

Shaktism: Manifestation of Eternal Feminine Power

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Abstract: *Shaktism continues to bear witness to the retention of the identity of the traditional Bengalis. The reason for this is agriculture, which is one of the sources of livelihood for Bengalis. As the trend of agricultural economy and social development continued, especially with the contact of Bengali women, the 'agrarian magic belief' was planned to keep it intact. Its main principle is the plan to control the production of nature through human reproduction, i.e. the integration of human processes and natural processes. It is on the basis of this belief that the real formula for understanding Shaktism has been adopted in our country. Therefore, just as it is necessary to practice Shaktism to know Bengali, it is also necessary to have an idea of physiology to know Shaktism. The very scheme of magical belief has, in fact, subsequently become in many ways more complex and has taken the form of physiology in tantra. The purpose is to analyze the human body. And it is only by understanding this that we can understand the nature of the world. In the same way, cosmology is an obstacle to the same formula with physiology. Because there is no systematic difference between the worldview and creation. The people of the agrarian society could assimilate the truth very easily. Even lust, desire and delusion did not denigrate them but led them to the path of self-realization. Therefore, in Tantra, the female body is worshipped not as a means of enjoyment, but as the basis of superpowers. As the Bengali nation was swept away in the stream of Western education, the former Bengali manners and behavioral values among them began to decline day by day. Therefore, many doubts arose among them about the ritualistic ideas and philosophy of Tantra, which are still present today. The identity of Tantra that we have today is very eroded and distorted. Therefore, it is my main purpose to shed light on its true nature.*

Key Words: *Shaktism, Lokayat Dharma, Agriculture,*

1. INTRODUCTION:

People have adopted the concept of Shaktism in relation to the traditional Bangaliyana through agriculture. Agriculture plays an important role in the socio-economic development of the country. Agriculture is not only important for the economy but also for the society. Therefore, if we look at the history of the formation of these two policies, we will see that along with the surrounding climate, the daily needs of the people have been given special importance. On the one hand, the cooperation of nature was needed in this farming, on the other hand, the participation of women became undeniable. Agriculture was the invention of women. Therefore, nature and women are somehow intertwined in agriculture. From the source of this co-existence of nature and women, folk religion has taken the form of today's Shaktism through evolution. Therefore, in order to understand Shaktism, it is necessary to understand Lokayat Dharma. In the context of Lokayat Dharma, 'Lokayat' means 'Lokeshu Ayat' i.e. the people. These ordinary people believe in his world, they do not mean the afterlife, they do not mean the soul, they do not mean religion, they do not mean salvation. That is why they believe in materialism or physicalism. It was on the basis of this physiognomy that the Vamachari ethos developed later. Which gradually became popular. Again, if we go to the pre-divided society, then we will see that the primitive egalitarian society has left behind the folk thought and has reached the spiritual and prophetic thought of the time. This spiritualism and idealism are the Vedic symbols of the late period. The main reason for this is the change in social structure. Agricultural knowledge is very important in this change. To the folklorists this knowledge is known by the name of 'Barta (message)'. According to Kautilya, this message is the knowledge related to agriculture, animal husbandry and trade. There is no reason to be surprised to see examples of Vamachari and Lokayatik meditations in the Vedic literature, as the various stages of social development are intimately connected with human meditations. Because in the stage of development of society, which is the source of folk and Vamachari thought, the Vedic people also once passed through that stage, and although they left that stage behind, that memory has not been completely erased from their literature. That is, the ideas of meditation that the bearers of the Vedic tradition had learned to see with hatred in the late period, once had the status of extreme truth in the minds of their ancestors. The role of women in the

agricultural economy and production has been active since prehistoric times, which is why Stri Devata is worshipped as 'Grain Mother' almost everywhere in the world. Durga, the universal goddess of Bengalis, is also the goddess of grain. In Hindu mythology, this goddess is also known as 'Shakambhari'. Because in times of drought, he nurtures the world by growing vegetables from his own body. In the initial stages of the invention of agriculture, the basic concepts of Devi Rahasya and Tantric meditation were understood. No matter how horrendous such notions may seem to us at the present time, people today have learned to know nature and natural laws in a much more realistic and accurate way by reaching the advanced stages of the production process. According to this method, we get to know about the horrors of the suffering of the people of that stage. This humility is not only in terms of collecting the elements of living, but also in terms of understanding the inner mysteries of nature. Helpless people constantly tied themselves in a narrow mental fence in order to understand and master this mystery of nature. Therefore, it is better not to consider all these ideas left behind as worthless in the way of the progress of human society. In that joint life, people used to share their knowledge and work. Therefore, because they could not exclude consciousness from their career, their ideas did not cross the limits of reality.

Because agriculture was invented by women, women were more dominant than men in society at that time. So, the greatness of the form of the Goddess was established there. Because when an ordinary woman takes the responsibility of farming and produces crops in a successful way, she shows her extraordinary power to everyone, she also becomes a child with the help of similar power. Therefore, in the early stages of agriculture, people viewed breeding and crop production as one and the same. In this context, the gap of uncertainty between the desire of the people to produce crops or to have children and the success of the desire was acutely felt in the early stage of agricultural science. They had to go to their imagination to fill this middle ground. This conception of collective society was embodied in the belief in agrarian magic. Because people don't see what they want. There is a time gap between wanting it and getting it. This gap is as much uncertainty on the one hand as it is on the other. So, this work required mental strength and faith, which they received from the belief in magic. For example, the Bhils used to apply vermilion on a stone in the field before sowing crops, which can be said to be an attempt to imitate menstruation. This suggests that they considered menstruation to be the only means of reproduction. At this point, it makes sense in two ways. First, the desire of nature to produce grain centered on the woman's pregnancy; second, the desire of the woman to have children centered on the production of grain. Therefore, in the pre-Vedic period, women were shown as Shakti. However, later on this issue was not spontaneously accepted in the Vedic society. Because the only means of subsistence in that society were hunting and animal husbandry. That is why the cities of the Indus Valley Civilization, which were built later, were destroyed by their attacks. It is from here that archaeologists discovered the stunning goddess statue from Harappa Mohenjodaro, which they realized was actually a female statue. And it is from this belief that the role of women in the production of children and the role of nature in the production of crops - it is considered natural to have a deep connection between the two. Therefore, Shaktism worships woman as the goddess of nature, and on the one hand it respects her, and on the other hand it considers disrespecting her as an insult to Mother Nature. According to the scriptures, this whole matter is called Sri Achara or 'Vamachara', which is a kind of Anti-Veda. The stage of human development that the Harappan-Mohenjodaro civilization has been showing, this powerful thought-consciousness is not its contribution, that is, its significance is found in the agriculture of the original and natural natural stage. Because when the establishment of Mohenjodaro city, the rise of trade and commerce, the rise of state power, then the signs of the advanced stage of agriculture are found in them. As long as the land was harvested and small fields were made and crops were grown, agriculture was under the control of women. From the day when better cultivation using plough and plough was started in big farms, the participation of men was also seen in this work. So, at this stage again there is a return to parental dominance. The worship of Shakti in India is very ancient. Just as it is created through nature worship, it is also closely related to the worship of Shiva. Because the essence of Shaktism is the expression of sexual duality. In this regard, Debiprasad Chattopadhyay has mentioned the writings of Sir John Marshall in his book 'Lokayat Darshan'. '...Aadim matrikaupasanar ei bikashtir moddhye, debi porinoto hoyechen nari-shaktir byaktitwasampanna rupe(Shakti) ba ek anadi sottyey(Prakriti); ebong chirantan purush-tatwer(Purush) songe milit hoye tini biswer emonki debotadero sroshta o mata hoyechen (Jagatmata ba Jagadamba)'⁽¹⁾ [In this development of primordial matriarchy, the Goddess has become the personified form of feminine energy (Shakti) or an eternal truth (Prakriti) and combined with the eternal Purusha-tattva (Purusha), she has become the creator and mother of the world and even the Gods (Jaganmata or Jagadamba)], it said. The fact is that the traditional male is present everywhere in the creation. He always expresses himself in a constant state of change. And nature is constantly changing. There are two aspects of nature - nature and nature. Nature is the primary source of energy. Radical nature is the 'Manifestation of Multiplicity'. Because that's how nature evolves. This elemental nature is always present in man. When He is dormant, it is the period of perdition; and when He is awake, it is the period of development of creation. Therefore, the seed of the name and form that appears in the face of creation is concentrated in the original nature. How the harmony of Shiva-Shakti takes place between the outer nature and the inner nature, details of which can not be found in any other scriptures except Tantra. We cannot ignore it as a lie as the

traditional primordial energy originates from the primordial nature, namely the illusory created nature. The human body cannot be denied the cause of Maya as it is derived from created nature. Because by doing sadhana with the help of this body, one gets to know that original energy. Similarly, if one ignores this name-form of the creation of the world, one cannot recognize the past of the name-form. Tantra tells us that everything that is known in the world can be known with the help of that body. Because with the help of this body you will get self-realization and will be able to think about the universal soul. So, without annulling the body, you will be able to judge with its help 'The world is false and Brahman is true'. This duality of 'I and you' will be realized only if you consider the body. And through sadhana, this difference is removed and through siddhilava, duality and non-duality are realized. That is, in the words of Ramprasad, 'Ebar kali tomal khabo, tumi khaol ki aami khaol Maa, dutor eka kore khabo' (Tomorrow, I will eat you, you will eat me, mother, I will eat one of them). As long as this thought is not felt in the mind, mother and son, father and son, husband and wife, master and servant, guru and disciple will remain separate and distinct. Another aspect of this Tantra is the practice of its form. In this practice, six mother figures appear in the six chakras of our body. In Buddhism, they are called the six zeros. Kundalini develops six forms while breaking these six chakras. In this way, the form continues to develop at the tantra level. All the energies in the body have a presiding deity. At the center of every action and energy in the body is the primordial nature or primordial energy. Therefore, those siddha seekers who develop the form in the body, they are able to spread the same action on the universe. In a word, to try to know the universe in a way similar to the human body, and to taste the sense of separation between you and me.

According to historical scholars, before the birth of Buddha and the spread of Buddhism, there was no practice of idol worship in Tantra Sadhana in India. Even in the Vedic activities, there is no idol worship, where yajna was more prevalent. In this case, it can be assumed that the first practice of idolatry in India began with the worship of Buddha's image. Then the practice of idol worship started with the practice of Tantra by the Buddhist Mahayanis. Therefore, Prajnaparamita, Tara-devi and Neel Saraswati are mentioned in Buddhist Tantra. After that, after crossing the initial stage, the agrarian occultism survived in the religious beliefs and practices of the ancient times, then in the initial stage of the rise of state power, many examples of Kamachar were seen in our country not only in Tantra literature, but also in temples, sculptures, art, etc. Under the influence of which all the brahmins, chandals, kings and beggars started participating in the wine festival. And in response to this behavior, Vaishnavism came in the future. Therefore, Madanotsav started to be known as Dolotsav. Although this festival symbolizes fun and frolic in the modern sense, for the ancient people this festival symbolizes the struggle of life. A major part of this festival is Bamachar or Kamachar. Therefore, the helpless people of this time believed in the natural law, the correlation between reproduction and production, and tried to control nature through magical beliefs. Once upon a time, our forefathers wished to cultivate and reproduce from the magical belief that nature could be tamed, and later developed a belief called Shaktism in the form of sadhana. This belief began to break down in the coming days in the face of European civilization and the spread of Western education. We started looking at our rituals, customs and policies with hatred. That is why we felt that if we adopt the western way of life, all the personal and social sufferings will be removed effortlessly. Because of this infatuation, many people became babus in a short time. Thus, whatever was the country's own, the impression of foreign thinking began to be constantly distorted and eroded. People began to drift away from their roots.

In the midst of this continuous stream of development, most of the people were swept away by the western trend, while some, being the backward people of the society, tried to cling to their innocence even today. Because even if the primitive society accepted its naked unformed form as true, to the educated society of today its form only evokes fear mixed with hatred. That is why the inner richness of Shaktism does not want to be captured by us because of its apparently artificial external form. To find this richness, we may need to return again and again to the old innocence. It is because of this inerrancy that 'Shaktism' has been able to retain its original truth in different forms for man, for man, and by man. Perhaps the eternal femininity and feminist thought of today is one of its forms.

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