

LIFE HISTORY OF MAHAPURUSH SRIMANTA SHANKARDEV

UNIT-1

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THINKER)**

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WHAT WE WILL LEARN

- Life sketch of Mahapursh Srimanta Shankardev
- Movement of Neo-Vaishnavism
- Literary work of Srimanta Shankardev



LIFE SKETCH OF MAHAPURUSH SRIMANTA SHANKARDEV

- Srimanta Sankardev was born in 1449 at Alipukhuri near Bordua of Nagaon district, Assam. Sankardev lost his parents at an early age was raised by his grandmother Khersuti. He attended Tol (school) of Mahendra Kandali. He wrote his first verses “*Kara Tala Kamala*”, even without formal education on all the vowels
- Shankardev wrote his first work—Harish Chandra Upakhyān, during his days at the Mahendra Kandali’s Tol.
- He started to attend his responsibilities as the Shiromani Bhuyan.
- Later Sankardev moved to Bordowa and married his first wife Suryavati. Few months after giving birth to a girl child, Suryavati died.

LIFE SKETCH OF MAHAPURUSH SRIMANTA SHANKARDEV

- Then in 1481, Sankardev started his first pilgrimage journey. The first pilgrimage of Sankardev lasted 12 years.
- After returning home in 1493, Sankardev reluctantly took the responsibility of Shiromaniship. But soon he handed over all his responsibility to his son-in-law Hari.
- Sankardev remarried at the age of 54 and moved his residence from Alipukhuri to Bordowa. The name of his second wife was Kalindi. Sankardev's second pilgrimage started in the year 1550. He was accompanied by more than 100 disciples including Madhavdev.
- On the request and patronage of king Naranarayan and prince Chilarai, Sankardev supervised the creations of the Vrindavani Vastra, a 60m x 30m woven cloth that depicted the playful activities of Lord Krishna in Vrindavan.

MOVEMENT OF NEO-VAISHNAVISM

- The movement of “Neo-Vaishnavism” is also known as ‘Mahapurushia dharma’.
- The religion of Sankaradeva was based on the “Srimat bhagavata and the Geeta“.
- His “Eka-Sarana-Nam-Dharma” does not support the worship of any other gods and goddesses but Krishna, the supreme reality.
- Sankaradeva made the use of Satra and Namghar for the propagation of his religion. As a result, they became the religious centres of the people, where their intellectual and cultural activities were given a new inspiration for development.
- The Neo-Vaishnavite bhakti movement started by Sankardeva in early 15th century was not limited only to preaching and practicing of ‘Eka Saran-Nam-Dharma’, hence, to expand the ideology and philosophy of Vaishnava cult. He did a well disciplined trait through the medium of art, culture and literature and it occupied a 'golden age' in ‘Assamese society’ and its history.

LITERARY WORK OF MAHAPURUSHA SRIMANTA SANKARDEVA

- For the expansion of his religion Sankaradeva had to compose songs, write drama and other works of literature. Gunamala was one of the literary composition of Shankardev.
- He wrote Rukmini Haran Kabya, Rumini-Harana, Kalidamana, Keligopal, Parijata-Harana, Rama-Vijaya, Patniprasat Nat (drama) and so on.
- The 'Kirtan-Ghosa' and the 'Nama-Ghosa' of sankaradeva and madhavadeva were respectively the main vaishnava books of the said period.

LITERARY WORK OF MAHAPURUSHA SRIMANTA SANKARDEVA

- **POETIC WORK:** The name of the poetic work of Sankardeva are Kirtan-Ghosa, harischandra- upayana, rukminiharana, Ajamil Opakhyana, Bali-Chalona, Kurukshetra yatra, gopi uddava samvada, amrita manthana etc.
- **BHAKTI THEORY AND TRANSLATION OF LITERATURE:** Different books of sankardeva that established his bhakti theory are bhakti pradipa, anadi patona, nimi navaridha samvada, bhakti ratnakar (in sanskrit), gunamala.
- **DRAMA:** The angkiya naats are written by sankardeva are cihna yatra, patni- prasada, parijat harana, kali damana, rukmini harana, keli gopala, sriom vijoya.
- **SONG AND SATRIYA DANCE:** Sankardeva composed total 240 borgeet, but only 34 exist in present time. Satriya dance or sattria nritya is a major indian classical dance. It is a dance-drama performance art with origins in the krishna-centred vaishnavasim monasteries of assam, and attributed to the 15th century.

THANK YOU