

DECLARATION

I Manas Sinha bearing Registration No. Ph.D.1921, 12 dated 24.09.12 hereby declare that the subject matter of the thesis entitled Bhakti Movement of Śrī Kṛṣṇa Caitanya Mahāprabhu: A Study Contemporary Perspective is the record of work done by me and that the contents of this thesis did not form the basis for award of any degree to me or to anybody else to the best of my knowledge. The thesis has not been submitted in any other University/Institute.

Place:

Date:

Manas Sinha

PREFACE

The Vaiṣṇava Philosophy occupies a significant position in the history of Indian philosophy. After Rāmānuja, Madhva, Nimbārka and Vallabha Śrī Kṛṣṇa Caitanya Mahāprabhu has developed the doctrine of Bhakti (devotion) in a systematic manner. He attained an important place in Indian philosophy especially in the field of Vaiṣṇavism. The school of Śrī Kṛṣṇa Caitanya Mahāprabhu (Bengal Vaiṣṇavism) is known as accintyabhedābheda-vāda or identity in difference. Historically the school is associated with Madhva Gauḍīya School. But on account of certain fundamental philosophical differences from Madhivism, it has been regarded as an independent school. Though Caitanya Mahāprabhu has not composed any work, except some Sanskrit Śloka (Śikṣāśatakam) and Bengali stanzas. His exponents Śrī Rūpa Goswāmī has written Ujjvalanīlamani and Bhaktirasāmṛtasindhū. Śrī Jīva Goswāmī has commented on both these great works in his Ṣaṭsandarbha together with its running commentary Sarvasaṁvādīni. Baladeva Vidyābhūṣana has written commentary on the Brahmasūtra called Govindabhāṣya. The introduction of which is known as Siddhārtaratna. All of them have furnished in detail the teachings of Caitanya which are mainly based on the Bhāgavatapurāṇam. According to Caitanya philosophy Brahman or Śrī Kṛṣṇa is essentially the Saccidānanda and is thus auspicious abode of infinite good qualities and powers. Caitanya, Nityānanda, Advaita, Godādhara and Śrībāsh Paṇḍit play the vital role in the pañcatattva theory of Caitanya's Gauḍīya Vaiṣṇavism. The role of the six Brahmins Rūpa Goswāmī, Sanātan Goswāmī, Raghunāth Bhatta, Gopāl Bhatta, Rghunāth Dās are the major exponents in the establishment of the Doctrine of

Bhakti Movement of Mahāprabhu. Other remarkable contributors are Roy Rāmānanda Govindācārya Sārvabhāuma Bhatta and others. The sentiments viz.- śānta, Dāsyā, Sakhya, vātsalya, Mādhūrya are the major items in the establishment of the doctrine of Gauḍīya Vaiṣṇavism. In addition to these five sentiments of Brajalilā, Mahāprabhu offers another sentiment called Oudārya Rasa especially for the people of Kali. It is mentionable that people of different communities e.g. Mulsims, Christians, etc. all over the world joined in the Hare Kṛṣṇa Movement of Śrī Kṛṣṇa Caitanya's Bhakti movement since its inception. Some of them are Kāzī of Nabadvīn, Nabāv Hussain shah of Bengal, Hadidās Thākūr (Hāris Müllā) and many others. Mahāprabhu advocates the chanting of the holy Name of Śrī Kṛṣṇa and Śrī Rādhā. According to him the chanting of the holy Name of Śrī Rādhā and Śrī Kṛṣṇa is the ultimate way for obtaining the love and peace of the individual soul which moves forward to the soul. Śrī Kṛṣṇa Caitanya's Bhakti Movement helped a large section of the people in India and abroad for overcoming the sufferings.

With a desire to persue Ph.D. research project on Caitanya Mahāprabhu. I approached to my respected teacher Prof. Swapna Devi, Department of Sanskrit Assam University in 2012. She encouraged me more to conduct my research.

The present work entitled "The Bhakti movement of Śrī Kṛṣṇa Caitanya Mahāprabhu: A study in Contemporary Perspective is the result of my investigation carried on continuously more than three years with valuable guidance suggestions of my supervisor. I must add that I am fully conscious of the probable short comings in my work. I, however, humbly submit my thesis

dr̥ṣṭam kimapi loke's min na nirdoṣam na nirguṇam |
āvṛṇudhvamoto doṣān vivṛudhvaṁ guṇān budhāḥ ||

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Manas Sinha
Researcher

SCHEME OF TRANSLITERATION

The readers should note that for accurate pronunciation the following scheme is adopted for representing Sanskrit Sounds in Sanskrit to English:

a	अ	c	च	ph	फ
ā	आ	ch	छ	b	ब
i	इ	j	ज	bh	भ
ī	ई	jh	झ	m	म
u	उ	ñ	ञ	y	य
ū	ऊ	ṭ	ट	r	र
ṛ	ऋ	ṭh	ठ	l	ल
e	ए	ḍ	ड	v	व
ai	ऐ	ḍh	ढ	ś	श
o	ओ	ṇ	ण	ṣ	ष
au	औ	t	त	s	स
k	क	th	थ	h	ह
kh	ख	d	द	kṣ	क्ष
g	ग	dh	ध	m̐	.
gh	घ	n	न	ḥ	:
ṅ	ङ	p	प	Jña	ज्ञ

ABBREVIATION

Aṣṭ	:	Aṣṭādhyāyī
B.Dh	:	Baudhyāyana Dharmasutra
B.S	:	Bhaktirasamṛtasindhu
Bhā	:	Bhāgavat
Bṛ	:	Bṛhatsamhita
Bṛh	:	Bṛhadāraṇyakopaniṣad
C.B.	:	Caitanyabhāgavat
C.C.	:	Caitanyacaritāmṛta
Chā	:	Chādogyopaniṣad
Gītā	:	Śrīmadbhagavatgītā
Gopā	:	Gopālatāpīni upaniṣad
H.B.	:	Śrī Haribhaktibilāsh
H.V.	:	Sri Harivāsaravatakāthā
Kāli	:	Kālikāpurāṇa
Kali	:	Kalisantaranopaniṣad
Kaṭh	:	Kaṭhopaniṣad
M.U.	:	Muṇḍakopaniṣad
Ma.U.	:	Maitri upaniṣad
Meg	:	Megadutam
N.B.	:	Nārādīya Bhakti sutra
P.P.	:	Padmapurāṇa
Rām	:	Rāmatapīni upaniṣad
Ṛg	:	Ṛgveda
SK	:	Skandapurāṇa
Śv	:	Śvetāśvataropaniṣad
T.V.	:	Tālavakara Brahmaṇa
Vāyu	:	Vāyupurāṇa
Viṣ	:	Viṣṇupurāṇa
Yog	:	Yoginītantra

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