Chapter II

Purvakapaksha: An Overview

Purva-paksha referred here is in the sense of anyamata pariksha referred as one of the subjects of Nyaya-sutra. That is critical examination of the mata (point of view) of others on the subject under scrutiny. Literally, purva-paksha means prior view. Purva-paksha denotes the statement of the existing views on the subject under study. Here we have attempted to provide an overview of the various approaches, conceptualisation, understanding and explanations of sampradayas and sadhus and the issues related to them in the existing available literature.

Vatsyayana while commenting on Nyaya sutra follows logical literary norm. The main theme of the work is unfolded in three states, called Uddesa, Lakshana and Pariksha. Uddesa or naming states or enumerates the main topics, the purpose. Lakshana or definition-each topic is defined adding where necessary, the justification of the sub-topics of each. Pariksha is critical examination. Analysing this unfoldment with the method of purva-paksha-khandana-uttarpaksha (or sidhanta) we can say that purvakapaksha (which includes all the prior knowledge existing of the subject) forms part of the uddesa and lakshana for proper enumeration and understanding. Khandana forms part of pariksha. In this study anvekshana

\[^1\text{vide Vidyabushan, p.}49.\]
\[^2\text{Vatsyayana, introduction of Bhashya on 1.1.3. Debiprasad Bhattacharya observes that although Nyaya-sutra enumerates such a methodology, but it, itself does not follow the same (p.xxiii). For us it is the methodological aspect which is important and not whether text follows it or not.}\]

As per Charaka samhita, things existent or non existent can be examined by four means, viz. 1) aptodesa (reliable assertion); 2) pratyaksha (perception); 3) anumana (inference) and 4) yukti (continuous reasoning.) These are collectively called pariksha (critical examination), hetu (reason), or pramana (means of valid knowledge). Vide, Satish Chandra Vidyabhushan, The History of Indian Logic, p.28.
provides another dimension of pariksha. Our samagri generated through anvekshana, study of sastric paksha (along with other pakshas) and observation of Sruti parampara, provides scope for pariksha of each of them under the light of the other (generally on the basis of pramanas).

Almost all the darsanas invariably followed an important methodology i.e. purvapaksha (prior view)-khandana (refutation of the view); uttarapaksha (or sidhanta statement and proof of the own position i.e. subsequent view or conclusion). (Chatterji and Datta 1984 (1939): 4). Darsanas emerge through this process of purva paksha-khandana-uttarapaksha (or sidhanta) through all their literature created as sutras, bhashyas, varitika, vrtti, tika, tippani. etc. This process made darsanas encyclopedic in nature. When any particular darsana is enumerated all other darsana are taken as purvapaksha. This makes them self-correcting and evolving in nature. Since almost every other darsana gets included as purvapaksha the points of departure of the particular darsana gets in explaining a darsana, even a slightest variation in the mode of thought of a particular darsana gets explained reflected in the variation in other darsanas too. Apart from that other thought process linked to cultural processes, too had the impact. Dasgupta observes that it is not possible to write "any history of successive philosophies of India" but by studying and interpreting "each system" necessarily in all its growth, it has acquired through the successive ages of history from its "conflict with rival systems" as a whole. Each system grew and developed by the untiring energy of its adherents through all the successive ages of "history of its conflicts" (1963 [1922]: 64). This growth and development which took place through vada and sastrartha made each of them to accept the significance of the different "intuitions of reality and different scriptures (sarvagam-pramanya)".

---

3 Radhakrishnan, Hindu View of Life, p.20.
During our *anvekshana*, it was striking to observe that through various jatifications, there may have existed innumerable categories of explanation, but the context has always been influenced by each other. For example, the building of *khalasa* among *chatuh-sampradayas* and the making of *mandalesvaras* in *Dasnamis*, is very similar (see chapter five).

In this *prasthana* the *purva paksha* has mainly seven fold aspects discussed in this chapter. They are approaches, conceptualisations and understanding related to *sadhus* and *sampradayas* under various *pakshas*, which are roughly eight viz. 1) *Sruti Paksha*; 2) *Sastric Paksha*; 3) Sociological-Anthropological *paksha*; 4) Indological-Oriental *paksha*; 5) Historical *paksha*; 6) *Darsanik paksha* and 7) *Anvekshika paksha*.

**Sruti Paksha**

In this *paksha* we have dealt with the various conception of the category *sadhu* existing in various names in the *Sruti parampara*. It is imperative to understand *Sruti parampara* before we undertake our task. During our *anvekshana*, we found that various *sampradayas* gave emphasis on *Sruti parampara*. They said that without understanding and having feel of it, it is not possible to understand aspects of *Sruti parampara*. We attended some of the Sruti recitations during our stay at Kailash Ashram. At Muni ki Reti, were we spend our most of the time, the *sadhus* living around, with their *sishyas*, used to have *Sruti* recitations every morning. These recitations mainly are part of the *vedic sanhitas*. It is in these recitations that continuity of *Sruti* is represented through *sampradayas* since the first utteranees of *vedic suktas*.
Sruti Parampara

Svadha is Brahma (Vak.1.1) Brahma without beginning or end, the inexplicable, indistructible essence pervading the being and the universe is Vak. Manishis cognize Vak in all its four forms (Rg.-sunhita 1.164.45). Of these four forms of Vak, three are hidden in guhu, i.e. deep within the being, while the fourth is manifest in the speech of man - laukiki bhasha. The forty first mantra of Rg.-sunhita illustrates Svadha Brahma unfolding itself in gradual stages as Ekapadi. Dvipadi. Chatushpadi. Ashtupadi. and navapadi and ultimately pervading the universe as Saharakshara. Only a part of this vak is captured by man for his use as laukiki or vyavhariki bhasha.

The four forms of Vak are known as para. pasayati. madhyma and vaikhari. Para is the inexplicable indistructible essence, pervading the being and the universe. Pasyanti is the vision of that inexplicable and indistructible essence. Madhyama is the structuration of that vision and vaikhari is the utterance of that structuration. Laukiki or vyavharki bhasha manifests through vaikhari.

Svadha Brahma is dhvani not ordinary words or language (Vakapadiya 1.86). Sanhitas (collection of mantras) of the veda are not bhasha. The mantras are the sound-system

---

4 The Aitareya Aranyaka (viii) mentions three ways of reciting the Rg-sunhita, prairina, pratihuya and ubhayumantrena by taking the words singly (ekapada patha) or in pairs (dvipada patha), or in the continuous way, as in krama patha (Mookerji 1969(1949):27). This is done through the rule of sandhi, combination of words and vichchheda putting them apart.


6 This four fold aspect of Vak is in Prapanchasara Tantra, II, 43. Vide Brahma, p.285. For detail analysis of pasyanti see Gopinath Kaviraj, Aspects of Indian Thought. He illustrate the similarity of pasyanti with few other categories in darsana, e.g. Pratibha, the nearest English meaning is intuition.

7 Yaska (Nirukta. viii, 3,6) derives the word mantra from manana, "thinking" so that it means "instrument of thought", speech. "sacred text" addressed to deity. Yaska (ibid, vii, 1,1) further defines mantra to mean the words employed by Rshis in praise of the Gods for fulfilment of those desires (artha) which are in their gift (arthapatyam). Thus the Mantras are meant to be recited for the performance of worship in the form of what is called a yajna. The entire mantra its practical application at the performance of "sacrifices" (prayogasasamavedarthasamakamantra).

Jaimini in his Purva-mimansa sutras, has pointed out that the mantras have double significance. They convey
existing in the universe uttered by those endowed with tapas i.e. rshis. Tapas brings them on same wavelength and endows them with the capacity of direct cognition. The rshis who were the direct seers of mantras were followed by those who were incapable (avar) of direct perception, coming from tapas. The rshis therefore had to impart mantras by means of oration Sruti to them. Those who became rshi through Sruti imparted to them as sishyas by their teachers were called Srutarshi. The rshis imparted (updesena sishyopadhyayika-vrtyya) them both the words of the mantra and their meaning (granthahara arthascha). The hearing of the mantras from rshi and simultaneously undergoing tapas awakened the latent capacities of sishyas to see the mantra. The rshi with the aid of Vedangas expedited this process. The Vedangas are Siksha, Kalpa, Vyakarana, Nirukta, chhanda and Jyotisha. The Sruti parampra is manifested in contemporary times, through certain unbroken chains of Guru-

---

a mystical meaning and produce unseen results, for which their mere recitation according to the prescribed order of their words (patha-pramaniyam) is sufficient (mantranam adrishtarthamuchcharana-matram; uchcharat adrishtarthah). But they also convey the meaning for the fact that the senses of a sentence (vakyarthah) can always be deduced from the relations of its constituent parts like verbs and cases, whether the sentence is in vedic or laukika speech (kriya-karaka-sambhanderan prayanmanavakyartholokavedyaratvishah). (Jaimini, 1.2, 40). Therefore, while the mantras must be properly pronounced to secure their spiritual effects, their meanings also must be properly mastered with the aid of the six Vedangas.

The mantras have a three fold meaning, (i) adhyatma (spiritual), jnana and mukti (concerning knowledge and behaviour), (ii) Nairukta (Etymological), concerning objective truths, and (iii) yajnika (ritualistic), concerning "sacrifices". The yajnika interpretation of mantras is the subject of Purva-mimansa and other two interpretations of Upanishads (Mookerji 1951 (1947) : 23).

8 The Aitareya and Saipatha Brahmanas distinguish sounds as ghosha ushman, and vyanyjana, dental and lingual and the sibilants sish, and and also discuss the rules of sandhi or combination of words. The upanishads (e.g. Taitti, i. 1.2) recognize phonological factors like matra (quantity), bala (accent), sama (euphony), and vantana (relation of letters) (Mookherjee 1969(1949):27).

9 VII. 103. 1 (Rg. Sanhita) refers a period of such contemplation in silence during which Brahma burst out in speech (Vacham avadishuh) like frogs quickened of the activity by the clouds (parjanya) after a years slumber. It is this which fits the pupils called abhravanah brahmana vratacharinah explained by Yaska in ho Nirupita, ix, 6 as i.e. maintaining the vow of silence for the task of expanding mantras.

Again: "I ask : what is the source of vak? Vak or Sabda is Brahma (Brahmanyam Vachak). That sabda I cannot comprehend so long as I am bound by the senses and objectivity (ninahah sannadho manasa charami). It is the dawn of Rta (cosmic principle or supreme knowledge) which leads to the comprehension of vak". (1,164,37). Mookerji 1969(1947), P.29.

10 For details see Radhakumud Mookerji, Ancient Indian Education.
parampara (Guru tradition) and family traditions.

During our anvekshana we found that mantras are the soul of sadhana on which the life of sadhus is shaped. Every stage of sadhu life is marked by mantra. Sruti is referred as apuruveshya (i.e. beyond the scope of human creation). There is a wide debate over the parts included in Sruti. Sanhita, Brahmana, Aranyakas, Upanishads are referred as Sruti, where as some consider only sanhita (Rg-Yaju, sama and Atharva) as Sruti. Some include only Rg., Yaju and sama, referred as trayi only as part of Sruti.

During our anvekshana we find that the Sruti as a concept has undergone change. Apart from holding the above mentioned view some regard the teachings of the founder of their pantha or sampradaya as Sruti, e.g. the Ramabhaktas of Ramananda sampradaya consider Ramcharita manasa and Kabir pantha regards teaching of Kabir as Sruti or Veda. In the sastric parampara some consider even Puranas as Sruti.

Here we take Sruti to mean only Sanhita, Brahmana, Aranyakas and Upanishads (not all). Hence in Sruti paksha we discuss the category sadhu in its various forms as existing in Sruti, e.g. Muni, Yati, Urdhvareta, Tapas, Parivrjaka, etc.

During our anvekshana, we came across several of these categories, and hence we have supplemented our understanding of them through anvekshika paksha wherever possible, we have supplemented with other pakshas also.

Muni

Munayo vratasnah pishanga vasata mala vatsayanudhrajam yanti yad devaso avikshatah (Rg-sanhita. X.135.2). Munis were vatarasana,\(^1\) wore yellow and soiled clothes

---

\(^1\)Here vatarasana comes as an adjective for munis meaning-one who wears wind i.e. is naked. Taittiya Aranyakas (1.21) informs us; sa tapotapya sa tapas taptra suriram udhunate tasya yan mansam asita tatorunah ketavo vatarasana rasya udeatisithina ye nokhuh te VaikhanaSah ye huluh te balkhilyah i.e Prajapati performed
(pishanga vasate mala); they followed the moving wind (vatasyanu dhrajim yanti) and attained the status of gods (yad devaso avikshtah). In Rg VIII.17.14 Indra is said to be the friend of munis (Indro muninam sakha) and in Rg x.136.4 muni is said to be the friend of all gods. Muni is one who has taken the mauneya: vow of silence (Chha. Up. viii. 5.2) to think (mananat munihi)\(^1\): Muni is devshito and unmadita maunnaneya, 'inspired' or 'moved by the spirit' and excited with silence'.\(^1\) One who knows Brahma.\(^1\) He is variously styled as yati, parivrajaka, bhikshu or sannyasi synonymous with the fourth asrama.\(^1\) The Jaina sadhu is also called the muni.\(^6\) The word acquired a general meaning with Baudhas and is applied by the Buddha to one attaining perfection in self restraint and insight.\(^17\)

During our anvekshana, we observed that those sadhus, who acquired higher degree of sadhana, are scholarly and thinkers were referred as munis. We come across referring of the muni to non-sadhus also. Muni in general means one who meditates and reflects, is a thinker of a highest order.

---

\(^1\) Cf. Unadisutras, IV. 122: man - in uchcha manyate Janati iti munir Vasishthadih. Rg-sanhita, vii. 56 8; Brh. up. iii. 5.1

\(^2\) Cf. Unadisutras, IV. 122: man - in uchcha manyate Janati iti munir Vasishthadih. Rg-sanhita, vii. 56 8; Brh. up. iii. 5.1

\(^3\) Rg-sanhita, x. 136. 2-3, (see Bhagat 1976 : 11). In Rg. sanhita; viii. 17.14, Indra is said to be: Muninama Sakha i.e. friend of muni.

\(^4\) Br. Up. iv. 4.22 Munati in Pali means fathoming, recognising; knowing (ibid.)

\(^5\) Mund. Up. iii. 2.6; Baudh DS., ii.10.17; Gaut. D.S., 111.2.11; Vas D.S., X.1; Manu, VI.11.54. 56, 69, 86(ibid). Parivrajaka(literally wandering about) denotes in the Nirukta(i.4;ii.8) a "mendicant monk", i.e. sadhu(Vedic Index, Macdonnell and Keith. p.497). Br. Up.(ii.4.1) shows that a parivrajaka had to leave home and wife and give up all his belongings.

\(^6\) Stevenson as quoted in Bhagat, p.7.

\(^7\) pp. 268-269. (ibid).
**Yati**

*Yati* in Sanskrit is derived from the root *yam* and *yat* meaning - to restraint, to subdue, to control; to strive to exert oneself. *Yati* is one who has brought all his passions and feelings under restraint. The term *yati* always means a *sannyasi* i.e. a person in last of the four *asramas*. The word is also used synonymously to denote a muni, a *parivrajaka* and a *bhikshu*, all denoting the fourth stage of life. The *Jaina sadhu* is often called the *yati*.

During our *anvekshana* we discovered that *yati* is quite prevalent usage among *sadhus* undertaking *sannyasa* through *diksha* in *guruparmparya* i.e. *sampradaya*. There are specific texts like *Yati-dharma sangraha* and *Yati-dharma samuchchaya* dealing with rules and regulations for *sadhus* of *sampradayas*. We observed that *Dasnamis* as well as *Chatu-sampradayis* take pride in being referred as *yati*, which they meant as one who has complete control over *indriyas* (senses). In *Chhanda-sastra*, a *vedanga*, *yati* is a term for *viramasthana* like coma, fullstop in grammar.

During our *anvekshana* at *ardha-kumbha-mela*, at Prayaga, one learned *sadhu* of *Sri-sampradaya*, Swami Krishnacharyaji of *Vyasa Peetha, Vrindavan* while mentioning of the austere life of a *sadhu* told that deviance from *sannyasa* is highly sinful. He said that Indra

---

18 *Yama* is the first among the eight elements of *Ashtanaga-yoga* (i.e. eight fold yoga) (*Yoga-stutra*: II.29). See *Yoga sadhana*, Chapter IV.
19 *Taitt. san.* iii.4.9.2; *it. Br.*, vii. 1.4, xiii. 8-17; *Mund.Up.* iii.2.6; *Sanyasayogadityatayah*. *Mand*-vi.55-59; *BG..25*: yatamanah: *Yati minded*. Also see *Bhagat*, p.10 *Ghurye*, pp.14-15) *Aitareya-veda* (2.5.3) mentions, Indra killing *Yatis* and *Aitareya Brahmana* mentions that Indra was ostracised for killing *muni*(*Shastri* 1965:5).
20 *Taitt. San.*, vi.2.7.5; *Ait. Br.*, vii, 28.1; *Kau. Up.*., iii. 1; *Manu*, vi.87,96; *Vas. D.S.*. xi.34. (*Bhagat*, p.11).
23 Ramanuja is called *yati-rai* (Prince of *yatis*) and *Yatindra* (king of *yatis*). There is a seventeenth century text by Srinivasacharya dealing with the *Visishtadvaita darsana* of Ramanuja named *Yatindra-mata-dipika*. *Khandade Prabhandha* of Padmanabha informs that *Yatis* along with Jogis and Kapadis frequented the town of...(p.73).
24 *Vamekar*, p.57.
in some place had said that he killed yatis chewing betel and did not incur any sin. Chewing betel is a deviance from the strictly austere life of a yati. He further informed us that he did not consider himself yet fit for the sannyasa diksha and is still a naisthika brahmchari. He mentioned Tridandi Swami following the sannyasa rules in all its strictness, whom we visited later.

**Urdhvareta**

The other qualification of the vratrasana as explained earlier is urdhvamanthino. Sayanacharya renders urdhvamanthin as urdhvaretas, i.e. whose semen is drawn upwards. It is possible to take the expression to mean 'one whose penis is erect and tumescent' (Ghurye 1964 [1953]: 13). It is a stage in sadhana, where a man's genital organ remains erect without any sexual sensation. Siva is the classic example of urdhvareta, and urdhvamanthino. The worship of Siva-linga in the same state is a common feature.

Pandey in his study of rsis in ancient India through the analysis of Mahabharat notes that some rsis were urdhvaretas with neither wife nor children. For them the terms like urdhvareta, ajivana brahmacharya, akhand brahmacharya, kaumara brahmacharya have been used. Mention of such urdhvareta brahmacharis is made, who did not even think of

---

25 D. R. Bhandarkar has drawn attention to the fact that Siva in the form Lakulisa, which form is the tutelary deity of the Pasupat sampradaya, is portrayed 'with his organ upraised'. Among the numerous names of Siva occurring in Mahabharat (XII,7,46), one is Urdhvalinga-one with upraised genital organ. He notes that this representation of Siva is, almost without exception, to be met with in Bihar, Bengal and Orissa until the 13th century A.D. Still the worship of Linga in Urdhva(upraised) position is one of the most common features, referred as Siva-linga. A.D. Bhandarkar points out that in a passage of Panchavinsa-Brahman, one class of vratays is designated Samnichamedhra, those whose medhra (genital organ) hangs low through control of passion. In contrast with this expression would stand the expression 'Urdhva-medhra'. Bhandarkar finds the representation of urdhva-medhra god in one of the seal-amulets discovered at Mohanjodaro. He observes about it: "The god shown on the seal illustrated in plate XII.17 is doubtless a prototype of the historic Siva, because he is three faced, seated in an attitude of yoga, and with urdhva-medhra clearly exhibited". Ghurye on the basis of one class of vratays, as reposing genital organ with almost common representation of Siva in eastern India with tumescent one, observes: "The description of vratrasana sages as 'urdhvamanthino' refers to their character achievement of keeping their penis tumescent without agitation or excitement." pp. 13-14 also see Chakroborti 1973, pp. 7-9.

26 Adi Parva 65.16, Shalya Parva 51.8, 49.4, Adi Parva 54.4 respectively of Mahabharat.
women.\textsuperscript{27} There is an account that among eight thousand and fifty rsis who went to see Brahma, eighty-eight thousand were urdhvaretas while the remaining fifty were progeny seekers.\textsuperscript{28} Sukadeva is mentioned to be following the path of mokska from very early age and was never interested in family life.\textsuperscript{29} Manikanaka was respected to be a 'strict celibate'.\textsuperscript{30}

Swami Muktananda mentions regarding an experience during his \textit{sadhana}. Before attaining the state of \textit{urdhvareta}, he experienced a severe onslaught of strong sexual desire, which he interprets as following:

Now I understood that the onset of sexual desire was connected with the process of becoming an \textit{urdhvareta} from which one gets power to give saktipata. When \textit{svadhishthana chakra} is pierced, sexual desire becomes very strong, but this happens so that the flow of sexual fluid may be turned upward and \textit{sadhaka}'s lust is destroyed forever.\textsuperscript{31}

During our \textit{anvekshana}, we found that overpowering, the power of sex, is one of the most powerful passions among majority of the \textit{sadhus}. Attaining the state of \textit{urdhvareta}, has led to several practices, from mutilation of genital organ to piercing it through iron chains or tying it with iron cups or chains rolling it over iron rod. We were informed that this can be done only by \textit{urdhvareta sadhus} and not by ordinary ones. Hartsuicker provides some excellent photographs of such \textit{sadhus}.\textsuperscript{32} Under a particular \textit{sadhana}, we were informed by a \textit{sadhu}, if one holds one's semen for twelve years in continuity, one attains extraordinary

\textsuperscript{27} Adi Parva 36.1.
\textsuperscript{28} Ashtasiti sahastrani yatinamudhvaretasam prajvatam cha panchasudshinamapi Pandava. Sabda Parva 11.34.
\textsuperscript{29} Na vyasva budhirastrameshu narakhipa trishu garhustyamuleshu mokshaharnidasinaih Santi Parva 311.27.
\textsuperscript{30} Shalya Parva. 37.29. Dushyanta on seeing Sakuntala, near the asrama of Kanva rshi, thought about her identity, that it is not possible for her to see the daughter of \textit{urdhvareta} Kanva.
\textsuperscript{31} Swami Muktananda; \textit{Play of Consciousness}, p. 99. For \textit{svadhishthana chakra}, see \textit{Yoga under Sadhana} in chapter IV.
\textsuperscript{32} See, Sadhus: \textit{The Holy Men of India} by Hartsuicker.
siddhis in Tantra sadhana.

Urdhvareta is one whose semen is drawn upward whether with urdhvamanthino, urdhramedhra or urdhvalinga, i.e. upraised genital organ without the passion of sex or samnuchamedhra i.e. hanging low of the genital organ through control of sexual passion. In either of the cases, urdhvareta is one whose semen is drawn upward and has pierced svaidhisthana chakra\textsuperscript{33} to flow through various nadi\textsuperscript{s}. The state can be achieved through Yogic kriyas.

During our anvekshana, we were told by that there are sadhus, who do not undergo such kirya (process) and attain the state of urdhvareta naturally and easily with either by the power of their sanskaras\textsuperscript{34} of the previous birth or by the grace of guru through saktipata.\textsuperscript{35}

\textbf{Tapas}

Tapas is one who practices tapas\textsuperscript{(from tap, to be heated, to burn, hence austerity).}\textsuperscript{36} He is the one who is habituated to austerities: tapah silamaya.\textsuperscript{37} He is also called tapasvin tapasvibhyo adhiko yogi.\textsuperscript{38} Manu (vi.27): Tapasesheva vipreshuyatrikam bhaikshamaharet.

Literally Arana is one who is living in a forest, wild, forest dweller, an anchorite\textsuperscript{39}. A part of the Brahmana literature is distinguished by the name of Aranayaka. Brahmacharis, who wanted to continue as such without marrying, in pursuit of knowledge, were called Arana.
as or Aranamana. These Aranas lived in hermitages in the forest outside the village or centres of population. The forests where these Arana sadhus lived were called Aranayas.

**Sramana**

In literal terms *sramana* means making effort or exertion, toiling, labouring, one who "performs acts of mortification or austerity". In Jaina and Baudda literature, the terms, *sramana-brahmana* come together and they signify person of character and wisdom. *Sramana* is mentioned in the inscriptions of Ashok. Megasthene writes--those *sramanas* who are highly respected are called *vanaprastha*. They lived in forests on leaves and flowers. Used to wear *vakkala* and did not touch women and wine. In *Brhdaranyaka Upanishad*, *sramana* has come alongwith *tapas* (iv.3.22). Sankracharya explains *sramana* as *parivrajaka* and *tapas* as *Vanprastha*. (Shastri 1965:57). The passage describes the nature of high stage of perfection. It is a state in which a thief becomes a non-thief, a *chandala* becomes a non *chandala*, a *sramana* a non-sramana, a *tapasa* a non *tapasa* and so on. Sayanacharya also explains the world *sramana* in this passage to mean *parivrajak*, that is one who has entered the fourth of the four regular *asramas' and *tapas* as *vanprastha*, the third of the four *asramas* (Ghurye 1964 [1953]:12-13). *Sramana* is also mentioned in *Taittiriya Aranyaka* (2.7): *Vatrasana ha va rsyeh sramana urdhvamanthino vabuh* : Rsis wearing wind were *urdhvareta sramanas*.

Ghurye observes:

The "latter *upanishads*, were the *asrama theory" is given, the term's *sramana* is conspicuous by its absence. After Buddha, "it came to be monopolised by the Buddhist so that the compound expression *sramana Brahmana* became the current one to denote the two opposing religious systems of the Buddhists and

---

*Monier-Williams, A Sanskrit-English Dictionary.*
the Brahmans. D.R. Bhandarkar's failure to take into account these early passages where the word sramana occurs has led him to the wrong conclusion that the sramanas were an un-brahminical non-vedic sect of reclues" (p.53)

Sramana-brahamana or brahmana-sramana denote any person who by "renunciation of the world" and saintliness becomes a respectful teacher. Such a person may be called a Brahmana. This meaning of Brahmana is found in Brhadaranyaka Upanishad (111:5) Buddha explains Brahmana in the same sense, according to him sramana and brahmana are names of person who in the Buddhist sense have the true knowledge (Masih : 247)

Sastric Paksha

Sastric paksha includes Dharmasastras and texts written in its tradition. It is beyond the scope of the present study to provide even a brief survey of sastric paksha. We are just providing a birds eye view. Yajnavalkya-smriti first on snatakavrata prakarana in first chapter, yati prakarana, the fourth prakarana and vanaprastha prakarana, the third prakarana of the third chapter are pertaining to duties and dharma sadhus Atri-smriti explains six types of Bihshu. Vishnu-smriti (third and fourth chapter); Harita-smriti (fifth and sixth chapter); Sanivarta-smriti; Vyasa-smriti; Sankha-smriti (third, sixth and seventh chapter); Daksha-smriti; Gautama-smriti; Vasishtha-smriti (seventh, ninth, tenth and eleventh chapter); Smritikaustubha, etc. also deal with the dharma of brahmachari, naishthika brahmachari, vanaprashtha and sannyasi43.

There are several upanishads dealing with the subject under scrutiny. Some of them are: Aruni, Laghu-sannyasa, Kundika, Kathasruti, Paramhansa, Jabala, Brahma, Asrama,

---

41 Rhys Davids: Saka or Buddhist origins pp. 165. 166; vide Maxmuller; Six systems of Indian Philosophy, Longman, 1928 pp. 16-17 (As quoted in Yakub Masih).
42 Rahul Sanskratayana states that 'Brahmana' meant a self-controlled Muni and did not mean "upper caste in Jainism and Budhism" (Sutrakrtanga Sutra, p.9(Hindi Tr.): vide T.W. Rhys Davids, Dialogues of Buddha, Introduction, p.165.
43 These terms have been explained subsequently.
Maitreya, Naradoparivrajaka, Nirvana, Bhikshuka, Turiyatittavadhuta, Brhat-sannyasa, Parâmhangsa-purivrajaka, Parabrahma, Brhad-avadhuta, Satyayana, Laghu-avadhuta etc.

Apart from this Yatidharmasamuchchaya and Yatidharmasangraha are "medieval texts" written in sastric parampara dealing with the dharma of sadhus. We have included various aspects of the sastric parampara in our study. Manava Dharmasastra lays down detailed explanation of the sannyasa asrama. Jabala-upanishad is a specific upanishad for sannyasis. The sannyasa diksha pattern mentioned their if followed by Dasnami sampradaya. Sannyasa upanishad and Bikshu upanishad are other such important texts. Ramanathan (1978) Sannyasa Upanishads follows the Dikshit's edition of the version commented upon by Upanishad Brahmayogin and deals with the sastric paksha of the concept and notion of vairagya and sannyasa.

Sanhitas, Brahmans, Aranyakas, Upanishads, Dharmasutras and Dharmasastras. Mahabharata, Ramayana, Purana, Kautilya's Arthasastra, Panchatantra, Somadevas, Kathasarit-sagara, Hitopadesa, Bhartrhari's Vairagya-Sataktrayama, etc. make specific reference to sadhus, sannyasâ and sampradyas in various forms.

Vaikhanasadharmaprasna and Vaikhanasasmarta-sutra deal with the above mentioned subject in detail. Vaikhanasa-sutra and Bhikshu-sutra (attributed to Panini) have been lost. Sannyas Upanishad and Bhikshu Upanishad are some of the other important texts related to the subject.

**Sociological and Anthropological Paksha**

The literature falling under this paksha deals mainly with "renunciation" and
"asceticism" based on "field study" and "ethnographic" samagri. Most of the studies under this paksha look at sampradayas and sannyasa as "safety valve" which provided the balancing mechanism against the "rigid hierarchic caste system". Thoothi (1935) observes:

But such is the instinctive adaptability of human society, that it manages to preserve itself in a poisonous atmosphere by means of certain safety valves. The ways of escape were provided in the direction of māta and its repeatedly new interpretations in the sampradayas. These have been the channels through which progress (whatever it be) has been made; internal reorganisation has taken place; and these promise to serve in future even the same useful purposes. For by a change of faith of sampradaya, an individual or a family or a whole gnyati have opportunities and acquire the power, to live up to their convictions even to develop new tendencies, to work out their own salvation in a way their old faith denied them. In fact, the samparadaya aspect, providing a much needed safety valve has proved the greatest support and stabiliser, of Vaishnavite society in the past (p. 367).

Thoothi's aim was to study and understand the "various aspects of human problem, and discover and formulate or may be rediscover and reformulate, the scheme of values that may become the basis of a more equitable and stable human order." Nirmal Kumar Bose (1951) observed that the "sannyasa order" provided "a safety value" of "individual liberty" against "rigid hierarchic caste system." Ghurye (1953) basing his study on secondary sources for providing a general survey of Indian sadhus mainly of Dasnami, some Vaishnavas and Nathas, provides his own conception:

Asceticism is a whole complex of traits whose main content is formed by some kind of bodily mortification, religious discipline and withdrawal from life both mentally and physically. Its essence lies in possibility as contrasted with activity, and renunciation as opposed to absorption worldly life (p.1).

Amazed at the growing popularity of Madhava-Gaudiya sampradaya and Ram Krishna Mission about the beginning of the 20th century along with invariable lamenting by "the mahantas of every sects regarding the progressive decrease in recruitment to their ranks",
Ghurye makes an important observation regarding "ascetic temperament" which plays a crucial role in the notion and concept of sannyasa and vairagya\textsuperscript{14}. Ghurye observes:

This in itself should indicate that it is not so much the urge to asceticism which in itself that has waned but that the nature of ideals to achieve through asceticism has changed. The older sects with their more or less ancient ideals are not able to adequately tap the resources of ascetic temperament in the population. This indication becomes almost a scientific conclusion when consider the phenomenal growth and tremendous success of Ram Krishna Mission almost a new sect (p. 233).

Ghurye's observations are a clear departure from the "safety-valve" theory and enter into the theory of "renunciant-worldly" dichotomous relationship. Dumont (1960) weaves "safety-valve" and "renunciant worldly" theories to consider the very emergence of "Hinduism in the dialogue between the renouncer and the man in the world" (p.37). Dumont posits that there is a "dialectic relationship between renunciation and the system of caste" which holds the "whole equilibrium" and contends that "it may be doubted whether the caste system could have existed and endured independently of its contradictory renunciation" (1970:186).

Tripathi (1976) commenting on the available literature dealing with the different aspects of the "institution of sadhuism" by Indian and Western scholars and that on sadhus in Hindi, English and Sanskrit, sets his own angle of vision. He considers his study to be different from others in the following respects:

1. It treats sadhus of all sects and orders as constituting a distinct collective unit.
2. It is concerned with trends of continuity and change in the institution of sadhuism.
3. Apart from exploring the structure and function of the community of sadhus, it depicts the actual life of sadhus i.e. how they live, act and think in the present times (pp. vii-viii).

\textsuperscript{14} To be explained in fifth chapter.
Tripathi has based his study of *Sadhus of India* on field work done in Uttar-Pradesh. He has dealt in the "beliefs and practices" with emphasis on "ritual dimension".

Sinha and Saraswati (1978) while studying the *Ascetics if Kashi* follow Bose's theoretical position. They attempted in their study a concrete survey of the sadhus belonging to the various *sampradayas* living in different kinds of "monastic organizations" at Kashi (Varanasi). Sinha and Saraswati observe:

This preliminary enquiry leaves us with feeling of admiration about the organizational and cultural skills and strength of the traditional self-regulating ascetic orders which have shown remarkable adaptive resilience through the centuries. We are convinced that a proper understanding of the sources of strength of Indian civilization will have to be based on deep probing into the complementary rules of the world of ascetics and that of the laity guided by the *varna-jati* rules (ix-x).

Miller's (1976) monograph deals with "Monks and Monastries of Bhubneshwar". Burghart (1983) tried to analyse "the *Brahmana* householder's construction of asceticism" to demonstrate its "partiality" as a basis of anthropological investigation and then analyse "renunciation" from "the ascetic point of view." The attempt has been made to understand the way in which "the ascetic translates his temporal pre-occupations in social terms and the application of such translation for the ascetic's relations with non-ascetics with the other ascetics of his sect, and with the ascetics of the other sects" (p.635). Burghart's study is based on the *anvekshanā samagri* on the *Ramanandi sampradaya* of *Vaishnava achara*. Through that he has reached to generalisations on "renunciation" in the entire South Asia.

Babb (1987) tries to investigate the forms taken by "Hindu tradition in modern-urban environments". The study is based on three "religious movements" of the *Radhaswami*,
Brahma Kumari and Satya Sai Baba with "new patterns of sadhuism". Through these three examples the study traces "the threads of certain shared concepts, ideas about the composition, perceptions, interactions, destinies and most of all identities of selves entangled in a world of ceaseless historical flux". Babb traces the commonality between these three "belief systems" as "profoundly Hindu." It also suggests links between "the minor Hindu world and universals of human experience."

Madan (1987) analyses the "themes and interpretations of Hindu culture" through the concept of non-renunciation. He observes:

It may be pointed out that, though my discussion of the ideology of the householder is based on my studies of the brahmans of the Kashmir Valley, there is, as already stated ample evidence in indological and ethnographical literatures of the life of the householder being the most highly valued in Hindu society. To present but one more evidence here, we find that many of the major protestant sectarian movements of medieval times, which count their followers in millions today emphasized the virtues of disciplined domesticity as against renunciation (p.9).

Monika-theil Horstmann (1989) while studying "Bhakti and Monasticism" observes, "Indian religion had its strongest and most authentic spokesman in its sannyasis, its renouncers" (p.127). Sonthimer (1989) finds "asceticism and renunciation" as one of the major components of Hinduism" out of five postulated: 1) The work and the teachings of the Brahmanas; 2) Asceticism and renunciation; 3) Tribal religion; 4) Folk religion and 5) Bhakti.

Tripathi (1990) foussing on the "world of sadhus" deals with new sadhu organisations and movements like Anand Moyee Ma, Ananda Marga, etc. Gross (1992) influenced by Dumont's ideas as well as by Turner's (1969: 197) concepts of 'liminality' and 'anti-structure' observes:

My theoretical approach in this study of sadhus has been largely directed towards unravelling the social threads of the dialectic relationships existing between other
worldly asceticism and caste system" (p. 2).

Gross proposed to make:

1) an ethnographic study of *sadhus*; 2) analyse their lifestyle in terms of viable alternative adaptive strategy to life in the rigid hierarchically stratified caste system; 3) examine the inner sacred domain of ascetic religious beliefs, rituals, symbolism and 4) present life history case materials on individual *sadhus* in an effort to reveal the underlying motivations for renunciation in Indian society.

Van der Veer tries to provide an "interpretive description of the way religious specialists monks and priests live and the institutions that tie them together". The work intends "to analyse the main forces that mould religious identity and experience". The identity formation and the shaping of the religious experience is shown to be heavily influenced by political process among the "religious specialists--the *Ramanadi* monks and the *brahmana* priest" at Ayodhya. The "priests and monks" are depicted as political actors who articulate, underplay or stress "their identities depending on how they perceive conditions in local arena". Van der Veer makes one important observation which opposes the Dumont's understanding:

The social origin of a renouncer is never unimportant for his status among other *sadhus* and a renouncer is never a man outside the world, since his religious and economic transactions bind him to the process of identity formation of *Ramanandi sadhus*, but the other tendency is that of sedentization.

The social origin of the *sadhu* tends to play a larger role in a settled life among householders than in a peripatetic life. One of my arguments will be that of the process of sedentization among the *Ramanandi sadhus*, which is a correlate of the loss of functional autonomy of *sadhus* in Indian society, brings about a relatively stronger emphasis on social origin in the determination of *sadhus* status (p.xiii).

Mehta (1993) studies individual *sadhus* whom he calls "modern Godman." Rajneesh and Sri La Prabhupad of Isckon fame are focused. Srivastava (1997) while studying the
"religious renunciation" of a "pastoral people" traces a close relationship between the 'mode of livelihood' of the "pastoral" Raikas (also known as Rataris) of Rajasthan, and the tendency towards "religious renunciation" among them. Srivastava argues:

though it deals with their religious universe, this study does not argue that 'Raika religion is encapsulated, and thus different from that practised by other communities. The worship of various deities cuts across caste/tribal boundaries, as do the myths associated with them. However, each community in a plural world picks up elements from the repertoire of cultural complex and assimilates them after some modification if needeed, into its lifestyle; and this process can be fully understood in historical terms. (p.vi).

Dalmia (1995) uses the category Sampradaya to mean "sectarianism" in the general sense of Vaishnava, 'Saiva, 'Sakta, etc. without any attempt to explain what sampradaya is. Achara is used by her in the sense of social observation and ritual functions (p.182). She defines sampradaya as having two main aspects "the emphasis of seva, or the elaborate ritual of serving adoring and caring for the comfort of deity and the various expressions of personal devotion or bhakti for lord" (ibid).

Venugopal (1998) provides a sociological perspective to the "Role of Asetics in nation building." Sharma (1998) has attempted to study the "Sadhus and Indian Civilization" through Vaishnava sadhus of Ramanandi sampradaya at Ayodhya. Sharma attempts to deal with Vaishnava achara, life of sadhu and their organization Sharma observes:

To conclude, it should be emphasised on the basis of the present study made at Ayodhya that the ascetics and their organizations are still at vanguard of Indian civilization. They are doing good to the greatest number and in this way helping a healthy social growth. It can also be added that if the ascetics and ascetic organizations at present work in a traditional manner, they can be saved from external evil enteries and they will surely provide a relief to the ailing humanity (p.175). 

Shah (1999) provides biographical sketch of individual sadhus from Maharshi Vyasa to Sant Gudidi Baba.
Indological Oriental Paksha

The indological oriental paksha has been ignored here as it did not provide any significant inputs. Barrow (1882) and Balfour (1887) have tried to comprehend the world of Aghoris known for their extremist sadhana. Wilson (1861) and D.A. Pai (1928) had tried to work out a classification of "Hindu sectarianism". Bhandarkar (1913) provides an exposition of "Vaishnavism, Saivism and the Minor Religious Systems". Woodroffe (1918) has given the theoretical expositions of Sakta "beliefs". Farquhar (1925) has delved into the world of 'militant' sadhus. Briggs (1938) observes:

There stands out in 'asceticism' as a whole that which the Yogi emphasizes in particular-the great seeker after truth reality, with the supreme experience of the 'religious life.' And in the pursuit of this end, he exhibits both courage and persistence. Nowhere else in the world have men been found who have endured more in the way of physical pain or who have carried tapas through so long a discipline (p. 35).

Briggs studied Kanphata Yogis or Natha panthis.

Oman (1903) made an attempt to reach at an understanding of 'sadhuism.' He finds 'sadhuism' and 'industrialism as antagonistic processes:

By no means enamoured by Indian sadhuism, I feel at the same time no particular admiration for the industrialism of Europe and America, with its vulgar aggressiveness, its eternal competition, and its sordid, unscrupulous, unremmiting and cruel struggle for wealth do the supreme object of human effort (p. 282).

Oman through survey of 'legendary' stories of ancient texts has reached to his notion of 'sadhuism' essentially based on tapas. Renou (1961) observes:

If we are to look for a global characterization of Hinduism, we could (as was recently suggested) consider it the very type of religion of renunciation. Certainly Hinduism can exist without those who renounce but it would remain singularly impoverished and would be as if deprived of its crest (p. 19).
Commenting on Indological-Oriental paksha Dayakrishna observes:

The interest of western Indological studies combined with the search for a spiritual self-identity in the face of overwhelming western superiority in all the fields of knowledge seemed to have led to the creation of certain picture of India's philosophical past which has become fixed in the minds of successive generations of students and teachers, both in India and abroad, through innumerable text-books which render it almost impossible to question the picture or build a different one (vii).

**Historical Paksha.**

The study of sampradayas exist in the form of "Hindu sectarianism" here as well. These studies fail to uncover the basic reasons behind their rise most of them tend to overlap sampradayas, achara, pantha, marga, mata, etc. Chattopadhyaya (1970) arrives at "following facts" in tracing the "germ of sectarianism":

(a) The germ of sectarianism may be traced in the later vedic literature, i.e. it originated in aryan environment.
(b) Sectarian Hinduism had bhakti as its basis but got an additional impetus through the spirit of hero-worship e.g. the worship of Vasudeva, etc.

Historical pramanas trace the origin of Sadhutva in the Sindhu Saraswati civilization. The seal illustrated in Plate XII, 17 is referred to by Marshal (1931) as a 'proto Siva'. Bhandarkar (1940) accepting the view adds "The god shown on illustrated in Plate XII, 17 is doubtless a prototype of the historical Siva, because he is three faced, seated in an attitude of Yoga and with urdhva-medhra clearly exhibited. Chakraborti ((1973) testifies the same, "this seal suggests that Siva in Mahanjodaro is the prince of Yogins, the typical asectic and self mortifier".

Sharma (1939); Shastri (1965) Chattopadhyaya; (1970) Chakraborty (1973); and

---

45 Chattopadhyaya "traces sectarianism with reference to Panini's Ashtadhyayi where bhaktas of Vasudeva and Arjuna are mentioned."
Bhagat (1974) have made contribution in the field of "ancient Indian asceticism". Chattopadhyaya provides the historical sketch of the evolution of "Hindu sects upto the time of 'Sankracharya" . Bhagat traces that "ascetism as socio-religious institution was a barometer of social change and needs of India" (p. 61). For Bhagat the concept of Indian asceticism had four dimensions tapas, vairagya, sannyasa and yoga.

Sarkar (1950) has attempted a historical survey of Dasnami nagas. Sarkar's work produces a sketch of the Dasnami's based on manuscripts of Nirvani akhara: Sarkar observes:

A Hindi manuscript has been found in the possession of the hereditary bard (bhata) of the Nirvani akhara, which professes to give the dates of the foundation of different Akharas and some of the battles they fought with name of the horses. This book merely gives the story as preserved by tradition from mouth to mouth among this family of bards, and the present manuscript (pothi)... represents the tradition current among the bards of only one akhara, namely the Nirvani, and therefore it can be argued that if any other akhara had poets of their own, they might have told different tale (pp.82-83).

The naga sadhus were called by the Greeks Gymno-sophists, which literally means "naked philosophers". They are described by Arrian in his Indika:

The philosophers (i.e. Brahmana) from the caste most esteemed in reputation and dignity. No necessity is incumbent upon them to do any bodily labour,...nor have they any compulsory duty except to offer sacrifices to the gods on behalf of the common wealth of India: These philosophers pass their life naked; in the winter, in the sun under the open sky, but in the summer when the sun holds sway, they that live in the meadows and in the marshes under the great trees". (Indika, Chinnock’s trans. pp.411-412)

Joshi (1965) tracing the "origin and development of Dattatreya worship", where he discusses the questions of "Indian Trinity" from "all its aspects" as is seen in the "idea of trinity developed fully" into the form of Dattatreya. The study attempts to deal with the

---

**vide Sarkar, p.118.**
activities of the followers of the mata. It helps in understanding the sadhu temperament, as Dattatreya is considered to be among the greats of sadhus. Dattatreya is also the tutelary deity of Juna akhara.

Chakraborti (1973) professes to present in separate sections "picture of asceticism" as "believed to be practised" in "different societies, Brahmanical, Buddhist, Jaina, Ajivaka" from the earliest times to the period of 'Sankracharya'. Bhagat is critical of "the interpretation of asceticism in terms of theology and philosophy alone" which according to him has led to the "misrepresentation of this universal phenomenon". Bhagat opines that the subject demands "an insight into the psychology of religious phenomenon with reference to the conditions that presented and accompanied them". Bhagat attempts "to scientific investigation" to reveal "a neglected chapter in India's social history with a special emphasis on the genesis of asceticism".

Heesterman (1966) sees the emergence of "renunciation" not "as a protest against brahminical orthodoxy" but as the "orthogenetic internal development of vedic thought," the final and logical outcome of the "internal maturation" of the "vedic sacrificial theology" that sought ultimate autonomy and transcendence (p.24).

Patrick Olivelle in Renunciation in Hinduism two volumes (1986-87) deals with the medeival debate over sannyasa and vairagya. Sannyasa Upanishads: Hindu scriptures on Ascetecism and Renunciation (1992) has tried to work out a comprehensive view of sastric paksha of sannyasa and vairagya. Asrama system: The History and Hermeneutics of a Religious Institution (1993) is an attempt to locate the history of the asrama system within the history of "Brahminical hermencuties" (mimansa). Olivelle observes:

The asrama system was created as a structure for inclusion-for finding a place within
the Brahminical world to ideologies and ways of life that challenged many of the central doctrines and values of that world. The classical system in a special way was intended to blunt the opposition between the two value systems one surrounded the married and the other around the celibate ascetic. The success of the scheme in resolving that basic conflict in Indian culture has been taken forgranted by many scholars. I hope to demonstrate that a closer examination of the history of the system will show that the issue was never fully settled and that the old battles had to be fought over and over again throughout the middle ages and down to modern times even often the asrama had become part of the mainstream Brahminical theology (p.4).

Pandey (1969) in Hindu Sanskaras has as per himself treated only those Smarta sanskaras which were performed at "the various epochs in the the life of an individual from conception to crematorium. Their theater was the home their chief actor the householder and the presiding deity the domestic Fire". The sanskaras play an important role in the life of a sadhu and Pandey's treatment of the subject is not of any help as it deals only with the sanskaras of grhasthas.

**Darsan Paksha**

Darsana paksha provided us with the methodological framework. Darsanas are encyclopaedic in nature and hence we have not done any survey of their literature here. Some of the texts based on the studies of darsana that exist in the name of "Indian philosophy" provided us with the inputs in evolving the methodology in which Nyaya or Anvikshiki and pramanas are of foremost importance. We here have a birds eye view of some of the literature on pramana from the point view of basic undertanding. Dasgupta (1922, 1940, 1949) while writing the magnum opus-History of Indian Philosophy (HIP) has dealt with pramanas in a passing way while discussing various darsanas successively. Pramanas as a

---

*Literal evidence, for proper explanation, see Chapter III.*

53
separate comprehensive work is missing. Vidyabhushan (1920) provides a comprehensive picture important from the point of view of basic understanding and attempts a history of Nyaya. Shadarsana Nyaya, Baudha Nyaya, Jaina Nyaya, Navya Nyaya, etc. along with Anvikshiki. Vaiseshika-Nyaya too has been covered. The work is too general but helps in having a comprehensive picture. Bhatt (1962) in The Basic ways of Knowing attempts an "in-depth study of Kumarila's contribution of Indian epistemology" and is helpful in "understanding the epistemology" of other darsanas as well. He observes:

The logic of Nyaya, the categories of Vaiseshika, the cosmology of Sankhya the metaphysics of Advaita Vedanta, the ethics of the Gita are outstanding contributions that India made to philosophical thought and the epistemology of Kumarila ranks with them (xix).

The work can be seen as that of Mimansa-Nyaya.

Mohanty (1992) attempts to "isolate the distinctive features, if any, of Indian philosophy, especially as compared with western philosophy". In the process he examines the concepts of consciousness and subjectivity, and the theories of meaning and truth, and explicates the concept of theoretical rationality which underlies the Indian philosophies. These remarks on the pramana theory are a contribution in the direction of exploration of pramana sastra. He deals with the primacy of pratyaksha-pramana and its relationship with Chitta. He makes an insightful exposition of 'sabda pramana'.

Matilal makes a meaningful contribution in the study of pramana sastra. Perception (1986) presents nyaya realism and Buddhist phenomenalism in their historical context. An attempt has also been made to show:

(i) what place "Buddhist phenomenalism occupies in the whole range of much philosophical view as 'sense data' theory, 'scientific phenomenalism' and 'representationalism', and (ii) whether argument in favour of nyaya realism
could counterbalance such views. The dispute that lasted a little over twelve centuries between the Nyaya and the Buddhist over the nature of perception, the critique and criteria of knowledge, and the status of the external world, has been covered in this work. The reconstruction of the nyaya arguments meets not only traditional Buddhist objections but also those of "modern sense-data representationalists".

In *The Character of Indian Logic* (1998) Matilal has attempted to look beyond Vidyabhusan (1920). *Nyaya-Sastra, Baudha-nyaya* (Dinnaga & Dharmakirti), *Jaina nyaya* and *Navya-Nyaya* have been dealt in this work to illustrate the "character of Indian logic". The work is brief and comprehensive. Although Matilal is sensitive to the use of pramana methodology, his work elaborates on it, providing a comprehensive picture of pramana methodology as discussed in various darsanas, but it is yet far from a thorough work on pramana in particular and Nyaya in general.

Some of the other texts which we made use of in understanding sadhu and sampradaya not covered by above pakshas were biographies and auto biographies of sadhus. Paramhansa Yogananda's, *An Autobiography of a Yogi* and Swami Muktananda's *Chit saktivilasa* (Play of consciousness in English) were useful. The works by sadhus themselves like *The Secret of the Sidhas* by Swami Muktunanda's, *Sannyasa-Tantra* of Swami Satyananda Saraswati and Swami Chandrasekharendra Sarawati's, *Guru Tradition* were very useful. *Sannyasa Tantra* attempts to locate sannyasa in contemporary context and *Guru Tradition* provides an insight into the institution of Guru-pramaparya. Paul Brunton's, *A Search in Secret India*; Keyserling's, *A Travel Diary of a Philosopher*; Bhavani Prasad Verma's, *Chitrakleha* and R.K. Narayan's, *The Guide* have dealt with the subject in some way. Vachaspati Gairola's *Bhartiya Dharma Sakha*; Prabhudayal Meetal's *Braja Ke Dharmasamparadaya ka Iitihasa*; Hajari Prasad Dvivedi's, *Natha sampradaya* and a few other Hindi
texts were of considerable use.

The brief overview of anthropological sociological paksha, Indological oriental paksha and historical paksha, apart from what has been explained in the introductory chapter reveal that these studies fail to analyze that *achara* is merely a constituent of mata along with *darsana* and sadhana. Thus mata along with *guruparampara* becomes *sampradaya*. Hence these studies reveal only part of that what they intend to do due to lack of the understanding of the concept and structurative process of *sampradaya*. Being *achara* based they try to trace historically the beginning of worship of various deities e.g. *Siva, Vishnu* and others, on the basis of the same they analyze the consequent developments and enlist various *sampradayas*, along with *panthas* and *margas*, all under the common epithet i.e. "Hindu sectarianism" Hence for most of them the product of this "deity based sectarianism" is *sampradaya, mata*, and forms of *sadhana*. Bhandarkar uses the term "religious systems" to provide broader explanation, but does not look beyond the *achara* as genesis point. Scholars like Dumont too have not been able to comprehend the phenomenon of *sampradaya*. He observes:

> The Indian sect is a religious grouping constituted primarily by renouncers, initiates of the same discipline of salvation, and secondarily by their lay sympathisers many of whom may have one of the renouncers as a spiritual master or *guru*. Taking the word in its widest sense, one may include Buddhism and Jainism among the sects. ⁴⁸

The studies cannot be called as *achara* based also in the true sense of the word. Because *achara* is the entire way of life of a particular following which may be a *sampradaya*. *Achara* includes in them *sanskaras* and worship of a deity is just a part of it.

What has been done for the sake of convenience by the scholars including that of *parampara*,

---

that they divided this broadly on the lines of deity worship viz. Vishnu, Siva, Shakti, Surya and Ganesha.

Another dimension reflected is the penchant for search of ‘hierarchy’ among the sociologists, ‘indologists’ ‘orientalists’, ‘anthropologists’, etc. that it was even searched in the concepts like dharma, pantha, marga and sampradaya. Sinha and Saraswati’s observation in this regard is an illustration:

Notwithstanding their semantic niceties and distinctions these terms (i.e. dharma, pantha, marga and sampradaya) are loosely applied by the adherents of various faiths among the Hindus. Arranged in a hierarchical order of importance the term dharma gets the pride of place overtopping all others, sampradaya is placed second, and pantha and marga are at the bottom. Thus, these terms are not synonymous but categories. The value attached to each of these categories seems to be determined by: (a) its antiquity, (b) its coverage in cosmology, the philosophy of Universe (c) its range of moral and ethical doctrines (d) its qualitative achievement in drawing the believers and (e) the source of origin. For instance in two reformist movements in Hinduism, namely the one led by the Buddha and another by Kabir the former is called Baudha dharma and latter Kabir pantha (1978:35-36).

What these conceptions of the categories mentioned lack is the proper understanding of their usage in context of sastric paksha. This becomes important because the usage of these categories and their meaning during our anvekshana revealed that it varied from sampradaya to sampradaya and that is true for other categories as well. Hence what is important is first to enumerate the contexts of the categories of their usage in sastric paksha as well as anvekshika paksha.

During our anvekshana we found that in absence of the proper understanding of the contexts and the various usages, the studies so far come out with sweeping generalisations on the basis of a prior notions. We could not locate the hierarchy of the usage of these categories. Antiquity of sampradaya, pantha and marga along with the number of followers
it draws and its source of origin do play in determining the respect they command, but they
do not reflect any hierarchy. Its coverage in cosmology the philosophy of universe is part of
the darsanic paksha and here darsana is not only a distinctive feature of sampradaya but at
times even important constituent. Hence the proper understanding of darsana paksha is
essential, for the understanding of sampradaya. It can not be looked upon merely as a
coverage in cosmology the philosophy of universe. Darsana itself has a to serve purashartha,
as mentioned earlier is lived in the sumpradayas. Again the "range of moral and ethical
doctrines" form part of the achara, a conception widely discussed in Dharmasastras. The
studies which referred so far, completely overlook the overarching role of achara, which is
the very basis of human behaviour. If darsana and achara dimension would not have been
overlooked then the proper understanding of sampradaya would not have been built.

It became imperative on our part to re-interpret the purvapaksha in light of the
anvekshana samagri produced in the course of this study. Whereas the samagri generated
through purvapaksha has been used in this study, it has been re-interpreted in context of our
anvekshana samagri.

**Anvekshika Paksha**

This paksha does not form part of the purva paksha as it generates samagri through
anvekshana. We are mentioning this paksha here because purva paksha wherever has been
incorporated into this prasthana has been in light of this paksha. Anvekshana also provides
us with an opportunity to reinterpret purva paksha under its observations. This paksha
includes the samagri collected through Anvekshana. It produced two kinds of samagri, one
through observation and the second textual material of the related sampradayas and their
mathus and akharas. In this study the anvekshana samagri plays the foundational role. The entire study is based on it and other pakshas play merely a role of inputs into the foundation laid down by this paksha.

In this study we have been able to make little use of the literature published by various sampradayas. The literature mainly dealt with the eulogistic life stories of various acharayas of the sampradaya. They preserved the list of guruparampara and this provided us with insights in the institution and its importance. This literature also provides us with the information on their various welfare activities, which shaped the conception of loka-sangraha as dealt in chapter five and six. Most of the literature published is pravachana based (discourse on rightful conduct). Most of the activities in sampradayas and their akharas and mathas are performed through oral communication.

Anvekshika paksha mainly forms the samagri collected through anvekshana. As mentioned earlier, anvekshana means to find, to search through seeing through observation. For this purpose, we first visited ardha-kumbha mela, Prayag, 1995 for a period of over a month (Jan-Feb). At the beginning of the first chapter we have mentioned how we approached the sadhus as jijnasu and mumukshu, who took us as sadhaka, which vanquished the duality between anvekshaka (one who is doing anvekshana) and the people with whom the study was being done.

In the first round of anvekshana for over a month at Prayag ardha-kumbha, we completed the preliminary survey of various sampradayas, sadhus, their way of life, organisational structure, pattern and change as seen by them. This helped us understand the basic nature of the subject. The samagri collected here was on the conception of sampradaya
among sadhus, their mata distinctions and evolution. In the fourth chapters it is on the basis of this samagri that we have elaborated the concept of sampradaya and rearranged and re-interpreted the samagri provided by other pakshas on the concept and notion of sampradayas. In the same chapter the various contexts of dharma which we have worked out were also verified. Here our stay was at Juna Akhara and Bara Udasina akhara shivirs, we also stayed for short interval with other Anis, akharas, khalsa, mathas and shivirs of mathas and mandalesvaras (list is provided subsequently). The madhi and dava formations and the subsequent panchayati organisation was elaborated to us by the sadhus of these akharas. This has been discussed in chapter five:

List of the shivirs (camps) at the Ardha kumbha Prayag, 1995 and Purna kumbha, Haridwara, 1998, visited by us during our anvekshana.

1. All the akhara shivirs of Dasmani sampradaya.
2. Digambara Ani shivir.
3. Dakor khalsa shivir.
5. Chatuh sampradaya khalsa shivir.
6. Shivirs of eight mandaleswaras of Dasnami sampradaya.
7. Shivir of the Sankracharya (Badrikasrama), Swami Vasudevananda Saraswati\(^49\).
8. Shivir of the Sankracharya (Dwarkasrama), Swami Swaroopanand Saraswati.
9. The Shivir of Tridandi Swami, the then Sanrakshaka (patron) of Vaishnavas\(^50\).
11. Naya Udasina akhara.

---

\(^49\) There is a dispute over the real peethacharya of Badrikasram, there are two others claiments.

\(^50\) In the same shivir the conference of Vaishnavas was organized, where Mahanta Nriya Gopala Das was declared the new Sanrakshaka of Vaishnavas.
12. Shivir of Phalahari Baba (Vaishnava).
13. Shivir of Krishnacharyaji (Ramanujji).

Apart from these shivirs our anvekshana outside the two kumbhas (one purna kumbha and other ardha-kumbha) was at Muni-ki-Reti, Rishikesh by staying at Surya Ganga Needam. It is a place on the banks of Ganga, where sadhus mostly involved in sadhana in solitude live with minimum comforts. It is a place where solitary sadhus and sampradayi sadhus both lived with the purpose of sadhana. This helped us understand the feel of sadhana in particular and way of life of a sadhu in general. Surya Ganga Needam had been our semi-permanent residence, from where we visited several mathas, akharas and asramas around Rishikesh and Haridwara. Prominent among these were, Kailash Ashram, Dayanand Ashram, Parmartha Niketan, Gita Bhavan, Shivanand Ashram, Svargashram, and Vaishtha Gufa (a place where Rshi Vasistha is believed to have undergone tapas). There was a place in the opposite side of Ganga, of the Surya Ganga Needam, where it is believed that Lakshmana had undergone tapas. It is near Lakshman-Jhoola. We were staying near Ram-Jhoola, were Bhagvan Ram is believed to had undergone tapas.

We spent most of the time at Kailash Ashram as it was stressed by the antevasis (inmates) that the ashrama stresses on Sruti parampara and still maintains Sruti parampara in its pristine forms. Also we found some of the acharyas of the ashrama learned. Mahamandaleswara., Swami Vidyanand Giri hâd authored several books and is the current peethacharya of the asrama. Swami Virendranand Saraswati of Surya Ganga Needam was also once an acharya of the asrama. Dayanand Ashram on ‘modern technique’ of emphasized
in propagating the ideals of *vedanta*. It runs several courses on vedanta in English for sadhus. It also emphasises on *Sruti parampara* for the understanding of *Vedanta* and claimed that its interpretation even in English took care of this aspect. Shivanand Ashram is an international organisation with several foreigner followers. The following of the *asrama* is mainly urban rich and foreigners. It has its offices in several countries of the world. Parmartha Niketan and Gita Bhavan, and Svargashram are running on the pattern of (*dharmshalas*) providing residence to *tirtha yatris*, i.e. pilgrimagers). Vasistha Gufa is also an abode of solitary *sadhus*, a few kilometers towards Deo-prayag from Rishikesh.

We also visited Badrika Ashram, Joshi Matha and stayed there for a week. We were staying where it is believed that Sankaracharya himself had undergone tapas. In Badrinath we visited several sadhus staying on the banks of Alkananda in cave formations. We visited a few staying in caves on the way to Badrinath. These sadhus displayed extra-ordinary capacity of bearing cold. Their main *sadhana* form being *Yoga-sadhana*. We also visited Shantikunj, Haridwara of the Gayatri Parivara being run almost on the pattern of a residential University.

The last round of Anvekshana, was done by us during the Purna Kumbha, Mela, Haridwara, Jan-May 1998. Our study at Kumbhas, was in fact most fruitful, as it is here that we had an opportunity to observe the diversity of the *sampradayas* and *sadhus*. Almost every *sampradaaya* and every *sadhu* is supposed to be present at *kumbha*. The *shivirs* organised here almost run on the similar pattern, as they are run in their permanent place. We realised here that any person wanting to understand the various aspects of Indian society, must visit and stay at the *kumbhas*. 
The understanding of *Guru parampara*, the structurative process of *sampradayas*, and various aspects and distinctions of *sampradaya* were understood during these *anvekshana*. Apart from the organization of *akhara, matha, and khalsa* and their inter-relationship, the changes being incorporated were observed here. It is on the basis of *anvekshika paksha* that we elaborated the forms of *sannyasa*, other than as elaborated in *sastric paksha*. On the basis of *anvekshana* we recorded the stages of *sadhus* life and compared it with *sastric paksha*, we also observed the becoming of a *sadhu*. The changes in the forms of *sannyasa* and the changes through the various activities of *sampradaya* were also reflected upon in this *prasthana* on the basis of *anvekshana*. 