

## SCHOLARLY ARTICLE

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# **Sricaitanyadev's Devotion (bhakti) Arousing the Love for the Country: A Philosophical Perspective**

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### **Abstract**

If awakens our love of country then it is possible to discuss Sricaitanyadev's theory of devotion or bhakti. The first question that will arise is what devotion or bhakti is. Generally, bhakti refers to the love of God. We know that Sricaitanyadev was a believer in God. On the other hand, devotion also means love of country. Caitanyadev can be called dharmaguru, karmaguru, bhaktiguru, samajguru etc. but Caitanyadev what can be called deshguru? That is, he is the hero of patriotism? He can be easily called a devotee of God. But, his devotion can be easily called the love of country. Discussing this question is the main focus of my article. I will try to solve this problem. Caitanyadev tried to reach the theory of devotion through devotional movement. That is, Sricaitanya's theory of devotion has awakened devotion to the country. It is necessary to know a little background of the theory of devotion or bhaktitattva. Where 'why' cannot be answered there is no philosophy. Now it is necessary to know the previous opinions on devotion, that is, whether devotional thought applies to practical life. The present paper is an attempt at exploring Caitanya's theory of devotion to the love of country.

**Keywords:** bhakti, ostensive, love, ragānuga, sānta, dasya, sakhya, vātsalya, madhur.

People are always moving towards gaining nectar or liberation (bhūmā). The ways of perpetration that have been mentioned for liberation in Indian śāstra are Knowledge (jñana), Action (karma) and Devotion (bhakti) respectively. This liberation cannot be attained by Karma only. In this context, it has been told in Muṇḍaka Upaniṣad. The knowledge-less result of doing action with sacrifice is temporary<sup>1</sup>. Nectarine or Immortality can never be gained by the action. So, all these actions are inferior. If the action is inferior then the result would be inferior. That is, liberation is not possible by action. Now the question emerges whether this knowledge and devotion would be the way to this Liberation or possession of Liberation or not. There are many controversies among the Sādhan Mārga regarding the resolution of the question. Though they have a difference of opinion, the objectives of their Sādhana Mārga remain the same. The custom of reaching the extreme quest of man through the Vedic sacrifices was destroying gradually. People came to realize that the sacrifices of beasts and oblation to God and Goddess were all in vain. It was because both acts seemed fragile. Therefore, devotion is the ultimate reality for God. According to Caitanyadev devotion is the only source of gaining God. So, we are explaining the definition of devotion. It is very difficult to find any unity in the definition of devotion. There is no universal definition of devotion. But we can know its nature through analysis. Analytic philosopher Wittgenstein says that there is no definition in the 'game'. But we know that 'what is game'. That is, even if something cannot be defined, it can be used. John Hospers the author of 'An Introduction to Philosophical Analysis'. According to Hospers, the verbal definition cannot be given to every word. Some words, principally those standing for elementary sense experiences such as – fear, anger, love, thought, red, colour and so on simply cannot be defined verbally<sup>2</sup>. But we know the meaning of these words. He says that the definition of these words is 'Ostensive definition'. Therefore, although we cannot define a word, it can be explained. We need to analyse the word bhakti or devotion. If we analyse the meaning of the word 'bhakti' its nature can be known.

The word *bhakti* is the origin of the root of 'bhaj,' in *Bhāratkosa*<sup>3</sup>. The word *bhaj* means to worship (bhajan). *Bhakti* is the position of the mind in the form of God. The various way of *sadhana* is called *bhakti*. The *Niruktam* interpretation of *bhakti* is of different types. The author of *Niruktam* is *Maharsi Yāska*. We know that *Niruktam* is an etymological context. *Yāska* says that "bhaktisāhacharyambyākhāsyam"<sup>4</sup>. That is, *bhakti* means a relation (*bhāg*). He says that many verses in the *Rig-veda* do not mention deities. He says who is the deity of these verses? He mentions the relevance of *bhakti* to solve this problem.

The basic foundation of *Vaisnava's* philosophy is the theory of devotion (*Bhakti*). Here I will briefly explain the previous theory of devotion. This is very popular in *Caitanya's* devotional movement. *Maharshi Nārada* composes to the *Bhaktisūtra*. Devotion has been discussed in this text. This *Bhaktisūtra* is composed of Eighty-four Verses. *Maharshi Nārada* is supposed to be the author of this text. Now the question may arise who is entitled to this text? The answer can be said composition is intended for those who want to be entitled. *Bhaktisūtra* has started – "Athāto *Bhaktim* *Bākhāsyam*"<sup>5</sup>. *Maharshi* explains this *sūtra* one must first acquire the knowledge of the theory of devotion. Qualification makes the way to gaining God easier. So, devotion needs to be explained. More has been said in the definition of devotion – "Sā *tasmin* *parampremarūpā*"<sup>6</sup>. Devotion is the infinite love for God. The nature of devotion cannot be expressed in words. So, devotion is indescribable. *Maharshi* says that absolute love for God is devotion. The word 'paramā' is used in a special way in this verse. The reason for adding this word is that it is different from ordinary love or general love. The term 'paramā' has been applied in both quantitative and qualitative senses. Now the question may be the relationship between general love and absolute love. General love is the mother's love for the child, love for husband and wife etc. The effect of words like ego, I, my feeling etc. can be noticed in this love. On the other hand, when there is love for God then that God is 'Only my God' this knowledge never happens. This love is selfless. For this selfless love of God is

Absolute. So, God is love (Premaswarūp). He is dear to us. He is only loving and affectionate. Thus the application of the word 'Paramā' is justified. Because the difference between general love and absolute love is clear in this word.

The question may be the term 'Parampremarūpa' added instead of the 'Paramprema' in the definition of Devotion. The answer has been said absolute love cannot be described verbally. We can understand intense love. But we do not understand absolute love. Maharṣi said devotion is like absolute love or the nature of absolute love. So, in a word, it is not possible to conceive of absolute love by the standard of material love. So, Maharṣi says that devotion is like absolute love or Parampremarūpā. Hence, the term 'Parampremarūpā' is justified.

When love is offered to God it becomes devotion. That is, God loves him as 'God'. Liberation cannot be sought where there is a deep love for God. So, unearthly (apārthiba) love is devotion. The theory of devotion is one of the places of devotees. The devotee needs to have feelings for God. It is very difficult to offer love to God. But gradually this way can be taken forward. If you proceed in this way, the way becomes clear. He says Devotion is love for God or Bhagabatprema or Iśwaraprema. If love for God grows in the mind of the devotee then all obstacles are removed.

In a word love for God is devotion. Maharṣi says devotion is 'Amritswarūpa'. Has been said 'Amritswarūpacha'<sup>7</sup>. Devotion does not decay. So it is nectar or Amritswarūpa. Love and Nectar are the devotion to God. This devotion can be called the entity of the devotee. Because the theory of devotion is Bhagavān, Bhakta and Bhakti merge into three. These are called in Vaiṣṇavism theory of 'Trinity'. The result of this theory of the 'Trinity' is true devotion. The Bhaktisūtra speaks of three features of devotion. Here are three features i) to attain perfection (siddhavābatī), ii) to gain nectar (amritavābatī), iii) to be satisfied (triptavābatī). The devotee who attains devotion is full of mindfulness, all his purposes are fulfilled. He to gain immortality and remain eternally satisfied. Maharṣi Sāndilya has given the definition of devotion. He says

devotion is 'sā parānurakṭiresware'<sup>8</sup>. Absolute devotion to God is called devotion. We can consider this devotion as parābhakti.

Love or devotion is universal. Universal love is the ultimate destination of the human being. Devotional thought developed during the Puranic era. Theory of Religion, theory of Society, theory of Creation, and theory of Philosophy have been described in Purāṇas. India, our motherland is closely associated with the Purāṇas. The Historical position, Geographical position, Natural Environmental position, Cultural position, Political position and Social position are related to Purāṇas in India. Who is the author of Purāṇa? No exact answer to this question can be found. Many researchers say that the composition of the Purāṇas is Vedavyasa. The position of this disagreement is not relevant to my thesis. Usually, there are eighteen Purāṇas. Their names are as follows- Brahma Purāṇa, Padma Purāṇa, Viṣṇu Purāṇa, Vayu Purāṇa, Bhāgavata Purāṇa, Nāradiya Purāṇa, Mārkaṇdeya Purāṇa, Agni Purāṇa, Bhaviṣhya Purāṇa, Brahmavaivarta Purāṇa, Liṅga Purāṇa, Varāha Purāṇa, Skanda Purāṇa, Bāmana Purāṇa, Kūrma Purāṇa, Matsya Purāṇa, Garuda Purāṇa, Brahmānda Purāṇa.

Bhāgavatpurana is the greatest of the eighteen purāna. Bhāgavatpurana is the foundation of devotion in Caitanya Vaisnava philosophy. We know that the author of Bhāgavat is Maharshi Krisnadaipayan Vedavyas. He was born at the time of the middle of Dvapara and Kali eras. He wrote this scripture to protest our Aryan civilization. Vedavyas wrote many books but his mind was not at peace. One day he was sitting on the bank of river Sarasvati. Here Devarshi Narada appeared at that time. They both discussed many theories. Devarshi Narada told that Maharshi all the talks were discussed but 'life talk' (jivankatha) was not discussed. Prana is not mentioned in all scriptures. In a word, Lila of Bhagavan Śrīkṛṣṇa has not been described. Devarshi Narada said if this Lila of Bhagavan is told you will find peace in your mind. God first heard this Bhagavat to Brahma. Then Brahma had spoken to Narada. Narada

had spoken to Vedavyas. Vedavyas had spoken to his son of Sukdeva. Sukdeva had spoken king of Parikhit. In this way, this scripture has been spread one after another.

Srimatbhagavat Mahapurana has 18000 verses. There are twelve skandhas in this text. Each skandha consists of many chapters. This scriptural text is full of stories about Bhakti tattva. Bhakti is the main theme emphasized in this Purana. The story of this devotion is described in the first chapter of Bhagavat. This first chapter describes Bhaktidevi's conversation with Devarshi Narada. Shukdev was the son of Vedavyasa. Shukdev decided to take Sannyas. The father said in a pitiful voice, son, 'where are you going'? His answer was given by the tree. The trees offered obeisance to Shukdev. Once upon a time, there was Shutamuni in Naimisharanya. Munivar Shaunak came to that forest. They bowed down to Srisuta. They asked different questions. Their question is what can be gained by devotion, knowledge and dispassion? What is the way to free the Vaisnavas from Maya? What is the best way to purify the jiva? The answers to these questions Srishuta told the Saunakmuni. Srishuta tried this answer because Saunaka had a love for God in his heart. Srisukdev uttered this scripture to save the Kaliyuga. He spoke Bhagavat to Parikhit. Shukdev did not give these scriptures to the deities because their hearts were devoid of devotion. The deities were not able to listen. In ancient times Saunakadi rishis used to recite devotion to Devarshi Narada.

One day four sage boys came to the City for Satsanga. There they saw Narada. Narada looked very worried. The sage boys said to the worried Narada, 'What are you thinking? Why are you moving fast? Where did you come from? Tell us what is the reason for this concern. Narada replied to him that he has come to consider the world as the greatest. Narada travelled on various pilgrimages (Puskara, Prayag, Kashi, Godavari, Haridvar, Kurukshetra, Sriranga and Ramesvara etc.). But peace of mind is not available. Not seeing anything good in the world. I came to the banks of the Yamuna. The banks of the Yamuna were the playground of Lord Krisna. There Narada is describing what he saw. A young woman was sitting depressed. There

were two old men beside the young woman. Both men were unconscious by their service nursing. Narada then went to see the young woman. The young woman saw Narada and offered obeisance. The young woman said all the sins of people are removed by your vision. Your advice will be the peace of my sorrow. Narada asks: Who are you? Who are the two men? What is the reason for your sadness?

The young woman began to answer all the questions of Narada. The name of the young woman is Bhaktidevi<sup>9</sup>. And, two men are his two sons, Jnana and Vairagya. Their condition is so burdened by the speed of time. Bhaktidevi says that I was born in the Dravidian country and brought up in Karnataka. Although respected in Maharashtra, I became weak in Gujarat. There is a dark 'kalikala'. Bhaktidevi is suffering because she sees the old condition of her son. He is young but why her children are old? Usually, I know that the mother is old and the sons are young. That is, why so much contrast? Narada said that now is kaliyuga. Virtue, yoga, sacrifice and austerities etc. have all disappeared in this age. In Vrindavan, you had the right kind of goodness, but your child did not have that kind of goodness. All miseries will end; meditating on the feet of Lord Krishna in the Satya, Treta and Dvapara eras jnana and vairagya was the main thing. But in this Kaliyuga, bhakti is the main thing. And you are the goddess of devotion. God is pleased with you. So, mukti is your servant. On the other hand, jnana and Vairagya is the son of Bhaktidevi. Mukti has neglected this Kaliyuga. Jnana and vairagya have been neglected in this Kaliyuga. They have become unenthusiastic and old for this reason. Goddess (bhaktidevi) does not worry. Her name will be established at every home.

God can be gained through devotion. This devotion is muktidayini<sup>10</sup>. In the story, the relationship between Bhaktidevi and Narada is pure love. This love is called Nishchalapriti in the Vaisnava context. Narada tried to wake up his two sons through the Gita and Vedantākya. The prophecy is that if they do good deeds, their old age and sleep will be removed. But the prophecy is not said about how the ceremony will be. Then Narada started penance. Then

Narada saw the Shakadi sages. The sages said that the way of sadhana. The sages said that to hear the words of Srimatbhagavat in their ears as a result of listening to Bhagavat, their old age will be removed. On the other hand, devotion is very blissful. All sins are removed by this scripture. Bhaktidevi then chanted about her two children Sri Krisna, Govinda, Hare, Murare, Narayana, Vasudeva etc. Devotion or bhakti was founded on this story of Bhagavat. Hare it is proved that the supreme is devotion but knowledge and dispassion are not supreme. The theory of devotion is the main foundation of Caitanya Vaisnava philosophy. The place of this devotion is in the human heart.

The theory of devotion is developed by Ālvār in South India. 'Ālvāri' is a 'Dravidian' word. It is the sum of two words-'Āl' and 'Vār'. The word 'Āl' means submerged or sinks. The word 'Vār' means one who lives. That is, one who is immersed? The literal meaning of the word Ālvāri is- who is immersed in the love of God. This is the Sanskrit synonym of the word 'Drāvida' is Dibyasūri, Bhagavat lover<sup>11</sup>. In South India, the people of Ālvāri are called the great men sent by God and perfect Bhāgavata companions. They explain the 'intense devotion' of Śrīmatbhāgavatam. After that theory of devotion spread of Ramanuja, Madhva, Nimvarka and Vallabha. But, their discussion is not relevant to this article. Srijiva Goswami has presented the philosophical theory of Caitanyadev. Srijiva Goswami says that the word 'bhakti' was derived from the root of 'bhaj'. The word bhaj means 'to serve'. Therefore, bhakti means devotional service to God. The actual nature of devotional service is seva or service. Devotional service is performed in three ways. They are body, mind and word. Devotional service is the best of all spiritual ways, that is, devotional service to the supreme personality of the Godhead. Devotional service is beginning with the chanting of the holy name of God. It is the ultimate religious principle for the living entity in human society. According to SrijivaGoswami bhakti or devotional service is three types. Three types are aropa siddha, sanga siddha and svarupa siddha<sup>12</sup>. Aropa siddha bhakti is performed when, even though one



personally has no devotion, God somehow engages one in the activities of devotional service. Sanga siddha bhakti is performed when, even though one has no devotion, by associating with devotees one becomes engaged in the activities of devotional service. On the other hand, svarupa siddha bhakti is performed when God differently appears before the devotee and when the devotee has a pure and unwavering devotion to God. This bhakti is very important. This bhakti is related to the love of God. Caitanya's friend of Rupa Goswami is the author of 'Bhaktirasamritasindhu'. This book is bhakti related. He says that bhakti is the only practice of Krishna. This is also called uttamā bhakti. Generally, bhakti is divided into two types-Vaidhi bhakti and Ragānuga bhakti. Vaidhi bhakti depends on scriptural rules and regulations. In this context, Vishanath Chakraborty very clearly explains this in his book. His book name is 'Bhaktirasamritasindhybindu'. This text is the commentary of bhaktirasamritasindhu. The most important bhakti is ragānuga bhakti. The devotion that involves the practice of the limbs of bhakti, such as sravana and kirtan carried out by devotees with intense longing (lobha) to obtain the service of their innermost desired object Vrajanandan Srikrishna is called Ragānuga<sup>13</sup>.

Therefore, no universal definition can be given of devotion. Now let us see the explanation of devotion by Caitanyadev. He does not write any scriptural text. The influence of the theory of devotion later became especially prominent in 'Gour'. The word 'Gour' refers to the city literature and instructs to province again. This Gour means Banga (Bangladesh). That is why Vaiṣṇavism in Gour is known as Gouriya-Vaiṣṇava-Dharma or Gouriya- Vaiṣṇavism or Bengal Vaiṣṇavism. Gouriya Vainavism is especially influential on Caitanyadev. Gouriya Vaiṣṇavism is prevalent in Gour or Bengal even before Caitanyadev. At that time there was an Islamic Kingdom in Bengal. At that same time, Buddhism occupied a special place in Bengal. The original text of the Buddhist scriptures was later converted into Hindu scriptures. The conversion to Hinduism resulted in the origin of a new religion among the people. The name of that new religion was 'Nāthdharma'. This Nāthdharma was associated with woman's

miraculous pastimes, bizarre perfections, miraculous stories etc. So this religion did not have much influence in Bengal. The influence of Buddhism can be seen in Bengal. It begins to be ruined by adulterous monks and nuns. At that time there is no respect for Buddhism in society. The monarchy begins to crumble. As a result, we see the decline of Sanskrit scriptures. At that time Islamic religion has a special place in Bengal.

In Hinduism, the discipline of Brahmins was becoming believable in the minds of the people. ‘The opinion of a Brahmins could be refuted’ – no one seems to have thought so. The Brahman’s utterance was accepted as the ‘word of God’ (Īśwarabākya). That was the common people felt to recover the meaning of this Sanskrit scripture. But, with the introduction of Islamic Hindu society found a new way. The emperor of Islam tried to translate Sanskrit into Bengali. As a result, the common people began to understand the meaning. As a result of the Bengali translation, a hostile attitude towards Brahmins began to grow in Hindu society. The influence of Vaiṣṇavism could be seen in India even before the emergence of the hostile attitude in Bengal. That was the simplicity of Buddhism and the prevalence of Islamic religion disturbed Hindu society. Many Hindu people converted to the Islamic religion. Śrī Viswamvar Mishra appeared to save Bengal from anarchy. He was born in Navadip in 1486 A.D. His father was Śrī Jaghanath Mishra and his mother was Sachi Devi. Śrī Biswamvar Mishra was the tenth child. This Viswamvar Mishra later came to be known by various names: Caitanyadev, Viswamvar, Nemaī, Gourasundar, Mahāprabhu etc. Caitanyadev was the main patron of Vaiṣṇavism in Bengal. The Vaiṣṇava religion of Caitanyadev was called GouriyaVaiṣṇavism or Bengal Vaiṣṇavism. At first, he was a scholar of Nyāyasāstra. His fame is spread all over India. Caitanyadev spread Bengal Vaisnavism or Gaudiya Vaisnavism all over India. He preached all over India on foot. The many places in India where he preached are-Prayagghat, Bhubaneswar, Jajpur, Puri/ Nilachal, Andhra Pradesh, Srirangam, Trivandrum, Karnataka, Maharashtra, Gujarat, Varanasi, Agra, Mathura, Vrindavan, Asam etc. He won the

argumentative war with a scholar. That many people had considered him a 'Vādisingha'. He did not write any main book himself but only one book is 'Sikhāstak'. This book is eight verses only. If you want to know his opinion, we should know from the books of his companions. The main goal of his GauriyaVaiṣṇavism was to destroy caste and class hatred. And the theory of devotion was to protect the Hindu society. His main purpose was to chant Krishna. Krisnadasa Kaviraja was the author of 'Caitanyacharitamrita'. He says that Sarvabauma Bhattacharya was the Madhyalila of this book of Charitamrita. In this *lila*, he discussed the argumental war between Caitanyadeva and Sarvabauma. We know that Caitanyadev was victorious in this argumental war Sarvabauma moved from Advaitavāda to Bhaktivāda. We know that Caitanyadev went to Nilachal in Orisha. When he saw Jagannath then Caitanya get emotional. That is, he wanted to hug the idol. At that time the temple servants tried to kill him. At that same time, Sarvabauma Bhattacharya was present in the Jagannath temple. Sarvabauma was surprised to see Caitanya's love disorder. He saved Caitanya from the servants. The Advaitavādi Sarvabauma realized that 'Mahābhava' had become dominant in Sricaitanya<sup>14</sup>. Caitanya sought help from the Sarvabauma. Sarvabauma happily agreed on the opinion. Sarvabauma was a popular non-dualist (advaitavadi) of the time. Every day he recited the Vedanta to him. Because reading and listening to Vedanta is one of the main duties of a monk. Thus he listened to Vedanta for seven days from Sarvabauma. Exactly seven days later, he declared the Mayāvādi interpretation of the Brahmasutra to be a misinterpretation (apabyakhya). Evidence of this can be found in Charitamrita texts<sup>15</sup>. He says that Sarvabauma that you are not accepting the main meaning of the sutra. This fanciful explanation of yours is getting complicated.

We know that Brahman is the only real object in non-dualism or Advaitavada. Brahman is formless and indeterminate. But Caitanyadeva denied it. He said that the main meaning of the word Brahman is Pure God (purnabhagavan). According to him, God is Sat-Cit-Ananda.

The six attributes of God are present. The six attributes are aischarya, virya, yasas, sri, jnana and vairagya. I will discuss these in detail in the third chapter in my thesis. He says that Bhagavan is sacchidananda. Sat means the existence of God. Cit means the consciousness of God. Ananda means blissful of God. Caitanya says that God has three Saktis or energies. There are three saktis are Svarupasakti, Tatasthasakti and Maya sakti. God's existence can also be proved by karaka. According to Caitanya God is determined. The existence of God can be shown by three karaka. This three karaka are apadana karaka, karan karaka and adhikaran karaka. That from which it originates is called apadana karaka. That which is settled by is called karana karaka. That which is destroyed is called adhikaran karaka. These three conditions of the world are constantly occurring from God. For this reason, God is called 'three kāraka' (tin karaka). Caitanyadeva called these three the special symbols of God.

Another aspect, Caitanyadeva said that Brahman is unbounded of Maya. So, there must be a difference between Brahman and Jiva. There is a difference between sakti and saktiman. There is a difference between Brahman and jiva. But, Advaitavadi sarvabauma Bhattacharya imagines only the non-difference of jiva and Brahman. Sarvabauma says that the world is the vivarta/ evolution of Brahman. So, world is false, only Brahman is real. Caitanya says that the world is the transformation of Brahman. In a word, Bhattacharya is a Vivartavada and Caitanya is a Parināmavadi. So, according to Caitanya, the world is not illusory or false but perishable. Thus he refuted the Advaita Mayavada. God is the sambandha in Vaisnava philosophy, Bhakti is abhidheya and love is prayojana. Another argumental war of Caitanyadev and Bhattacharya can be highlighted. Caitanyadev considered Bhagavat as the ultimate source of knowledge of Bhagavan. Caitanya asks sarvabhauma to explain the Bhagavatsutra. This verse is -“atmaramas ca munayo nirgrantha apyrukrame, kurbantahaitukim bhaktimitthambhutaguno harih”<sup>16</sup>. It is said that Bhattacharya gives nine types of meanings to the verse. But Caitanya gives eighteen types of meaning to the verse. Bhattacharya was surprised to hear this explanation.

Even he was ashamed. After hearing this explanation he bowed down to Caitanya. Caitanyadev then embraced him. Then he was felling unconscious. After this incident, Sarvabauma progressed from the way of knowledge to the way of devotion. That is, Sarvabauma Bhattacharya became a devotee. Then he is a devotionalist. Since then he said that devotion to God is the ultimate goal. At last time sarvabauma hated the word 'mukti'. He used the word 'bhakti' instead of the word 'mukti'<sup>17</sup>. Thus, under the influence of Caitanya, Advaitavadi sarvabauma Bhattacharya became a bhaktivadi<sup>18</sup>.

Our question may arise what influence did GouriyaVaiṣṇavism of Caitanyadeva have on Bengal? We know that Gouriya Vaiṣṇavism is Bhābamulak. In Vaiṣṇavism this Bhava is usually applied in the sense of Mahabhava the living symbol of greatness is Caitanyadeva. God's revelation has been recognized in all other religions. But Caitanyadeva has described how God can be a living symbol. In other words, in GouriyaVaiṣṇavism seen of God can be done (rupdarsan). Caitanyadev in his Gouriya Vaisnavism tries to portray the image of God in various ways. But it cannot be easily described. If any of our close relatives dies then we go insane. Caitanya used to go insane in the hope of gaining God. According to him, love is the best thing. God's love is a true object, this is not a myth. What people can gain love? Caitanyadev got this love. Caitanyadev Gouriya Vaiṣṇavism has specifically discussed the theory of Rasa (rasatattva). He speaks of five Rasa respectively – Sānta Rasa, Dāshya Rasa, Sakhya Rasa, Bātsalya Rasa and Madhur Rasa. These five can be briefly described.

Santa Rasa is especially found in the philosophy of Buddhadeva. He says all desires must be destroyed. His goal is to be free from sorrow which is called Nirvana in his philosophy. He says chant is needed to control the mind. The character of the mind is to always run towards the object. First, you have to calm your mind. When you are chanting the mind is subdued. Chanting may seem easy but it is not easy. In GouriyaVaisnavism it is said that if one can

calm the mind, one can proceed to the benefit of God. That is how we can establish a relationship with the God of Santarasa.

The second Rasa of Caitanyadev Gauriya Vaiṣṇavism is Dashyarasa. Dashyarasa is performing his work by listening to the rules of God. Here the predominance of morality is seen. Because the main thing of the Dashyarasa is “You lord, I am a slave” (tumi prabhu ami das). Here is the moral sentence that comes out “It is my duty to obey you”. In order to judge morally, we need to know what is good and bad or right and wrong. The mind takes this moral action judiciously. Knowledge of this morality is strongly seen in the religion of Christianity.

The third Rasa of GauriyaVaiṣṇavism is Sakhyarasa. In the case of moral knowledge good and bad are judged. But judging sin and virtue is not a matter of moral knowledge. People have come to realize that doing well to one another is bad. In other words, in order to observe non-violence one has to resort to violence. So our moral knowledge is to rise above. The world of Lila is above the knowledge of morality. We are responsible for entering this world. World is Lila mayer Lila, I am God’s companion, friend and playmate. That is the way to surrender to God. ‘I am God’s companion’. Here ‘I’ feeling is the feeling of bliss. Sakhyavaba there is no moral justice. If we are the companion of God, there is no knowledge of duty. Those who are companions of God can serve God at any time. So it is Sakhyarasa.

God has expressed his sense of beauty in every creature that is Batsalyarasa. The subject can be illustrated with an example. Suppose a mother’s child is black and ugly. But to that mother, her child is the most beautiful. No one can be more beautiful than her child. Mother’s love for her child is Batsalyarasa. The effect of Santarasa, Dashyarasa, Sakhyarasa can be noticed in Batsalyarasa.

The fifth *Rasa* of Caitanya Visnavism is *Madhurjarasa*<sup>19</sup>. *Madhurjarasa* is devoted love to God. This love for God is *raganuraga*. He says that all happiness can be gained by the love of God (*Bhagvatprema*). Even family relationships can build a foundation.

CaitanyaVaiṣṇavism is based on Rasatattva. The Rasa is the most important weapon. If one's Bhagvatprema is born then the ethics may be trivial. That is if you love God, you cannot do non-moral actions.

Caitanyadev began to deny knowledge and action. I am explaining the previous paragraph in the Bhagavat context. Our question is what will be the main object of human life? Since ancient times we have been told that *purusartha* is the main object of human life in the Indian philosophical context. This *purusartha* are four types: *dharma*, *artha*, *kama* and *moksha*. Moksha or liberation is a fundamental feature of Indian philosophy (accept Carvaka). This tradition was refuted by Caitanyadev. These he called external and immaterial objects. Along with Rayramananda, he gave his opinion on this matter. He established this opinion in his philosophy. Here he adopted the dialectic method. That is, he tried to establish the theory through the conversation. According to Caitanya, the main object is *premabhakti*. *Premabhakti* is absolute affection for God or Bhagavan. This *prema* is the fifth *purusartha* in Caitanya's philosophy. He established a new context in philosophy. So, devotion is *prema*/love of Bhagavan. This is a new type. This type of devotion is Ragānuga. Bipin Chandra Pal clearly describes this view in his book, *Bengal Vaiṣṇavism*. He says, “the worship of the lord, who is the director of all our senses through the activity of those, senses themselves”<sup>20</sup>. The service of the lord of the senses through the senses is called bhakti/devotion. In a word, bhakti is service to God (*sevā*).

Various opinions have been expressed about the practice of devotion. My topic is not related to this context. Caitanya's the main way of bhakti is sankirtan. Caitanya's only book is *Sikhastak*. The first verses of his book explain in this context “Param vijayate srikrishnakirtanam”<sup>21</sup>. Sankirtan spread all universes. It was through Kirtan that he spread the bhakti movement throughout India. This process was a form of unification of the caste system. At the time of Caitanya Bengal was ruled by a Muslim emperor. Once upon a time, Kazi wanted

to stop this kirtan. Then Caitanya dev gathered all the devotees together. Kazi was frightened by the large gathering. Caitanya gave a shout to Kazi. Until now kirtan was done at home. Kirtan is still being performed on the road, on streets etc. under the leadership of Caitanya. So, the kirtan that used to be in the home now flows from one city to another city. In other words, this mass movement raised high hopes among the people. Caitanya showed us how to practice devotion. At that time, there was a sense of compromise between Hindus and Muslims. Same time the basis of society is the Hindu caste system. The traditional Hindu caste system of refuted by Caitanya. The main four castes are—Brahman, Kshatriya, Vaisya and Sudra. This paper has briefly explained the caste system of the Caitanya period. The caste of the Sudras was at the lowest level in the Caitanya period. During this period this caste system was very dogmatic position. The liberality and fear of Islam were the vanities of the Hindus. This degradation of Hindus protects the Caitanya. Even though he himself was a Brahman, he opposed the Brahmanical dogma. He tried to bring the Chandal, Javana etc. castes to the higher level of society. This is the greatness of his devotional movement. That is, the theory is applied in practical life. His devotional movement proved to be a social mobility. He tried to unite all castes through Mohatsav. Mohatsav is a social event. Through the social event, he personified the child, men, women and all human beings. He protects the caste system as an absolute symbol of devotion to the country. This patriotism refers to the love of the country. If there was no devotion to the country, he would never have been interested in this social mobility. In his early life, he was a scholar of Nyaya philosophy. But the last life was known as a devotional philosopher.

Caitanyadev travels all over India. His travels throughout India suggest that in all her different languages and creeds India was spiritually one. Caitanyadev's message of devotional love is a spiritual spread of my love of my country. This devotional love is not a thought but it is a practical life. He is reduced by all pseudo-religious practices. He taught that formal worship



is of no worth. He says that real worship consists in loving devotion to God. He was a revolutionary and a complete man no doubt. But he believed in construction and his activities were not destructive. Fault-finding was not in his nature, although a rigorous and unsparing moral introspection was in his philosophy. He believed in the fundamental unity of human nature and human destiny. He never set in motion the heavy roller of equalisation for smashing differences by violence. Differences on the surface of our being there always have been and there perhaps will always be. The great majority of his devotees and admirers were honest. He exhorted people to combine a love of the country with philanthropic services rendered to all human beings. Therefore, his devotion to God is ultimately related to his love of country. This devotional love is universal and peaceful. This devotional movement can be establishing world peace.

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