

Contribution of Srimanta Sankardeva in Religion and Culture

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ABSTRACT

The topic of our discussion is the Contribution of Srimanta Sankardeva in Religion and Culture. Sankardeva was a singer, dramatist, actor, poet and dramatist. His contribution to Assamese literature and culture is immeasurable. The paper discusses Sankardeva and his contribution to Assamese religion and culture. The main discussion in the paper is divided into a few groups. The first part deals with his literary works. The second part discusses his contribution to Assamese culture. and finally, the fourth part of the research paper covers the contribution of Shankardeva in the field of religion. On the other hand, descriptive method has been used in this discussion.

KEYWORDS: Sankardeva, religion, Culture, contribution

INTRODUCTION

Srimanata Sankardeva, known as the preacher of the Nava Vaishnava religion, was a poet, translator, singer, Playwright, actor, preacher of religion and painter etc. He was the creator of Assamese literature and culture. This great man was born in 1449 at Alipukhuri in Nagaon district. His father name was Kusumbar Bhuyan and mothers name was Satyasandha. Soon after his mother's death, Sankardeva grew up living with Burima (grandmother) Khersuti. Sankardeva has ten name -

- Sankardev,
- Mahapurush,
- Gangadhar,
- Dekagiri,
- Adhikari,
- SantaMahanta,
- Ata,
- Gumustha and
- jaganath.

When sankardeva was twelve years old, Burhima (grandmother) Khersuti enrolled him in the toll (school) of Mahendra Kandali. In a very short of time, Sankardeva wrote a song without vowel –

“Korotolo komolo komolo dolo noyono | Bhubo dobo dohono gohono bono xoyono || Noporo noporo poro xotoroto gomoyo | Xovoyo movoyo

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voyo momohor hotoyoto || Khorotor boro xoro hoto dokho bodono | Khogosoro nogodhoro phonodhoro xoyono || Jogodhogho mopohoro vobo voyo torono | Poro podo loyo koro komolojo noyono ||”

Just as this great man has made an incomparable contribution to Assamese literature and culture, similarly he has an incomparable contribution in the field of religion. This paper attempts to evaluate the contribution and significance of Srimanta Sankardeva's work as well as his contribution to Assamese culture and religion.

Objectives:

The main objectives are –

- To give information about the life and works of Sankardeva.
- Reflecting on the importance of Sankardeva's contribution to Assamese culture.
- Discuss the contribution of Sankardev in the field of religion.

Methodology:

Descriptive methods have been used as the method of study for the paper titled “**Contribution of Srimanta Sankardeva in Religion and Culture**”. For the collection of data mainly various books, articles etc, have been used.

Review of Literature:

Sankardeva's contribution to Assamese literature and culture, including religion, as well as his life and works are discussed in the Charita book, but the study of Sankardeva first began in a new form in the hands of Lakshminath Bezbarua. Some of the books discussed earlier about him are: ki

- 'Sri Sri Sankardeva'(1914), 'History of Vaishnavism in india'(1934) by Laxminath Bezboruah.
- 'Sankara Deva'(1921) by Banikanta Kakati.
- 'Sankardeva Vaisnava Saint of Assam' by Birinchi Kumar Baruah.
- 'Jagat-guru Sankardeva the founder of Mahapurism', 'Juganayak Sankardeva' by Dimbeswar neog.
- 'Sankardeva and his times', 'Juganayak Sankardeva' by Maheswar neog.
- Apart from this, Satyendranath Sharma's 'Axomiya sahityar samykhata' 'Etibrito', Maheswar Neog's 'Axomiya Sahityar Ruprekha' Also mentions the literary works of Sankardeva, the promotion of Neo-Vaishnavism, etc.

On the other hand various books have come out on Sankardeva, but there is a need to do various studies and research on the description of his literary works as well as the contribution he made to Assamese literature, culture and religion. Although two-three researches have been done on Shankardev, but there is a need to study new topics about Shankardev. In such a context, our discussion can also hope to find out something new about the importance of Sankardeva's contribution in the field of Assamese culture, literature and religion.

Discussion:

Shankardev was the creator of the Assamese caste, literature and culture. He kept the Assamese society and life together by propagating Neo-Vaishnavism. Sankardeva's favorite student was Madhavdev, and Madhavdev referred to him by the term 'Sarvagunkar'. This great man was born in 1449 AD in Bardoa Alipukhuri in the month of Ahin-Kati.

Education:

Sankar was admitted to Mahendra Kandali's toll by his grandmother Khersuti after the death of his parents in childhood. Shankar was given the title of 'Dev' by Mahend Kandali. It is believed that Sankardeva's first work Harishchandra Upakhya was composed under the guidance of Mahendra Kandali. At the age of about 17, he returned home as an intelligent, honest man.

Sankardeva literary work:

Shankardeva's composition is shown in the following section –

Poetry:

- Harichandra Upakhya
- Rukmini Haran
- Bolichalan
- Amrit Manthan
- Ajamil upakhyan
- Kurukhetra

Devotional Book:

- Bhakti pradip
- Anadi patan
- Nimi Navasiddha Sambad

Translate:

- Bhagavata 1st, 2nd, 6th, 8th, 10th, 11th, 12th Skandha
- Uttarakanda Ramayana

Drama:

- Patni Prasad
- Kaliyadaman
- Keligopal
- Rukminiharan
- Parijatharan
- Ram-Bijay

Song:

- Bargeet
- Bhatima
- Tutoy-chopoy

Books:

- Kritan
- Gunomala

Contribution in Culture:

Shrimanta Sankardeva is the main person who strengthened the Assamese culture. Shankardeva strengthened the Assamese culture by establishing Namghar, Satra. along with the creation of Borgeet, Geet, Nritya, Bhaona etc.

Ankiya Naat:

Shankardeva was the creator of Assamese drama literature. Ankiya Naat first started at the hands of Shankardeva. Ankiya Naat are a class of one act plays performed in Assam, India. Ankiya Naat is also called Ankiya Bhaona. Ankiya Naat was written in The Brajvali language. The first play of Mahapurush Shankardev is The Chinha jatra. Sankardeva's six Ankiya naats are: Patni Prasad, Kaliyadaman, Keligopal, Rukminiharan, Parijatharan, Ram-Bijay.

Sattriya Nritya:

Sattriya dance is an Indian classical dance. The dance was first composed in the 15th-16th century as a part of Ankiya Bhaona composed by Sankardeva of Assam. This dance is a part of the Sattras, a community of

devotees associated with the Dharma Ekharan Dharma founded by Shankardeva.

Songs:

One of the major contributions of Mahapurush Sankardeva to Assamese culture is the Borgeet. Borgeets have been named by scholars in various ways – Vanikanta Kakati called noble number, Kaliram Medhi called Songs of Celestial and Debendranath Bezbaruah as holy songs. Sankardeva composed a total of 34 Borgeets but according to the Charit Puthi, his number of borgeets is 240. The first Borgeet created by Sankardev is – Man Meri Ram Charanhi Lagur. The borgeet was composed while at Badrikashram –

Mann Meri Ram Charanehi Lagu

Toi Dekhna antak aagu.....

Bhatima:

Bhatima is a song composed by Sankardeva. There were three types of Bhatima written by Sankardeva – Nata Bhatima, Dev Bhatima and Raj Bhatima. Along with this, Madhavdev added Guru Bhatima.

Namghar:

Namghar is the main contribution of Sankardev in Assamese culture, society, he established Namghar for the propagation of Neovaishnavism. Sankardev first established Namghar at Bardoa in Nagaon. Later on, Namghars started being established in villages, towns and everywhere.

Sattra:

Sattra was established by Srimanta Sankardeva and Madhavdeva for the propagation of Neovaishnavism. Sankardev first established a Satra at Belguri in Majuli. Sattra were established mainly for the propagation of religion. During Sankardev's stay in Bardowa, a prayer hall was established for preaching religion and later it came to be known as Than.

Contribution in Religion:

In general, a religion is a community with various customs regarding a particular god. Every caste has its own religion and all religions have their own beliefs. Srimanta Sankardeva's contribution in the

field of religion in Assam is incomparable. The religion preached by Srimanta Sankardeva can be known by various names – Mahapurushya Dharma, Eksharan Dharma, Bhagwati Vaishnavism etc. The basic mantra of this Ek Sharan Naam Dharma was Ek Dev, Ek Seva, Ek Bin Nai Kev. There was no discrimination of caste-caste, high-low, rich-poor in Sankardev's religion. Sankardeva established Namghar, Sattra etc. in different parts of Assam and arranged for the propagation of Navavaishnavism religion. He propagated Navavaishnavism by diverting attention from Yajna, worship, rituals etc prevalent among the people at that time. This is what Madhavdeva says about Sankardev's religion in Namaghosha –

Adi Satya juge suddha dharma Asilek matro xori nam
Devaxewe gupto korile kori bat.....

Conclusion:

Srimanta Sankardeva is a great person for the people of Assam. Because he has not only contributed to Assamese culture, religion, but Assamese literature, Assamese caste, everything. The main objective of this research paper is to give information about the contribution of Sankardev in culture and religion. There have been various discussions and researches regarding Sankardev's cultural contribution, religious contribution, but the areas of literature, culture and religion in which Sankardev has contributed, are they still the same today? Or everything has changed with the change of time, it is necessary to study all its aspects. This great man died in 1568 AD at the age of 119 in Cooch Behar.

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