

Rabindra Nath Tagore's Mysticism and Humanism in Poetry

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Abstract - Mysticism is defined as a collection of diverse practices, discourses, texts, institutions, traditions, and experiences directed at human transformation, as defined by various traditions." Mysticism is a phrase that encompasses anything that has to do with God. Tagore entered the domain of mysticism because of his passion for "nature" and "God," according to an analysis of his words and concepts. As a result, Rabindra nath's Gitanjali is better described as "Nature Mysticism" rather than "Soul or God." Only enlightened saints and poets such as Kalidasa and Auribindo are capable of attaining mysticism. Humanism is a phrase with a long and complicated history, as well as an unusually broad range of meanings and applications. Readers have been baffled by how various authors have used it in various ways. Humanism was a cultural, literary, scientific, and intellectual movement that advocated for the study of humanities, ancient Greek and Roman languages, literature, and history. In writing, study, and other aspects of life, humanist intellectuals modeled themselves after ancient authors.

Keywords - Rabindra Nath Tagore, Mysticism, Humanism and Poetry.

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INTRODUCTION

People are coming into this planet to leave this deadly world. This is how the life cycle continues. But there are some people in the world that have died, not of our thoughts, from this mortal world. Although at this moment they don't exist in our hearts they are still alive. For their wonderful gift to our planet, they will always be remembered. They have contributed to this planet as a beautiful and priceless post session. They may be artists, authors, philosophers, social activists. But there is a personality that is a unique mix and nothing but Gurudeva Tag ore Rabindranath. He revealed himself as a silver line amid the clouds of darkness and deception during this time of turmoil, hatred and dispute. He was a wise and venerable seer, born to control people's hearts. From darkness to light, from hate to love and from ignorance to wisdom, he guided this planet. He was thus praised as the Grand Sentinel Indo-Anglian literature owes their due to its name and fame in the realm of English literature to Rabindranath Tagore. "At last, the fame of Rabindranath is safe in the history of the chosen."¹

Rabindranath Tagore was born on the 7th of May 1861 at Obasanjo in Calcutta, the fourteenth child of Debendranath Tagore and Sarada Devi. The

25th Vaishaka occurred in 1268, according to the Bengali calendar.

At the time of Rabindranath's birth, the Tagore family lived very modestly. His mother Sarada Devi, leader of the big family, didn't even care about Rabindranath. The care of Rabindranath was assumed by the servants of the household. They limited his movements to simplify their work. Very frequently Rabindranath would stay locked alone in a window-sat chamber. The outer world became more mysterious and unusual for the kid. Rabindranath was also deprived of his milk since the servant failed to take a significant proportion of it. This servant contributed indirectly to Rabindranath's development and progress as a literary artist, since Rabindranath listened with great attention as he read Ramayana and Mahabharata to other servants. The world of his imagination became real to him when he was cut off from the grown-up and the outer world. Rabindranath's insularity from the outside world heightened the functioning of the minds of a child more.²

Listening to Rabindranath's older brothers talking about school, Rabindranath's heart yearned to attend to school, but there he saw that there was nothing like that colorful world of

imagination in a confined room. Rabi and the other Tagore family children learned many courses, both at home and at normal schools, such as Bengali mother language, Geometry, Arithmetic, History, Geography, Physics, Logic and Biology. Drawing and gymnastics, anatomy and English were also taught. Even on holidays and Sundays Rabindranath and other children have not been "washed up" with songs of devotion and occasionally light tunes too. Sometimes a science instructor arrived with the aid of scientific equipment to demonstrate their basic experiments.

Rabindranath's health began to deteriorate after 50 years of age. Rabindranath went to England in 1912 to improve his health. Here he was exposed to many English poets of the day; Yeats, the largest of them. For GITANJALI - his translation of his poetry - praises have been showered on him. Rabindranath Tagore received the 1913 Nobel Prize in Literature by the Swedish Academy. For the first time, such an award was given to an Asian writer.

In 1918, Tagore again suffered a terrible blow; Bela's oldest daughter was dead. His fame grew quickly on the other hand. Tagore became a household name across India and Europe for his works and especially his views on humanism. On December 23rd 1921, Viswa — Bharati (formerly Brahmacharya Ashram) was consecrated by Rabindranath to the people of his nation.³

He was 60 years old in 1921. He travelled unflinchingly in his own nation and beyond as long as his health allowed. In 1940, his health became worse. He was unable to recover from this illness. He passed away on August 7, 1941. The departure of the sophisticated creative talent has left a vacuum in the literary sky that is not easily filled.

Except Tagore's eldest brother but one, Satyendranath all the Tagore boys had their education arranged for them at home. As a matter of fact his father was opposed to school education. He had turned his house into a veritable university. He was mostly taught by private tutors at home and mostly put under the care of servants.

Tagore Writes - "In the History of India the regime of the Slave Dynasty was not a happy one. In going back to the reign of the servants in my own life's history I can find nothing glorious or cheerful touching the period. There were frequently changes of king but never a variation in the code of restraints and punishments with which we were afflicted. We, however, had no opportunity at the time for philosophizing on the subject; Our backs bore as best they could the blows which befell them and we accepted as one of the laws of the universe that it is for the big to hurt and for the small to be hurt."

His mother Sarada Devi has a vast household to survive with many daughters and daughter-in-laws, sons and son-in-laws and other children. She was courageous and was other children She was courageous and was able to keep a long joint family together in harmony. So due to her domestic duties she had no time for the child Rabi. Tagore writes in his Reminiscences:-

"Our days were spent in the servant's quarters in the south east corner of the outer apartment. One of our servants was Shyam a dark Chubby boy with curly locks hailing from the district of Khulana. He would but me into a selected spot tracing a chalk line all round, warn me with solemn face and uplift finger of the perils of tran gresring this ring. Whatever the threatened danger was, material or spiritual, I never fully understood but a great fear used to possess me. I had read in the Ramayana of the tribulations of Sita for having-left the ring drawn by Laxman, so it was not possible for me to be skeptical of its potency".'

As it is clear that Tagore spent his time in loneliness how- ever this loneliness influenced the growth of his mind. Tagore

Writes:- "Going out of the douse was forbidden to us in fact, we had not even the freedom of all its parts. We had not even the freedom of all its parts. We perforce took our peeks at nature from behind the barriers."⁴

Play of youthful fantasy was a result of this loneliness. During a whooping cough outbreak in Calcutta one year, the Tagore family evacuated and spent a few days at a garden on the banks of the Gangas to avoid infecting the city's youngsters. When he was able to get up up and personal with nature, he was overcome with joy. When he saw a new facility that chose a riverside garden as its centerpiece, he sat here and enjoyed the view. "The bank of the Ganga received me into its lap like a comrade of past birth," he says in Reminiscences. A grove of Guava trees stood in front of the servants' quarters, and I used to spend my days sitting in the Verandah beneath its shade, watching the running river through the chasm between the trees' trunks.

While Tagore traveled, he sang the Bihag style to his father, who sat with his head bent and his hands clasped in deep concentration as he did so. The moment Mahorshi learned that Tagore had begun to compose songs, he phoned him and listened to them with awe. Maharshi roused the youngster up early in the morning and began teaching him Sanskrit before the sun had even risen.

The instruction at St. Xavier's High School was just as tedious and mechanical as it had been in the

prior institutions when Tagore returned from the Himalayas to Calcutta.

As a combination of hospital and aim, he attempted to alter the students' "strict uninteresting routine" in several ways. Finally, Rabi's family decided that he should be left to his own devices so that he might learn Bengali and Sanskrit from two private instructors. A Sanskrit instructor read Shakuntala to him, while an English tutor read Macbeth to him.

There were no hopes left for him by his older brothers, and they even stopped scolding him after a few spasmodic attempts. But the events of the preceding year had already left a shadow. Due to his innate reverence for Saraswati, the Hindu goddess of knowledge and creativity, he wrote down everything that came to him. For much of his childhood, Tagore grew up in the home of Jorasampe painters, poets, and philosophers who were often singing, writing, or debating their thoughts on the world around them in the house's reverberating echo chamber. In the company of his elders, young Rabi absorbed all he could get his hands on, reading everything that was given to him with great attention and attentiveness. Jayotirindranath Tagore's older brother's wife, Kadambari Devi, was an ardent admirer of poetry, particularly the work of Biharilal. So the poet aspired to be a poet like Biharilal, the goat.

As a child, Tagore says, "The intellectual and artistic environment that enveloped our family was one enormous advantage that I experienced." As a youngster, I recall sitting on the verandah railing and watching the reception rooms, which were located in a separate, unattached structure.

His first poem, "Abhilash," was published with only the preface, "by a twelve-year-old kid." It was written by Tagore. It was published in the Tatva Bodhini Patrika of November-December 1874. The author presented his poem "India" aloud at a Hindu event in 1875. His first poem to be published under his own name was this one. Finally, "prakritirbhed" was scrawled on the page

Then, on March 8th, 1896, his mother died. However, it had no lasting effect on the poet's thoughts due to the lack of attachment between the mother and her son, as well as his attractive in-laws. Kadambari and her brother, Jyotirindranath, lavished Rabi with their love and attention. Jyotirindranath's sister-in-law became a playmate for him, while his brother became a protector. As a result, he would be forced to participate in some of her favorite pastimes, such as catting betel nuts. As a poet's critic and admirer, she helped him grow as a human being and as a poet. Thus, a great relationship and attachment developed between the motherless youngster and this childless woman. Tagore describes his sister-in-law in the following way:

"My late sister-in-law was an avid reader and writer. She didn't read for the sake of passing the time; rather, the Bengali literature she devoured filled her entire consciousness. With her, "I was a co-owner of her writing ventures."

Even though he was older, his brother Jyotirindranath regarded him as an equal and enabled him to act that way. Rabi was forced to sing by his sitting on a piano. In order to inspire his younger brother, he wrote a fresh melody and asked him to come up with lyrics to complement it. All sons of flying songs offered Tagore superb instruction in song composition and honed his musical skills.⁵

LITERATURE REVIEW

Sahadeb Patro (2018)⁶ Religious thought was our earliest attempt to understand our place in the universe through literature, cosmology, ecology, and other disciplines. It is natural for the human being, who is the highest spirit and the least matter connected together by a mind, to gravitate toward mysticism, which is the basis for all of nature and man's well-being and harmony. Embedded in Eco mysticism is the idea that all life is sacred and ought to be cherished as such. According to Tagore's ecological theory, all living things are interconnected, and this article examines Tagore's holistic spiritual ecology. Oneness in his works shows that the universe, human people, and the environment are all part of a same ecosystem, and that this understanding of the bio-interconnectedness network's is a key component of his philosophy.

Swati Samantaray (2018)⁷ It is natural for the human being, who is the highest spirit and the least matter connected together by a mind, to gravitate toward mysticism, which is the basis for all of nature and man's well-being and harmony. Embedded in Eco mysticism is the idea that all life is sacred and ought to be cherished as such. According to Tagore's ecological theory, all living things are interconnected, and this article examines Tagore's holistic spiritual ecology. Oneness in his works shows that the universe, human people, and the environment are all part of a same ecosystem, and that this understanding of the bio-interconnectedness network's is a key component of his philosophy.

DR. Swati Samantaray (2017)⁸ The spiritual search for the hidden knowledge or wisdom, whose aim is unification with a transcendence realm is frequently regarded as a mysticism. It is believed that mystical events are unique to each person. However, we may discover a striking similarity not only from the same race or cult, but even from various social order and religion, between the experiences of mystics. This article examines how mysticism is seen and understood in the works of western poet William Blake and

eastern poet Rabindranath Tagore. They appeared to have a spiritual connection; they were born in separate countries. William Blake's art is apocalyptic in style and scale, but he is mostly biblical in his images. In Indian mystical thinking, Tagore provides a system in which Vaishnavism and Sufism are formulated in the theism of the Bhagavad Gita, Veda metaphysics, Upanishads, Baul Mysticism and Philosophical Principles.

Rakib Farooq Matta (2017)⁹ "Mysticism is a constellation of diverse, differently identified actions, discourses, texts, institutes, traditions and experiences aiming at human change." Mysticism is absolutely without authority and everything that is linked to God is subject to the label mysticism. A study of words and concepts shows how Tagore goes into the domain of mysticism through his "love of nature" and "God." His spiritual experiences are nevertheless very different from the experiences of India's illuminated saints. The unity attained by deep meditation is a consequence of mysticism from the Saints, but only love and longing for union is in Tagore's event. His Gitanjali thus may be seen as "Nature Mysticism" instead of "Soul or God" Only the illuminated saints and poets such as Kalidasa or Aurobindo may attain mysticism.

Swati Samantaray (2017)¹⁰ Cosmic mysticism, via euphoric and world-ness contemplation, is a direct sense of unity with God. Rabindranath Tagore and Sri Aurobindo are the Indian Renaissance poets, spiritual humanisms who think about the presence of God throughout the whole universe. Their extraordinary brains have an instinctual desire to synthesis and alter elements of reality, transmute and transcend. They see people as a copy of the Divine Spirit and thus appreciate the goals and desires of men. They are extremely diverse in their manner of portraying this, but their works have an overall thematic objective, which is cosmic mysticism. In this article we describe how the works of Tagore and Aurobindo see the cosmic mysticism. The main subject of their works - the spiritualization of earthly existence - is their conviction that God lives in all nature and spiritual intuition allows each person to comprehend his own divinity.

Mrs. ANJO RANI (2015)¹¹ The humanism of Tagore is primarily represented through his notion of the interpersonal connection between you and me. I am going to talk about the inter-personal connection of Tagore's humanism. To explain this notion, I will begin his conception of man; man of the end, man of the endless, man of the endless, and man of the endless. of the limitless. Tagore has fully and deeply pondered on the ontological state of human beings in distinctive aspects and the revelation of significance in connection (a) with nature and (b) with interpersonal interaction patterns.

Pushpanathan Thiruvengadam (2015)¹²The goal of education was self-realization, thought Rabindranath Tagore. He himself was a poet and a saint who

discovered the universal soul in himself and in nature with his imagination and understanding. He thought the purpose of education was this knowledge. Since the global soul is the source of our own soul, the goal of existence in human beings is to attain that universal soul of which all men are members. The development of nature leads us to this global soul, a process which may be aided by learning. Even if it is not helped, development will proceed towards the global soul, but then people will not be made aware of themselves. It is so obvious that education philosophy of Rabindranath is an accompanying part of his whole life philosophy. He thought that every human had the capacity to advance to the Super-human, the global soul.

Arka Mondal (2013)¹³ This article examines Tagore's romantic ideals and their influence on human lives. Although we benefitted much from the growth of science and technology, it misled the man. The modern world does not have peace, harmony and people lead an autonomous life through nuclear conflicts unknowing of their identities. In addition, worldwide terror and mental stress are frequent occurrences, particularly in European countries. This article examines how Tagore pulls ideas from Western romantic poets and Eastern ideals to create the conception of romanticism in which human solidarity, spiritual oneness, individual liberty and passion, imagination, and vision are called for. It also tried to clarify Tagore's romanticism by quoting soul, essays, lectures and other Bengali poems that focus on returning men to their original homes, evoke the spirit of love of people, glorify beauty, restore peace and harmony, and recognize the truth that in each of us, one Universal See exists.

Kaiser Haq (2010)¹⁴ In this article, Rabindranath Tagore as a thinker takes an exhaustive analytical look of his ideas on metaphysics and mysticism, as well as other background-related issues, such as political theory and gender-based interactions. It refers to the special features of its philosophical idealism, starting with the well-known discussion Tagore had with Einstein on the essence of truth, rejecting alternative interpretations like William Radice. In light of Sudhir Kakar's psychoanalytic ideas, the issue of Tagore's mysticism and his relationship with Bauls help is examined.

OBJECTIVES OF THE STUDY

- To study about the Mysticism in the poetry of Rabindra Nath Tagore.
- To study about the Humanism in the poetry of Rabindra Nath Tagore.
- To study about the mystic manifestation in poetry of Rabindranath Tagore within the existential context of life.

RESEARCH METHODOLOGY

When looking at a narrative, the approach of scholars may apply some strategy. Possible methods will include literary, social, behavioral or humanistic. The techniques will be used to extract data from a text are determined by the kind of questions you ask when you read the content. Such inquiries would set you a particular academic route.

As we examine Rabindra Nath Tagore's English poetry, our research will be based on secondary material, relating to his mysticism and humanism. Secondary data is a kind of data previously published in books, journals, journals, online portals, etc. The information which we will be used, will in secondary data. In these sources, there will plenty of data accessible in your business field, virtually irrespective of the nature of your field of investigation. Applying adequate criteria to choose secondary data to be utilized in this research thus plays an essential role in improving the validity and reliability of research. These criteria include but will not limited to, the publishing date, author's credentials, the source's trustworthiness, quality of discussion, the depth of the analysis and the amount of the text's input to research development etc.

CONCLUSION

Finally, it is discovered that while Tagore's Gitanjali is mystical, it differs from Western Mysticism in some ways. Gitanjali is not an indication of suffering, but rather of joy. Tagore's spirituality comes from a resourceful living in this world of man and animals, not from isolated penance. Gitanjali is distinguished by his humanism. Gitanjali is overflowing with "mysticism." It is an outstanding quality of Gitanjali that distinguishes it from all other Indo-Anglican literature. Humanism achieves its pinnacle, and the human race desires the welfare of the entire world, not only India. The purpose of the study in the second chapter is to reflect on a picture of the Trinity's mutual relationship: Man, God, and Nature. In all of his attempts and strivings, ambitions and disappointments, dreams and daily work in his poems, Tagore's quest to develop a kinship with man is fascinating to learn about.

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