

Humanism of Rabindranath Tagore

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Abstract :

Rabindranath Tagore's humanism is mainly expressed through his concept of inter-personal relationship. He has reflected comprehensively intencively on the ontological status of man in idioxyncratic dimension and the revelation of the meaning in relation to nature and to modes of inter-personal relationship, I shall discuss here the Universal form of Humanisim as developed by Tagore with writing his concept of men, the finite and unfinite aspects of man, the status of man. As far as possible I will try to discuss the relationship between people and the environment and also with the world. Along with these, it will have a little bit Tagores concept of God.

Keywords : Humanism, inter-personality.

1.0 Introduction :

Humanism is an outlook or theory which emphasizes on the place and value of human life. The word humanism comes from the Latin word "Humanitics" meaning the investigation of the power of the human soul and the development of the perfect power of human. Man is the central theme of humanism. There is tusk that can not be done by men. Sometimes, they may be failure but it does not lead to depression, rather it provides the surplus energy Rabindranath Tagore being humanist, poet, novelist, dramatist, philosopher etc. Tagore emphasizes mainly human love. In Tagores humanism, man has given the highest status.

1.2 Objectives of study :

The objectives of study is to analyse the notion of Tagore's humanism.

1.3 Methodlogy of study :

As the present study is descriptive and analytical in nature. Data was collected from different secondary sources such as books, article and internet source.

2.0 Main Discussion :

Rabindranath Tagore is essentially a Poet, philosopher as well as a true humanist, and it is from his poetry that we derive his philosophy. So the philosophy of Tagore's humanism can be understood in the following way....

As a humanist, Tagore gives importance on human life, human service. In his writing, man has been given the highest status. He concerns man in such a manner that without affecting the Godness of God, he gives man its special dignity and sciences. Apart from this Tagore observes man the highest evolutionary product and concerns certain of creation Tagore traces the history of evolution of life. He shows that before appearing on this earth evolution proceeded in a mechanical way. But with the advent of man evaluation has taken a new turn. The responses of other products are determined by the environmental factors and physical forces. But man is not a tool in the hands of physical forces. Man has the capacity to shape and reshape his surrounding environment. He has the capacity to change the platform of his behavior, response etc.

Regarding the nature of man Tagore says the man poses two kinds of aspects--- finite and infinite.

Man is enriched by his bio-logical structures, other living beings can not uplift their head towards the sky, but only man can free his hands, can gain freedom of vision with eyes. On the other hand, man has another type of aspect in nature which makes him unique. This is the surplus which is capacity of going beyond himself. This surplus in man capable us to transcend our limitation from which other animals can never free themselves. Because of having this capacity, today man is able to climb the type of human cultivation. According to Tagore this surplus in man is demonstrated differently in different ages in various mentality. In case of an astrologer is expressed through the acts of studying stars. While in case of a poet is expressed through the composition of rhythmic words. These acts are additional, they do not satisfy one's hunger or other organic needs. In these phrases man works not to fulfill his actual ones but to fulfill his ideal realm.

Tagore's philosophy is considered humanistic because his humanistic attitude pervades all aspects of his thoughts. The concept of humanism is not only applied to nature and objects but God. In his Religion of Man, Tagore says the idea of humanity of our God, the divinity man, the Eternal is the main subject of this book. This appears to represent the basic idea of humanism which Tagore tries to develop in so many ways. Same time man is raised higher to the status of God, at other times God is brought down to man in so far as divinity is said to be discernable in the heart of man. The humanism of Tagore is just the application of the belief that feeling anything as human in the human way is source of joy. It is the human mind that reveals the meaning and significance of things. The idealism of Tagore is interpreted as humanistic. He says that the world is that what we preserve it to be human mind is mirror which more or less accurately reflects what is happening outside him.

Besides, in the poems and writings of Tagore we also find always a humanistic touch, Moreover , in his thought the civilized society has been occurred a valuable part. Tagore says, “ I have great faith in humanity like the sun can be clouded, be never extinguished. We are waiting for the time when the spirit will be incarnated in a complete human truth and the meeting of men will be translated in to unity of man.

Again, Tagore’s concept of God also touches the humanistic character. He requires God as a personal God. He says the God is in within our all hearts. For him service to main is to service to God. Therefore we should serve to other as thinking God.

3.0 Conclusion :

As a rational being who will think of us, we need to think of ourselves. Tagore points out that to serve God we have to love and nature. Tagore places the position of man very high as we are superior to the other beings. And it has been that in every words Tagore there is a human touch.

Thus, according to Tagore, the world is nothing but a cradle for human spirit. That is why in his thought the notion of life , rhythom, beauty, harmony, order, love, delight, music etc. have important place. All these are human concepts they become meaningful only when they are related human values.

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