

Humanistic Views of Rabindranath Tagore's Philosophy

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Abstract: The aim of this paper is mainly focus to the humanistic view of Rabindranath Tagore and its relevant in present era. Rabindranath Tagore was one of the creative geniuses of the Indian mind, who had played a vital role in the history of Indian Renaissance in the 19th and early 20th century. Rabindranath Tagore has reflected on the ontological status of man and the revelation of the meaning in relation (a) to the nature and (b) to modes of inter personal relationship. The philosophy of humanism as developed by Tagore. Tagore is universal, because it deals with the analysis of the universal nature and creative existence of man. He studied in the light of his basic concept like Surplus in Man, freedom and religion of man. This paper is focus to the relevant of humanism in present era.

Keywords; humanism, renaissance, ontology, revelation, inter-personal, relationship, universal, surplus in man, religion of man.

Introduction:

"Rabindranath Tagore was the greatest figure of the modern India renaissance. A poet of his qualities, we have not had for some generations. He was a great prophet, wise counsellor and a guide for our future destiny" (Radhakrishnan).

Rabindranath Tagore was born in 1861 at Kalkata. Tagore was not only a poet but also a misty philosopher and a spiritual humanist of international repute. He was the founder of the Shantiniketan. For his great writing of "Gitanjali", he got the award of the Noble prize. His some famous writings are Gitanjali, the Gardeners, Lover's gift, Coossing, the Home and the World, Sacrifice and other plays, Sadhana, Personality, Creative unity, the Religion of Man.

Tagore has reflected in his writings comprehensively and intensely on the ontological status of man in idiosyncratic dimensions and the revelation of the meaning in relation (a) To Nature, (b) To Modes of interpersonal relationship and (c) Humanism.

I shall discuss briefly in separate section below.

(a) Relationship of Nature with man:

Rabindranath Tagore accepts the perfection of man is attained through the expand of personality. His childhood was grown on nature, the rising of the sun, the chirping of the birds and the whistling of the wind through the trees. Tagore's selected nature pomes, written a century back viz. "The Tame bird in a cage" and "I plucked you Flower" In the light of the Mans relationship of Nature with Man to see what kind of message to humanity they carry regarding environmental threats the world is facing Today.

In his poem "The Tame Bird was in a cage" (The Gardener, Poem No II), Tagore brings out the plight of a tamed bird. One bird is in the cage and the other in the forest. Both of them meet and fall in love.

The free bird cries, "O my love, let us fly to the wood"

The caged bird whispers, "Come hither, let us both live in the cage".

Says the free bird, Among bars, where is there room to spread one's wings?

"Alas" cries the cage bird, "I should not know where to sit perched in the sky" (4-10)

Here both the birds are of the same type, but the difference lies in the way they were brought up. One is a domesticated bird and the other is a free bird. Both these birds are totally different from each other.

The free bird cries, "My darling sing the songs of the woodlands"

The cage bird says, Sit by my side, I'll teach you the speech of the learned".

The forest bird cries, No, ah no! Songs never be taught"

The forest bird says, Alas for me, I know

not the songs of the woodlands". (11-18)

The caged bird has even forgotten how to sing. But it can imitate its master's voice. The birds know that the songs of nature can never be taught, they are all part of the system of the birds. Here, comes the question of culture as a great achievement. But in). Here also, this lovely bird has lost its natural song and has learnt human beings language, which is in no way useful to it. Because of their greedy nature, the humans want to domesticate nature. The humans always want to look from their perspective and clearly refuse to see from nature's perspective. Eco-criticism enables the humans to view everything from nature's point of view.

In another poem ,I plucked your flower,O World

I pressed it to my heart and the thorn pricked

When the day waned and it darkened,I found that,

The flower had faded, but the pain remained. (1-4)

Even though the speaker starts with a flower, his motive is flower-gathering(7). His motive is business. When he plucked a flower, his hand is pricked by a thorn.

More flowers will come to you with

Perfume and

Pride, O world

But my time for flower gathering is over,

And through

the dark night I have not my rose, only

the pain

remain(5-9)

The human felt that plucking flowers is their own right. Nature is not a silent spectator. One day it will react. It would not just a thorn-prick but can be a mighty tsunami. The human should be careful about this.

b) Inter personal relationship:

I have discussed the inter personal relationship in Tagore's humanistic thoughts. The assertion of the primordial relationship is the essence of Tagore's humanism and he calls his humanism the Religion of Man. But the term, Religion, does not suggest that man is under the control of an infinite spiritual being like God. The aim of true religion is the realisation of one's kinship with everything. Man has to realise his kinship with everything, he has to cultivate a universal feeling of love. Tagore insists that true religion must not be confused with, what is called Institutional religion. A particular person may be a Hindu or a Christian-it is a matter of accident. The true religion must have the qualities of spontaneity and naturally in it Love sacrifice, sincerity, innocence-these constitute a religious life. Tagore is so impressed by the powers of innocent love that he thinks that in the useless wisdom of institutional religious religion loses itself speaking analogically he says, From the Solemn gloom of the temple children run out to sit in the dust, God watches them play and forgets the priest.

c) Humanism:

There is one particular point with respect to which there appears to be an implicit agreement among all contemporary thinkers of India. They are all in a particular sense Humanist. Rabindranath Tagore was one of the humanist philosopher. Before discussing the concept of humanism this is necessary to discuss about the meaning of humanism. It is a way of viewing things by relating them to man's concerns. It centers round man and asserts that the capacities; the characters, the qualities of man have to be given fullest expression. Tagore points out that the concept of dharma literally stands for soot of a bringing out the inmost and the essential nature of the object. He is in the sense that "the capacity to produce heat is to say said to be the dharma of the fire and that waterness is said to be the dharma of water. In that sense the dharma of man is to bring out the essential and the inmost nature of man. In that sense it can be said that giving expression to that humanistic urges of man's dharma. At this points at least therotically humanism and dharma become almost synonymous.

An account of Tagore's philosophy would not be complete without making a mention of his humanistic his thought and yet he does not allow it to fall down to the status of narrow anthropomorphism.

There is a sense in which Tagore humanism not only nature and object, but also God. In the book "Religion of Man" while describing the purpose of the book he says, The idea of the humanity of a God or the divinity of man, the eternal of the main subject of this book". According to Tagore at times man is raised higher to the status to the God at other times, God is brought down to man in so far as divinity is said to be discernible in the heart of man. Tagore's humanism is just the application of the belief that feeling anything as human- in the human way is a source of joy. Tagore's Idealism is humanistic. He says, "It is almost a truism to say that the world is what we perceive it to be. We imagine that our mind is a mirror, that it is, more or less, accurately reflecting what is happening outside us". Tagore, is nothing but 'a cradle for the human spirit'. That is why in Tagore's thought the notions of life, rhythm, beauty, harmony, order, love, delight, music etc. have become important. All these are human concept, they become meaningful when they are related to human values.

Man can employ his surplus energy for cultivating knowledge for the sake of knowledge. Knowledge gives him immense joy and upon such knowledge is whole philosophy and science are based. In fact the growing civilisation of man is shaped by his surplus energy. As Tagore puts it “.....man's civilization is built upon his surplus”. So long as man's knowledge and feelings are absorbed in the necessities of life. Tagore admit that, “I have great faith of inhumanity. Life the Sun it can be clouded, but never extinguished we are waiting for the time when the spirit of age will be incarnated in a complete human truth and the meeting of man will be translated into the unity man”.

Conclusion:

Tagore's humanism is defined from ancient and contemporary philosophies humanism. From the above discussion I would like to highlight the role of language in human ontology. The human ontology determines the nature and functions of language. Language is one of the important modes of the communications of man self revealing activity. As Charles Tailor says that “the realization of man involved and expression, in the sense of a clarification, of what he is, and this is why the highest fulfilment comes in expressive activity”.

Tagore thinks that to attain our world consciousness, we have to unit our feelings with this all pervasive infinite feelings, and this is possible when we free ourselves from the bonds of personal desires, prepare ourselves for our social obligations and sharing the burdens of our fellow beings. He also says God is the essence of goodness.

At last Tagore humanism is manifested in all the aspects of divinity, salvation, universalisation and diversity. Thus Tagore's humanism is renaissance humanism. The most essential focus of his humanism is human beings.

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