

The concept of humanity in Bengali literature as Predicted by Rabindranath Tagore

Shib Sankar Das

Research Scholar, Department of Education, Scacom Skills University,
Email Id: shibsankardas716@gmail.com

Dr. Madan Kumar Nag

Research Supervisor, Department of Education, Scacom Skills University,
Email Id: mknag.com@gmail.com

Abstract:

Literature awakens people's sense of life and sense of humanity, Honesty and beauty make literature more beautiful. Writing is self-evident only if it is presented in the way of truth. Rabindranath says that, the subject of literature is human character and human heart is not really socially neutral in any literature. Where the reflection of society can be noticed directly or indirectly, it can be said that, the mirror of literary society, humanity, individual consciousness, social consciousness, nationalism, romanticism, originality, free will, citizenship, etc. are some of the special features of modern Bengali literature. Judging by the period, Bengali literature can be divided into three main categories: ancient era (650-1200), medieval era (1200-1600) and modern era (1800). The Middle Ages are further divided into two parts: the Early Middle Ages (1200-1350), the late Middle Ages (1350-1600). The Modern Ages (1800 on words) and Bangladesh Episode (1947).

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Introduction:

Many of our conventional ideas are mirrors of the nature of literature. The first philosopher Plato and his disciple Aristotle gave their opinion on this subject and then many bug debates have been going on with this opinion. Rabindranath wanted to show in his literary essays just as recorded. The events of literary life are accurate. Descriptions and are mostly imagination. The author's invention but literature is not a lie because, what we see in nature is direct but in order to express it in literature. It has to be enhanced a little and it has to be painted in the colors of imagination. The mind builds is for its own necessity, that is, in order to bring out the things of the mind, rhythm is especially needed. In this way, what is written in the literature from the mind to mind is not an exact imitation of nature. That is why it was said that, some rhetoric in literature is not a proper follow or compromise of nature.

"It simply came to our notice then
World class factory on the mind - above that
Literature originates from."

The poet composes poetry with the help of divine inspiration. The juice or the primary element of this literary composition we collect from the external nature, but all the people of the world know us little. And do not even appear before us with our Paramatman and his whole being. From the many gaps and omissions which we complete in our imagination while formulating in literature. In fact, we are happy to see the self-expression of his life in literature full of trivialities and inconsistencies. Literature tells us in full what it tells us, that is, it fills the void with perfection and keeps the heart complete with bad. Literature collects fasting from human life and stores it in the mind by accepting it. These things of the mind are rebuilt with creative talent. So it is noteworthy that, there are two levels of mind and cosmic mind in the creation of real world literature. We can feel the

existence of two parts in our heart. One is one's own and the other is humanity. With the help of the imagination of the writer, the humanity of the creator is the real creator who adopts the writer's own which gives him the status of eternal moment. The mind is the factory of the world. We collect this element and the world selects it from close. So the origin of literature from that upper floor means literature = nature world + m + cosmopolitanism, this is why literature is eternal.

First to discuss literature from the point of view of humanity, after which we remember the world poet Rabindranath Tagore. Baishakh 25th is the birth anniversary of Rabindranath Tagore. He was born on 1868 Baishakh 25 BS in the house of Jorasanko in Calcutta. Ravi Tagore is ever present in the minds of Bengalees. His poetry, literary work, philosophy of life, music, thought are all sources of inspiration for us to be true or real bengalee. Rabindranath Tagore, a marvelous genius of Bengali language and literature, was awarded the titles of Poet, Gurudev and World Poet. He was a poet, novelist, essayist, playwright, short story writer, short story writer, composer, painter, educator and social reformer and philosopher.

Rabindranath has published 52 books of poetry, 38 plays, 13 novels, 35/36 essays and other collections of prose during his lifetime and after his death. Kabiguru bangali's thousand-years-old tradition of cherished philosophy and Bengali literature has been accorded a special status in the world court. He was the first Asian to win the Nobel Prize in Literature in 1913 for his book "Gitanjali".

The soil, rivers, water, light and air of Bengal have become an integral part of the poet's philosophical thoughts and aesthetic thoughts. Thought, language is also found in the multidimensionality of rhythm. In the life, thought, consciousness, mind of the Bengalee. In a word, Rabindranath is strongly relevant throughout the whole entity, really he is the poet of eternity, present, future and timeless poet. Rabindranath is the only personality who composed the national anthems of the two countries. Composed by him, "Amar Sonar Bangla I Love You" is the national anthem of Bangladesh and "Janaganamana Adhinayak Joya Hey" is the national anthem of India.

Rabindranath Tagore is a philosophical poet. The philosophy of the poet was the philosophy of human liberation. He has nurtured the philosophy of human liberation in the depths of his heart from the beginning to the end of his life. Rabithakur believed in cosmopolitanism. Rabindranath's humanism and cosmopolitanism are inter related. Humanity is a philosophical doctrine that is built around people. Humanity is at the root of Rabindranath's humanism. Human welfare and human liberation both are the special feature of his creation. A fundamental aspect of Rabindra's philosophy is humanity, love and affection for all people irrespective of caste, creed, tribe and devoting oneself to altruism. There is no such thing as a world with a bad man, the world of the hereafter, the true religion. Rabindranath says in his book titled "Religion of Man": "Religion means humanity - just as the religion of fire is fire, male religion is bestiality.

In 1930-33, Rabindranath wrote "Letters to Russia" (travelogues), "Journey to Kale (drama)", "Punashcha" (prose poetry), "Religion of Man" (Oxford Hibbert's lecture), "Religion of Man" (Calcutta University lecture). He triumphed over humanism and the sense of human unity has reached world humanity.

He thought consciousness was a society free from exploitation and non-discrimination, free thought and the assurance of human liberation. In the words of Ravi Tagore, the greatest identity of man is that man. Today, it is time to say that people are the best of all worlds. There is no nationality or caste in it. Rabindranath, the poet of "peace" time and humanity, had immense respect and faith in people. "Losing faith in man is a sin," he said in the article "Crisis of Civilization".

Rabindranath encouraged us to walk in the path of light, in the path of knowledge, and in the path of harmony by removing the darkness and narrowness. Rabindranath said, "Anandaloke mangalaloke biraja satya sundara", who has established the Bengali mindset by inspiring people to converge on the path of truth, beauty and welfare.

As a pioneer of Bengali revolutionary work, movement, struggle and Bengali liberation, Rabindranath Tagore in his innumerable poems, essays, music and speeches carried special importance and significance through his creative writings on various subjects like state, society, education, religion, homeland, liberation etc performed Rabithakur's poetry, songs, literature inspired all democratic movements including the anti-British movement, the freedom struggle and the great liberation war. He has taught us to love Sonar Bangla. Guru of Bengali poets, Kabir Sonar Bangla, Bangabandhu implemented Sonar Bangla Sonar Bangla of every Bengalees mind

In order to destroy the Bengali nationalist spirit, the Pakistani ruling class banned music, poetry, literature, etc. of Rabindranath Tagore, the source of our language and culture, in the 1960s and 1970s. As soon as the Bengali consciousness was awakened, the conditional year of Rabindra's birth was celebrated in 1971, ignoring the bloody eyes of the Pakistani ruling clique. At that time there was a strong protest from all classes and professions. In the same year, the first Baishakh was celebrated as the language of protest. It started a new with Rabindranath's "Aso Hey Baishakh". The festival of life of Bengalis is the way to celebrate Boishakh. The exploitative policy of the Pakistanis was being hampered due to the strong position of Rabindranath in Bengali literature and culture. Bengali nationalism persuaded us to form a new state on the basis of unity of language, culture and art literature.

Rabindranath's writing can be a source of hope for us in today's turbulent atmosphere due to the recent political unrest, epidemic mourning and fear. Corresponding sectarianism is the opposite of its inequality, Rabindranath-secularism and the philosophy of the time presented to the world. Rabindranath was a poet of humanist consciousness.

In the golden jubilee of Bangladesh's independence in 2021, we have seen that the identified community groups want to rise with a new head. This communal group repeatedly changed their form. Radicalism, religion-based politics, political incitement and sectarianism have repeatedly hit the country's art, literature, culture, history, tradition and rituals in various ways. In the pre-independence period, the reactionary group wanted to destroy the Bengali history, culture and heritage by stopping the practice of Rabindra Sangeet and the celebration of Pahela Baishakh.

The thousand-year-old tradition of communal harmony of the Bengalees must be kept at any cost. All communal disabilities must be stopped.

We have to practice Bengaliness, Bengali culture and mindfulness as well as Rabindranath. We have no choice but to study Rabindra lessons and practice Rabindra. We will build a humane world by spreading the poetic thoughts of Rabindranath Tagore, the philosophy of life, the philosophy of beauty, the message of time and peace, humanism and non-communal consciousness in the society and spread Rabindranath practice at all levels. In this context, I remember the poet's prayer later -

"Develop your heart, purify your heart,
Make it bright, make it beautiful. "

Humanity in Rabindra Sahitya -

Deep faith and trust in people is the main basis of Rabindra sahitya and Rabindra manan. Therefore, in Rabindranath's thoughts and writings, a brilliant expression of humanistic ideas can be noticed. In it, the influence of Eastern humanism is as obvious as the signs and difference between Western humanism.

There is no doubt that the Upanishads had an effect on Rabindranath's consciousness. But there is some difference and consideration between the humanity of the Upanishads and the humanity of Rabindranath. The basis of humanity in the Upanishads is totalitarianism. Although Rabindranath acknowledged omnipotence, he also acknowledged the separate existence of God. On the other hand, the modern form of the concept of humanity in the Upanishad is seen in the philosophy of Vivekananda.

In modern times we mean Western humanism, the Renaissance in Europe from the fourteenth to the sixteenth centuries took the form of an ideological movement. The main thing is to give priority to the dignity of the people, the welfare of the people, its overall development, the development of a conducive environment conducive to the social life of the people and so on. Judging and analyzing everything with the help of human knowledge, intellect, logic, not in the eyes of religion, in order to meet the worldly needs and aspirations of the people beyond religious bigotry.

Rabindranath, of course, believed in both God and man, but the tone of European humanism in his literary thought is not negligible. He did not believe that God protect people. According to him, human beings protect and will protect themselves by using the power of their thoughts, actions and knowledge. In fact, he has carried forward the Renaissance tradition of human faith in his literary work. From this side he is full of life. His composition is the triumph of man. The motivation to break down all the closed doors of human life is embodied there. Even in short stories there is a wonderful reflection of his humanitarian thinking. The story "Kabuliwala"

reflects Rabindranath's cosmopolitan consciousness. It resonates with the tune of greater humanity. In this story, he has shown that the field of the fundamental relationship of humanity is beyond race, religion and country.

Many of the stories embodied Rabindranath's humanistic thinking, focusing on human rights in social life, the development of normal life and the crisis of existence. For example, the heartlessness of the Dowry system has been inflated in the stories "Denapaona", "Thakur Da", "Panaraksha", Haimanti, "Aparajita", etc.

The story "Denapaona" tells the story of the brutal torture of a bride at her father-in-law's house for failing to pay her due dowry.

In the story of Haimanti, in the words of a male storyteller, Rabindranath paints a vivid picture of the humiliation of a woman who is obsessed with water. Haimanti is the story of how Panpratha pushes a woman's life towards death. The story of the inhuman behavior of a class of people through virginity and greed is found in the story "Aparajita".

The agony of the humiliation of humanity is embodied in the story "Ramkanai's stupidity". In this story, the helpless pain is portrayed in the character of Ramkanai as the humanity of the truthful people is humiliated and neglected.

There is a strong reaction against social irrationality in the story of "Judge". In this story, Rabindranath has become the mouthpiece of protest against the unscrupulous society and for humanity by putting the man who has tarnished the glory of femininity in the dust.

In some of his stories, the humanist Rabindranath has expressed the national consciousness and the anti-imperialist consciousness. It is memorable that, he believed, life is above all political agitation. The overall welfare of the people is possible only with the full value of that life. His story "Clouds and Sunshine" paints a realistic picture of the tyranny of the English ruler, owner-manager and judge, the law. At the same time, he insulted the zamindars and naib. In all cases of casteism, and irreligion, Rabindranath has shown the greatness of human beings above all. So he told the story of Sunday with Avik; "In a country where religion is murdered day and night, the virtue of combining all religions is that of an atheist like me. He has magnified the glory of the people against the mentality of the caste-based society by making Mohini's lower-class daughter his life partner. Many of Rabindranath's stories show unhappy love for the downtrodden. The story of "punishment" paints a grim picture of the catastrophe that has befallen the lives of the zamindars on the one hand due to the cruelty of the perpetual alliance.

In the Muslim story, Rabindranath emphasizes communal harmony. In a kind of story, his innate attraction towards secular heart religion has become intense and clear.

The humanist Rabindranath also wrote for the dignity and majesty of women society. In the male-dominated society, various obstacles in the way of women liberation had deeply touched her. Rabindranath judged her in the light of the position, rights and dignity of women in the West, all the problems like gambling, remembrance, widowhood and polygamy which made the position of women in family and social life disrespectful and critical. Naturally, the issue of women's emancipation was the subject of his thoughts. Alas, therefore, full empathy for women can be noticed in her short stories.

He portrayed the helpless condition of women in the cruel social rule, so he tried to awaken the consciousness of the society by whipping. He narrates the cries of the deprived life of Kusum, the monk's wife, in the story "Ghater Kotha". The unfortunate Kadambini in the "living and dead" story had to be killed to prove that she was not a mare. In the story "Skeleton"(Konkal Kanda), Rabindranath also portrays the patriarchal society's view of the form of woman as an obstacle in the way of her human life consciousness.

Uma, the girl bride in the "Khata" story, is embarrassed by her so-called educated husband when she goes to see her interest in education. In the story "Holy Number", the cruel indifference of the intelligent GB man and the humiliation of the woman who is in the grip of the power of gratitude and the form of her inner pain are revealed.

In his short stories, Rabindranath reveals the injustice and deprivation of women rights in the feudal society. Not only that, his story also has the motivation to break out of the fence of this humanityless society. In the story "Strir Patra", Rabindranath draws on the topic of women emancipation through introspection in the life of personality-conscious woman Mrinal. Mrinal finally rebelled against the injustice, heartlessness and inequality

of the world. His rebellious woman has gained a taste of liberation from the chains of a heartless world. Saudamini of the "infamous" story has thus become rebellious.

Conclusion:

In the field of literature, the need for a sense of value is infinite. Creative literature depends on values. Through the works of poets and writers, social justice and values are passed down from generation to generation. Social progress depends on this literature. Universal humanity and sense of brotherhood is observed. When values, social justice, universality and fraternity are observed in the literature of a country, it goes beyond the boundaries of the country and enters the world. It transcends the bonds of age and becomes eternal. So it is seen that, just as Rabindranath has embodied the message of humanity in his poems and essays, in his literature, short stories have also portrayed his humanity in many colorful pictures.

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