of the soul of the living being with the super soul or 'Paramaline' in Atmaparichay Research Scholars have subjected his work to close Srectiny through various angles. His partical wisdom and literary production have left plenty of scope for fresh studies. He was the champion of the Emancipation of women. His works concentrate on the plight of widows and the anxiety of modern educated woman for equality and freedom. His writings have sympathy for the poor and the deon trodden as in "The Post Master". Humanism plays a major role in cultivating the moral and intellectual character of citizens.

Aims and Objectives of Humanism in Tagore's Literature:

The purpose of Humanism in literature is the empowerment of life. Rationalistic and

Spiritualistic humanism is seen in Tagore's works. Tagore condemned blind superstitious beliefs of religion, pray of delites and scared places. Tagore's poems in Gitanjali are a sojourn to the divine human being. Tagore's philosophy, especially his humanism. All his philosophical discourses in "Manusher Dharma" and "Sadhana", "The Religion of Man", "Man", "Personality", "Manusher Dharma" and "Sanchaya" are influenced profoundly by the teachings of the upanishadas. In many of his writings, he has quoted "Shlokas" from the upanishadas in support of his opinion. He himself confessed in the preface to the "Sadhana", "The writer has been brought up in a family where texts of upanishades are used in daily workship". However, although he was influenced by the upanishadic thinkers. The teachings of the bhagwad Gita, the cocept of a personal god and the philosophy of "Niskama Karma" also left a deep impression on Tagore's mind. The Bhagwad Gita forms the core of many of his lyrical poems. Tagore's approach to religion is distincitky different: it grows out of his poetic experience which are deeply rooted in humanism which grew out of his genuine concern for the well-being of humanity. In his hibbert lectures, delivered at Oxford in 1930 (which out publiushed the very next year as The Religion of Man), he clearly states that his main subject is the idea of "humanity" of our god, or the divinity of man, the Eternal.' He says, 'This tought of god has not grown in my mind through any process of philosophical reasining. On the contrary, it has followed the current of my temperature from early days until is suddenly flashed in to my consciousness with a direct vision.' In this context he speaks of his indebtedness to the Upanishadic learning that he imbibed in the family and directly from his father which made him aware of the supersoul which permeates all moving things and is the god of the human universe 'Whose mind we share in all our true knowledge, love and service,' and of his abiding emotional bond with the mendicant folk-singers of Bengal, called 'Bauls.' Who belive in no temples or scriputres, ceremonial or images, but in the divinity of Man, the External, the idea man of perfection - 'Maner, manush,' whose only god is love, that binds and emancipates.

Tagore aim through his works was to uphold India's noble tradition and culture. He glorified his countrymen's special virtues of piety, respect for elders and hospitality. At the same time condemned the evils like caste, dowry system and several other superstitions. In every sense Tagore was a lover of freedom, a promoter of democracy, and a liberal thinker. He was never a conservative. He longed for a free India where there are no exploitations and no oppressions.

Creative Unity (1922) is Tagore's occasional essays and lectures delivered abroad. God is defined as the Universal spirit. A book that promotes spiritual growth reviewed in the United States on 18 May 2007.

Tagore's concept of religion indicates an advanced stage in the evolution of the

human worship of the divine which has moved away rituals or magical rites Tagore came to realize that all religions of the world owe their origin to some persons who represented in their lives a great truth which was

hardly cosmic or unmoral, but was human and good and was aimed at general human welfare. It must be said that he was greatly indebted to the Persian prophet, Zarathustra, who showed mankind the path of freedom from blind obedience to 'unmeaning injunctions' or 'multiplicity of shrines' or compulsive religious rituals to truth in its moral significance, upholding the essential goodness of man in good words and good deeds.

The essential philosophy of the Baul poets and singers incorporates something of the Sufi philosophy which upholds the esoteric truth of God and man relationship as one of the bond of love which obtains between a man and a woman, Tagore has insisted on the supremacy of the bond of love as the essence of all religions:

Tagore was unwilling to concede that he had developed any firm philosophy or sense of religion. In one of his letters he clearly stated that he could never say that he had developed any sense of religion in common parlance of the term. Elaborating on this he said in his *Atmaparichay*:

I have called that power which unifies and gives meaning to my life's joys and sufferings and binds my transformations and transcendence into a unity, through which I realize the universal unity, my 'Jeevandeavata' (the divinity of my life's being).

Tagore understood the essence of our life and existence through his understanding of the Upanishadic ideas as exemplified in the world and its environs. In fact, it was the Upanishadic idea of the presence of the divinity in man himself and in the things and beings of nature – 'Raso Baisha' – that filled Tagore with the idea of wholeness or unity of Creation. However, Tagore has attached greater importance to the law of love that binds men and women and make them realize themselves in others as well as emancipates them from the narrow confines of physical life. He has clearly stated in his *Atmaparichay* that when he wrote *Prakritir Pratishodh* in his early years, he said that in believing in this world, or in this society of human beings one could know the truth. When he wrote the play *Malini* in his maturer years, he pointed out that in apprehending the near from the distant, the visible from

the imaginative, one could perceive the essence of religion, whose object is to raise man above the self of the senses and his animal nature, to approximate him to the divine. Speaking of religion in *Atmaparichay* Tagore says:

What is his religion? It is the religion that lies concealed in his mind to create himself. It is the inherent life-force that creates the living beings of the animal kingdom. The animals need not know anything about this life-force. But man has another entity, which is bigger than his sentient being – his humanism. This creative force within his life is his religion.

Tagore further says that it is impossible for him to treat religion as something abstracted from life; its aim is not to enjoy leisurely peace and sense of beauty. If it means any enjoyment, it is not by discarding suffering but by absorbing it. If there is any theory of religion in his works, it is the awareness of the loving union of the soul of the living being with the Super-soul or '*Paramatma*', says Tagore in *Atmaparichay*.

The idea of the divinity of Man the Eternal has always kept Tagore preoccupied, more than the idea of a Cosmic presence. It appears that he has found in man a creative power, a regenerative force, which has been journeying to reach a perfection – an ideal, Eternal being. He has called this ideal being the Mahamanab, the Superman or the Eternal Man who is the embodiment of that spiritual entity which wants to attain perfection in the form of a human being. He has spoken of this ideal being in so many of his poems. He has spoken of him as part of the divinity that is man himself. It is just the conception of the ideal man which concurs with the Baul notion of '*Maner Manush*'. In his *Atmaparichay* he declares:

By transcending the limits of my life-long habit of pursuit of literature I had once secured the devotional offerings of my work, my sacrifices to be addressed to the Great man – even if I had resistance from without, I had my blessings from within.

Here is the humanist poet's notion of religion – the creative genius's concept of the ideal perfection which has developed into the systematic framework of a poetic philosophy.

Importance of Humanism:

Humanism is a quality of a valuable life. Its aim is to help the needy people. This is a philosophy of life for the welfare of mankind. Humanism during natural calamities reduce the sufferings of the needy people. Humanists come forward to render services to the suffering people and they provide essential amenities to the affected people. Humanism inculcates ethics and moral values in human beings. It is the purpose of life.

Universal Humanism in Tagore:

Tagore's universal humanism is expressed in his concept of inter-personal Relationship, his idea of universal man is to realize the meaning of human existence. This can be found in his writings, in *Sadhana* (1913), *Personality* (1917), *Creative Unity* (1922) and *The Religion of Man* (1930). Tagore's Universal Humanism is an international perspective of the development of humanity with the development of Universal humanity.

Tagore's View on Religion:

The aim of the Religion of a man is not to practice Rituals, following superstitious and mythologies. He explains that Man should get that knowledge and realize god is found in Humanity. He also Taught Spiritual humanism in his collection of poems "Gitanjali" (1912). Tagore develops spiritualism and humanism in Man's heart to render service to mankind. He conveys the message that man must have the Spirit of fearlessness and a broad thinking Mind.

Inter-Personal Relationship:

Inter-Personal Relationship of a man with the society having the people of the different classes, races, religions and nations. The purpose of Inter Personal Relationship is to understand and showing empathy on others. Tagore in his book 'Nationalism', Explains that India is a country with unity in Diversity. It is a Country of different races, religions and languages. It has accommodated foreign religions and cultures. In Indian Culture and Civilization the idealism of man is Eternal. Tagore educates the people to live a life of Ethics and Morals. He Explains the Man Spirituality and humanity with the Nature. Nature In return gives us Salvation to the Life.

Findings :

Tagore's Works induce noble thoughts, one of his poems in Gitanjali "Where the mind is without fear" a pre-independent poem, in which poet sincerely urges to God awake his fellow beings for realization, He wants his countrymen to be free and enjoy the life of full dignity and honour, His countrymen would not be superstitious or believers of blind faith rather than they would lead the life of Enlightened and educated, he wishes the people to be honest, open minded and industrious. The poem invokes the deep patriotic feelings, Our country is subjected by castes, creed, superstitious beliefs and ideas. He wants the people to be enlightened and empowered, Tagore's feminine, intuitive perceptiveness gave him and almost god like in right into the mind of a woman, he was extremely sensitive to that swift changing colours of women's mood, the layered torture of her feelings and complexities of her nature. The Happiness and sorrow's the friction with him and outside, the hopes and desires conflict of ideology individualism and national sentiments.

Conclusion:

Tagore aim through his stories was to uphold India's noble tradition and culture. He glorified his countrymen's special virtues of piety, respect for elders and hospitality. At the same time condemned the evils like caste, dowry system and several other superstitious. In every sense Tagore was a lover of freedom, a promoter of democracy, and a liberal thinker. He was never a conservative, he longed for a free India where there are no exploitations and no oppressions. Tagore has revealed the intellectual and sensitive qualities which lie latent in the women, unexplored and unappreciated. That a women is not a mere embellishment of household but also has an independent entity is shown by the writer in almost all his novels and stories. The happiness and sorrow's the friction within and outside, the hopes and desires, conflict of ideology, individualism and national sentiments of this specific middles class are the subject of all his works.

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