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The valuable views of Ādi śankarācārya in vivekacūḍamaṇi

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Abstract

Ādiśankarācārya was a renowned saint, philosopher and also a commentator of advaita vedānta. He spread and established the sanatan dharma which was lost gradually. He has taken birth in kaladi of kerala. His father's name was śivaguru and mother's name was subhadrā. He was a very genius from his childhood. He possessed an extraordinary moral and spiritual power. He was a yogī, jñānī and bhakta and he was the karmayogī. He has given commentaries regarding the vedic scriptures like. Brahmasutras, Bhagavadgītā and principal upaniṣads.

Keywords: Vivekacudamani, sankaracarya, sivaguru, subhadra, kaladi, Nambudari, aryamba, moksha

Introduction

Śankarācārya was a high-level saint, philosopher and as well as a commentator of Ādvaita vedānta. Since 1300 years śankarācārya united this country as a religious and cultural state. when śankara appeared, at that time this country has lost the Vedic religion. He spread the Sanatan dharma in all over the country. He has taken birth in April-may 788 CE, in kaladi of Kerala. This village kaladi or kakandi is situated on the bank of the river purna. His father name was śivaguru and mothers name was subhadrā. Someone calls to his mother as Āryāmbā. His father and mother were Nambudari brahmin and well educated. They possessed a keen devotion towards the god. They were given birth to a son at a very old age and whose name was śankara. From the very childhood, śankara was innocent and very intelligent. He could able to read the language Malayalam and devabhāṣā Sanskrit at the age of one year.

At a very early age, his father was expired and his mother had taken him and tried to fulfill his every wants of life. During a very short period, śankarācārya completed his education in gurukula and became very prompt in various shastras like Veda, vedānta and etc.

Śankarācārya was the supporter of the Advaita philosophy. He was a real philosopher, a spiritualistic, a perfect logician, an active personality and an extraordinary moral and spiritual power. He was an extremely developed yogi (saint), jñānī (genius) and bhakta (devotee). He was the karmayogi and possessed a powerful lodestone.¹

The teachings of śankarācārya reflect the truth of Brahman. His contribution is beyond creativeness. Some works of śankara are treasures to Hindu Sanatan dharma. His works like vivekacūḍamaṇi, Aparokṣha anubhuti, Ānanda lahari, Ātma bodha, Atma-Anatma Viveka, Drig-Drishya viveka, updeśa sāhasī etc. But his masterpiece is Brahmasutra bhāṣya, which is the commentary on the Brahmasutra and that is the basic text of Vedanta school.

Legend says that one-night śiva was looked in Āryāmbā's dream and said her appeal for a child. Śiva has shown his interest to give her a choice. She may either born a fool child who can live for long years or she may be gained a child with vast knowledge but he can live in this world for a short period only. The legend says Āryāmbā choose the second choice.

Śankarācārya has possessed an extraordinary power to memorize what he heard one time, that is called Eka śrutidhara. It is said that when śankara was bathing in a river, at that time a crocodile caught him. He called his mother to save and give permission to take sanniyasin, then the crocodile would relieve him. So mother Āryāmbā hesitated for a while and then she has bound to give permission her son to save his life. The moment when she gave permission to him, after that time the crocodile has vanished.

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Ādiśankara was an Indian philosopher and theistic. He had a strong influence on the development of Hinduism. He is also known as Ādiśankarācārya and Bhagavatpādācārya. He has given commentaries on the Vedic scriptures like Brahma-sutras, Bhagavad gītā, and principal upaniṣads. He was the supporter of the Advaita Vedānta. School of philosophy. He described the true self, Ātman, Brahman etc. He lectured on the philosophy which is extremely influenced by various aspects of Hinduism. He was the master of all the Vedas and vedāṅgas and he dispersed the spiritual knowledge and developed the doctrine of Advaita vedānta. Despite dying at the very young age of 32, he has given an ineradicable mark on the improvement of the mind of all Hindus.

Vivekacūḍāmaṇi is the finest work of Advaita vedānta and which is clearly described the reality of philosophy. Vivekacūḍāmaṇi means the crest jewel of discrimination and which defines the “Brahma satya jagannithyā jīva brahmaiva nāparaḥ”. Brahman is real and this universe is unreal and there is no difference between the individual soul and the universal soul.

Śaṅkara's views on liberation

Śaṅkarācārya says that, the mind became cheerful when a man finds out the external world. A cheerful mind can get the realization of paramātmā (supreme soul) and the mind which realized that supreme soul, at that time the person can able to destroy the chain of birth and death. So finding out the external world is the case of getting mukti (liberation).

bāhye nirūdhe manasaḥ prasannatā manaḥ prasāde
paramātmadarśanam/
tasminsudrṣte bhavabandhanāśo bahimirodhaḥ
padavī vimukteḥ//2

One who realized the identity of brahman with himself and that is the cause of mokṣha (salvation) from the bonds of this material world. The genius can able to get brahman, who (brahman) is unique and completely blissful.

brahmābhinnatva vijñānam bhavamokṣhasya
kāraṇam/
yenādviṭīyamānandaṁ brahma sampadyate
budhaiḥ//3

The mind is a huge tiger in the forest place of sense amusements. The saint persons should not go there, who desires to get mukti. Śaṅkarācārya says in his book vivekacūḍāmaṇi like this.

mano nāma mahāvīyāghra viṣayāraṇyabhūmiṣu/
caratrayatra na gacchantu sādhaso ye mumukṣhavaḥ//4

The person who has an attachment to his body, he cannot able to get salvation (mukti), and the liberated person has no recognition with the body. There is no awakesness for a sleeping man and there is no sleeping for a waking man also. Because these two conditions are contrary to one another.

dehādisaṁsaktimato na muktirmuktasya
dehādyabhimatya bhāvaḥ/
Suptasya no jāgaraṇam na jāgrataḥ
svapnastayorbhinnaguṇāśrayatvāt//5

Who are alone and became free from the bondage of transmiration and he can attain the samādhi and merges the

worldly objects, the sense, the mind, the ego in own soul, the absolute knowledge and who immersed in the talking of others.

samāhitā ye pravilāpya bāhyaṁ srotrādi cetaḥ
svamaham cidātmani/
ta eva muktā bhavapāśabandhairnānye tu
pāroḥṣyakathābhīdhāyinaḥ//6

The debts of a father can be cleared by the sons and others but the person has nobody to remove the worldly bondages without himself.

Ṛṇamocanakartāraḥ pituḥ santi sutādayaḥ /
bandhamocanakartā tu svamādāno no kaścana//7

The person who wants to free from this jail of the world (saṁsāra). The three desires which are called as main desires (vāsanā) should be abandoned by the wise person. Which desires (vāsanās) are strong iron chain to bind the feet of the man, and he who is free from that, he surely gains mukti (salvation).

Saṁsārakārāgrhamokṣhamicchoryomayaṁ
pādanibandhaśrīṅkhalaṁ/
Vadanti tajjñāḥ patuvāsanātrayaṁ
yo smādvimuktaḥ mupaiti muktim//8

Due to excess unsentimental to the worldly affairs man get speedy salvation (mukti). The person who realizes that the real truth, he became free from the worldly bondages and he possesses the experiences about the free soul and which attains the supreme happiness, i.e mokṣha.

atyantavairāgyavataḥ samādhiḥ samāhitasaiḥ
dr̥dhaprabodhaḥ/
prabudhatattvasya hi bandhamuktirmuktātmano
nityasukhānubhūtiḥ//9

The real nature of the objects can be defined by the clear illumination of the personal eye, not by the saints. The picture of the moon is to be visualized clearly by somebody's own eyes but not by the others.

vastusvarupaṁ sphutabodhacakṣuṣā svenaiva
vaidyaṁ na tu paṇḍitena/
candrasvarupaṁ nijacakṣaiva
jñātavyanyairavagamyate kim//10

The man who oneself can able to eliminate the worldly bondages which are caused by the avidyā (ignorance), kāma (desire), karma (action), and like this, even in the birth of hundred crores.

avidyā kāmakarmā dipāśabandhaṁ vimocitum/
kaḥ śaknuyād vinātmanam kalpakotiśatairapi//11

The salvation of man is only possible by the awareness of the identity of somebody with brahman but on the other hand, salvation is not possible by yoga, sāmkhya any work or learning and by no other ways.

na yogena na sāmkhyaena karmaṇā na vidyaḥ/
brahmātmāikatvabodhena mokṣhaḥ sidhyati
nānyathā//12

What is the bondage and how it comes, how it exists and how the man became free from it. Who is the supreme soul?, what is the difference between the soul and the supreme soul, please tell me in this regard, the student says like this.

ko nāma bandhaḥ kathameṣa āgataḥ katham
pratiṣṭhāya katham vimokṣhaḥ/
ko. sāvanātmā paramaḥ ka ātmā tayorvivekaḥ
kathametaducyatām//13

Śaṅkarācārya says Loud speech which is the stream of words, the experience in presenting or commenting on the scriptures and erudition which gives a little amusement, worldly pleasure to the scholar but these are not sufficient to attain liberation.

vāgbaiḥkharī śabdajharī śāstravyākhanakouśalam/
vaiduṣyaṁ viduṣāṁ tadbabhuktaye na tu
muktaye//14

In vivekacūḍāmaṇi śaṅkara describes that, o wiseman, you know this, a bird has possessed the two wings like one dispassion and other is discrimination, these two as wings of a bird for that person who is an aspirant. One cannot able to progress without another. So both are necessary to get the creeper of liberation and to reach on the top of the building. Here mukti is compared to a climbing plant which exists on the top of a building or a house of god. For example, where as it is unreachable to a common man.

vairāgyabodhou puruṣasya pakṣivat pakṣhou
vijānīhi vicakṣhaṇa tvam/
vimuktisoudhāgratalādhirohaṇam tābhyām vinā
nātyatareṇa sidhyati//15

In vivekacūḍāmaṇi guru says, you are great and you and your family is very pious by your sanctified acts. You can able to get brahman hood became free from the bondage of unconsciousness.

dhanyo. si kṛtakṛtyo. si pāvitaṁ te kulaṁ tvayā/
yadvidyābandhamuktyā brahmibhavitumichasi//16

The selfish work of man increases through the increasing of desires (vāsanā). When the desires of man increase and his selfish works are increased also. As a result the transmigration of the person is never ended.

vasānāvṛdhitaḥ kāryaṁ kāryavṛdhya ca vāsanā/
vardhate sarvathā puṁsaḥ saṁsāro na nivartante//17

Śaṅkarācārya says, the wind brings clouds and the same wind is driven away to the cloud. like this, the mind creates the worldly bondage of the man, and salvation(mukti) is created by that fellow.

vāyunā. nīyate meghaḥ punastenaiva nīyate/
manasā kalpyate bandho mokṣastenaiva
kalpyate//18

Where as, the poison spreads in the whole body how can the person hope for recovery, like this, the spreading of egoism in the mind of yogis can able to affect for attaining the salvation (mukti).

yāvadvā yatkiñcidviśadoṣasphurtirasti cedehe/
kathamārogyāya bhavettadvadhantāpi yogino
muktayai//19

For the purpose of breaking the cycle of transmigration, the sannyasin should ruin to the ashe the two things like thinking of the sense objects and performing the selfish works, which guide to increase the own desires.

Saṁsārabandhavichityai tad dvayaṁ pradahedyatiḥ/
vāsanāvṛdhiretābhyā cintayā kriyayā bahiḥ//20

When a man can able to destroy his selfish works at that time he can remove his mental stress and which is the way for destroying the unlimited desires. salvation(mukti) means the destruction of own desires from the mind and that is the right path to attain liberation(mukti) in life.

kriyānāse bhavccintāso. smādvāsanākṣhyaḥ/
vāsanāprakṣhaya mokṣhaḥ sā jīvanmuktirīṣyate//21

Śaṅkar's views on yoga

Speech controlling is the first step to yoga and non accepting the presentations, no expectation (nirāśā), emancipation from activities and always dwelling in a lonely place, these are the first steps of yoga.

yogasya prathamadvā vāṅnirodho. pariagrahaḥ/
nirāśā ca nirīhā ca nityamekāntaśīlatā//22

The mortal body, prāṇa(life), indriya(sense organs), budhi(the mind) and the rest other superventing supplements are linked with and the yoga is changed in a way.

dehaprāṇendriyamanobudhyādibhirupādhibhiḥ/
yaiyairvṛtaiḥ samāyogastadbhāvo. sya yoginaḥ//23

The sense organs of the man to be controlled by the dwelling in a retired place. The control of the mind may be possible by the controlling of the senses. The egomania of the person ruined through regulate of the mind. By this, the saint realizes the eternal pleasure of the Brahman. Hence the saints should always control their mind from worldly objects.

ekantasthitirindriyoparamaṇe heturdamaścetasah/
Saṁrodhe karanam śamena vilayam
yāyādahamvāsanā/
tenānandasānubhūtiracalā vrāhmī sadā yoginaḥ/
tasmācittanirodha eva satatam kāryaḥ prayatno
munaiḥ//24

In Bhagavadgīta Bhagavān says regarding yoga that, who are regularly conscious in eating, amusing and also regular in his ocedure of works, he can remove all the obstacles by practicing the regular yoga works.

yuktāhāravihārasya yuktaceṣṭasya karmasu/
yuktasvapnāvabodhasya yogobhavanti duḥkhaḥ//25

The self is Brahmā, viṣṇu and maheśvara as per views of śaṅkarācārya

The self, he is Brahmā, he is viṣṇu, the self (he) is indra and

śiva and the self (he) is the whole universe. There is nothing in this world without him.

Svayaṁ brahmā svayaṁ cāpi bahiḥ svayaṁ ca/
Svayaṁ viśvamiḍaṁ sarvaṁ svasmādanyatra
kiñcana//26

The self is within and without, the self is before and behind, the self exists in the south and in the north. Similarly, the self is below and above also,

antaḥ svayaṁ cāpi bahiḥ svayaṁ ca/
Svayaṁ purastāt svayameva pāncāt/
Svayaṁ hyavācyāṁ svayamapyudīcyāṁ/
tathopariṣṭātsvayamapyadhastāt//27

Some valuable vision of ādiśaṅkarācārya to human beings.

The body of the man consisted of impurities of the parents, the impurities of parents like stool and flesh. So as an out cast, the person should give up the attraction of own body and the person should always concentrate the own mind towards brahman, then he can able to get eternal bliss of life.

matāpitromalodbhūta malamāṅsamayaṁ vapuḥ/
tyaktvā cāṅḍālavaddūraṁ brahmībhūya kṛti
bhava//28

Hence, you should refuge the identification with the piece of flesh, the large body and ego of the man or the attachment of the subtle body, these are visualized by the mind (budhi), own realization, which is the complete knowledge and that cannot be refused in the past, present and the future to gain the ultimate peace.

ato.bhimānaṁ tyaja māṅsapinḍe/
piṅḍābhimāninyapi budhikalpīte/
kālatrayābādhyamakhaṇḍabodhaṁ/
jñātvā svamātmānamupaihi śāntim//29

Conclusion

From the above discussion it is known that the man get salvation by concentration of his own mind towards the supreme soul. The liberation (mukti) is the ultimate aim of the person and he can get it by practicing the yoga and keeping the mind pure from the impurities and he should give up the attraction from the worldly objects then he can able to attain the place of supreme soul and where is no rebirth to him, that is mokṣha.

Footnotes

1. <http://www.esotericonline.net/profiles/blogs/adi-shankaracharya-s-poetry>.
2. vivekacūḍāmaṇi.sloka.35.
3. vivekacūḍāmaṇi.sloka.223.
4. vivekacūḍāmaṇi.sloka.176.
5. vivekacūḍāmaṇi.sloka.337.
6. vivekacūḍāmaṇi.sloka.356.
7. vivekacūḍāmaṇi.sloka.51.
8. vivekacūḍāmaṇi.sloka.272.
9. vivekacūḍāmaṇi.sloka.375.
10. vivekacūḍāmaṇi.sloka.54.
11. vivekacūḍāmaṇi.sloka.55.
12. vivekacūḍāmaṇi.sloka.56.

13. vivekacūḍāmaṇi.sloka.49.
14. vivekacūḍāmaṇi.sloka.58.
15. vivekacūḍāmaṇi.sloka.374.
16. vivekacūḍāmaṇi.sloka.50.
17. vivekacūḍāmaṇi.sloka.313.
18. vivekacūḍāmaṇi.sloka.172.
19. vivekacūḍāmaṇi.sloka.303.
20. vivekacūḍāmaṇi.sloka.314.
21. vivekacūḍāmaṇi.sloka.317.
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23. vivekacūḍāmaṇi.sloka.370.
24. vivekacūḍāmaṇi.sloka.368.
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27. vivekacūḍāmaṇi.sloka.389.
28. vivekacūḍāmaṇi.sloka.287.
29. vivekacūḍāmaṇi.sloka.296.

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