

UNIVERSAL APPEAL OF MUSIC IN THE WORKS OF TAGORE AND WORDSWORTH

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ABSTRACT

The wonder and magic of music is so powerful and magnetic that moves our lips spontaneously with joy and pain. That is the reason music is the medium of expression in temples, churches, Gurudwara and mosque. Music is the form of divine blessing and its intense power even transforms the harsh cruel mind of a criminal even. I remember yester year's movie *seema*, 1955, (Director Ameya chakravarty), *Do ankhe barah hath*, 1957 (Director V. Shantaram) where a jailer (Jail suptdt.) transforms the beast into their original human form and makes them realize of the importance of being 'self'.

One such name is Gurudev Rabindra Nath Tagore who discovered this mystic union. Tagore songs creates joy and sorrow in nature and human mind . Tagore's insatiable thirst for nature treasure his longing deep within to know the unknown explores the mystic beauty of Nature universal in appeal. *Gitabitan* is a book form a collection of 2,232 song of Tagore. *Gitabitan* expresses Tagore's exploration of mystic beauty in all the objects of nature which gives in an infinite joy and pain.

KEYWORDS: Music, God, Mind, Mystic and Universal oneness.

Music has mystical power to transform and heal the soul, from trivial, petty matter to discover the vastness of universe and being one with Him. A confluence of sound that creates love and beauty and this confluence creates a mystic auro divine in form. Music is the soul of Nature divine in form when music flows even a ferocious tiger sits quietly beside a deer. In modern day science Neurologist have proved that our nervous system are naturally inclined to learn music, it tames the wildest beast within us and help us to know our real 'self', soothes and relaxes our minds Before Independence when the country lost the spirit to fight against the odds and hopeless. That time the lyrics written by many great people aggravated the feeling of freedom from enslavement and sown the seed of self respect in the minds of people. Songs like Vande Mataram, Jana gana mana..... etc transformed the fate of the country such is the power of music.

Sound is everywhere within and around us a continuum of energy and important force, but only a part of it can be heard. The greater part is within, unmanifest and beyond the grasp of conscious experience, subtly discover the universal oneness (with him). Tagore's longing to know the unknown in his childhood revealed "Life suddenly appeared to me in a luminous unity of truth. All

things that had seemed like vagrant waves were revealed to my mind in relation to a boundless sea” I felt sure that some being who comprehended me and my words seeking his best expression in all my experiences, uniting them into an ever-widening individuality which is a spiritual work of art”For Tagore, to know the truth is to realize one’s unity with the entire universe to merge the individual soul into the universal soul (quoted by Zaehner)” In poem/songs 41, 45, 49, 67, 88, etc. mention is made of the souls purification. In song 3, 10, 19, 30, 47, etc Tagore’s used the imagery of Indian culture, legends of etc- to show God’s intervention in the soul’s progress, purification, attainment.The 1911-13-15 trilogy of the Gitanjali (offering the songs), Gitimalya (Garland of songs) and Gitali (Songs of lyrics)are about God and the human soul, god and Nature, Nature and the soul, the soul and humanity; they often run over into one another.....

(Tagore 'quoted' by brother James. Tagore. *Gitimalya*.n.p.)

India is a land of spiritualism Tagore’s poems and songs deals with the theme of spiritual yearning. According to Vedanta the root cause of everything that binds a man is ego. Only the dedicated, pure and compassionate heart can achieve the spiritual bliss as is easily won over by love .”Spiritual life is the true genius of India those who make the greatest appeal to the Indian minds are not the military conquerors, not the rich merchants or the great diplomats, but the holy sages, the *rsis* who embody spirituality at its finest and purest. India’s pride is that almost in every generation and in every part of the country from the time of her recorded history she has produced these holy men who embody for her all that country holds most dear and sacred. Though they remain away from the main stream of life, kings and commoners pay reverent homage to them and take their advice in the problems of their personal lives as well as in public affairs. By their lives they teach us that pride and power wealth and glory, are nothing in comparison with the power of spirit. It is those who scorn their lives that raise life above our scorn”. (XXIII)

“Sprinting form intuitive experience, suffered with vision, the appeal irresistibly to the depths of the spirit. Over the Sensitive soul, like the wind over the lyre, they strike at the roots of life, at the vital experience that sustain it and give grace and truth to life’s unquiet dream” (Tagore 'quoted' by brother James. Tagore. *Gitimalya*.n.p.)

Tagore songs has a universal oneness the presents of devine sprits and all the objects of Nature with William’s Wordsworth’s philosophy of Pantheism, Wordsworth says:

A motion and a spirit , that impels

All thinking things, all objects of

all thought.

And rolls through all things

The guide, the guardian of my heart and soul of all my moral being

S.K. Mukherjee,246.

In many poems (59.....) God is *Antaryami* the one who dwells within and who regulates, rules, controls- God elsewhere, to Tagore God is the lord, the Beloved whom he seeks, the friend who meets him when he dies.” Tagore 'quoted' by brother James.

(Tagore. *Gitimalya*.n.p.)

The healing property of music exercise a deep spiritual influence on wordsworth's mind too in the poem *Tintern Abbey*:

These waters, rolling down from

Their mountain-springs

With a soft island murmur.

The picture of the mind revives again

While here I stand not only with the sense

Of present pleasure, but with pleasing thoughts

That in this moment there in life and food for future year.....

S.K.Mukherjee,244-245

In modern day science, Neurologists have proved that human nervous are naturally turned for music and inclined to learn music, rhythm and melody and the beautiful mystic confluence of the inner and the outer world discovers the oneness with Him. Tagore himself has rewarded his similar experience:

When I was about 25 years I used to live in utmost seclusion in the solitude of an obscure Bengal village by the river Ganges in a boat house. The wild ducks which came during the time of autumn from the Himalayan lakes were my only living companions and in that solitude I seem to have drunk in the open space like wine overflowing with sunshine, and the murmur of the river used to speak to me and tell me secrets of nature And I passed my days in the solitude dreaming and giving shade to my dream in poems and studies ... And my lips went on like this, I was an obscure individual..... but I was quite content that obscurity which protected me from the curiosity of the crowds....., but try to give expression to my ideas through some definite work, some definitive service to my fellow beings

Tagore, 6

Every living soul has an access to music which finds an expression in Tagore's childhood experience: ' It rain, the leaves trembles.

(Tagore 'quoted' by brother James. Tagore. *Gitimalya*.n.p.)

The natural inclination of rhythm and melody guided his inner world in holistic way which got beautifully expressed through his poems/songs. Human mind is an on going monologue of good and evil, in the world of questions, falsity and reality and music plays a pivotal role, as a living soul and make him recognize true self his songs touches the soul and brings a transformation within to unite with the Universal 'oneness' the very essence of our being like the song from *Gitabitan* (in english)

Like the song

O the treasures of the dark

Envelope my soul and heart-

I care not for the sun, nor the star

When sleep rides over everyone eyes

Away from my eyes, my sleep may you prise

Alone, unseen, come to my nest, inturn be my

Guest

My tears call out to thee,

Responds, I implore, to my plea:

<https://www.quora.com/What-exactly-is-the-meaning-of-the-following-song-by-Rabi>

.Aug 28, 2015

A universal longing of the soul for His touch when alone in sleep in the hours of silence, usually forgotten in mundane days's work. His songs have humanism, psychology, romance, longing, nostalgia, reminiscence, Traditional and modernism. His songs are associated with every human soul, with every possible situation in the course of his life. Nature plays a pivotal role in his works, a relationship/between human being and nature and how nature influences the whole being in action and feels the oneness with him what makes tagore as endearing his unmatched ability to find the universal in the specific. To consider the following songs:

You and I met at the edge of that channel

Where night comes

And merges with the sea of day

There white has merged with black,

As has darkness with light
 There the wave wash this shore
 And that shore
 In the midst of the deep blue silence,
 A deep message rang out
 A streak of gold
 Blossomed out on the touchstone:
 I try to look at that face
 It seems I am about to see (Him)
 but I don't catch a sight of him
 Waking is entwined with my dream
 I weep in distress

Tagore, one

Tagore is so identifiable with William Wordsworth's philosophy of Pantheism, both the writers possess the sensitive, human and universal thoughts in their work to consider wordsworth who believes that god pervades the entire universe and is thrilled, touched discovered some mystic presence in nature and how Nature influences soul of a being to know the mystic presence of his bonding with all being:

I have felt

A presence that disturbs me with the joy of elevated thoughts. a sense sublime of something far more deeply interfused whose dwelling is the light of setting suns And the round ocean and the living air.

And the blue sky and in the mind of man, A motion and a spirit that impels

All thinking things, all objects of all thought

And rolls through all things

S.K.Mukherjee, 246

Among the things that makes humans a distinct species, the ability to use the ideas to a mass ranks very high. Both the writers slowly prompts and move on with secluded existence which becomes their weapon to discovered the self and reconnect our innate humanity as a part of Him.

It is in this sense that working on philosophical basis that is the biggest highest contribution to understand and resolve the human position and a bonding with him.

The distinctive hall mark of Indian culture is that we do not aspire to worship God instead we seek to embody the divine ourselves and aspire to become one with divine. Tagore's mysticism emphasizes an awareness of relation with God as the very being is divine in form. The soul is torn between the world and God, being entrapped by both. Tagore's mystic belief reveals the Universal aspect of the self, transcends itself and reveals its own being in the following song no 50 from *Gitabitan*.

Aamar hiyar majhe lukiye chile dekhte aami paai ni
 Tomay dekhte aami paai ni.
 Bahir pane chokh melechi,aamar hridoy pane chaai ni.
 Aamar shokol bhalobashay shokol aaghat shokol aashay
 Tumi chile aamar kaache,tomar kaache jaai ni.
 Tumi mor aanondo hoye chile aamar khelay-
 Anande tai bhule chilam,keteche din helay.
 Gopon rohi gobhir praane aamar dukkhosukher gaane
 Sur diyecho tumi,aami tomar gaan to gaai ni.

<http://www.geetabitan.com/lyrics/A/aamar-hiyar-majhe-lukiye-lyric.html>

The Meaning of the song is:

Thee were hidden in my heart
 so, I couldn't find thou art,
 I didn't see thou art,
 My eyes wandered all outsides
 I didn't peeked my insides
 In all my aspects of love, in all agony and in all hope,
 thee remained with me, though I didn't ask thee.
 As joy thee were with me- in my play
 Oblivious in that joy, I let time fritter away
 Buried deep in my heart, to songs of my joy and misery
 You gave the tune still I sang not of thy glory.

Anondogaan.blogspot.com/2011/08/aamarhiyanmajhe-lukiye-chile-dekhte.html.

In *Gitabitan* Tagore expresses the mystic beauty of Lord's manifestation in different creation of the universe which gives him immense happiness and sometimes pain. Like Wordsworth he is also a worshipper of

beauty which gets revealed in his literacy works. Tagore also sees beauty in Nature and nature is humanised reflecting the joys and sorrows of human mind. Like in the following song no 3 from *Gitabitan*.

Aki Akulota Bhuvane Aki Chanchalata Pavane

Aki Madhuromandir Rasharashi

Aji Shunotale Chole Aashi

Jhare Chandrore Aki Hashifool Gondho Lute Gogone

Aki Pranbhora Anurage Aji Vishwajagatjan Jaage

Aji Nikhil Neegogone Shukh Porosh Kotha Hote Lage |

Shukhe Shihore Shokol Banraji

Uthe Mohan Banshiri Baji

Hero Purnobikoshito Aji Momo

Antare Shundor Shopone

(‘Trans mine’)

The philosophy of Tagore is that everything flows towards God as everything comes from Him. His love for human being is symbolized in the river, the sun, the moon, the stars & Nature. The poet is extremely a mystic and his mysticism is revealed in his praise of his Lord through his songs and his heart-broke with pride and tears start flowing down his cheeks, and his soul satisfaction is achieved in the following song no 57 from *Gitabitan*.

Aamar hriday tomar aapon haater dole dolao,
 Ke aamare ki je bole bholao bholao.
 Ora kebol kothar paake mithye aamay bendhe raakhe,
 Banshir daake sokol bandhon kholao.
 Mone pore, koto na din raati
 Aami chilem tomar khelar saathi.
 Aajke tumi temni kore samne tomar raakho dhore,
 Aamar praane khelar se dheu tolao

<http://www.geetabitan.com/lyrics/A/aamar-hriday-tomar-aapon-lyric.html>

For Tagore, God, is the omnipotent, all pervasive immanent, kind and compassionate spirit. Mankind is like a flute through which he sings His eternal songs. God is benevolent and is the bearer of our troubles, pain

etc. When we go through Tagore's work it is revealed that the poet is so much drunk and moved in singing praises to the Lord that he forgets that he is not singing for his friend in the following song (58).

Bhenge mor gharer chaabi niye jabi ke aamare
 o bondhu aamar !
 Na peye tomar dhekha, eka eka dine je aamar kate na re
 bujhi go rat pohalo,
 bujhi oi rabir aalo
 aabhase dekha dilo gagan pare
 Samukhe oi heri path, tomar ki rath pouchhabe na mor duare
 aakashher joto tara
 chheye roy nimeshhara,
 bose roy rat prabhater pother dhare
 Tomari dekha pele sakal phele dubbey alok parabare
 prabhater pathik sobe
 eli ki kalorabe
 gelo ki gan geye oi sare sare !

Bujhi ba phul phutechhe, sur uthechhe arunbinar tare tare

<http://www.geetabitan.com/lyrics/B/bhenge-mor-lyric.html>

Throughout his work we see mysticism is gaining direct communion with God through prayer and meditation. He believes in the spiritual bliss, divine inspiration and reunion of soul with Him. According to Tagore the goal of human life is to unite with God and that is the reason the theme of spiritual yearning is so recurrent in Tagore's poems and songs. The poet prepares the human mind to attain eternal contentment and bliss in life .The human soul yearns to reunite with him and Tagore believes yearning for re-union can be completed only with divine inspiration as God dwells within man and when man surrenders fully .He leads him to the sea of eternal joy in the following song (12)

Aamar bela je jay sanjh belate
 Tomar sure sure sur melate.
 Ektaratir ekti tare gaaner bedan boite naare,
 Tomar saathe bare bare haar monechhi ei khelate
 Tomar sure sure sur melate.
 Aamar e taar bandha kachher sure
 Oi banshi je baaje dure.

Gaaner lilar sei kinare jog dite ki sobai pare
 Bishwahridoyparabare raagraginir jaal phelate
 Tomar sure sure sur melate?

<http://www.geetabitan.com/lyrics/A/aamar-bela-je-jaay-snaajh-lyric.html>

According to Tagore, freedom from all the troubles and pain of the world enable human being to live a life full of joy and bliss. The freedom from the slavery and bondages of life can be attained by human when he understands the human soul is a part of Divine spirit, but it is finite and the fulfillment therefore has its union with the infinite. Tagore's mysticism finds expression through images and symbols. He believes that the quest for God can be completed with love and devotion in the following song (55) from *Gitabitan*:

Prabhu Bolo Bolo Kobe

Tomaar Pother Dhular Ronge Ronge Rongeen Hobe.

Tomar Boner Ranga Dhuli Futay Pujar Kusumguli.

Shei Dhuli Hei Kokhon Amay Aapon.

Kori Lobe.

Pranam Dite Chorontole Dhular.

Kangal Jatridole.

Chole Jara, Aapon Bole Chinbe.

Aamay Shobe||.

('Trans mine')

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