

## An Enquiry about Vaishnab and Gouriya Vaishnab

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### ABSTRACT

Vaishnab Dharma is a one of largest and famous religion in India. It was originated and spread from very early time. Gouriya Vaisnab Dharma is a part of this religion, which becomes more famous, than Vaishnav Dharma of Brindaban by the activities of Sri Chaitanyadev. It becomes popular not only in Bengal but also all over the India. Nature, characteristics and the influences of this religion on society is discussed in this research article.

**Key Words :** Vaishnab, Gouriya Vaishnab, Religion, Sri Krishna, Devotee, Radha

### INTRODUCTION

Going to talk about vaisnav, there has been said in the book sribhakti Saraswati's composition 'Who is vaisnab?' Vaisnab's status is very great, because this dignity means that the relation with the lord shree Vishnu is closer to the men. Vaisnava is a descriptive defition, which is based on the gological level, the quality of vaisnab's being that he has abandoned the desire for sensual pleasure and secular status. To serve Sri Krishna, a Vaisnava need to be well qualified. The person who denies all the earthly desires, is the real vaisnav."

In Bengal, it was thought that Vaishnavism was introduced in this country only after the arrival of Sri Chaitanya, but there is evidence of this religion that was prevelant in Bengal much earlier. From the fourth century AD to the middle of he fifteenth century, the mention of vaisnava religion is found in writing about thirty five stone scripts. Some of them are –

Time	Scripts Name	Funder Place
300 AD	Stone script of king Chandra Barman	Bankura
432-433 AD	Dhonaidaha copper script	Raj shahi
476-495 AD	Coper script of Damodarapur	Dinajpur

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500 AD	Mallasarul Copper script	Bardhaman
507 AD	Gunaighar Script	Tripura
812 AD	Khalimpur Script	Maldaha
1000 AD	Deopara Script	Rajsahi
1024 AD	Murti Script	Baghaura, Tripura
1100 AD	Belavo Script	Narayanganj, Dhaka

In addition to writing the above width, various events of Krishna Lila are mentioned on the ancient temple of Paharpur situated in Bankura district. At the same time there was a special introduction to Buddhism, vaisnavas considered Buddhadev as incarnation at this time. In Bengal, there is evidence of religious co-ordination during this time, when Ritu Gupta, the great merchant built Brishnu temple and Shiva Temple at the same time. Vaishnavism was given special place in the traditional history of Pancha worships that was present in Bengal. But Krishna's popularity less more powerful than that of Vishnu during that time. What Bankim Chandra Chattopadhyay said about Joydev's Geet Gavinda – "Then the life of the Aryan Nation has been weak become. Instead of discussion in the internal world, Kamini's discussion was very much popular that time. Joydev Goswami was a social avatar of this period and lyrics of

this society were recorded in Geet Gobinda.”

Professor Ramakant Chakraborty noted that at the place of Aryan Nation, the Bengali people are told to be read. At this time the mentioned vaisnav purans are –

Adi Puran  
Kalki Puran  
Kriajogsar (under Padma Puran)  
Narasingha Puran  
Samba puran  
Vabiswattor Puran (fifty part of vabiswa Puran)  
Brihadharma Puran  
Brihanarodiya Puran  
Brishnudharma.

Various religious have been said about the introduction of vaishnava religion that “due to the influence of materlaristic and imotigical ideology, restriction of Hindu society weas reduced, the power of the Brahmanas was deereasing and the power sudras was increasing. The hindu culture was decreased by Buddha religion and at this time it was needed to promote vanisnav “Yog”.

It has been considered only the company of dishonest person must be left in Baishab religion. That is why Kabiraj Goswami says in Charitamita that a man should leave the company of dishonest person. It is said in the symptoms of Vaisnav–

“Kripalu aokritodroho satyo sar somo  
Nirdosh danto mridu shuchi aokinchon  
Sarbo pokarok shanto Krishnoikoshron  
Aokam aniho sthier bijito shorogun.  
Mitovuk aopommoto manod aonami  
Gombhir korun moitriyo kobi dokkho mouni”

Country becomes holy and proud by the appearance of Vaisnaba. If this idealness is not easy I the character of Vaisnab Community, yet its effect is seen in Baisna community many times. Sri Sushil Chakraborty says about the duties of Vaishnaba. Sahajiyara says like a foolish person that their unloving bodies are not real. That is why that are deprived of real Vaishnab company and as a result they cannot learn the behavior of real Vaishnaba. Seeing this faults of Sahajiyara, Shil Bhakti Vinod thakur writes in ‘Kalyan Kalpaturu’ –

“Ami to Vaishnob ai buddhi hoile  
Aonami na hobo ami  
Protisthasha asi hridoy dusibe  
Hoibo niroy gami  
Nije shrestho jani uchisthadi dane  
Hobe oviman var

Tai shisho tob thakiya sorboda  
Na loibo puja kar”

Means the main speech of Bhakti Binod Thakur is that, if a person considers himself a vaisnav, then he will be successful to gain respect always from others. If he desires result, prosperity, popularity, then he will to go to hell of course. Even if anyone gives his left overs to other and thinks himself the let, then in him grows a false glory. So it is better to stay as a refugee disciple than to accept the worship of others. How a vaisnav devotee keeps his mind involved in bet theory and about this it has been said in chaitanya charitamrita –

“Ai to porom fol porom-purushartha  
Jar agai trino-tullyo chari purushartha”

Means great result is Bhagabat Bhakti, which brings great success of life. To devotee these four types of worldly success – religion, money, sen and liberty is equal to grass.

It human beings can join the compassion of Nityananda, he will be able to have taste the great feelings of Krishna. Having dissluded from little things, a man can achieve addiction to Lord Krishna by the devotion of God. Its euplanation is found in the below mentioned of ‘Bhaktirasamrita Sindhu’–

“Anoshokoshyo bishoban jotharthomupojunjotho  
Nirbondho Krishna sommondhe jukton  
boiragyomuchhtya  
Prapochinchekotoya Buddha  
Horisommondhibostuno

Mumukhovi poritagyoy boirayon pholgukothotyey”

Means when human beings have no addiction to any things, but of that time he can accept all things related to Sri Krishna, then he lives at the top level of all addiction on the other side, he has rejected all things, but about the relation of srikrishna with those things, he has no knowledge.

The dignity of vaisnava is the slavery of God: Ability of getting Srikrishna Can be achieved by serving with gentle mentality to great soul. Pure devotee is un addicted means he has decicated his all desires in the feet of Sri Krishna. In this content Lord Sri Krishna speaks through his own mouth in srimad-bhagbad Gita –

“Moyabasyo mono je mang nityojukta upasotyey  
Shryodhya poroyopapeste ne juktotoma mota”

Means – Krishna says – “one who believe me from the inner core of his heart, I think that he is my best worshipper. Liberation is not so valuable for a real Vaisnab because if a Vaisnab is pure really then libration

becomes automatically. Sri Chaitanyamahaprabhu saying of a really pure Vaisnab follower –

“N dhonong n jonong n sundoring  
Kobitang ba jogodish kamoye.  
Momo jonmoni jonmonishore  
Bhobotadvokter hoituki toye”

Means - “O God, I do not pray wealth, beautiful women. I only pray that I can worship only you.” These two Theories must be discussed at the time of discussing Vaisnaba – (i) the theory of Radha Krishna. 2. The theory of Sadhya Sadhan. At the time of discussing those two theories first of all I shall concentrate that theory which is –

### The theory of Radha Krishna:

Radha Krishna is not only the God of Bengal, but they are the God of Whole India also. Even Bankim Chandra Chattopadhyay says that Krishna is the only God. In this context he says, I myself believe that Lord Krishna is the only God. Sisir Ghosh delivers same speech, he says – ‘Krishna is real God, not avatar. In Bangladesh the affect of Radha Krishna is unexplainable. Even many Bengalian left their bed saying the name of Radha Krishna, they get rid of their tiredness, start new and good work and start new journey at the time of going to faraway country. Even of the time of men’s last journey means death, Krishna name gives company. Before the appearance of Sri Chaitanya and after the affect of Gouriya Vaishnab Radhakrishna takes place in the heart of man. Now the question is who is Radha? ‘The feelings of Radha’ the love for Radha’ etc. are the sadhan code of Vaisnab religion, All love songs of Bengal are inspired by the love of Radha. Bengalian becomes thinker and lover by Radha. The theory of Radhakrishna is the heart of Vaishnav Religion. But it is necessary to mention that Mahabharata or Geeta is different from Vaishnava Krishna. There was a vast difference between Mahabharata Krishna and Geeta Krishna. He is not the great savior or ruler of the sphere but he is that Krishna who realized men’s hopes, desires, adoration, later on, using this great theory of Sri Chaitanya – Mahaprabhu’s life, the discovery of the theory of Radha Krishna was later possible. This Radhakrishna is the treasure of adoration of all vaishnava. The religion that was preached in the ved-purana, Krishna could not become so much intimate because ved could not give him such a way, even men could not hear his. Valuable message. But in Brindaban we find a different Krishna, there he played a

unique role as if a supreme soul and Smt. Radha Rani who falls in love with Krishna. Through she was in great grief, she did not display her love Radha could say in an utmost grief –

“Bondhu ki ar bolibo ami  
Morone jibone jonome jonome  
Pranonath hoiyo tumi.  
Tomar chorine amar porane  
Bandhilo premer phasi  
Sob somorpiya ak mon hoiya  
Nischoi hoilam dasi”

Radha’s thoughts can be seen a little better if she thinks that her thoughts have arisen and for the thought, she can say that Sri Krishna’s feet caught the glimpse of Radha’s soul. Even in Brahmavaivarta Puran Radha was not so popular. But in vaishnav literature Radha’s appearance was worth nothing. Vaishnava devotees considered Gopi to be the standard of life, because Radha is the greatness, which is not included in the ability, Chaitanyadev becomes unstable when he felt the sweetness of Radhakrishna.

We have to realize the theory of Radha Krishna in the continuous shelter field of life. About this great feelings of Radha, Kabiraj Goswami says –

“Premer porom sar mahavab jani  
Sai mahavabrupa Radhathakurani.”

For this great feelings of Radhathakurani, Sri Krishna is mad for Radha’s love. As we need key to enter into any house, we also face Radha to enter into the Kingdom of Krishna. Possibly for this Mahaprabhu Chaitanyadev said to Raghunath –

“Aonami manod Krishna nam soda lobe  
Broje Radha Krishna seba manose koribe”

We will be able to taste the pageant by serve mentally and from it we will observe directly the continuous pageant.

### Sadhya Sadhan Theory :

The desired things of living beings is understood and which ways is followed to achieve this, is caused sadhan. Means according to desired things of living beings are heaven, soul, Brahmah, God – these for things are called Sadhya and its spiritual practice is work, yoga, knowledge and devotion. Residing at kashidhan, Chaitanya Mahaprabhu says to Tapan Mishra about ‘Sadhya Sadhan’ –

“Jai jon voje Krishna tar mahavagy”  
Means to serve Krishna is the best desired things

of living beings, and says about sadhan – ‘In Kaliyug it is named ‘Yugya sar, Chaitanya mahaprabhu then advised him –

“Hare Krishna hare Krishna Krishna Krishna  
hore hore

Hare Rama hare Rama Rama Rama hare hare”

To pronunciate through devotional song this sixteen names and thirty two letters. While giving advice, he said which about the features of sadhan, Krishna Das Kabiraj has written this in chaitanya Charitamrita thus –

“Sadhite sadhite jobe pramankur hobe  
Sadhyo sadhan tatwyo janiba se tobe”

Though this theory is spread out in different places of Chaitanya Charitamrita, it is depicted beautifully in eight chapter of Rai Ramananda Sambad, Here Mahaprabhu has disclosed this extra-ordinary theory though the mouth of Ram Rai, here he is the speaker where in sastra it is discussed in between the two persons. But in Rai Ramananda Sambad there is contradiction in this normal tradition. Here the yonger is the speaker and the elder is the listener. Here devotee is saying and God is listening. Chaitanya Dev comes to Ram Rai only for listening, in this content it is written in chaitanya Charitamrita –

“Tiho kohe ami nahi jani Krishna kotha  
Sobe Ramananda jane tiho nahi atha  
Tomar thaie ailam mohima shunia  
Tumi mor stuti karo sannayasi jania.”

Who is the creater, now he is begger, this is a great mystry. For this reason, poets have written – ‘the feelings of Mahaprabhu is not comprehensible.’ What is the desired things of living beings? Ramananda answered Bishnu Bhakti to give the answer of this question of Mahaprabhu. Prabhu again asked him in which ways it can be achieved? Ramananda answered him it can be achieved by behaving self religion. Means obeying one’s own self religion, one can achieve Haribhakti. In this context one distich of the third capter of Srimad Bhagbad Gita is very continual. Where it is said –

“Srayan swodharmo biguno porodharmat  
swnustithang  
Swodharme nidhonang sreyo porodharmo  
voyabo”

Means of the rituals of own religion is full of fault, yet it is superior than the rituals of other religion though performed in a better way. Again the eighteen chapter of above mentioned anthology it is said –

“Jotho probriti vutanang jeno sorbomridong totom

Swokormona tomo vacho siddhing bindoti manabo”

Means according to the instinct living beings are involved with which workings, living beings can acquire God by these workings. In the human society, different people involved in different departmental work and if they do their work carefully, then it is transformed into devotion. Mahaprabhu then says that it is speech of outside, not inside. He says to him to speak the word of heart. In this content Rai says – ‘Krihsna Karmpari’ – means what is your work is your right, you do your work only, but never hope of its result. In this conten the quotation of Gita is contenuualas.

“Kormonnye badhikaraste ma folasu kodachono  
Ma karmofol hatu bhurma te songohasto kormoni”

Means you have right in work involved inown religion, but you have no right to its result. You never be tempted by not obeying your own religion.

Which is discussed about the subject of Sadhan with sanatan, here two types of devotion are said –

“Seito sadhan vakti duito prokar  
Ek boidhi vakti raganuga vakti ar  
Raghin jone voje sastrier aggai  
Boidhivakti boli tare sorbosastre gai.”

Making the theory of above mentioned sadhana is the path of devotion, which all common Vaisnabas follow. Saint company, holy book reading, is the first priority of all religion. About Raganuraga Bhakti of is said that –

“Nijavisto Krishna shristo pachet lagiya  
Nirontor seba kore antormon hoiya  
Aimoto je kore raganuga vakti  
Krisher chorone tar upojoye priti”

Raganuraga Bhakri is a purpose of all devotion and that is, which is possible for me, we can devotion to him. This workings of adorator has some stages. These stges are depicted in a beautiful by in devotional arthology named. ‘Bhakti rasamrita Sindhu’, here it is said–

“Adyo shordha toto songo stoto hoto bhojon kriya  
Totohonorto nibriti satyoto nistharuchistoto  
Othasokti stoto vabstoto premavudonchati  
Sadhaka namoyong premno padurvabe vobetkrom.”

At first respect, then company of scient, then Bhajan, mconingless prevention is the result of Bhajan, then Devotion from Devotion to temptation, then feelings and from feelings love is arisen. Sushil Kumar Chakraborty says that this period fo sadhan “It is as truth and beautiful from the side of theory, it is also good symptoms, of spiritual enperience. So every Vaisnab should involve themselves in the workings of Sadhan to produce the

love of Srikrishna.

### Gouriya Vaishnab:

Gouriya Vaishnab is the main key of Vaishnab religion in Bangladesh. That is why when the time starts for discussing Vaishnab religion of Banga, it is necessary to discuss Gouriya Vaishnab before that. At the time of saying Gouriya Vaishnab the main craftsman of Vaishnab religion Ramakanta Chakraborty says that – ‘Gouriya Vaishnab is situated on ‘Praman’. This praman is ‘sruity’ or ‘Beda praman.’ According to Gouriya this praman is accomplished. Direct praman is not accepted, because different kinds of people can produce different binds of feeling. It is imagined that sruti praman has deep relation with sruti, puran and history. This praman is rare in kaligug. History and puran are composed so for the discussion of praman. However in purans may dev-devi’s devotion is depicted. In Kaliyug ‘Kaismaya devaya hobisha Bidhem’ –means this question has no easy answer. So the existence of goodness, motion and inertia puran is imagined. Even it is also accepted that ‘Bhagabat Puran’. Is the best capitulation of praman. As according to that puran Srikrishna is the main God, so in kaliyug Srikrishna is the only God to worship. Though in the capitulation of praman, there are many faults, yet Gouriya Vaisnabas accept this.” Bhakti is such a yagaby which a relation is set up in personal level between God and follower. The concept of God is not cleared without devotion. For realization the devotion of devotee, God in the disguise of devotee appeared on earth. In this conent is is said. In chaitanya Charitamrita –

“Krishno madhurjer ek adbhut swavab  
Apna aswadite Krishna dhore vokto vab.”

According to the language of Brahma Sanhita Srikrishna is the best God and he is the idol of honesty, joyfulness. But Gouriya Vaishnabas like his rural form rather than his such form. For this according to Gouriya Theory –

“Krishner jotek lila sorbottom narolila  
Norobopu tahar swarup”

The wealth of Gouriya Vaishnab’s heart is when Srikrishna in disguise of gope takes flute in his own hands. In Brindaban the embodiment of Krishna is really joyful, because he is the embodiment of conscousness of joy. He is the joyous idol of honesty and good quality. The three powers which is present in Krishna is that – ‘Swarup skakti, maya Shakti and jiba Shakti’. In Upanishad, Krishna is the embodiment of joyous person, who is

always joyful. The living powers of Krishna depends on swarup Shakti and Maya Shakti. According to the theory of yoga the soul of man becomes mined up with God though it is denied by Gouriya Vaishnabas.

Gouriya Vaisnabas accept more respect to God rather than liberty. Gouriya Vaishnab thinks devotion is superior than liberty, which is highly appreciated in the history of spiritual sadhana.

Six stages for the love of Krihsna are present. The doings of human beings about Krishna and the six tages are discussed below:

**Brahmananda :** The loyal devotee Brahmanandi becomes sink to feel the idol of Krishna.

**Shanta Rati :** In this satage devotee chaturbhuj becomes satisfied to worship narayan.

**Dasya Rati :** In Dasya Rati all the devotees think that they are the servant of Krishna.

**Sakhya Rati :** In Sakha Rati all the devotees are best friend of Krishna.

**Batsalya Rati :** The significance of Batsalya Rati is the devotion of Krishna a in the form of son. Nandalal and Yoshada bring up Krishna as their son.

**Madhur Rati :** Last stage Madhur Rati – in this stage Sri Krishna worshipped as a lover.

According to Gouriya Vaishnab in this stage the worship of Krishna is the bet because all other stages are mined up with this. Chaitanya Charitamrita Writes about this –

“Gunadhikke swadhadhikke bare proti rose  
Shanto dasyo sakhyo batsalyour gun madhurate  
boise.”

Means though Krishna is worshipped as a lover; yet the mixture of Dasya Sakhya and Batsalya Rati is seen in him.

Though Srichaitanya embodies the best beauty and ausum sweetness of Bhagbat in Bangladeh, but Gouriya Vaishnab Community founded him with brightness. This community says that living beings want Brahmah always and not only the living beings want Brahmah but Brahmah also want living beings. This communication of love is continuing always. So Bhakta Poet writes –

“Tomai amai milon hobe bole aloi akash vora  
Tomai amai milon hobe bole fullyo shamol dhora.”

God does not call his devotee in the same way, he calls his devotee in different manners. This feeling is beautifully depicted in the language of Vaishnabpoet as for example –

“A aloke a adhare keno tumi aponare

Chayakhani diya chao ami se jani  
Saradin nana kaje keno tumi nana saje  
Koto sure dak dao ami se jani.”

There is no sex between the lover God and beloved Sakhi. In the heart of Gopi, there is only great feelings instead of sex. In this content somelines of Chaitanya. Charitamrita are very significant. Kabiraj Goswami writes –

“Atyandriyo pritieiccha tare boli kam  
Krishendriyo pritieiccha dhore prem nam

.....

Atoab kam preme bohut antor

Kam andhotomo prem nirmol vaskor.”

In the discussion of love communication the reason of enplaining all devotees as a beloved is that he is the only male person and he is the perfect devotee, and intelligent person the emotion of common people is false and it is nothing but evoke with himself. As proof of this reason of mine, somelines are mentioned from the biography of Mira, enplained in ‘Bhaktamal’, where mira embodies hope to see Sri Rup Goswami after reaching Brindaban–

“Brindabone giya bai anande gomon  
Bancha hoilo Sri Rup Ghoswami doroson  
Kohi pathayelo Sri Rupere kar dware  
Dorosan kori Jodi kripa karo more.”

After hearing this prayer Sri Rup Goswami says –

“Ghosaie kohen mui kori bone bas  
Nahi kori striloker sahit somvas”

After hearing the speech of Srirup Goswami, Mirbai enpressing anger says which it is really where she says :

“Akotha sunia bai khove pai mone  
Puno kohi pathailo Ghosaier stane  
Ato din suni nai Srimon Brindabone  
Ar keo purush achoye Krishna bine.”

Means in this pagement sri Krishna is the only male and all is the devotee in the form of Sakhi. For this reason. The Gouriya Vaishnab Community do not think themselves as equal to God. Even they do not hope of liberation, they want to stay as devotee of God. According to Gouriya Vaishnab, liberty has some special sages – there are –

Sasti – soman oisorjo prapti.  
Sarupyo – soman rup prapti.

Samipyo –samipe abosstiti.  
Salokyo –soman loke bas. and  
Sajujo – isware loi.

### Conclusion:

According to Gouriya Vaishnab human beings should not hope to get liberty because the unity of Brahmah is never possible, because God and living beings. Indifferant and different at the same time. Living beings can come closure to God as a forming Part of Krishna, but they may not be equal to God. For this, it is said – ‘sajujo na loi vokto jate bramho oikyo’ means as equality is not possible, again this equality is one of the stages of achieving liberty. So achieving liberty is never possible. The feelings of devotion by devotee is the only way to serve God –which is highly appreciated in Gouriya Vaishnab Dharma.

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