

Beauty of Love in Rabindranath Tagore's Poems

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ABSTRACT

Rabindranath Tagore was a great poet of love and affection. In most of his creations he has presented the beauty of love in its different forms. Tagore's poetry primarily deals with love – love for humanity, love for divinity and love for nature. His early poetry is concerned with man's love for lady, but his later poetry is mainly concerned with man's love and longing for God's beauty and love. The treatment of physical love in his poetry is without exaggeration and is well within the bounds of Indian culture. In his later and mature forms of literature it is his love for God that described vigorously.

Keywords-- Poetry, Indian Culture, Humanity, Divinity Nature

I. INTRODUCTION

Rabindranath Tagore was a great poet of love and affection. In most of his creations he has presented the beauty of love in its different forms. Tagore's poetry primarily deals with love – love for humanity, love for divinity and love for nature. His early poetry is concerned with man's love for lady, but his later poetry is mainly concerned with man's love and longing for God's beauty and love. The treatment of physical love in his poetry is without exaggeration and is well within the bounds of Indian culture. In his later and mature forms of literature it is his love for God that described vigorously. He is above all the poet of love. Love flows from his heart, mind and soul in continuous stream assuming all different forms in its winding from finite into infinite. He interprets love in all its multiform expressions – the beauty of love of mother, the beauty of love of son, of husband, wife, lover, of beloved and of friend. His poetry expresses his ardent love for some whose identity remains a mystery. Was the person Nalini, the Maharashtrian girl, with whom as some say, he fell in love? Or was she kadambari, his sister-in-law whom he adores and who inspired him to write? The Gardener, Fruit Gathering and Lover's Gift give expression to his feelings of love for the mortal beloved whereas Gitanjali is an expression of his love for the immortal one. Tagore's reputation as a mystic, has also obscured his greatness as a writer of love – lyrics. In fact, his love lyrics rank with the greatest love – Lyrics of the world. His love poetry shows influence of Vaishnava love poetry, which centres round the love of Radha and Krishna. But Tagore's treatment of it is entirely his own.

The Gardner is the richest of the collections that have appeared in English. It is in the main a feast of love poetry. Urvasi is one of his greatest Lyrics of love.

Tagore's love for God is very great in one of song of Gitanjali 'My song has put off her adornments'. This is a great song of the devotional love of God. This is very beautiful lyrics of the poet's love and devotion for his lord. The creator is absolute love and so love is the only approach to him. As dress and ornaments are impediments in the achievement of perfect love so vanity and pride are obstacles in meeting God. Simplicity and straightness of feeling and conduct are necessary for achieving perfect Love. In this great love song Tagore presents the beauty of love –

*"My song has put off her adornments.
She has no pride of dress and decoration....
.....Like a flute of reed for thee to fill with music."* (1)

Here in this song Tagore presents the love of a bride and her lover. Bride is the symbol of poet himself and his lover is the Almighty God. The robes and ornaments of the bride is the worldly attraction and bindings. As the dress and ornaments of the bride spoil the pleasure of perfect love and union with the beloved of her husband similarly the poetical embellishment spoil the purpose of love song. The poetical flourishes are like jingling ornaments which render the intimate talk in whispers inaudible and thus spoil the pleasure of love and union. He says that beautiful dress and costly ornaments are manifestation of the wearer's vanity and pride. Poet says that there is no place of vanity and pride in love specially if it is the devotional love to God. The poet wishes to be simple and humble because he knows that love is simplicity, purity and sincerity. Tagore says that True love and union are possible only in simplicity and uprightness. Pride and vanity of every kind must given up to establish contact with the God as lover. The poet loves God as a lover. There is a perfect and undying bond of love between God and human soul, and Tagore reveals the soul's urge for complete union with God. Tagore expresses his humility and gratitude for being enlightened about the way he should approach his lover God. The poet sheds his vanity and feels ashamed for being vain. He learns his lesson from the contemplation of God. The choice of the flute of reed to buttress his arguments for the need of simplicity, humanity and sincerity is really very apt and effective. The reed is straight, it is humble and simple and the flute made by it is used by Lord

Krishna to play his divine music which thrills and enlightens the soul. In this way Tagore presents the beauty of love for God. One thing that is remarkable here about his songs of love that he always gives some moral vision and message specially in his love songs.

The Gardener shows the human soul lit with the morning radiance of human beauty of love rejoicing in its new born sensation of keen delight in beauty of form and beauty of soul. In Gitanjali we have the calm starlight of the deep midnight sky through which moves in full orbed maiden radiance the full moon of the Love of God – that blessed love in which all the fragmentary radiances of human love, love of art, and love of nature have been gathered up into a full and divine radiance that includes and transcends them in sweetness and in light. Tagore knows that the fruition of all poesy is the love of God. This is the beauty of love belonging to God. If is the beauty of love for God expressed by Tagore –

***“From down till dusk I sit here before my door.....
.....Air is filling with the perfume of promise.” (2)***

Tagore was so much impressed by the Love of God that he says that his heart longs to join in the song of God, but he failed. He points out how, when the poet – soul is surrendered to God in an ecstasy of measureless love, God’s melodies themselves sing through the soul. Tagore says that the beauty of love is this that true lover further beholds God’s Love and mercy even in the punishments that God sends to him. Beauty of Love is in dedication and devotion for God. Through the love of God Tagore attains the love of all, because the two lovers and loves are inseparable. The poet shows us further that Love of God leads us to live a dedicated life.

About the glory of the beauty of love Tagore says that love is the most valuable thing of the world. That is the note of the singer who has truly risen to the raptures of the love of all, the lover whose beloved is the soul the world. A poet who has not fully risen to this beatitude must necessarily feel that love is more than the joy of poetry or popularity. Tagore realizes how his art becomes voiceless in the sweetness of his love as a bee in the lotus.

As God Shrikisha loves Radha in Brindavana and other significant love matters regarding to Indian life, Tagore presents in his songs also. As he sings –

***“If you would be busy and fill your pitcher.....
.....Eyes like birds from their nests.” (3)***

These lines dealing with Indian life and love bring homes to us vividly and lovingly the heaven of a happy women’s life and ways in India and the heaven of nature shining all about her as a fitting temple for love, the goddess of her heart.

The song brings before our eyes another sweet picture of beauty of love of Indian life. Again Tagore shows how the young heart has a sudden blossoming of

sweetness in it in the springtime of love and how it is first of all in love with love before it sees heaven realized in one human face. This is another aspect of the beauty of love of young generation. Tagore shows us the deepest and truest elements in love and makes us realize why it is that love draws our souls, irresistibly and leads us into its paradise. This is also the beauty of love and also the greatness of love.

Tagore presents further that the charm of woman’s beauty is in part due to the idealising tendency of man’s heart. Beauty is most truly herself when love and service light up her eyes and loosen her tongue and give grace and divine helpfulness to her hands when the beauty of Love enters into life, the limits of life seem to get a push and life becomes widened and is filled with more light. The woman who ‘worked and dreamed daily to the tune of the bubbling stream’ is made captive by love and goes away from the village with the Lord of her soul. The villagers ask her when she comes back how she felt in her new world. She replies –

***“Life without love is dreary, weary, and wasted.
I am the guest of no one at the end of my day.
The long night is before me. And I am tired” (4)***

Tagore confidently says that the sweet bond of love does not stop with human beings but extends to the whole realm of life and makes us realize the blissful unity. He shows how the true joy of life lies in love and in living life to the very top of its fullness, and not in barren asceticism. Tagore says that love and peace is the highest quality of all man.

In the Crescent moon Tagore depicts the beauty of Love of child. The beauty of the relationship of child and mother. The child’s Love of adventures and high achievement is equally beautifully described in his songs. Tagore’s insight in to the child’s hearts is equally admirable. Tagore shows how full of love for the mother the child is, and how to it she is the dearest thing in the world. The child’s purity, trustfulness, innocence, and love for all – in fact the whole paradise of the child’s moral nature is beautifully revealed to us in his poems. The mother’s deep love for the child – that most wonderful and divine thing to which there is no paralleled the side of heaven – is well described by the poet –

***“I do not love him because he is good,
But because he is my little child
I alone have the right to blame and
Punish, for he only may chastise who loves.” (5)***

II. CONCLUSION

In nutshell Tagore has spread the beauty of love allwhere in his literature specially in his poems of romantic approach. This makes him great poet of love among all literary artists of world literature.

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