



Gitanjali- The Study of Human Values

Sushi PM¹, Dr. Shivani Vashist²

Department of English

^{1,2}Shri Venkateshwara University, Gajraula (Uttar Pradesh)

ABSTRACT

According to the scholars, literature is the mirror of society wherein we figure out our values. Values make a person refined of his ideas, thoughts, behaviour, attitude and actions. The idea of Human values and its importance has been realized by every society. The only difference lies in their application. The mankind turns to human values when its survival is put to risk. However, the application of Human Values changes according to the circumstances from time to time. These values transform themselves into law and legislation and manifest into great actions of some people in any part of the world.

Let's shed a light on some major human values such as love, sacrifice, help, generosity, magnanimity, nobility, broad thinking etc. They pass from generation to generation. We learn the noble actions and great deeds of people through the help of these values and also practice them in our day to day life. This article focuses on such kind of Human values and strives to bind its readers till the end. So without any ado, go through till the end to know everything in detail.

Introduction

Rabindranath Tagore was known as the essence of Indian artistic traditions. In Bengali literature, he is a legendary figure. Tagore powers is currently present in India and Bangladesh which will impress everyone who learns about this enormous and flourishing legacy. His poems, short stories, and essays influenced a large number of people, and the songs he produced are still heard throughout the eastern region of India and Bangladesh. To truly appreciate him, it's necessary to recognize the brilliance and elegance of his command of the English language, which helped him, becomes a well-known author. In Gitanjali, Tagore depicts the virtues of human values. He regards that respect, acceptance, consideration, appreciation; listening, openness, affection, empathy and love towards other human beings are most delicate part of our life especially when we interact with someone. So he always includes every single merit in his writing without any procrastination^[1].

Gitanjali

In this research paper it will mainly explain his Gitanjali Nobel which is based on under classified mystery and poetry. It is not a devotional poetry alone but a universal appeal to

mankind. In this collection the poet prays to God to strike at the penury at heart. To remove the poverty of the heart and to arrive at its richness through broad mindedness, generosity, helping nature are the virtues Tagore enunciates in his poem Gitanjali. Based on the current published newspaper it can be defined that most of the Bengali collection 157 poem is mainly published on 14th august 1910. The *English Gitanjali* or *Song Offerings* is an accumulation of more than 103 poems are translated into English and which is also published into a London article in 1912. It is the first Bengali poem which is being converted into English. It does, however, include translations of 53 poems from Gitanjali's original Bengali, as well as 50 poems from his theatre Achalayatan and eight additional collections of poetry, primarily Gitimalya (17 poems), Naivedya (15 poems), and Kheya (15 poems) (11 poems). In the west, the English Gitanjali became well-known and was widely translated. Gitanjali is made up of the words "git" (song) and "anjali" (offering). In a nutshell, it means "a song offering," but because the word "anjali" has a strong devotional connotation, the phrase might also mean "prayer offering of song." William Butler Yeats praised it for its inventiveness. Gitanjali's songs are based on meditations on God, Man, and Nature^[2].

Literature Review

There are many poets who praised his literary career but unfortunately some of them criticized him a lot. And the name of Girish Kernard is on top. Though it should not be so controversial he specifically said that "Tagore was a second rate playwright but he is a great poet. We all are influenced by his poetry. He did not write great plays, he wrote mediocre plays. We should learn to be practical in this matter." It is important to know, Gitanjali gives him worldwide recognition. It is the way to take a look at the hidden ideas, ideologies, attitude and action of the poet. Love is the central point of his writing, while some poetry explores the interior clash with religious longings and worldly wants, others focus on the external conflict. The majority of his artwork seems inspired by nature, and the predominant mood is small and quiet. This is the huge contribution of Tagore which helped him in winning a Nobel prize for his great literature in 1913, but most of the critics will not consider it as the appropriate work of Tagore. However, without him the proficiency of English literature was impossible. It is he who made the things easier. Gitanjali's art reflects his great sense of observation, lively curiosity, humour, humanism, and love, life, and God concepts. Gitanjali's songs express the full range of human emotions, including love, humility, detachment, devotion, adoration, dejection, and thankfulness. Tagore considers the human body to be a weak vessel in the first verse, with God periodically repairing its damages and filling it with new life. God is the master of human beings, and he is concerned about his subjects' issues.

Methodology

In order to lead this article to the successful end, I gathered a lot of information through the help of different thesis papers, articles, and some other sources. In short, the secondary method is applied here in which the writer figures out everything by sitting in his comfort zone. As we all are familiar with the fact that, Rabindranath Tagore was not only the most prominent poet but also a man of many talents. You will get surprised to know that, Tagore was the very first Indian ever to receive the Nobel Prize in Literature, and then on the other, he was indeed a novelist who also created and produced a complete musical genre. He had been a writer and educator who founded a college that questioned the status quo in learning. Moreover, he had a good grip on painting which is being played a crucial role to Bengali art modernizing. At present, Tagore was recognized with the profound and tentatively fresh with a beautiful versatile tile that helped him to express the true objective of his writing.

“On the seashore of endless world’s children meet.”

The boundless sky is immobile overhead, and the restless sea is raucous, according to the poet. Children play with empty shells and make houses out of sand at the sea's edge. They construct their boats out of withered leaves and float them on the huge deep with a smile. As a result, this is the most wonderful time for children, when they can do whatever they really desire^[3].

Interpretation

Gitanjali is the masterpiece of Rabindranath Tagore. It contains various elements of Indian Philosophy. It emphasizes God's all-pervasive existence in all things. Gitanjali puts the immeasurable into immediate communication including its viewers. It declares because God is not a concept neither an incarnate, but rather a pace with the fast energy and all-pervading power, manifested in all elements of nature, includes humans. **S. Radhakrishnan** stated, “*The poems of Gitanjali are the offerings of the finite to the infinite.*”

These two have a relationship that is comparable to that of lovers and cherished. It is also frequently utilised to demonstrate the actual relationship that exists here between human spirit and God. It is part of a long heritage of religious poetry centred on Radha and Krishna's love. The spiritual world is referred to as Radhika, or even the loved, who is awaiting the advent of Krishna. This study shows that, this is a love story that revolves around Radha and Krishna, where Radha will be capitulates it all to Krishna, addresses the man's soul as well as the earthly universe longing for unification with God with wild passion. Mostly in human shape, it is believed, does the living being have the capacity to comprehend god's regulation and laws that can hope to break free from the repetitive bonds of births, deaths, and cycle of birth. It is claimed that the spirit can only approach God after already being born into a body. Tagore feels that real divine pleasure can't be experienced by physical and worldly pleasures but it can be expressed by love for nature. When a man experiences joy of love in nature he

experiences a freedom from worldly life and this freedom leads to divine peace. This peace and love is scattered in Gitanjali. Tagore further says biggest wisdom that might be achieved in various phase. He explains that in music a skilled musician harmonizes the varied notes of an orchestra to create the sweet harmony of a simple tune in the same way through constant training and spiritual discipline over long period of time can make man learn to transform knowledge and experience into wisdom. Also, insist them to search God within their soul not outside. He writes:

**The question and the cry ‘Oh, where?’ melt into tears of a
thousand streams and deluge the world with the flood of the
assurance ‘I am!’ (Gitanjali, XII)**

In other words, soul always gets ready to explore imageries. It's a known fact that self-realization is one of the best wisdoms that might be achieved through lots of experiences into ages. Even it takes lots of birth and gains most unless it realizes the truth that God is imminent and ubiquitous. Gitanjali brings us with an endless direct contact. The God is ever present and all pervasive. Here he focuses on the miracles of nature in the heavens or on earth. The all-pervasive presence of divine is suggested through a host of images taken from the common, familiar things of life. Gitanjali is representation of the vicissitudes in the drama of the human soul in its progress from the finite to the infinite. In one lyric after another he explores the essential unity of Man, God and Nature. According to the poet, a complete freedom is mainly lies in different and full of living. Although he is with to pray into the god for their country and country man which should be fearless, generous and truthful. All of the knowledge might be free and divided into different types of cast to create nationality. Hence Tagore has a wish to end up such kind of stereotyped thinking and fill the minds of every human with logical notions so that it may prove helpful to pave the path of success^[4].

Conclusion

After discussing about the belief of Rabindranath Tagore on God in the above sections, we found that, Men are completely fake and useless since they are incapable of providing pleasure and tranquilly to themselves. He believes that even if we educate our minds to see others as various aspects of God, we may transform our connection from them into genuine love.. In short, every individual has a God inside but the point is that he/she is supposed to be familiar with this truth. A devotee can be able to connect with his relatives until or unless he figures out another version of him. Let's take some examples for a better understanding such as the supreme love, which is God, is the love of a mom for her kid; the ultimate love, which really is God, is indeed the romance of a lover for their beloved. And this love manifests itself not just in the mystic's euphoric devotion, but also in ordinary man's daily routine. Finally, Tagore argues that God can be found in the everyday facts of the matter as well as in the activity that keeps things going^[5] Without the existence of God, human life is unimaginable. And every single lyric of Gitanjali paves the path of heaven for us.



References

1. “An Evaluation of Mysticism in Rabindranath Tagore’s Gitanjali” (1910) November 2017 *Scholedge International Journal of Multidisciplinary & Allied Studies*.
2. Salahudheen “Gitanjali (Song Offerings)- Summary And Critical Analysis” February 25, 2018 printed in Littlehelpz.
3. “Gitanjali- Offerings from the Heart Book” reviewed by Frederic and Mary Ann Brussat, The Directors of Spirituality & Practice which focuses on 37 key spiritual practices.
4. Dr. Nawale, M, Arvind “Peace and harmony in Rabindranath Tagore’s Gitanjali” *published in New Academia, A Referred International Journal, VOLI, ISSUEIL, April 2012*
5. Fernandes, Shawn, Lisbern “Spiritual Humanism in Tagore’s Gitanjali” EG- 1913, MA-II, EGO105 (Indian Writing in Translation).