

Humanism as a Philosophical Foundation in the Thought of Rabindranath Tagore


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Abstract: *Humanism is the calmest and most appealing term, and the idea itself is good and reasonable. Humanism is the belief that all sentient beings, including non-sentient ones, have inherent moral value and a duty to aid one another in their pursuit of happiness and survival. Among the many honest Indian logicians, Rabindranath Tagore stood out as the most devout. Some of his ranks and traineeships also hint at his humanist worldview. The same can be said of the limericks he wrote in his later years. Tagore's idea of interpersonal attachment is central to his global humanism. He has spoken extensively and with great fervor on the ontological prestige of man in eccentric magnitudes and the exposure of the denotation in kin to nature and ways of inter-personal attachment. Humanism's brazenness is often attributed to Renaissance Western Europe, or so the story goes. Despite being the philosophical center of "the Humanism in the East," the emphasis placed on man's ability to articulate his perceptual and transcendent sovereignty through language stands out. The ultimate entity of the Eastern Humanist tradition is the type of Humanism as espoused by Tagore, which seeks chap in human reality beyond his confines and differences. Under Rabindra Nath Tagore's watchful eye, the triumph of universality in human actuality gives rise to the philosophy of universal humanism, which is to be understood here as Humanism in the modern transnational and international context. As required to show how his definition of humanism is the same as interpersonal connection.*


Keywords: *Universal Humanism, Inter-personality, transnational and intercultural milieu.*

1 | INTRODUCTION

Humanism as a philosophical tradition is often attributed to the western European Renaissance. It derives directly from the Latin word for "human," "humanus." That's Latin for "man" ('homo') and "humans"

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('homines'). The philosophical ideal of humanity, which expresses man's material and social freedom, is best understood in its European setting. When we look at the various Eastern philosophies and religions—including Islam, Hinduism, Buddhism, Baulism, Vaisnavism, etc.—as well as the various Eastern thinkers and the philosophical and religious systems in India, Japan, Bangladesh, and other East Asian countries, we see that all of them share some humanistic approach or attribute. In this context, it is worth noting that I have used the prefix "socio" in reference to every variety of humanism, since I believe that all of these systems place great emphasis on the reorganization of man's social existence via mental development, as coherently related to his material and social nature. "savar upar manus satya, tahar upare nai," as one Bengali vaisnava poet (Baru Chandidas) put it. This suggests that the man values honesty above anything else. The most pressing issue here is, obviously, identifying that man. 'Maner manus,' or man of our ideas, is the explanation given by Lalan sha, a renowned Baul of Bengal. He resides in the guy who is unencumbered by the trappings of humanity. In light of this, Lalan poses the existential issue, "sav loke kay Lalan ki jat sainsare," or something to that effect. That the universal human spirit knows no bounds as to race, religion, ethnicity, or geography. The Eastern humanist tradition has as its primary focus man, in human existence beyond his limitations and distinctions.¹ The universal form of humanism that Tagore articulated is addressed in this context. Tagore's humanist philosophy is global since it examines the nature of humanity as a whole and the human capacity for creativity. In this way, Tagore, a renowned humanist from the East, concludes that the infinite personality of man is capable of developing his philosophy of life as the universal humanism, which is based on the expression of inner personalities. The emphasis on interpersonal connection is central to Tagore's humanistic philosophy, which I will explore below. To elaborate on his view of man and how it relates to his humanist philosophy.

Humanism as a philosophical perspective is often cited as a product of the Renaissance in Western Europe, or so the rumor goes. As the moral pinnacle of mankind is nurtured in European culture, the measurable and social sovereignty of man is shown. We may see that different humanistic perspectives and characteristics are current in these concerns and systems by taking a close look at the work of various Eastern sages. In this respect, it is possible to jaggedly point out that all humanist systems place a great deal of emphasis on the reorganization of man's social actuality via his perceptual development as lucidly connected to his measurable and social character. Humanism, as predicted by Tagore, is a worldview because it commits to investigating man in all his complexity and ingenuity. Thus, in the watchful eye of Tagore, a great humanist in the East, focusing on the mien of inner qualities, the infinite inclination of man is found gifted to grow his brashness of life as the universal humanism. Tagore's humanistic belvedere, which is mostly stated through the concept of interpersonal rapport, is developed in this work. In order to demonstrate how his idea of humanism accords with his understanding of people, he has been tasked with providing an illustration. Tagore has obviously crammed a lot of religion into his book "The Religion of Man",

... the infinite perspective of human personality where man finds his religion. Science may include in its field of knowledge the starry world and the world beyond it; philosophy may try to find some universal principle which is at the root of all things, but religion inevitably concentrates itself on humanity, which illumines our reason, inspires our wisdom, stimulates our love, claims our intelligent service.²

Tagore's concept of universal man represents the pinnacle of non-superhuman or human understanding of human nature or reality. To fully understand this peak of humanity, we must first grasp the true meaning of human existence. Conventional, quantifiable necessities and higher, human necessities are the two bare minimums on which human life depends. In human reality, these requirements are complementary, and the humane perspective of man is a representation of his innate strength. This peak experience is one of human liberation or atonement by mutual consent, and it should be celebrated as such. The escape is not an artificial imposition on human nature but rather the spontaneous

presentation of human actuality in its most ecstatic moment of harmony in incongruities. It is not possible for the ultimate concept of redemption, which takes the shape of universal nature, to reveal itself in a distinct in an exact way; rather, it is revealed as the permanent or universal amalgamation of particular man with all humans, which is in perfect concord with universal man. This interpretation of universal humanism as the manifestation of man as a whole in his material existence may be seen as the entire man's necessary statement of freedom and unity. Tagore argues that in this understanding of the concord of grandeur, honesty, and gee, the individual man is the pinnacle of humanity, the Eternal Man, the Comprehensive Man. The human psyche is intricately connected to the world in which we are sentient. Actually, this field is necessary for maturing as a person. Tagore relates that if this world were affianced away, our temperament would lose all its gratified because of the love and loathing, attraction and repulsion, pain and wonder that we had so constantly waged upon it.³

Tagore believes that the ultimate expression of human sovereignty is the imminent manifestation of his universal nature in his measurable actuality in this world. But man is more than just a material fact because he has a dishonest 'ego' that is to blame for creating uncertainties in life and society. However, the expanding universality of the human 'I' reveals these discrepancies to be shocking. But this latitude does not indicate the modification or erasure of incongruities in society; rather, it is the appeasing of conflicts through a musical headway of human actuality as an ingenious disposition that ultimately clues to the connection of agreement in the ultimate ceremonial of sovereignty. Tagore's idea of human sovereignty is the indispensable countenance of man's universal nature, which is shown not by eliminating all gray areas but by bringing people together in harmony through an act of love. The various facets of man's ingenuity come together to form this whole, which is the truth. He also says that man's temperament and ingenuity are unshakeable. From his bodily outskirts, man advances along two parallel tracks—harmony and assertiveness—in order to grasp the infinite path. But true independence is the suitability of a slender existence by cunning fetching.⁴

We have the ability to establish the verifiable essence of our drive and how it relates to the freedom of other drives. The more we are able to unleash and amplify our will, the stronger our connection to the entire domain of intention becomes. Through this oath of allegiance, man is bound to the realm, and his feelings become an intense ecstasy. Tagore called this priceless aspect of human nature the "Leftover in man," a play on the term "Universal in man." One of man's many idiosyncrasies is how often it forces the private to venture forth. Mukti, or immortality, is something that modern man longs for. Unlike other animals, humans have a heightened awareness of the omens of death and a unique capacity for vindictiveness. The boundless quality of the human character is robust and ever-expanding. This facet of man's nature-loving temperament leaves an indelible mark. A somatic man can't feel anything for the natural world. This character flaw in humanity is fundamentally brilliant. Tagore does not mean merely the ability to paradigm shift when he talks about ingenuity. Creativity is the power to create and implement new ideas; it is the ability to welcome and embrace novel concepts.⁵

Tagore rebounds the idea of universal humanism. That man represents the gospel of harmony and agreement, he says. He had the ability to see the future and predict love, harmony, and unity. Tagore's metaphysical underpinnings are founded on a commitment to peace, love, and humanism. He advocated for mystical objectivity. He also values moral composure. He yearned for approval from what makes man, man. Tagore declares that man is brought into the world to serve as God's unique model. In the grand scheme of things, man is considered to be the pinnacle of inventive process and colossal might. Tagore says that honesty is something people have to teach themselves. Tagore's understanding of man is so nuanced that, without disturbing the Blimey of Deity, he extends to man likewise a unique poise and inimitableness. Many people consider Tagore to be primarily a humanist philosopher because of the central role that man is given in his philosophy. He hints at the age of life's development and shows

how the beginning of man's fullness itself excursions into a variety of annotative directions. Before man was on the scene, development occurred more or less automatically.

Tagore says it best,

...most imperative fact that has emanate into eminence along with the amendment of track in our headway is the tenure of a spirit which has its gigantic capital with a surplus for in glut of the chunks of the natural innate in man.⁶

While at the primal level humans are still dependent on the natural world, at the level of the man they are the ones in control of the dimensions of this world. There are two sides to man's nature that are equally necessary. Some components of human nature are predestined to be revealed through connections to the natural and social worlds. The typical or average man is the one who conforms to the rules. There are many different ways of wanting to set up the planned self. The actions of the limited human being are motivated by the desire to satisfy these desires. Tagore declared the unquantifiable quality of man's nature, the 'Universal in man,' the 'Surplus in man.' The allure of man's unfathomable trait lies in how persistently it compels the private to reach yonder. Now more than ever, man needs to have his senses satiated by the tangible experience of the foreboding of death. The infinite facets of the human character are robust and ever-expanding. Man's innate curiosity with the natural world leaves a lasting impression. The corporeal man lacks the capacity for eco-consciousness. This characteristic of humanity is, in the end, quite clever.

Tagore was regarded as an exceptional humanitarian. Tagore articulates the global humanism in his canonical works. He puts a spotlight on the fat bellies of women and the poor people of Bengal. Tagore states emphatically that luck is a creation of Man. Tagore forbade the idea of wastefulness and pragmatism. He has faith in humankind's capacity for reason and goodness. Tagore does not take God's existence at face value. He maintains that humanity's measurement of the universe reveals that it is not warped by a higher power. Tagore made that obvious, "In the enormous life of social communism, man feels the clandestine of concord, as he does it harmony. From the sagacity of their concord, men emanate to the nous of their Idol."⁷ According to Tagore, we should all feel the same for every other human being and embrace the idea that we are all fundamentally the same. Negative attitudes toward other people are unacceptable. Tagore stated explicitly that benevolence toward humankind is benevolence toward God. The human capacity for self-determination is the most exciting aspect of our progress. In his role as an educator, he advocated for a curriculum that draws on the world around a child to teach him or her valuable lessons. Tagore gave new life to that

I was brought up in an atmosphere of aspiration, aspiration for the expansion of the human spirit. We in our home sought freedom of power in our language, freedom of imagination in our literature, freedom of soul in our religious creeds and that of mind in our social environment. Such an opportunity has given me confidence in the power of education which is one with life and only which can give us real freedom, the highest that is claimed for man, his freedom of moral communion in the human world.... I try to assert in my words and works that education has its only meaning and object in freedom—freedom from ignorance about the laws of the universe, and freedom from passion and prejudice in our communication with the human world. In my institution I have attempted to create an atmosphere of naturalness in our relationship with strangers, and the spirit of hospitality which is the first virtue in men that made civilization possible.⁸

Man of God was central to Tagore's worldview. Even in the physical realm, freedom is something that man really values. But such freedom is too specialized for a coop. The physical body places significant limitations on the carnal man. Tagore proclaims the transcendent autonomy of man's limitless essence.

It breaks free from the constraints of the fixed body and the yearning for a sense of unity. Only via the untainted harmony of rapport–apprehension of the Universal inside the particular–is flawless sovereignty possible. For all its religious overtones, “The Religion of Man” is Rabindranath Tagore’s most lucid epitaph. The core of his perspective on the nature of faith, devotion, divine power, and humanity is captured in this book, which is mostly based on his successful allocutions delivered at Manchester College, Oxford, in 1930. Tagore’s pedagogical stance centers on the idea that Spiritualism is the essence of humanism. Tagore argues that luck favors those who create it. Tagore is an unwavering believer in Man. However, the term “religion” does not acknowledge that God or any other infinite being has control over the lives of individual humans. Belief’s purpose is to sway the separate into a state of devotion for the undeniable Absolute Man, the Whole Being. The authenticity of the Supreme Person is just as dependent on the vulnerability of existence as is existence itself. Therefore, God is a unique actuality, just like every man. According to Tagore, humanity will only find true peace and fulfillment when we reach the point when we can fully comprehend our relationship as a unity with the deific.

Therefore, God’s spirit of unity is vast, for understanding this being and the truth driving this ethereal fusion is love. For him, the pursuit of adoration–another word for perfect grasp–is the source of his sovereignty and happiness. Awe prepares human society for man’s greatest expression, and his face, giving on its appropriateness, alerts him to the expanding hold of the divine in culture.⁹ The humanistic outlook that Tagore espoused is influential in both Indian and western philosophical claims. Through his writings, he is considered a key figure in articulating humanistic ideas. Although he is undeniably a prodigious creator of knack, ethos, and literature, he is also an assiduous herald of veracity, kindred to human poise and honesty. Tagore’s unwavering interpretations are more important in our day-to-day lives than paragoning the definitive truth that will free us from the birth and death of successive generations. Tagore saw patriotism as a constant threat to mankind because of its preference for the measurable and coherent, which he believed smothered humanity’s essence, ethics, and gestures in a cloak of inexpressive connection.

In sum, Tagore evaluates global humanism as the process by which one man might become the innumerable or global Man. Tagore realizes that man understands all societal tenets not in limited sagacity, but rather all these kin through altruistic amenity for humanity in adoration are for the comprehension of unqualified principles of truth, gee, and magnificence as compulsory concord in man. The existence of the straightforward focus, he explains, consists mostly of a progression, an association, in which it speculates its own disorders of reality to the world and then chokes the hostility of these circumstances to attain its aim of self-knowledge. Tagore’s elucidation goes beyond conventional explanations because it articulates a synthetic impudence toward human life, in which man attains divinity via an understanding of the absolute assessment of harmony brought about by the emergence of this connotation or wonder as the sociocultural evaluation of ingenious humanity in its various self-creating and self-manifesting states. Tagore’s own countenance is the essential medium for his speech. Humanity’s nomadic nature allows it to heal through connection to the cosmos. A deeper harmony with nature and the cosmos, of which we are a part, can be discovered when man realizes his place in the natural order. The truth about one’s own character serves as a trade with the more impressive nature. An eternal connection is sent from the self-communicative being to the other, and the other is dependent on my actuality as well. The ‘I’ and the ‘other’ become closer in this approach of communication.

Endnotes:

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