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Tagore's Conception on the Reality of Life and Death: In the Perspective of The Gita and The Upanisahad

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Abstract-- People can't determine often what is auspicious and what is inauspicious, what is good and what is evil; due to their ignorance. As a result, people get confused. Then people are being wildered and depressed, because they cannot accept the real truth. Depression can be caused by various reasons. According to Tagore, "People may be depressed because of the pain of losing a loved one, fear of losing something, or not getting something. It is only because we cannot understand the real meaning of life. We cannot accept the harsh reality of life. Then we think death is the best way. On the other hand, even knowing that death is the hard reality of our life, we are afraid of it. But we forget that, death happens only to the body, the soul is eternal, and there is no birth and no death of the soul. So, death can't be a means of liberation.

Usually, we understand that death means literally as the end of life". Tagore also declared, "all our life activates end in death. Therefore, death is not desirable for any human being. But we have to understand that, death is the eternal truth of human life. No one is immortal; there is no greater truth than death". According to the infallible rules of time, one day everyone has to pass to the land of eternal sleep. Humans are forced to accept this fact of life and death no matter how hard it is. Tagore concluded that, "if we can realise the unbroken unity of life and death then we can overcome the fear of death and attain immortality. This is the reality of life and death".

Keywords-- Reality of the life, death, perspective of the Gita and the Upanishad.

I. INTRODUCTION

The objective of this article is to analyse the reality of life and death in the perspective of the Gita and the Upanishad, as perceived by Tagore.

In this connection an intensive analysis has been made the book of Tagore 'Sadhana'. In which Tagore described his perception about the reality of life and death with a view to philosophical stand point as revealed in the Gita and the Upanishad. This paper was intended as a qualitative analysis on the deep realization of Tagore about the reality of life and death as expressed in 'sadhana' from the philosophical perspective of the great books, 'the Bhagavad Gita' and 'the Upanishad'.

II. THE ANALYSIS

Indian philosophical thought originated on the foundation of the Vedas and the Upanishad. In the Vedas and the Upanishad, the soul is described as conscious, immortal and eternal. Death is not the end of life. As long as a human being is not liberated from the bondage of the fruits of their actions, they must take on a physical body and be born. Therefore, the material body is destroyed after death, but the conscious soul is infinite and all-pervading. It is not limited by space and time. In the Gita we, introspect that, how Lord Shri Krishna inspired Arjune in the battle field and how Shri Krishna talked about self-knowledge. Shri Krishna explained to Arjune that his fear of losing loved ones is baseless. Because, the soul can't be kill. When man dies it means that the soul is reborn in another body. Human body is like old clothes. So, no one mourn for abandon of all clothes. On the other hand, it is also stated in the Upanishads that we can conquer death and attain immortality through knowledge. Soul has neither cause nor effect. It is unborn, permanent, endless and beginning less.

Therefore, similarities had been found in the thought of Rabindranath Tagore about the reality of life and death with the explanation of the Gita and the Upanishad of the issue. Tagore understood the real truth of life from a philosophical point of view. Rabindranath Tagore was a great poet, writer, novelists, dramatist, and he was also a big philosopher. Philosophical thinking began to develop in him from the time of his childhood education. Tagore's spiritual thoughts revealed in his many stories, poems, songs and novels. Thus, we can presume that the poet could see life and Death together.

A review of Rabindranath's life shows that gradually over the course of a few years, the deep trauma he received due to death brought about a change in his life. His wife Mrinalini Devi died on November 23th 1902. His eldest daughter Renuka died in May 1903. It was his first child mourning. Then his father Maharshi Devendranath died in 1905 and the death of his son Shamindranath in 1907. Those incidents gradually buried Tagore spiritually.



In spite of performing all the duties of external actions, he was absorbed in the realization of truth. Tagore's fear of death was removed from his mind by the grief of one death after another. He felt that death, no matter how great it seemed and no matter how unfathomable its wounds could never be greater than life. Tagore realized the unity of death with life. So, he said, "a birth day is a step towards death. Life and death are sitting face to face on the edge of life". Behind this understanding of the meaning of the poet's life, there is a lot of experience, a lot of effort. The poet was able to overcome the fear of death by crossing the boundaries of life and death, because he realized this absolute truth of life.

The poet said, "Death is not the end of the process of life. As life is a reflection of the infinite, internal being, so death is also a reflection of it. Life has no loss, no expense. Life is moving. If we realize the unbroken unity of the infinite with the finite, imperfection with perfection, life with death and immortality is attained". It is said in the Upanishad, who knows the truth of infinity and infinite transcends death through ignorance and attains immortality through knowledge. This is the reality of life and death.

Death creates no void in reality. There is no fundamental conflict between life and death. The ancient sages emphatically said that death is life. Tagore said, "like the waves of the ocean, human life has its ebbs and flows. There is no death without birth. They are complementary to each other". The Poet's deep realization about death is expressed in "Sadhana" essay. He accepted death in a positive sense. It gives a different dimension of life. The main theory of philosophy lies in the difficult truth of life that the poet has highlighted in his poems, novels, stories, essays. This helps people to understand life from a philosophical point of view and overcome their disappointment, fear and sadness to realize the meaning of life. As a result people are buried spiritually. Tagore with his long experiences realized the essences of the reality of life and death. He is a man with great wisdom, a sage, a spiritual scientist.

III. CONCLUDING REMARKS

This paper was intended to analyse the Tagore's perception regarding the reality of life and death. Tagore, in his book 'Sadhana' (an essay) justified the reality of life and death from the philosophical perspective on the concept as revealed in the Gita and the Upanishad. Tagore was a man of wisdom and genius who realised the life and death in a positive stand point. He explained that both life and death must have to occur for every individual as revealed in the Gita and the Upanishad. Therefore, the event of human beings regarding life and death should be taken from the positive perspective of the philosophy of Gita. Tagore announced that "মরণ রে, তুঁহ মম শ্যাম সমান". Actually, Tagore strongly affords his vision that there would be the death of life as those are in reality. He was a man with a great perception regarding the reality of life and death as revealed in the Gita and the Upanishad. Hence this article concludes that Tagore was a great philosopher accomplished with realisation of the truth of life and death.

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