

GURU GHASIDAS AND HIS PHILOSOPHY: CHALLENGING BRAHMANISM IN CHHATTISGARH

Sanjiw Kumar Manjre

*Ph.D. Research Scholar, Centre for Studies and Research in Society and Development
Central University of Gujarat, Gandhinagar*

Abstract

Guru Ghasidas was a great social reformer and philosopher in Chhattisgarh. He was the founder of the Satnami movement in Chhattisgarh. His all philosophies and messages were dedicated to humanity and all living being. He has talked about casteless and untouchability free society where always been equality, Satya-ahinsa (truth and non-violence), freedom and brotherhood and there should be no place for discrimination in the name of pure and pollution. Today also, Guru Ghasidas's philosophy teaches the Satnamis even all humans in two sides. First, is tried to make a good person in everyday life. Second is that hit to hierarchical Brahmanic supremacy and itself keep away from Hindu god-goddess. Because, not existence of the Gods, it is only mythical story and their all characters are fictional. They can't ever help you. It has been completed through secondary sources.

Keywords: *Guru Ghasidas, Philosophy, Brahmanism, Chhattisgarh*



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

Introduction: In Chhattisgarh, *Kalchuris* had been ruled from the 10th to early 18th Century. People were very happy in this period. Therefore, this period it was called the Golden Age in Chhattisgarh. In late middle 18th Century this region has been gone under control of the Marathas King after defeated to *Kalchuris*. During 1741 to 1758 Mohan Singh had been appointed a ruler. After his death BimbajiBhosale had newly appointed as a Marathas King in Chhattisgarh; he had chosen to *Ratanpur* as a new capital. With the end of the *Kalchuris* regime had been started exploitation of local people in every way. Consequences all life has been disturbed and shattered.

Guru Ghasidas was born in this bad era; everywhere had dirty things monopoly, tyrannies, impractical and inhuman imbalance prevalent among human society in Chhattisgarh. From his childhood, he saw, understood and experienced these evils. At that time, there were two types of problems faced; one was Maratha's tyrannies and another side was the disease of casteism which spread in the entire society. They found that human society is divided into two classes with great fanaticism; it was of higher and lower, holy and impure, also known by the names of the *Swarna* (white and pure people) and the *Avarna* (black and

impure or bahunans). There were many divisions in these two classes. But these two divisions could have been tolerated in theoretical form, but it was uglier active in the practical.

Thereafter, Guru Ghasidas has done six months austerity for problem-solving that existed in society and he has established a new society. After six months he returned and he had been preaching as "*Sab Manav Ek saman aay*" (all human beings are equal) and prohibited some vegetables, lentils, and fruits that almost similar with animal organism body parts. For instance, don't eat *Torai*-it's looking like deer horn, *Baigan* (Brinjal)-it is looking like the bull testicle, tomatoes, chills etc. Further, prohibited some other things as eating meat, drinking liquor, gambling, thieving keep away from untruth, don't kill any living being etc. His beliefs were exactly the opposite of the Hinduism, where every person would be equal. There will be no place for discrimination and segregation at any level. People will be living with full freedom, brotherhood, love, and non-violence till death from birth.

Satnami movement has started from 1810-1830 in Chhattisgarh. This movement was purely against of the Brahmanism. Through the movement, Guru Ghasidas has been totally rejected idol Hindu god-goddess and Brahmin supremacy. Before it, there were no rights and justice for lower strata people even they were not able to freely wandering anywhere in Chhattisgarh. People compulsion with live like an animal, they doesn't create questions about his life. They do not understand; what's going on in everyday life. It was solving all kinds of social problems, social evils which were spread in the society as social, religious, ritual, traditions by the Brahmanism. Social justice, freedom, equality and other human kinds practice welfare for human society. These entire activities were challenging to Brahmanism in Chhattisgarh.

What is a Philosophy: Philosophy is a Greek term that is made with two words: 1. "*Philos*" that means- love and 2. "*Sophia*" means wisdom. It makes together "*Philosophia*" that means love of wisdom. Love with work represents your wisdom, dedication, ability, judgment, and passion has done something different. It means wisdom gives the individual capability to acquire, achieve by critical thinking with help of analyzing knowledge before reaching final decision. If we see carefully to "Philosophy" then we know, it Philosophy based on knowledge or wisdom. Today's almost sciences and social sciences understand by philosophical perspectives. So, it can say Philosophy is a scientific, wisdom and practical way to understand the problems and bring the solution.

Who was Guru Ghasidas: Guru Ghasidas was a great social reformer and philosopher. Guru Ghasidas was the founder of Satnami movement in Chhattisgarh. He has started the movement from *Giroud* village and to spread whole Chhattisgarh during late 18th to mid 19th Century. His main objectives were given to full dignity life, rights, and social justice. Guru Ghasidas was born on 18th December 1756 in village *Giroud* now people well known *GiroudpuriDham*. His father's name was Mahangu Das who was an agricultural farmer. His mother's name was Amrautin Bai; she was a housewife. Mahangu Das would like to send the school to his son Ghasidas but their dream has been uncompleted. Because there had not been rights to earn an education that belongs marginalized community.

Guru Ghasidas and his Key Philosophy: There are many philosophies of Guru Ghasidas but we focus some philosophies that inspire to people; believe in truth; be scientific with nature, think scientific with humanity and do behave with everyone equal and no distinction. For that Ghasidas has to present several logical and scientific philosophies. That philosophies and messages remedy to problems of people and provides a good space and living environment. Here, I have chosen some key philosophies of Guru Ghasidas that challenging to Brahmanism are:

Nothing is any God-goddess on the earth. Because God-goddess never ever come to help or save who stuck in problems. Rather, we are afraid of God-goddess and consider everything to the priest which tells us. It is only Brahmanical propaganda for control on mass population. Therefore, Guru Ghasidas said:

मोर संत मन मोला काकरो ले बड़े झन कईहौ, नई ते मोला हुदेसना म हुदेसे कस लागहि.

Guru Ghasidas was very an intellectual Philosopher and social reformer in Chhattisgarh. He had been understood very well to contemporary societies. Guru Ghasidas wisdom had foreshadowed; that after his death his followers will start worshiping him like God. Consequences, one day during Ramat (teach to disciples on the field) he said, "My dear saints please don't say to me greater than other otherwise it will hurt me".

अपन घट के ही देव ल मनईबो, मंदिरवा म का करे जईबो.

Guru Ghasidas had known on earth concept of the god is false. God doesn't help because there is no god; it is an only mythological story. Therefore, "we will celebrate the god of our heart that is in our breath and mind; why we will go temple". We should always listen to our heart and mind.

जातिभेद और छुआछुत के व्यवहार झन करौ.

That time casteism was highly prevalent in society consequences one people to another behavior not good. People doing maintaining and segregation to each other. Therefore, they don't keep any social relation such as with eating food, marriage with his/her child, with seating public place etc. To solve this problem Guru Ghasidas said, "Don't believe and practice of casteism".

पथरा के देवता संतो हालय नई तो डोलय.

Indian people are very religious, ritualistic, and aesthetic and deeply believe in God-goddess. So, most people have to do everything for the happiness of god such as fasting, the sacrifice of goats, the sacrifice of hens, and the sacrifice of buffalo and sometimes we have seen surprisingly incidents like the sacrifice of *narbali* (sacrifice of the little boy). In return, we keep many more and high demands to Gods and we say please God/goddess instantly fill this absence whatever or please save our family etc. And again when I will come; I will give you double/triple whatever in comparison this. For this, Guru Ghasidas says, "Idol god/goddess made to stone, they can't move". That god/goddess can't move a single inch from her space then gods how can help you even we people make god/goddess during the various rituals and festivals; god/goddess don't make us.

सत ह मानव के आभूषण आय, येला चरित्र म धारण करौ.

Guru Ghasidas says truth is the most important thing of the human being. It is identified with our nature and reliability also its proof of our passion. It can be translated as "truth is an embellishment of the human".

पर स्त्री मन ल माता, बहिनी अऊ बेटी मानहु.

Treat other women like Mother, Sister, and daughter. In present, this teaching is most important for the human being. Because, nowadays women are being tortured, everyday women are being raped. All these cases are happening in human society because most of them don't understand the relationship of humanity.

पानी पिहू छान के, गुरु बनाहू जान के.

Water takes after cleaning making guru about known. This message is most important in our life as if we are taking water without cleaning so their direct effects on our health like diarrhea and other water diseases. Like this gurus, the contribution is very important in our whole life.

मनखे-मनखे एक बरोबर आय येमा भेद झन करौ.

Guru Ghasidas said all human beings are equal. Every people have same physical structure, bodywork and growth procedure, sexual intercourse, pregnant and birth procedure, blood colour, social and human activities. Therefore, why people consider by birth pure and other are impure.

सत ल कमजोर इन मानहु.

Please don't consider truth as trouble, because the truth is superior all things in the universe. Without truth, we can't imagine of life. Truth makes strong every relationship such as between wife and husband's love. Similarly, the sun rises in the east. The moons at night appear in the sky.

दायी, ददा अऊ गुरु ल सन्मान देबे.

Guru Ghasidas said, please take respect to Mother, Father, and Guru because of these three persons very important role in our life. Mother is our first guru in life; father second guru and third who teach us out of the house maybe school teacher, maybe brother and maybe relative teacher etc. These people more affect our life maybe being a good citizen or bad. Those people we cannot return their love and teach in whole life. So, we should respect them.

दायी ह दायी आय, मुरही गाय के दूध ल इन पीबे.

Please don't take or drink milk the cow whose death of her child. Guru says, the cow after the death of her child she living in very trouble and painful and when we take milk their problem goes deep. Therefore, Guru Ghasidas says the mother is the mother whether it is an animal or human.

पान, प्रसाद अऊ नरियर चढ़ाये ह ढोंग आय.

Paan (leaf), parsad (sacred mix meal) and nariyar (coconut) plating in god-goddesses its dissemblance. Because, stone made god never eating coconut, fruit, and flower, milk, rupees and Jewelry. There offering enjoys and fun for Purohits.

मंदिर, मस्जिद बनई हर मोर मन नई आय, तोला बनाये बर हे तब तरिया बन्ना दरिया बन्ना कुआ बन्ना धरमशाला बन्ना अनाथालय बन्ना दुर्गम ल सरल बन्ना.

I don't like to make temple and mosque. If you want to do make then make the pond, lake, well, an inn, orphanage and create pathless to easy. Guru Ghasidas message and hit to conservatism through this amritwani.

मरे के पाछु पीतर मनई हर, मोला बैहा कस लागथे.

After death, celebrating Pitar has crazy because that time making Pitar in the society highly influenced; people, not good treat with parents when they are live but after death, those are making gyp for taking food.

Philosophy of Guru Ghasidas and his Satnami movement in Chhattisgarh itself was a challenge to the Brahmanism. It was also a battle of the social, religious and economic, cultural, and historical etc. Guru Ghasidas teaching brought fraternity, peace, love and social justice among aborigines' people.

The relevance of the Philosophy: In the present, Guru Ghasidas's Philosophy is very important for Chhattisgarh's even whole India. Because, Guru Ghasidas had been struggled and taught entire life to people regarding non-violence, love, peace, freedom, equality etc. now which is strongly needed to a human being. People are suffering in everyday life; they have lot of problems; they fought every day and killed each other; girl and women are harassing, molesting, rape and killing them; people are killing even open space; social and legal justice is biased; castes and category wise criminal cases has been growing; people are feeling fear etc. These kinds of unsocial and inhuman activities may too dangerous for humanity. In this condition, Guru Ghasidas's Philosophy will definitely bring peace among human society because non-violence, peace, loves, and wisdom brings happiness.

Conclusion: Guru Ghasidas's Philosophy and Brahmanism are two opposite ideology like one is "earth and second are sky" this two things never meet together. Guru's teaching are encouraged to all who trust in truth, believe in philosophy and science. These some key messages prove that Guru Ghasidas was a great philosopher and social reformer. His all philosophies are dedicated to the betterment of humanity. He dreamed a beautiful human society and he has struggled entire life for it. Chhattisgarh's society can't forget his teaching and philosophy of 'Satnam'.

Guru Ghasidas was a messenger of non-violence, peace, and love, fraternity, freedom, and dignity as well as social justice and so on. Similarly, he was strongly anti of ideal worship; belief in God-goddess and hypocrisy etc. Hence, his teaching is encouraged to move forward to all human being towards philosophy, science and truth.

References:

- Ahirwar, M.P. (2008), *Guru GhasidasKaSachitraJivani*, New Delhi: SamyakPrakashan.
Dadsena, K.Padma (1988), *Chhattisgarh KeSamaajikJivan Par Guru GhasidasJiKaPrabhav*, PhD Thesis, Itihas, SanskritievmPuratatvVibhag, Pt. RavishankarVishawvidyalaya, Raipur.

- Jonglekar, K.N., (2000), *Sant Guru GhasidasevmSatnamPanthKaEtehasikAdhyayan*, Raipur: Pt. RavishankarShukla University, PhD Thesis, School of Studies in History, Cultural and Archaeology.
- Manjre S.K. (2016), *Satnami Movement in Chhattisgarh: Source of Nation Building*, Unpublished MPhil Dissertation, School of Social Sciences, Central University of Gujarat.
- Manjre S.K. and Banjare S.K. (2015), "Chhattisgarh Mein SatnamAndolan", *Sangharsh/Struggle: e-Journal of Dalit Literary Studies*, Vol. 4, Issue 1.
- Russell, and HiraLal (1916), *Tribes and Castes of the Central Provinces of India*, London: Macmilland and co. Limited, St. Martins Street.
- Dube, Saurabh (1998), *Untouchable past: religion, identity and power among a central Indian community, 1780-1950*, Albany: State University of New York press.
- Sonwani, I.R. (1993), *Chhattisgarh keRashtriyaAandolan Mein SatnamPanth kaYogdaan (1885-1947)*, Department of History, Pt. RavishankarShukla University, Raipur.
- Soni, J.R. (2009), *SatnamPoethi*, Prakashak Guru GhasidasSahiyaEvm SanskritiAkadami, Guru Ghasidas Nagar, Rajendra Nagar, Raipur.
- Indira Mukharjee, *Chhattisgarh*, access date and time: 05.08.2017:03:00, online available on URL-
<http://www.ignca.nic.in/coilnet/chgr0024.htm>
- Chhattisgarh me Maratha Shasan*, access date and time: 05.08.2017:03:00, online available on URL-
<http://chhattisgarhhistory.blogspot.in/2016/11/maratha-Shasan-chhattisgarh.html>
- Introduction to Philosophy and its Branches*, access date and time: 04.08.2017:01.45, online available on URL-<http://www.nti-nigeria.org/nti-pgde/PGDE-9.pdf>
- Meaning, Scope & Functions of Philosophy of Education*, access date and time: 04.08.2017:01.45, online available on URL-
http://archive.mu.ac.in/myweb_test/ma%20edu/M.A.%20Edu.%20Philosophy.pdf