

Bhakti Tradition and Poetics of Introspection

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Abstract

Professor Shubhra Tripathi is a Head of the Department of English in a college in Madhya Pradesh. She explores one of the important movements of time, Bhakti Movement. She analyses the effects of Bhakti tradition and its effect on masses. It carried sublime philosophy to the common people. She feels that this movement is still inspiring our generations. It is prominent in its popularity, reach and spacio-temporal significance.

KEYWORDS: Bhakti moment, of Nirvana and Saguna theory.

Basically sublime philosophy is the quality of greatness. It can be either moral, physical, intellectual or spiritual greatness. It is not restricted to any limitations. Bhakti movement has played a significant role in establishing the ideology of harmony in the medieval period. The Bhakti movement is said to have originated from South India, namely Kerala and Tamil Nadu. It developed around the gods and goddesses, especially of Lord Vishnu, Lord Shiva, and Shakti. The poetic tradition of the conservatory is idiosyncratic inclination towards, self-assessment, analysis and introspection. It is marked by two different types of thoughts, Nirguna and Saguna. The nirguna Bhakti is worshiping a formless divine. This type of devotion does not wish to have any personal gains or desires.

Sagun Bhakti is a worship of god and exists in the form of physical presence like the planet, the moon and the sun. The presence of god is unlimited. Thus Bhakti movement is still inspiring the people. It continues to inspire poets and devotees. The Sagunabhakti is regarded as self-surrender to a god. The researcher mentions the best example of this bhakti is Mirabai, who devoted her life in worshiping the Lord Krishna. It was faith and worship to reach to his god. Tulsidas and Surdas also worshiped and praised the god, Lord Rama. Their verses reflect the worship and self-surrender, complete devoted feeling towards a god. Whereas Nirguna path was more philosophical concept and worship the god as an abstract concept. Guru Nanak and Sunder Das fall under Nirguna concept. They worshiped the god as one without having a physical form. There is a supreme power who is watching all our deeds. Sagun form of Bhakti is material form. On the whole Bhakti tradition is a more introspective form with Nirguna and Saguna concept. It differs from the customary devotion rituals. Bhakti poetry is written in the traditional form of expression which is Sanskrit. It was written for the masses in vernacular.

Shubhra Tripathi states in her research in IJELLH paper that *“Nevertheless, whatever be the path, the ultimate aim of both the schools remains god realisation through a departure from the dogma of orthodoxy and a substitution of devotion in place of customary ritual. The bhakti tradition, on the whole is a more introspective school, with nirguna and saguna schools thus differing in degrees than in sense. The bhakti poetry on the whole is particularly significant as the bhakti poets departed from the traditional*

mode of expression in Sanskrit and began to write for the masses in vernacular. The bhakti poets wrote for all including the hitherto segregated lower castes and carried the message of love, devotion, compassion and humanity to all. The expression in vernacular thus opened doors of religious compassion not only for the lower classes but also made way for prominent women poets such as Meerabai, Andal in Tamil, AkkaMahadevi in Kannada and Lad Ded in Kashmiri, to name a few.”

Bhakti movement is proved to be as a social reformation in Hinduism. Bhakti movement is considered as a revival Vedic traditions by a few postmodern scholars. Ms. Tripathi says that the representative poets of Nirguna concept stressed on the introspective character of self-realization and god realization through a recess into the depth of one's own soul. They say that god is in ourselves and we should not search him by finding from temples to temples having flowers in hands by their poetries.

For example:

Do not go to the garden of flowers!

O Friend go not there;

In your body is the garden of flowers.

Ms. Tripathi says that Kabir is the main poet and devotee of Nirvana concept. He was against the orthodox rituals and worshipping. His worship was to introspection of one's inner self. It was Kabir who transformed worship into spirituality. Guru Nanak believed in the same doctrine of Nama, self-realization and conveyed the message of searching a god within himself. The basic philosophy of this doctrine was that if your heart is pure you do not need to go symbolic worshipping like flowers, water, or milk to complete your worship rituals. Most scholars believe that Bhakti movement showed the path of spiritual salvation to untouchable communities. This social movement was started to help needy and poor people. Ideas was to do service, help others, and do charity to arrange food for the poor people who are starving.

CONCLUSION: Ms. ShubhraTripathi analyzed the doctrine of many saint poets. She researched in depth the concepts of Nirvana and Saguna theory. Guru Nanak, Ravi Das, Kabir were main teachers who preached to introspect and search for inner-self if you want to find god. Bhakti movement got its strength from regional gurus and different religions who contributed to Bhakti movement. She says that legacy of Bhakti movement was also inherited by the renowned poet Rabindranath Tagore. Sikh Gurus and Buddhist descendants helped expanding the movement as they used to wander from village to village singing songs of devotion. Bhakti movement helped people understand the importance of charity and common kitchen having food sitting together sitting in a row giving equal respect to all be it poor or rich, be it low cast or high cast.

References

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