

Tagore in Hungary: A Retrospect of his Literary Genius

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Abstract

Rabindranath Tagore visited Hungary in 1926 and came in contact with several Hungariaian writers and thinkers. During his stay at Balatonfüred, he wrote many poems and letters to his friends, such as Romain Roland, the great French author and to Leonard Knight, Elmhirst, who spent the years 1921-25 with Tagore and was largely responsible for building Santiniketan. It can be said that a new era of Indian, Bengali, and Hungarian Literature dawned in Tagore's presence.

In this paper, I will explore the famous Hungarian journal *Bengali Tuz* which originated during Tagore's stay in Hungary. He met Gyula Germanus in Hungary and invited him to teach at Santiniketan. This connection initiated Rozsa Hajnoczy's journey and the beginning of *Bengali Tuz* in the realm of literature.

The paper further examines the seminal role played by Tagore's distinctive literary achievements which influenced Hungarian Literature, especially its reputed authors who shined through their literary works afterwards. Mihaly Babitas, Sandor Marai, George Lukacs, Zoltan Szasz, Ervin Baktay, and Elizabeth Brunner are a few authors who took inspiration from Tagore and really excelled in the field of literature. The Indo-Hungarian Literature also emerged with a new feature while Tagore stayed in Hungary after gaining some encouragement from his lectures. He is found within a merger of Old with New, and East with West. It also gave birth to a new medium of research and study in the field of Comparative Literature.

Keywords: Tagore, Hungary, *Bengali Tuz*, Comparative Lietarture, Santiniketan.

Rabindranath Tagore (1861–1941) was a famous Bengali polymath and a poet. In fact, he was the first non-European poet to win the Nobel Prize in the field of Literature. There is no Indian poet so well known in any European country as Rabindranath Tagore. Tagore's distinctive literary achievements influenced Hungarian literature, especially reputed authors who shined through their literary works afterwards (Baktay, 1938). A few authors took

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inspiration from Tagore and really excelled in the field of literature. The Indo-Hungarian literature also emerged with a new feature while Tagore stayed in Hungary after gaining some encouragement from his lectures. He is found within a merger of Old with New, and East with West. It also gave birth to a new medium of research and study in the field of comparative literature which ended up aiding and providing for the human race.

How much can one culture impossibly distant from the other transmit or grasp the other culture? An analysis was conducted in the light of post-colonial theories. Although Hungarians were integrated into a Christian European culture, they have always been conscious of their eastern roots. It was Rabindranath Tagore who first wrote about Hungarian literature in Bengali. The main channel of cultural interaction between Hungary and Bengal was literature. India's literature at that time was considered as a part of the colonized third world literature. Having an interest in the mysterious east, Shantiniketan brought Western and Indian Cultures together which marked a milestone in the history. Rabindranath had more invested interest in the Eastern Europe in comparison to the west as folk art from that part of the world survived the wave of industrial monotony. He stated that Hungary felt the most like home during his European tour. (Bangha,2008:53.)

Hungarians – Huns – Indian connection. Tagore was also attracted by Hungarian folk music. Prior to his visit, Rabindranath had sent the following lines to the writer Andor Tiszai: “My heart goes to you Hungary, you, who received the earliest kiss of our Eastern sun on your forehead at your throne on the border of the Western continent”. (Bangha,2008:126). Tagore wrote an article known as “Glory of literature” where he stated that if anyone can give immortality to the homeland, it will be literature.

Reflection of Pluralism in Tagore's interaction with Hungarians.

Hungary influenced Tagore along with Indian, Bengali, and Hungarian literature. Pluralism - a condition or system in which two or more states, groups, principles, sources of authority, etc., coexist. It is the practice of holding more than one ecclesiastical office at a time. Here it reflects different thoughts; inter mixing, Hungarian and Indian, compared on the same platform, in Tagore's writings and his interactions with the Hungarians. I am going to focus or illustrate the example of Hungarian literature that got motivated or changed to some extent due to Tagore's arrival in Hungary. Apart from this, a new era of Comparative literature also occurred during this era.

To Hungarians in the 1910s and 1920s, Tagore was first of all a prophet of the mysterious East. Most Hungarian versions are based on English prose translations while some are based on German translations. As stated earlier, due to the communist period, translations and their interpretations get influenced by the surroundings. We can observe that verse translations of Tagore have far stronger appeal than prose ones. This makes Tagore's verses true gems in the world of literature (Bangha, 2014.). Tagore is also described as the Eastern sage who contrasted and combined the spiritual East with the materialist West. He was visiting the world to popularize his ideas about an international university in Shantiniketan and to find material to supplement the said university.

Tagore founded Shantiniketan – an ashram (monastery) which was an institute and the very first center of Comparative Literature. Many different nationalities came together in Tagore's ashram and taught aspiring students while doing unorthodox research for the betterment of the human species. During Tagore's stay, the duration and the time he spent at the ashram portrays pluralism in three ways. First, Tagore tried to mend the conflict between the east and the west, which is why he invited teachers from a wide array of subjects. Second, using this as the main philosophical core, he established visva bharti. Lastly, he tried combining western and eastern values so both the cultures could learn valuable lessons from each other. Besides the European culture, Tagore also supported the Arabic culture, which can be supplemented by the fact that he invited a European Hungarian orientalist to visva bharti to impart (Shamsud, 2016). Arabic and Islam teachings to the students. Many Hungarian Scholars visited visva bharti like Gyula, Charles Fabri, Brunner, and Baktay. Tagore and the Hungarian scholars needed each other as Tagore was a poet of the highest order and Hungary is a country of Poets and poetry admirers. Tagore's several renowned works are translated in Hungarian like, Geetanjali, by Mihaly Babits. Apart from these translations, Tagore is also known as the 'thinker' in Hungary. He wrote letters and interacted with other renowned Hungarian literary scholars and these interactions further led to the origination of Bengali tuz, which contained anecdotes on multiculturalism, globalization, comparative cultural study, and cultural transfer. Historical and philosophical views in Bengali tuz, were portrayed and these interactions significantly influenced Hungarian literature. (Bangha, 2008.)

The first Hungarian to reach Bengal and to learn Bangla was Alexander Csoma de Koros, who had high regards in India and Hungary due to his knowledge and understanding. Mother and daughter, Brunner and Charles Fabri also visited Shantiniketan. When they went back to Hungary, they did not have good remarks regarding Tagore. But after some time the Hungarian govt. changed, which brought a change in their opinions as well. There could be chances of political factors influencing this change. (Bethenfalvy,1980). There is no Indian poet so well known in any European country as Rabindranath Tagore. His works have been extensively translated into English and then into further languages and books of criticism have also been written about him.. His connection with several countries also led to multiple publications distributing his work. In the twenties he was celebrated as poet, sage, prophet, and even a Saint from the mystic East. Later, he started losing the fame in the following decades, but gained momentum again due to the western oblivion. Hungarians heard about the only Nobel Prize winning Bengali poet that led to Hungarians recognizing his works and himself both. This fast-tracked the journey of his works reaching Hungary. Tagore majorly played four roles, a philosopher of religion, a politician, a narrator, and a lyricist(Dasgubta, 2013). Most of his works available in English were translated in Hungarian. The Hungarians also considered Tagore as a fine musician and painter as well.

Tagore's Journey to Hungary

On his European tour during 1926, Hungary inspired him so much that the poet referred to the Hungarians as his relatives. In the initial times, Hungarians rejected him as philosopher due to his Christian catholic beliefs and Hindu sage propagates, but they later started appreciating him as a poet and an individual both.

His personal visit to Hungary which took place between 26th October 1926 and 13th November 1926 was an unforgettable event. This visit was mentioned in the contemporary newspapers and magazines like Az Est, Pesti Hirlap, Magyar Hirlap, uj Idok, Nyugat.(Wojtilla, 1983:11). The exact reason of him coming to Hungary is still unknown.

Apart from the accounts of some travellers, Sanskrit literature represented the culture of Indian subcontinent for Hungarians. Tagore's Noble Prize informed the larger public in Hungary that contemporary India possessed a dynamic literature. The first reports about the Indian poet misspelled his name, misread his age and apparently confused him with the musicologist Raja Sourindra Mohan Tagore. Mihaly Babits and Deszo kosztolanyi wrote

about him in the initial stages and after the Noble Prize, the strange sounding name of Rabindranath Tagore started to feature in Hungarian life so much so that the pronunciation of the poet's name became a way of testing drunkenness: the person who was able to pronounce it was proven not to be drunk (Bangha, 2014).

According to the report of Pesti Hirlap, the poet arrived from Vienna in Budapest on 26th October 1926. At first, meeting with newsmen, Tagore stated that he had very friendly feelings towards the Hungarian population.

On 26 October, Tagore took a train from Vienna to Budapest with his secretary, P. C. Mahalanobis, the secretary's wife Mrs. Rani Mahalanobis, a German baroness and the Hungarian scholar Ferenc Zajti. Mrs. Mahalanobis wrote about experience of Hungary in the Book: She stated "It seems that their manners are somewhat more similar to ours that is to say they are not so formal. They have a feeling of oriental kinship". After spending a few days in Budapest and attending several lectures and programmes, Rabindernath got sick due to his heart problem and had to shift to Balatonfured. When Tagore gave lectures, people applauded for minutes where he didn't used to say anything. He also used to greet them in Vizsontlatasra in Hungary. Performances, songs of Izabella Nagy, and Radics bands fascinated and pleased Rabindranath the most (Bangha, 2008:145). He liked Gypsy folk music of Bella Radics, known as the Gypsy King. After giving lectures, visiting the town, attending cultural literary programmes in Budapest, he met many Scholars on 30th October. Gyula Germanus was one of the said scholars present.² This meeting was the reason behind him extending an invitation to Gyula for teaching at Shantiniketan. (Bangha, 2008:148). He also met Charles Fabry. After his meetings and programmes, he felt a suffocating sensation, and then Professor Koranyi, a famous heart specialist paid him a visit. As per Koranyi's advice, Tagore decided to spend a few days in a sanatorium in Balatonfured, near the "Hungarian Sea" Lake Balaton, one of the largest lakes in Europe.

He stated that he was fascinated by the scenery as well as the beauty of its inhabitants, as people in Hungary were really charming and simple. Hungarians are expressive beings and portray their true feelings in their actions and speech. On 8th November 1926, he planted a linden tree and placed a commemorative tablet under the said tree. He stated: "I am planting

² My research book based on Bengali tuz, and because of this meeting ,origin of this book occurred and Tagore invited Germanus in shantiniketan for teaching and rest is History.

this tree in resemblance of my stay here, it was more than hospitality. I have come to the land of a nation which is emotionally akin to India". (Bangha,2014)He also wrote about Hungarians having a unique aura of affection surrounding them. In Balatofured, Tagore finished 250 brief Bengali poems on 7th November titled Lekhan (Scribblings). After the unforgettable stay in Balatonfured, Tagore returned to Budapest on 10th November 1926. On the morning of 11th November, Rabindranath had another Sightseeing tour in Budapest and on 12th; he took the train for Zagreb. On the last day of his stay, he wrote a short poem for Hungary and translated it into English(Bangha , 2008:164).

After this visit, many Hungarians like Germanus, Elizabeth Brunner, Ervin Baktay and Charles Fabry also visited Shantiniketan. Until the year of his death, he kept sending greeting cards to the Head Physician of the Sanatorium. When Indians visit Hungary, they also make a trip to the place associated in the country with Rabindranath to pay their tribute to the memory of the greatest Indian poet of the Twentieth century. In this way, the fortnight Tagore spent in Hungary became one of the most important points of references in the history of Indo- Hungarian contacts. Because of Rabindranath's stay in lake Balaton, the town became a Tagore-sight in Hungary for many Indian visitors. Darjeeling and Balaton were connected, because the tomb of Alexander Csoma de Koros was present in Darjeeling. In the hospital room where Tagore had stayed, the Hungarians kept it untouched in his memory and called it as Tagore – Szoba, which was visited by many Indian visitors. (Wojtilla,1983) The image of Rabindranath Tagore is very much alive in Hungary today. This image keeps changing due to his personal and literary impact on different countries. Many friends of literature and arts gained a deeper appreciation of Tagore's works, and on the other hand the criticism also became sharper. But the final result was positive and left a visible mark in the form of tree planted by the poet himself in Balatonfured . All these events triggered a new chapter of his life. Tagore, during his stay at the Sanatorium in 1926, wrote many poems and letters to his friends, such as Romain Roland, the great French author, and to Leonard Knight, Elmhirst who spent the four years from 1921 to 1925 with Tagore and was a large part of building Shantiniketan with Tagore. A new wave of Comparative Literature also came ashore after Tagore's work was introduced in Hungary. It can be said that a new merged era of Indian, Bengali, and Hungarian Literature took birth under Tagore's presence which has always inspired the authors and scholars of all times to explore beyond the standard norms in the field of literature.

Bengali Tuz

The chain of events behind Bengali Tuz's creation was set in action due to this meeting as Tagore invited Germanus to come and teach in his unique educational abode Shantiniketan where, Germanus and his wife stayed after accepting Tagore's invitation. The subject of my thesis, 'Bengali Tuz', was created because of this interaction between Gyula with Tagore. In 1928, Tagore decided to set up a chairperson for Islamic Studies with the funds received as donations made by the Nizam of Hyderabad. He recruited Gyula Germanus, professor of Turkish and Arabic at the Royal Hungarian University for the position of the Islamic Studies Chairperson.(Wojtilla,1983). This marvelous connection initiated Rozsa Hajnoczy's journey and the beginning of the famous Hungarian travel journal 'Bengali Tuz' in the realm of literature.

Hajnoczy's husband was a well-known orientalist, and was known as the famous East explorer "Gyula Germanus" (1884-1979). He was a prime Hungarian scholar of Islam. Professor Gyula Germanus (1884- 1979) the internationally reputed scholar in Islamic studies, well-known orientalist, and was known as the famous East explorer and a distinguished authority on Arabic languages and literature was invited to India by Tagore in 1927. He was offered the chair of Islamic studies in Shantiniketan. As one of his biographers wrote: Germanus stayed in Shantiniketan for several years and produced a galaxy of scholars interested in Islam studies. While staying in Shantiniketan, Germanus was accompanied by his wife Rozsa Hajnoczy who wrote a novel called Bengali Tuz (Fire of Bengal) which has been translated in several editions. The novel depicts their daily life through the eyes of Rozsa who was a housewife at that time. Hajnoczy stayed there for three years and wrote the journal about her stay in India and her experiences. The novel depicts their daily life through the eyes of Housewife. However, one can grasp the spirit of the Shantiniketan of those days. *Bengáli Tűz* ['Fire of Bengal'] by Rózsa G. Hajnoczy (1892-1944) is a Hungarian travel journal, written in the 1930s-early 1940s and is known among readers in India and Bangladesh too. A Hungarian housewife travelled to India accompanying her husband in 1928 and stayed there for three years, all the while recording her personal experiences as journal entries which provided the 'raw material' for *Bengali Tűz*. It is a Hungarian journal and is often described as a travel journal or a novelistic voyage. It comes from the period of

early twentieth century written by Rózsa G. Hajnóczy (1892-1944) between the year 1928 and 1931, before the Independence of India from Britain (Hajnóczy, 1993) .It first got published in 1944 and has acclaimed a wide population of readers, especially Hungarian females The English translation, *Fire of Bengal* was prepared by a Hungarian female, Eva Wimmer along with her husband David Grant. The journal was finally published in 1993 in Dhaka, Bangladesh(Hajnóczy, 1993) and another translation was done by Mr. Kartik Chandra Dutt into Hindi language which got published in 2011 and was titled Agniparva – Shantiniketan (Ek Hungarian Grihvadhuki Diary, अग्निपर्व – शांतिनिकेतन (एकहंगेरियनगृहवधूकीडायरी). The book contains different aspects like Multiculturalism, Globalization, Comparative Cultural Study, and Cultural Transfer in abundance. Many historical and philosophical views came out in Bengali Tuz due to the presence of those aspects only. The journal contained all shades of different aspects coming from cultural, political, social and spiritual regions of the contemporary Indian society. The fire of Bengal, has become the most popular Hungarian book about India and ran into eleven editions between 1943 and 1985. It is mixture of novel and travelogue In Hungarian edition, the names of all characters are real , but in English edition they are different. The meeting of East and West is the central idea of Tagore’s university and in this sense the book is really about Santiniketan.

The first Bengali to read the book was Ketaki Kushari Dyson. From her opinion, the book was written from a European standpoint and sometimes Rozsa failed in understanding Shantiniketan. She states that the book is like an MGM epic movie and would indeed make a good film(Bangha, 2008:63). The book can also be compared with Mircea Eliade’s Romanian prose writings such as the novel ‘Maitreyi’.

Impact of Tagore in Hungarian Literature

The Indo-Hungarian literature also emerged with a new feature while Tagore stayed in Hungary after gaining some encouragement from his lectures. Here I am going to focus and illustrate the examples of Hungarian Literature inspire or motivated due to arrival and introduction of Tagore in Hungary.

Hungary is a country of poets and lovers of poetry and Tagore was a poet of the highest order. Tagore’s several renowned works are translated in the Hungarian language.

Apart from his translations, he is also remembered as a thinker in Hungary. Poets help to form public opinion, and are initiators of social development which is expected out of them by the public. Poetry – Hungarian or foreign – is a sacred thing. Books of poetry sell so easily because of the large number of followers and admirers of poetry. The Hungarian language is spoken roughly by 15 million people in the world; therefore Hungarians opened the door to foreign culture including literature. This led to many of Tagore's works that were translated in English to get again translated in Hungarian by several Hungarian poets. Moreover, the translated literary work has its own limitation. Although it's not 100% accurate, but give readers do get a glimpse of the translated work (Wojtilla, 1983).

The first translation of *Gitanjali* was made by Mihaly Babits. This translation contains only few stanzas but the charm of poetry is very evident. The full translation of *Gitanjali* was done by G. Szentirmay in 1920. There is a long list of translations done of Tagore's poetry but only two of his plays have gotten translated even though he wrote over forty plays. The 'King of the Dark Chamber' was translated by O. Wildner in 1920 and second play that got translated was 'The Post Office' by Zoltan Bartos in 1922. In the case of novel writing or prose writings, 'At Home and Outside' (in the original: *Ghare Bahire*) was translated to Hungarian by Ference Kelen under the title *Bimala* (inspired by the female lead of the story) in 1924 (Bangha, 2008:34). Some short stories of Tagore's have also been translated in Hungarian in 1922 by Zoltan Bartos. Tagore's autobiography i.e., 'My Reminiscences' was translated by G. Hasongardy in 1922 and won the heart of many Hungarian readers who were fans of Tagore. Besides these, there are other writers like Sandor Weores who translated 'Gita Govinda'; in fact some of these writers are known as Tagore translators. Generally Tagore used to write in Bangla and then used to translate them into rhythmic English prose (Wojtilla, 1983:40). As the time progressed, he also gave other writers to translate his works into English. The Hungarian translations were mostly done without adequate experience and skill, without the knowledge of oriental worldview which is why they were never able to truly interpret Tagore's value. He created profound symbolic dramas like 'The King of the Dark Chamber and short stories which depicted the Indian life in a realistic manner. (Gora and Mashi), Jozsef Vekerdi, the outstanding Sanskritist and an expert in Indian literature, wrote about Tagore in his Bengali Literature article named 'Vilagirodalmi Lexikon.' He stated – "Tagore is the consistent representative of the leading ideas of the age: the consciousness of national dignity and social reforms" (Bangha, 2014).

Tagore is a multifaceted writer, he wrote philosophical meditation book 'Sadhana' where he expressed Hindi poems like Gitanjali, Crescent Moon, The Gardener etc. Tagore is also remembered as a philosopher, a teacher of Indian philosophy and an apostle of a message of India. His philosophical prose writing 'Sadhana' is available in Hungarian translation, in which Tagore offered a fresh interpretation of 'Upnishads' or even a substitute for the original sources. Ervin Bakaty compiled a book devoted to Hindu worldview under the title 'Szanatana Dharma' – Az orok torveny (Eternal law) in 1936, 2nd edition: India bolcsessege (the wisdom of India) in 1943 in Budapest (Wojtilla, 1983:48). 'Sadhana' was a great success in Hungary and also attracted criticism from different directions. The most intensive Tagore criticism came from the Catholic Church. This elaborates the special relation between the 'human soul' and 'absolute being'. Man is a creature and God is the Creator. Man is finite and God is infinite (Wojtilla, 1983:53). He defends the rightness of the Hindu worldview against the West. Tagore, a poet and prophet was a representative of the intellectual awakening in India. According to him, Man is not a slave of the world; he must be a lover of it.

Nobody today challenges Tagore's greatness. It is remarkable that Tagore was always popular with various different groups. They shared a common admiration of Tagore and liked to quote him. But sometimes Eastern poets can be impossible to read for a western reader (Wojtilla, 1983:63). When social circumstances change, people's outlook also changes. So, thanks to socialist culture policy, the Hungarian reader is becoming acquainted with the real Tagore through better translation. (Wojtilla, 1983:66). From the ocean of controversy and misunderstanding, a fresh and purified image of Tagore is emerging. Tagore borrowed from folk poetry reciprocally, which is why, today a common man, may recite or sing his poems even though he may be illiterate. This kind of popularity is only one of the characteristics of the greatest poet of every nation. In Hungary, Sandor Petofi can claim this glory. Tagore's oeuvre is alive in the new editions of his works in Hungary. His name is inseparable from the Indian Renaissance and the progress of mankind.

Publishing Tagore's books in the early 1920s was deemed as a good business. Mihaly Foldi who translated Tagore's volumes said that Tagore's teaching about love and harmony of man and nature was not a new idea but rather something that is forgotten again and again and the public needs to get a reminder of it every now and then. Other translations were done

by Mihaly Baits, Deszo Kosztolanyi, Sandor weorse etc. Rabindranath received the strongest criticism from a person who was far from sharing the same ideas as Tagore, that is Georg Lukacs. Georg stated that Tagore's international fame was politically motivated. Others poets also criticized Tagore but they also consider his human values and his poetic achievements. Jenő Dsida's poem is an example of Hungary's disappointment with the West and its turn towards the East. Antal Szerb who wrote Hungarian History of World Literature, made statements on Tagore which were not based on proper study and were filled with surprising mistakes (Bangha, 2014). When Tagore arrived in Hungary, he was received by the Regent Miklos Horthy. His days spent in Balatonfüred created a deep impression on him. Tagore had an outstanding career again in Hungary in the 1920s but that later started to diminish.

The paper further examines the seminal role played by Tagore's distinctive literary achievements which influenced Hungarian literature, especially reputed authors who shined through their literary works afterwards. Mihaly Babits, Sandor Marai, Gyorgy Lukacs, Zoltan Szasz, Ervin Baktay, and Erzsébet Brunner are a few authors who took inspiration from Tagore and really excelled in the field of literature.

Mihaly Babits – One of the first Hungarians to present Tagore to the public. He translated four poems from English and wrote an article about the Bengali poet, in which he elaborated Yeats's idea of comparing Tagore with Saint Francis of Assisi. He is one of the leading poets of the twentieth century who took up translation too as an integral part of his poetic career. In his article named as Two Saints, he wrote this saint is naïve as a thirteenth century Italian Saint. But in his youth he wrote love poetry and dramas as well. Tagore's poems are conscious searches of the soul for its own sentiments, for God found in the soul's depths (Bangha, 2008:201-206)

Georg Lukacs – The outstanding communist aesthetician, published a short article in German about Tagore's novel 'The Home and The World' in 1922 in the magazine Die Rote Fahne. The intellectual conflict in the novel is concerned with the question of the use of violence. It also depicts the ideology of the eternal subjection of India. More or less it is about the conflict of Gandhi and Rabindernath about the struggle of freedom of India (Bangha, 2008:212-216).

Aladar Kuncz – He is inspired by Tagore's thoughts and wrote a short story named 'Tagore's Melody'. The story is one of the most beautiful examples of how Central

Europeans in the early twenties appreciated the Indian Prophet. The article written by him, entitled as – The Tree that set Forth, - To Tagore’s melody. According to him Tagore was a man from the distant East who brought us the philosophy of the trees. Through this, he tried to narrate Tagore’s love for nature and illustrates the merits of his poems(Bangha , 2008:217-222).

Dezso Kosztolanyi – His wide poetic horizon and aesthetic refinement produced three verse translations of Rabindranath. Initially, he criticized Tagore very heavily. He found Tagore’s effort to change the world a bit childish and unrealistic but later on started understanding appreciating Tagore as well. He was another leading poet of the twenties belonging to the same circle of writers from the magazine Nyugat as Babits. In his article, he wrote that all of us know that real culture and spiritual excellence is not quantitative but a qualitative concept. His poem first pleases us and then only appeals to our emotions. It already pleases me, though I cannot conceive the meaning yet. Anticipation arises in me, which is more than knowing. How great a person and a poet he must have bent(Bangha , 2008:225-229).

Istvan Zaborszky – He wrote about – The worldview of Rabindranath Tagore in regards with modern and spiritual view and Christianity. His book about Rabindernath examines Tagore’s philosophy and compares it with Catholic theology. It tries to establish the superiority of Catholic theology over the poet’s ideas. It appeared precisely at the time of Tagore’s visit to Hungary. Author compares Tagore’s worldview first with the modern spiritual culture and then with Christianity. Deussen, the famous Indologist thought that ‘one, who wants to develop Christian consciousness in a consistent way, has to turn to the Upanishads’. His central truth is the unity of the self with the universe, the spiritual realization in the world. This is real enlightenment. and with this, he wants to show that the Hindu worldview is the primary source of truth and everything that is good in the western worldview which can be found in Hinduism(Bangha , 2008:234-240)

Ervin Baktay – He was a maternal uncle of Amrita Sher Gill. He published two small deeply appreciative monographs on Rabindranath Tagore in 1921 and 1922 on the basis of literature available in English and German. He translated some of Tagore’s poems as well. He was the most popular Indologist of the twentieth century. He wrote about his visit and stay in Rabindernath Tagore’s Shantiniketan. In his books India – I, II, he wrote a chapter named as

Visit to Rabindranath Tagore. He wrote Tagore, is not an ascetic like Gandhi but an aesthete poet and artist. He wrote that it's beyond doubt that Tagore is one of the greatest spirits of today. His work holds an international value. His poetry and philosophy is a high and distinctive interpretation of India's most excellent thoughts and of the inspired visions of a genius. The poet is an intellectual aristocrat. He wrote about the description of Shantiniketan- The abode of Peace (Bangha, 2008:250-260).

Erzsébet Brunner – She was the painter who initially visited Shantiniketan and finally settled down in India. She wrote a biography on it and was awarded Padma Shri by the Indian Government. She was also given an honorary doctorate of Visva – Bharti. In her autobiography she mentioned about her stay in Shantiniketan and about Rabindranath Tagore as well. Initially when she came to India in 1930, she stayed in Shantiniketan for about two years as guests of the poet. Later she settled down in India. The following excerpts are taken from Brunner's unpublished English autobiography. She spent time with her mother in Shantiniketan in rest and in peace by using the language of the soul and of art as she didn't even speak English in the initial days. They also painted Tagore's portrait as well as other parts of India. Tagore gave them the initial base to settle down India and flourish their art of Painting (Bangha, 2008:273-290).

Sandor Marai – He was one of the few Hungarian novelists who achieved international fame. In 1921, he published a short piece on Tagore. In this article he expressed his appreciation for a poet full of deep knowledge and also illustrated that people made a business out of him. His article was titled 'Tagore' (Bangha, 2008:207-210).

Jeno Dsida – He wrote the poem 'Towards the Eastern Sunrise'. This poem was published on the Front page of the magazine Pasztortuz. In the poem, he tried to connect Tagore's poem fame in the western world with the benefits of the mankind of Humanity in the western world (Bangha, 2008:223-225).

Zoltan Szasz – In communism regime he attacked Tagore by accusing him of being peculiar. He considered Tagore as a part of the strange phenomenon of his era. He was a travelling sage of bizarre ideologies. After Tagore's lecture, he accused Tagore's irony as irrationalism and presented him as a mediocre writer. He wrote an article named as Tagur. One cannot deny that his poems radiate charm, freshness, and gracious primitiveness. Still, he didn't want to give out his final verdict on Tagore as he felt that he was yet to read Tagore's

best work. It frequently produces the idea that civilization is worthless but culture is everything. Let us also love and celebrate Tagore but do not see in him a sort of superior miracle (Bangha, 2008:230-233).

Istvan Soter – Istvan Soter- He celebrated Indian poet as a representative of the literature of the third world just emerging from the fetters of colonialism. He was the initiator of the studies of comparative literature in Hungary. He examined from a Marxist point of view the cause of the rise and the fall of early enthusiasm for Rabindranath and celebrated the Indian poet as a representative of the literature of the third world just emerging from the fetters of colonialism. Apart from this, he emphasized the unique importance of the Bengali poetic forms used by Rabindranath (Bangha, 2008:266-270).

The Europe of the 1910s on the eve of the World War discovered Tagore, the poet and thinker of India, with enthusiastic wonder. The fact that this discovery was quickly followed by the glamour of a Noble Prize was due to the increasing influence of a book of poems, a mature lyric poet presented itself to Europe with the help of the English translation. Many considered Tagore's writings the authentic voice of the 'mysterious' and 'romantic' East. Tagore wanted to enrich this world's culture with the spirit and approach of India. It is true that Tagore himself believed in the necessity of blending the cultures of India and Europe, that of the East and West. Europe celebrated the poet and the philosopher in him. We feel Tagore's poetry is unique, novel and inimitable. Tagore does not teach us to emigrate from the world but to acquire a happy and responsible position in it. It is not disgust with one's own culture but the thirst for other cultures that now motivates the response of our times for the humanism and gentle poetry of Tagore.

Tagore founded Shantiniketan – an ashram (monastery) which was an institute and the very first center of Comparative Literature. This shows how Tagore and the Hungarians both needed each other for different purposes. It can be said that a new merged era of Indian, Bengali, and Hungarian Literature took birth under Tagore's presence which has always inspired the authors and scholars of all times to explore beyond the standard norms in the field of literature.

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