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TAGORE AND HIS GEO-FRIENDLY LITERATURE: WITH SPECIAL REFERENCE TO HIS THREE ESSAYS

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Geo-friendly approach, as may be safely affirmed, played a vital role in the creative world of Tagore. He, appears to have a consistent philosophy of eco-friendly life-style. As a high-priest of Nature, he toiled his best to establish a unison between the spirit of Nature and the intent of human civilization. He never hesitated to raise a resolute voice against an exploitative society and for violation of any ‘natural’ law.

He, as an ardent worshipper of the mother earth, pen-pictured, on several occasions, the beautiful facets of nature. He thus sings:

‘...the mirth of smiling moon has surpassed all bindings-
Margins and directions are flooded with her soothing light.
O tuberoses spread out your heavenly petals with eternal fragrance...’

(Geetanjali, p.289)

His has an aspiration for building up of a nexus between man and his immediate environment. His thought for an eco-based human abode finds best expression in his concept of Brahmacharyasram- popularly known as Shantiniketan. He, as is apparent, believed in the importance of open-air environment which he considered as an essential component for nourishment for the development of human mind and soul.

In the present study we will try to search out how Tagore bridged the gap between the spirit of Nature and the intent of progress, particularly, in his three essays entitled ‘Aranya Devota’ (The Forest Deity), Tapavana (The Forest for Meditation) and ‘Bilasher Phanus’(The Loop of Luxurious Living).

Tagore, in his essay, ‘Aranya Devota’ opines that modern man instinctively prefers to a life of luxurious abandon. Consumerism and masculine principle, in most of the cases, cripple his healthy thought process and thus converting him into slave to the hands of deadly vices. As he is waned from his natural environment his prenatal bliss are withdrawn resulting in a predicament of restlessness and dissociation from primordial happiness. As he alienates himself from the lap of nature worldly sufferings becomes his daily lot. As the panoramic vastness of a rustic mind contrasts with the contesting relations and commercial attitudes of city life, remorse is an obvious outcome and suffering of a sensitive mind is the definite result.

The essay, as it appears, sensitizes its readers about the bad effect of deforestation. For keeping the timber supply-line of city-life satisfied indiscriminate felling of trees and plants are rampant and thus generating ecological imbalance. This imbalance is mainly responsible for scarcity of rainfall in a locality. Tagore therefore opined that the bond between man and nature should be based on a solid foundation which is a sine qua non for sustainability human life on the planet.

Tagore, in his article Tapavana (The Forest for Meditation), also, emphasizes the same ecological balance and subtly hints at the root cause for existing imbalance in nature. He opines that the commercial consumerism and competitive market orientation of a modern mind is mostly responsible for the current day suffering. An ambitious human aspiration guided by basic human vices operative as a compulsive force in human mind is basically responsible for the downfall of humanum genus from his eternal happiness. In 1909, Tagore in Prabash Patrica : ‘...an astonishing fact had been witnessed in India. Here civilization takes its embryo not confined for space or packed like sardines...but in a place growth with ample human opportunity is guaranteed among close association with the forest, vegetation, river and riverine..’

In ‘ Bilasher Phanus’(The Loop of Luxurious Living) Tagore opined that, though unfortunate, Indian society is being grabbed by the oriental consumerist omnivores. A heavenly society as ruled by the guiding dictates of sacrifice (tyaga) is now under the clutch of extreme consumerism (bhoga) which in turn affecting the elemental nature of Indian civilization. Presence of excessive materialistic outlook banished humanitarian considerations – which was the modus operandi of the Indian civilization, and in turn converted the Indians into a self-centered mass. This bankruptcy- if remain untreated, he warned, is going to paralyze the mental regime of Indian community.



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On the perspective Tagore writes: ...it is a pertinent question that how the trees and forest resources can be made free from human greed...the Almighty sent life and He made all possible arrangement for nurturing it properly...but greedy man are instrumental in causing their death. The human society will not be spared for transgressing the design of God. Greedy man are responsible for their self-invited destiny ... their own destruction by deforesting the natural flora and fauna... plants are cut indiscriminately who are proving us fresh air.. by that process man ruining their own future...(Rabindra Rachanabali, Vol.14,P.373). On 25th of Baishakh 1332(Bengali year) Tagore started Briksharopan Utsav in Shantiniketan. Tagore planted the 'Panchobati'- a combination of five plants within Uttarayana complex of Shantiniketan. The five plants – Amloki,Asoke, Asathya, Batobriksha and Bel – bears the testimony of microcosm of the ' Prakriti' as had been hinted at the texts of Upanishada. That denotes a clear message of Tagore's environmental awareness before the familiarization of environment consciousness by his European counterparts. Tagore, perhaps, preferred more endeavors- both from official and non- official corners. His creative thoughts about the geo-environmental made him the pioneer of an eco-friendly movement. By his creative writings he, perhaps, wanted to convey a strong message that all human should understand the role assigned to them by the Creator at a macrocosmic perspective. Any misadventure may threaten our biosphere and thus our existence as we have but one world to live in. The future of the earth may be better secured in the mutual upbringing of the 'Prakriti' and 'Purusha'- two primordial entities of our environment.

On the perspective of ongoing environmental degradation one has to under the necessity of practicing an environment-friendly life-style. It's a matter of great hope that for controlling terrible air and water pollution, waste disposal management and technological planning- safely of Nature are considered with topmost priority worldwide.

It is over again felt that Tagore's motivating observations, which he propagated through a cultural canvas, about creating a green world and their familiarization may provide a reason for Mother Earth to smile.

Note: All incidental translations from Tagore's work are done by the present author.

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