

सम्प्रदाय

sampradāya

सम्प्रदाय masculine

LINK

[सम्प्रदाय - Sanskrit-English dictionary](#)

TRANSLATIONS

[tradition](#)

TRANSLITERATION

sampradāya

en a part of culture that is passed from person to person or generation to generation

<https://en.glosbe.com/en/sa/tradition>

Sampradaya, Sampradāya, Saṃpradāya: 14 definitions

Glossary **Sanskrit** -

Introduction

1. Introduction
2. In Hinduism
 - a. Vaishnavism
3. Languages
 - a. Marathi
 - b. Sanskrit
 - c. Hindi
4. See also

Introduction:

Sampradaya means something in Hinduism, Sanskrit, Marathi, Hindi. If you want to know the exact meaning, history, etymology or English translation of this term then check out the descriptions on this page. Add your comment or reference to a book if you want to contribute to this summary article.

Alternative spellings of this word include Sampraday.

In Hinduism

Vaishnavism (Vaishava dharma)

[<previous (S) next>] — Sampradaya in Vaishnavism glossary

Source: ISKCON Press: Glossary

Sampradāya (संप्रदायः)—A disciplic succession of spiritual masters, along with the followers in that tradition, through which spiritual knowledge is transmitted; School of thought.

Source: Pure Bhakti: Bhagavad-gita (4th edition)
Sampradāya (संप्रदायः) refers to “unbroken disciplic successive line transmitted from *guru* to disciple. *Mantra* is only effective when received in a bona fide *sampradāya*, of which there are four: Brahma, Śrī, Rudra and Sanaka”. (cf. Glossary page from Śrīmad-Bhagavad-Gītā).

Source: Pure Bhakti: Bhajana-rahasya - 2nd Edition

Sampradāya (संप्रदायः) refers to:—A line of disciplic succession. (cf. Glossary page from Bhajana-Rahasya).

Source: Pure Bhakti: Brhad Bhagavatāmṛtam

Sampradāya (संप्रदायः) refers to:—A line of disciplic succession. (cf. Glossary page from Śrī Brhad-bhāgavatāmṛta).

context information

Vaishnava (वैष्णव, vaiṣṇava) or vaishnavism (vaiṣṇavism) represents a tradition of Hinduism worshipping Vishnu as the supreme Lord. Similar to the Shaivism and Shaivism traditions, Vaishnavism also developed as an individual movement, famous for its exposition of the dashavatara (“ten avatars of Vishnu”).



Discover the meaning of *sampradaya* in the context of Vaishnavism from relevant books on Exotic India

Languages of India and abroad

Marathi-English dictionary

[<previous (S) next>] — Sampradaya in Marathi glossary

Source: DDSA: The Molesworth Marathi and English Dictionary

sampradāya (संप्रदायः).—**m** (S) Custom, practice, usage: also a custom or a practice. 2 A phrase; an idiom; a speech or an expression in the popular or in a particular phraseology. 3 Traditional and authoritative doctrine. 4 Hence A system of religious doctrines, a persuasion.

--- OR ---

sāmpradāya (संमप्रदायः).—**m** (Common corruption of *sampradāya*) Custom or practice: also a custom or a practice. 2 A phrase or an idiom.

Source: DDSA: The Aryabhusan school dictionary, Marathi-English

sampradāya (संप्रदायः).—*m* Custom. A phrase. A persuasion.

--- OR ---

sāmpradāya (संमप्रदायः).—*m* Custom, practice. A phrase.

context information

Marathi is an Indo-European language having over 70 million native speakers people in (predominantly) Maharashtra India. Marathi, like many other Indo-Aryan languages, evolved from early forms of Prakrit, which itself is a subset of Sanskrit, one of the most ancient languages of the world.

Discover the meaning of *sampradaya* in the context of Marathi from relevant books on Exotic India

Sanskrit dictionary

[<previous (S) next>] — Sampradaya in Sanskrit glossary

Source: DDSA: The practical Sanskrit-English dictionary

Sampradāya (संप्रदायः).—

1) Tradition, traditional doctrine or knowledge, traditional handing down of instruction; *संस्कृतसंप्रदायसंज्ञाः* (candraketuravāptadivdyāstrasampradāyah) U.2.7/8; *अथा तत् संप्रदायेना रामे- भद्रे sthitiḥ api* 5.15.

2) A peculiar system of religious teaching, a religious doctrine inculcating the worship of one peculiar deity.

3) An established custom, usage.

4) Gift (*sampradāna*); *दिव्यद्वयसंप्रदाये लक्ष्मणे सहस्तु मे* (divyāstrasampradāyo'yam lakṣmanena sahāstu me) Mv.1.47. (Also cf. U.2.7/8.)

Derivable forms: *sampradāyah* (संप्रदायः).

Source: Cologne Digital Sanskrit Dictionaries: Shabda-Sagara Sanskrit-English Dictionary

Sampradāya (संप्रदायः).—**m**.

(-yah) 1. Traditional doctrine, what has been transmitted from one teacher to another, and is established as of sacred authority. 2. A sect, a schism, a peculiar doctrine and exclusive worship of one divinity. 3. Custom, usage. E. *sam* and *pra* before *dā* to give, *ghāṭi* aff., *yuk* augment.

Source: Cologne Digital Sanskrit Dictionaries: Benfey Sanskrit-English Dictionary

Sampradāya (संप्रदायः).—**i**. e. *sam-pra -dā + a, m*. 1. Traditional doctrine, [Uttara Rāmacarita, 2. ed. Calc., 1862.] 39, 12 (*datta-divya-astra-*, adj. Possessed of the traditional knowledge of the celestial arms); [Rājatarāṅgī] 5, 139. 2. A peculiar doctrine and exclusive worship of one divinity.

Source: Cologne Digital Sanskrit Dictionaries: Cappeller Sanskrit-English Dictionary

Sampradāya (संप्रदायः).—[masculine] bestower; oral tradition.

Source: Cologne Digital Sanskrit Dictionaries: Monier-Williams Sanskrit-English Dictionary

1) **Sampradāya** (संप्रदायः).—[=*sam-pradāya*] [from *sampra-dā*] **m**, a bestower, presenter, [Śārngadhara-paddhati]

2) [*v.ṣ.* ...] tradition, established doctrine transmitted from one teacher to another, traditional belief or usage, [Gṛhya-sūtra and śrauta-sūtra] etc. etc.

3) [*v.ṣ.* ...] any peculiar or sectarian system of religious teaching, sect, [Religious Thought and Life in India 61; 62]

Source: Cologne Digital Sanskrit Dictionaries: Yates Sanskrit-English Dictionary

Sampradāya (संप्रदायः).—(yah) 1. *m*. Traditional doctrine; a sect.

[Sanskrit to German] (Deutsch Wörterbuch)

Source: Cologne Digital Sanskrit Dictionaries: Böhtlingk and Roth Grosses Petersburger Wörterbuch

Sampradāya (संप्रदायः).—(von 1. *dā* mit *sampra*)

1) nom. ag. Verleiher: *śreyasām* [morgenländischen Gesellschaft 27, 7, 1] (Aufeinanderfolge [AUFRECHT]). man könnte aber auch *sampradāyī* st. *sampradāyah* vermuthen. —

2) **m**, mündliche Ueberlieferung [Amarakosa 3, 3, 7.] [Hemacandra's Abhidhānacintāmaṇi 80. 1537.] [Halāyudha 2, 247, 5, 91.] [Kauśika's Sūtra zum Atuavyavēda 1.] *vydha* [Śāṅkhāyana's Gṛhyasūtrāṇi 2, 10.] *vināśavant* [WEBER.] [PRATIŪNĀS. 72.] *sampradāya eva pramāṇam* [? 80. Rāmātāpaniya Upaniṣad 313. Weber's Verzeichniss No. 362. Oxforder Handschriften 1,b,13. 195,a,8. Rājatarāṅgī 5,139.] *jīna* [Scholiast] zu [Kātyāyana's Śrautasūtrāṇi 9, 4, 28. 10, 1, 13. 19, 1, 21.] *vid* [Sāyana] in der Einl. zu [Āitareyabrāhmana] [SARVADARŚANAS. 79, 18.] *viccheda* [127, 18.] *sampradāyaviccheda* [16. fg.] *vigama* [Śiṣupālavadha 14, 79.] *hrāsaḥ sampradāyasya* [KUSUM. 23, 16.] *pradyotaka* [3, 11.] *pravartaka* [WILSON, Sel. Works 1, 34.] [SARVADARŚANAS. 129, 22.] *satsampradāyayukta* [Spr. (II) 6748.] *tadyapāṭha* [MÜLLER, SL. 122.] *vedasampradāyapravartaka* [Oxforder Handschriften 264,b,27.] *laukikavaidika* [SARVADARŚANAS. 154, 15.] *brahmavidyāsampradāyakartar* [<="" abbr="">] zu [Bṛhadāraṇyakopaniṣad] [S. 1.] *ghaṭki* über die Anfertigung [KUSUM. 23, 11.] *guruśiṣya* [Oxforder Handschriften 45,a,22. 227,b,4.] *anāḍi adī*, [199,b, No. 472.] *vicchinna adī*, [MÜLLER, SL. 233.] *āvicchinnavēda adī*, [Kullūka] zu [Mānu's Gesetzbuch 3, 184.] *avāptadivyaṣtra adī*, [dattadivya] [Cow.] [UTTARAR. 30, 2 (39, 12).] — Vgl. *yathāsampradāyam* .

context information

Sanskrit, also spelled *संस्कृत* (*samskr̥tam*), is an ancient language of India commonly seen as the grandmother of the Indo-European language family (even English!). Closely allied with Prakrit and Pali, Sanskrit is more exhaustive in both grammar and terms and has the most extensive collection of literature in the world, greatly surpassing its sister-languages Greek and Latin.

Discover the meaning of *sampradaya* in the context of Sanskrit from relevant books on Exotic India

Hindi dictionary

[<previous (S) next>] — Sampradaya in Hindi glossary

Source: DDSA: A practical Hindi-English dictionary

Sampradāya (संप्रदायः) [Also spelled sampraday]:—(nm) a community; sect; ~[gata/paraka] communal; sectarian; ~[vāda] communalism; sectarianism; ~[vādī] (a) communalist; sectarian; •[dṛṣṭikona] communal/sectarain outlook.

context information

Discover the meaning of *sampradaya* in the context of Hindi from relevant books on Exotic India

See also (Relevant definitions)

Partial matches: Pradaya, Sam.

Starts with: Sampradayacandrika, Sampradayakuladipika, Sampradayam, Sampradayanirupana, Sampradayanirupana tattvapraктиyatika, Sampradayapaddhati, Sampradayaparishuddhi, Sampradayapradipa, Sampradayapradipapaddhati, Sampradayapradyotaka, Sampradayaprakashini, Sampradayaprapta, Sampradayashuddha, Sampradayatas, Sampradayavid, Sampradayavigama.

Ends with: Karamalasampradaya, Kulasampradaya, Samashrayanasampradaya, Satsampradaya, Shishtasampradaya, Shishtyasampradaya, Yathasampradaya.

Full-text (+30): Sampradayavigama, Sampradayika, Sampradayapradyotaka, Sampradayatas, Sampradayaparishuddhi, Sampradayapradipapaddhati, Satsampradaya, Sampradayanirupana, Sampradayapaddhati, Sampradayaprakashini, Sampradayapradipa, Sampradayavid, Sampradayacandrika, Sampradayaprapta, Satsampradayapradipika, Brahma, Nandikeshvara, Dharmasampradayadipika, Yathasampradayam, Grihasthi.

Relevant text

Searched found 18 books and stories containing Sampradaya, Sam-pradaya, Sam-pradāya, Sampradāya, Sāmpradāya, Sampradāya; (plurals include: Sampradayas, pradayas, pradāyas, Sampradāyas, Sāmpradāyas, Sampradāyas). You can also click to the full overview containing English textual excerpts. Below are direct links for the most relevant articles:

Shrimad Bhagavad-gita (by Narayana Gosvami)

Distinguished Service to the Gaudiya Vaisnava Sampradāya < [Introduction (to the Hindi edition)]

Verse 4.1 < [Chapter 4 - Jñāna-Yoga (Yoga through Transcendental Knowledge)]

Foreword (to the Hindi edition)

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Bṛihad Bhagavatamrita (commentary) (by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja)

Verse 2.1.200 < [Chapter 1 - Vairāgya (renunciation)]

Verse 1.1.10 < [Chapter 1 - Bhauma (the earthly plane)]

Verse 2.2.184 < [Chapter 2 - Jñāna (knowledge)]

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A History of Indian Philosophy Volume 4 (by Surendranath Dasgupta)

Part 7 - Testimony < [Chapter XXVIII - Madhva Logic]

Part 8 - The Philosophy of Baladeva Vidyābhūṣana < [Chapter XXXIII - The Philosophy of Jīva Gosvāmī and Baladeva Vidyābhūṣanā]

Part 5 - A general review of the other important topics of the Brahma-sūtras < [Chapter XXVI - Madhva's Interpretation of the Brahma-sūtras]

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Preceptors of Advaita (by T. M. P. Mahadevan)

(1) Ātreya Brahmanandi and Dvaīdācārya < [50. Some Pre-Śāṅkara Advaitins]

(1) Jñānadeva < [56. Some Authors of Works in Regional Languages]

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The validity of Anumana (inference) in Nyaya system (by Babu C. D)

Chapter 2 - Introduction: Pramanas in Indian Philosophical Thought

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Brahma Sutras (Nimbarka commentary) (by Rama Bose)

Brahma-Sūtra 3.4.16 (correct conclusion, continued) < [Adhikaraṇa 1 - Sūtras 1-20]

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परम्परा

Paramparā

परम्परा feminine

LINK

[परम्परा - Sanskrit-English dictionary](#)

TRANSLATIONS

[tradition](#)

TRANSLITERATION

paramparā

en a part of culture that is passed from person to person or generation to generation

<https://en.glosbe.com/en/sa/tradition>

পৰম্পৰা

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Assamese

Etymology

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Pronunciation

- IPA^(key): /pɔ.ɽɔm.pɔ.ɽa/

Noun

পৰম্পৰা [ⓘ] (porompora)

- [tradition](#), [custom](#)

Synonyms: [লোকাচাৰ](#) (lūkasar), [দেশাচাৰ](#) (dexasar), [প্রথা](#) (protha), [ৰীতি](#) (riti), [ঐতিহ্য](#) (oitihyo), [বিধি](#) (bidhi), [দস্তৰ](#) (dostur), [ডাঁৰা](#) (dāra), [নিৰ্বন্ধ](#) (nirronkho)

Declension

Inflection of পৰম্পৰা					
	Indefinite forms	Definite forms			
		numeral		non-numeral (
		singular	plural	informal	
absolutive	পৰম্পৰা porompora	পৰম্পৰাটো poromporatü	পৰম্পৰাকেইটা poromporakeita	পৰম্পৰাবোৰ poromporabür	পৰম্পৰাবিলাক poromporabila
ergative	পৰম্পৰাই poromporai	পৰম্পৰাটোৱে poromporatüe	পৰম্পৰাকেইটাই poromporakeitai	পৰম্পৰাবোৰে poromporabüre	পৰম্পৰাবিলাকে poromporabila

accusative	<u>পৰম্পৰাক</u> poromporak	<u>পৰম্পৰাটোক</u> poromporatük	<u>পৰম্পৰাকেইটাক</u> poromporakeitak	<u>পৰম্পৰাবোক</u> poromporabürok	<u>পৰম্পৰাবিলাক</u> poromporabilak
genitive	<u>পৰম্পৰাৰ</u> poromporar	<u>পৰম্পৰাটোৰ</u> poromporatür	<u>পৰম্পৰাকেইটাৰ</u> poromporakeitar	<u>পৰম্পৰাবোৰৰ</u> poromporabüror	<u>পৰম্পৰাবিলাক</u> poromporabilak
dative	<u>পৰম্পৰালৈ</u> poromporaloi	<u>পৰম্পৰাটোলৈ</u> poromporatüloi	<u>পৰম্পৰাকেইটালৈ</u> poromporakeitaloi	<u>পৰম্পৰাবোৰলৈ</u> poromporabüroloi	<u>পৰম্পৰাবিলাক</u> poromporabilak
terminative	<u>পৰম্পৰালৈকে</u> poromporaloike	<u>পৰম্পৰাটোলৈকে</u> poromporatüloike	<u>পৰম্পৰাকেইটালৈকে</u> poromporakeitaloike	<u>পৰম্পৰাবোৰলৈকে</u> poromporabüroloike	<u>পৰম্পৰাবিলাক</u> poromporabilako
instrumental	<u>পৰম্পৰাৰে</u> poromporare	<u>পৰম্পৰাটোৰে</u> poromporatüre	<u>পৰম্পৰাকেইটাৰে</u> poromporakeitare	<u>পৰম্পৰাবোৰেৰে</u> poromporabürere	<u>পৰম্পৰাবিলাকে</u> poromporabilak
locative	<u>পৰম্পৰাত</u> poromporat	<u>পৰম্পৰাটোত</u> poromporatüt	<u>পৰম্পৰাকেইটাত</u> poromporakeitat	<u>পৰম্পৰাবোৰত</u> poromporabürot	<u>পৰম্পৰাবিলাক</u> poromporabilal

Accusative Note: -অক (-ok) is used for animate sense and for emphasis. No case marking otherwise.

Dative Note 1: Some speakers use -অলৈ (-oloi)'s variant -অলে (-ole) instead.

Dative Note 2: For direct objects -অক (-ok) marks this case instead of -অলৈ (-oloi).

Dative Note 3: In some dialects -অক (-ok) or -অত (-ot) marks this case instead of -অলৈ (-oloi).

Instrumental Note 1: Alternatively -এদি (-edi) marks this case instead of -এৰে (-ere).

Instrumental Note 2: Sometimes -এ (-e) marks this case.

Locative Note: The locative suffix is -এ (-e) in some cases.

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This page was last edited on 4 June 2018, at 05:41.

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Guru–shishya tradition

The **guru–shishya tradition**, or *parampara* ("lineage"), denotes a succession of teachers and disciples in traditional Vedic culture and religions such as Hinduism, Jainism, Sikhism and Buddhism (Tibetan and Zen tradition). Each parampara belongs to a specific sampradaya, and may have its own akharas and gurukulas. It is the tradition of spiritual relationship and mentoring where teachings are transmitted from a *guru* "teacher" (Sanskrit: गुरु) to a *śiṣya* "disciple" (Sanskrit: शिष्य) or *chela*(Hinduism)|agamic]], architectural, musical or spiritual, is imparted through the developing relationship between the guru and the disciple. It is considered that this relationship, based on the genuineness of the guru, and the respect which is not based on age or how old one looks, commitment, devotion and obedience of the student, is the best way for subtle or advanced knowledge to be conveyed. The student eventually masters the knowledge that the guru embodies.



The traditional guru–disciple relationship. Watercolour, Punjab Hills, India, 1740

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Etymology

Guru–shishya means "succession from guru to disciple".

Paramparā (Sanskrit: परम्परा, *paramparā*) literally means *an uninterrupted row or series, order, succession, continuation, mediation, tradition*.^[1] In the traditional residential form of education, the *shishya* remains with his or her *guru* as a family member and gets the education as a true learner.^[2]

Historical background

In the early oral traditions of the *Upanishads*, the *guru–shishya* relationship had evolved into a fundamental component of Hinduism. The term "Upanishad" derives from the Sanskrit words "*upa*" (near), "*ni*" (down) and "*śad*" (to sit) — so it means "sitting down near" a spiritual teacher to receive instruction. The relationship between *Krishna* and *Arjuna* in the *Bhagavad Gita* portion of the *Mahabharata*, and between *Rama* and *Hanuman* in the *Ramayana*, are examples. In the *Upanishads*, *gurus* and *disciples* appear in a variety of settings (e.g. a husband answering questions about immortality; a teenage boy being taught by *Yama*, Hinduism's Lord of Death). Sometimes the sages are women, and the instructions may be sought by kings.

In the *Vedas*, the knowledge of *Brahman* (*brahmavidya*) is communicated from *guru* to *shishya* by oral lore.

Common characteristics of the *guru–shishya* relationship

Within the broad spectrum of the Hindu religion, the *guru–shishya* relationship can be found in numerous variant forms including tantra. Some common elements in this relationship include:

- The establishment of a teacher/student relationship.
- A formal recognition of this relationship, generally in a structured initiation ceremony where the *guru* accepts the initiate as a *shishya* and also accepts responsibility for the spiritual well-being and progress of the new *shishya*.
- Sometimes this initiation process will include the conveying of specific esoteric wisdom and/or meditation techniques.
- *Gurudakshina*, where the *shishya* gives a gift to the *guru* as a token of gratitude, often the only monetary or otherwise fee that the student ever gives. Such tokens can be as simple as a piece of fruit or as serious as a thumb, as in the case of *Ekalavya* and his *guru Dronacharya*.



Ekalavya's *dakshina* of his right hand thumb to his *guru*.

In some traditions there is never more than one active master at the same time in the same *guruparamaparya* (lineage).^[3]

Titles of gurus

In *paramapara*, not only is the immediate *guru* revered, the three preceding *gurus* are also worshipped or revered. These are known variously as the *kala-guru* or as the "four *gurus*" and are designated as follows:^[4]

- *Guru* – the immediate *guru*

- Parama-guru – the guru of the Parampara or specific tradition (e.g. for the Śankaracharyas this is Adi Śankara)
- Parātpara-guru – the guru who is the source of knowledge for many traditions (e.g. for the Śankaracharya's this is Vedavyāsa)
- Parameṣṭhi-guru – the highest guru, who has the power to bestow mokṣa (usually depicted as Lord Śiva, being the highest guru)

Parampara, Sampradaya and Akhara

Traditionally the word used for a succession of teachers and disciples in ancient Indian culture is *parampara* (*paramparā* in IAST).^{[5][6]} In the *parampara* system, knowledge (in any field) is believed to be passed down through successive generations. The Sanskrit word figuratively means "an uninterrupted series or succession". Sometimes defined as "the passing down of Vedic knowledge", it is believed to be always entrusted to the ācāryas.^[6] An established *parampara* is often called *sampradāya*, or school of thought. For example, in Vaishnavism a number of *sampradayas* are developed following a single teacher, or an acharya. While some argue for freedom of interpretation others maintain that "Although an *ācārya* speaks according to the time and circumstance in which he appears, he upholds the original conclusion, or *siddhānta*, of the Vedic literature."^[6]

Akhara is a place of practice with facilities for boarding, lodging and training, both in the context of Indian martial artists or a *Sampradaya* monastery for religious renunciates.^[7] For example, in the context of the Dashanami Sampradaya sect, the word denotes both martial arts and religious monastic aspects of the trident wielding martial regiment of renunciate sadhus.^[8]

Guru–shishya relationship types

There is a variation in the level of authority that may be granted to the guru. The highest is that found in bhakti yoga, and the lowest is in the *pranayama* forms of yoga such as the Sankara Saranam movement. Between these two there are many variations in degree and form of authority.

Advaita Vedanta

Advaita Vedānta requires anyone seeking to study Advaita Vedānta to do so from a guru (*teacher*). The guru must have the following qualities:^[9]

1. Śrotriya — must be learned in the Vedic scriptures and *sampradaya*^[9]
2. Brahmaniṣṭha — figuratively meaning "established in Brahman"; must have *realised* the oneness of Brahman in everything and in himself.^[9]

The seeker must serve the guru and submit his questions with all humility so that doubt may be removed.^[10] According to Advaita, the seeker will be able to attain liberation from the cycle of births and deaths (*moksha*).

Śruti tradition

The *guru–shishya* tradition plays an important part in the Shruti tradition of Vaidika dharma. The Hindus believe that the Vedas have been handed down through the ages from guru to *shishya*. The Vedas themselves prescribe for a young brahmachari to be sent to a Gurukul where the Guru (referred to also as acharya) teaches the pupil the Vedas and Vedangas. The pupil is also taught the *Prayoga* to perform yajnas. The term of stay varies (Manu Smriti says the term may be 12 years, 36 years or 48 years). After the stay at the Gurukul the brahmachari returns home after performing a ceremony called samavartana.

The word Śrauta is derived from the word Śruti meaning that which is heard. The Śrauta tradition is a purely oral handing down of the Vedas, but many modern Vedic scholars make use of books as a teaching tool.^[11]

Shaktipat tradition

The guru passes his knowledge to his disciples by virtue of the fact that his purified consciousness enters into the selves of his disciples and communicates its particular characteristic. In this process the disciple is made part of the spiritual family (kula) - a family which is not based on blood relations but on people of the same knowledge.^[12]

Bhakti yoga

The best known form of the *guru–shishya* relationship is that of bhakti. Bhakti (devotion) means surrender to God or guru. Bhakti extends from the simplest expression of devotion to the ego-destroying principle of prapatti, which is total surrender. The bhakti form of the *guru–shishya* relationship generally incorporates three primary beliefs or practices:

1. Devotion to the guru as a divine figure or Avatar.
2. The belief that such a guru has transmitted, or will impart moksha, diksha or shaktipat to the (successful) *shishya*.
3. The belief that if the *shishya*'s act of focusing their bhakti upon the guru is sufficiently strong and worthy, then some form of spiritual merit will be gained by the *shishya*.

Prapatti

In the ego-destroying principle of *prapatti* (Sanskrit, "Throwing oneself down"), the level of the submission of the will of the *shishya* to the will of God or the guru is sometimes extreme, and is often coupled with an attitude of personal helplessness, self-effacement and resignation. This doctrine is perhaps best expressed in the teachings of the four *Samayacharya* saints, who shared a profound and mystical love of Siva expressed by:

- Deep humility and self-effacement, admission of sin and weakness;
- Total surrender to God as the only true refuge; and
- A relationship of lover and beloved known as bridal mysticism, in which the devotee is the bride and Siva the bridegroom.

In its most extreme form it sometimes includes:

- The assignment of all or many of the material possessions of the *shishya* to the guru.
- The strict and unconditional adherence by the *shishya* to all of the commands of the guru. An example is the legend that Karna silently bore the pain of a wasp stinging his thigh so as not to disturb his guru Parashurama.
- A system of various titles of implied superiority or deification which the guru assumes, and often requires the *shishya* to use whenever addressing the guru.
- The requirement that the *shishya* engage in various forms of physical demonstrations of affection towards the guru, such as bowing, kissing the hands or feet of the guru, and sometimes agreeing to various physical punishments as may sometimes be ordered by the guru.
- Sometimes the authority of the guru will extend to all aspects of the *shishya*'s life, including sexuality, livelihood, social life, etc.

Often a guru will assert that he or she is capable of leading a *shishya* directly to the highest possible state of spirituality or consciousness, sometimes referred to within Hinduism as moksha. In the bhakti *guru–shishya* relationship the guru is often believed to have supernatural powers, leading to the deification of the guru.

Buddhism

In the Pali Buddhist tradition, magae the Bhikkus are also known as Sekhas (SN XLVIII.53 Sekha Sutta). In the Theravada Buddhist tradition, the teacher is a valued and honoured mentor worthy of great respect and a source of inspiration on the path to Enlightenment.^[13] In the Tibetan tradition, however, the teacher is viewed as the very root of spiritual realization and the basis of the entire path.^[14] Without the teacher, it is asserted, there can be no experience or insight. The guru is seen as Buddha. In Tibetan texts, emphasis is placed upon praising the virtues of the guru. Tantric teachings include generating visualisations of the guru and making offerings praising the guru. The guru becomes known as the *vajra* (figuratively "diamond") guru, the one who is the source of initiation into the tantric deity. The disciple is asked to enter into a series of vows and commitments that ensure the maintenance of the spiritual link with the understanding that to break this link is a serious downfall.

In Vajrayana (tantric Buddhism) as the guru is perceived as *the way* itself. The guru is not an individual who initiates a person, but the person's own Buddha-nature reflected in the personality of the guru. In return, the disciple is expected to show great devotion to his or her guru, who he or she regards as one who possesses the qualities of a Bodhisattva. A guru is regarded as one which has not only mastered the words of the tradition, but one that with which the student has an intense personal relationship; thus, devotion is seen as the proper attitude toward the guru.^[15]

The Dalai Lama, speaking of the importance of the guru, said: "Rely on the teachings to evaluate a guru: Do not have blind faith, but also no blind criticism." He also observed that the term 'living Buddha' is a translation of the Chinese words *huo fuo*.^[16]

Order and service

In Indic religions namely Jainism, Hinduism, Buddhism, Sikhism selfless service to Guru, accepting and following all his/her orders carries very significant and valued part of relationship of Shishya (disciple) with his/her Guru. Orders of Guru are referred as Guru Agya/Adnya/Hukam, Service of Guru is referred as Guru Seva.^[17] In Sikhism, the scripture Adi granth is considered to be last Guru hence the book is worshiped as like human Guru.

Psychological aspects

Rob Preece, in *The Wisdom of Imperfection*,^[18] writes that while the teacher/disciple relationship can be an invaluable and fruitful experience, the process of relating to spiritual teachers also has its hazards.

As other authors had done before him,^[19] Preece mentions the notion of transference to explain the manner in which the guru/disciple relationship develops from a more Western psychological perspective. He writes:

In its simplest sense transference occurs when unconsciously a person endows another with an attribute that actually is projected from within themselves.^[18]

Preece writes that when we transfer an inner quality onto another person we may be giving that person a power over us as a consequence of the projection, carrying the potential for great insight and inspiration, but also the potential for great danger.

In giving this power over to someone else they have a certain hold and influence over us it is hard to resist, while we become enthralled or spellbound by the power of the archetype.^[18]

See also

- Apostolic succession
- Sampradaya
- Lineage (Buddhism)
- List of Hindu gurus
- List of Indian yoga gurus

Notes

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Further reading

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