



A POETIC SENTENCE OF TAGORE HELP TO REALIZE HIGHER HUMAN VALUES

Pratap Kumar Ghorai¹ Priyanka Sarkar²

¹Senior Research Fellow, Jadavpur University, Kolkata, West Bengal.

²PG Diploma Student, Jadavpur University, Kolkata, West Bengal.

Corresponding Author- Pratap Kumar Ghorai

Email- pkgviku@gmail.com

Email- priyankasarkar16041997@gmail.com

Abstract

World famous Bengali poet our Gurudev as Viswakavi Rabindranath Tagore has innumerable contribution on short stories, prose, drama, songs etc. where he has promoted mainly to inculcate human values among the masses. Kaviguru has taken several good initiative to interpenetrate higher level of human values by his contribution. In a poem entitled “Din-O- Daan” (destitute donation) where has a sentence which charmed me greatly as “Ananto nilima majhe, aganyo alok dippyaman mor ghorey bhitti chironton Satya Shanti Daya Prem”. If we want to enlighten our conscience, to liberate our mind, to open our heart after all to value our humane, obviously we have to realize only those above said single sentence appropriately. At the contemporary social system, most of the human being become self-centered and narrow minded, their attitude towards others are not well accepting and adjustable due to own prosperity and progress.

Introduction:

They never thought about others problem and prosperity because where has a lack of realization to others values as well as human value. So, an abstract sense of human value are the great metamorphic building of our humanistic society. In order to study about a poetic sentence of Tagore help to realize higher level of human values, at first, we have to know the meaning of values. Values are an eminent subject of humanistic mainly in sociology. Sociology is the study of human relationship, which is making by the process of social interaction as cooperation, competition, conflict, accommodation, assimilation and acculturation where each and every social interaction and social processes has it own valuable state of action and judgement. So, where an individual value has become compound to built a balanced human society where will have no so rivalry and conflict and never practice any deprivation and corruption. The word ‘value’ has been derived from the Latin word ‘vale’ meaning worth or strength, value in a collective concept which refers to a good and fine, desirable and demandable, cherishable and maintainable and also transferable through norms, more or customs in our culture and society. Value is an assumption largely unconsciousness of what is right and important. An eminent sociologist Michael Haralombos has defined as a value is a belief that something is good and worthwhile. It

defines what is worth having and worth giving for; so, value may be defined as a value as measured of goodness and desirability. All the values are obviously socially approved and accepted that are internalize through the process of conditioning, learning or socialization and that become subject preference standard and aspiration, Truth, Goodness and Beauty.

Gandhian Concept of Human Value- An Overview

Our Father of Nation Mahatma Gandhi have defined a proper word to express the degree and intensity of human value by the in-depth realization of Truth, Goodness and Beauty, where will have no cleverness and cunningness. An individual should have honesty first then work dignity, never deceive and deprive others. The individual value and social value has a strong pillar as honesty, except honesty no value can arise among men. Goodness is an abstract realization of human being where should have an orientation to realise the value of an individual always we have to think the greatest good of the masses. At least beauty is formed by the feeling of others beautiness, an approach of beautification of our environment and society. So to measure the greatest value where has these three factors to give a worth of an individual.

Rabindranath on Human Value

Satya, Shanti, Daya, Prem (Love, kindness, peace and truthfulness): Our world famous great poet Kaviguru Rabindranath Tagore have

realized greatly the worth and value of laborers as well as the Proletariat; those who has no property and prosperity lead their lives by hardworking. In this poem, Tagore has expressed the real essence of humanity by indicating above said four motivating words as love, kindness, peace and truthfulness. Though it is a poetic sentence where is a hidden seed for future realization of human value only; where the poet has announced vividly that no one can judge human beings by economically, politically, religiously, educationally, legally only by socially because human being is a social animal; he or she has culture and society. Firstly, we have to judge an individual by his/her social values as well as individual values by counting his or her likeness- dislike, desire-demand, gladness-sadness where an equal value should be given to all individual without discriminating by the status of poor- rich, literate-illiterate, higher caste- lower caste etc. Rabindranath Tagore was not only an eminent author but also a humanitarian social thinker who thought about the deprived section of the society like labourer, artisan, distress, in firm, aged and so on. He has given more stress on the development of rural poor by establishing various types of community-based cottage industry. If we review his various writing where it has revealed some patriotic and rebellion ideas for the establishment of human consciousness and to generate social awareness like Geetanjali, Balaka, Bisarjan etc. where he has portrayed the picture of social

*“My eternal home is lit by everlasting lamps,
In the midst of an azure sky,
In my home the foundations are built with the values:
Of Truth, Peace, Compassion and Love.
The poverty stricken puny miser,
Who could not provide shelter to his own homeless subjects,
Does he really fancy of giving me a home?”***

So, a message has been given by the poet that no one can contribute to others if he or she has no liberal mind and attitude; only a process of proper socialization of children can help to develop the value education. Though values are taught by informal atmosphere; children develop some of the values by imitating of their teachers, parents friends and other elders whom they respect. They learn by suggestion so teacher and parents both have the noble effort to help for the development of values by practicing certain behavior like devotion to God, fearlessness, cleanliness, respect for elders, orderliness, being conscious of the social needs and identifying with others, charitable works, endurance, sense of justice, truthfulness, respect for others

Pratap Kumar Ghorai Priyanka Sarkar

orthodoxy, dogmas and superstitions. Mainly to generate an awareness, a humanistic value as well as social value where people will able to judge people only on the basis of his or her emotion, desires, gladness, sadness, likeness, dislike etc. Ultimately an individual is not only an organism of blood and flesh; but also has mind, soul and kindness, honor, morality and humanity. So, we should never judge anybody by his economical affluency, political power, educational qualification and religious leadership. Here we can see an individual by the approaches only on humanistic dimension; here Kaviguru has expressed in his poem entitled “Din-o-Dan” (destitute donation) an idealistic value, liberal attitude equal opportunity and democratic ideas of all the people where will have no discrimination on the basis of caste, creed, gender and status. In this poem, the central idea is the king has built a big temple for the Gods and has created a pressure on religious leader to worship to conduct the rituals and rites on that sacred temples. On the contrary, the priest has conducted worship under a tree and where all the disciples has assembled and priest has countered to the King that you have established yourself but not God; you have committed this for your own name and fame. So, there is no God in this temple; and also the priest have advised the king that you have no such power of offering to Him who is the Almighty because

-Rabindranath Tagore

property, not harming others and love for all. Thus, the home is the world to a child where he goes into adulthood; it's a place where we learn the good traits to work with a respect to people, to take care of their families and do their duty by the community they acquire the spiritual qualities such as sacrifice, brotherhood, love, charity, patience and good human relationship through our home. The home has been the instrument for a country's growth and for promoting its ideas, welfare and progress and transmitting cultural traditions civilization. In India the home is regarded as the temple where the mother is the presiding Goddess; women have been the steady torches and loving guides for the member of the family. God is worshipped

as mother who gives up her life in order to bring new life so from the family a child become proper socialize and learn to sacrifice and also how to give the value of others. Thus, each and every people have to show affection to other fellow beings like relatives, neighbors, friends, siblings and also to speak politely extending love and affection to domestic animals also, helping others when they are in any trouble, sympathy and empathy for the poor and distress, helps to develop human value in children where the teacher must have sufficient time and freedom to organize these activities. The teacher plays an important role in the development of human value in children, his personal life and examples shall be role models for the mental development of the pupils. He should have knowledge and abilities organize activities to promote human values. Human values from the basis not only for the development of the individual but also growth of the individual character the home, school and the community should come closer for upliftment of the values within the children.

Conclusion

So, in the concluding part we can say that the Bengali literature and human value are inter related thus each and every student should realize the real essence of the literature and to develop his or her mentality mainly for inculcating proper values to the upcoming generation. Though these value education have included in our contemporary educational system by the good effort of Ministry of Human Resource Development; at last it is found that from ancient Bengali literature of Maha kavi Kalidas to the contribution of Biswa Kabi Rabindranath Tagore and also the efforts of our higher education department have the same objectives to judge human as human being, to love human as human being, to save human as human being.

Citation:

Rabindranath tagore (october ;1900). “din-o-DAN” (destitute donation)’kahini, POETIC NOVEL "katha O kahini”.

Bibliography:

- 1.shankar rao, c.n. (2012). Principle OF sociology. New delhi; s. Chand & co.
- 2.bhattacharya, d.c. (2000). Sociology. Kolkata; bijoya publications.
- 3.giddens, anthony (2010). Sociology. New york; polity.
- 4.tripathi, a.n. (2009). Human values. New age international.

5.rokeach, milton (1979). Understanding human values individual and societal. London: collier macmillan publishers;

6.maio, gregory (2017). The psychology OF human values. Abingdon oxon: routledge

7.slote, michael (2013). Education AND human values reconciling talent with an ethics of care. New york: routledge.