



## Relation Between Mahapurusha Srimanta Sankardeva And Assamese Society- A Brief Study

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### Abstract:

Mahapurusha Srimanta Sankardeva was the Assamese Saint –Scholar. Study on his life and works is of great academic importance in Assam. The tutorial, cultural and literature contribution by him still influences the fashionable creative works. The ideas, cultural contribution and Philosophy of Srimanta Sankardeva became an integral area of the lifetime of Assamese people. Therefore, the investigators have felt the requirement to review about the contribution of Mahapurusha Srimanta Sankardeva within the sphere of Assamese literature and culture in relevancy its educational significance to uplift the moral, spiritual, value based thought, character building and personality development of the long run generation of the people. The main objective of this paper is to study about the contribution of Mahapurusha Srimanta Sankardeva to the field of Assamese Society in relation to Assamese literature and culture.

**Keywords:** Sankardeva, Contribution, Literature, Culture, Society.

### 1. INTRODUCTION:

Mahapurusha Srimanta Sankardeva is the founder of the ‘Nava Vaishnav Dharma’ in Assam. Before him there were some other religions in Assam. There were different groups of people; some lived in plains while some other lived in hills. All had different faiths. Different groups of people had different faiths, that is, worshipped different Gods and Goddesses. Sacrificial deeds were more believable to them. They sacrificed animals, birds and even men. These cultures among them were prolonged and deeply rooted. Human sacrifice was also there among some people. Different groups of people observed religion differently. Faith and culture were different. Other matters, such as eating, wearing, living, marrying, birth festival, death culture, post death activities, rituals, religious observance, wearing, cooking etc. were different. There were no unities between the groups or castes. They observed traditional faiths and activities. Religions were based on traditional faith.

Mahapurusha Sankardeva thought that there should be ‘Sastra based’ religion and culture among the people. He began to tell people of ‘Nava Vaishnava’ religion taken from the Veda which was Gods religion. He began to tell and do other things also. He began to write religious books, plays, songs, Bargeet Songs etc. He began to build ‘Namghar’, ‘Satra’ etc. He told people to adopt true religion, from good society, from unity, give up communal feelings etc. Thus Sankardeva brought a great change of men and of societies.

### 2. OBJECTIVE:

The main objective of this paper is to study about the contribution of Mahapurusha Srimanta Sankardeva to the field of Assamese Society in relation to Assamese literature and culture.

### 3. METHODOLOGY:

The study is based on secondary data collected from many secondary sources i. e. books, research papers, research articles, reports etc. published in journals and periodicals. Some information is additionally collected “Kirton – Ghosa” of Sankardeva and books written about Sankardeva by some authors. Besides these, I have used Google for collect some data about Sankardeva. This study is descriptive in nature.

### 4. DISCUSSIONS:

#### 4.1 Contributions of Mahapurusha Srimanta Sankardeva to the Field of Assamese Society:

Contributions of Mahapurusha Srimanta Sankardeva are many and permanent. At the time of Sankardeva there lived in Assam many caste and sub-caste people. Each of them had their own religion, culture, creed, custom etc. So there was no unity among the people. Each caste and sub-caste had their own God, Goddess, custom, culture, manner, habit, social formation, social administration etc. Some had some inhuman custom. There was the inhuman custom of human sacrifice in some temples and elsewhere. In the Trambeswari temple there was the custom of human sacrifice. Elsewhere also had some inhuman, unsocial, uncultural and futile activities. These did not create and improve humanity, sociability, social and cultural improvement, true religious faith and culture, remove untouchability, remove discriminations between different castes, men and women etc.

Sankardeva saw that prevailing faiths, habits, cultures, sociabilities were hindering the people of Assam from advancing up from religious and all other matters. Removing all these anti-religious, human and social systems he had to suffer lots variously. He had to leave his birth place and take shelter until death.

The contribution of Mahapurusha Srimanta Sankardeva to the field of Assamese Society in relation to literature and culture can be describe as follows---

#### 4.1.1 Poetic Work:

Sankardeva's reputation as a poet in sometimes overshadowed by his greatness as a preacher and a spiritual reformer. The most target point behind Sankardeva's poetry is presentation of Vishnu as Karma. This is often the pivotal theme of the resurgent Vaishnava literature of Indian as a whole. The incarnation was an act of compassion like Christ's which had been the actuation of the nice art and literature of European Middle Ages and after. The greatness of his poetry hinges on this double version that Krishna divine and his attribute. The names of the poetic work of Sankardeva are Kirton -Ghosa, Harischandra Upayana, Rukminiharana, Ajamil Upakhyana, Bali Chalona, Kurukshetra Yatra, Gopi Uddava Samvada, Amrita Manthana etc.

#### 4.1.2 Bhakti Theory:

The main intention of Sankardeva to see Bhakti Theory is to convert Saktism to Vaishnavism. Books of Sankardeva that established his Bhakti Theory of Bhakti Pradipa, Anadi Patana, Nimi Nava Sidhya Samvada, Bhakti Ratnakar, Gunomala.

Sankardeva rendered Bhagavata Purana (Section-VI, VIII, I, II, VII, IX, X, XI, XII) from Sanskrit to Assamese words and idioms of the time. Further, he translated the First Canto of Ramayana (Adi Kanda) and the Last Canto of Ramayana (Uttara Kanda).

#### 4.1.3 Drama:

Sankardeva denoted the beginning of the Assamese Drama in 15<sup>th</sup> Century which mentioned as Ankia Naat. It is a unique kind of dance drama. Ankia Naats are complete composition of art with Slokas, Bhatimas, Dances, songs and Dialogues, contributing to create a kind of superman loveliness. The primary specimens of dramatic prose embedded in these plays are remarkable for his / her intimate, colloquial tone, style and adroit rhythms. He handling of Brajavali during this quite poetic drama is hardly paralleled elsewhere in India. The AnkiaNaats are written by Srimanta Sankardeva the Chihna Yatra, The Patni -Prasada, The Parijat-Harana , The Kalia Damana, Rukmini Harana, Keli Gopal , Ram Vijaya.

#### 4.1.4 Song:

All songs are written and composed by Srimanta Sankardeva and Madhav Deva is remarked as Borgeet in Assamese Society for its high value and reputation. Borgeet are a number of the foremost classic devotional songs. Sankardeva composed total 240 Borgeet, but only 34 exist in times. Besides, Bhatima is additionally a sort of panegyrics song written by Sankardeva.

#### 4.1.5 Satriya Dance:

Satriya Dance may be a major Indian classical dance. It is a dance – drama performance art with origins within the Krishna – centred Vaishnavism monasteries of Assam and attributed to the 15 th Century. It is a really rich sort of Assamese classical dance which requires hard training and hearty dedication from the part of the dancer. It is supported proper coordination of body and mind of the dancer.

#### **4.1.6 Namghar:**

The Namghar may be a prayer – house where the devotees, present because the congregation, sign the name of God. Namghar are often considered together of the foremost powerful instrument for popularising a Sankardeva's ideology, philosophy and non -secular thought and alive in each and each Assamese people's heart from ancient to times. Later on, Namghar has become the permanent feature of each village, town and city of Assam.

#### **4.1.7 Sattra:**

Sattra may be a cultural centre for imparting training of stage acting, singing and musical recital connected with the Bhaona and Satriya culture. It is also provide academic knowledge. Sattra comprise two major categories –Udashin Sattra and Grihastri Sattra. Sattras are often called as multidimensional institution for participating in religious discourses, sacred cultural practices, art and literature. Sattras are the flag bearer of Assamese enriches culture for conservation, preservation and transformation of the artistic forms and expressions including dance, music, woodcarving, mask-making and theatre that become an integral a part of Bhakti, were rooted within the existing folk and cultural tradition.

### **5. CONCLUSION:**

The central role of Sankardeva in Assamese society is a religious saint. But his incredible contribution to the sector of literature and culture make him Mahapurusha for the people of Assam. His contributions to Assamese Society are not few or small, but huge. Everything for which Assam can be proud is contributions of Sankardeva. Religion, arts, literature, drama, dramatic performance, removal of untouchability, unifying, different people, improvement of Satra Culture etc. are his works and contributions to improvement to Assamese Society.

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