Influence of Vishnusmriti in Sankardeva’s “Eka-Saran-Hari-Nama Dharma”

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Abstract
Dharmasastra is a collection of ancient Sanskrit texts which gives the codes of conduct and moral principles of dharma, for sanatana dharma. Dharmasastras are the sacred law books which prescribe moral laws and principles for religion. There are eighteen dharmasastras or smritisasstras in sanatana religion. Some important of them are- Yajnavalkya smriti, Vishnusmriti, parasara smriti, Gautamasmriti and Naradasmriti etc. These are sacred literature based on human memory as distinct from the vedas, which are considered to be shruti, literary “What is heard or the product of divine revelation most modern Hindus, however, have a greater familiarity with these smriti scriptures. In the North East i.e. Assam Sankaradeva preached the eka-sarana-hari-nama-dharma. Sankardeva studied various Hindu scriptures- Fourvedas, all philosophical scriptures, fourteen sastras, all puranas, dharmasastras i.e. smritisasstras also. Sankardeva basically brought the essence of Vishnubhakti from Vishnusmriti to preach his hari-nama-dharma. Vishnusmriti has a strong bhakti orientation requiring daily aradhana to the God Vishnu. The Vishnusmriti is divided into one hundred chapters, consisting mostly of prose text but including one or more verses at the end of each chapter. Vishnusmriti is called the Vaishnava dharmasastra.

Keywords: vishnusmriti, sankardevas, eka-saran-hari-nama dharma

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In Vishnusmriti Vishnu Aradhana helps devotees to heard Vishnu to get free essay to complete devotional contents without having to search the the scriptures. In this smriti we have found these concepts- (1) Vishnu Arati (om Jai Jagadish Hare) (2) Vishnu Mantra (3) Vishnu Chalisa (4) Vishnu Sahasranama (5) Vishnu Shruti (6) Vishnu Mool Mantra.

In this paper I am going to discuss about the influence of Vishnu Smriti in Sankardeva’s eka-sarana-hari-nama-dharma.

Summary of the Vishnusmriti
Vishnusmriti is one of the latest Dharmasastra. According to this smritisasstra Vishnu is the preserver in the world. In this sastra there are ten avatars of Vishnu is discussed here. The ten avatars are- (1) Matsya (the first Matsya is the first of Vishnu’s many avatars and was
one of the first physical beings of the world. (2) Kurma (the tortoise) (3) Varaha (The Boar) (4) Narasimha (The lion man) (5) Vamana (The Dwarf) (6) Parashurama (The Lumberjack) (7) Rama (8) Hali Rama (9) Buddha & (10) Kalki. Moreover, there are discussed about Vishnusahasranamavrittanta respectively.

The Power of the Vishnu in Vishnusmrhti
Vishnu is the preserver among the trio the other two being. Brahma is the creator and Rudra the destroyer. According to the Vaishnavas (Devotees of lord Vishnu) Vishnu or Narayana the supreme is the supreme being. His power have no limit. He is considered as the origin of all that is present. In Vishnusmrhti Vishnu is one of the three supreme Hindu duties, along with Brahma and Shiva. Vishnu’s role is to protect human’s and to restore’s order to the world. Preserver is found in every object and force in creation and some Hindu’s recognise him as the divine being from which all things come. In Vishnusmrhti Vishnu is the responsible for the creation and destruction of the world. In Vaishnnavism God Vishnu is personified as male God. In this smriti Buddha is adopted as the ninth avatar of Vishnu, by tradition within Hinduism. But the Buddhists traditionally do not accept the Buddha to be a Vishnuavatar.

Vishnubhakti in Vishnusmrhti
In Vishnusmrhti Vishnu is one of the principal dities of Hinduism and the supreme being or Brahman in Sanatana dharma. In Vaishnnavism (Vaishnava dharma) is one of the major traditions within Hinduism along with shaivism, shaktism and smartism. It is also called Vishnusmrhti (Paternal).

Its followers are called Vaishnava’s (maternal) and it considers Vishnu as the supreme Lord. In Vishnusmrhti Vishnu holds a Padma (Lotus Flower) in his lower left hand, Kaumodoki Gada (mace) in his lower hand, Panchajanya Shankha (conch) in his upper left hand and the Sudarshana chakra (discus) in his upper right hand. In this respect we have found that God Vishnu has vast power among all the dities.

In Vishnusmrhti we have found his 1000 (thousands names) Vishnusahasranama. Bhishma might have learnt from Vyasa and he repeated the thousand names to Yudhishthira on the bed of arrows created by his Grandson, Arjuna, Pita Maha Bheeshma composed the great hymn Vishnu sahasranama. In Vishnusahasranama the 1000 names are distributed over 108 slokas. This is followed by Phala-sruti and other supplementary prayer slokas. That concludes Vishnu Sahasranama stotram. Vishnusahasranama means the thousand names of Vishnu. The main source of Vishnusahasranama is the Anushasana parva of the Mahabharata, Every Men should have chanting all the slokas of Vishnusahasranama then can attain the liberation in life. Vishnu is a part of the trinity and plays the role of preserver. He has taken ten incarnations to save the plantet and the good people from the hands of evils or demons. They are many mantras to please lord Vishnu. Few of them are- Shanta aakaaram Bhujaga-shayanam padmanaabham sureswam. Vishva-aadharam Gagan- Sadrsham Meghavarna-shubhaanggam/ Laksmmii-kaantam-kamala-nayanam yogibhir-dhyaava Gamyam.
In our above discussion we have found about the existence of Vishnu in Vishnusmriti.

**Sankardevas Eka-Saranam-Hari-Nama-Dharma**

According to Sankardeva the Brahman is the cause, the creator, the sustainer, the destroyer, the omnipotent and omnicient being. He has brought the concept of Vishnu mantra from Vishnusmriti i.e. Narayana. He translate into his own language. The verse run thus- namo Narayana, Jagata karana, khandio samsara-bhaya. (Kirtana verse 641) O Narayana, the cause of the world, I bow (to you) remove my fear for the world. In sankardevas eka-Sarana-Hari-nama-dharma Narayana, Vasudeva, Vishnu and Krishna are the same name. Sankardeva says that God Krishna sustains the world again and agian-Kalarupi Krishna yito jagata-adhara karanta lilaye pache sristika samhara. Navasidhasamveda v.113 (i.e Krishna, the container of the world, spiritually destroys the creation in the form of time). namo paripurna brahma anantasakti Janme Janme tava pave thakoka bhakati (Bhagavat 10th ch. verse-1895) (i.e. o perfect Brahman, the omnipotent let there be devotion to your feet in each birth). Sankardeva again praised the lord Krishna thus-Srastaro Srasta, tumi sarvadrastra, Uddhari dhariila bhumi. You are the creator of the creator, and the omniscient and you lifted the world up from the transcendental standpoint Sankardeva believes in the Brahman devoid of all distinctions. Mayatese dekhaya bibidha pariecheda Svarupta tomara nahike kichu bheda (Kirtana v.2101) It is because of maya that various distinctions are seen you. In truth you have no distinction at all. In Bhagavata Purana Sankardeva says in tenth chapter thus- there is one eternal, spotless and self-evident Atman (Brahman). It seen as amny due to maya and qualities-nitya niranjana svaparakasa atma eka/ maya upadhirna pade dekhiya aneka/ (Bhagavata 10. verse 511) According to Sankardeva the world is not real-Tumi Satya Brahama micha jagata srajana (bhagavata 10. v.488) (“Om Brhama, you are the real and the creation of the world unreal) In Vishnusmriti, Bhagavata Purana and Sankardeva’s Kritana Ghosa we have found about the concept of Vishnu or Lord Krishna. Sankardeva discussed the concept of sahasranama of Vishnu in his kirtana ghosa in detail. In the North East India i.e. Assam, The Vaishnava Bhakti dharma preached by Sankardeva for the people. This new creed of faith started by Srimanta Sankardeva is officially known as eka-sarana-Hari-nama-dharma. He was a social reformer, who set aside all caste barriers and preached this bhakti dharma from srutis and smritis. In his dharma the recitation or remembering of the names of the one deity whose name is Vishnu or Krishna as the principal form of worship. Sankaradeva bring the concept of worship to lord Vishnu from Vishnusmriti, Bhagavata Puran and he refers to the eka-sarana conclusion of the Bhagavat Gita. Thus we have found the influence of Vishnu Smriti in Sankardevas dharma.

**Conclusion**

In Assam the neo-Vaishnavism of Srimanta Sankardeva there is no room for worship of Lord Vishnu or Krishnas image, either in the community prayer house, popular known as the namghara or in the individual private house holds. We should always read this smritisasastra to obtain liberation.

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