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HUMANISM-ESSENTIAL FOR IDEAL SOCIETY AND BLISSFUL LIFE

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ABSTRACT Rabindranath Tagore one greatest Indian writer in English .His novels presents the state of human being in different situation specially in Indian society. Because the status of Indian society they banded with name of caste and name of customs. Tagore has written the Gora novel in this novel Tagore pictured the Eighteenth and Nineteenth century of Indian society. And the in this novels Tagore pictured the how Hinduism has dominated the state of human being in different situations finally the central character in the novel he realized himself at the end of the novel his mother revealed the birth secret to him. Before that Gora had strong determination on Hindu society and customs. In this novel every character their characterization interlink with humanity. The humanity is the ultimate weapon in human society .Tagore believed the principal of humanism it's not only our country everywhere in the world man is the central of all things in the world so that in my paper I am going to explore the how humanity played important role. In the Gora novel and how the character s are moving in different situation with subject of caste and customs with name of two different religions one is the Hinduism and second one is Brahmoo Samaj.

KEYWORDS :

INTRODUCTION:

Rabindranath Tagore was one of the greatest Indian writers and artists. His indubitable talents moved in different directions. His distinguished himself as a poet, lyricist, novelist, short story writer, painter, musician, educator and social thinker. One important thread that united all these diverse and challenging activities was his deep attachment to humanism.

The term humanism carries a plurality of meanings that seeks to underline the centrality of human beings, their thoughts and actions, their freedom and sense of agency. However, this has spread through the world largely as a European concept that has been given universal validity. The important point about Tagore's humanism is that it focus on the fact that humanism is not one thing but many, and that we need to pluralize this concept.

In the sixteenth century the word humanist was coined to signify one who taught or worked in the studies humanitatis or humanities. Tagore concept of man, of human personality finding its fraction in creation through the surplus in man, passed through certain stages of conceptual and experimental development. His life shows how he longed to see nature, the rising of the sun, the chirping of the birds and the whistling of the wind of the through the trees. He intimates relationship with nature has been manifested through his innumerable poems, songs and writings. In explaining the distinctiveness of human personality, He points out the distention between man and other animals. Man has the capacity to transcend these necessities and exercise his vast excess of wealth in life, which gives him the freedom to be useless and irresponsible to a great measure. Man has a fund of emotional energy which is not all occupied with his self-reservation. This surplus seeks its outlet in the creation of art, for man's civilization is built upon this surplus. Humanism is visible in his awareness of life and problem of the people around him sand in his appraisal and criticism of that problem in the context of the wide humanity and mankind. His novels project the betrayal of human personality engineered by the power of stagnation and rapid orthodoxy. Gora with its intrinsic humanism is undoubtly the masterpiece of the greatest novels written by the Indians. In this novel he asserts the importance of man above society and narrow mind set. Binoy, a member of an orthodoxy Brahmin family and Lolita, a member of the Bram samaj, decide to marry each other in spite of the tremendous opposition from both families, because they feel 'If love is the unable to acknowledge then why are there difference any-Where in this world'.

DISCUSSIONS:

As their determination grows they forgot that they were Hindu or bramo, and only remembered that they were two human souls. Lolita expresses a similar feeling saying. Condemning the tyranny of society upon Man, Binoy revolts against the diehard Hinduism of his friend Gora and tells him emphatically. Gora however, does not believe in Binoys argument .Society for him is the mighty force which cannot be shattered simply and so he sneers at Binoys words saying.

Gora's words simply bounce back though they are very pungent. Binoys alerted personality strikes Gora's battering words in total confidence. The very idea of man being separated from other man on the basis of religion, caste and sects upsets Paresh Babu. Regretting the loss of faith in humanism among his countrymen he remarks: "But what I actually see before me is the intolerable aversion of man for Man in our country, - and how this is Dividing and sub-dividing our people" (p.120) Tagore portrays the effects of the impact of Western liberal ideas on the caste-ridden Hindu society. He shows how under this powerful influence, the Hindu society splits up, into two groups – of those who imitate the Western ideas slavishly and denounce their Indian heritage totally and those who as a reaction against this attitude stick to orthodox traditions blindly and tenaciously. Even while putting the cases of both the groups objectively and dispassionately the author, being a man of keen foresight and progressive vision does not lose sight of the truth behind this confusion or the way out of this tangle. The hostilities between the two groups are headed by Haran, a narrow-minded Brahmo a typical representative of the anglicized Bengalis who find nothing good in their own culture, and Gora, a sturdy patriot whose love for his motherland makes him denounce everything alien and accept everything Indian. Gora develops a strong pollutioncomplex and becomes most punctilious about ritual, bathing regularly in the Ganges, performing ceremonial worship morning and evening and particular care of what he touches and eats. He stops even taking water in his mother's room, as she keeps a Christian maid and does not also permit his friend and fellow crusade Binoy, to eat in her room. Gora is of the firm opinion

that foreign and native criticism of Hinduism can best be rebutted by holding firmly to our own customs and beliefs. In the beleaguered state of Hinduism, he considers it his mission to defend castes, rituals and superstitions to the point of being an unthinking fundamentalist.

Paresh Babu is the manifestation of the true union between beauty and goodness. It is the beauty of his heart that lends the greatest courage to swim up the stream of society, 'the samaj' and stand by the side of his daughter who is ultimately deserted by the whole family and the society. He is the silent expression of the goodness of the human soul who steadily holds to the humanity throughout his life. Gora feels aloof from all men and remains in his den of belief and ideology. In the end he comes to realize his false decorum and confesses himself before Paresh Babu. With the immense joy and surprise of a man who moves out of darkness to light and open air, he declares before Paresh Babu. Lolita stands as the active, lively, rationalistic and independent character of Tagore's creation. An individualist, a lover of freedom and an upholder of truth is presented as much closer to **the basic qualities of humanity**. Though protest is her medium of expression, Life, to her, is a practical reality. Constraints like womanhood, tradition and religion cannot bind her splint of individualism and free thinking. Ananda Moyi, the truly blissful one becomes the centre of humanity.

She tries her best in every way to make Gora's life in that family, where he was merely on sufferance, as comfortable as possible. She felt that the whole burden of love rested on her alone. It had always been her habit to adjust all her anxieties silently within herself. But for Anandamoyi, love gave the strength to progress ahead. Binoy remains astonished when he realizes that Anandamoyi was far off from his usual expectations. Boney gets shocked to hear the advanced opinion of marriage from Anandamoyi, who feels that marriage is a matter of harts and that not of opinions. Gora stands as an inexplicable character with his acute judgment. Binoy narrates his unavoidable circumstances with reference to Lolita. The discussion becomes hot and fierce. Gora symbolizes his man, striving towards life's fulfillment and realization. Tagore in portraying Gora as an orthodox religious practitioner did not forget that his character was not a more character but that he lived who was basically a man, rather a humanist. Gora, who seems to be so rigid and abstract in his philosophy, holds an important place for women in the process of civilization.

Sucharita's liberal education begins after her acquaintance with Gora and Binoy. She then revolts against the narrow dogmatic outlook and arrogant behavior of Haran who is regarded in the Brahmo circles as there would be finance of Sucharita. She refuses to marry him. She is a source of comfort and solace to Anandamoyi when Gora is in the jail. To Lolita, she is a friend, philosopher and guide. She has the highest regard for Paresh Babu her godfather, preceptor, friend and guide. Sucharita's entanglement with Gora has a stamp of divinity and special p purpose for which destiny leads her in a mysterious way. Deep in her heart, she feels that her relationship with Gora is no ordinary relationship of the opposite sexes. In the beginning she finds Gora, orthodox, superstitious and arrogant. But she sympathizes when she hears him speak with great conviction, faith and courage about the motherland and its people. In the course of time she understands him. Gora criticizes the Brahmo ideals for which she stands for. But "every successive onslaught against her ideals has made her feel fascinated all the more". (75) She is so free from the narrow sectarian outlook that she encourages the marriage between Lolita and Binoy. Paresh Babu appreciates her. Sucharita unfolds to Gora a new aspect of reality. He derives intellectual pleasure while he discusses or argues with her.

He too, likes Sucharita, undergoes a mental conflict, but of a different kind. The conflict is between the normal human urge for love and the loftier ideals of patriotism. But the two are reconciled when he discovers that Sucharita is "the manifestation of all that was sweet and pure, loving and virtuous in the homes of his motherland." (272). He, who was a bigot till then, now understands peo ple outside his community, like Sucharita and Paresh Babu. The union of Gora and Sucharita is the union of tradition and modernity. It stands for universal love which knows no barriers of caste, community, race and nation. Lolita, influenced by Gora's ideal of patriotism and spirit of nationalism could not tolerate the unjustified arrest of Gora by the magistrate, in whose house they are to enact a play. Therefore, she decides not to take part in the play and also ass Binoy not to allow himself to be persuaded by anybody. Lolita inherits her father's non-sectarian outlook, rational thinking and will-power, but she excels him in Courage. Lolita has great regard for her father and does not spare anyone who tries to belittle him. She is also influenced by Binoy's non-sectarian and liberal outlook, patriotism and spirit of nationalism, and cannot tolerate the fanatic arrogant and dominating behavior of Panu Babu. She snubs him severely and keeps him at a distance. She does not consider religion an obstacle to marry Binoy. She finds that there is no need for Binoy's initiation into the Brahmo Samaj. She tears off the initiation paper procured from Binoy by her mother. Lolita does not believe in the traditional division of duties between men and women. She wants to serve the people by teaching and starts a school, but the Brahmo-Hindu conflicts stand in her way. She wishes to take part in the national movement and involves herself in the upliftment of the country. In matters of marriage too, Anandamoyi's views are more liberal than others. She tells Binoy not to marry Sashi, the daughter of her step-son, Mohim, since she is a child. On the other hand, she encourages the intercommoned marriage of Binoy and Lolita. Without caring for social customs and despite the opposition from Gora, she takes upon herself the responsibility of arranging the marriage of Binoy and Lolita.

Born in an age of tradition and taboos, Anandamoyi is not a docile woman. She is such an independent person and staunch individualist that she does not follow any of her husband's religious fads. She does not think it inconsistent to lead a life different from that of her husband and at the same time serve him and her child.

Annadamoyi shows the same love, affection and concern for Binoy that she does for Gora. She understands like a mother all the subtle workings of Binoy's mind. She does not hesitate even to oppose Gora in her support for Binoy's marriage. Binoy too has great regard, love and devotion for Anandamoyi. He wishes to return to God all his learning and knowledge to take refuge in her lap, and become a child once again. He tells Sucharita that he is prepared to die young if only Anandamoyi, who knows his drawbacks and virtues, writes his biography. In short she is "the image of all the mothers in the world" for Binoy. The fiery, dashing and rebellious Lolita, at her first meeting with Annadamoyi is overwhelmed by the latter's compassion and affection. Her troubled mind finds peace and solace in Anandamoyi's company. She confesses to Anandamoyi that on seeing her she learns Anandamoyi's relationship with her son is not an ordinary one, commonly found between and mother and son.

Her faith that Gora is a consecrated child born to fulfill something great gives her strength to break away from the traditions and oppose the whole society. Her great confidence in Gora's mission in life makes her believe that he is not a coward to allow any man-made laws to stand in the way of what he feels to be right. Rationality in Anandamoyi saves her from becoming a blind mother who knows only to love the child, but never to criticize. Her love is critical and therefore She is not blind to Gora's drawbacks. She warns him about his religious fanaticism, and never accepts his dogmatic religious view. A comparison of Anandamoyi with Paresh Babu enables us to understand her better. Both have a secular and liberal outlook and sympathetic understanding of the people they come into contact with in life. They have clear thinking, unperturbed minds and are free from fanaticism. Both acts as philosopher and guide to their respective wards. Both are humanists.

The difference between Paresh Babu and Anandamoyi lies in the way they realize the unity of humanity. The former realizes it

through his intellect and the latter by her heart. Anandamoyi's liberal attitude is the result of her adoption of Gora but Paresh Babu has no such emotional experience. Anandamoyi in contract to Paresh Babu is 'intensely alive'.

Anandamoyi is unique and the noblest creation in the galaxy of Tagore's women characters. In her non-sectarian and liberal outlook, pervasive love and sympathetic understanding, Anandamoyi is 'nearer to Tagore's vision of life' and symbol of humanity. No other character is endowed with the same culture, enlightened mind and advanced views on life and marriage.

Harimohini is a typical example of the narrow-minded, orthodox Hindu woman. From the portrayal of Harimohini one can get an idea of Tagore's wide range of experience and observation of the fanatical traits of orthodox women. In contrasting such a mean, crafty, wily woman against Anandamoyi Tagore made an attempt to sketch the depth of humanity. Anandamoyi's role is a symbol of Humanism. She extends her peace and warmth to one and all without any discrimination. Anandamoyi stands as on unending source of confidence and support. In contrast to this, Harimohini's role a symbol of in **humanism**. She is known for her sneering, accusing and taunting characteristics. Further, she accuses him of not following his ancestors and observing religious rituals. With her narrow minded outlook she looks down upon the intimacy between Lolita and Binoy and regards it as a Christian kind of behavior and calls it "Shameless intimacy". She does not even spare the much respected Anandamoyi from her taunts. She accuses her for taking Sucharita's help for the wedding preparations of Lolita and Binoy.

Besides, she finds fault with her for having "no scruples about her caste." Thus, the shy and wicked Harimohini is in reality a "tigress in the guise of a lamb".

Tagore in portraying her, as a contrasting character to Anandamoyi, indirectly stresses the importance of humanity while cautioning us against the inhumanness or the extremes of man through the personality of Harimohini. Barodasndari though falling into the group of narrow-minded sectarianism still holds a redeeming feature in her character. As a typical representative of the Brahmo society her behavior is arrogant as she tries to exhibit her superiority to the Hindus. Beyond all this she holds to some range of humanity in cooperating with her husband in bringing up the motherless children sucharita and her brother Satish, in such a way that the people around her do not know that they are foster children.

CONCLUSION:

Thus, the novelist expresses the concept 'humanism' through the every character in this work. And he gives more important to the Indian traditions. His thought of humanism is not only confined to India but also spread to the entire world. Every character makes the reader to understand the significance of the humanism.

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