



1. Neetesh Kumar Sharma
2. DR. Shadan Jafri

Mysticism And Spirituality In The Works Of Rabindranath Tagore

1. Research Scholar 2. Professor, Department of English, 2. Agra College, Agra (Dr. B.R. Ambedkar University, Agra)(U.P.) India

Received-02.10.2024,

Revised-07.10.2024,

Accepted-12.10.2024

E-mail : peetambrask@gmail.com

Abstract: *The research examines Rabindranath Tagore's work via circumstantial analysis. Rabindranath Tagore is internationally renowned as a Bengali Hindu poet. The renowned literary work "Geetanjali" is a compilation of 103 devotional songs, titled "Song Offerings," which was released in 1912 by the London Society. The research explores Tagore's profound spirituality, which served as a source of inspiration for weary and broken Europeans. The Europeans were averse to materialism and were seeking a means to alleviate their innocent worldly concerns. "Geetanjali". This research entails a descriptive qualitative examination of a specific set of his chosen poetry. The comprehensive methodology of "Natural Ethics" is chosen to conduct an in-depth examination of his many poetry. The primary topics of Tagore's poetry are on spirituality, moral ethics, and sincere devotion to God.*

Key words : research examines, circumstantial, spirituality, poetry, Natural Ethics, moral ethics

Introduction- Rabindranath Tagore was born in Kolkata on May 7th, 1861. He was well recognized for his exceptional abilities as an artist, poet, writer, painter, and speaker, under the pen name "Gurudev". Debendranath Tagore, the father of the person in question, played a prominent role in the Brahma Samaj. This religious movement aimed to reform Hindu society by advocating for a monotheistic interpretation of the Upanishads and distancing itself from the rigid Hindu traditions and Orthodoxy that were seen to hinder India's progress.

This study comprises a translated rendition of the poems of Rabindranath Tagore. These are the selected devotional songs that Tagore wrote while visiting England, translated into English. He was coming with his children. Unfortunately, they lost the translated copy when his son forgot the bag with the translation book in it. Thankfully, after a few days, I was able to get it back. W.B. Yeats was able to convince Tagore to let him write the book's introduction thanks to his persistent friend Rothenstein. The India Society in London released this collection in 1912 after it gained much notoriety and esteem. Tagore is well recognized globally as a prominent figure in the rich literary tradition of Bengal. He has gained renown for his poetry and has also achieved mastery in the genres of novel, short tales, and essays. "The Nobel Prize winner, Rabindranath Tagore (1861-1941) – 'the Indian Goethe' as Albert Schweitzer called him- was not only the foremost poet and playwright of modern India, but one of its most profound and influential thinker." (Gupta, 2016).

It is impossible to fully capture all the numerous fancies and qualities of Geetanjali's songs, since they are so engaging and rich in tradition, style, beauty, and imagery. The present study will focus on the "contextual analysis of selected poems by Rabindranath Tagore in order to highlight his themes of morals, attachments, love, and humanity that are universal. The most exquisite verdict of the greatest Yogi (mystic), Rabindra Nath Tagore, who battled to maintain the light of knowledge amongst the fierce storms of ignorance, may be found in Geetanjali". A well-known proverb goes, "A lamp cannot light another lamp unless it burns with its own flame."

During that period, Europeans highly recognized this collection of poems as it filled a need in Western poetry by providing moral uplift and spirituality. Rabindranath Tagore's simplicity, his invocation of innate morality and profound philosophy of truth, illuminated the authentic principles of mankind to Westerners. Padhika Mukherjee says "Rabindranath Tagore, the minstrel of Mother India, occupies a frontal position in the Galaxy of the prophets of Humanism." (Mukherjee, 2011)

The main objective of the research study is "to investigate spirituality and the manifestation of God, which are prevalent in all areas of sacred mysticism and nature. The mountains, trees, flowers, diverse weather patterns, celestial bodies, cosmic expanse, diurnal cycle, solar and lunar presence, and other natural occurrences all serve as awe-inspiring manifestations and exhibitions of divinity". W. B. Yeats accurately describes Tagore's poetry as "The product of an exceptional civilization, yet they seem to emerge from the ordinary ground, like grass and rushes."

"Geetanjali" is an embodiment of Tagore's deep and transcendent thoughts, conveyed via poetic expression. Upon reading it, one has a sensation like to a Sufi at the pinnacle of their euphoria, uttering words that evoke a profound emotional response. The organ responsible for pumping blood throughout the body, known as the heart. It is a sound that comes from the area around the heart. This book is primarily a



seamless integration of spirituality and humanity. Tagore's poetry go into the depths of spirituality, exploring themes of moral elevation, prayer, the quest for divine revelation, and the profound connection with God. Tagore's "Geetanjali" mostly showcases his sincere adoration for his sweetheart, as he exalts in the bliss and satisfaction she brings him. He articulates his affection not just towards his creator but also towards the well-being and contentment of all sentient creatures. Geetanjali also expressed sentiments of fondness and understanding. These poems might be regarded as the quintessence of moral elevation.

Tagore served as a representative of both spirituality and humanity. "He yearned to see the essence of humanity in individuals, valuing humanism as a superior concept than religion. He epitomized humanity and aspired for global harmony and affection among all individuals. His objective was to foster a sense of unity among all individuals, establishing a bond of mutual affection and concord".

Tagore posits that the essence of God transcends the confines of a certain site of worship. Merely engaging in worship and practicing austerity inside the confines of a place of worship is insufficient to encounter God. Instead, one must empathize with the suffering of mankind. Tagore eloquently expressed this concept in one of his poems:

Geetanjali epitomizes Tagore's profound and transcendent spiritual ideas, showcasing his genuine lyrical brilliance. While perusing the text, the reader may perceive the profound Sufi (mystical) sentiment at its pinnacle of ecstasy. These songs amalgamate elements of spirituality, mysticism, and humanism.

RESEARCH OBJECTIVES-

- To examine the worldwide attraction of Tagore's poetry by exploring its spiritual dimensions.
- To establish a connection between mysticism and the pursuit of truth and love for a higher power.
- To analyze Tagore's profound and transcendent spiritual ideas.
- To emphasize the inherent potential in Tagore's poetry for transcending materialism.

RESEARCH QUESTIONS- How does Rabindranath Tagore's poems evoke a sense of holiness and spirituality?

What is the level of potency in Tagore's poetry that has the ability to influence the reader's psyche?

Why did Tagore associate mysticism with the concept of god in his quest for understanding reality and truth?

RESEARCH METHODOLOGY-This research entails the examination and interpretation of the translated rendition of Rabindranath Tagore's mystical songs, using descriptive analysis and qualitative interpretation methods. The chosen focus for textual study is the universal moral framework known as "Natural ethics," which emphasizes the inherent goodness in contrast to evil.

Primary Sources:The fundamental basis for the study is the translated version of Rabindranath Tagore's mystical poems/songs. His renowned mysticism book, Geetanjali, has a collection of carefully examined mystic lines that are widely researched for interpretation.

Secondary Sources:This research effort utilizes secondary materials like as internet sites, articles, research papers, academic commentary by other scholars, and essays that discuss Tagore's poetic abilities and works.

DISCUSSION AND ANALYSIS- Rabindranath Tagore, a romantic poet, had a deep fascination with nature. He found inspiration in the beauty of natural landscapes, the interplay between the ground and sky, the changing seasons, and the simplicity of existence. In my poems, I use references to undulating meadows, melodious avian creatures, the aroma of earth, atmospheric formations, blossoms and the dynamic cycle of seasons, majestic peaks, flowing waterways, and vast bodies of water. These glimpses may be seen in his translated book "Spiritual Offerings" while reading poems #2, #5, #21, #23, #41, #42, #48, and others. Readers will notice significant symbolic representations of the specified numbers.

As previously said in the research, Tagore's works focus on the heavenly themes of spirituality and mysticism. The topics he explores revolve on profound ideas. He has faith in the inherent worth of mankind, regardless of religious or ideological affiliations. Humanity is his first priority. According to Shamim (2013), Tagore's poetry exhibit a strong influence from Hafiz. Whenever Tagore had the opportunity to visit Hafiz's tomb in Iran, he openly acknowledged and showed his thanks towards him, recognizing their shared philosophical perspective.

In poem number #11, Tagore expresses the following:

"Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!"

Tagore's mysticism may have been influenced by "Vishnu". During the fifteenth to seventeenth century, Bangla Literature was heavily influenced by artistic movements such as Radhakrishnan. The term



used to refer to this particular ideology is "Vishnuism". According to this perspective, spirituality is fundamentally grounded on a genuine and profound love for the divine nature of the Supreme Lord. According to this school of thinking, the truest and purest form is "Ecstasy". When the animals become oblivious to their surroundings and thus immerse themselves in the adoration of their divine Creator. According to mysticism, it is the exclusive means of attaining redemption. As an example, the first lines of poem #59 eloquently elucidate this concept:

"I know, this is nothing but thy love, this golden light that"

Tagore was a member of the "Vidyanti" school of mysticism. This school adhered to the belief in the unity of the highest power. Muslims also have a similar belief. This study draws a comparison between Islamic mysticism and Vidyanti. Both philosophies hold the belief that ultimate authority rests with a divine being. The first obligation of a Muslim is to profess and embrace the concept of the Almighty's unity. In Vidyanti, a similar attitude is seen when they acknowledge and admit that all abilities are owned by The Supreme Lord, who is The Creator of all worlds.

According to the "Vidyanti" school of mysticism, it is believed that nothing in this world has permanence. Nothing in this world has true existence. Humanity is unaware of the veracity of the cosmos. Proximity to divinity is the only means by which humans may get knowledge of the truth about the cosmos. It reveals the enigmas of the intellect in pursuit of truth. In his poem, Tagore asserts that the dazzling and radiant nature of earthly possessions blinds individuals to the actual essence of the cosmos. This deceptive allure misleads the ignorant people of this world.

However, these pictures might also serve as a means of seeking God. Through diligent investigation, one may finally discover The Almighty, leading to a profound realization that God is engaging in direct communication with His cherished creation.

Tagore's poetry is characterized by a central focus on optimism, and his mystical songs abound with illustrations of this theme. Tagore asserts that his gifts are boundless, since he bestows them upon individuals and grants their wants, without any limitations. Regardless of the hardships mankind encounter, they implore for His mercy, and He, being benign and compassionate, never leaves His creation without granting their wishes. Tagore, unlike an average individual, does not fear confronting death. He embraces death as a means to encounter God. His attitude displays his devotion to God. He wants to go from this realm and enter the realm where he would have the opportunity to see God. This is a state of intense joy and spiritual experience in his mystical journey. Tagore depicts God as a compassionate mother who always holds her beloved child to her bosom. She always kept her infant close to her chest. In one of his poems, Tagore metaphorically depicts the transition from life to death as akin to a mother shifting her infant from one breast to the other. The love of The Almighty for all his creations is as unconditional as a mother's affection.

The research examines Tagore's perspectives on various transformations that take place in human existence. Tagore's perspective of dying is intriguing due to his unwavering optimism. He holds the belief that death signifies not only the termination of our earthly existence, but rather the transition of the soul to the realm beyond. In the afterlife, individuals may experience the same joys and happiness that they now experience in the mortal realm.

This mystical school holds the belief that no one surpasses the omnipotence of The Almighty. He is genuine. He is the first and enduring presence after everything else has vanished. No one can exceed the abilities of The Almighty. He exists inside every particle of the cosmos. Therefore, the global topic of Tagore's mystic songs is also present.

According to Professor Salim Youssef Cheshti, mysticism is the intense need of mystics that surpasses their intellectual and emotional faculties, leading them to see the Supreme Lord as their primary purpose in life. They are completely captivated by it, their thoughts and conversations are only focused on the Supreme Lord. They seek it in celestial bodies, in flowing bodies of water, in the aromatic essence of flowers, in the ebb and flow of rivers, in the melodious tunes of nightingales, and in the varied landscapes of deserts. Every aspect of nature reflects the divine presence to them.

Racism and ideological discriminations have always been prevalent in India. It has been an integral aspect of Indian culture for ages and continues to be so now. It is now a widespread tradition. Despite being a Hindu himself, Tagore never endorsed these forms of prejudice. That is why he challenges the universal code of mankind.

Tagore's Geetanjali explores the deplorable situation of a nation or society that embraces religious or racial prejudice. He argues that a state should refrain from implementing discriminating legislation in



matters concerning its public interests. Every citizen inside a state is entitled to equal protection and must not be subjected to discrimination based on their religious beliefs. Tagore asserts that this ideology poses a threat to the nation's welfare. The subject matter of Geetanjali revolves on the same issues as well. In Geetanjali, Tagore asserts that one need to abandon the practice of reciting beads, casting spells, and insincerely praising others, since these are the strategies used by a counterfeit deity. To see the presence of God in the physical world, one might observe Him among the fields where a farmer diligently tills infertile soil with the aid of his oxen. The creations embody the most pristine manifestations of God's reflection.

The worldview of Rabindranath Tagore is primarily founded on an objective and equitable approach to the construction of a country. According to his worldview, every person should be granted freedom, regardless of their religious views, to fully partake in all the amenities offered inside a state. We have a same philosophy with other Muslim leaders. These leaders see the subcontinent as a unified democratic state where every citizen has equal importance.

Tagore has skillfully crafted exquisite depictions of natural landscapes and imaginative sceneries, through which the inherent beauty of nature is vividly shown, captivating the reader instantaneously. The inherent allure of the verses of "Geetanjali". The ambiance evokes a profound appreciation for the exquisite magnificence of the world, compelling the reader to acknowledge the craftsmanship of an omnipotent creator. The poetry of "Geetanjali" beautifully embodies Tagore's intellectual ideas. Here he divulges profound insights about life and the cosmos, akin to a philosopher. His distinguishing characteristic is in his ability to elucidate the intricacies of selfless ardor and uncomplicated existence, rather than expounding upon exact life philosophies, in an exceedingly lucid manner. Through his intellectual mindset, he discerns insights that elude the average individual's perception.

Tagore eloquently exemplifies this theory in a poem, asserting that one cannot really appreciate the inherent beauty of life when encumbered by opulent attire, ostentation, and the weight of excessive jewelry, i.e. material luxuries. The authentic and genuine essence of life is perceptible in uncomplicated and commonplace existence. In his rhymes, he has depicted this using allusions to the beauty of nature found in wide fields, the simplicity of rural life, and the purity of natural elements. The innate and unadulterated beauty of nature surpasses any artificial embellishment. The pristine essence of nature surpasses any embellished splendor.

Tagore had unearthed the enigma of worldly existence, which may explain why the awareness of life's transience is conspicuous among them. They argue that it is imprudent to be emotionally connected to this transient reality, which leads to psychological distress in individuals. Despite the fact that humans are composed of particles of earth. It is fully aware that life and all its connections will eventually cease to exist. Considering this truth, Tagore depicted worldly love and ambitions as futile debris in a poem from his collection "Geetanjali". He is cognizant of the transitory nature of earthly goods, but he is driven by his inherent disposition.

Tagore's perspective toward dying is equally intriguing. He views death as the antithesis of life and is consistently prepared to welcome it with exuberance, just as he does with life. Having encountered several situations, he had a strong curiosity to explore the phenomenon of death. This might be attributed to his profound religiosity, as he saw death as a pathway to encountering God. Tagore, in one of his poems, refers to God as a compassionate "Mother" who constantly embraces her kid and portrays death as the moment when a mother transfers her child from one breast to the other. As an example, in poetry number 83;

"MOTHER, I shall weave a chain of pearls for thy neck with my tears of sorrow"

"Geetanjali" is actually a collection of songs and the literal meaning of "Geetanjali" is melody, song and song. In this sense, a prominent feature of "Geetanjali" is lyricism and melody.

Given its lack of a fixed structure, the song may be composed in any format. Nevertheless, it is essential that the poem include a melodic quality, and the most efficacious technique used by the poet to achieve this is linguistic repetition. Tagore used a similar approach in his work "Geetanjali". For example, translators have used the technique of alliteration to create a pleasing musical impact in translated poetry by repeating rhythmic tones.

Tagore, in addition to being a writer, was also a skilled musician. This allowed him to have a deep understanding of how to craft songs, including the selection of appropriate lyrics and the creation of the desired mood. He has carefully selected his remarks in this respect. In addition, Tagore's songs possess a genuine and intense emotion. The exquisite & melodic creations of his poetry in "Geetanjali" exemplify this.



Thanks to the aforementioned characteristics, "Geetanjali" has achieved enduring popularity. Despite the passage of almost a century, it has not diminished in its appeal. Its prose and verse translations continue to be created in numerous languages, and it is expected to remain a frequent presence in the future.

CONCLUSION: Recent research has thus shown that Tagore is a genuine advocate of love and compassion. His thought is firmly grounded on spirituality and mysticism. As a devout adherent of spirituality, his profound affection enables him to see his beloved (God) in every facet of nature. His ideas are stimulated by nature, which serves as his medium. Furthermore, it seems that he is engaging in direct communication with the divine. The epitome of his heavenly message is shown by his lyrical talent.

The songs of Geetanjali epitomize Tagore's spirituality in its purest and most comprehensive form. Tagore's songs exhibit fervent spirituality, depicting a quest for ethical and moral enlightenment, a longing to connect with God, and a deep yearning to converse with Him. The inclusion of mystical components in these lines creates an enigmatic and otherworldly ambiance that transports readers to an other realm. The readers see a realm that extends beyond the realm of sight. It is a planet where nature thrives and exhibits all its celestial abilities. In this realm, there is direct communication between the lover and the beloved, as well as between the creator and the created. Thanks to the aforementioned characteristics, "Geetanjali" has achieved enduring appeal. Despite being written by Tagore over a century ago, its prose and poem translations in many languages still often emerge. It remains just as fresh and gorgeous as it did a century ago.

REFERENCES

1. Gupta, K. S. (2016). *The Philosophy of Rabindranath Tagore*. Routledge.
2. Ghose, S. (2007). *Rabindranath Tagore*. Sahitya Akademi.
3. Mukherjee, P. (2011). Rabindranath Tagore's Geetanjali: A Source of Experiencing Peace and Harmony. *National monthly refereed journal of research in arts and education*, 1(4), 11-18.
4. <http://www.spiritualbee.com/gitanjali-poems-of-tagore>.
