

A CRITICAL REVIEW OF SAINT MADHAVADEVA'S NAM-GHOSA

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Abstract : Nam-Ghosa is the best writing by Madhavadeva. It contains thousand (according to some books of collections thousand and one) verses. Nam-Ghosa has made a remarkable contribution in the context of propagation and spreading of the New Vaishnavism or Ek Sarana Nam Dharma. Nam-Ghosa can be divided into three parts as the gospel of Nam-Dharma or the New Vaishnavism, poetic expression of detached devotional feelings and the appreciation of the qualities of Lord Vishnu and his various names. Madhavadeva got true savour of devotion by the grace of his preceptor Sankardeva. Madhavadeva has offered his honour and devote to Sankardeva for several times in Nam-Ghosa. In this book Madhavadeva has suggested easy way to offer devotion to Lord Krishna or Vishnu. The main philosophy of Nam-Ghosa is based on Vedanta Philosophy. According to Nam-Ghosa people should be devoted to Lord Krishna only when he can be able to come out from selfishness and after that he can be able to reach Krishna Dham - the final destination of a soul.

Key words : Madhavadeva, Nam-Ghosa, Devotion, Guru, God, Philosophy.

INTRODUCTION :

Madhavadeva was an ardent disciple of his preceptor Sankardeva. Sankardeva introduced the new vaishnavism in the 15th century in Assam. For spreading the religion Madhavadeva worked very hard to help his preceptor and he became as a shadow of Sankardeva. Both of them were so intensely involved with one another that sometimes it's seems impossible to evaluate their personalities separating one from another.

Madhavadeva was born in 1489 at Narayanpur of Lakhimpur. His father was Harisinga Bora and mother was Manorama. At first, he was a follower of Shaktism. But later on he became a heartedly a vaishnava in 1522 after coming in contact with Sankardeva at Dhowahat in Belguri. Madhavadeva had versatile qualities like his giude Sankardeva. He had presence of mind, leadership and poetic quality and good singing capacity. After Sankardeva, he took the major responsibility (1568 to 1596) preaching the gospels of Sankardeva at Ganak Kuchi and Sundaridiya respectively. At Sundaridiya he established the Barpeta Satra. Madhavadeva died in 1596 at Bhela Madhupur Satra at the age of 107.

He created a number of poems, songs, dramas theological writings. All the writings of Madhavadeva can be divided into the following categories -

Poerty : (a) Rajsurya Kavya, (b) Adikanda Ramayana (Translation).

Theological Writings : (a) Nam-Ghosa, (b) Bhakti Ratnawali, (c) Janma Rahasya, (d) Nam-Malika.

Drama or Jhumura : (a) Arjun Bhanjan, (b) Chor Dhara, (c) Bhoomi Lutuwa, (d) Bhoojan Behar.

Songs : (a) Borgeet (Total 157 nos.), (b) Bhatima (Total 9 nos.).

Edited Books : (a) Kirtan-Ghosa, (b) Ramayana.

OBJECTIVES :

The objective of the study as follows :

- (a) To find out the devotion and honour of Madhavadeva to his preceptor Sankardeva.
- (b) To find out the self smallness of Madhavadeva.
- (c) To find out the devotion of Madhavadeva to Lord Krishna or Vishnu.
- (d) To find out the reflection of Vedanta Philosophy in the Nam-Ghosa.

SIGNIFICANS OF STUDY :

The literatures that makes their place in the heart of man beyond the time and place are called great literature. Good writing influences human behavior. It might not make us better, but it has the power to change the way of behave. The Nam-Ghosa is one of such good writing. By destroying all the evils of human society such as greed, attachment, pride, jealousy, lust, anger etc., the Nam-Ghosa gives the way to province of God. Nowadays most of the people are become consumerist. Consumerism worst human equilibrium and inspire to immortal act. Therefore a skillful, learned and competent guide who can be able to see the right way is very much needed. Sankardeva and Madhavadeva were such two great personalities who played a major role for the Assamese Society. Now they are not among us, but their ideologies and great works are. Such a great work is the Nam-Ghosa. In the Nam-Ghosa,

Sadānanda sanātana

henaya Krshnaka sadā

Upāsā karoḥo hṛdayata. (verse : 2)

By chanting the name of Lord Krishna, even a sinner can easily overcome the bondage of the world. Madhavadeva has prayed that eternal power by establishing in his inner soul.

In this way, the greatness of Lord Krishna has been highlighted in a wide range of Namghosa and those who do not have devotional feelings for Krishna are condemned.

Phisophy in the Nam-Ghosa : Earlier, we have mentioned that Madhavadeva has been translated six hundred verses of Nam-Ghosa from Gita, Bhagavat Purana, Upanishads etc. and these are the sources of Vedanta philosophy. The word 'Vedanta' comes from two Sanskrit words 'Veda' (wisdom) and 'anta' (end), which means end of wisdom or supreme wisdom. Vedanta is also known as Uttar Mimansa. Vedanta reflects ideas that emerged from the speculations and philosophies contained in the Upanisadas, specifically, knowledge and liberation or salvation. The Upanisadas, the Brahma Sutras and the Bhagavad Gita together are called the 'Prasthnatrayi' and it is considered to be the basis of Vedanta Philosophy. Some of the better known sub-traditions of Vedanta includes Shankaracharya's Advaita Darsan, Ramanacharya's Vishishtadvaita Darsan, Madhavacharya's Dvaita Darsan, Nimbarkacharya's Dvaitadvait Darsan, Vallabhacharya's Shuddhadvaita Darsan etc. Madhavadeva has not consciously promoted any kind of philosophy in Naamghosa. But the philosophy in Nam-Ghosa is quite similar with Advaita Darsan of Shankaracharya.

According to Advaita Darsan, Brahma is the basis of the world. Brahma is the all causes and effects. There is nothing truth without God. The world is meaningless without Him. We do not know the reality because of Maya (illusion). Only learned philosophers can achieve the the elements of Maya. God is a form of Brahma. God is consider as the creator and follower of the world. He is the main deer, consumer and knower. But Brahma is beyond this qualities. We do not understand him easily because of Maya.

Vedanta philosophy has given two types of liberation. One is Jivana Mukti (liberation from life) and another is Bideha Mukti (liberation from physical body). Advaita Darsan has allowed both types of liberation.

If we noticed the philosophy in Nam-Ghosa in the based of Advaita Darsan, it is seems that Madhavadeva has accepted the Advaita Darsan in Nam-Ghosa. Because, according to Madhavadeva, Brahma is the supreme truth. He is the creator and the only reason of all facts. Madhavadeva has described :

Hey Krsna tumi mātra

caitanya svarupa nitya

Satya shuddha jñāna akhandita

āvāra yateka ito

tumāra binoda rupa

carācara māyāra kalpita. (verse : 73)

Only God is the source of all sensation and perception. He is the ultimate truth. He is also the source of the wisdom. Apart from this, everything is the world is just a reflection of Maya.

In an another verse Madhavadeva has said :

Brahmā ādi kari jiva yata

Rāma Rāma Rāma Rāma Rāma

Māyā shayyā māje ācaya ghumati yāi

Tumihe caitanya sanātana

Rāma Rāma Rāma Rāma Rāma

Āmi acetana niyuka nātha jagāi. (verse : 660)

From Prajapati Brahma (according to Hinduism, Brahma or :Brahmā: is a form of God with four heads. He is the creator of the world and not same with Brahma – the supreme power of universe) to all other creatures in this

world have been tied in the bondage of Maya. Brahma – the supreme power of universe is beyond of this. Only Brahma is able to destroy the Maya. So, Madhavadeva has prayed to get rid him of Maya.

Findings :

1. Madhavadeva has got the true devotion from him Guru Sankardeva. As a Guru, the ideality of Sankardeva is very high level, respected and well cultured. He was the ideal Guru for Madhavadeva and other followers.
2. Madhavadeva has elaborated the importance of a Guru for his disciples or followers in Nam-Ghosa. Only a perfect and learned Guru can make the life of his disciples a complete success.
3. Due to the book written to spread Vaisnavism, Lord Krishna or Vishnu's greatness has been published in Nam-Ghosa. The basis of the world is God. He is the all causes and effects. There is nothing sensation and perception without God. This concept is quite similar with Advaita Darsan of Shankaracharya.
4. To gain the Guru Bhakti and the grace of God, everyone should be able to destroy his greed, deeds, anger, ego and all other bad habits. Only Guru shows us the right way to devotion and then this path gets paved. This is also noted at the present time. In order to get wisdom from the Guru and the learned and well cultured people, one should be blow down in front of him without ego. Otherwise, he will not benefited from his acquiring knowledge.
5. In order to destroy man's ego, Madhavadeva has described self-guilty and self-condemnation in Nam-Ghosa. It's play a major role to keep the peace chain in the society.

Conclusion and suggestion : Nam-Ghosa can be termed as the store of Assamese Jatiya Sur (the national rhythm of Assamese). It is called the 'bee hive' of Eksarana Dharma or New Vaisnavism. Its literary value rests on the deep devotional savour. Intense feelings, simple language and musical rhythms of the words seen coming from the deep of Madhavadeva's heart. So, it can be regarded as the soul of Madhavadeva. Madhavadeva describes with solutions that through the selfless devotion to Lord Krishna or Vishnu how a man can proceed to salvation from this world. The glory of Madhavadeva is reflecting from very beginning to the end in Nam-Ghosa. We should try to destroy our greed, deeds, anger, ego and all other bad habits. Otherwise, we shall not be benefited to acquiring knowledge from our teachers or elders. Finally, the research done by us is not the only and completed research. "A Critical Review of Saint Madhavadeva's Nam-Ghosa" is a vast subject in research. There is every possibility of study in this subject in future also.

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