Chapter IV

Sampradaya

Constitution and Distinction

Udyotkara in his Varttika on the Bhashya of Vatsyayana on the Nyaya sutra of Gautama mentions-sampradayonama shishyopadhyayasambandhasya avichhedena sastrapraptih i.e. sampradaya is an uninterrupted relationship (in succession) of pupils and teachers for acquiring sastras (knowledge).

Guruparmara gata (through guru Tradition) sadupdishta (well taught) group of individuals is sampradaya. Sampradaya means "tradition established doctrine" (read mata) transmitted from one teacher to another. In a traditional sense, when a "religious following" once established is kept up from teacher to teacher "continuously for twenty one generations it is said to be a sampradaya."

Sampradaya according to Thooti is "a way" (marga) and "its doctrine" i.e. mata; "which justifies the way combined in terms of "a sect or a following" (1935:64). Ramdas Gaud (1938) on the basis of Mahabharat mimansa by Chintamani Vinayaka Vaidya mentions five matas as sampradayas in sampradaya khanda of his text Hindutva, viz. Sankhya, Yoga, Pancharatra, Pasupata and Vedanta referring to the verse in Mahabharata- sankhyam yogah pancaratram pasupatam tatha jnayetani rajarshe sidhi nana matani vai.

Meetal defines sampradaya as "any specific class or tradition of followers of any
dharma or mata. Within one dharma or mata there can be several sampradayas, e.g. within Vaishnava mata, there are Ramanuja sampradaya, Nimbarka sampradaya, Madhva sampradaya, etc. " (1974:145). Sinha and Saraswati define Sampradaya as "an established doctrine transmitted from one teacher to another. It also means traditional belief and usages, any peculiar or sectarian system of religious teachings, etc. It connotes a system of religious teaching including the worship of particular deity," (1978:36).

During anvekshana, several respondents referred to belonging to certain dharma, sampradaya, pantha and sangha; and following certain, mata, marga, achara, dharma, darsana and sadhana. Hence we needed to understand these categories, in light of the textual analysis and respondents meaning given to them, in order to evolve an understanding of sampradaya. The most essential feature of sampradaya is guruparmparya. There cannot exist a sampradaya without it. Guruparmparya and sampradaya becomes synonymous at times. The distinctions of sampradayas are made on the basis of mata. There are different sampradayas as there are different matas being followed by in different guruparamparyas. There can be different sampradayas sprouting from within single guruparamparya e.g. a guru has two sishyas, each interpreting in a new way what he learnt through guruparmparyaya, hence each forms a gurumparmparyaya in the light of new interpretation developing over a period of time into different sampradaya. These distinctions occur on the basis of mata. It is due to this precise reason that matas are also called at times as sampradaya. Not all matas are sampradaya, mata with a guruparmparyaya is sampradaya. Among the sampradayas there are distinctions of achara, darsana and sadhna, in the process there can be improvisation in achara or new dimensions given to it..
Guruparamparya

The guruparamparya among sampradayas exists at two levels, the first is at the level of sadhu and the second is at the level of grhasthas. We discovered during our anvekshana that among Dasnamis, a guru gives diksha to both sadhu and the grhasta, but a sadhu who gets this diksha in turn can give diksha to another sadhu or grhasta, but a grhasta inspite of having diksha cannot give diksha to the other. Hence the right of giving diksha lies only with sadhu. The sadhus and grhasthas together form the structure of the sampradaya. A grhasta who gets diksha from a guru of particular sampradaya alongwith its whole family is considered to belong to that sampradaya. The grhasta taking diksha is called gurumukha. The diksha is given by uttering a mantra into the ear by the mouth (mukha) of the guru hence gurumukha. Gurumukha grhasthas constitute an important aspect of sampradaya, as it is they who sustain the sampradaya at the economic level through charity. The popularity and strength of a sampradaya is measured on the basis of its following among the grhasthas, which matters at times even more than the number of sadhus it has. Shankaracharya in the Sambhanda-bhasya at the beginning of his bhashya on Mund.Up. Mentions of Vidya-sampradaya and the sampradaya among grhasthas.\(^5\)

Katha Upanishad refers to the inevilability of guru for the acquisition of knowledge (ananyaprotke gatri atra nasti). For knowledge one has to approach to guru, who is learned in the Sastras and is Brahmajnani (one knowing the Brahma) (Mund. Up. 1.2.12). Chhandogya Upanishad 6.14.1 mentions that a guru is necessary to disperse the mist which one acquires through variety of experiences. Indra (Ch. U. 8.7.2) had to live with Prajapati as

a *sishya* (disciple) to acquire the true knowledge. *Guru* is essential for those also who possess knowledge (Ch. U.4 14.1). *Upanishads, Dharmasutra, Dharmasastras, Smritis, Puranas*, etc. are full of the glory, necessity and importance of *guru* in individual's life in every sphere of activity.

The *Bṛhadaranyaka Upanishad, Mahabhashya*, etc. mention of *gurus* attracting *sishyas* from distant lands in order to acquire knowledge.⁶ Even in contemporary times as observed by us the flocking of *sishyas* around a *guru* is a common phenomenon. Among the *Dasnamis* the institution of *mandalesvara*⁷ has evolved out of this process.

*Guruparampara* and *Kulaparmpara* are the two institutions which play the foundational or constitutional role in building up of the various traditions since the first utterances of *Rg-sanhita*. Kailasa Asrama, Rishikesh claims to have preserved the details of all this. *Peethacharya* of the Asrama told us that the pronunciation and other details of the *Sruti* parampara are still with them in pristine form. The *Antevasi* (inmates) of the *asrama* take pride in informing that Swami Vivekananda learnt the rudiments of *Sruti parampara* from them during his stay at the *asrama*.

*Kula-parampara* is mentioned as two *kulas*, the *pitr-kula* (the lineage through biological birth) and *guru-kula* (the lineage through spiritual birth). *Guru-kula* is considered to play more important role than *pitr-kula*. *Guru-kula* is a form of *guruparampara*. In the *guru-kula* the *sishya* lives with the family of the *guru* acquiring a twin identity of belonging

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⁶Refer, Mookerji, p 237. p. 260.
⁷Explained in next chapter.
to pitr-kula and guru-kula. The sishya stays with the guru's family till the education is completed, after which either he returns to his first-kula or the guru arranges for the advanced study. The arrangement for advanced study for his sishya has been seen in several cases during our stay at Rishikesh. Swami Virendranand Saraswati with whom we stayed was always worried regarding the arrangement for higher studies for his sishya Brahmchari Vishvambhar Chaitanya. He arranged it for him in a gruukula of Arya Samaj.

During our anvekshana, we found that sadhus call the two kulas mentioned above, particularly nagas, as two vansas (meaning lineage). One is virya or virjavansa and another nada vansa. In the virja vansa, the lineage continues through progeny, in the nada vansa the lineage is determined by gurumukha. In other words the lineage in nada vansa is formed by the mantra which the guru transmits to his sishya. It is on account of this nada vansa that the kinship like guru bhai, guru bhagini, dada guru, kakaguru etc are used among sadhus. Kinship designations are very common among Chatusampradayas. The referring of dada guru (as guru of guru) is a common parlance among most of the sadhus. Our stay for a few days among the Ramanandis during the ardh-kumbha-mela, Prayaga, made us feel that we are living in a family due the common use of "kinship terms". Dasnamis, in our anvekshana, were not using the categories. At times reference to dada guru was made.

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8 On the institution of gurukula Mookerji comments: the pupil's membership of the family of his Guru constitutes a constant stimulus to the ideals he is dedicated, while it also operates as a protective sheath shutting out unwholsome influences. It operates as a restraining force. Again, the novice feels that he is not lost in a crowd. He feels one of a family where he has a distinct place. Hence there grows in him a sense of personal worth and a placid individuality which a healthy social group always extends, (xx viii). The institution of guru-kula is almost vanishing.

9 Regarding vansa paramapara, Sinha and Saraswati observes: From Narayana to Sukadeva the line of descent is known as pura-paramapara etc or veija vansa. But Sukadeva starts sishya-paramapara or nada-vansa. It is through line of decent connects his guru with Vishnu or Narayana (pp. 117-118).
It became evidently clear during anvekshana that the life of a sadhu cannot be imagined without a guru. The stature of guru is that of Brahma, the ultimate reality. It is the guru who gives diksha, which opens the door of the world to an individual. Individual's life is marked by various sanskaras at various stages. The brahmacharya diksha is supposed to be the upanayana sanskara after which one is referred as born again (dvija). The learning life of individual begins from here. The learning of Brahmachari Vishvambhar Chaitanya began after this sanskara. Brahmachari Vishvambhar Chaitanya and Brahmachari Anvesh Chaitanya at Surya Ganga Needam and Kailasa Ashram respectively had undertaken brahmacharya diksha. After this those who want to pursue further are given diksha of naishthika brahmacharya, and others enter the grhastha life. After the naishthika brahmacharya the sannyasa diksha is given by the guru at appropriate time which is referred as praisha-mantra sanskara. As per our anvekshana nagas refer it as virya homa or virja-homa sanskara. This sanskara is taken up after the individual performs his own sradha and is symbolically dead and leaves manushya yoni (to praisha). Swami Virendrananda Saraswati and other sadhus told us that in this sanskara the individual sacrifices (symbolically) all the parts, organs of his body and the entire body itself is given as ahuti (oblations to the holy fire), the sadhu is now stated to be Brahma, beyond the fetters of mortal existence.

Adhikara or Patrata is essential for an individual for diksha. Only those who have shown their fitness, deserved to become fit students (adhikari) for diksha. Who had the grit and high moral strength to devote their life and rebuilding it in accordance with the higher realizations are prepared to receive the immense and profound experiences. For diksha in the

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10 For details refer, Sanskaratattva, Herambachatterjee Sastri, Rajbali Pandey, Hindu Sanskaras.
sannyasa asrama. the individual must possess jijnasa (pursuit to know) and mumuksha (pursuit to be liberated from the fetters of ordinary existence). Only those are the adhikari of diksha who in them have these two qualities of jijnasa and mumuksha.

Adhikari of atmavidya according to Shankracharya is the one who is intelligent, scholar and adept in argumentation. Only adhikari can attain atma vidya, time and space can merely be contributery (Vivekachudamani IV.14 & 16). During our anvekshana we found that few sadhus take care of adhikara or patrata before giving sannyasa. But it is also not given easily. As we noticed at Muni ki Reti, and were also informed that first the identity of the person seeking diksha is ascertained and family is informed. When there is a consent of family then only the disksha is given. Nagas in akharas maintain a register in which they keep the records of the original name and address of every sadhu belonging to their akhara. Naga Sanjay Giri told us that inspite of his families refusal to allow him to undertake sannyasa, he did it, because he could not be any thing else than the naga. Naga Anup Giri had come for diksha due to personal tragedy. In both cases guru allowed diksha after consistent effort on part of both and a prolonged stay. The family of Brahmachari Anvesh Chaitanya and Vishvambara Chaitanya after initial resistance allowed after being convinced by the guru of their divine existence.

The guruparampara played a very crucial role in the study and growth of darsanas.

Dasgupta observes:

The tendency of concieving philosophical problems is an important feature of

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11Those who perform the Vedic duties belong to a stage inferior to those who no longer care for the fruits of Vedic duties but are eager for final emancipation, and it is the latter who alone are fit to hear the Upanishadas (Dasgupta p.364:31). This is what is called the difference of fitness (adhikar bheda). Those who perform the yajnas are not fit to hear the Upanishadas and those who are fit to hear the Upanishadas have no longer any necessity to perform the yajnas. This view is based on advaita maita followed by Dasnami sampradaya.
Sanskrit thought, but from the ninth century onwards the habit of using clear, definite, and precise expressions, began to develop in a very striking manner. A large number of technical terms are seldom properly explained, and it is presupposed that the reader who wants to read the works should have knowledge of them. Anyone in olden times who looked to the study of any systems of philosophy, had to do so with a teacher, who explained those terms to him. The teacher himself had got it from his teacher, and he from his. There was no tendency to popularize philosophy, for the idea then prevalent was that only the chosen few who had otherwise shown their fitness deserved to become fit students (adhisthakari) of philosophy under the direction of a teacher. Only those who had the grit and high moral strength to devote their whole life to the true understanding of philosophy and the rebuilding of life in accordance with the high truths of philosophy were allowed to study it (1963 [1922]: 64:2).

Especially in the Sutra form of writing one becomes totally dependent on a teacher who understands it and has learnt it through oral traditions for proper understanding. There are hidden allusions to other darsanas which can be explained properly by teacher. At the same time the stress points in pronunciation and their resultant change in meaning can also be only understood in its proper context through teacher. Guruparamparya hence become an important institution in direction of imparting preserving and transmitting knowledge.

At Dayanand Ashram, Rishikesh, we were told that they have started a course in English on Vedanta, and the speciality of the course is that it takes cognizance of the meaning given to the sutras in guruparamparya. One of the classes attended by us, although did not reveal any specific difference from what exists in the books on Vedanta in English. But at Kailash ashram it was different. The whole environment created through oration made one

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12The systematic treatises were written in short and pregnant sentences (sutras) which did not elaborate the subject in detail, but served only to hold before the reader the threads of memory of with which he was already thoroughly acquainted. It seems, therefore that these pithy half sentences were like lecture hints, intended for those who had direct elaborate instructions on the subject. It is indeed difficult to guess from the sutras the extent of their significance, or how far the discussions which they gave rise to in later days were originally intended by them. The Sutras of the Vedanta system, known as Sariraka sutras or Brahma-sutras of Badrayana gave rise to more than half a dozen divergent interpretations Dasgupta, HIP, Vol.1, p.62.
feel the vibrations of mantras in one’s own self, while attempting to recite along with fellow antevasis (inmates) of the Ashram.

The sishya serves and worships guru as Brahma (absolute). The guru for his part takes full responsibility for the life of the sishya; guru is supposed to take the bad karmas of sishya and will feed him, instruct him, guide him. In a way will be is more than his father. The role of guru in sishya’s life of sadhana is all important. Guru knows the form of sadhana inherited from guruparmpara. Not only this, it is the guru, on the basis of his understanding of sishya’s inherent qualities and weaknesses, who decides that what form of sadhana should sishya undertake.

Before explaining the mata aspect on which distinctions of sampradayas are based, now we need to understand achara and dharma also as they too play a constitutive role in the formation of sampradayas.

Achara is a way of life (literally behaviour and conduct) people follow. It is a total way of life and its various aspects related to it reflected in human behaviour. It is the underlying attitude of the people towards themselves and their world that life reflects.

Achara is the beginning of dharma. It is considered to be source of dharma. Achara of the sishtas (individuals who are endowed with good sanskaras) stands as pramana of dharma, viz. sruti smriti sisto dharma tadalabhe sistacarah pramanam (Vasistha-smrī 1,4). Manu holds the prominence of achara: acharah parmo dharmah (1.108).

110

1Acharah parmo dharmah sarveshamath nishchayah; sruti smriti sadacharah svastha cha priyatmanah (Yajn. 1.7); athaah samayacharikan dharmana vyakhyasyamah (Ap. Dh. Su. 1.1.1) and achara prabhvo dharma dharmasya prabhurhuchyutah demonstrates, the strong relationship between achara and dharma.
Dharma

Dharma is the first of the four purusharthas (human aims) of purshartha-chatushtaya (fourfold human aims) viz -Dharma- artha- kama-moksha. The word dharma is derived from root dhr meaning to uphold, to support, to nourish, to sustain, Rg.1.87.1 and X.92.2 utters in the sense of 'upholder or supporter or sustainer'. Mimanasakas say: Vedapratipadyah prayojana vedarlo dharma or veden prayojanam uddisya vidhiyamanoryo dharma i.e. for the fulfilment of human aims, the duties enjoined by vedas is dharma.14

Jaimini defines dharma : chodnalakshanartho dharma : a desirable goal or result that is indicated by injunctive (Vedic) passages. The word dharma would mean "such rites as are conducive to happiness" and are enjoined in vedic passages. The Vaisesika-sutra defines dharma:athalo dharma vyakhyasyamah yadtobhgudayanich Sreyasasidih sa dharmah that from which results happiness and final beatitude'. The Manusmrti (II.1): 'Know dharma to be that which is practised by the learned that lead a moral life, that are free from hatred and partiality and that is accepted by their hearts (i.e. conscience). Another similar definition is given by Nitisara of Kamandaka (VI.7): that is dharma which when done is praised by aryas (respectable people) who are conversant with (the Vedic) tradition and dharma is said to be that which such people censure. This is a versified rendering of Ap. Dh. Su.I. 7. 20 'yat tu aryah kriyamanam prasamsanti sa dharma yadgarhante so dharmah' There are several other more or less one sided definitions of dharma such as ahimsa paramo dharmah' (Mbh. Anusasanaparva 115.1); anrsansyam paro dharmah' (Vana parva 373,76); Harita defined

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Dharmā as Srutipramanaka (based on Sruti).

Dharyati its dharma: that which holds, binds, sustains is dharma, dharma is sustaining principle underlying phenomenon of all activity. It holds people. A who protects dharma is protected by dharma. A human devoid of dharma is like an animal living only for eating copulating, etc. the ideal society is one where there is neither state nor the ruler, neither punishment nor the punisher and the people protect each other in harmony through dharma.

In the Baudddha texts the word dharma is wed in several senses. It often means whole teaching of Buddha. Another meaning of dharma peculiar to Baudddhas is an element of existence,' i.e. of matter, mind and process.'

Rta (Cf. Dharma)

It is held that rta is the underlying principle of universe (unalterable law, the inviolable order of things) conceived as the supreme power in upanishads was being abstracted through yajna (Dasgupta 1963 [1922]: 37, 72). Recognition of a cosmic order or law prevailing in nature "under the guardianship of the highest gods is to be found in the use of the word rta (literally the course of things). Rta is a word for truth, it stands for an impersonal order of law, and is in vedas the sustaining principle of the various lokas, viz. devaloka, pitrloka, etc.

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15 Athato dharma vyakhayayamah-sutipramanko dharmah srutischa dvividha vaidika tantriki cha. quoted by Kulluka on Manu 2.1. vide, ibid, p.5.
17 Dharmo rakshati rakshitah vide, ibid.
18 Aharā noha bhaya maithunam cha samanyamet paśubhiranarunam dharmah teshamāh kovises dharmena hina pasubhiḥ samana (As in Ramdas Gaud, vide ibid).
19 Na rajyam na cha rajasit na dandi na cha dandikah, Dharmasauva prajasasarva rakshantisya parasaparam (Mbh. vide, ibid).
20 Kane, Hist. of Dh. S. vol. 1 part 1. p.5.
Rta comes from root Ar, "to arrange, to order, to regulate. Not so much as "the state of order" and the process, but as the principle behind this state and the power that holds and regulates the process; Rta is a binding power.\textsuperscript{21}

Rta had threefold aspect. It means 'the course of nature or the regular and general order in the cosmos, with reference to yajna it means 'the ordered course of yajna in general; and thirdly it also means the "moral conduct of humans. Rg. IV.23.8-19 utters rta twelve times illustrating the all pervading influence of rta throughout the universe:

Plentiful waters (or riches or gifts belong to rta; the thought of rta destroys crooked acts (sins). The brilliant and rousing mantra of praise to rta pierces the resumed ears of man. The props of rta are firm, its (physical) manifestations are many and lovely for the sake of the body (i.e.man). Through rta (people) desire food. The cows (sun's rays) entered rta by rta He who wins over rta acquires it. For the sake of rta (heaven and earth) are wide and deep; the two highest cows (i.e. heaven and earth) yeild milk (desires or rewards) for the sake of rta.'

Some other passages are: 'The sindhus (rivers) follow the rta of varuna' (Rg. II.281: 1.105.12,). The wheel of rta (i.e. the year) revolves round the sky with twelve spokes (Rg. 1. 164.11); the young woman (usha i.e.dawn) does not destroy (or come in the way of) the light of rta (Rg. [123.9]; the sun is the bright and lovely face of rta (Rg. VI. 51. 1). the path of the rta became united with the rays (Rg. 1.136.2); 'when exhilarated by drinking this (soma) Indra released for the sake of rta the concealed host of cows (Rg. 1.121.4, probably reference to drought and subsequent rainfall). Many of the devitas (principal gods) are the guardians, promoters ar charioteers of rta. Mitra and varuna rule

\textsuperscript{21}Rudolph Otto (as quoted in Mees, p.10) adds that rta was to be found in social life of the "clan," of the "tribe and the family." The binding order of "morals, customs laws and manners in the constitution of the social classes and of the labour communities, in compacts and oaths, in marriage, in the relations of individuals, in class and tribes, in public law and in private conduct, was also Rta, based upon Rta. It appeared in social life as the continuation, the consequence and reflection of the cosmic binding order (ibid). Mees compares this with what Bhagwandas writes regarding Dharma, "That which holds a thing together, makes it what it is, prevents it from breaking up and changing it into something else, its characteristic function, its pecular property, its fundamental attribute, its essential nature, is its dharma, the law of its being, primarily. that which makes the world-process what it is, and holds all its part together as one whole, in a breakless all binding chain of causes-and effects, is the law (or totality of laws) of nature or nature's God, dharma in the largest sense, the world order (cf. the word dharma in Yoga and Buddhist philosophy). That scheme or code of laws which bind together human being in the bond of mutual rights and duties------" (ibid, p.11). Mees holds that Rta and Dharma are similar concepts.
over the world by *rta* (Rg. VI.51.3;III.2.8;I.1.8;III.10.X.8.5;X.118.7;V.2.1;IX.48.4;IX.73.8 and many others).

*Rta* is distinguished from *yajna*. It is not any particular *yajna* nor the institution of *yajna*. It stands for the ordered course of *yajna* in general.\(^{22}\) In Rg. IV.3.4 *Agni* is uttered as *rtchit* (conversant with or observing *rta*) and is invoked to know the *rta* (of the *yajna*); in several mantras *'retena rtam'* is uttered (Rg.IV.3.9;V.15.2;V.6B.4): 'confirming to or joining *rta* with *rta*, where *retena* appears to mean the correct course of *yajna* and *'rtam'* the settled order in universe. Soma is said to be the thread of *rta* spread on the *dasapavitra* (Rg. IX.73.9).

The conception of *rta* as moral imperative occurs in several passages.

*Rg* I.90.6 'the winds carry sweets, the rivers do the same to him who keeps the *rta*. *Rg* V.12.2 'O Agni, that knowest *rta*, know *rta* alone (in me)--- I shall confirm to *rta*...? Rg.X.87.11. O'Agni ! may the evil spirit who injures *rta* by an *rta* be thrice bound in thy years.' *Yama* in rejecting the Yami's advances says (X.10.4) 'What indeed we never did before shall we do it now?); shall we who have spoken *rta* (so far) now speak an*rta*? (*rta* vandant anrtam rapema).

In two three instances *rta* appears to be almost personification and invoked as "divinity".

'O Agni! for us offer sacrifice to Mitra and varuna, to the gods and to the great (*mahat*) *rta*' (Rg.1.75.5). Similary in Rg X.66.4 the great (*mahat*) *rta* is mentioned alongside of *Aditi*, Heaven and Earth, *Indra*, *Vishnu*, the *Maruts*, etc.

*Rta* and *satya* were distinguished in several passages of the *Rgveda*. For example, *Rg*.

V.51.2 utters of the *visvedevas* as *'rtadhitayah'* (whose thoughts were fixed *rta*) and *satya dharmah* (whose characteristics is truth or whose *dharma* are true). In *Rg* IX.11.34 *rta* and

\(^{22}\) *Rta* according to Dasgupta "was also used, as Macdonell observes, to denote the 'order' in the moral world as truth and 'right' and in the religious world as sacrifice or 'rite' and its unalterable law of producing effects" (Dasgupta, *Hist. of Ind. Phil*. Vol.I, p.22; also see Macdonell's *Vedic Mythology*, p.11).
satya both occur and appear to mean almost the samething. In Rg. X.190.1 rta and satya are distinguished as having sprewng from 'tapas'. Rta involves a wider conception and satya had originally a restricted meaning (viz. truth or static orders). The word anrta however, is the opposite of both rta and satya as may be seen from Rg. X.10.4;VII.49.3 (Varuna who marks the satya and anrta of people), Rg X.124.5 (Varuna who seperates anrta by means of rta). Gradually, however, the word rta receded into the background and satya tooks its place even in Vedic literature, though here and there (as in Tai. Up. II. 1 and 1.9.1) both rta and satya are found in juxtaposition. The conception of Rta in Rgveda is a sublime one and is "the germ of the later doctrine" of the rule of dharma.

Dharma : Its Sources

Dharma-brahmani Vedakavidye (Jaimini Purva mimansa-sutra): Dharma and Brahma can be known through Veda. Dharma is not within the ken of sense perception. It is the fruit of the performance of yajna and is something which is not visible (adrshtasamiti sarvairbhidayate). Mantra-brahmanamakah sabdrasir veda iti: The Veda is the "mass of words" which constitutes Mantra and Brahma; Mantra-Brahmanyor Vedanamadheyam (Apastamta in Yajina-paribhasha): Mantra and Brahma are both called veda. Brahma are regarding vidhi and arthavada. Karmachodna Brahmanani (Yajn. Pari. Su., 32,33) i.e. Brahma are injunctive of action; while their remainder is known as arthavada. Vidhis are two Apravrttapravartnam, 'enjoing an act which may not be performed' and Ajnat-jnapanam, 'making known what is unknown'. Vidhivakyam dharma pramanam: vidhi-vakyas are the

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23Kane, Hist. of Dh. S. vol. IV pp. 2-5.
24ibid, vol II, part I, p.5.
source of dharma (Mookerji 1969 [1949] : 1-6). The Gautamadharmasutra (1.1-2): Vedo dharmamulam, Tadvi-dam cha smritisile: the veda is the source of dharma and the tradition and practise of those who know it. Apastamba Dharmasutra (1.1.1.2) Dharmajnsamayah pramanam vedasch. The authority (for the dharmas) is the consensus of those who know dharma and the Vedas: Vasishthadharmasutra: Srutismrli-vihti dharmah, tadlabhe sistacharah pramanam, sista punarakamatma: Prescriptions of Sruti and Smriti is dharma and pramana (source) is the achara of learned and virtuous. Manusmriti (11.6): vedokhilo dharmamulam smritisile cha tadvidam, acharaschaiva sadhunamatma -nastushti cha: the whole veda is (foremost) source of dharma and (next) the tradition and practise of who know it (the veda); and further the usages of virtuous men and self-satisfaction'. Yajnvalkya (1.7): Srutih smritih sadacharh svasya cha priyat manah, samyaksankalpajah kamo dharmulanidam smrtam: the veda, traditional lore, the usages of good men, what is agreeable to one’s self and desire born of due deliberation-this too are traditionally recognized as sources of dharma.

Contexts of Dharma

It is conspicuous by the analysis so far that Dharma is a category with non-specific horizon. It has innumerable contexts when attempts towards specificity are made. It is context sensitive in the sense that its meaning can only be derived in specific terms in relation to the context of its usage. At the same time it transcends the barriers of context towards near universal usage. Dharma is like water-colourless-attains the colour of the instrument in which kept. Similarly Dharma is a category which acquires the meaning in the context of its use. In

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25 ibid : vol.1, p.6.
26 other such categories are, rta, brahma, karma, sanskara etc.
order to proceed further, it is inevitable that, rather than attempting to define dharma, we attempt to record and specify the various contexts of the usage of dharma.

In early literature dharma is said to be two fild. viz. srauta and smarta. The first comprised those "rites and ceremonies" with which the vedic sanhitas and Brahma texts were chiefly concerned, such as the "consecration of the three sacred fires", the soma yajnas, etc. The smarta comprised those topics that were specially dealt with by the smrtis and that concerned the various varnas ("classes" and asramas (stages in life). Some works provide three fold divisions of dharma viz. sruti, smrta and sishtachara as observed by Baudhayana:

\[\text{Upadishto dharmah prativedam, smarto dvitiyah, tritiyah sishtagamah.}\]

Medhatithi commenting on Manu says that the expounder of smrta dilate upon dharma as five fold viz. varnadharma, asramadharma, varnasrama dharma, naimittika dharma (such as prayaschitta) and guna dharma (the duty of the crowned king, whether kshatriya or not, to protect ). Haradatta on Gautama-dharma-sutra (19.1) and Govindraja on Manu (2.25) give

\[\text{27 Even if, we try to record the existing definitions, an encyclopedia of the 'definitions of dharma' running in several volumes will be created. The various explanations of dharma which we have provided so far are merely a superfluous sketch in order to draw some understanding of the "elusive notion" of dharma vis a vis. Sampradaya.}

\text{Dharma may be said to be the distinct qualities that are inherent in things animate and inanimate, at the original creation (Kelkar, S.B; Essays of Hinduism, p 8; vide Thoothi, The Vaishnavas of Gujarat, p.62). "That which can be adopted is dharma; that which supports all life is dharma. Everything that exists is what it is because of dharma; without it, its very existence becomes doubtful," (Kothari, M.N., Bhakti-marganu rahasya, p.13; vide. ibid). Thoothi while concluding his attempt to define Dharma writes, "Dharmā is a search, however elusive, to shape the Natural in terms of the Ideal and to deduce the Ideal from the Natural. Thus in infinite series of such adjustments through ages of human endeavour, man hopes to enable ultimately, to find out laws of the harmony between the actual and the ideal that may bring forth that perfection of human existence which is prayed by prophets and sages in terms like: The kingdom come, Thy will be done on earth as it is in heaven" (Thoothi, p.63).}

\text{For representation of Dharmā in contemporary discourse, see Thoothi N.A., The Vaishnavas of Gujarat, pp. 62-63; Pandey, G.C., Foundations of Indian Culture , p. 216; Yogendra Singh; Modernization of Indian Tradition; Mees, G.H., Dharmā and Society. Also see, Aurobindo; Foundations of Indian culture; Vinoba Bhave: Intimate and the Ultimate.}

\[\text{28 Matsya-purana 44. 30-31; Vayupurana 59. 31-32 and 39; (vide Kane, Hist. of Dh. S. vol. I part II, p. 2.}

\[\text{29 Vide, Kane: Hist of Dh. S. vol. 1, part 1, p.4.}\]
the same five fold contexts. The Bhavishyapurana (in Brahma-parva 181,10-15) sets out this five fold dharma. The Gautama-dharma-sutra (19.1) says: ukto varna-dharmasahasrama-dharmascha and then proceeds to dilate upon prayschittas (i.e. naimittika dharma). Mitakshara on Yajn. 1.1 after mentioning the fivefold dharmas and illustrating them adds a sixth category viz. 'sadharan-dharma' duties common to all humans such as ahimsa and quotes from Veda for support 'na hinsyat sarva bhutani'.

On the basis of above analysis and our anvekshana, the different contexts of dharma are as follows:

**Ishta-purva dharma** - Ishta, i.e. yajna and purva i.e. construction of temple, ponds, planting trees, jirnodhara (renovation), etc. form the Ishapurva dharma. In atharvaveda (VI. 53. 3; VII. 5.1; VII. 27. 5; XI.7.17) the dharmah seems to be uttered in the sense of 'merit acquired by the performance of yajna. The Aitreya Brahmana (VII.17) gives the sense: "the whole body of karmakanda (ritual duties)" for dharma. Rg 1.22.18, V.26.6, VIII.43.24, IX.64.1 et. utter in the sense of yajna.

There is another meaning to ishta (i.e. liking or closeness) which we found to be dominant in our anvekshana. Brahmacharis worshipped their ishta devtas (the dieties who they considered to be closest to them). These ishta devtas can be referred as "personal gods". The dharma pertaining to them also falls under ishtapurva dharma. The construction of temples, their renovation, planting trees, making public arrangements for drinking water, the activities done for the general good are considered to be the acts of punya (virtue) and form

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ishtapurva dharma. Satya dharman is applied to different gods alone viz. to savitr, visvedevah, agni, mitra and varuna in Rg 1.12.7. V.63.1;X.34.8;X.121.9;X.139.3. In this case there meaning appears to be 'whose regulations do not fail'. This is to included as forming ishtapurva dharma by us.

As will be seen in next chapter. The construction of mathas to can be taken under this dharma. The mathas and their sampradayas do undertake the task of building institutions of public welfare. We observed during our anvekshana that the grhashtha followers of a particular sampradaya play a significant role in fulfilling the ishta-purva dharma for their respective sampradaya.

Varna dharma - The dharma of the four varnas viz. i) Brahma dharma includes, study of Vedas, yajna, dana, svadhyaya (self-study), teaching, pratigraha (accepting dana), japa, homa, tapa etc. ii) Kshatriya or ksatra dharma, includes primarily to protect dharma, fight against aniti (wrong policies) and anyaya (injustice) study Vedas, yajna, dana, etc. iv) Vaishya dharma includes earning for the society (arjana) through trade, commerce, agriculture, etc., dana, study vedas, yajna, etc. v) Sudra dharma includes offering services.

\[32\]bid.

\[33\]It is interesting to note here the justification of brahmanas provided by Aparaka by quoting Devala: Maitra (one who is only born in a brahmana family but has not studied any part of the veda nor performs the actions appropriate to brahmanas), brahmana (who has studied a portion of the veda), srotriya (who has studied one vedic sakha with the six angas and performs the six duties of brahmana), anuchana (who knows the meaning of the veda and is of pure heart and has kindled the "sacred fires" bhruna (who besides being anuchana always performs yajnas and eats what is left after performing yajnas), rshikalpa (who has gained all worldly and vedic knowledge, and has his mind under control), rshi (one who is celibate, of austere life, of truthful speech and able to curse or favour), muni (to whom a clod of earth and gold are the same, who has ceased from all activity, is devoid of desires and anger, etc.) Vide Kane, Hist. of Dh. Sci. V.II part 1, pp. 131-132.
Asrama-dharma is the dharma of an individual at various stages of life. This is not uniform. First part of individual's life is brahmacharya asrama in which he learns at his teacher's house and after he has finished his study. In the second part of his life he marries and becomes householders discharges his rnus and performs yajnas. When he sees that his head has "grey hair and that there are wrinkles on his body" he enters vanaprastha (living in forest i.e. living in solitude to prepare for higher aims of life). During the vanaprastha stage when the individual is prepared for sannyasa, he enters sannyasa asrama for rest of his life. During our anvekshan we found reference to purva-asrama. There are the four stages of human life called asrama. The previous asrama of each asrama is known as purva-asrama. It meant in this context asrama prior to sannyasa, whether brahmacharya or grhastha. The sustenance of all the asramas is dependent on grhastha-asrama.

With reference to asaram there are three pakshas (point of view) viz. samuchchaya (orderly co-ordination), vikalpa (option) and badha (annulment or contradiction). The samuchchaya paksha holds that an individual can resort to the four asramas one after another in order and that one cannot drop anyone or more and pass on to the next nor can one resort to the grhastha asrama after becoming a sannyasi. The vikalpa paksha is that there is an option after brahmacharya i.e. an individual may become a parivrajaka immediately after he

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34 Vide Manu-smriti IV.1, V.169, VI.1-2, VI.33.
35 Rg-sanhiita refers to brahmacharin in X.109.5, grhapati in V-53.2 and muni in X.136 (Chakraborti: 1973:4). The first two asramas find wide reference in Upanishadas. As regard the third asrama, we may recall the example of King Brhadaratha who "establishing his son in kingdom went forth into the forest where he performed (Maitr Up., 1.2). As an example of the fourth asrama, we may cite the example of, the Yajvalkya who renounced the world and embraced sannyasa (Brhad. Up. ii, 4.1; iv, 5.1) declaring that "Brahmanas knowing the aima overcome the desire for sons, for wealth, for worlds and live the life of parivrajaka" (Mookerji 1969 [1949]: 157).
36 Vide Kane, Hist. of Dh. Sa. vol. II, pt. 1, p. 424. During our anvekshana we were informed that there were instances of sannyasis turning into grahasitas and among Dasmis, the sannyasis who turned grahasitas are called gosains.
finishes his study or immediately after the grhastha asrama. This paksha is put forth by Japalopnishad as an alternative to samuchchaya.\(^{37}\) The third paksha is held by Gautama and Buadhayana Dharma sutras. They hold that there is only one asrama, i.e. grhastha, brahmacharya one is only preparatory and others are inferior to that of grhastha.\(^{38}\)

In the grhastha asrama pancha maha-yajnas are essential for an individual. The principal of yajna was that of sacrifice by which man, like his Maker, is to build up and uphold the system he brings into being in this world. He must in his own life go through the eternal creative processes of "Beginning, Development, and Dissolution". Sacrifice is the process of his self-expansion leading to his final dissolution in the Absolute, emancipated from his narrow self. This self-expansion is achieved through a series of Yajnas. The first of this is called Deva Yajna symbolising man's approach towards the gods, the creative forces of which he is the outcome. This is called Svaha, expression of Sva or Self, which is uttered after the offer of oblations to the Devatas. Just as spiritually Man is the outcome of the gods to whom he thus makes sacrifices, physically he is the outcome of his ancestors, the Pitris, to whom he prays by Pitr-Yajna, by uttering the word Svaha, "placing of his own self, Sva," in the Pitris\(^{39}\). Then he has to perform a fourth Yajna called Bhuta-Yajna offering bali (oblation) to all created beings with whom he realizes his oneness. "One touch of Nature makes the whole world kin". Lastly he has to perform Nri-Yajna by which he offers worship to all his fellowmen in a spirit of universal brotherhood. This worship is in the form of the

\(^{37}\)This paksha is also held by Vasishtha VII.3, Laghu Vishnu III.1 and Yajnavalkya III.56. Ap. Dh. Su. II.9.21.7-8 and II .9.22.7-8 seem to favour this paksha. Vide, ibid. 

\(^{38}\)Gautama (III.land 35) first refers to vikalpa paksha and then emphatically says that there is only one asrama. Manu VI.89-90, III.77-80, Vas. Dh. S. VIII.14-17, Daksha II.57-60, Vishnu Dh. S. 59.29 and several others praise the grhastha as superior. Vide, ibid. 

\(^{39}\)Cf. Pratsha mantra sanskara as observed earlier and explained in next chapter.
offer of daily hospitality by the entertainment of guests as a part of religious duty. It will thus be seen how this hierarchy of fire *Yajnas* (known as *Pancha-Mahayajnas*) who planned as a scheme of progressive approach towards the Infinite with which they provide so many links with the finite (Mookerji 1951(1947):13).

*Varnadharma* and *asramadharma* are also known as *Varnasrama dharma* together. *Tantravarttika* refers: *Sarvadharmanasutram Varnasrama cha dharmodesitvata* i.e. All Dharmasutras impart varnasrama dharma. During our *anvekshana* some learned sadhus told us that in *Kaliyuga* varnasrama dharma is broken, hence it is the *sampradayas* which preserve the dharma. *Sampradayas* in *Kaliyuga* are the guardians of dharma in absence of varnashrama dharma.

*Lokasangrahaka dharma*-Lokasangrahaka is derived from *lokasangraha* (Gita 3.25) meaning welfare of people, for the betterment of *loka* (people). There are three forms of *lokasangrahaka dharma* viz. 1) *achara*, 2) *vyavahara* and, 3) *naimittika* also called *pryaschitta*. According to *Manu-smriti*; dharma, sadharana dharma (*achara dharma*) have ten elements: *Dhrti* (contentment), *kshma* (forgiveness), *damah* (mental discipline), *asteyam* (non stealing), *saucham* (purity of thought, speech and action), *indriya nigraha* (control of senses), *dhi* (cultivation of wisdom), *vidya* (learning), *satyam* (truthfulness), *akrodho* (no-anger) is dharma.⁴⁰ *Vyavahara dharma*, there is considered to be three levels of reality viz. *paramarthika* pratibhastika and Vyavaharika, i.e. pertaining to routine activities. e.g.

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Adwaitis consider yajna to be vyavaharika and not paramarthika, but Mimansa does not accept this view. Vyavahara has to be understood in the specific context of loka-vyavahara, e.g. laws relating to property, the rights of inherence, resolution of disputes, etc. as loka-vyavahara. It is in this sense, it is treated in Dharmasastras. Thus the dharma pertaining to loka is Vyavahar dharma or loka dharma. Naimittika dharma is pertaining to pryaschitta, i.e. karmakanda (rituals) for atonement. They are dealt in detail in Dharmasastras.

Jati dharma pertains to the dharma of different jatis. Smritis mentions of jatyachara i.e. the achara dharma of jatis.

Svadharma pertains to individual dharma to the dharma of groups. Gita says Svadharme nidhinam sreyah i.e. to observe one's own dharma is the best course. Svadharma often in usage connotes the asertion of one's individuality. Svadharma as an epithet of agni (fire) is uttered in Rg. III. 21. 7. The dharma of agni is to burn.

Vrtti dharma- It is a widely held that there are two forms of dharma viz. pravratti dharma and nivratti dharma. Former deals with loka and the latter with moksha. Vrtti also means, the means of livlihood e.g. the vrtti of brahmachari is bhiksha vrtti i.e. livlihood through "begging" which is his dharma and their are rules and regulations for it. Vrtti dharma can also mean rules, regulations and duties pertaining to one's own vrtti (profession) i.e. through which one sustains oneself. Vrtti dharma can mean "professional approach, or and professional ethic as well.

Kuladharma is pertaining to the dharma of kula, i.e. rules, regualtions and duties related to family tradition. Smritis deal with kulachara. Pati-dharma (dharma of husband),
paini dharma (dharma of wife), putra-dharma (dharma of son), etc. also form kula dharma.

Desa-kala dharma- Desa means the space and kala, time. These two are considered to be an important element in forming dharma. Smritis describe desachara i.e. the achara in various regions. The selection of timing is important which includes right muhurta (auspiciousness). Desa-dharma and kala dharma can be taken separately. The yugadharma i.e. the dharma pertaining to particular age. There are several dharmas which have been lost in kaliyuga, varnasrama dharma is one of them, there are others which have formed in kaliyuga. Kala dharma can be the dharma in a particular period. Some of the learned sadhus referred during our anvekshana said that sampradaya is the dharma of Kaliyuga. Since Varnasrama dharma has been lost the Sruti-prampara is being maintained through sampradaya dharma. The moksha of an individual is possible through sampradayas only.

Rajadharma can be simply stated as dharma of the state. It also means the rules and regulations along with duties pertaining to the governance of the loka. Framing of the niti (policies) and measures to fight against anyaya (injustice). to protect dharma and sastra etc are rajadharma.

Sadharana or samanya dharma- The dharma pertaining to the larger good is this form of dharma i.e. what is common to all humanity viz. ahimsa and other virtues. In the case of dharma-sankata (dilemma over choosing between two dharmas as is in the case of "role-conflict" it is the sadharana dharma or samanya dharma i.e. interest of larger is taken into consideration. But resolution of dharma-sankata is purely contextual and bearing of the context is most important.

42This dharma has to be seen in relation to gruhastha asrama.
**Guna dharma**-Medaithi while explaining *guna dharma* cities "protection of the subjects by crowned king" as an example. *Guna dharma* is *dharma* due to nature of things e.g. to burn is the nature of fire. Hunger, thirst, etc. are *dehadharma*. Its emphasis is on inherent nature, e.g. *Prakriti dharma* is also *guna dharma*. Environmental crisis can be seen in the light of the violation of *guna dharma* of *prakriti* (nature).

*Apad dharma* is *dharma* to be followed in extreme situations. It is in a way compromise in order to be able to follow *dharma* later. If one doesn't opt for *apad-dharma* in extreme situations, and follows the *dharma*, it is considered to be an act, which is highly respected by *sadhus* as was revealed to us during our *anvekshana*.

*Rastra dharma, janpada dharma* and *grama dharma* are some of the other *dharmas* whose usage is prevalent.

**Contexts of Achara.**

Since *achara* is a source of *dharma*, each of the context of *dharma* can be seen in context of *achara* in a wider sense. *Smritis* after delineating *lokasangrahaka dharma* into three forms, viz. *achara*, *vyavahara* and *nimitta*, further enunciate the *achara*. Yajnavalkya's includes: 1) *sanskara* 2) rules, regulations and duties for *vedapathi brahmacharis* (one who recites *veda*), 3) marriage and duties of wife, 4) four *varnas* and *varnasankaras* 5) duties of *grhastrha* 6) rules to be followed after *brahmacharya asrama* 7) rules regarding food habits 8) purity of objects 9) *sradha*, 10) the worship of *Ganapati* 11) the rules to propitiate *grahas* (planets), 12) duties of king, etc all these forming the subject matter of *achara*.

There are three divisions of *achara* according to *smritis* viz. 1) *desachara* 2) *jatyachara* 3) *Prakiti* is considered to be in three *gunas*. Viz sattva, rajas and tamas.
and 3) kulachara. The achara in vogue in a particular region is called desachara, e.g. cross-cousin marriage in some parts of south. Similarly the achara in vogue in particular jati is jatyachara (or achara of a jati) e.g. certain jatis have sgotra marriages. The achara of a particular kula, forms the kulachara. Dharmasastras have guided the king to provide legitimacy to various acharas.\textsuperscript{44}

For individuals, there are acharas belonging to saucha category connected with cleanliness of body. The sanskaras connected with different stages of individual life form achara of different category. Vrata belong to another class which being effected makes a particular thing or person fit for a specific purpose. Ahnika, Tarpana, Mahayajna, Devayajna, Vaisvadeva, Nryajna, Dana, Pratishtha, etc., also fall in the category of achara. Apart from the modified acharas, there are the customary ones connected with the harvest, seasonal changes and so on.\textsuperscript{45}

In a Tantric text according to Mahanirvana v. 37, achara are of seven kinds (saptavidha): vedachara, vaishnava achara, saiva achara, dakshina achara, vama achara, siddhanta achara and kaula achara. Achara is looked in two broad categories dakshina and vama.\textsuperscript{46} It is also held that there are four primary acharas viz. vaidika, vaishnava, saiva and sakta. Sakta achara is of four types again. viz. vama, dakshina, siddhanta and kaula. According to Shata sambhava rahasya, vaidika achara is better than vaishnava, saura is better than ganpatya, saiva than saura and sakta than saiva. Within sakta vama, dakshina and kaula

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\item \textsuperscript{44}ibid
\item \textsuperscript{45}Vide Narendra Nath Bhattacharya, \textit{A Glossary of Indian Religious Terms and Concepts}, pp. 3-4. Refer for details.
\item \textsuperscript{46}ibid
\end{itemize}
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are better in that order (Dvivedi 1981: 22).

Through our anvekshana we found that there are five acharas, which are held to be prevalent among the sampradayas in contemporary times. These five acharas are vaishnava achara, saiva achara, sakta achara saura achara and ganpatya achara. The achara as per our anvekshana includes 1) sansakaras, 2) the object and form of worship i.e. upasya devta and sadhana 3) code followed, i.e. class, colour of robes, tilaka, instruments held, e.g. chimta, kamandala, trishula, etc. types of malas (rosaries), types of danda etc and 4) rules regulations. When an achara is transmitted from one generation to another through guruparmpara it takes the form of sampradaya. Achara plays a constitutive role in the formation of sampradaya institutionalised through guruparampara.

**Mata**

*Mata* alongwith Guruparmparya is an essential component of sampradaya. Hence the darsana and achara aspects of sampradaya were merged within mata. Earlier texts reveal the use of term *mata*, where distinctions on the basis of darsana, achara and sadhana were to be made. The term *mata* is often used for sampradaya.

*Mata* in fact is like the concept of *chitta*. *Chitta* does not have its independent existence. *Chitta* is dependent on *vritti* (state), the state i.e. *vritti* is the state of *chitta*. Similary the formation of *mata* is dependent on various aspects. *Mata* is conclusive by nature, *chitta* is related to *sankalpa* i.e. conclusive ditermination. This is our *mata* and we follow it, is often used by the adherents of various sampradayas. Dasnami sampradaya's *mata* is advaita mata of *Vedanta* darsana and according to their *mata* they follow saiva achar and according to their *mata* their sadhana forms of sadhana-chatushtaya. Similarly Ramanuj's follow
Visishtadvaita mata, their achara as per their mata is Vaishnava. Their sadhana is propattि (Bhakti).

Hence we see that mata here is based on darsana, achara and sadhana. Any one of them can be said to be mata, or in different combinations, or all together can also be called mata. During our anvekshana we asked this question time and again that what achara you follow according to your sampradaya. The answer used to be "according to our mata we follow such and such achara "according to our mata we follow such and such sadhana-paddhlhi and sannyasa-paddhathi. Hence we found that whereas guruparampraya is what constitutes sampradaya, the distinctions are made on the basis of mata. There are three major distinctions a) Darsana b) Achar and c) Sadhana. Each one of this we will deal seperately.

Achara

We have already elaborated the constitutive role of achara vis-a-vis dharma and sampradaya. The guruparampara constitutes the sampradaya and it is achara, dharma or mata which gets institutionalise in the process . The distinctions of sampradayas are on the basis of mata. Achara aprat from playing the constitutive role also play the role of distinction. The distinction in mata on the basis of achara have been quite prevalent among sampradayas.

The achara as per anvekshana on the basis of which distinctions in mata are made are 1) sanskaras 2) upasya devta and sadhana, i.e. the object of worship, 3) code followed, i.e. dress, chour of robes, tilaka, instruments held, e.g. chimta, kanandala, trishula, etc., types of matas (rosaries), types of danda, etc. and 4) rules and regulation to be followed by the sampradaya. The praisha mantra sanskara has distinction between Dasnamis and chatuh
The distinction on the basis of *Upasya deva* has led to the formation of new *sampradayas* within a single *sampradaya* among *Vaishnavas* in particular and other *sampradayas* in general. The distinction of *Ramanandi sampradaya* from *Sri sampradaya* is on the basis of *upasya deva*. The *upasya deva* of *Sri sampradaya* is *Narayana*, whereas that of *Ramanandi* is *Rama*. *Sri sampradaya* has *'Narayana Mantra*, whereas *Ramanandi* have *Rama Mantra*. The *Tilaka* of the two are different. *Sri Sampradaya* has only *Saguna Bhakti*, whereas, *Ramanandis* have both *Saguna* and *Nirguna Bhakti*.

With the accepted distinction of *Bhakti* in *Nirguna* and *Saguna* there are two divisions of the *Sishya parampara* of *Ramanandi Sampradaya*. They are called *'vairagi'* and *'sant*.

While explaining the formation of *Haridasa-sampradaya*, Meetal quotes Bhagvatarasika, who systematized the *Haridasa sampradaya* in explaining its form. According to it the *sampradayika Swaroop* or form is as follows:- *Acharya-Lalita Sakhi* (Swami Haridasa), *Chhapa-Rasika, Upasana-Nitya Kishora; Mantra-Yugala Mantra, Pramana Grantha-The Vani of Rasikas. Dhama-Sribindsayavana and Ishta-Sri Radhaji.* (Meetal 1974:462).

We find here that there are seven categories involved in explaining *sampradaya* viz.

1) *Acharya, 2) Chhapa, 3) Upasana, 4) Mantra, 5) Pramana Grantha, 6) Dhama, 7) Ishta.*

The *acharya* aspect is covered by *guru parampara*, *chhapa* is a form of *bhakti* and hence falls under *sadhana* alongwith *mantra* and *upasana*, whereas *Ishta* as *achara* and *pramana grantha* is *darsana*.

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*There are five *vaishnava sanskaras*, Yamuna used to invest with to all his sishyas (Dasgupta 1968 (1940) : 98).*
During our *anvekshana* we observed that *tilaka* distinctions, the colour of robes can make one recognize the *sampradaya* of a *sadhu* in several cases and *achara* in almost all cases. The *tilaka* of *Dasnamis* is horizontal and that of *Vaishnavas* vertical. This *tilakas* are wore on the forehead (marks made of *chandan* (sandal) generally). It is wore on the other parts of body as well, specially on arms, chest, back, the belly and the thighs. The *tilakas* are prepared by *gopi-chandana* and *rakta-chandana*. The former is yellow in colour, whereas the latter is red. *Ramanuji* call this material out of which *tilaka* is prepared as *Sri-churna*.

The *tilaka* is very essential in *sadhu* life as it is considered as an preparatory exercise of the meeting with the absolute. The *Krshna* devotees, for example, interpret their *tilaka* as *Krshna's* temple with *Brahma* and *Siva* at either side of the three vertical lines.

*Dasnami* generally wear *tilakas* of *Vibhuti* (holy ashes). *Dasnami nagas* wear this *vibhuti* as the only robe all over their body. It is a common sight among the nagas at times while interacting with *grhaslhas*, they wear *langoti* (lioncloth). These "holy ashes", or vibhuti, are related to *dhuni* and are considered to be the *prasada* (holy gift) from *Agni devta*, the fire diety.

*Sadhu* is supposed not to own more than a *danda* (staff), an animal skin (generally of deer called *Mrga chhala* and at times of lion or tiger), *asana* (a seat, of animal skin as above or of any other material generally cloth) and some rags to wear. Some *sadhus* carry, *trishula*, *chimta*, etc.

*Jata* (matted hair) is common feature among the *nagas* in particular and *sadhus* in general. It is indicative of the long year the *sadhu* has given in for tapas or *sadhana*, and in

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*48* Taken from their own *dhuni* (to be explained later). *Aghoris* take their *vibhuti* from the cremation fires.
the process had lost consciousness of the self, resulting in the hairs getting matted. It is not essential, but it draws attention and respect among the sadhus. We came across sadhus during anvekshana whose hairs were matted and were longer than his own height. The length of the hair signifies, the prolonged period of sadhana and sadhu’s sannyasa period. The sadhus of Juna akhara and Udasina akhara take pride and are particular about their jata. It is believed that when Bhagiratha was bringing Ganga to earth after a severe tapas, the stream of the river was so strong that it could have swayed the earth. Siva at Kalilasa mountain was requested to catch the stream in his jata to save the earth and retard the intensity of the stream. From the jata of the Siva then Ganga flowed on earth. Jata in this sense reflects the power of tapas and virility.

Many sadhus are clean shaven, they go the extent of shaving all the pancha-keshas (five hairs): the head, the cheeks, the chest, the armpits and the groin. We have heard of a form of sadhana, where a sadhu plucks all the hairs of his body one by one. If on the one hand long matted hair is a symbol of sadhana, on the other it is the plucking of hair one by one.

**Darsana**

The meaning of darsana is to see, to think, to observe, to have faith in. Darsana is view of man towards life. Humans have been curious about the elements around them. What is the relationship with these elements? What creates this relationship? what are the means to know? what to know? Why to know? How to know? etc.

* Darsana is not separate from life whether it is Charvaka or Sankara they establish their darsana on the foundation of life. This is the reason that it not only deals with
"philosophy" i.e. mimansa of elements but also includes Achara-sastra, Pramana-sastra, Kriya-sastra, Moksha-sastra, etc. to name a few among many others. The various darsanas are Viz. Charvaka, Jaina, Baudha, Nyaya, Vaiseshika, Sankhya, Yoga, Purva-minansa or Mimansa, Uttara-mimansa or Vedanta, Vyakarana, Pratyabhijna, etc. to name a few among many others. The different darsanas pursue truth by different ways and methods and arrive at different views of reality (Mookerji 1969 [1949]:281). The different darsanas tried to justify a theory of knowledge by an appeal to the analysis and interpretation of experience. The thinkers of different darsanas were accustomed often to meet together and defeat one another in actual debates (Dasgupta 1963 [1922] : 406) called as vada. During our anvekshana several learned sadhus mentioned that, it is due to the virtual extinction of sastrartha that the intellectual life has undergone deterioration. Earlier for sastrarthas there used to be immense preparations, which subsequently led to the intellectual growth of each sampradaya.

Darsana is an "insight into nature of reality", its final aim is "not only love of wisdom but life of wisdom". Darsana is "vision of truth". Manu Sanhita (6.74) informs us that one who has darsana becomes free as darsana destroys sansara. Darsana emerges from practical necessity and cultivate it in order to understand how life can be best led. Darsana is not merely for the satisfaction of intellectual curiosity, but mainly an enlightened

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49Vide-introduction to the Sarva-darsana-sangraha by Uma Shankar Sharma.
50These debates were known as sastrartha. The Upanishads have details of many of them. The Sakaracharya's advaita māta's supremacy was established during his time through this method. The prestige which these debates carried in the society were enormous, to an extent supreme. The result of these debates was frequently very important in determining the prestige of the sampradaya which held according to its māta a particular darsana.
51Radhakrishnan, Hindu View of Life, p.15.
52P.T. Raju, Structural Depths of Indian Thought (preface).
53Chatterji and Datta, An Introduction to Indian Philosophy, p. 2.
54vide ibid, p.4.
life led with far sight, fore sight and insight. Hence darsanas have to explain at the beginning itself that how it serves purusharthas (human aims).\(^5\) Darsana is both "phenomenological and analytical." it is both analysis of "ordinary usage (loka-vyavahara) and description of how things are presented to the testimony of consciousness (pratiti-sakshikah)" (Mohanty 1992:6).\(^6\)

Darsanas trace their origin from Upanishads which on their part have innumerable centres of intellectual activity. In Brahma-jala-sutta (literally, the net of Brahma, in which all "philosophical theories" are caught up like fishes in a net), Buddha mentions as many as sixty two different "schools of philosophy" prevailing in the country even in that early age, together with many subdivisions of such "schools" which he criticizes and condemns in his pursuit of truth (Mookerji 1969 [1947]: 259).

The six darsans known as Shatadarsana are important from the point of their combinations and their role in providing the understanding of the overall worldview of sampradayas. This combinations are Sankhya-Yoga, Nyaya-Vaiseshika and Karma or Purva mimansa and Sariraka or Uttar mimansa or Vedanta. These three combination look at reality in totality.\(^7\)

Jagat has two types of padartha, achetana and chetana. It is achetna which is subject

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\(^5\)ibid, p. 12.

\(^6\)Radhakrishnan observes:
In many other countries of the world reflection on the nature existence is luxury of life. The serious moments are given to action, while the pursuit of philosophy comes up as parenthesis. In the west even in the hey day of its youth, as in the times of Plato and Aristotle, it learned for support, on some other study as politics or ethics. In India philosophy stood on its own legs, and other studies looked to it for insipiration and support. (Indian Philosophy, Vol.1, pp.22-23).

\(^7\)Sankara begins by defining the subject matters of Vedanta in his bhashya as Brahma-jijnasa, "an inquiry into Brahma", and not Dharma-jijnasa, "the enquiry into dharma which is the subject of Purva-mimansa."
of *vicharasatra* and is called *vijnana*, whereas *chetan* related to *nirnaya sastra* is called *darsana*. On the basis of this Meetal (1947) works out a classification.

*Darsana* has mainly two parts *Vaidika* and *Avaidika*. Then there are two subparts of these two parts namely, *Isvaravadi* and *Anisvaravadi*. Hence there are four parts of *darsana*—

1. *Iswara vadi vaidika darsana*;
2. *Anishwaravadi vaidika darsana*;
3. *Iswara vadi vaidika darsana*; and
4. *Aniswaravadi avaidika darsana*.

Among *Iswaravadi vaidika darsanas*, *Uttara-mimansa* or *vedanta darsana* is main. In this are two matas—1. *Nirvisesha Brahmovada* and 2. *Savisesha Brahmovada*. *Nirvisesha Brahmovada* is called *Advaiia Vada*. *Savisesha Brahmovada* is of five types. (1) *Vishnuparka*; (2) *Sivapakka*; (3) *Sakti paraka*; (4) *Suryaparka*; and (5) *Ganpati parak* of *Vishnuparka Brahmovada* there are four *darsanika upvibhagas* 1. *Vishishta dvaita*, 2. *Sudhadvaita*, 3. *Dvaita dvaita* and 4. *Dvaita*.

The main aim of the different *Vadas* of *darsana* is to decide the form (*svaroop*) of *Brahma*, *Jiva* and *Jagat* and types of their *prakrti* relations. In different *Upnishads* and its *sararupa* (*summary*) *Brahmasutras* there are statements in which there appears to be non-clarity among mutual relations of *Brahma*, *Jagat* and *Jiva*. For clarification, analysis and explanations of these non-clarity, different *bhashyas* were composed (pp.145-146).

There are several classification of *darsanas*; but Meetal's classification is interesting, as it provides, *achara darsana* relation at the sametime bringing *advaita mata* of *Dasnamis* and the *matas* of *Chatusampradayas* within its fold. The relationship between *darsana* and *sampradaya* and sistinctions based on it become amply clear.

*Darsanas* were not stirred up merely by the speculative demands of the human mind.
which has a natural inclination for indulging in abstract thought, but by a deep craving after
the realization of the purpose of life. It is surprising to note that the postulates, aims and
conditions for such a realization were found to be identical even in the conflicting darsanas.
Whatever may be their differences of opinion in other matters, so far as the general postulates
for the realization of the transcendental state, of summum bonum of life, were concerned, all
the darsanas were practically in thorough agreement [Dasgupta 1963 (1922) : 71].

Every action of a Dasnami is regulated by the darsana. Swami Vidyananda Giri
informed and, so was said by Swami Asangananda, that the sadhus's (Dasnamis in this case)
aim is advaita siddhi\textsuperscript{18} i.e. to realise the non-duality in every form of existence. They said this
they do by stating in their chitta that "Eko Brahma dvitiyo na asti" i.e. there is only Brahma
and nothing else exists.

\textit{Sadhana}

Tapas is the soul of the conception of sadhana. Prajapati is said to have practised
tapas prior to each act of creation.\textsuperscript{59} Rg-veda utters: Deva etasyam-avadanta purve sapta
rshya-s-tapase ye nisheduh bhima jaya brahmannasyopanita durdham dadhati parame vyoman. The sukta speaks of seven seers who attained direct vision of truth by means of
tapas.\textsuperscript{60} Tapas literally means heat.' Almost every legendary figure of the ancient times is said
to have performed tapas. The role of tapas is central in the building of the achara and
dharna. While explaining the Sruti parampara in the second chapter, we mentioned of rshis
and srutarshis. Former endowed with tapas, were able to receive mantras and srutarshis

\textsuperscript{18}There is a text named Advaita-siddhi by Madhusudana Saraswati.
\textsuperscript{59}Satapatha Brahmana, x.4.42; Brhad. Up., 1, 26; Taitt. Up. II.6.1.
\textsuperscript{60}Also see Chakraborti, pp. 4-5.
being not able to perform that degree of tapas, were made to receive through oration. The hearing of the mantras from rshi and simultaneously undergoing tapas awakens the latent capacities of sishyas to receive the mantra. The Vedangas and other streams of vedic studies were to expedite this process. The Srutiparmpara and almost every other parampara is a product of tapas.

Sadhana is to be understood in relation to the sadhya. As the relationship is similar to that of pramana and prameya. Sadhya is achieved through sadhana. In almost all cases this sadhya is Moksha, the ultimate liberation. Gita says: yam labdhva chaparam labham manyate nadhikam tatah: attaining which nothing remains to be attained. Different sampradayas have different conceptions of Moksha. Baudha darsan considers the comprehension of four noble truths as moksha, Advaita considers the comprehension of atma as moksha, even Charvaka provides conception of moksha in the end of human life. Moksha is generally accepted as cessation of the cycle of birth i.e. and of all karmas. But there are other important notions of Moksha like that of Vyakarana darsana, which considers that moksha lies in expression. If one can express what one wants to express then it is moksha.

There can be two aspects of sadhana, an exoteric and an esoteric a bahiranga and an antaranga aspect. The bahiranga aspect is preparatory and the antaranga sadhana is very near to and closely intimate with anubhava or experience. Sadhana includes vairagya and

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61 There can be several ways of explaining mokshas. One is mentioned by Thoothi who considers it to be of four types: can salokya, which brings membership of the heavenly abide; sarupya, in which attaining the qualities and strength of ultimate Moksha is attained; sayujya, which is characteristic by merging of the individual soul into God; and Kaivalya wherein freeing himself from the ties of worldliness, the individual dedicates his entire being for the service of the living God for its own sake (1935:45).

62 vide Brahma, p.65.
Abhyasa (practice). Abhyasa leads to vairagya and vairagya makes sadhana spontaneous.\textsuperscript{63}

What became amply clear during anvekshana is that solitude is an important aspect of sadhana. It is this which takes many sadhus to mountains or jungles where their solitude is not disturbed. We visited several sadhus in the caves in remotest possible areas in the Himalayas during our journey to Badrinath. Amidst nature and its beauty they can pursue their sadhya. The place and its sanctity is important, e.g. the seven moksha puris, apart from the Himalayas, which is the most revered place for sadhana. The sadhus visiting the glacial mountains during sadhana and remaining their for long period without any subsistence, even clothes, is highly regarded. The sadhus explained various such incidents to us. These places are said to have a perennial history of being the residence of great sadhus. Sadhus told us that this makes these places and their environment jagrta or (awakened) which makes the perseverance of sadhus smooth and pleasant, to attain their sadhya.

There are distinctions in the modes of sadhana in various sampradayas, that its details may need an encyclopedia to be written.\textsuperscript{64} Yet the conception of sadhana is similar among them. Dasgupta observe:

There was a unique unity in the practical sadhana of almost all the Indian systems. The religious craving has been universal in India and this uniformity of sadhana has therefore secured for India a unity in all her aspirations and strivings (1963[1922]:77).

\textsuperscript{63} (Yoga-sutra 1.12) and Abhyasena kaunteya vairagyena ca grhyata (Gita VI.35). Brahma as per these verses delineates sadhana into two phases (1) negative and (2) positive. These two sides are clearly marked in every important line of sadhana. The negative side is commonly referred to as vairagya (desirelessness) while the positive is designated as abhyasa (repeated practice) (Brahma, p.62). Brahma in absence of the clarity of the concept of vairagya makes such observences. Vairagya has been explained in the fifth chapter of this prasthana.

\textsuperscript{64} Brahma makes an interesting observation:

"The Tantrika engaged in seemingly ugly and objectionable and sometimes horrible practices in the darkest hours of midnight at the dirtiest cremation ground, the Vaisnava closely engaged in removing the minutest particle of dust from the temple of the Lord and carefully anointing his body with sacred marks of sandal, the Yogin sitting erect with winkless eyes practising concentration in various postures of the body, and the Vedantist energetically performing the routine duties of life like an ordinary man and still and the while resting in the Brahma. (Absolute) consciousness, are all genuine representatives of Hinduism."
Sadhana in sanskrit means-means or medium. Tapas is a means to reach the highest states, which came to be referred as sadhana. The attempts to achieve any sadhya or goal can be called sadhana, but in several cases sadhana or tapas may be performed even without any attempt for any goal\textsuperscript{65}. Among the contemporary sadhus, tapas is equally popular category as sadhana. Sadhana acquires a certain degree of institutionalisation, which is not the case with tapas. Among the contemporary sadhus there are five organs of sadhana viz. Adhikara (as explained earlier), Visvasa (faith), guru diksha, sampradaya and mantra-devta. It is these five organs which are considered to be helping a sadhu in acquiring the higher states in sadhana.

There are different forms of sadhana. Some of the prevalent forms of sadhana are karma, jnana, yoga, bhakti, tantra, etc. The difference among them are very diffused, every form of sadhana includes almost every other form of sadhana. Only difference if any is in the form of more stress being given on certain aspect.

\textit{Karma Sadhana}

All the forms of sadhana accept that the realisation of siddhi (highest goal) is impossible unless one is purified in mind and body, and that this purification can come through karma alone. The term 'karma' is uttered in Vedas in a sense to denote yajna. It includes all actions, physical and a psychical, although there is penchant to limit karma to actions performed by the body only. The mental processes like dhyana and vichara (meditation and reflection) are generally excluded from the conception of karma by the

\textsuperscript{65}There also is reference of laukika sadhana distinct from the sadhana performed by sadhus. Sadhana can also be referred as laukika and alaukika.
Advaitis. Hence *Karma sadhana* is a form of *yajna* itself. *Yajna* at times is referred as synonymous to *sadhana*, e.g. *Jnana Yajna* for *jnana sadhana*, etc.

**Yajna**

The term *yajna* is derived from root *yaj*, to worship. Those words by which worship is performed are called *yajus*. Worship is performed in the form of what is called *yajna*. The *Veda* itself is to serve the purpose of this kind of worship or *yajna* which is performed primarily by the use of *yajus*, the *Yajur sanhita*, counts as the most important of the vedic *sanhitas* as its collection of *mantras* called *yajus*.

The object of *yajana* or worship is called *yajata* in *vedic* language. These *yajatas* are formless manifestations of the supreme Being or *Brahma* for whose worship there was no need of any material temple or shrine. The worshippers were called *Yajamanas*. They performed their worship or *yajna* by means of meditation or *manana* with the aid of words called *mantras*. Thus the utterances of the *mantra* was essential to the performance of this kind of worship or *yajna* by which the *yajata* or the deity was approached and invoked by mortals.

Besides the invocation, *avahan*, of the deity by the utterance of the proper *mantras*, the next requisite of a *yajna* is *ahuti* or sacrifice of oblations, of something which the worshipper holds dear and valuable. The *ahuti* is offered to *Agni* or Fire kindled in the *altar*, *vedi*, specially prepared for the purpose. Men approached God through *Agni* who invoked him on their behalf and is thus called the *Hotai*. The essence of *yajna* is thus sacrifice or offering as proof of devotion to the deity.

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*Vide Nalini Kant Brahma, Philosophy of Hindu Sadhana, pp. 126-127.*
Vedic thought conceived of yajna as a symbol or representation of creation and its processes as understood by it. As each individual creature is fundamentally subject to the laws governing creation as a whole and is a part of the cosmic plan and purpose towards the fulfilment of which it is his supreme duty to contribute by his own self-fulfilment, the veda invented this most wonderful device of the Yajna as a visible picture of his dharma or religion to remind him of the laws of his being and of his supreme duty aforesaid. The conception of yajna is thus modelled on that of creation as presented in vedic literature and first indicated in the hymns of the Rg-veda, especially the hymns X, 81,82,90,121,129. Of these, X. 90 is the Purusha-sukta first presenting the whole process of creation as a yajna. At this primordial and original Yajna, the creator of the universe called the Virat-purusha created the universe by offering himself up as the sacrifice to provide the foundation upon which the structure could rise and rest and the very material out of which it could be constructed. The Sruti. Rg. X. 81, asks the fundamental questions. "kimsvit asit adhishthanam arambhanam": "Kimsvit vanam ka Sa Vrksha asa yato dyava-prithvi nishtatakshuh"; "Yat adhyatishtat bhuvnani dharayan"; "where was the place. what the material, where was the forest, and which the tree. to which the architect of the universe resorted in creating it?" The Purusha-sukta answers this question by stating that the Virat-purusha, wishing for creation, wishing that the one should Many (asisha=vahu syam prajayeya in X,81,1), found in his self-ahuti the only means of building up this wished for creation, for which he gave his own ahuti out of whose body was created the universe comprising nature with all its forces and agents like the sun and moon, organic and inorganic matter, different forms of life and society. The significance of this is that the Sruti says [Rg. x. 81. 1]: "Sa asisha drvinamichchhamanah prathamachchhadavaran"
avivesa" [Sa Prameswara asisha vahu syam prajayeya ityevam rupya punah punah sisrikshya
dravinamichchhamanah dhanopalakshitam jagadbhogmakamkshanah prathamachchh it
prathamam mukhyam nish prapanchum paramar-thikam rupam avrnan avaran svasrishtan
pranihri dayapradesanavivesa" (Sayana) "He, the one, again and again, wishing to be many,
wishing for the enjoyment of this world of riches, concealed his primary self (absolute and
unconditioned) and created the world of objects and minds into each of which he entered."
Man also like his creator, has to embrace mortality and the limited life of the world. Through
the limits of individual life, the individual thus attains the absolute by ahuti. The Purusha-
sukta also lays down "the doctrine of self-sacrifice as constituting the true worship of the
Divine, while the device of yajna was evolved to give a concrete shape to this doctrine".
(Mookerji 1951 [1947] : 7-8-9). The ahuti aspect is so encompassing that even Dasnamis,
who reject the yajna practice, their entire existence is based on this aspect in their of sadhana.

Yajna Karmany vadhi karste ma phaleshu kadachana, Ma karma phala hetur bhurma
to sangastva karmani. Gita lays emphasis on desireless action in every sphere of life and deals
with the term in its wider sense. This actually is understood to be karma sadhana, where
yajna, has become part, in one or the other form as part of every sphere a sadhana.

Yoga Sadhana

Yogasya chitta vrtti nirodah (Patanjali, 1.1). Yoga is the cessation of vrttis of the
chitta. Patanjali accepts the sankhya view of "bondage and liberation". "The bondage" of the
Purusha (self) is due to ignorance and indiscrimination (aviveka), and liberation (kaivalya)
can come from discriminative knowledge (vivekakhyati) alone. The bondage manifests itself
through the five fold miseries (klesas) which human beings becomes subject to in
consequence of a mistaken identification of the pure, chetana Purusha and the unconscious (jada) Prakrti or rather the sattva aspect of prakrti. The kleshas are 1) avidya (ignorance), 2) asmita (egoism), 3) raga (attraction), 4) dvesha (repulsion) and 5) abhinivesa (craving to live). All of them result from want of discrimination between the pure and unconscious Prakrti, between chit and jada, and have made their discrimination difficult. As soon as the real nature of purusha or the self is apprehended through Samadhi, when all the vrittis (states and modifications) of chitta are ceased, discrimination results and its conjunction with prakrti ceases, putting an end to all klesas. All karmas result from the klesas and cease with their cessation.

Patanjali prescribes a form of sadhana, known as ashtanga yoga (yoga with eight organs). These eightfold yoga are: Yama, niyam, asana, pratyahara, pranayama, dharna, dhyana and samadhi. Yama is Ahinsa (non-violence), satya (truthfulness), asteya (absence of non-stealing), brahmacharya (celibacy) and aparigraha (absence of hoarding) (2.30). In Yoga sutra it is stated that yama reach their highest stage when they transcend the boundaries of jati, desha and kala (2.31). Niyama are: saucha (cleanliness), swadhyaya (self study), santosh (contentment) and remaining in shelter of Ishvara (God). Asana is sitting in peace and stability (2.46). Asanas are various bodily kriyas (actions) which prepare the body for the higher stages of sadhana. These have been explained in detail in Patanjalayoga-pradipa. Patanjali says that asana is attained by perseverance manifested in ease through concentrating ananta (infinite) (2.47). Asana prepares one to face the savages of nature i.e. heat and cold (2.48).

67Vide Nalini Kant, Philosophy of Hindu Sudhna, pp.126-127.
After attaining asana the control of life breath is pranayama (2.49). Through pranayum the veil on knowledge gets weakened (2.52). Through pranayama, the mana attains the quality of dharna, to concentrate it (2.53). The non-relatedness of senses in their subject and getting stated in their own self i.e. chitta is pratyahara (2.54). The stabilising of chitta on any one thing is dharna (13.1). The linear movement of vritti is dhyana (3.2). When there is consciousness of goal only and chitta loses its own self then it is samadhi (3.3). There are several streams of yoga-sadhana, and its various forms, form part of almost all sadhanas. The role of yoga is foundational for almost every stream of sadhana. In the Natha pantha which is also called yoga-sampradaya, yoga sadhana plays the constitutive role. Dasnamis reject yoga-sadhana. But during our anvekshana, we found them performing so.

Jnana Sadhana

Jnana sadhana is often referred as atmopasana particularly so with Dasnamis. Atmopasna literally translated will mean worship of self. It's highest goal is the attainment of the realisation of Aham Brahmasmi, i.e. the ultimate reality is the self. It is the discipline that believes in the absoluteness of atma accepts no other reality. That atma is Brahma. Nothing else exists and what seems to exist in fact does not exist.

Pure consciousness or chit which has been expressed by the terms atma and Brahma in upanishad has no gap (anantara) and no outside' or 'other' (abahya), and is thoroughly a homogeneous identity (ekarasa). Unless the chit, that manifests itself as the subject in the individual (jiva), realises such an absolutely homogenous, innermost essence and becomes merged in or rather identifies itself with the same, there cannot be mukti or release from the
bondage of repeated births, and deaths, and there is no conscious attainment of immortality. As chit or the inner essence of the spirit is perfectly homogenous (ekarasa) and does not admit of any self division (anantara), it is not liable to destruction, and true immortality or moksha is already existent with immediate realisation. This is nirvikalpa prayaksha that is free from all relational content in the fundamental experience upon which the relational (savikalpa) experience is superimposed. Mundaka upanishad says: Brahma veda Brahmaiva bhurati i.e. to know it is to be it.

Karma is taken as preparatory exercise. Chitsukhacharya observes that karma produces jnana, and moksha culminates from jnana. It is not to be supposed that karma and jnana are both useful to moksha directly. Karma removes obstacles in the shape of destroying the effects of the evil deeds and thus prepares the way to the attainment of knowledge.

In Vevekachudamani a treatise on jnana sadhana, Sankracharya mentions of sadhana-chatushtaya or four fold sadhana (5.18). These are 1) viveka (the discriminatory capacity to ascertain the permanent and non-permanent); 2) Vairagya from Laukika (pertaining to day to existence) and para-laukika (transcendental) comfort indulgence; 3) Shatasampatti (six riches) i.e. sama, dâma, uparati titiksha, sraddha and samadhana; and 4) Mumuksha (pursuit for moksha) (5.19). Brahma satyam jagat mithya i.e. Brahma is existent and the world appearance is non-existent, this ascertainment is viveka (5.20). Through darsana and sravana (hearing) the ascertainment of detachment from deha (body) to brahma loka (universe), the

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64 vide Brahma, p.138.
69 11.2.9. Yo ha va; tatpamam brahma veda brahmaiva bhurati. Brahma is of the nature of experience (anubhui), because to know an anubhava is to have the anubhava or experience, and it is to be it. Vide, Brahma, p.145.
70 vide Brahma, p.173.

144
non permanent objects is *vairagya* (5.21). The detachment from cravings and establishment of *chitta* in the goal is *sama* (5.22). The directing of sense perceptions towards own goal is *dama* (5.23). Non sustenance of *vrtti* in external objects is *uparatti* (5.24). Without worry and sorrow the capacity to bear hurdles is *titiksha* (6.25). The ascertainment of truth in *sutra* and the utterances of *guru* is *sraddha*, through which goal is attained (6.26).

The other aspect of *jnana sadhana* is *sravana, manana* and *niddhyasana*. Niddhyasan is taken as *dhyana* also. *Dhyana* is concentrated *chit*, and *dhyana* reveals because everything is, in reality chit. *Dhyana* removes the gap and leads to right ascertainment. *Dhyana* or *niddhyasana*, which leads to *jnana* or *samadhi*, is the culmination of *manana* or critical reflection. The *Chh.Up* says--when one reflects then only one knows (VII.28). *Manana* prepares one for *niddhyasana*. *Manana* is also referred as *vichara* among Dasnamis. *Manana* implies a rational reflective understanding of the subject to provide a permanent hold over *chitta*. Prior to *Manana* is required *sravana* or hearing from the *guru* or *acharya* to know. This process of *sravana, manana* and *niddhyasana* forms the *jnana sadhana*. *Brahma* observes that *sravana, manana* and *niddhyasana* may be regarded as "*antaranga sadhana*" (processes intimately connected with *jnana* or *aparokshanubhuti*) of *jnana*, being its immediate antecedents, the actions or *karmas* purifying the intellect, may be regarded as rather *bahiranga sadhana"*(1988:224).

**Bhakti Sadhana**

*Bhakti* is being possessed by the the Absolute. *Sa paranuraktirisvare* (*Sandilya sutra*, i.e. *bhakti* is supreme or sublime attachment to the Lord of the Universe. This attachment to
I swara or the Absolute is bhakti. The Narada-Pancharatra summarises bhakti "according to Bhisma, Prahalada, Uddhava and Narada, is attachment, mined with love, towards Vishnu, i.e. Lord of the Universe and is the absence of the attachment towards everything else".

The principle of Bhakti lies in Svarga i.e. in shelter of the Iswara. Almost every mata of Bhakti accepts that the God cannot be realised without bhakti. Ramanuja criticising the Jnana sadhana says that mere listening the sastra (sravana), mere ratiocination (manana) and mere meditation (niddhyasana) have no competence for reaching the (Absolute) self, because the Sruti says, "The self can be acquired neither by pravachanena (ratiocination nor by meditation (medhaya), nor by hearing of many sastras (bahuna srutena), but realised by him alone who is selected, and that those who are joyfully dedicated to Iswara are dear unto him is expressed by the Iswara himself. There is a difference of opinion as to whether supreme bhakti is by nature without with knowledge (jnana-sunya), or is attended by knowledge (jnanamisra). Ramanuja says that Bhakti in its highest stage, includes jnana within it, and he expressly states that the direct realisation of Brahma (aparoksha jnana) is nothing but jnana that assumes the form of bhakti (bhakti rupapanam jnanam).

Sri sampradaya had two fold division very early in its history. One held the bhashyic mata, whereas the other prabhandic mata on the view of propatti (Bhakti). The former gave analogy of the monkey whose young make active effort to attach themselves to their mothers. The prabhandic mata gave analogy with the cat, whereby the devotee, like a kitten, makes no

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74vide Brahma, p.251.
75vide. ibid, p.253.
76Bhagvad-Gita X, 10 and IX.29.
77Priyatma eva varaniyo bhavati. Sribhasya 1.1.1.
78Brahmasakshatkarakalakshnam bhaktirupa-pannam jnanam. Sribhasya.1.2.29.
effort with complete surrender and dependence upon the grace of God. As per the Pushri marga, the seven stages of Bhakti are, bhava, prema, pranaya, raga, anuraga and vyasana. Moreover bhakti had two aspects: prema or love and seva or service, of which latter could again be that of the body (tanujja), material wealth (vittaya) or of the mind (manasa). There is mention of Navadha bhakti among Ramanandis which includes viz. 1) Sravana (listening) 2) Kirtana (to sing in chanting in praise of Isvara) 3) Smarana continuous remembering of Isvara), 4) Pada-sevan (serving the feet of Isvara) 5) archana (to pray) 6) Vandana (to sing the glory), 7) dasya (surrender) 8) Sukhya (friendship), 9) Atmanivedana (to give oneself). This navadha bhakti or nine forms of Bhakti has given rise to various panthas. Krishna Dasa Kaviraja mentions five Rasa-bheda of Krshna Bhakti distinctions on the basis of bhakti76:

1. Shanta Bhakti Rasa -i) Krshna Nistha,77
2. Dasya Bhakti Rass--ii) Krshna seva78
3. Sukhya Bhakti Rasa --i) and ii) No dilemma in mind for Krshna.
4. Vatsalya Bhakti Rasa --i) to iii) as above and iv) fondness towards Krshna.
5. Madhura Bhakti Rasa i) to iv) as above and v) total surrender in pleasure of Krshna.

Swami Vasudevananda Saraswati, Sankracharya Badrikashrama referred us to visit Ram Harshana Das ji for understanding the state of bhakti at ardha-kumha-mela, Prayag. We visited the highly revered santa, who was not conscious of his surroundings, only occasionally replying to queries by devotees. We were told that his consciousness has become one with that of Isvara.

76Meetal, p.328, quotes from Krshna Dasa Kaviraja, "Chaitanya mata aur Broja Sahitya, pp.96-97. There are sixty four organs of Bhakti mentioned in Sadhana Ank, p.536.
77Nishtha is dedication.
78Seva is service.


**Tantra Sadhana**

*Tantra-sastra* is said to be composed by *Siva* and is generally classified under three parts, viz. *Agam, Yamala* and *Mukhya-tantra*. According to *Varahi tantra*, in which creation, its final dissolution, methods of worship, methods of doing all activities and *sadhana* and its forms are explained is *Agam* (Gaud 1993[1938]:483). *Agam* are those *sastras* which *Siva* had said to *Devi* and *Nigam* are those which *Devi* had said to *Siva* (Dvivedi (1981: 170). *Tantra* is considered to be part of *kalpa* according to other view. *Kalpa* is said to have four parts, viz. *Agam, Damara, Yamala* and *Tantra* (Gaud 1993[1938]:484)

The Dasgupta's view is only partly correct on *tantra*, where he traces its history with the *achara* of the *Kapalikias* and *Kalamukhas*. Dasgupta observes:

(These) sects arise in performing particular kind of rituals, and could be distinguished from other *Saivas* by their indulgence in wines, women and meat and even human meat. Somehow these rituals passed into *tantric* forms of worship are found among the adherents of the *tantric* form of worship even to this day. *Tantric* initiation is thus different from the *vedic* initiation (1962[1955]: 3).

*Tantra sadhana* consists of worship of *yantra* or diagrams representing god, *mantra*, *mudra* and *nyasa* i.e. *japa* of mantras (the mantras in *tantra* have no meaning unlike *vedic* mantra here they are just sound systems with significance in having capacity to make one realise the goal); various gestures made with fingers and movement of hands in different postures called *mudra*; the control of breath called *pranayama* to bring the deity within the body.

*Tantras* explain clearly that *Chit* and *Sabda* (illumination and vibration), represent two parallel aspects, the subtle and gross forms, of the same thing. *Nada* or *Sabda* is the very first manifestation of *chit* and is just adjacent to it. The external things and their shapes are
materialised forms of vibrations, and in them the chit becomes more latent and hidden. In
Nada or vibration, the chit is not so materialised but retains much of its fluidity, and it is
because of this fact that it is easier to awaken the chit element in and through vibration (Nada)
than through external things and forms79. Nada is really intermediate between chit and jada,
being neither so solid as external things nor so fine and absolutely immaterial as chit (Brahma

Tantras preach a new way sadhana that is accepted by many sampradayas.

It must be noted here with all emphasis that it is often wrongly believed that Tantra
is identical with Sakta miscomprehension arrives because the Sakti is often worshipped as per
tantric sadhana. Tantra, in fact, enunciates a form of sadhana in which we find the karma
of the vedas, the jnana of the upanisadas and the bhakti of the puranas and the learnings of
Ramayana and Mahabharata. We found during our anveksisana that it is a synthesis of all the
earlier forms of sadhana, and in fact, besides the Buddhist Tantras, we have the Tantras of
the Saivas, Saktas, Vaisnavas and other acharas.

In this chapter we first attempted to understand the concept of sampradaya, and then
work out its proper definition. The institutionalisation of mata through guruparamparya plays
the constitutive role alongside achara and dharma. Achara and dharma had been attempted
to be understood in their various contexts. We then ascertained the relationship between mata
and sampradaya how mata is formed and is institutionalised through its various forms of
achara, darsana and sadhana. Achara, darsana and sadhana when institutionalised through

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79The Yogis hear the nada in the sadhana and their moksha lies in comprehending the Nada Brahma which is
referred as anohat nada. A few of our informants, informed us of having heard the nada. The nada
manifests when in deep dhyana or meditation.
guruparamparya become sampradaya. It is due to this reason that various matas are often called as various sampradayas. In common parlance achara is also referred as either dharma or sampradaya. Since achara plays the foundational role of dharma which has to be ascertained in its various contexts, it is often misconstrued with dharma, e.g. Vaishnava dharma, Saiva dharma, etc. Stating in such a way of dharma with achara is not wrong, but what is important to understand is that here the use of the category dharma is in a specific sense of achara dharma.

Achara is also often referred as sampradaya. e.g. 'Saiva achara, Vaishnava achara, Sakti achara, Saurya achara and Ganapati achara are referred as Saiva sampradaya, Vaishnava sampradaya and so on. These five acharas are also referred as five sampradayas in common usage. But these are not sampradayas but acharas and these acharas within them have various sampradayas, wherever they are constituted through guruparamparaya. Hence it is to be made amply clear that achara and sampradaya, achara and dharma, dharma and sampradaya, sampradaya and mata have distinct significance. The problem of category chaos between sampradaya and achara and achara and dharma also persists because of the twin roles of achara vis-à-vis sampradaya. i.e. constitutive and distinctive.

The use of category pantha and marga are also often seen. Pantha can be said to be a "sampradaya" without guruparamparya, faith is important in pantha, it may be to the founder of the pantha or to some scriptural text, e.g. Nanak pantha. The pantha also means a way of sadhana or the path of sadhana, we can say a following devoid of guruparmparya is pantha. Marga is often used in the sense of sadhana, e.g. karma marga, jnana marga, bhakti marga, etc. and at times in the sense of pantha also, e.g. Ananda marga. Sampradaya
is an unique institution of humanity, which stands at the backbone of continuity since the first utterances of *Rg-sanhita*. To the best of our knowledge no other institution of humanity accept family has maintained this continuity for such a long period. It is unique in the sense that it continues in the unbroken chain of *guru-shishya* since time immemorial.