

**RESEARCH PAPER****Teaching of Sri Chaitanyadev and Sri Ramkrishna Paramhansadev: A Comparative Study****Ashoke Ghosh**

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Email: ashoke.history@gmail.comReceived: 26th June 2019, Revised: 24th July 2019, Accepted: 4th August 2019**ABSTRACT**

Sri Chaitanyadev appeared on Earth to spread his knowledge eradicate unawareness in the society. His ideas and moral values made him immortal to us. On the other hand in the 19th Century Bengal a great person like Sri Ramkrishna Paramhansadev appeared. His thoughts directed men to run in the path of truth and worship to God. Though they have took birth on different ages but there were similarities in their thoughts and ideal values. And here I have tried to pictures' a comparative discussion on that particular subject.

Key words: Chaitanyadev, Ramkrishnadev, God, Gratitude, Human being, Hari, Vaishnav

INTRODUCTION

Among the two Bengalee gifted heroes Sri Chaitanya came to earth to give consciousness to the mortals. Another is Sri Ramkrishna Paramhansdev who said to mortal- "You achieve consciousness". In spite of similarity of their thought they came to earth in different time. When the father of Sri Chaitanya, Jagannath Mishra, along with his elder son, Biswarup, went to Srihatta to meet Sova Devi, Sova Devi came to know through dream that very soon Sachi Devi would give birth to a man. Devont brahmin Sri Khudiram Chattopadhyaya get such a similar dream. He observed that Sri Narayana along with his hammer, wheel, conch and lotus came to him and said- "I would visit your home...." When brahmin expressed him inability to serve him he smiled and replied that- "I would go in his form". In this house of Khudiram Chattopadhyaya gadadhar was born, later who became popular as Sri Ramkrishna Paramhansadeva.

Both of them had similarity in their unparalleled devotion towards their mother. After embrening sonyas to spread the name of Hari among the mortals when Nimai came to santipur the house of Sri Adaitya, Sachi Devi came to him with tears and due to devotion towards his mother he worshipped the feet of his mother with tears; though shedding tears on praying to anyone is against the rule of sannyas dharma. Sri Ramkrishna dev to become ready to marry only for him devotion towards his mother. His lamentation after the death his mother reminds us about Sri Chatnyadev.

DEVOTION TO GOD

Once Chaitanyadev went to the house of Sribas Pandit and shifted the 'salagram shila' from the seat of Sri Vishnu and himself occupied that seat. He said- "Sribas I came, you arrange for my worship....".

Listening about this event people gathered there and looking at the illuminated dibine-man they started kirtana with fear and joy. Once upon a time Sri Ramkrishnadev was invited from Vaishnava society of Kalutola for listening Srimatbagbad Gita and he attended it. Following tradition of this 'Harisabha' seat was dedicated to Chaitanyadev and the reader's seat was just beside him. While castening Gita he entered into a trance and leaving his own seat occupied the seat of Chaitnyadev. Looking this sight of Sri Ramkrishna people started kirtana.

Ramkrishna Paramhansdev, the worshipper of love, get victory over millions of heart by his love. During RathYatra Chaitanya Mahaprabhu became mad in joy with his followers. When prabhu observed Janmastami in Nilacjal the king of Puri, Prataprudra, too attended in it. He also observed the victory on Lanka in the vijaya of Durgapuja. In that day disciples were present as monkey warrior and Prabhu felt himself as Hanuman. With branches in his hand he behaves like the destructor of the fort of golden Lanka and shouted: "Where is Ravana". Being influenced by anger Prabhu said- "I will kill all the simmers of the world". Though the disciples become afraid of the behaviour of Prabhu as Hanuman, they out cry in the name of Prabhu. The life of Sri Paramhansadev was a great action of mixing all types of religions. When he prayed to Raghupati Ramchandra he felt himself as Hanuman. At that time the moved from one tree to another and made a tale of cloth around his waist. Looking at such manner of worship some people started to manner of worship some people started to worship him and some considered him asmad but Sri Ramkrishna became so much observed Hanuman that praying mocking could not touch him.

Sri Chaitnya Mahaprabhu said that human are tied with bontage and so they can not realize their true self. When human being lost his self, 'maya' with its own natural power entangles life in the attachment of family and punish in a lot of ways. To get rid of this sorrow, he said- "A person dipped in 'maya' can get rid of sorrow by the advice of religious book, religious teacher and great personalities." "God can be achieved only through devotion.... of devotee's wish, of devotee's deepness of prayer. A pure devotee is always stoic. "According to him a pure devotee can maintain the honour; for true man honour is his dress. After accepting 'sannyas' when he was dwelling at Santipur for second time, Raghunath Das (the son of rich landlord Gobordhan Das) expressed his desire to be a follower of Chaitnya Mahaprabhu. Then he said- 'Patience and dedication of heart is necessary. Fortish detachment is not good." Again, while giving knowledge about 'sastra' in varanasi, Chaitnyadev said to Sanatan Goswami- "Disciple's qualities are- pure family, honourable, polite, truthful, pious character, intelligent, unboastful, devoid of greed and anger, worshipper of guru and god, controlled senses, merciful. Such good virtues can make one able for taking 'dikkha'. Master and disciple must examine each other for one year. Before taking on giving 'dikkha' they must examine each other because after taking 'dikkha' disobeying

Guru is an act of sin. He added that only the man who rests on the feet of guru can achieve supreme knowledge. He who can place the disciple in system from his own activity and who can destroy ignorance by the explanation of 'sastra' is a guru. In this context the great quotation of Mahaprabhu is- "be a sannyasi on brahmin on sudra- who understands the theory of krishna.... is greatest person."

Like Chaitnyadev, Sri Ramkrishna Paramhansdev come to earth to give relief to humanity from the entangled life. The words of Sri Ramakrishna, the guru of the age, become 'Kathamrita' even today. In some places there are so much similarity in between the words of Sri Ramkrishna and Chaitnyadev that one may think one man is speaking in different manner. Like Chaitnyadev, Sri Ramkrishna said-"You have not to leave your family.... Leave your mind. Do every type of work but detach in your mind". So, leaving the attachment of family and I self one have to make the mind understand the fact that every work is work of god and I am doing that. In this context Sri Ramkrishnadev said: let the boat." That means while staying in family mind must not attach itself with desire. While talking about pure devotion he reflected the words of Chaitnyadev. Sri Sri Thakur said that submission... submission! Complete dependence on him. Loving him. That love is not for getting happiness on to get rid of danger, it is only love. God can be achieved only through that unconditional love one can link himself with god. Ramkrishnadev also said that "man

do not take much time to praise or condemn. So it is better not to care about words of others." One may not take much time to pride one and then condemn him. It is very difficult to control the speed of mind and make it stable as the mind of a family man is influenced by 'maya'. Humans should rescue himself from the clutches of 'maya' and immerse himself in the thought of Almighty; then divine self will grow lowering the human self -as petals of flowers separate itself when the fruits grow.

Divinity grows in our mind if we can calm down our mind. In this context Ramkrishnadev's great comment is- "As it is difficult to gather the mustard seeds if once they are scattered; in the same way it is difficult to collect human mind if it is scattered in family. The mind of a boy is stable as it is not scattered in family. But the mind of an aged man is tied in family, so it is fluctuating. Alienation is necessary because desire is an obstacle in the path of attaining divinity.

Yet, 'I-set' and 'myself' are criteria of a family man. This thought is an obstacle for the thought of divinity. For this reason, Sri Ramkrishnadev angrily says that- "The things family men do are all right, but one.. What is that wrong? The wrong is that what they do for meaningful wealth and honour, they do not engage such knowledge, care, labour, sacrifice and pain for God." Sri Ramkrishnadev supports the idea of devotion of God in the midst of family like Vaishnavism and said- "Worshipping within family is like fighting within a fort.

As a warrior gets material from the fort and does not lose energy, similarly praying in the midst of family is very helpful. Humanitarian Sri Ramkrishna assured man and said- "Ink (Family) must smears one if he dwells in the midst of ink, but that is not fault." So, assured by this speech and throwing attractions of life one should fight to achieve success. Man has to achieve the grace of Almighty from the family.

Let us return to Chaitanyadev again. To relieve man from worldly pain and bondage he said "A person dipped in the pond of 'maya' can get rid of sorrow by the advice of religious book, religious teacher and great personality."

In his words- "There may be different views and ways, yet the path shown by the great man is real path of life." Sri Chaitanya while staying with Balabhadra Bhattacharya at Mathura he met a Brahmin, who was follower of Madhabendrapuri. When Chaitnyadev wanted to get a meal from him, he politely replied that he is from Sanoria cast; many 'sannyasi' do not take alms from them. So, how he will give alms to Prabhu Chaitanyadev replied- "As you gave cooked meal to the 'gosai' of Puri, you gave me alms in that way" because the path of 'goasi' of Puri is my path. Again Chaitnyadev said that- "God is under the control of devotion.... devotion itself is the wish of devoted. Pure devoted must overcome desire. Lord Krishna is- lasting, conscious and Joyful, sometimes he is abstract and sometimes concrete.

THINKING ABOUT CASTELESS SOCIETY

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overcome desire. Lord Krishna is lasting, conscious and Joyful, sometimes he is abstract and sometimes concrete.

But, the result of getting the grail of Krishna is not rescue from poverty or destruction of body. Unconditional devotion is only desire of devotee. Again, Mahaprabhu said- "Sohong".... means I am that! Any creature thinks himself to be equal to Almighty suffered immense pain for the shadow of 'maya', but when the trance is broken he felt himself alienated from god. At that time he realizes that god is different from him and starts to consider god as matter of worship and himself as worshipper. So, it is wrong to think that god and common beings are same.

It is accepted to all Vaishnava that the man who has got devotion to Hari can be superior to brahmin even if he belong to sudra cast. While talking about guru Chaitnyadev said-"Be Sabbyasi or brahmin or sudra - who he understand the theory of lord Krishna is guru.the superior man....During his visit to South Chaitnyadev at the bank of Godabari river said to Ramananda Roy "Krishna's name in you mouth resembles the nectar which bestows immortality." In reply to it Ramananda Roy said "You are manifestation of divinity, I said what you make me tell residing in my heart."

Here Sri Chaitnyadev made that great comment about guru. He said- "I am a sannayasi" of 'maya', do not know anything about Philosophy of love in between Radha and Krishna, I came to you to listen it. You may pray to me as I am sannayasi. Be sannayasi or brahmin or sudra- who understand the theory of Lord Krishna is guru....-the superior man." To give relief from the bandage Sri Chaitnya felt deep love for humanity and travelled the whole India on foot. Irrespective of cast or religion he made people his disciples and loudly proclaimed "....who is disciple is Brahmin....".

During travel he always sung the name of Lord Sri Krishna sweetly. The great name spread from his mouth in various sides. Prabhu once asked Haridas Thakur that...." Haridas, in this Kaliyug humans are mostly engaged in evil- what is the way of their relief?

In its reply haridas Thakur said why prabhu, the name you have popularize, will rescue humanity by its inference. In kaliyug disease may be serious, but the medicine is too powerful. The name of Krishna for one time will rescue man. He used the example of Ajmal robber from Bhagbat where the name of his son was Narayan. At the time of death he called his son by influence of that name. Prabhu also said to Haridas "Is there any way of relief for fixed and movable things?" Haridas replied- "Prabhu, while travelling through Jharikhand you were sweetly and loudly singing 'kirton' and fixed and movable things were reflecting them; so in this kaliyug that name will rescue them...".

We find reflection of Chaitnyadev in the voice of Sri Ramkrishna Paramhansdev. Chitnyadev's view was to keep faith in 'name'; Ramkrishnadev too talked about faith. He said- "without faith like a boy none can attain divinity; when mother says-he is your elder brother, a boy fully believes that there is really a mysterious object of fear is present. God shows his grace upon such credulous boy like faith. Worldly knowledge is not a means to get him. Thakur also said- who has faith, has everything-who has not any faith, has not anything; saying no means nothing exist. Who is always negative in life can not achieve anything. The only way to attain God is to keep faith on God; even slight disbelief can be obstacle in the path of spirituality. In this context Thakur's great comment is- "water cannot enter into stone even in thousands years, but soil melts when water touches it." The heart of believer do not get depressed in thousands examinations. But, dis believers cannot keep them fixed in little problems.

As stone of fire's virtue of giving fire remain intact even if it is placed under water for hundred years, similarly a faithful disciple's faith remain intact even if he lives in the

bondage of family. Whenever he listens about the words of Bhagbat, he becomes mad about it.

Chitnyadev said- "sohong'.... means I am that! any creature should not think so....". The aim of any creature is to be disciple and to worship Almighty. In the same way Sri Ramkrishnadev said- "the feeling of devotee is that- Prabhu I am your slave, you are mother- I am your son, again you are my son and I am your parents. You are the whole, I am your part." Devotee never says himself as God, rather to love the him is his only desire. Devotee love to taste sugar, but do not want to be sugar, one who will taste the sugar? A real devotee can disregard everything for God, but cannot disregard God for anything, even for his life. This is the eternal relationship between God and his devotee. In this context it is worthy to mention 'Kathamrita Bhanya' where it is said- "Insects do not return to dark if once they find light, and may die in liquid sugar yet they do not return." In the same way devotee may sacrifice his life, but never return. Chaitnyadev said it long ago that religion may have different way and view, in the same way Ramkrishnadev said "As there is view, so their is way."

It seems that the same man is talking in different context. Both their views have same tune, meaning different way may be there for different views, but all of them will end their Journey in achieving God. As any way to get Almighty 'Bhagbat Gita' says".

*"Bohunang Jonmonamonte Gyanabanang propodyote
Basudeva Sorbomiti Sho Mahatya Sudurlovo."*

That means "After many rebirths who come to know that I am the supreme cause and supreme philosophy, he came to me. Indeed such great soul is rare.

To achieve God one need devotion and pity, it is meaningless effort for one to achieve God by logic and debate. While talking about routine spiritual practice Vaishnava literature said- "kirtana, contract with sadhus, study of scripture are the first step of spiritual practice." As if the words of Vaishnava literature is reflection in the voice of Sri Ramkrishnadev. He too talked about routine spiritual practice to attain God. He said "If one forcefully bend a book where twenty gallons of water is written, he will not get a drop of water. In the same way scripture may have many religious words, but their study will not help to be religious or to get devotion.... regular spiritual practice is necessary."

Again Sri Ramkrishnadev, while talking about manifestation of divinity, said that- "We take it as god. How you know? As if it is a point in between vegetable creation and animal creation, a point where it seems to be difficult to mark as animal or plant. In the sam way there is place in between the man world and the God world, where it is difficult to say that the person is man or God.

I am not speaking about 'god', rather speaking about God like man. We worship it- and that worshipping is akin to the worshipping of God. He get victory over his mind. Once Sri Ramkrishnadev became sick and brahmin said to use his metal power to get rid of illness. According to that brahmin if 'acharyadev' concentrate his mind on the diseased port, he will be cured easily Sri Ramkrishnadev said: What ! the mind which is given to god, would bring for the trivial body? Bhagbat Gita was one of the books which he requested to recite to the visitors of Dakhineswar. In the flow of time when dharma in its terrible situation, Sri Ramkrishna manifested himself for benevolence as living epitome of sanatan dharma.

The sense of infinity which was so long hidden within scripture and religion that was loudly proclaimed once again. "The religion of new age will do good to the world, especially to India. Sri Ramkrishna established this new religion who gave rebirth to the religious age of ancient time.

Few days before his death Narendranath expected a solution of a long carried mystery about his guru, that is- If Sri Ramkrishnadev in the painful last moment of his life can say

he is 'abatar' then that word will be worthy to believe. Surprising Narendranath Sri Sri Thakur said: "Ram and Krishna is now Ramkrishna in this body, but it is not from your vedantic viewpoint." Swami Turianandaji explained this great speech in the way that- "It means that oneness theory of Vedanta says life and divinity is one. Some explain it in the way that everyone is Ram, Krishna etc., they has not any speciality Lest Swamiji thinks that "Rama and Krishna is now in the body of Ramkrishna" Thakur mentioned that "not from vedantic viewpoint." That means his divine consciousness is not human consciousness.

TEACH TO DISCIPLE ABOUT GOD

Being proponent of vaishnavism Sri Chaitnya did not detach Muslim Haridas; rather accept him as true disciple. In the same way, Ramkrishnadev connected all religious and said- "Sakta, vaishnava, vedanta all are concerned with one. He is abstract and concrete with different forms..... who is mentioned in veda, is mentioned in 'Tantra' and 'Purana'. Words about that eternal true happiness. He is eternal in his activity. Again, Sri ramkrishna explained his experience in greater context- "I have to merge all the religious- Hindu, Muslim, Christian, Sakta, Vaishnava, Vedanta- I have to come through all these paths. Found that different people are coming to one God in different ways." Chaitnyadev too used same words and said that there may be different view and way of religion....

In 1886, 1st January at Kashipur Uddanbati Sri ramkrishna asked Girish Ghosh: 'Girish, what you have observed (about me) that you talk great words about me (I am Avatar Girish replied- "What I can say about him about whom Bhyas and Valmiki could not explain".

In a word, Girishbabu thought Sri Ramkrishna as single bodied manifestation of Ram and Krishna.

When Arjuna thinking about the murder of his own people denied fighting in the war of Kurukhetra, Lord Krishna scolds him and drives away his ignorance by the theory of self. In the same way to avoid the disturbance of working life Narendranath wanted to plunge into 'dhyana' and in joy of 'Samadhi'. At that time Sri Ramkrishnadev extends his view to the world for the benefit of people and said 'you are compelled do work'. In Gita 'bhagaban' Sri Krishna said that- Avatars comes in different ages to establish religion. Vivakananda said it to. In the worshipping hymn of Thakur Swamiji his written - "Establisher of religion"- that means both arrived to establish religion. Though Ramkrishnadev talked about different views, he has special attraction for 'advaita' on non-dualism; he said- "non-dualism"- is the realization of last days. He gave the education of non-dualism to Swami Vivakananda and that is evident from his writing. But, he was not limited within abstract, non-dualistic prayer of Almighty. Among the views which have merged in his worship, no doubt, Sri Chaitnyadev's Gauriya Vaishnavism is the most important among them. In his lifelong worship, religious discussion, Philosophical advices, music and in various events philosophy of Sri Chaitnya, emotional prayer and love of Vaishnava Padabali touched his heart deeply. Sometimes Sri Chaitnyadev become bewitched by by water of Yumana river, sometimes by the idol of Jagannath; in the same way for the first time in 1842 he was enchanted by a fleet of while crane in midst of cloud and he was enchanted for the second time in 1843 while he was in Kirtana of Vishalakshi Devi. Later such moment of losing himself in divine feeling has been observed for many times.

Sri Ramkrishnadev described this buried situation on upliftment to the seventh stage of mind which has been described in veds, which can't be uttered and the situation is like the Joy thakur a fish feels after its freedom in Ganga river from a small container. Seventh stage of Veda the highest layer of devotion in God, in this stage self is lost. In Vaishnava scripture this stage is called 'Purnandeswarup'.

Listening discussion about Radha, Krishna or Sri Chaitnya, sometimes listening devotional song or kritana, sometimes seeing devotional acting or in joining religious ceremony and during visit to religious places Sri Ramkrishna has been dipped in his feeling. Such madness in love of Sri Ramkrishna has not any difference with great divine madness of Sri Chaitnyadev. While talking about this great feeling Vaishnava scholar Dls. Radhagobindanath in chapter- Vii of Gouriya Vaishnavadarshana said that- "Unevitable love and complete concentration in one subject creates inquisitiveness when one pursue that he finds diversity." Surpassing the permitted devotional work, Sri Ramkrishnadev's such behaviour undoubtedly indicates his deep love for Vaishnavism or attachment with Chaitnya psyche. Observing such state of Sri Ramkrishna Sriman (Mahendranath Gupta), author of Kathamrita, felt that like Chaitnyadev he (Sri Ramkrishna) came into existence to teach 'bhakti'.

Swami himself observed Chaitnyadev's worshipping of love to be manifested within him (Ramkrishnadev). Observing his divine madness, listening numourous words and songs about Radha, Chaitnya, love of the Gopi, Purity, greatness and philosophy of Gouritya Vaishnavaism Keshab Chandra Sen thought him(Ramkrishnadev) to be Chaitnya of 19th century. Sometimes Sri Ramkrishnadev became one with Sri Radha, epitome of great feeling, and immersed his mind in the sweet worshipping of the love of Krishna.

Swami Saradananda in his "Sri Sri Ramkrishna Prosongo" has written- "Throughout whole life there was unparalleled combination of male and female features within Thakur".

He has also written- "Being filled with the feeling of Radha- to be one in that state he eagerly take women's dress, various ornaments, even the dresses like 'ghagra', 'orna' and became one with Radha in his bodily gesture and psychology. Even Vaishnava 'tanta' knowing Bhairabi Brahmani and Vaishnava scripture scholar Vaishnavacharan became surprised observing the influence of Sri Radha and Sri Chaitnya on his body and soul.

Recitation of Kashipur's Mahimacharan Chokraborty's Narad Pancharatra is a special example of the fact that how much restless Ramkrishnadev became about gaining 'bhakti'. One line of that book is - "love love horibhakting Vaishnavoktang supakkam". To spread the gloury of the path of 'bhakti' and to immerse himself in that feeling Sri Ramkrishnadev often requested Mahimacharan to read that part of the book and sometimes made quick petition: say that "lov lov haribhakti". He ordered his followers to read scriptures, specially Bhagbad, Chaitanya Charitamrita such scripture about 'bhakti' and requested them to explain the nature of veda to the Vaishnava community. He was so much is continuous trance in the feeling of 'bhakti' that not only his followers, but also Max Muller marked him as an 'bhaktibadi' rather than as an worshipper of knowledge. He has written- "He (i.e. Ramkrishna) himself was a Bhakta, a worshipper or lover of their deity, much more than a Gainer or knower". It is known to all that Girishchandra Ghosh has reflected the character of Sri Samkrishna under the character of fool in his drama 'Jona'.

That character of fool is of a 'bhakta', not of a gainer of knowledge, that is the character of pure dedication and pure love and indeed that is follower of Chaitanya's ideology. The primary concern of Sri Ramkrishna's advice was not only his own prayer, but also to influence all the 'bhakts' in Vaishnava consciousness through the many glorious reference of Vaishnava ideology. In the words and songs of Sri Ramkrishnadev various theory and conclusion of Vaishnava philosophy has been exposed in very colloquial terms; for that reason he is often considered as one of the aesthetic critie of Gouriya Viashnava Philosophy. In the voice of Sri Ramkrishna- "why my body parts became white"- song expressed the manifestation theory of Chaitnya of Gouriya Vaishnava philosophy. Almost in all the religious of the world in case of worship- religion, wealth, desire and tiberty has

been considered as 'Purusartha', though Vaishnava religion consider 'love' to be greater than these four 'Purusartha' and they firmly proclaimed that-

*"Krishna Bishoyok Prem Porom Purushartho
Jar Yegi Trinotullyo Chari Purushartho"*

This love must be supersensuous desire- blank on without attachment - desireless and causeless love and worship - which is the only aim of Vaishnavism and has been uttered by Sri Chaitnya in the sloka- "Sikhastak"s "na dhanang na janang". Sri ramkrishnadev considered such detached bhakta as ideal worshipper and said that- "True worshipper can get victory over senses and desire".

"Among the activities of Krishna, his activity as human is greatest" - respecting this mantra of Gauriya Vaishnavism, Ramkrishnadev said- "If 'bhaktas' found him as human than 'bhaktas' can love him; then they can adore him as brother, sister, father - mother on children.

Again, like bhaktas of Vaishnava sastra he said "He loves to play in the heart of worshipper. His special power get exposed in the heart of worshipper..... is the almighty is controlled by wealth? He is controlled by 'bhakta'..... he is controlled by worshipper.... for the love of worshipper he come to play as a little baby.⁵³ In the sitting room of his 'bhakta' Adharlal sen Sri Ramkrishnadev among Swamiji and his other followers sung -

*"Shamer Nagal Pelam Na Lo Soi
Ami Ki Sukhe Ar Ghore Roi"*

This song expresses Radha who do not search for her own happiness; which reminds us about Gobindadas' selfless and desireless journey of Radha; where Gobindadas has written-

*"Thori Muruli Job Shrobone Probesol
Charlu Griha Sukh - Ash."*

Before the Brahma worshipper Sri Ramkrishna sung such a song that pain of his heart and Krishna co-existed in the care of his heart. Here he sung -

*"Thoder Sham Kothar Kotha
Amar Sham Antere Batha (Soi).
Toder Baje Bashi Kaner Kache
Bashi amar Baje Hridoy majhe"*

Not only the separation of Radha, but also the great moto castelessness influenced Sri Ramkrishna's mentality. Irrespective of low- high, richpoor, Brahmin sudra Sri Chaitnyadev distributed love, but his special request was- "Among them the sonner importantly".

In the advices of Sri Ramkrishna great moto of casteless society has been reflected. Again and again he reminds his followers about Sabari, Ruhidas, Guhak, Chandal and such many great worshipper- who belong to so-called lower caste or 'sudra'. Sri Ramkrishna thought 'bhakti' to be best way to fight against caste -division. The fact that he tied even the chandals with love is evident from Swami Vivakananda's: "Achantalaha Prsti hotoroyo josso prem prabaho". From the humans of Sri Ramkrishna it can be said that along with his support to the moto of love of Chaitnyadev, Sri Ramkrishna sung-

*"Ami Mukti Dite Kator Noi
Suddhavokti Dite Kator Hoi(Go)."*

Like Sri Chaitnya, love is intimately attached with worship in cast of Sri Ramkrishna. Along with his advices Ramkrishnadev often sung devotional Vaishnava Pada - "Premdhon bilay

Goraroy'prem kolose kolose dhale tabu na furai l" and sometimes he requested the singers or 'kirtanis' and bathed in the water of divine love. In 1883, 18 June at the great festival of Peneti Thakur while dancing with the kirtana them of Nabadeep Goswami he loudly sung -

*"Jader Hori Bolte Noyon Jhore,
Tara, Tara Du-bhai Aseche Re.
Jara Apni Nachi Jogat Nachai'
Tara, Tara Du-bhai Aseche Re."*

Men and women gathered in that festival looking at the activities of Thakur thought that Sri Gouranga must manifested in this great man. Some thought that he is Gouranga himself. Eye witness Lutu Maharaj has written in this context- "Observing Thakur's plunging in feeling, we too became scared. His breathing stopped: his mouth, eyes, chest, even the palm became red. Looking such condition people were struggling for dust of his leg; and we were in trouble... Do you know what Rambabu did at last?

He touched a handful of dust in the feet of Thakur and distributed. Then we were able to brought him out". On sukla-ekadosi of the month of Jayastha, 1885 A.D. Sri Ramkrishnadev along with twenty five followers hired two boats and went to peneti festival. Swami Saradananda has written: he said to us, in that day there will be 'Ananda mela' and 'Harinam's hat bazaar'- you young bengal has never seen it, go and observe it.

As he was born in Vaishnava section and Raghubir was the deity of their clan, Vaishnava feeling was awakened in new dimension within Sri Ramkrishna. Besides, during long twelve years' worship through various ways, Ramait Sadhu of Vaishnava community, tantra of Bhairabi Brahmini and the deep knowledge and experience filled Sri Ramkrishna with Vaishna ideology.

Later, Ramkrishnadev worshipped in the temple of Radhkantadev which is in the north-east of the orchard of Dakhineswar. In this temple the idol of Sri Krishna was made of black stone and the idol of Sri Radha was made of eight metals. Though it was temple of Radhakanta, yet it was called Vishnu temple. While worshipping sweetly he got success and got the view of Sri Krishna. Here it is worthy to mention that Bhabanath Chottopadhyaya with the help of his friend Abinash Chandra capture the rare photograph of obsessed Thakur at the floor of Vishnu temple.

Later when he showed this picture to Thakur, he said- "this has virtue of attachment with great, this picture will be worshipped in every houses". Not only his followers, but also Sri Aurobindo, who has never seen him, mentioned him as god in human form. In the editorial column of the newspaper Dharma (16 Poush 1316) he said about Sri Ramkrishna - "Sarbhutantaryami bhagaban", he again said- "By the touch of whose feet satya era has come to the world, by the touch of whom earth is happy, by whose arrival the long - deposited evils has gone, by the manifestation of whose little power cry of victory echoes from one side to another, who is complete, who is the prophet of the religion of the age, who is combination of all the manifestation of god."

CONCLUSION

Before conclusion I mention two eminent social reformers, one of them Sri Chaitanyadev and others Sri Ramkrishnadev. There is too much interval in date of birth of those, but their thoughts are same. Liberation of human, devotion of God and construction of casteless society, which is proposed by them, are followed by present society. After release from 'Maya' in which way men are devoted to God said those eminent persons. Their thoughts

and admonition placed them same position in society. Now present day, their valuable speech and admonition eternal to us.

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