

Contribution of Laharipanchak in Values & Ethics

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Abstract

Sanskrit is indeed a beautiful & a wonderful language known as devabhasha or language of Gods. And every name means "refined" or "Sculpted to perfections" Sanskrit in its manifold aspects is the perfection of its grammar, charm & beauty of its poetry, & we look at it is a source of upliftment & enlightenment as a sacred medium for expressing the highest spiritual truths & experiences. As a part of scientific research. Academy has attempted in mining the knowledge of Aviation Science in Ancient India with an Eye on future.

Ancient Sanskrit texts are a repository for Moral wisdom contained as a capsule. The fragrance of this wisdom needs to be spread far and wide including every household our sacred land of India.

The basis of praise in any poetry is devotion. Bhakti is related to the worship of the corporeal and the incorporeal and all praise poetry is mostly related to the worship of the corporeal. Most of the Lahari poetry is also related to the worship of Sakar. But in 'Lahari Panchak' the philosophical question about the formless and the formless is also reflected in detail. After a deep study of the entire 'Lahari Panchak'(collection of five lahari kaavy) , Panditraj jaggannath says that each Lahari reflects his deep faith in his philosophy, especially the concept of salvation. Panditraj has made Saguna Bhakti the basis for attaining the Nirguna Supreme Being. That is why the philosophical aspect is seen scattered everywhere in Laharipanchak.

Keywords- Moral, Wisdom, Sculpted to Perfection, Ancient Sanskrit, Devotion, Poetry, Bhakti, Nirguna Supreme, Philosophy, Lahari Panchak

To evaluate the philosophical aspect of Lahari Panchak, philosophical evaluation of each Lahari is required separately, which is as follows-

(1)- Philosophical aspect of Gangalhari

In Gangalhari, the deeds mentioned in the scriptures have been declared as religion¹, and lies as unrighteousness. Shiva, Vishnu, Brahma are the important deities of Gangalhari. Three forms of Brahma have been described in the scriptures – formless, formless and formless. The formless form is of Nirguna Brahma and the formless and formless form is of Saguna Brahma. When Brahma itself becomes blue in the form of liquid, then it is called 'Brahmadrav' in the form of Ganga.

Ganga originated from the toenails of Vishnu –

समुत्पत्तिः पद्मारमणपदमक्षामलनखात् निवासः कन्दर्पप्रतिभटजटूटभवने ।

अथायं व्यासंग पतितजननिस्तारजणाविधौ न कस्यादुत्कर्षस्तन जनति! जागर्ति जगति ।।

The period of living in heaven is short-lived, because after the depletion of virtuous deeds, the creature has to fall into the cycle of birth and death again, but salvation is achieved only through the knowledge of God, which is 'Sadchit Anand'. Ganga is

the giver of salvation, which gives birth. -It provides salvation by breaking the bondage of death. For the salvation of the sixty thousand sons of King Saga, due to the efforts of King Bhagiratha, descendant of 'Sagar', Ganga was established in the hair of Shiva and descended on earth from there. Following Bhagiratha, he provided salvation to sixty thousand sons of King Sagar in the underworld of Ganga.

स्वभावस्वच्छानां सहज शिशिराणामयमपाम्
मृदा यं गायन्ति द्युतलमनवद्यद्युतिभूतः
समासाद्याद्यावि स्फुटपजकसान्द्राः सगरजाः ।।

Ganga is the essence of the Vedas, the embodiment of the virtues of the gods, and is like indescribable nectar. Poverty, sin and ignorance are destroyed by just seeing the Ganga. Anxiety goes away by just remembering the Ganga. And by chanting the name only once, all types of sins are destroyed and salvation is attained.

By the flow of Ganga, various sins – physical, verbal and mental - are destroyed in the soul.

यं सा ते मूर्तिः ममान्तः संतापं विधिमयी पापं च हरताम्— गंगालहरी

In Gangalhari, not only the water of Ganga but also the bank of Ganga has such a specialty that the people living near it get freedom from the sorrow of birth and death. That means they attain salvation.

यदन्तः खेलन्तो बहुलतरसंतोषभरिता न काका नाकाधीरश्रनगरसाकांक्षमनसः ।
निवासाल्लोकानां जमिमरणशोकपहरणं तदेतत्ते तीरं श्रमशमनधीरं भवतु नः ।।

The soil of Ganga destroys the misfortune in the form of copper and paves the way for salvation.

ललाटे या लोकैरिह खलु सलीलं तिलमिता तमो हन्तु धते तरुणतरमार्तण्डतुलनाम् ।
विलुम्पन्ती सद्यो विधिलिखितदुर्वर्णसरणिं त्वदीया सन्मृत्स्ना मम हरतु कृत्स्नामपि शुचम् ।।

Thus, in essence, the concept of salvation as the main goal of darshan is scattered everywhere in the entire 'Gangalhari'.

(2) Philosophical aspect of Amritalhari (Yamunalhari)

In the Puranas, Yamuna has been described as the daughter of Surya, Kalind (name of the mountain) daughter, sister of Yamraj and beloved of Shri Krishna. Amritalhari, composed of only eleven verses full of devotion to Panditraj Jagannath, has nectar of devotion everywhere. Praise of Yamuna, worldly attachment, fear of sin and virtue, fear of Yamraj, everything ends -

तावत् पापकदम्बडम्बरमिदं तावत् कृतान्तरदं भयं तावन्मानसद्वानि भमभ्रान्तेर्महानुत्सवः ।
यावल्लोचनयोः प्रयाति इन मनागम्भोजिनीबंधजे नृत्यत्तृंगभग्दिरुचिरो वासं प्रवाहस्तव ।।

The glory of 'Yamuna' is unique. The Shiva and Vishnu of the Yamuna also worship the nectar and Vishnu to attain the supreme and this amritamayi is the indestructible glory of the water which is salvation -

अंतमैवित्स्वतुपुंम् बहिः स्निग्धन्द्रनीलप्रभं मातर्मे मुदमामनोतु करुणावत्या भवत्याः पयः ।
यद् रूपद्वयधारणादिव नृणामायूडमानज्जतां तत्कालं तनुतेतरां हरिहराकारामुदासं तनुम् ।।

When the water stream of the Yamuna, there is no need to atone for various sins. By drinking the stream of Yamuna, living on its banks, salvation is attained.

पायंपायमपायहारि! जननि! स्वादु त्वदीयं पयो नायंनायमनायमनायनीमकृतिनां मूर्ति दृश्यो कैशवीम्।
स्मारंस्मारमआरपुण्यविभं कृष्णेति वर्णद्वयं चारचारमितस्ततस्तव तटे मुक्तो भवेयं कदा? ।।

In this way, in this subtle amritalhari wandering by Panditraj, the darshan side is strongly reflected.

(3) Karunalhari's darshan side

Another name for this soulful poetry of Panditraj Jagannath is Vishnulhari, in which Panditraj's immense faith in Lord Vishnu is seen to be a wonderful confluence of immense faith, uninterrupted faith and heartfelt devotion. Since then, his poetry is a bright mirror of the fertile mind of his contemporary thinking, however is targeted. Panditraj has considered the worldly bonds such as-Rishte-Nate, profit-loss, honor, etc. have been obstructed in attaining salvation and have taken shelter of the feet of Lord Vishnu for attaining salvation. Through his soulful devotion, he asks for the boon of liberation from Lord Vishnu.

विषीदता नाथ! विषानलोपमे विषादभूमौ भवसागरे विभो।
परं प्रतीकारमपश्यताधुना मयायमात्मा भवते निवेदितः।।

By scorching from Saasanik bonds, man's consciousness (academic work is faded) disappears. Man does not have the cognizance of right and wrong. He tired and pleads for liberation from his brief.

भविनलज्वालालविलुप्तचेतनः शरण्यः मेऽर्द्धि शरणं भयादयाम्।
विभाव्य भूयोऽपि दयासुधाम्बुधे! त्वधेहि मे नाथ! यथा यथेच्छसि।।

Panditraj Jagannath Sansar was found to be strayed in the Mrigamarichika of this desert. He has also discovered the path of freedom from this antelope, which will take him closer to God and provide salvation.

According to Darshanastra, the root cause of creation is nature and male. The detailed form of the soul is the divine, which many scholars have called Swami, Sachitanat, Best, Husband, Supreme Father, whose attainment is the goal of the yogi. Panditraj Jagannath has also described him as the goal attained by the shrines and he considers Lord Vishnu as his Mahaprabhu Purushottam and wants to attain salvation from his worship –

पुरातनानां वचसामगोचरं महेशितारं पुरुषोत्तम पतिम्।
उपास्य तं त्वां निरपत्रपा सती सती मति मे कथमन्यमे यति।।

(4) Darshan side evaluation of Lakshmilahari

In this poetry, Panditraj Jagannath has described Lakshmi ji's physical Sushma and her unmatched effect. In this, there is also a glimpse of yatra-tatra and darshan-scripture and Lakshmikchal Panditraj Bhakti Raja is also seen to be wonderful. Lakshmi's original mantra related to Tantric worship is in the following verse-

शरौ मायाबीजौ किमकरकलाक्रान्तशिरसौ विधायोर्ध्वं बिन्दुं स्फुरितमिति बीजं जलधीजे।
जपेद् यः स्वच्छन्दं स हि पुनरमन्दं गजघटा मदभाम्यद्भृर्गुमुखरयति वेश्मानिविदुषाम्।।

Panditraj has told Lakshmi's resplendent knees to get rid of the fever of worldly maya -moh –

हरद् गर्व सर्वं करिपतिकराणां मृदुतया, भृशं भामिर्दम्भं कनकमयरम्भावनिरुहाम्।
लसज्जानुज्योत्सना सरणिपरिणद्धं जलधिजे। तवोरुद्वन्दं नः श्लथयतु भवोरुज्जवरभयम्।।

Panditraj has told the meaning of Devavakyas 'Sansar is false'. Because just as the belly of Lakshmi, which is false even while giving birth to all the creation, the whole world is false, despite being a vision, it is false and it is only untrue and is just a speech. Therefore, by recognizing this falsehood, the path of salvation is true and human life is the ultimate goal -

Thus, 'Laxmilhari' is filled with the spirit of poetry.

(5) Darshanic aspect of Sudhalahari (Suryalhari)

Sudhalahari Panditraj has presented a nice panoramic image of subjective sunlight in this poetry that highlights the relations of social activities with the Sun. At the same time, the brightness of the Darshanic side also shows the brightness. Panditraj has described the rays of the sun as capable of removing all the worldly sufferings and said that the destroyer of sins –

वातामीवार्तलक्षाः प्रतिदिनविहितानेकगीर्वाणरक्षा, भक्तानां कल्पवृक्षाः स्फुरदनलगतस्वर्णभासां सदृशाः ।
लोकक्षेमात्तदीक्षा नलिनपरिषादां दत्तसौभाग्यलाक्षा, दर्वृत्तध्वंसदक्षा मम रविकरणाः संत्वधानां विपक्षाः ॥

The rays of the sun remove the darkness of the whole pasture, and give a lover to the human being by destroying the temperature. The rays of the sun remove the darkness of the whole pasture, along with the taptic tendency, and gives a pleasure to the human being. Are. Lord Surya is the one who removes the darkness of the four worlds and relieves the sufferings of the world. They are going to destroy the sins of sinners. Just as the darkness of fascination on the mind of man remains covered and enlightenment destroys that tam and unites with God, similarly the Sun also removes the darkness of Triloki and provides freedom from the sufferings of the world.

Due to the mixture of truth, rajas and tamas qualities in the Sun, these three qualities are different and unique. Hence, the salvation is going to vandalize - **In this way, every Lahiri of Lahiripanchak is filled with a darshanic spirit and inspires** the reader to get rid of the bond of birth and death.