



## 77. The Glory of the Textbook (579-581)

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम् ।  
निरूपितं मुमुक्षूणां सुखबोधोपपत्तये ॥ ५७९ ॥

*ityācāryasya śiṣyasya saṁvādenātmalakṣaṇam,  
nirūpitaṁ mumukṣūṇāṁ sukhabodhopapattaye. (579)*

579. Thus, by means of a dialogue between the Teacher and the disciple, the Ātman has been indicated for the easy comprehension of seekers after Liberation.

Here in this verse we have Śaṅkara's own declaration of the motive with which the poet-philosopher had industriously laboured through the 578 verses so far. The verse also indicates that Śaṅkara had no philosophy of his own. It is only in recent times we find that every philosopher has got his own philosophy.

In *Vivekacūḍāmaṇi* all that we have is a logical thought development of the entire theory of Vedānta given out in a style and language most fit for the easy comprehension of even the dull-witted. With this aim in view Śaṅkara had woven this poetic tapestry, most successfully indeed.

Just as the great scripture the *Bhagavad-gītā* is presented to the public in a conversational style, here we find Ācārya Śaṅkara employing a Teacher-taught dialogue. The entire theme discussed is the nature of the Self and how best the seeker can be trained and helped to come to apprehend the Truth.



हितमिदमुपदेशमाद्रियन्तां  
विहितनिरस्तसमस्तचित्तदोषाः ।  
भवसुखविरताः प्रशान्तचित्ताः  
श्रुतिरसिका यतयो मुमुक्षवो ये ॥ ५८० ॥

*hitamidamupadeśamādrīyantām  
vihitanirastasamastacittadoṣāḥ,  
bhavasukhaviratāḥ praśāntacittāḥ  
śrutirasikā yatayo mumukṣavo ye. (580)*

580. *May those men appreciate these salutary teachings, who are seekers after Liberation, who have cleansed themselves of the taints of the mind by observing the prescribed methods, who have a distaste for worldly enjoyments, who have serene minds and who take a delight in the scriptures.*

Listening to or reading *Vivekacūḍāmaṇi* is no guarantee of understanding. Śaṅkara could see that after reading the whole thing some will surely say, ‘All this is a big bluff’. Hence, he says, “I have written this only for those who have the following six qualifications –

1. Those who have completely purged the impurities of the mind (vihita-nirasta-samasta-citta-doṣāḥ), by following the prescribed methods – śama, dama, uparati, titikṣā, śraddhā and samādhāna.
2. Those who are averse to the pleasures of the world which are ever-changing (bhava-sukha-viratāḥ).
3. Those whose minds are quiet and calm, because of the reduction of vāsanās (praśānta-cittāḥ).
4. Those who take delight in the study of the scriptures, that is, those who have the mental attitude to understand the Upaniṣads (Śruti-rasikāḥ).