



Tagore's Universal Greatness Of Humanity

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ABSTRACT

To be one with the world of all its nobility and multitudes of human existence denoted by nobler mind at the essence of paragon to what elementary decent defines as the social concept of man. As a humanist Tagore crystallizes humanity to God and speaks of divine nature of man in relation . It is not merely attributes of humanity that justify the stream of spiritual track of taskmaster by the realising humanity . For him the meaning and faculty of human existence perceives in serving the poor ,meek, mild, gentle ,lowly and lost .We find ,Tagore conceives the depth of truth in the shrine of core heart of dispossessed and defeated, knowing that man is the perfect actor on the world stage . Therefore, he greets to gratify man as an alter of essence with artistic, aesthetic and didactic reckoner. Through austerity of penance, creeping child like perception of the world image ,his message is already cycled in every corner of the gallery which proves the limpid fragrance of fragrant humanity.

Key Words :- Paragon , aesthetic , affinity, prophetic , justify,elevated

Humanity is the very epitome of the wide and varied universe . To know it properly is to realize the highest manifestation of Brahma, since in all its world wide aspects humanity is permeated with the spirit of God the universal greatness of humanity has truly found its triumphant poetic expression in our age in the literature of Rabindranath Tagore (Gajrani 167)

The prime of affinity for humanity is the core of impulse to what a man has made of man. In a altar of Tagore man is flashed above all living beings, nature and sometimes above bliss and consciousness too. It is the learning of Tagore's preservation of kindled humanity. As he takes for traced, a man in the true sense of the term knows how to intensity of gaining and spending lay the bearer of his will and how to endear thine eyes at all costs , honour and goodness in every affair of life and share ecstasy with down trodden and underdog .The accent of lucid mind in the image of man and so whatever endeavour is directed towards elimination of penury of thought , word and deed would ultimately end in effulgence of excellence. Tagore profoundly believes that man as the true image of making God by

austerity and penance where creation is intermixture of good and evil .It is characterised by pair of opposites . So the love for humanity is nothing but the humanism which is fully related to the dignity of man. The perspective of humanism is its concern for human being, especially for the affirmation of liberty ,equality, fraternity and brotherliness. There is nothing difference between Love for humanity and humanism. So humanism is the best interpretation of love for humanity. But the many humanist have so far tried to define and interpret it starting with an illusion to the Protagorian dictum-" man is the major of all things." W. T. Stace interprets the dictum as: "Man is the image of God .So ,like God ,man is also endowed with form and formlessness .We justify the true image is also endowed with three natural powers - willing, knowing and feeling. Just as forms of the formless reckoner in the worthy of the garment of nature which can never pass into circular journey of pessimistic darkness before light of reason . So the ecstasy of man is meant for the fulfilment of the reward of human life . This means that man should develop his willing , his knowing and his feeling in such a way that they can assert the glory of man . The whirl of success at the glance of inherent power of man is an attribute of man's willing , feeling and knowing the performance of providence .

The prophetic justice of love for humanity is the achievement of man's glory by an aspect of the dignity of man as man. Tagore's concept of 'man,' shows the revolving attributes highest rank to inhabitant existence. He delineates an attire 'humanness', and 'divinity' to whole world and even to God. When we revolves the humanism of Tagore we find that he is influenced by Renaissance humanists with dialectal study of Indian humanness pursuing Upanishads, Buddhism and Vaishnavism and therefore is spiritual in its nature. Where man is replica of the divine adherence and his consciousness is revealed in manifestation of loving touch. He has seen the great 'purusha' the universal spirit manifested in man. The effulgence of spiritual harmony for Tagore is to enter into the heart of all man. He believes in cohesion between Man nature and universal spirit. Since he says 'From grass to man , wherever in the world my mind becomes indifferent, there my spirituality becomes limited . When our consciousness,our spirit get diffused in the whole world then refill all consiousness with our own consciousness.

The fidelity of elevated thought emerges as a bearer that man is precursor of nature and his spirit is free from the bondage of natural play. It graces in freedom of man and rejects all kinds of science made naturalism and fatalism. This serve of man as a frail vessel and spiritual discipline gains humanistic significance. The humanism of Tagore is a part of his filling of Unity with the whole world. This early days of life he wants to unite himself with the whole world in the beginning he was more closely intimate with nature than with man. He wants to take his own culture, education civilization with him to other countries. Throughout his life in all his writings he expresses this feeling of Universal love and Unity with the whole mankind and due to this he is appreciated and loved by all people of the world. Tagore's faith on the goodness of man was unshakable with unflinching dispassion and attachment even on the offerings of a hermit of humanness to be celestial voice and probe that humanity will prove this in spite of temporary degradation caused by this' laden eyed despair' he says," I have great faith in humanity"

Prof.Humayun Kabir says,

" Tagore's Humanism is clearly revealed in his universality and sense of identity with all

men , in his revolt against all types of tyranny and injustice , in his repudiation of asceticism and his acceptance of life in its fullness , in his exaltation of the human region and the luminous quality of his faith , above all, in his respect for the human personality

Thus, Tagore's man is not a man who lives in the other world. His ' man ' is this- worldly man. He is to realise the 'complete man', the 'Eternal man' and the ' Universal man' in one's being. It is the aim of education for Tagore. The basic element of his education system is to unfold the faculties of mind in the atmosphere of realisation and reliance . He should learn discipline of devotion to be mind pure to attain virtues in his personality. The faculty of love, compassion, wisdom ,pity can bind him with the whole humanity. He conceives that science, education, fine art and culture either force those united people of the world or learn where we are going. He says today India must go through the path of unity and offer the great ideal of harmony to the world. Much of Tagore's humanistic ideology comes from the teaching of the Upanishads and from his own believe that God can be found through personal purity and service to others. Sometimes man himself becomes God -the object of worship for Tagore .Tagore says ;

I want to see God in that temple
Where is no rites ,rituals and rigid practices .

Tagore says all rites ,rituals and practices are obstacles in realising God's Presence in man's heart .

Where about Tagore's humanistic outlook is based on mystic and metaphysical conceits but moving on from there he arrives at the empirical enlightenment of external reality .Tagore's universal mind corresponds " the mind of Universal man or earthly rewarded man." Imagination takes place a cardinal ideals in exhibiting the reality by combining the sensuous and the spiritual, the finite and infinite, the particular and the universal in the poet's consciousness. The poet realises through his art "his own extension". Tagore's recited prayer in the elementary substance of humanism, we can worship God only by loving and adoring the divinity in man. The most concrete and visible manifestations of the supreme being are man. We can only sense Him through love and service of humanity. The true religion therefore ordinance us to humanity.

Here is thy foolstool and there rest thy feet where live the poorest ,and lowliest ,and lost
{Gitanjali song;X}

Tagore believes that service of man is the true service of God. The worship of the universal will be meaningless if it will not embody in itself the service to man. His feeling of unity with humanity and love for man takes so much place in his heart that is left little place even for God. His 'humanism' is always connected with his 'spiritualism' and the ground of humanism is the believe in God.

Tagore's 'humanistic philosophy' cannot be separated from his Universal greatness of humanity. Throughout his writing he derives the 'external man' he has faith in the concept of universal ideals and virtues, propounded by mystic humanism. In most of his writing novels the characters altar to be simple lover of mankind. He was equally influenced by the Saint poet Kabir in the ideology and the humanistic ideology of Upanishadic that of

'Ishavasyam Idam Sarvam yet Kincha Jagatyam Jagat{ everything belonging the world is enveloped by God}. He emphasizes that the divine is also in certain respect in human. God is revealed best in men. Sometimes man himself becomes God- the object of worship for Tagore.

The function of religion in humanistic perspective than is to bring forth the individual into harmony in reasons, 'where the words come out of from truth ' in thought , in deed and in word relying the supreme man the universal being. In this sense the supreme being is also a personal being like man. The Vedantic conception of divinity in man Jivan-Devata(Nara-Narayam), is developed in Tagore's Philosophy of the perspective of human being abide by the formal religious with their rituals, superstitious and mythologies. God is there in every life and the realization of it through knowledge or intuition is the essence of religion. Tagore's concept of humanism is basically to the service of mankind. He writes in Gitanjali:

Deliverance is not for me in renunciation . I feel the embrace of freedom

Tagore believes the truth ,bliss of formless ,nameless, unborn immanent God, all pervading through the universe. He performs in man's body, mind, heart and action. It is the duty of man to keep himself pure and free of all evil so that his body, mind and heart may be the temple of God in the real sense of the word. According to Tagore the state of realising our bond and relationship with all so through union with divine is the ultimate end and the fulfilment of humanity. He addresses God as the ' Life of life., He is his maker the source of his life and spirit. He will try to keep his body pure so that it may be of his touch for it. The source of my being where I Shelley's lyric of which is echoed by "Life of my life". He says ;

.Life of my life ,I shall try to keep my body pure Knowing that thy living touch is upon all my limbs

I shall ever try to keep all untruth out from thoughts ,

Knowing that thou art that truth which has kindled the light of reason in my mind . I shall ever try to drive all evils away from my heart and keep my love in flower , Knowing that thy seat in the inmost shrine of my heart .

The convex of Tagore's humanism consists in effulgence of thought and service for humanity and devotion to one element to the whole creation moves, in this existent as contrasted with the salvation of the individual soul in futuristic vision existence and the glorification of a supernatural supreme being. Tagore lays emphasis on the individuals relation to society his unending debt to the collective culture of mankind and his corresponding obligation to serve the common good. The aim of finite man is not to become God but to develop in himself high faculties of the man and realise perfect ideal of humanity. Tagore not only lays importance on individual man but has painted picture of man on the background of society . His 'social philosophy' cannot be separated from his humanism. Social philosophy for him is an outcome of his 'Universalism'. He himself takes active part in the moving social injustice by keeping the love for humanity in his mind, thought and word.

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