



BUDDHA-TAGORE- VIVEKANANDA

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Abstract

Goutam Buddha, the prince who turned into ascetic; showed the path of salvation of mankind and through meditation achieved the wisdom of the world. Though his way of life, sayings and preaching are very simple for mankind to follow, Buddha himself is too great to understand. His entity can be conceptualized through the eyes of two great personalities like Rabindranath Tagore and Swami Vivekananda, the former is a hermit-poet, whose wisdom and philosophy is based on the theosophy of Upanishadas, and the later is a monk-philosopher, whose mind was shaped under the impact of Vedanta. To these two great thinkers, Buddha is one in whom the wisdom of the universe is illuminated. To Vivekananda, the monk-philosopher, Buddha was neither a superhuman, nor an incarnation, but God himself. So it is through the understanding of Rabindranath Tagore and Swami Vivekananda that we can reach to the entity of Lord Buddha and his teachings properly.

Objectives

1. To look into Buddhism in light of Upanishadas as advocated by Tagore.
2. To conceptualize Buddhism through Vedanta.
3. To understand Buddhism as a way of life and not as a particular religion.;

Introduction

The greatest writer and philosopher Rabindranath and the greatest man Vivekananda- pay their humble tribute to Buddha saying, 'Buddhang Saranang Gachhami'. Both of them feel Buddha is full, full and completed. Buddha is a state, a feelings, a great philosophy. Both of them are engrossed with the personality of Tathagata from the view point of documentation and philosophy all things do not similarize with Rabindranath Tagore and Vivekananda. Risi Rabindranath is overwhelmed with Brahma-feelings of Upanishad and how the most modern explanatory Vivekananda is charmed, absorbed with the presence of God's silence and quietness with fully compassionate idol with the explanation of Vedanta! These two great disciples beg compassion sacrificing themselves to the feet of Buddha, 'the compassionate charitable'. So, where is there similarity among Lord Buddha –Risi Rabindranath-Swami Vivekananda?

Elaboration

Yes, an imagining record of conversation could be thought or percept and made. A King-son of Kapilavastu surpassing "A Long-Way-Life, How Sorrow and Repentation, How Sorrowful Inflammation"¹ "Opens his Ambrosia Abode! There enter Vivekananda and Rabindranath. They Bow down their heads with great respect. Rabindranath Tagore sits at right and at left Vivekananda Abroad Looking Buddha welcomes them in heart. Rabindranath is saturated in right atrium and Vivekananda is in left. Both of them feel fulfilled Buddha. One observes Brahma and other a God. One is immersed in Buddha-Brahma and other God-Buddha. When the Brahma-wholesome or God wholesome is felt, He is not in vision, so conversation is not possible. No, any existence is not felt in such conversation. It is possible only then when this trio can be focused through feelings, perception and prudence.

Rishi Rabindranath, Artist Rabindranath, Acharya Rabindranath looks Tathagata with the aura of truthfulness – scripture – loving as an expression of Brahma; and Sannyasi Vivekananda, Era Hero Vivekananda looks Buddha as a dedication and the idol of service – Idolic God. The two feel Him in this ways and they being an Oneness. Vivekananda says, "He is wholly a strong minded wise man- whose every cell of brain is perfect, healthy, strong and active up to the last moment of life. There is no illusion, no error – this is Buddha's real state....the greatest wise man as well as philosopher is He."² The dedicated sannyasi Vivekananda hopes only a molecule of that greatest power. Again with the silent hearted tribute or offerings 'whom I feel the best man in my heart, today in the Baisakhi full-moon in His birthday utsab I have come to pay my homage'- says philosopher artist Tagore.

Tagore is a creative artist, Vivekananda is a promised server. To an artist the truthful state, scripture sound and the flood of love are the main ways of creation. The creator himself is dazzled with the flame of 'truth-scripture-love'. The creative works of Tagore is inspiring which is based on truth and scripture. What truth he does not fell that he does not express through his picture or song or in any other place of message. Blowing scripture conch he welcomes a holy life. Thus he makes a bond of virtue and love, and a heavenly calm dazzled Universe is created. So, Tagore anesthetizes Tathagata in his aesthete and pays his regards of heart. Serve –meditative, the most modern explanatory of Vedanta saucy sannyasi Vivekananda is the symbol of self dedication who suffers when a single man stays in hunger, walks all over the country on foot and thinks about the



servicing of man-shaped God(Narayana), prays to Yagadamba- that is most idolistic mendicant Buddha to Vivekananda. He becomes a destination with SriRamkrishna. So Vivekananda will know the God as an ultimate idol of dedication and serving. He feels or finds that fulfillment in Goutambuddha and pays worship to those feet of satiety.

To Tagore the truth-scripture-loving greatest man is the sacrifice of Vivekananda and Tathagata is the utmost wise, philosophic and artificer meditate Two is in one. He is Buddha God. With love and compassion, thinking of intimacy the satiety of dedication and serving are possible. The permanent scripture of whole human being is only possible when we are led through this truthfulness. These two great men have got Buddha from their own sphere and philosophy. The achievement of each is so high and is filled with so satiety that it has been the greatest obtaining. Whom they got is one and unparallel-Buddha. So, that 'oneness' is got or has got Vivekananda and Rabindranath. And we are also having got a chance to get Him through them and are getting some glow and truth of conscience. Though it is the destructed existence of Buddhism and the real state of Lord Buddha in India has been focused to us. Our achieving is being completed. We are observing that declarative messages of passionate countenance which take letter shape on structure at the edge of desert through the vision of Tagore. Man has created Buddha-offering, in statue, in picture, in heap (stup) with his wonderful sanctification. Man has said who solves should be paid regards. A wonderful power of inspiration comes in them; they draw the picture on cave-platform in deep darkness, they build temple on the top of mountain carrying the uncarriable stones.

The artistic talent surpasses the ocean, creates an attractive art-wealth, Artist has vanished your own name and only offers the infinite time this sacred hymns: 'Buddhang Saranang Gachhami, Dharmang Saranang Gachhami, Sanghang Saranang Gachhami'. This is called the meditation for art, side by side this contemplation is of deem it is the ever memorable and welcome of fame-greedless nonsexual, dedication to austerity with own greatest force. They have said, if talent which can tell of never ending time and all men of the world cannot be expressed spendthriftly and utmostly in any way it may be said-'*He came for all men and for all time*'³. In which way Vivekananda wanted to observe that all time undertaken Buddha with him, the vision of Rabindranath has becoming saturated. Two has become one with the vision of mystical truth. Both are images of deity of Samrat Ashoka's nobler tribute to whom they have paid humble respect. '*Buddha has been observed as an appearance like rescuer of lakes of down trodden people. They could not understand His philosophic idealism but seeing and listening to His advices they follow Him.*'⁴

To the vision of both not only Buddha but also Tagore and Vivekananda have observed Him for the endless time and from the view of all people. With that dual vision many vision have united, with that dual voice many songs have been highly sounded. So, who is He, who is adjudged in this way? Is he Man, great Man, Idol or Gog or Greatest Brahma! He is silence. In his '*silence hymn in the heart there sounds peace-peace-peace, / Amorphous beauty in observed hearts want Him in closed eye*'⁵. What Rabindranath has found Tagore after wishing! What Vivekananda has felt in his meditation!

Termination

Rabindranath is a complete man, we say meditative poet. Vivekananda is a worshipped man, a complete man. Both are noble man. One is glorious artist for his meditation on truth-scripture-love, holy man, Maharshi and the other is world worshipped swami. So, who is that Buddha in whom all the qualities of all meditation are focused! Is he idolic GOD or GOD! So, He cannot be caught in any discussed sentence. Tagore and Vivekananda are whose atrium He is unfocused in world. In this view Vivekananda's message is fully acceptable 'Buddha is the greatest idol of the world', only idol! No, conscience proposition is- He is God. Vivekananda takes Buddha as his spirit and heart, Vivekananda says '*Buddha, my God. He has no Godism- He Himself is God. That I feel extremely.*'⁶ So, we have no scope without relying Him. We have to be settled with Tagore feelings- Truthfulness- He is own expressive-Brahma; '*where all weakness and inherent vices are abolished and for that kindness, love, joy become completed and that completion is the shape of Bramha*'⁷. Truthfulness is the God, is the Brahma. Tagore and Vivekananda are our way, Buddha is our worshipped. With the song of Tagore we also follow Him—

Oh great life, oh great death,
Take shelter, we take recourse
Light the flame in dark candle,
Wear wear glowing holy dot- oh do take my shame.
Touchstone is your feat- take shelter, take recourse.
Whatever is darken, whatever is light
Whatever ants that may good, erase erase all the veils,
Take shelter, take recourse.⁸



Reference

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2. Vivekananda, Buddha Bharat, Bani o Rachana, vol.10, page-183.
3. Tagore Rabindranath, Buddhadev, Prabasi, Asar-1342.
4. Vivekananda, Asiar Alok: Buddhadever Dharma, , Bani o Rachana, vol.10, page-42.
5. Geetabitan, page-111.
6. Letter to Akhandananda (February, 1890), Vivekananda Bani o Rachana, , vol.6, page-248.
7. Tagore, Buddha Dharma vaktibad, Tattabodhini Patrika, pous, 1318.
8. Geetabitan, page-53.