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## Sree Sankaracharya's concept of body and soul in Vivekachudamani

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### Abstract

Advaita Vedanta is truly the Science of Life. one of the most unique of Indian philosophies. Sree Shankaracharya the Great Indian philosopher and the founder of Advaita Vedanta played a prominent role in popularizing Advaita Vedanta, presenting it as a principle in a way that more people could understand. The study of the Shankaracharya explains a different opinion whether the soul and the body are two, that the body is perishable and the soul is imperishable. In Shankaracharya's view, the body means something that does not exist in the world eternally. First and then does not exist but exists only within a certain time limit. The truth is that liberation is not just knowing with the intellect. He gives a clear example that the body is not the self. Through this study, trying to find out how different the body and the soul are, in the Advaita philosophy of Sri Shankaracharya. This study is based on Shankaracharya's Advaita book Vivekachudamani and hence it can be said that this is mostly a textual article.

**Keyword:** Sree Sankaracharya's, concept of body, soul

### Introduction

Sankara the great scholar of Vedanta was born at Kaladi in Kerala. There are various opinions about his actual birth date. One of the greatest texts he has written as an introduction to Advaita philosophy is "Vivekachudamani". It reveals the entire theory of Vedanta. He was very literate and at a very young age, he had acquired profound knowledge of the Vedas, Vedangas, and Shastras. Although he lived for only 32 years, his contribution to Indian philosophies during this time is inestimable. The truth is that he transcended caste and religion and developed Advaita as a vision to find the Supreme Soul. Dvaitam, Vishishtadvaitam, and Advaitam are discussed under the name of Vedanta, but Advaita is accepted by all as the ultimate Vedanta. Sree Shankaracharya wrote commentaries on Bhagavad Gita, Upanishads, and Brahma Sutras, travelled to different parts of India, and spread Advaita Vedanta among the people. His contributions to Sanskrit are immense. Shankaracharya is known as Adi Sankaran. He was a man who had a deep knowledge of Vedanta. He died in Kedar Nath. He established four mathas. Badrinath, Dwaraka, Puri, and Sringeri are those four mathas. He lived between 700-750 AD.

### Annamayakosha

The body is something that *originates* from food and survives with food and perishes without food. That is, the body is created by food. It is not possible to define the body as the soul. Because this body is made up of bones, flesh, feces, blood, and skin. This body is called Annamayakosha. It is said that the origin of this body is the food eaten by the parents. If that body is to survive, we keep feeding it again. It means that birth and survival are all dependent on food. The body is full of impurities that sustain these. Thus, we cannot consider the eternal and impure Annamayakosha as the eternal and pure soul. The body is something that does not exist before birth and after death. Moreover, it is also characterized by moment-to-moment changes. Vivekachudamani indicates the decaying state of the body. In other words, this shows the unnecessary attention of considering the body and the soul as the same. It does not exist before birth and after death. But Shankaracharya spoke of it only as a mere impermanent phenomenon born of food and perishing when it ceases to be fed.

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Shankaracharya has given the reasons in Vivekachudamani for what reason the body cannot be transformed into the soul. Even if a hand or a leg is lost, the body remains. Human life also exists. And the strength of the organs is not lost. Looking at it that way, the body is something that can be controlled by others. If so, how can it be soul, he asks. We find many examples in Vivekachudamani that he cannot be considered a soul. Man can live with artificial organs. That means we can artificially implant any other organs to replace the lost organs and live as before. He makes it clear through various verses that the body is a bony nest filled with excrement and flesh and it is not possible for the body to be completely separate from all of it. The body is impure and the soul is pure. A fool thinks that I am in this body composed of skin, flesh, bones, bones, excrement, waste, and water, but no one realizes that I am a soul completely different from this finite body. Thus, we can say that only one who has experienced the bliss of this disembodied soul has attained liberation. It is clear that if you want to experience peace, you can know it only through the soul, but not through the body. Even those who are scholars who know science well, the more they are attached to the body's senses, the more their intellect, the ego, expands. Thus, they do not have any kind of knowledge about the liberation of the soul. That is, no one can get salvation just by knowing the science.

In the mirror we see as a reflection, we have the sense that it is not us. Because our subconscious and conscious minds both agree that we see only a reflection of the real us. Here we feel that I am the body. In other words, it is not me who sees in the mirror, but he teaches us that the ego consciousness that I am the one standing in front of the mirror should be changed first. One has to recognize this body with the soul as one's reflection like the reflection seen in a mirror, which means that there should be no interest or desire in this body. Man's attachment and love for the body make him sad. A person who realizes that he is not the body, but the soul, can eliminate the root cause of sadness. Those who think that they are the body are not freed from the sorrows of birth and death. Therefore, destroy this inner feeling with scientific awareness such as listening, thinking, and determination. Just as the ignorant person has self-awareness of the body scholar has proper awareness of the soul without the body. Having clarified what Annamayakosha is and how it is related to the soul, now comes the understanding of pranamayakosha after annamaya.

### **Pranamayakosha**

After describing Annamayakosha, Prana is explained. It is Pranamayaghosham that sustains Prana. But we cannot call it soul. As we said earlier, the soul is not prana. Prana exists because the reflection of the soul is in us. That is why the part without prana movement is unconscious even though it is natural. It is completely wrong to say that the soul is a living cell because it breathes. He establishes that soul and pranamayakhosha are different. The air passing through is the same as the air outside. It is not possible to say that the air that sustains our soul moves within us as a soul; moreover, that air never can experience pleasure or pain. And it is always vulnerable and not free. Like air, prana is active as it moves in during inhalation and out during exhalation. That is, the karma of prana begins at the time of birth. Similarly, that journey ends with death. While we are breathing while we are sleeping, prana is not aware of anything going on around us. Manomayakosha is the combination of the senses and the mind. These are the reasons for the difference between 'I' and 'mine'. Similarly, as long as Pranamayakosha exists within us,

we can do all this. The Manomayakosha is the imaginative mind and the sense organs that enable us to perceive and experience things like hearing, sight, taste, touch, and smell.

### **Manomayakosham**

Manomayakosha is a combination of the senses and our minds. Shankaracharya describes the power of Manomayakosha as follows, there is plenty of wood and ghee and there is a person to burn it, so the fire will always burn without being extinguished. Similarly, when our mind and senses come together, they cannot sit idle even for a time, because the mind is imaginative, through which many things can be imagined and seen through imagination. Shankaracharya describes the power of Manomayakosha as follows, there is plenty of wood and ghee and there is a person to burn it, so the fire will always burn without being extinguished. Similarly, when our mind and senses come together, they cannot sit idle even for a time, because the mind is imaginative, through which many things can be imagined and seen through imagination. That is, the mind is jumping like a monkey from one place to another and cannot stay firmly in any place because the mind is always accompanied by these senses. Shankaracharya says that there is no ignorance separate from the mind. Because the mind is the cause of all the relationships in this world, and ignorance is caused by the mind. Shankaracharya explains that if the mind is destroyed, then everything can be understood as destroyed. That is, the mind gives us many living memories during sleep.

It is because the mind is there that it can be experienced. In this dream state without external subjects, the mind imagines and experiences it with its power. In the waking state, the mind creates everything. When sleeping, the mind creates in dream form and the waking state in the real form. That is why this world or this world itself is a form or a creation of the mind. This entire world is the creation of the mind. The mind creates a universe with its inherent natural inquiry and genius. Life exists but it seems as if there is no consumer to experience it. The same is true when awake and asleep. It is the experience of all human beings that the world is not felt when the mind is absorbed in the imagination during sleep. He knows everything both in dreams and while awake. Therefore, it can be said that the world of the bound man is only a conception of the mind, that is, if we look at it in the ultimate sense, then it must be said that there is no origin or end in this world. He asserts that the universe is merely a conception of the mind. During deep sleep, when the mind thinks about each image in turn, various kinds of imagination and creations take place. He clarifies that whether the mind wanders in dreams or the waking world, there are activities in the world. But when the mind is completely devoid of imagination, there is no world in it. Therefore, he says that the mind is something that creates this world, that is, the world is only a creation of the mind.

The cloud is moved by the influence of the wind and the wind keeps the cloud free from the rain. That is, it is the mind that gives connection or freedom from it. He clarifies that just as the wind brings the cloud and the wind dispels the cloud, the mind gives connection and gives moksha. The mind is the reason for the human being to have bandha or moksha. That is to say, moksha can be achieved only when there is a pure sattvic mind without any of these in the people who have all these qualities. A mind tainted by the Rajo tamo qualities like lust, anger, greed, and sorrow will always be polluted. If a pure mind is formed by strong wisdom and intense self-restraint, it becomes the cause of moksha. Therefore, for one

who is intelligent and wants moksha, the first thing to do is to strengthen the mind with aversion and wisdom. Naturally, lust, anger, and greed bind the mind more tightly and hinder salvation. When various qualities are mixed in the mind, the mind can't be pure with wisdom and firmness at any time. In other words, salvation is never possible until the mind is pure. Mind is really like a tiger Shankaracharya compares here to a jungle where the subjects are a jungle where a tiger named Manas is walking in search of prey, therefore he advises that anyone who wants salvation should not go down that treacherous path. That is, there are many subjects around us that we know through our senses, but whoever is brave and wants salvation, should withdraw his mind without getting involved in those subjects. Acharya says that it is like a tiger that goes into things because it leaves nothing behind and it destroys us, so we compare things to a jungle and the mind to a tiger and scare us and be alert.

Scholars say that the mind itself is avidya. Because like a rain cloud driven by the wind, we feel like the whole world is being turned upside down by our mind. That is why scholars who know Vedanta well say that the mind is the important reason for connecting with this world. During sleep, there is no awareness of anything else, so it can be said that the mind gives us everything, connection, and connection. So much interest in moksha and so much aversion to the subject is required first. Total disinterest in things that produce pleasure from the body, but intense interest in a spiritual pleasure experienced by one's soul. One should always listen to the principles of Vedanta, ponder its meaning, and internalize its principle. By doing this, the mind starts to become pure. Starting with the body, the body always becomes interested in me and again starts the relationship, thus preventing us from knowing Brahman. Manomayakosha is said to be something that the beholder has never seen visually. It has a beginning and an end, because it contains evolution, and because it is a form of sorrow. Therefore, it is not necessary to call it soul. One thing Shankaracharya makes clear is that no cell is a soul. Because the mind with things like concepts, imagination, thought, etc. will never become the soul. It is in the mind that sorrows, grief, thoughts, and feelings are formed.

### Vijnanamayakosham

Vijnanamayakosha is made up of the five senses and the intellect. Manomayakosha looks almost the same but both functions are different, i.e., the intellect thinks more things and decides with clarity whereas the mind creates more things by imagining. The intellect determines a thing, and when we look at it in this way, the light of life, which is the reflection of the supreme soul, is reflected in the intellect. So, this manomayakosha and vijnanamakosa carry two different karmic paths. When we say life, we have pride in the body, and without intelligence, it is not possible to understand or think about it. I am human, I feel, I see, and each of these activities is understood as the soul experiencing the body. Thus, this Vijnanamayakosha is the creator of all activities, worldly, material, and spiritual, with the pride that I am. Buddhi may seem to have a beginning, but it is eternal. That is, it is for this reason that the sign of the Supreme Soul is established in Buddhi. The experiences of happiness and sorrow are the karmas of the knowledge body. The waking state, dream state, and sleep state in Vijnanamayakosha. This is to say that the most creative things belong to Vijnanamaya. Due to its proximity to the Supreme Soul, the Vijnana Kosha, which is highly illuminated, takes pride in all the deeds, minds, and dharmas based on the body. Thus, it is considered an Atman, which is very close to the Supreme Soul. This

shine as well as the reflection of the soul with its closeness to the Supreme Soul

### Conclusion and Observation

It is clear that the mind is the cause of all ties and bindings; therefore, it is indeed the mind that hinders men from knowing the all-knowing pure soul well. Because this mind has the thought of body and senses and fills us with the thought of I and mine and binds us and prevents us from knowing true wisdom. The Supreme Soul is eternally uniform, in fact, Satchidananda Swarupa and eternally pure. The self is omnipresent but also the intellect, by comparison, we see the soul as separate from itself as we see the pots as separate from the soil. Whether we call it by many names, whether it is a pot or any other material made from soil, it is soil. In the same way, all the time we attribute diversity to the Atman without knowing the Atman. All the world and all the living beings are living in this world under the delusion of this mind. Therefore, those who want salvation must keep their mind as pure as possible. Mukti is something that only those who have a pure mind can get. Whoever wants moksha, must first do the deed of removing the impurities of the mind. Thus, the so-called Mukti is easily attained when the mind becomes pure. In Vivekachutmani, Shankaracharya makes it clear that one should advance by constantly practicing Sravana- Manana -Nidhinyasa with a great focus on Brahman, eliminating all interest in the subject and abandoning all karmas.

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