

Tagore's Devotional Love in the "Gitanjali"

Dr. Jyoti Yadav

Tagore's belief in God is deep rooted without God his poetry would not be what it is, for even though he is a great poet of love and nature, it is his belief in God and his vision of God that given depth.

Tagore's God is not the ultimate of Dante not the Upanishadic essence in which we must lose our identity, Tagore love for God includes love for everything which he create in his religion of man.

Devotional love has been a major theme in poetry all over the world, since the time that man's religious and spiritual quest led him from away and error at the powers of nature, which for him were manifestation of the Divine will from the conception of an all powerful. The bond of love between God and man has visualized in many different ways in poetry. The songs of the 'Gitanjali' are offerings to God made out of love and express almost every form of devotion thought some songs, God is the Divine father or mother rather than the Devine child and there are variation of mood and some time within the individual lyric itself, so it seems that Devotional love is examined in the 'Gitanjali' from every angle and point of view.

'Gitanjali' is mainly a book of devotional poetry in the great India tradition particularly Vaishava Tradition of Bhakti. The central theme is the realization of the divine through self purification and service to humanity. In 'Gitanjali' song No.17' poet waits passionately for God, his love, to surrender him self. Poet assumes completely the role of woman in love as says:

I am only waiting for love to give
myself up at the last into his hand
and an 'Gitanjali' song No.18, poet heart weeps with the rain
cloud as he yearns to meet the Devine love.

Clouds heap upon clouds and it
Darkens Ah, love, why dost thou let
Me wait outside at the door all done.

In song No. 22, 23 in the 'Gitanjali,' the poets describes how God himself came or will come to the devotees. In son No. 48, the poet sees that his comparison on his path to God, then outstrip him and meets him half way, so that his struggle to God can never be in vain.

Tagore too writes that the Lord Comes to him in his unconscious state. God is a friends not of a single devotee alone but of all humanity, for in song No.11

Our master himself has joyfully
Taken upon him the bonds of creatin
He is bound with us all for over

There is, indeed almost every role of love & devotion to be found in the lyrics of he, 'Gitanjali' and a careful study of the poems would & show a range and variety remarkable for collection of songs obviously intended to be

an offering to the supreme person for in most such collections the mood and tone are similar, almost homogenous. This is so in the devotional verse of even the metaphysical whose range and completeness of imagery is more striking than variety of emotion.

Tagore is careful to use traditional and familiar imagery taken from both the Bhakti tradition and every day life, for these rain force the bonds of his lyrics with the everyday life of man and make devotional love a part of his every day existence, so that the apparently mundane becomes, instead, the universal. The poet observed in the religion of an Artist.

For Tagore, God is the supreme person, who manifests his impersonal aspect. God is Capable of self limitation Tagore put his view thus: God has bound himself. If he had not, nothing would have emanated out of him and chaos would have reigned supreme. Poem No. 17. Love makes all one and without this devotional love self realization and God. Realization Can not take place.

Tagore says, whatever name may have given to divine reality, it has found its highest place in the history of our religion owing to its human character, giving meaning to the ideas of sin and sanctity and offering and internal background to all the ideals of perfection which have then harmony in man's his own nature.

Whatever name may have given to divine Reality, It has found its highest place in the history of our religion owing to its human character, giving meaning to the ideas of sin & sanctity & offering and eternal background to the ideals of perfection which have then harmony in man's his own nature. Human evolution is possible only through union and separation of God with man for spiritual realization birth is necessary. These must a pang of separation torture and pain. So long as an individual is a closed within him self, but when he becomes free and selfless, he becomes united with God.

Reference:

1. Tagore, Rabindranath. The religion of man. London; Allen and Urwin, 1961, P-66.
2. Yeats, W.B. Introduction to Gitanjali. Macmillan, 1983, P-10.

- 3.Tagore, Rabindranath. Gitanjali, Mac Millan India Ltd.. 1985 verse-18, P-10
- 4.Tagore, Rabindranath. The Religion of an Artist, Kolkata: Vishva Bharti, 1988. P-20.
- 5.Tagore, Rabindranath. Gitanjali, MacMillan 1983. verse-69, P-46.