

The search for life in Gitanjali's Vedanta thought

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Abstract

Rabindranath grew up with a philosophical sense of life from childhood. Gitanjali is the product of that philosophical sentiment. The poet has beautifully explained that theory of Vedanta in pages of Gitanjali. The main theory of Vedanta is Brahman or Paramatma. This entire world is covered by the Supreme Being. God resides in every creature and inanimate object of this world. So according to Vedanta Philosophy, God exists within all human beings. So Rabindranath in every poem of his Gitanjali finds a way to know human perception. That is the path of happiness. Ego is a major obstacle to happiness in life. In Rabindranath's poetry, that pride is washed away by tears. Rabindranath gave the message of renunciation of ego. True joy in life requires sacrifice. So renunciation is one of Rabindranath's pursuits in life. Gitanjali is full of that ideal of sacrifice. Today we cry out for liberation. But liberation is not possible if life is built on selfishness and violence. So, Rabindranath sought liberation through dispassion. Gitanjali is illuminated by this renunciation and dispassion of Vedanta. How Gitanjali's Vedantic Consciousness can emancipate today's people - that is the summary of my research paper. Keywords: Gitanjali, Vedanta Philosophy, Ego, Happiness, Liberation, Consciousness.

“Thou hast made me endless, such is thy pleasure. This frail vessel thou emptiest again and again, and fillest it ever with fresh life.” (Tagore, 1913)

There is no place for contingency in any field of life. Whether in the case of juice or in the case of experience. There is a continuity everywhere, somewhere manifest, somewhere hidden. I see in nature when there is a need for new life, then revolution

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goes on in the water-land, in the sky-air. Kalbaishakhi comes in the tide of new creation. And behind it is the single and collective idea of many people. An ever-flowing stream of society made up of a mixture of two currents. One is the flood that sinks the shore, the other is the cherished current of creation. Between these two, Gitanjali is a successful human guide.

From the earliest times of civilization, the question arose in the minds of people -who am I? Where did I come from? And where do I go? The perception that the envious people gave birth to while searching for answers to the questions is known as Upanishads. The Upanishads are called Vedanta because they are at the end of the Vedas. However, the three departures of Vedanta are-1) Shrutiprasthan 2) Smritiprasthan 3) Nyayaprasthan. Shrutiprasthan is the Upanishad. Smritiprasthan is the Gita etc. and Nyayaprasthan is the Brahma-sutra of Vedavyasa or **Vadarayana**. So it can be said that, Vedanta is the last part of the Vedas.

Rabindranath says that the words of the poet that are manifested in our minds are static, introspective, he does not explode energy, radiates energy, brings silent flood, makes the dry mood juicy. Rabindra Kavya and Rabindra Sangeet are witnesses of many feelings emanating from Rabindranath. Gitanjali is one of the literary works written in the middle period of the continuous vibrancy of Rabindra Pratibha. Rabindranath introduced himself as a poet, "I am the poet of the world". Gitanjali is one of the thoughts of his poetic pursuit. Gitanjali is a poetry on the one hand and a philosophical text on the other. The poet has established himself in the joy of the world, sometimes philosophically or sometimes thoughtfully.

“jagate anandayajne amar nimntran
dhanya hal, dhanya hal manabjiban.” (Tagore, 2009: 317)

Gitanjali's poetry has never taught manavaras to taste or has given birth to philosophical thought. Rabindranath was a joyous poet. Many have suffered from the Brahma moment of life, and in the next life they have found happiness by considering sorrow as happiness. So many tunes of Gitanjali are joyful.

“anonderi sagor hote”(Tagore, 1913: 9)

Also says that

“gaane Eso ange pulakamay poroshe.
 Eso chitte amritamay horoshe,
 Eso mugdha mudita du-noyaane.
 Eso nirmala ...!” (Tagore, 1913: 7)

The poet has shown that there is no joy in smallness, narrowness in life, there is sorrow and despair, so the optimistic poet has sung the melody of that joy in the pages of Gitanjali in different ways. "Antara mama bikoshito kara antartara hey -Nirmalo karo, ujjwalo karo, sundaro karo hey. Jaagroto karo, udyato karo, nirbhaya karo hey." (Tagore, 1913: 5) Man finds happiness and the poet finds Rasnilima. The poet calls for breaking the door of small interests in life and engaging in greater interests where people can live with absolute happiness. Happiness is his right, not sorrow.

Man's first acquaintance with nature is a great cruel identity. When man had no idea about the laws of nature, nature was terribly visible to the human eye. The fields are scorched by the blaze of the sun, the earth is faint, the nature is then like death, the messenger of destruction. That is why these two seasons of spring nature have been giving joy to the people since ancient times as the messenger rain of new life and greenery - that joy is reflected in the pages of Gitanjali.

“madhye tomar prakash taai eto madhur.
 Kata borne kata gandhye,
 Kata gaane kata chhande,
 Arup tomar ruper lilay ... ” (Tagore, 1913: 65)

Standing in the realm of present life, the analysis of Rabindra Bhaban has put the future generation in front of progress. The essence of that progress is captured in the poems of Gitanjali. Gitanjali's philosophical thought is very soft and gentle to the present people. Where there is only moonlight and south wind, there is no real emphasis. But before admitting this, you need to think about who says force? The flower is softer and softer than the buddha, on the other hand the elephant is a very strong

creature, but there is no shortage of people to give life for the flower, and there is no one to give life for the elephant. So the power of flowers is infinite. This power is the power of beauty, the melody of Rabindranath's Gitanjali is indicative of that power. The melody of Gitanjali shows the way of liberation by overcoming danger-

“Bipodea morea rakkha kara e nehe mora prarthana –

Bipode ami na yeno kari bhay. ...

Sahaya more na jodi jutey nijer bal na yeno tutey,” (Tagore, 2009: 227)

That liberation is eternal liberation, that liberation exists like a burning spark in the radiant flame of monasticism. So the poems of Gitanjali have sometimes welcomed the feeling of love, sometimes that thought has been transformed into a spiritual thought. The poet has made the world culture stand under the same roof. There comes a time when the worn-out soul loses its current in the stealthy sand of impotence. Surprise moves away from the center of life. Garbage contaminates life with a dull consciousness. The filth of lazy consumption defiles life. Then people pray - O new you see. Bring the flow to the inner cavity, then the heart of the poet sings

“Aananderi sagar hote esechhe aaj baan.

Dnaar dhare aaj bosare sabai, taan re sabai taan.

Bojha yato bojhai kari karbo re paar dukhera tari, ... l” (Tagore, 1913)

Then people feel the existence of one in many, self-expression in all.

Pride is banished-

“Aamar maatha nato kare daao hey tomar charanadhular tale.

Sakol ahankar hey aamar dubaa chokher jale.

Nijere karite gourabo daan nijere kebaali kori apaman, ..” (Tagore, 1913: 1)

The subtle aspects of humanism are reflected in the thoughts of Rabindranath's Gitanjali. Knowing the multiple interpretations of religion, it is unknown elusive-

“Kata ajanare jaanaile tumi,

Kata ghare dile thnaai-

Durke karile nikot, bandhu,

Parke karile bhaai.” (Tagore, 2009: 366)

“Jibane yata puja holona sara jani he jani tao hayni hara. l” (Tagore, 2009: 296)

The essence of Rabindranath's thought reflected in the letters of Gitanjali. According to him, if man feels the oneness of many in practical life, then he will move forward on the spiritual path with the practical world in front of him and will find eternal liberation.-

“Aamar mukti aaloy aaloy ei aakashe,
Aamar mukti dhulay dhulay ghaase ghaase.
Dehomoner sudur pare haariye pheli aapanare,
Gaaner sure aamar mukti urdhe” (Tagore, 2009: 339)

The poet seems to be lost even after realizing the essence of human religion. Doubt arises in his mind that there is someone in our heart who transcends the powerful and gives the hand of world humanity. We are becoming detached from the absolute object while giving priority to secondary issues in daily life. Then grief-mourning-fascination is consuming us. We can only enjoy that absolute object if we can establish the human religion by overcoming the barrier of grief and affection. That is what is indicated in the atom of the word Gitanjali.

Before leaving the pen at the end of the discussion, it can be said that life is a symbol of laughter and tears, happiness and sorrow, hope and despair. Rabindranath has seen life very closely and has felt every realization of life with his heart. That feeling is spread in the pages of Gitanjali. In that feeling, life seems to come alive.

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