

GURUDEV RABINDRANATH TAGORE

VISION OF LIFE & VIEW OF LITERATURE

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The fact that Rabindranath Tagore is a Versatile literary prodigy is universally acknowledged. He is indisputably a poet of global reputation. he is also a play wright of great stature. He was familiar with the dramatic tradition in India. He had drunk deep at its fountain. He was a gifted actor and had endeavoured to give a new direction, tone, and stature to the Bengali stage. He was also familiar with the European dramatic tradition and great dramastists like Shakespeare and Ibsen.

Tagore's conception of life, literature and art is so vast and varied that his social philosophy has been completely submerged by them. He was a great poet and philosopher. He had seen the rise and growth of liberalism, extremism, socialism and formalism in the country. He was a great patriot. Had I died begging for my country, even unsuccessfully, that would have been worship, acceptable to the Gods. He stood for political freedom of India as well as for the preservation of the spiritual individuality of each and every nation of the world. Tagore was a strong believer in the dignity of the individual and the value of freedom and initiative for all nations. It was his passionate belief that India's special contribution to human civilization lies in her exaltation of the principle of unity in diversity. Tagore was not an active politician, but he took part in Indian politics by using his pen. He had deep love for his country as he had love for humanity and God. Man abiding happiness is not in getting anything but in giving himself up to what is greater than himself, to the ideas which are larger than his individual life, the ideas of his country, of humanity, of God. He was a lover of truth and non violence. It is very clearly presented in his play *Mukta Dhara*.

He sees truth in nature, Everything in nature is truth for him. He rejects the view that man can get salvation by renouncing this world. Nature is the supreme reality for him. An intense love of the earth and of human joys and sorrows are the most salient feature of his writings. In his writings, we can see his love for nature. His play *The Cycle of Spring* celebrates nature's plenty and beauty. He shows that not only human being, but birds, trees and flowers all are singing and dancing with joy and full of life. The world is not denial of God. It is his living image, so there is no inherent antagonism between man and natural harmony with nature, that one can use the forces of nature for his own purpose only because his power is in harmony with the power which is universal, and that is the long run his purpose never can knock against the purpose which works through nature.

The spirit of man resides in the physical organism which is the part of the nature. Tagore thinks that the fulfillment of these earthly pleasures is also necessary.

Man can find paradise here on earth. There is no need to renounce the world but to see paradise by bringing oneness with nature and with God. Tagore says, I believe that the vision of paradise is to be seen in the sunlight and the green of earth, in the beauty of the human face and the wealth of human life, even in objects that are seemingly insignificant and unprepossessing. He knows that none can achieve the spiritual without the temporal. He loves nature and wants that all human beings should but and bloom like it. Because it is nature in which man can get joys, fullness of his life goodness and fulfillment. He sees beauty and plenty everywhere in nature. Tagore's ideal was not the satisfaction of sensuous nature of man only, but also the realization of the self or infinite in him through love. man's knowledge does not end with the biological necessities of life but it also concerns itself with love, emotions passions and is necessary for the survival of humanity. Tagore says : To be truly united in knowledge, Love and service with all beings and thus to realize one's self in the all pervading God is the essence of goodness.

The individual is a part of God, through the realization of true-self one is trying to become one with God, which is the ultimate truth of life. As Tagore observes : To live in perfect goodness, is the real one's life in the infinite. An individual can not be happy by the extinction of his self but by the expansion of his soul. Man seeks enjoyment in exchanging thoughts and feeling with all: Pleasure is for one's own self, but goodness is concerned with the happiness of all humanity and for all time.

Tagore rejected the puritanical attitude of life and ridiculed those who seek Moksha liberation of the soul by the subjugation of their desires. The hero of the play *Sanyasi* who tried to realize the infinite by crushing his natural desires and feelings of the heart is brought back into the world of men and affairs by girl, who suggests that salvation lies not in the renunciation of the world but in love and survival of humanity. Tagore is a lover of mankind. He maintains that love of man as man is the supreme ideal. He believes that emotions, passions and beauty are the everlasting truths. He shows this in the play *Chitra*. Tagore's view of love is based on the

Vedantist concept of unity in all created things. The life which is full of greed, pride, cruelty, self-seeking and full of false ambitions is a sort of spiritual sleep. It makes man forget the supreme reality that surrounds him. As we see in his plays *Mukta Dhara*, *Red Oleanders* and *Gandhari*.

Real freedom lies in deliverance from this ignorance. This can be achieved only by conquering all passions, desires for self-gratification and self-aggrandisement: The chick knows when it breaks through the self-centred isolation of its egg. However pleasantly perfect and rounded it may be, it must be given a blow to, it must be burst through and there by the freedom of light and air be won, and the complete purpose of bird life be achieved.

Love is free because it comes from within. it is a quality of the soul itself. But at the same time it is noose bound because it implies complete surrender to the joy and freedom of the object of the love, Love is independent of anything else. For him, the entire universe is essentially one. The relation between the individual and the universe is not one of the conflict and enmity but one of harmony and love, Sexual passion is selfish and destructive, but when controlled by the ideal of love it becomes a symbol of man's spiritual affinity with the infinite. The tragedy of human life consists in our vain attempt to stretch the limits of things which can never become unlimited, to reach the infinite by absurdly adding to the rungs of the ladder of the finite. Tagore is not a pessimist. Death and evil are not the ultimate reality for him. His view about death is that, death is a negative aspect of life, so it can have no permanent hold on the minds of man. He brings out this idea in the play *The Cycle of Spring*. The king on seeking two grey hairs behind his ear, is totally disturbed and takes it as a messenger of death. But when the poet makes him understand that this is his rebirth, but after a certain period, changes will come in every thing in nature. Tagore is an optimist. He sees novelty in the death also. He welcomes it as other things in his life, he says pessimism is a form of mental dispoimania' it disdains healthy nourishment, indulges in the strong drink of denunciation, and creates an artificial dejection which thirsts for a stronger death. The existence of evil in the world can not detract from the supreme value of life, it is the positive element of good that he dominated life through the ages and given it a meaning and momentum. Society is a spontaneous self-expression of man as a social being. it is important in the every nature of man. For Tagore, society is not an outcome of man's necessity. He rejects the view that man is a social animal by necessity. According to him, human society is the best expression of the inner-self of man of the creative boy in him. That expression leads him to the full realisation of the divine humanity. It is collective creation of God, through which his social being tries to find itself in its truth and beauty. In this large life of social communism, man comes to the sense mutual accommodation and the law of proportions. Society is natural and spontaneous. the power of society does not reside in any part of it but is distributed among the people, His ideal is a free society of really true individuals. Social units are living personalities and they have inner ideals and self expressions. This leads to their distinctive creations in the fields of literature, art, religion, philosophy, social symbols and ceremonials. This adds to the beauty and variety of the life, to richness of our enjoyment and understandings of truth,

Tagore is not merely a writer but more than that. Through his writings. He does or small by his deeds. Tagore. was not an orthodoxy, traditionalism, ritualism and false religion in many of his writings. He presents the same view in his plays *Sacrifices* and *Malini*. *Raghupati of Sacrifice* and *Kshamkar of Malini* both are fanatic worshippers of God.

He hates materialism. Because in this state, man forgets all humanity, values and kind heartedness. He is more cruel and wicked to achieve more in his life, Tagore rejects science and technology, because according to him we can maintain a standard by these things but we get poverty, hunger and other new problems like unemployment.

He rejects man made social values and bondages. Because they are not true and permanent, but man made them according to his necessity. He presents the idea in the play *Karna and Kunti*, Kunti had to leave her son under the compelling conditions of society at the time of his birth, and the result, her two sons, Karna and Arjuna, are against each other and bitter enemy. He rejects the law of man and he accepts the nature's law which is permanent and free of all bondages.

Tagore's poems, plays, novels and short stories faithfully mirror the spirit of the age and are the forerunners of a new era, The barriers between castes and creed had started showing signs of decline to rapid industrialisation and development in every field. He writes songs to propagate his views among the people, he used his pen to enable people to distinguish between good and bad, tradition and values. He made literature a powerful vehicle of expressing his views on society.

Tagore used literature as a means of creating a better world in which virtues like goodness, truth, beauty and freedom will prevail. All will be free from exploitation, fear, slavery and thralldom of every kind. there is perfect harmony between his social vision and literary creed.