

Philosophy of 'Naam-ghosha': A brief discussion

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Abstract: The 'Naam-Ghosha' is a great holy book of vaishnavite societies of Assam. 'Naam-Ghosha' contains Vaishnava religion and philosophy. Madhavdev wrote 'Naam-Ghosha' on the orders of his guru Sankaradeva. The 'Naam-Ghosha' is the greatest religious creation of Madhavdev's life in which his philosophy of life expressed. 'Naam-Ghosha' contains a total of 1,000 Ghoshas (verses). These Ghoshas were composed by Madhavdev for the purpose of singing in the Vaishnava society. Madhavdev has expressed his devotion, the qualities and greatness of Narayana in 'Naam-Ghosha'. Concepts like Avatarvaad, Mayabada, Bhaktivaad etc. are found in 'Naam-Ghosha'. 'Naam-Ghosha' is based on Vedanta and Bhagavad Puranas. In this article, the philosophy of 'Naam-Ghosha' book is discussed.

Key-words: Naam-Ghosha, Madhavdev, Philosophy, Assam, Mayabada, Gita, Purana.

I. INTRODUCTION

The 'Naam-ghosha' is a great Vaishnavite scripture of Assam. Its verses contain the profound philosophy of Vaishnavism. 'Naam-ghosha' was written by Sri Sri Madhavdev. Madhavdev was born in 1489 in Lakhimpur district of Assam. In the first half of the sixteenth century, Madhavdev became disciple of great saint Sri Sri Sankaradeva and was deeply influenced by his Eka-Sarana-Naam-Dharma. After the death of Sankaradeva, Madhavdev became the successor of Mahapurusha Ekashrana Dharma of Assam and Madhavdev expanded Mahapurusha Eka-Sarana-Naam-Dharma throughout Assam. Madhavdev wrote many religious books. 'Arjun Bhanjan', 'Chordhara', 'Pimpara Guchowa', 'Bhoomi Letova', 'Bhojan Bihar' are the plays written by Madhavdev. Madhavdev wrote 157 Borgeets which are sacred songs. 'Adi Kand' of Madhav Kandali's Ramayana was also translated by Madhavdev. 'Bhakti Ratnavali', 'Rajasuya Kavya' are other religious books of Madhavdev.

II. DISCUSSION

The 'Naam-Ghosha' is the greatest religious creation of Madhavdev's life in which his philosophy of life expressed. 'Naam-ghosha' contains the invaluable hardships of Madhavdev's life, religious thoughts, scholarship, religious principles and spiritual ideals. 'Naam-ghosha' has one thousand 'ghosha' (verse), so many people call it 'Hejari-ghosha'. 'Naam-ghosha' has a translation of about six hundred devotional verses from various Puranas and Gita. These verses are taken from Ramayana, Mahabharata, Bhagavad Gita, Brihannaradiya Purana, Swarga and Uttara Khand of Padma Purana, Brahma Purana, Skanda Purana, Brahmada Purana, Vishnu Purana, Baman Purana, Matsya Purana etc. The rest were composed by Madhav himself. It is believed that he started the composition of 'Naam-ghosha' in Sundaridiya and finally completed it in Veladuar.

The main philosophical basis of the book 'Naam-ghosha' is Vedanta. It expresses the principles of Nam, Dev, Guru and Bhakta - these are the main principles of neo-Vaishnavism. 'Naam-ghosha' is considered to be the great religious book ever written in Assamese society and it is still popular throughout Assam as a book of spiritual education.

'Naam-Ghosha' reflects the Vedanta philosophy and ideals. The verses of 'Naam-ghosha' have transmitted the ideals of devotion in the society and have given positive messages in the lives of people. It has made us aware of sin and virtue. The essence of Indian epics like Mahabharata, Ramayana, Puranas etc. is found in Naam-ghosha. Naam-ghosha is like the texts of the all-India upper class religious holy books. 'Naam-ghosha' contains theoretical philosophies like Vedanta philosophy and Mayabada Tatva. The principle of devotion has a prominent place in 'Naam-ghosha'. Like the Kirtan Granth, 'Naam-ghosha' is also a text of praise of God. As a guru, Madhavdev said that life can be made meaningful through devotion.

Madhavdev also assumes that there is a force everywhere in this universe. That almighty force is God. That is reflected in the 'Naam-ghosha'. According to pantheism, everything is created by God, everything is directed by God. God exists in the living world and in the world. In other words, the whole process of creation is going on through the Invisible One and God.

Sankaracharya introduced 'Mayavad' in India and showed its nature. The 'Naam-ghosa' reflects the profound philosophy of Maya. Mayavadis express indifference to worldly desires. These philosophers also showed a desire for salvation and neglected worldly life. One of the principles of Mayavadis is to express detachment from the world. In Mayavada, one wants to get acquainted with the form of Maya by worshipping God or Hari. Madhva was well acquainted with the Maya idea. The influence of Mayavada behind his lifelong celibacy cannot be denied. There are many signs of that Mayavada in Nama Ghosha. Madhva showed Lord Krishna as the main source of Maya. According to Madhvadev, Krishna is the only consciousness, eternal truth, pure knowledge, unbroken.

The verses of 'Naam-ghosha' express intense remorse, anxiety, regret, sorrow and sadness for inability - Madhvadev has revealed all this in the verses of 'Naam-ghosha'. So, he is trying to attain the feet of God only through hearing and Kirtan. Madhavdev says in the verse that We are fools and enjoy the sea of ignorance; My Lord Narayana; I am sad th not knowing you and I am sad that not knowing the form of Hari (Lord).

'Naam-ghosha' teaches us to respect elders or gurus (teachers). The friendly relationship between disciple Madhavdev and Guru Sankardeva shows mutual respect and due recognition. In 'Naam-ghosha', Madhavdev calls for adopting the ideals of Guru Sankaradeva.

Idol worship is not practiced in Vaishnavism. Krishna is the main deity worshiped by the Vaishnavites. There is no argument in favour of idol worship in 'Naam-ghosha' either. Krishna is shown as the supreme power of the universe in 'Naam-ghosha'. Apart from these aspects, belief in 'Ekdeva' (One lord) and 'Eknaam' (One worship) , Avatar (incarnation) (incarnation of Vishnu or Krishna), and mysticism are found in the verses of 'Naam-ghosha'. These various philosophies

have been combined in 'Naam-ghosha' to impart spiritual knowledge to the people.

The philosophy of 'Naam-ghosha' is also embedded in other medieval Indian religious literature. The essence of the philosophy of 'Naam-ghosha' is to achieve the upliftment of human society and impart moral education in the society. Therefore, this book is kept in the homes of Assamese people even today. Not only in Assamese society; if the 'Naam-ghosha' is translated into other Indian languages, it will become an ideal book for other societies. Religious poems are helpful in building a healthy, strong and ideal society. 'Naam-ghosha' has helped in building a healthy, integrated society in Assam too.

III. CONCLUSION

At present, there is an atmosphere of turmoil and chaos in Assam's society. Religious poems and the people involved in them can play at least a small role in stabilizing this environment. In a healthy home environment, everyone learns about morality. Therefore, people are at least a little morally situated in life. Religious books can help people to set themselves in a moral direction. We educated people should understand the invaluable philosophy contained in 'Naam-ghosha' and be able to impart the knowledge of 'Naam-ghosha' to the younger generation from childhood.

Devotion and respect should be accepted by everyone in our society. Well-educated people carry the ideals of devotion with them. The holy book 'Naam-ghosha' can help us to develop devotion towards our parents and devotion towards the good people. It is worth noting that only through devotion can a person remain on the right path. Therefore, it is important to understand the importance of these issues. We should teach morality and religious knowledge to our children at home reading 'Naam-ghosha' at home.

The illusionism found in the book 'Naam-ghosha' can be understood even in the present times. In fact, we should give up excessive greed, attachment, lust and desire. It is a serious crime to commit immorality under the influence of Maya by forgetting oneself, nature and society. Especially man behaves against nature in ignorance. This is the biggest mistake of mankind. People should be given spiritual knowledge to understand that only by making friendship with nature can they save civilization for eternity. Naam-ghosha is an important book for us for spiritual

knowledge. The ideal of 'Naam-ghosha' signifies that people should worship one religion and one God instead of making different rules and regulations and worshipping different religions and gods. Nowadays, ideals have become different according to religion. There is also conflict between ideals. There is conflict, disagreement and even illegal money collection regarding religion.

The relevance of Madhav's 'Naam-ghosha' can be felt from the past to the present. At present, the circulation of religious poetry is limited due to various reasons. But in the meantime, each one of us should propagate the inner ideals of 'Gita', 'Ramayana', 'Kirtan' and 'Naam-ghosha' and other holy books for the benefit of our young generation and our culture.

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