INTRODUCTION

It is hard to remember but something peeps in my mind, Sunil Gangapadhyay, the then editor and the leader of the very famous periodical “Krittibas” and a very dominant poet of the modern Bengali literature had snubbed Rabindranath Tagore in his poem. Sunil wrote, ‘Tin jora latihi ghave Rabindra rachonaboli lutoy paposhe,’ (with the stroke of kick of three pairs the creations of Rabindranath Tagore roll on the door – mat). Again, I came to know from the writings of great Sankha Ghosh that, after walking a very long time, in the past one evening the group of poets, ‘kritibas’ were sharing their voices together with a song of Rabindranath ‘tomar charan dhulay dhulay dhusar hobo...oi asan tole’...(we shall be grey with your foot dust...that the sitting under...) etc. Eventually Sri Sankha Ghosh was also present there, in that get together. He was equally endlessly delighted as well as surprised very much.

OBJECTIVES AND METHODS

A. Objectives of the study:

1. The present paper is an attempt to find out the actual wanting of Rabindranath Tagore through his long life as well as his various literary and other works.
2. And to know the role and attitude of Rabindranath Tagore as a huge personality.

B. Methods of the study:

For the present study observation method will be followed along with multi-methods. Data will be collected from various sources. After collection of data will be analyzed by various methods like internal and external criticism and the thesis will be developed and facts will be established.

ATTACK AND SURRENDER: THE SECRET

Attack to Rabindranath comparatively in a poor age and surrender in maturity is a secret of the great poet. Once I too was very much puzzled to see the sacredness in Rabindranath. It will not be a false statement that I have thought a lot about this too. I discussed a lot with in friend circle but no solutions were made, no calculations were meted out. Majority of my friend circle opt that Rabindranath is a special institution. To get attention and fame, people sometimes attack him or sometimes submit themselves. These two attitudes of the mass are easy to be eminent in the literary world. No one culture, about that day’s opinion or discussion, whatever you say. The friend circle has been scattered, someone inland and some overseas for their livelihood. Today after a long duration I started to pen about Rabindranath Tagore. The day’s resolution at our tender age about Tagore was very folly and there was a huge gap in our understandings. The mystery lies somewhere else. I shall try my level best to open it in my personal discussion in this paper.

IN MY CHILDHOOD DAYS

Education was never a tradition at that time. It was an agriculture– dominant hamlet, no change of status still today. Majority of the folks is illiterate. Still education has not stepped in their doors. I personally am late gear for my elementary studies, directly admitted to class – I instead of KG – I. Where my pre-elementary studies were aided by my private tutor. Still I can remember my childhood days, where my father, from his weekly shopping bag, took out an illustrated ‘Shishu Shiksha’ book, written by Madanmohan Tarkalankar. And through this Madanmohan and with my private tutor, letters and alphabets were introduced to me. After some days a new book was handed over to me, whom I had seen earlier with my elder brothers and sisters, and now it’s assimilated to me. It is only
for me, my personal book and my personal Rabindranath. Education initiated with a new zeal and enthusiasm. In the meantime, my private tutor was changed and a new tutor was introduced in my life. He was quite a harsh in nature and totally in contrast with the previous one.

THE EASY LESSON: ‘SAHAJ PATH’

Rabindranath’s ‘Sahai Path’ (The easy lesson) initiated with the new tutor. It was an amazing! Gradually, I was getting into it, everything looks alien to me. A great alteration from my beginning –

‘Kaal chhilo daal khali,
Aaj fule jay vore.
Bol deki tui mali;
Hoy se kemon kore.’

[The branches bare yesterday,
Full of flowers today.
Tell me you gardener;
How does it happen dear?]

What is this! Is this an easy lesson? For me it was something a huge task extending horizontally without any end. Rabindranath’s creative mystery is still unknown to me, till today. I search for true knowledge which is a keypad to wake up from the oblivion.

Being a country lad, I grew up in beautiful surroundings with bountiful flora-fauna. I spent my childhood days amidst the beauty and aroma of the wild flowers. Their growing up and shedding was nothing strange or alien to me at all. It was very naturally accustomed to me. But the mystery along with the query which arises in me was Rabindranath’s gift, which is still functioning within me. Rabindranath is a dawn in my life. He is my shelter in all aspects of my life. In my sorrow, in my delightfulness and whether in my afflictions, I get great shelter in Tagore. But in believing God, we are of two different people. Heavenly shelter is very much different to worldly shelter, at least in this period of maturity. Rabindranath was somewhere aesthetic –a believer of nature and beauty.

THE AGE OF MATURITY, THE SOLUTION

What can we say, was Rabindranath neutral to God? Was he non-believer of God? Then acceptance to Rabindranath and denial of Rdbindranath is a matter of imaginary or fiction. At our matured age we come to the solution of these puzzling questions. However, is it possible to transform our denial of Rabindranath to acceptance at a certain age of maturity because we get the answers what we want? That is wonderful and that is mystery. In relevant to this ground once a believer of God, later non-believer Abu Sayeed Ayyub wrote in his book of ‘adunikata- o- Rabinbdhanath,- “I am totally deprived of experiencing any type, directly or indirectly regarding God. Only the word (authority) God is unacceptable to me, not only unacceptable but very much disrespectful too. Philosophically and theoretically how much I have advanced in my belief in God, I have lost my belief in God has damned. At last after reaching at this older and advanced age, the almighty God who was an eternal shelter to me, powerful, supportive, deliverer, lawmaker has vanished. I cannot see Him. Though any book or novel, highly ornamental with love of God is easily acceptable from the core of the heart.”(4) But why? Ayyub disclosed: “one answer come easily in our mind. In Gitanjali (song offerings), nothing is adopted or declared regarding existence of a God only. One or other of the poet’s God centric thoughts and feelings are written in his works. So, the gap of belief and opinion may be between the poet and the reader if expression of feelings is powerful, lively and acceptable then why cannot a person’s mind perceive?” (5) Off course a person can perceive. Even if belief and opinion is varied in different readers, many of the readers are submitting themselves. Only the able mindset can perceive. At a certain age great Sunil Gangapadhyay also became able or capable. He changed his decision and opinion. This alteration of idealism varies not only man but also can be seen in left political parties, changing their idealism at a regular basis. In one occasion of inaugurated of a book fair, atheist Sunil was seen highly enthusiastic about Rabindranath. This was a recalling of truth what Ayyub’s said earlier.

BE ABLE, BECOME ABLE

Sometimes a question arises in my mind, what Rabindranath wanted to do through his all kind of works in his whole life? In one answer why it appears to me, I do not know, Rabindranath in his whole works he might be wanted to say – ‘Be able, become able’. Because only an able person can become the shelter of one and another. This able person has to develop his personality and that’s why this able man built an institution like Visvabharati in Shantiniketan.

Tagore wanted to change our stable mindset. Dr Khudiram Das wrote in his book ‘Rabindra pratibhbar parichay’-“The special feature in Rabindra poem is that it is a journey of gradual development of inner mobility and external diversity.” (6) Since Rabindranath was a poet that’s why his special features were directly related to his deeds of life. That’s why Dr. Das’s the word ‘Rabindra poem’ was changed to ‘Rabindra workings’ to bring out the inner significance of Rabindranath Tagore. Because, like his poetry, his workings along with a long and active life with creation and innovations, gave equal importance to both the qualities. Dr. Das again justified: “In this modern world, a poet has figured out a whole Nation as past, present and probable future through his writings, this is one of the unique quality of a poet” (7) This example is rare in India may be the whole world. That’s why to know the world’s biggest democracy, India; we have to knock time and again on the door of the great poet. The role of our great poet is highly acknowledged to bring our Nation to the limelight. And so in the novel Gora as appears to me, was the epic of damnation of Hindus and Hinduism, and not the age old evidence ‘universal humanity’. What Rabindranath wanted to say to the world, is for our incompetency and incompleteness of personality to understand, it is tumbling today. This unstable mindset is the heavenly abode of terrorism. Sometimes I think that if Tagore’s song is presented to the terrorist and their agents, probably our planet would be better place to live. I do not know how far it is possible.

CONCLUSION

Probably the word ‘phenomenon’ by Buddhadeb Basu is most applicable and significant in relevance with Rabindranath. He is phenomenon and so he is cultured and nurtured for years and still now. He was a complete personality and so being an able man supports fully the Russian’s affairs. For a great man like him Russia got the recognition of world’s best socialism in the world. Still we are not aware of such a grand personality like him and it is proved with shame on the very day of his passing away.

Oh! What a frenzy world we have! We could not recognize the deeds and works of a great personality of this stature- we
have cut the beard… and the finger.. oh! God forbid it arouses nausea. How incapable we are! Noble theft is one of the meanest examples. He was the most eligible for the Nobel but we are his most incapable successor undoubtedly. Akhtaruzzaman Elias rightly observed, “Rabindranath wanted to build up that person who is strong enough.”(8)

Note:

I have used the original Bengali and English writings for my discussion. All the textual and incidental quotations are translated into English by the present author.

REFERENCES