



Rabindra Nath Tagore's Mysticism and Humanism in Poetry

Dr. Sakshi Antil

Flat No. 203, Tower-9, Fresco Apartment, Nirwana Country, Gurugram-122001, Haryana (India)

Email: Sakshiantil75@gmail.com

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.

[Dr. Sakshi Antil, **Rabindra Nath Tagore's Mysticism and Humanism in Poetry**. *N Y Sci J* 2024;17(2):9-14]. ISSN 1554-0200 (print); ISSN 2375-723X (online). <http://www.sciencepub.net/newyork>. 03. doi:10.7537/marsnys170224.03.

Keywords: Rabindra Nath Tagore's , Mysticism, Humanism, Poetry

Introduction:

The world celebrates the 150th birth anniversary of Rabindranath Tagore this year. Tagore's creative genius found expression in poetry, novels, short stories, plays, paintings and essays. In the history of Indian literature, he forms a trinity along with the Sanskrit poet and playwright Kalidas and Hindi poet and philosopher Goswami Tulsidas.

The Bengali personality bears the impact of the genius of Rabindranath and he occupies a place of prominence in their homes. Rabindranath, however, has a message for mankind. His poems and essays provide a way to tackle the challenges that the world is facing today. This could be viewed in the context of conservation of environment; threats to world peace; and ways to expand the human mind and its potential.

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 them 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 transgressing 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".¹

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

Review of Literature

Nencepreet Kaur (2020)⁶ A clear expression of a mystical awareness in its poetry is the feeling that poetic activity combines with practical guidance through life and knowledge in the higher levels of cosmic consciousness. In Rabindranath Tagore's poetry, we shall examine the essentials of this expression in the paradigms of existential context. "Only one who believes on the spiritual knowledge of realities beyond understanding" is defined by the Concise Oxford dictionary. This definition of mysticism is, however, in part misleading since it exposes the unexplained, the occult or the bizarre. In the life itself of people and inside the existential paradigms of life itself, a mystical Bardo like Rabindranath Tagore brought the experience of this world of mysticism.

Sahadeb Patro (2018)⁷ 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)⁸ 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)⁹ 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)10 "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)11 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)12 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)13 The 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)14 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)15 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.

Nature Lover's

Tagore saw this greed phenomenon clearly and wished that we draw lessons from forests. In Tapovan, he writes about the "culture that has arisen from the forest has been influenced by the diverse processes of renewal of life". In the conflict between greed and compassion,

conquest and cooperation, nature alone would “impart peace of the eternal to human emotions”.

How do we work for the conservation of ecology? How to deal with the threat of global warming? Tagore wanted us to use our machines not for conquest of nature but for conservation of ecology. He abhorred concentration of wealth in the hands of a few and recommended traditional institutions of cooperatives and panchayats to work for restoration of human-animal balance in habitats and for conservation of ecology.

The world celebrates the 150th birth anniversary of Rabindranath Tagore this year. Tagore's creative genius found expression in poetry, novels, short stories, plays, paintings and essays. In the history of Indian literature, he forms a trinity along with the Sanskrit poet and playwright Kalidas and Hindi poet and philosopher Goswami Tulsidas.

The Bengali personality bears the impact of the genius of Rabindranath and he occupies a place of prominence in their homes. Rabindranath, however, has a message for mankind. His poems and essays provide a way to tackle the challenges that the world is facing today. This could be viewed in the context of conservation of environment; threats to world peace; and ways to expand the human mind and its potential.

The forest cover is fast depleting and several species have become extinct and many more are threatened. The main reason is human greed furthered by machine. The culture of wealth at any cost and by any means has invaded forest land, the home of biodiversity as well as minerals.

Tagore saw this greed phenomenon clearly and wished that we draw lessons from forests. In Tapovan, he writes about the “culture that has arisen from the forest has been influenced by the diverse processes of renewal of life”. In the conflict between greed and compassion, conquest and cooperation, nature alone would “impart peace of the eternal to human emotions”.

How do we work for the conservation of ecology? How to deal with the threat of global warming? Tagore wanted us to use our machines not for conquest of nature but for conservation of ecology. He abhorred concentration of wealth in the hands of a few and recommended traditional institutions of cooperatives and panchayats to work for restoration of human-animal balance in habitats and for conservation of ecology.

In a poem entitled “The Sunset of the Century” written on the last day of the 19th century, Tagore observed: ‘the last sun of the century sets amidst the blood-red clouds of the West and the whirlwind of hatred’. The mood on the last day of the 20th century, however, was one of hope. Many viewed the termination of the Cold War as the end of major conflicts in global politics and emergence of a harmonious world. This was short-lived.

The attack on the United States of America on September 11, 2001 established that religiously motivated violence is going to pose a major threat to world peace.

In this context, Rabindranath's message of harmony among religions is of great significance. Tagore described his Bengali family a product of a confluence of three cultures: Hindu, Muslim, and British. It is not so much that Rabindranath tried to produce a synthesis of the different religions, either in his life or in his poetry or novels, but that it went into the making of his personality in a natural manner. In his novel, Ghare-Baire (The Home and the World), the character who is really the author, declares:

‘It was Buddha who conquered the world, not Alexander — this is untrue when stated in dry pose — oh when shall we be able tossing it?’

Rabindranath worked for one supreme cause, the union of all sections of humanity in sympathy and understanding, in truth and love.

Rabindranath Tagore was opposed to every kind of religious fundamentalism and cultural separatism. He writes :

‘While God waits for his temple to be built of love men bring stones’.

The building of temple of love remains mankind's unfinished agenda.

Tagore was never lacking in judgment or resolution in siding with the forces of peace and harmony, spirituality and freedom against religious discrimination, nationalistic arrogance, terrorism, and social discrimination. He wanted Indians to learn about how other people lived, what they believed in and so on, while remaining interested and involved in their own culture and heritage.

Rabindranath Tagore believed that true democracy and freedom alone would lead to realisation of the full potentialities of human beings. It was in this context, that he emphasised freedom of the mind. A poem in Gitanjali catches this ethos admirably:

Where the mind is without fear and the head is held high;
Where knowledge is free;

Where the world has not been broken up into fragments
by narrow domestic walls;

Where words comes out from depth of truth;

Where tireless striving stretches its arms towards
perfection;

Where the clear stream of reason has not lost its way into
the dreary desert sand of dead habit...

Tagore wanted education to be an instrument of realisation of human potentialities. He raised Visva-Bharati as an international university aimed at assisting students realise the true character of our interlinked humanity and deeper unities of our civilisation in the West and the East. Could we not build a better world by teaching love and not hatred?

REFERENCES

- [1]. Avinash Moharil: Mysticism in Rabindranath Tagore's Gitanjali, International Referred Research Journal, January, 2012. ISSN: 0974 — 2832. International Journal of Innovative Research and Development, ISSN: 2278 0211.
- [2]. N V, R. (2015). Mysticism in Tagore's Gitanjali. Schlege International Journal of Multidisciplinary & Allied Studies ISSN 2394-336X, 2(2), 6-12.
- [3]. Avinash Moharil: Mysticism in Rabindranath Tagore's Gitanjali, International Referred Research Journal, January, 2012. ISSN: 0974 — 2832.
- [4]. Rabindranath Tagore: The Religion of Man: Being The Hibbert Lectures for 1930 (New York, The Macmillan Company, 1913).
- [5]. N V, R. (2015). Mysticism in Tagore's Gitanjali. Scholedge International Journal of Multidisciplinary & Allied Studies ISSN 2394-336X, 2(2), 6-12.
- [6]. Nencepreet Kaur (2020) on "mystic manifestation in poetry of Rabindranath tagore within the existential context of life.", journal of critical reviews, vol 7, issue 07
- [7]. Sahadeb Patro (2018) on "the code of Ecomysticism in Rabindranath Tagore's works: a critical appraisal", trams, vol. 3, No. 4
- [8]. Swati Samantaray (2018) on "The code of ecomysticism in Rabindranath tagore's works: A critical appraisal", Trames Journal of the Humanities and Social Sciences 22(3):311, DOI:10.3176/tr.2018.3.07
- [9]. DR. Swati Samantaray (2017) on "Demystifying Mysticism: A Comparative Study of the Poetry of William Blake and Rabindranath Tagore", The Southeast Asian Journal of English Language Studies – Vol 19(2): 41 – 51
- [10]. Rakib Farooq Matta (2017) on "an evaluation of mysticism in Rabindranath Tagore's Gitanjali (1910)", Scholedge International Journal of Multidisciplinary & Allied Studies, Vol.04, Issue 11
- [11]. Swati Samantaray (2017) on "Cosmic Mysticism: Quest for the Absolute in the Works of Tagore and Sri Aurobindo", International Journal of Applied Linguistics & English Literature, vol. 6, No. 2
- [12]. Mrs. ANJO RANI (2015) on "Humanism of Rabindranath Tagore", international journal of English language, literature and translation studies (IJELR), vol.2. S.1
- [13]. Pushpanathan Thiruvengadam (2015) on "Rabindranath Tagore's Philosophy of Education and its influence on Indian Education", International Journal of current research and academic review, vol. 1, no. 4
- [14]. Arka Mondal (2013) on "Romantic Ideology In Tagore's Works And It's Influence On Contemporary Human Life", IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 9, Issue 2
- [15]. Kaiser Haq (2010) on "The Philosophy of Rabindranath Tagore", ASIATIC, VOLUME 4, NUMBER 1

2/18/2024