

# Human Personality in Tagore's Philosophy

Jadumoni Dutta

## **Introduction-**

It is the personal man who really face this world, fall in simple ,more and more complex situation, tried to get rid of it and struggling in life which is endless in nature. The world remains a riddle for him, life is continuously paradoxical for common man. Man has to run his level best until death of his physical body for fulfillment of his sensory needs. Till death he is waiting to realize the deeper meaning of life, the greater symphony of the universe, because he has no leisure in the busy schedule of his daily life. His life is dedicated towards acquisition of material things as much as he can in the short span of life to satisfy himself, his own self or ego. He has no time to spreading his consciousness, no time to attempt a deeper insight. In fact he has no time to make an insight on himself. The personal man is following a monotonous routine of his daily life with some pre-conditional imposition with him, loading the burden of necessary and unnecessary things and thus finally lost somewhere and no more anywhere. He has no time to ask even 'Who am I'. Common people moves in a world of acquisition ,where they are far away from touching their own personality, the beauty of living in a creative world. They became the savage of the instruments developed by the scientific world, a matter of great attraction for common people. What really the personality they bear? What is the representation of a personality which is perfect, a divine personality- the fullest expression of human being.

The objective of this paper is to discuss on Rabindranath Tagore views on human personality. The method is descriptive in nature.

## Discussion and Analysis-

Tagore is very much concerned about the existence of personal man and his manifestation. Tagore himself represents a personality of high status. He tried to make a link in between personal man to supreme person. Discussing about the scientific outlook of life Tagore mentioned that science is the logic of reasoning which is quite apprehensive to the sanity of the poet and philosophers. Tagore interestingly believe that the world belongs to the personality of man, not of to the analyzable reasoning which fails to realize the oneness of the consciousness. Science is not following the right direction and therefore criticizing the attitude of standard of creation adopted by science and the attitudes of the modern moralists Tagore remarked in Personality as-

“The world is not atoms and molecules or radio-activity or other forces, the diamond is not carbon and the light is not vibrations of ether. You can never come to the reality of creation by contemplating it from the point of view of destruction .Not only the world but God himself is divested of reality by science, which subject him to analysis the laboratory of reason outside our personal relationship and then describe the results as unknown and unknowable. It is mere tautology to say that God is unknowable. When we leave altogether out of account the person who can and who does know him. It is the same things as saying that food is uneatable when the eater is absent, Our dry moralists also play the same tricks with us in order to wean away our hearts from their desired objects. Instead of creating for us a world in which moral ideals finds their natural places in beauty, they begin to wreck the world that we have built ourselves, however imperfectly.”

Tagore admitted that in today’s world science has developed so many facilities to man and therefore it has great attraction for man. But science doesn’t represent the whole personality of man, it is far away from hearing the sound of the soul of man. Man is a unique creature over and above of all, it has its own expansion beyond scientific rules and regulations. The individual mind can expand upto a universal mind, the finite being can be a infinite being by its expression. Science is not dealing with that kingdom of man’s soul, fails to realize the concert of world mu-

sic. Science is dealing with the finite within space and time.

Tagore pointed that the man has that finite aspect of his personality has carried the flame of infinite aspect of his personality too. Ordinarily we think that there is contradiction of the infinite and the finite but the infinite and finite are one just like a song and its singing are one. For Tagore absolute infinite is timelessness, a music which devoid of all definite tunes, it is eternal is nature quoting Ishopanishat Tagore mentioned in Personality as –

“He who knows that the knowledge of the finite and infinite is combined in one, crosses death by the help of the knowledge of the finite and achieve immortality by the help of the knowledge of the infinite Again quoting Upanisahad Tagore write as ,

“Therefore Upanishat says : They enter the region of darkness who pursue the transitory. But they enter the region of still greater darkness who pursue the eternal. He who knows the transitory and the eternal combined together crosses the steps of death by the help of the transitory and reaches immortality by the help of the eternal.’

Here Tagore unfold the highest peak of human personality, the divine personality dwells in man’s nature. This relational world for that personality is individual as well as universal. That elevated personality has the realization of the transitory nature of the worldly things in one direction and from the other direction he realized that no absolute reality at all lasting forever.

The reality is not sealed in our individual personality but in an infinite personality. Tagore agreed with the tune of Ishopanishat about the immortal being which represent the infinite divine personality. The transitory and the eternal is harmoniously reflected in the divine personality of man where the perfect truth is perfectly reveals in that personality. He has the knowledge of Brahma, the joy of living with Brahma, Tagore describes Brahma as a positive quality which act upon all time, Brahma as negative quality is inactive upon that divine personality. The limitation has to be crossed by the joy of unlimited.

Tagore has large appeal to the expression of man's life which is not suppressed by the boundary of scientific outlook towards life, not only through by the finite consciousness but with the consciousness of the infinite which bloom the divine personality of man. For Tagore human life is like a total poem with in all its aspects of expressions. Man's life trends from mortality to immortality, from ordinary personality to Divine personality which is the real journey of human life . Tagore believed that man's work is a process of his enunciation, which is essentially a part of life's fulfillment. So let it express, let life express towards its goal. Tagore described it in a delightful manner in Personality as,

“Let us live, let us have the true joy of life which is the joy of the poet in pouring himself out in his poem. Let us express our infinity in everything around us, in works we do, in things we use, in men with whom we deal, in the enjoyment of the world with which we are surrounded. Let our soul permeate our surrounding and create itself in all things, and show its fullness by fulfilling needs of all times. This life of ours has been filled with the gifts of the divine giver.”

The Divine personality is a deathless personality. That personality can harmonized all contradictions. He is kinship relation to the supreme person as that supreme is reflected upon him. He has the innermost solitude of the consciousness, the whole heart of the world with him. It is through him reality is expressed. He conquered the desires of selfishness filling his heart with love to all. The purpose of the supreme person is expressed through him. The flourish and emergence of that divine personality is profoundly claimed by Rabindranath Tagore for the sake of man's real nature, love, peace, harmony, freedom and humanity in mankind.

Tagore believes is totality, himself represent that total expression. Tagore consider insight is much more fundamental than analysis for Man. Man is primarily a lover, than has much more as he can exceeds himself. Man is the angle of the surplus of this creation. Man is within the boundary of this universe but his thoughts can make him boundary-less . Tagore is the presenter of this new theory where he found immense soul potentiality of man in its fullest expression – the representation of a complete man, the divine personality. Expecting such an elevation from ordinary man by

removing the frail of the self – ego Tagore expressed in Gitanjali as ,  
 “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 come out from the depth of truth;  
 Where fireless starving stretches its arms towards perfection;  
 Where the clear stream of reason has not lost its way into the  
 dreary desert sand of  
 Death habits ;  
 Where the mind is led towards by thee into ever-widening  
 thought and action –  
 Into that heaven of freedom, my father, let my country awake.”  
 -XXXV, Gitanjali.

Tagore believed that there is unbreakable relation in between man, the divine principle of unity and the world. The principle of unity is the prime creative principle which consists of the divine mystery of existence. The multi cellular life on the planet has the magnificent quality of perfect co-ordination and inter relationship in its functions which Tagore describes as the ‘Divine Principle of Unity’. Only divine personality is able to realize that principle of Unity which is the essentiality of creation in the ever emerging truth of evolution. The fragmentary nature of creation is reflected in the pluralists views where they are unable to heard the melodious tune of the greater unified symphony of the universe. The Universe is a great design beyond doubt. To understand the real tune of the Universe Tagore attempt to build the cradle of the shining human personality where the foundation is in the form of creative, dynamic and ever-growing enlarge personality. Creativity means for Tagore of the capacity of expression of new and original visions, it doesn't necessarily means of construction of new things. Man possesses the dynamic character along with that creativity where his bodily growth not only indicates the body itself but enlargement of his vision also, the inner growth of the personality. Man by born carried the flag of his freedom, but his real freedom is not engaged only in the mind-body freedom, the spiritual freedom represent his real freedom.

This real personality also bears the character of expression of joy in its expression and activities. Joy is the delight. The realization of truth, good and beauty is itself the expression of joy. These element of Divinity is fully present in the divine personality in the holistic philosophy of Rabindranath Tagore.

### **References-**

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