

# A study on the Philosophy of Mahapurush Srimanta Sankardeva

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**Abstract.** Mahapurush Srimanta Sankardeva is one of the prominent figure in 15<sup>th</sup> century in Assam. He is said to be an incarnation of god. He gave a new shape to the Assamese Literature and Culture. He had contributed in all the systems of Assamese society. He also immensely tried to establish our Assamese nation in the whole Indian society. In Assamese tradition he propounded Nava Vaishnava Dharma through which he tried to remove all the miss belief, mis conduct about religion that prevailing among us. The main tenet of his religion is-- there is only one reality or Brahma except him, nobody is.

**Keywords:** Mahapurush Srimanta Sankardeva, God, Brahma, Nava-Vaishnava Dharma, Philosophy.

## Introduction

Srimanta Sankardeva is one of the prominent figure having the impersonal qualities like God of Assam in 15<sup>th</sup> century. He was considered as one of the incarnation of God. He gave the perfection to the Assamese culture. He contributed in all sides to Assamese tradition. He was born in 1949 in Nagoan. His father was Kusambar Bhuyan and mother Satyasandhya. He was brought up by his grandmother Kherhuti.

He started to get educational knowledge lately about from 12<sup>th</sup> year in the home school (Guru tool) of Mahendra Kandali. Perceiving the auspicious qualities his master Mahendra Kandali gave him honour the title as 'Deva'. Since then Sankar was known as Sankardeva.

During the period in 15<sup>th</sup> century Assamese society was full of conflicts between castes, craft system, injustice and also the custom of worshiping to god and goddess. In that time people used to do animal sacrifice for satisfying desties. The Sects of shaktas were favour of this system. And in that particular period and place having such types of blask customs Sankardeva was born. It was said that Sankardeva had auspicious qualities and power like God. He was very depressed after observing what was prevailing in our systems of society in the name of religion. In order to remove all craft systems and misconduct he particularly established Nava Vaishnava Dharma. By spreading this dharma he could able to make place in society. He recommended that we should do worship to only one God. i.e Krishna instead of praying to many deities. The main tenet of his religion is – 'Ak Deva Ak Heva AK Vine Nai kewa'. He suggested to do nam kirtana or Harinama inspite of doing the rituals of Vedic performance on Jag-Jagya. Through making 'Ak harana bhagwati dharma' he tried to bind the whole Assamese

nation with one scope. So, in our discussion it is tried to highlight about Sankardeva's philosophy of religion.

## Objectives of study

The aims and objectives of the studies are----

- To discuss about the Nava Vaishnava Dharma of Srimanta Sankardeva.
- To give a general outline of Philosophy.
- To discuss the Philosophy of his religion.
- To discuss his Philosophy of Nava Vaishnava Dharma in present context.

## Methodolgy

The methodology of this study is purly theoretical base. Data is collected from different sources. For conducting the study, it is adopted explamatory and analytical method.

## Scope of the study

Here Sankardev's Philosophy of religion and all its associations have been included as covered.

## Review of Literature

We find Sankardev's Philosophy of religion in 'Sri Sri Sankardeva', 'Asomiya Sahityar Ruprekha' (Maheswar Neog), 'Srimanta Sankardeva kriti Aru krititta' (Sibanath Barmon), 'Mahapurush Srimanta Sankardeva' (Bapchandra Mahanta), 'Sankardeva Sahitya kola Aru Darshon' (Dhrubojyoti Nath—Ed.).

## Source of Study

For conducting this research data is collected from various sources. Like as—book, megazine.

## Introduction of Srimanta Sankardev's Nava Vaishnava Dharma

Sankardeva was a reknown person of Assam. He gave a new shape to the system of Assamese society. He travelled the whole Assam from one part to another for curtailing the conflicts in the name of God, religious mis-customs. Here he adopted Nava Vaishnava Dharma as the middle path. He enhanced all caste people like as—missing, garu, kasari, naga, muslim etc. in his religious shelter. He said these should be no quarell at among us in the name of religion. In each and everybody's heart are God is living. Sankardeva basically published namdharma, nam-kirtana among the whole society. For him Krishna is impressed by Harinama. The sap of Harinama is amrit. So, who do harinama he gets union with Krishna. Gradually the importance or flux of this nam kirtana on harinama had spread from Assam to different states of India. Ramananda led his flut to soul India. Guru Nanaka established Sikh dharma by combining Hindu and Muslim in Punjab by influencing bhaktidhara. Like them another person's Kabir, Ballavacarya, Chaitynadeva etc. helped in spreading a populiring the river of Bhakti.

The flux of Bhakti movement in Assam was started in the time of king empiriar. It was said that this movement came from Brahmana Caste. This Bhakti movement inspired such pre-Sankaric personality like Hem Saraswati, Haribar Bipro, Kabiratna Saraswati, Madhab Kandali, Rudra Kandali and later in the hand of Sankara it was fully developed and took a new turn. Whatever was generated from this Bhakti movement and evaluated our systems of society and ideal, they are the essence of Nava Vaishnava Sahitya.

There was a unmarkable background behind propounding Nava Vaishnava Dharma by Sankardeva in Assamese societies. Politically, during 15<sup>th</sup> and 16<sup>th</sup> century in Assam two powerful states came rolled over. Between these two states communication, cultural activities of one's influenced to each other. So, since having no moral, ideal, no belief with spirituality and also having no pure ground of religious background in the societies of both states. It was seen crafts systems, mis-beliefs among people. For that purpose i.e in order to literate people in religious aspects he published Nava Vaishnava Dharma among people.

For the sake of spreading Nava Vaishnava Dharma in societies Sankardeva used to compose dramas, bhauna, borgeet, religious tenets and so on. He made Namghar in different places and taught Bhaktas to how to do nam

kirtana in Namgharas. He said it is worthless to spreading money by doing religious performance, religious pilgrimage, making high steps temple. In spite of these one can get perfection if he has true devotceness to only one God i.e Krishna. Regarding this case— Sankardeva wrote—

*Nai hika tanka Byai kaya klesh*

*Vakotit aku nai*

*Jen ten mote Krishnak Smorile*

*Ateke mukti pai. (Dosom)*

Having simple attitude sympathy and eomality towards, all sociali caste systems the comest caste people of society were interested by Nava Vaishnava Dhrama. Along with worshiping to lord Krishna, this Nava Vaishnava Dharma panarely also gives importance on kindness ahinsa, benovelance, sympathy. Here, it had been given stress on non-violance and keep away from killing animals. Sankaedeva treated equally to all animals. In Kirtan Ghosa it states----

*Kukuro srigala godorvoru atma ram*

*Jania habaku pori kariba pranam.*

In this may, Sankardeva did spread the statements of Nava Vaishnava Dharma and tried to bind together the whole society in a scope.

## Philosophy of Sankardeva's Nava Vaishnava Dharma

The English term of Darsana is 'Philosophy'. This word 'Philosophy' derives from the two Greek words 'philos' and 'sophia'. 'Philos' means 'love' and 'sophia' means wisdom on knowledge. So, etimologically Philosophy means 'love of wisdom or knowledge.'

In Indian 'Philosophy' the word 'Darson' is derived from the Sanskrit root 'Drisha' meaning to perceive or to see. Here it does not mean the perception through our eyes, it means inner perception on realization of truth. In Spritual sense, Philosophy asserts the consciousness of individuals or jiwatma, the sole aim of life, spiritual power, Ultimate Reality of Brahmana, the relation between life and the world. In Indian Philosophy, we basically find the concepts of purusarthas of life, soul, liberation, the causes of misenable life and so on. These concepts are also found in our discussion topic i.e in Sankardeva's Philosophy also. In Sankardeva's Borgeet we find the real facts that the things etisted in the world and our miserable life all are temporary---

*Pawe pori hari karuhu katori pran rakhobi muro*

*Bisoio bisodhoro bishe jorajoro jibon narohe thuro.*

Advaita Philosophy one of the astika schools of Indian Philosophy says that only Brahmana is real. The world, the other living and nonliving things all are error. They appear in reality just because of maya. This is the

view of Sankarachrya. Unlike Sankarachrya and along Ramananda. The propounder of visit advaita Philosophy. Sankardeva also states that not only Brahmana. Sankardeva says that God and the world are indifferent. He states—

*Prakiti purusa doyo niyanta madhaba  
Homosore atma hari parama bandhaba.*

Sankardeva accepts the immensity of soul. For him, absolute and soul are same. Without absolute no soul can remain since they are the parts of supreme reality of God. He also says that liberation means nothing than the union of individual souls with spiritual reality i.e God. And this not possible only through right knowledge or Gyana it also needs Bhakti. This Bhakti should be pure and directly come from our heart to God. In this context Sankardeva says in Kirtana that---

*Atopore ano dharma sabe birombono  
Kewol bhaktito tusto hunto narayana.*

The same fact is also said by Madhabdeva in 'Namghosa'. He wrote---

*Vagawanta vojia janomo bahuraue  
Ano joto sobe misa Bhaktiro avabe.*

Hence, one can get union with God if one truly do nam kirtana and also serve Bhakti as God in this kali yuga. Because in Kirtana it is said that God always with Bhokot. The Bhakti to bhokoti is Bhakti to God. The Bhagawat Gita also stress on Bhaktimarga. Sankardeva indepts this concept of Bhoktimarga from Gita and Bhagawat Puran.

In sankardeva's Philosophy Bhakti is regarded as five purusarthos. Generally purusarthas one of from kinds. These are—Dharma, Artha, Kamo, and Mukshya. But Sankardeva considers Bhokti as five. It is supreme than others. For him----

*Dharma Artho Kamo Mukshya kirtanate pai  
Koli hamo srestho yug nai nai.*

Sankardeva was a person who believe in monistic character according to which there is only one reality. And that one reality is Brahma. This Brahma is Nirguno Brahma. But when we do worship to this Nirguno Brahma by describing some auspicious qualities then, this Nirguno Brahma becomes Saguna or we term as God. He says—

*AK Deva, AK Seva  
Ak Bine nai Kewa.*

In Sankardev's philosophy, Krishna is only one deity. Krishna is Param Brahma, ultimate truth. He states---

*Anya devi dev nokoriba heva  
Nakhaiba Prasad taro  
Murtiku nosaiba grihe noposiba  
Bhakti hoibu byovisaro.*

According to Sankardeva Krishna is only the supreme reality. He is the main root on three other gods and goddesses. His branches in which msy when we power water to the root of a three and its branches also get water in the same way. When we do pray or worship to Lord Krishna, other gods and goddess automatically are being satisfied. So, it is becomes clean that by spreading Nava Vaishnava Dharma Sankardeva establishes Bhaktimarga and Krishna's powers.

### **The Relavance of Sankardeva's Philosophy in Present times**

The main ambition of Sankardeva was to create a open pure society where there is no conflicts or duality; between cast systems, religious facts. Through establishing Nava Vaishnava Dharma he wanted to bind our societies with one rope. He states that there is no need to go to find God on the top of the mountain, dark forest, the dept of river. God inheres in our each and everybody's heart. He is Krishna and is satisfied through true bhakti, nam kirtana. For that purpose Sankardeva found 'Namghara' in many places. Hence whatever is running business with the name of God, in that case, definitely Sankardeva's this religious philosophy has a crucial importance.

### **Conclusion**

Base on the above discussions it becomes clean that Sanakrdeva has given a new shape to the Assamese culture and literature. He has contributed a lot in various aspects for coming People. The ordinary people out from religious misconduct, mis-views. He should that human being can liberative or union with God or Krishna by doing nam kirtana. This is the last way. No other path is to attain liberalization.

### **Findings**

- Sanakardeva gave a new turn to Assamese society through publishing Nava Vaishnava Dharma.
- According to his Phiosophy, there is only one reality. He is Lord Krishna And he is only pure reality.
- Sankardeva believes in monistics character. Like as – 'Ak Deva Ak Heva Ak bine nai Kewa'.
- In his philosophy Brahma, God, Lord, Krishna are same.

- Brahma is religion, colourless. He is impressed only true bhakti.

## Referance

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