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## ADI GURU SANKARACHARYA'S SOCIAL AND HISTORIC LIFE AS WELL AS HIS MATH

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### ABSTRACT

One of the most significant social and historical philosophers and religious figures in Indian history was Adi Sankarāchārya. Around Kerala, he was born in the eighth century A.D. He was a part of Lord Shiva. This paper attempts to examine the historical and social life of Sankaracharya and the evolution of social and historical exchanges brought about by his system, which disproved some long-held notions. He was founded by Dwarika, Jyoti, Govardhan, Sringeri and the Kanchi Peeth with differing social and political philosophies.

**Keywords:** Sankara, sanniyasi, time, social, Govardhan, Dwarika, Jyoti, Kanchi, pitha

### INTRODUCTION:

The traditional school of Indian philosophy is called Advaita Vedanta. It is a non-dualism founded on the Upanishads, bringing the Veda to a close. The Veda, derived from the root vid (to know), signifies that which enlightens us and is the name by which the Hindu religion's sacred texts are known throughout the nation. The Vedas come to an end with Vedanta. Pranam to the Vedanta Nama Upanishad. The school of thought holds that the Real (Brahman) is one and has the qualities of consciousness and joy. The Real appears to be a world of diversity because of its Maya. Brahman and the individual soul are the same (JIVA). Those who saw it hailed it as an incarnation of Lord Siva. The important name of Bhagat Pada Shankaracharya was given to it. There was no anyone named Shankaracharya. There is a place called Sankara. that no one person could ever have accomplished. In just 32 years, he had achieved a great deal.<sup>1</sup>

**OBJECTIVE:** This study investigates the historical and social life of Sankaracharya and some of Adi Guru Sankaracharya's significant works

### EARLY LIFE OF SANKARACHARYA:

According to Hinduism at the time of Sankaracharya, there are four yugas: Krita (Satya), Treta, Dvapara, and Kali. 4.3 million years is divided into four yugas. Lord Vishnu takes on human form at every epoch. different incarnations of Lord Vishnu. However, in this Kaliyuga, Brahma and Siva typically do not manifest themselves in this way. Adisankaracharya, a manifestation of Lord Siva's Asma or part of it, took on human form. When Sankaracharya meditated under the vatavriksha or banyan tree hand chin mudra symbol of Lord Dakshinamoorti, Lord Siva appeared as Dakshinamoorti and gave out jnana, or knowledge. Let's look at what occurred in the small village of Kaladi. Kerala's Ernakulam district is known as Kaladi. Shiva Guru is a learned brahmin, and his devoted wife Aryamba lived a saintly life and did good deeds with Dharma. Still, they were deeply unhappy because they had no children, which was their one unfulfilled desire. At that time, in Kerala, Vedakkunatha, also known as Trisivapuram (Trichur), is having a wonderful time (Siva). The Shiva guru couple believed that their wish to become parents would come true if they offered sincere worship (Bhajanam) during this time for a mandala length of 48 days. In order to do daily worship services for 48 days, they travel to Trichur. So, one night, the Lord appeared to them in a dream and said, "I am very pleased with your faithfulness." Do you wish to have a large number of ordinary sons with average knowledge in the future, or only one? The brilliant son who only has a brief life span yet makes things happen to humans. The couple answered that only you know what is best for the nation and us. In the asterism Audra, connected to Shiva, on the fifth day of the bright fourth night of the month of Vaisakha, ten months after their return from Vrisachala, the shiv

guru couple returned to the Kaladi. Aryamba gave birth to a heavenly baby when Lord Shiva appeared in human form. It was given the literal meaning of Bhagavata Pada Sankara, and at that time, it was content management by the day of his birth. Sam Karoti Ekiti Sakkara (सम् करोति इति शङ्करः) Sankara is a compound term made up of the two words sam and kara, where sam means bliss in dreams and well-brings and kara indicates one who does. The name Sankara was given to the infant with the meaning "one who imparts bliss in the dream and well-fare to all mankind." He started learning the three R's when he was three. The child has the ability to read and understand numerous texts and Sastra. Unexpectedly, his father passed away when Sankara was just four years old. Aryamba invested Sankara with spiritual knowledge when he was five years old. Visit a gurukul to study and learn about the many sastra rituals and ceremonies of the Vedas and their symbolic value. In just three short years, great poetry and other literary works were produced, and after eight years, Sankara returned to his hometown and briefly saw his mother. Finished the study of the four Vedas and the Vedangas 501, 2601 kali.<sup>ii</sup>

अष्टवर्षे चतुर्वेदो द्वादशो सर्वशास्त्रवित्  
षोडशे कृतवान् भाष्यं द्वात्रिंशे मुनिरभ्यगात् ॥

His entire life was one fantastic dynamic. In his eighth year, he was exported in the four Vedas, and in his twelve years, he was a profound learner and master of all the sastras. He wrote in his sixteenth year the works of those who based their compositions on the Upanishad, the Bhagavad Gita, and the Brahma Sutras.

### TIME OF SANKARA.

therefore Sankara, who was much younger than Kumarila, may logically

1. The Greater India Inscription from Cambodia references a Sivasoma who was a student of Bhagavan Sankara. It is claimed to provide evidence in favour of the theory that Sankara was born in 788 AD and passed away in 822 AD.
2. According to Sankara, he met with renowned purvamimasaka Kumarila Bhatta. Kumarila is dated to have lived about the tail end of the eighth century A.D. but no earlier than 700A.
3. Sankara arrived significantly later than Bhartrhari, who is generally dated between 600 to 650 A.D. on the I-T sings. The date of Sankara's birth, 788 A.D., and his death, 820 A.D., can be determined by a total indisputable chromatogram above all.<sup>iii</sup>

दुष्टाचारविनाशाय प्रादुर्भूतो महितले  
स च शङ्कराचार्यः साक्षात्कैवल्यनायक  
निधिनागेभवहिन विभवे शङ्करोदयः ॥<sup>iv</sup>

निधिनागेभवहिन - 9883, which, when reversed, produces 3889, the years of Kali, and 3889-3102=777 or 778 A.D.

Based on the data shown above, the problem date for Sankara is 788 or 820 A.D.

### SANYASI

When Sankara and his mother were taking a bath in the nearby river Purna, an enormous giant crocodile grabbed hold of Sankara's leg. He shouted for his mother, who hurried over and arrived just as the child was about to fall into a crocodile's mouth, standing still, terrified, and confused about what to do. How to rescue the child from the jaws of a crocodile. Sankara then suggested a solution, saying that if I were to accept sanyasa by leaving my house, the crocodile would be unable to harm me and would leave immediately. Aryamba then said that if becoming a sanyasi to live after converting to sanyasi, you have my permission. Obtained his mother's consent to enter the Sannyasa holy. 2603-499 is the cyclic year plava for the month of Kartika.<sup>v</sup> Sannyasa is regarded as the highest ideal of life in the majority of Vedantic theories. The ashrama theory arbitrarily compares sanyasi's negation of life's affirmation. The Vedantic idea of renunciation beings being rooted in the greatest truth, life asserts, makes it unnecessary to deny assistance to other hard work to the future generation and social well-being. The sanyasin is the epitome of self-realization. There are those who are qualified for all knowledge. Furthermore, devoid of any binding activity.<sup>vi</sup>

### THE SANKARACHARYA JOURNEY

Digvijay has been a crucial and symbolic name for his trips. It is a beautiful composition for humanity at the same time that it represents a significant intellectual and spiritual achievement. According to Sankarvijay, various slokas are places visited by Adi Sankaracharya. Shankaracharya began his trek in numerous villages, travelling mile after mile. In spiritual education, Shankaracharya travelled on foot around 2000 kilometres from Kerala to Madhya Pradesh. Many days pass before he conducts study at a location in the middle of India along the Narmada River. Narmada River was overflowing due to flooding and causing chaos. At that time, Sankara used all his power to take the extra water into his ka mandola when the inhabitants of those communities were rescued from the devastation of the floods.<sup>vii</sup>

Govinda Bhagavata Pada, a famous sage who lived at the river's edge, was impressed by the kid Sankara's amazing qualities and welcomed his hermitage. Study of philosophy between Govinda Padacharya 2603 and 2605. Shankaracharya studied the Gaudapadiya Karika, the Brahmbasutra, the Vedas, and the Upanishads under the direction of Bhagavad Pada. By Govindabhadrapada's suggestion, Sankara was initiated into these Mahavakyas. Sankara became a committed student of Guru Govind pada. On the instruction of his Paramaguru Gaudapadacharya, Sri Shankaracharya wrote sixteen bhasyas on Prarthana trays and other topics over the course of four years, along with a bhasya on Gaudapadakatika. Kasi or Varanasi is currently the centre of importance for holiness and sacredness throughout a broad range of academic disciplines, philosophical schools, and religious teachings. The location is

crucial for excellent learning. Therefore, Sankara picked Kasi as the location for meaningful debate and debates with many schools. Sankara is travelling to Prayag to spread the Advaita Vedanta philosophy (माघ वहलमावास्या). Vishnu Sharma was initiated by Sankara, his sahapathi (co-student) in Kaladi and a fellow participant in his activities. Chitsukhacharya is his sanyasi name. The book bruhatsankaravijay was written by him. Aryamba's death in 2608 and 493, as well as his first writings, which are from 2605 to 2609 or 497 to 493. Sadananda was initiated into the Sanyasa Order at the age of 2608 493, and his Sanyasa name is Padmapadacharya. The third disciple, whose name is Udanka, is a brahmin who was in Prayag suffering from leprosy and Sankara. Prithvidhara was the name of the fourth disciple, who was Prabhakara Dhvarin's son. Hastamalakacharya period of 2609,493 is the name of his sanyasa as given by Sankara. The first and final time Sankara met Kumarila Bhatta was in ruddhapura, which was close to Prayaga when he was 16 years. Kumarila is 48 years older than Sankara. A brahmin chief who lived independently, the famous pandit Mandan Mishra. He was the southern region's canvas brahmin. He was Kumarila Bhatta's student, a revered Vedic karma Kanda. Mandan Mishra became Sankaracharya's student after a fascinating discussion. He was departing his grihastha ashram. His sanyasi name is Sureswaracharya, and he converted to Buddhism. 491 B.C., Kali-2611.<sup>viii</sup>

#### FOUR PITHS (MATH)

Bhagavata Pada Sankaracharya built several math and reorganised Hinduism's ascetic order after the Buddhist style. The founding of the math was done in several locations around India, with the best recognised being those four: Sringeri, Dwarika, Badrinath, puri, and afterwards, Kanchi. Due to political, economic, and spiritual factors, all of these peeth concepts have vanished. Naturally, the history of the pitha must also be the history of Sankaracharya unless we can determine the exact date of the Bhagavata Pada. We are unable to date the math. He has methodically determined the dates of establishment of the various maths. He has methodically determined the dates of the foundation of the various maths.

The establishment of Dwarika Math in 491 B.C. west

the establishment of Jyotir math in 486 B.C. North

The establishment of Gobardhana math in 485 B.C. East

The establishment of Sringeri math- in 484B.C South

the establishment of Kamakothi math in 482 B.C.

In conclusion, Sri Kota Venkatachalam's work exudes the spirit of careful consideration and in-depth investigation. Hinduism at that time is separated into several seeds in society. He spreads his ideas throughout the entire Indian subcontinent.<sup>ix</sup> He travelled almost all parts of India. Sri Sankara is thought to have built several maths in several of the more significant locations he travelled to as a wandering teacher. And chose a few of his devoted sisys to oversee this math, which essentially consists of four well-known maths: the Jyoti math at Badarikasrama, the Kalika pitha at Dwarika, the Vimala pitha at Jagannath, and the Sarada pitha at Sringeri. One of his four key disciples served as the leader of each math, and through them, Advaita nondualism was spread. The Advaita school of thought was founded by the spiritual figurehead Sankara. There was a time in the ninth century when a segment of society and the survival of the Hindu religion, culture, and traditions were in danger and on the verge of extinction. that time a profound a great leader and the logical name Bhagavata pada adi-guru Sankaracharya. brought a revolutionary change in the entire society or established Sanatana Dharma. And established four peetha. Sankaracharya is credited with consolidating and organising this matha, putting them under consistent discipline that is now referred to as Mahanusasanam (great discipline), and doing it in a way that not only accelerated the unification of society around the concept of abstinence but also strengthened the spiritual experience. All of this math serves a crucial purpose by giving people hope, courage, and strength to overcome difficulties and carry on with all aspects of social life. Involvement of maths in society, there is a strong connection between the two fields. All math results from the sanakritization by low-caste Hindus, members of tribes, and people with different ideologies and ways of life. There is no distinction between one cast and another in the differences between the high cast, twin-born cast, etc., where the supreme power of Gyan is. All five of this maths represented the spread and redefinition of Vedanta. Despitesspite of being a sudra. You can become a brahmin if you perform good work.<sup>x</sup>

#### 1. DWARIKA MATH –

According to the chronology, the Dwarika math was the first to be established. It was established on Magha Sukla Saptami during the cyclical sadhavana in B.C. 491. However, according to mathetivrtta, Viswarupa, also known as Sureswaracharya, was the first acharya of Dwarika. Hastamalak served as his adhipati. The Dwarika pitha, sometimes referred to as Sarada matha, is what makes up the paschimamnyaya. It is a sampradaya, kita vala. The God of this matha is Siddheswara, and its sakti is Bhadrakali. The sanyasi of this matha takes the title of Tirtha or asrama. Samaveda is represented by this matha, which has as its motto the mahavakya Tat tvam asi.<sup>xi</sup>

#### 2. JYOTI MATH-

The following math to be established chronologically is the jyoti math. Having Totakacharya as its adhipati, it was established on pusya suddha Purnima during the raksasa cycle. The utaraamnaya (the northern amnaya) is where this math originates, and it is known as the jyotir math. The sampradaya is Ananda Vara (rejecting pleasures), and the acharya of this order is dressed in the parvata, giri, and sagara styles. The ksetra is Badrikasrama, and



Badarinarayana and his sakti purnagiri are the presiding deities. Alakanada is the name of the tirtha. The mahavakya AYAMATMA BRAHMNA, which serves as the math's motto, stands for the Arthava Veda.<sup>xii</sup>

### 3. GOBARDHAN MATH

Chronological order is represented by the Thirty math, while the Gobardhan math is the second mathamany order. It was established in the cyclical year Nala-485 B.C. on Vaisakha Sukla Navami. Its first adhipati was padmapadacharya, but some mathamanyas claim that Hastamalaka, not padmapada, was this math's first acharya. The eastern Amnaya is made up of this math. The sampradaya is Bhagavata (shunning enjoyment), and the Acharyas of this math are van or Aranya. The purosottamaksetra, which is home to Lord Jagannatha, his Sakti Vimala, and the tirtha mahodadhi (the sea), as well as the acharyas who belong to the Prakasam brahmacharis order, stand for the rig Veda and have as their slogan "mahavakya pragyanam Brahma" (प्रज्ञानं ब्रह्म). In addition to this arithmetic, Puri has a few additional maths, including the Gobardhana, Sankaracharya, Siva tirtha, and Gopaltirtha math. For the spiritual maintenance of the head of the four-maths listed above, Mathamnaya prescribes jurisdictions. The Sarada pitha (Dwaraka) pitha affects people from the Sindhu sauvera, Saurashtra, Maharashtra, and other continuous regions. and the Govardhana matha has control over Anga, Vanga, Kalinga, Utakal, and Barbara. The Sringeri matha rules the indigenous Andra Dravida Kerala and Karnataka. The populace of the northern provinces of Kuru, Kasmira, Kamboja, Panchala, and others was led by Jyoti Math.

स्वस्वराष्ट्रप्रतिष्ठित्यै सञ्चारः सुविधीयताम् ।

मठे तु नियतां वासः आचार्यस्य न युज्यते ॥<sup>xiii</sup>

Math was also founded on other things. According to the Bhagavad-Gita, sure of the chosen students are responsible for spreading the sixfold faiths षण्मत्स्थापन. Anandagiri claimed that the six-fold variations of the Vaisnava religion were applied by Laksmana and Hastamalaka, while one Paramatakalanda spread the Saiva religion. Saura religion was created by Diwakara, sakta religion by Tripura kumar, Ganaptya was created by Giriraja kumar, and kapalika was created by Vataka Natha.

### 4. SRINGERI MATH -

According to an older tradition, Sankara lived until 34 B.C., or from 44 to 12 B.C., according to Sringeri math. Sringeri math has ignored the more older tradition in the same Sringeri math and has kept to the 788–820 A.D. date of Sankara when writing their histories. The Dakshina (southern) Amnaya is composed of this math. Its sampradaya is bhurivara (shunning wealth), and the acharyas of this math take on the titles of its Saraswati Bharati and puris. Its kshetra is Rameswaram, and its presiding deity is Adi Varaha. The Sakti is known as Kamakshi, and its first acharya was known as Pratividhara, also known by the name Sureswaracharya. The tirtha is Tungabhadra. The pontiffs are Chaitanya Brahmachari members of their order. Yajur Veda is represented by this math (Krsna yajus). Its mahavakya AHAM BRAHMASMI अहं ब्रह्मास्मि is its governing principle. It appears to have been established in 484 B.C., during the Pingala pusya Purnima cycle. At the same time, Parthividhara was reportedly the first acharya in Sringeri, according to the mathamnada. The math strongly suggests that Sureswaracharya was the first acharya. Eight hundred years, from 12 B.C. to 788 A.D., saw this matha in charge of the pith's administration. The acharyas of this vyakhya sihasana make claims in virapaksi, puspagiri, kudali, sankeswara srisaila amani, and kumbhakonam.<sup>xiv</sup> Other also claim that Revana or Renukacharya one of the fierst five great acharyas of their culture. Presented the adi bhagavatpada with aspatikka linga.<sup>xv</sup>

### 5. KANCHI KAMAKOTHI MATH -

Kamakothi Pitha is as old as the great Bhagavat Pada himself. Well, that's a, which is around 2500 years old. Sankaracharya, the great's advice to his successor in Kanchi. Kanchi appears to have been better known in ancient times as kamakoti. कामकोटि पुरी काञ्चीम्.<sup>xvi</sup> This area of math is a pioneering work. A cardinal pitha is called the kamakothi pith. Not even a single mathamnaya still exists, according to the historical writings cited by Atma Bodh. The kamakothi pitha, also known as maulamnaya (मौलाम्नाय), is a member of the Madhya (central) Yamnaya. The following are the maulamnaya's specifics: Sarada math, kamakothi pitha, and Satya Vrata. Kanchi (ksetra), Kampa Saras (tirtha), Ekambanatha (Devata), Kamakothi (Sakti), Rigveda mithya vara (sampradaya), Indra Saraswati (title), Satya Brahmachari, Aum Tat Sat (mahavakya), and Sankara Bhagavatpada are some of the other names for the city (first acharya). They were promoting the so-called purvamnyas. The Yamnaya runs east-west, north, and south. They provide information regarding the direction's location, name, and acharyas. Devata Sakti kshetra tirtha and yogapitha are both sufficiently tangible, but the specifics of the sampradaya brahmachari Veda and mahāvākya are only dogmatic assertions. It is impossible to confirm either their legitimacy or their property. According to the Utarnaynas, nothing can be historically or geographically verified. The Dwārikā, Jyoti, Jagannāth, and Sringeri maths are active hubs for the promotion of dharma and the enforcement of deities and duties specific to varnas and ashramas. Only the Kanchi math in India attempts to alter the acknowledged historical events in Sri Adisankara's life. Nobody should accept this without objecting. Regardless of how great, the established must change. There are seven amnaya, of which three are recognisable by gyana (urdhwa swatma Niskala), and four are recognisable by the eye (east, south, and west) in Dharma Sastra. The fifth amnaya is recognisable by the eye (emanate). The Kanchi mathamnaya's visual division is referred to as moolamnaya urdhranmaya or moulamnaya madhyamnays. According to the utarnaynas, nothing in it is capable of geomorphic madhyamnays. They were drawn from several Kanchi propaganda literature. The Kamakothi Pitha's total would not stand to gain or lose anything if it were included in or excluded from math; instead, it would be five, not four as previously claimed. The great Bhagavatpada himself was

the first acharya of the kamakothi pitha, which has four being the matha of the four sisyas and five being the kamakothi pitha.

The first acharya of the kamakothi pitha after Sankara was Sarvajnatman, as we have already seen. At Kanchi, he passed away in 364 B.C. Kumbhakonam Kanchi math assert that Sri Sankara gained Nirvana since his idol has been there in the Kamakshi temple since the beginning and because of his samadhi. But According to Dr S. Radhakrushna, he passed away at the age of 32 in the Himalayan town of Kedarnath. Some other philosophers are Hunter, Sircar, Max Muller, Tilak, and R.K. Mukherjee. J. Nehru and others affirm that the Himalayan region is the location of Nirvana. However, according to Kanchi Math, there is a temple dedicated to Sankaracharya with his life-size murthi within, which is his Samadhistan, in the Kamakshi temple. The Kanchi kamakothi pitham is the moola math, as opposed to Swarupananda Saraswati's description of it as a shakha (branch) and not one of the original peetham founded by Adi Sankara, according to Paramacharya (original matha). Kanchi Acharya started a social awakening movement. a social, religious, and nonpartisan movement called Jan Kalyan, Jan Jagaran for public welfare and awakening. The Kanchi math is engaged throughout its many activities. It is done to improve society and develop people's personalities.<sup>xvii</sup>

## Conclusion

Buddhism was eradicated in India under the influence of Adisankaracharya. He was a theologian and a logician who used the Advaita school of thought to reform society. Regarding philosophical and theological history, Sankara is one of the most significant religious figures in Indian history. He also left behind a substantial body of work in Vedic literature. This essay briefly discusses Adisankaracharya, one of the most significant historical and social figures in Indian philosophy, and how he oversaw the creation of the fifth Sakti peetha and the maths Dwarika, Jyoti, Govardhan, Sringeri, and Kanchi. His system demolished many historical and socially entrenched beliefs by calmly putting out something more sensible and tangible

- <sup>i</sup> The history of Jagadguru sankara bhagatpada pg-15-30
- <sup>ii</sup> The traditional age of Sri Sankaracharya and the maths- pg- 30-50
- <sup>iii</sup> Age of sankara by T.S Narayana satri pg,90-110
- <sup>iv</sup> The traditional age of Sri Sankaracharya and the maths- pg- 10
- <sup>v</sup> Sankaracharya, his life and teaching,
- <sup>vi</sup> Indian thought and in development pg.31-40
- <sup>vii</sup> Sankaravijaya and sankaradigvijay
- <sup>viii</sup> The traditional age of Sri Sankaracharya and the maths- pg- 20-32
- <sup>ix</sup> Chronology of Nepal history, pg-55
- <sup>x</sup> The traditional age of Sri Sankaracharya and the maths- pg- 46-50
- <sup>xi</sup> Mathethivritam-7-9
- <sup>xii</sup> Mathethivritam-7-9
- <sup>xiii</sup> Mathethivritam-3-4 and the traditional age of Sankaracharya and maths- pg-
- <sup>xiv</sup> The traditional age of Sankaracharya and maths- pg-, & mathetivrittam-11-13
- <sup>xv</sup> Vedantasara vivasiva Chintamani-5.6
- <sup>xvi</sup> Srimad Bhagavat -10-79.14
- <sup>xvii</sup> Kota Venkatachalam, chronology of Nepal history pg- 110- 150,

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