



‘sunyabrahma’ of Shri Achyutnanda and Bhima Bhoi

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Abstract – Man is uniquely endowed with the capacity to overcome the limiting factors, within and around his imagination. He has the only sense of goal to achieve divineness through some inner practice. It is innate in every rational human beings to growth himself from incompleteness to completeness, to forward him from darkness to light, and to make himself more conscious rather than unconscious. The more one grows, the more one seeks to outgrow, by transcending the present, to realize the unrealized possibilities. The real quest begins when one has knowledge of one’s ignorance and the sense of humanity. No doubt, ignorance will be destroyed, if one gave effort to understand the real nature of his own existence; because humans are the crown of creation. Power and the potentiality can be processed to achieve a highest goal. ‘Devotion’ presupposes a view of man, cause of bondage and suffering, and the means to liberation. The purpose of ‘Devotion’ is to help ‘Jivatma’ to realize its own nature by dissociating itself from the evolutes of ‘Alekh Brahman’. Devotion is an effort which directs us to surrender at reaching a state when one has discriminative knowledge or Viveka jnana.

Keywords: Jivatma, Paramtmaa, Alekh Brahman, Rastattva, Sahasrachakra, Absolute Surrender, Yoga Sadhna and Humanism.

1. INTRODUCTION

Shri Achyutnanda Das and Santh Kabi Bhima Bhoi were the famous spiritual poets in Odisha. Shri Achyutananda focused on spiritual awakening where Bhim Bhoi emphasizes on humanism. Both poets were spiritual saint, visionary, and social reformer. The spiritual humanism was their philosophy. From gross body to subtle, from individual soul to universal soul and from dual to non-dual were the philosophical discoveries of both. The realization of self can only be achieved through purification, love and divine knowledge. Samhita, Gita, Maalika, Rahas, Chautisha, Boli and other devotional songs are the writing of Shri Achyutananda whereas Stuti Chintamani, Brahma Nirupana Gita, Shruti Nishedha Gita, Bhajan, and Janana are important writings are the philosophical discoveries by Bhima Bhoi. The ‘Sunya–Sanhita’ Sunya Brhma and ‘Gurubhakti-Gita’ are the most important contributions by them. Bhima Bhoi was believing in intellectual knowledge and rejected idol worship. Transcendental void is the only concept of Mahima Dharma. Spiritual wisdom is the most important part in human life which cultivates love and devotion. Idol worship is the way to realize Sunya brahma. Both philosophers agreed in SunyaBrahma’.

The word ‘Sunyabrahma’ is the subject matter of their philosophy. Both believe in gross and subtle body. Brahma has no physical shape but that exists inside human body like ‘Void’ or ‘Sunya’. They were yogi and through ‘Sunyasadhana’ one can get liberation was their opinion. To attain liberation, one has to completely dedicate himself herself and practice bhakti yoga(devotion).

2. ASHTANGA YOGA–SADHANA



Patanjali's Yoga-sutra was accepted and experienced by the saints and sages of India in different times. Yoga is the only way to control the mind, the body, and the senses. It recommends the perfection of human mind. A healthy mind needs a healthy physique. Human mind is distracted by sensual passion and attachment. To control and to overcome them, Ashtanga yoga-sadhana is necessary. We are passing through a critical stage between the best possibilities and worst possibilities. Science and technology have oriented the minds of east and west, almost in the physical world. We are more interested in matter and material objects rather than spirituality. We are under pressure in every stage of our life. Material happiness is not the objective of human life. Mental peace and spiritual growth should be the goal of human creation. Only eating, comfortable sleeping and marry making is not the greatest achievement of life. Is it? If it is, then what is the difference between men and beasts? Understanding the mystery of creation and existence leads toward the quest of Supreme Reality.

Maharshi Patanjali, the founder of 'Yoga philosophy' and 'Yoga sutra', includes Ashtanga yoga and other kinds of yogic postures. The practice of various kinds of yoga is the subject-matter of 'Yoga-sutra'. It is believed of common people that yoga is the union between individual soul and universal soul. Patanjali's yoga philosophy is a process leading towards the ultimate goal to remove bondage through ashtanga yoga-sadhana to attain liberation. Like Patanjali, Bhima Bhoi and Shri Achyutanand also realized the essence of yoga in human life, especially those who are follower of spiritualism. India is the land of spiritualism. This land is the living place of 'Rushi and Muni' and Yoga was the traditional foundation of their daily life. To control over mind, yoga plays a crucial role. Both Bhima Bhoi and Shri Achyutananda realized that union between 'Jivatma' and 'Paramatma' is highest and ultimate achievement of human life. That's why; most of time they were engaged themselves in yoga, because yoga is the only way through which spiritual world can be discovered. The spiritual world is the real world and we all the human beings are small part of that. Once we do understand that inner entity, the life will be enlightened. Purification of mind and control over it was the traditional method of all yogic tradition. The control over mind is the prime subject matter for yogi. Yoga is the cessation of the modification of Mind or Chitta. The five stages of Chitta are grounded with Chittabhumi. Kshipta: In this stage Chitta or mind is completely out control and attracts physical objects of the world. Mudha: When the Tamas gunas are over-powered and control the body by sleeping. Vikshpta: In this stage Sattva guna is dominated by Rajas and Tamas guna. Ekagra: When Chitta or mind fixed with a concentrative attitude on some certain subject as the burning lamp's flame remains pointing to one side and never flicks. Niruddha: The last stage of Chittabhumi, where the impersonations remain in chitta through the modification of Viskhipta and Ekagra.

Like Maharshi Patanjali, Shri Achyutanand and Bhima Bhoi were believed in the essence of yoga. To realize 'Sunya Brahma' or Transcendental void, Bhakti yoga is the only means to get associated with individual and Sunya (Alekha). Shri Achyutanand has followed:

When we start yoga by chanting 'AUM'. Through chanting one can concentrate on himself in divine. During the time of chanting, one should fix his eyes at middle portion of eyebrows and the forehead. All the ignorance will vanish if someone fixed his eyes on forehead and starts chanting of 'Aum'. This also called 'laya'. Literally 'laya' means concentration or fixation of our mind to achieve something through our action. Laya is also a type of yoga. Laya yoga deals with the arousal release and control of latent nerve energy or kundalini hidden within a human's nerve system. It is a process of awakening the kundalini, taking it step by step through six chakras to the Sahasrachakra or thousand petalled lotuses and of merging laya and uniting with the Brahaman, the supreme self, resides in the 'Sahasrachakra'. Through laya yoga the mind distracts from external sounds and noises. According to Shree Achyutanand, the devotion will take place only by our concentration. Another royal road or supreme path of yoga is Raja yoga. Shree Achyutanand



says leave the discrimination between body and soul. Dualism is the cause of ignorance. In the book 'Ganesh Bibhuti Tika', he mentioned that when moon journey and sun journey simultaneously works together there will be no Dualism. This the stage of Raj-yoga. Lastly, he confined Hath yoga to realize the Brahman. The word 'Hatha' is combination of two letters i.e, 'Ha' and 'Tha'. The letter 'Ha' represents or belongs to 'Sun' and 'Tha' refers to 'Moon'. Hatha means the union between sun and moon. 'Apan vayu' or flatulence is known as moon-vehicle and Prana Vayu is sun-vehicle. When they joined together through eight-fold ways that is known as Raj-yoga. These four types of yoga can be followed by Ashtanga path or eight-fold ways of Patanjali yoga sutra.

On the other hand, Bhima Bhoi was a strong follower of 'Bhakti yoga' and believes in absolute surrender towards 'Alekh Niranjana'. His spiritual interest was into 'Nirgun Bhakti'. As Bhima Bhoi was the forerunner of Mahima Dharm, he rejects in idol worshiping and Indian caste system. For Bhima Bhoi, God is Arupa, that cannot be described in a particular form. God is one, formless, pure and indescribable supreme Reality. As a mystical spiritual poet, Bhima Bhoi has been described creation is the source of formless and nameless absolute spiritual entity 'Alekh'. Spiritual purity and moral living are the objectives of devotion. This is religious practice that promotes kindness, non-violence and welfare of all living beings. Bhakti yoga or devotion guides us a simple living and self-discipline lifestyle. For Bhima Bhoi, Alekha Mahima can be attained by pure devotion, follows the instruction of a true spiritual teacher, free from falsehood-ness, surrender his/her ego and maintain equality/justice in social life. This is the moral conduct of man. Like Shri Achyutananda, Bhima Bhoi also practices daily prayers, bhajan and meditation for the progress of spiritual growth.

3. CONCLUSION

Human creation and existence are related to his action. Life is meaningless without action. The life of man is not as like a pig or a tree. Though there are so many physical living beings and plants exist, but they have no destination for their future life. Human destination is something different. He only knows the truth and how to attain that in this life. Shri Achyutananda, Bhima Bhoi, the great preceptors whose thinking and way of understanding towards truth was incomparable. Shri Achyutanand says our goal is to reach 'Golakhanda', 'the living place of Shreekrishna', where Bhima Bhoi's ultimate goal was to attain Supreme Reality or 'Alekh Mahima'. For them, our primary duty is to attain the 'Rasatattva' or 'Spiritual bliss'. So spiritual bliss needs yoga sadhana. There are two types of yoga sadhana: Saakaar sadhna and Nirakar sadhana. Saakar sadhana followed by mantra or through chanting, and chhaya or with proper concentration; and Nirakaar Sadhna followed by Samadhi or modification of mind, rasa or the essence of bliss and guna or understanding the essential quality of 'SunyaBrahma'. So, a yogi is a Saadhak, who needs Saadhna to understand the mystery of the universe.

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