

## Need to use a proper script for Samskritam

Even though Bhagavan understands all languages, the power of our Bharatiya languages cannot be matched in expressing our cultural values especially when rising to the plane of conversing with Bhagavan. Of them, the Samskrita bhasha is special in that it is pan-Bharatiya. Hence **our scriptures, anushtana paddhati-s and a lot of bhakti sahitya texts are in Samskrita only.**

We know that in Samskritam, especially for **anushtanam**, **sound/pronunciation** is important. Therefore one should **write and read sankalpa shloka-s** etc for anushtanam in an appropriate script which is capable of distinguishing all the sounds of Samskritam.

Now the Latin (English) script was evolved for other languages, and we all know the difficulty of correlating spelling and pronunciation even in English. Further, **more letters are required to write Samskritam** than English as there are more sounds in it. However, since Latin script is widely known, scholars felt it useful to create a **Latin-based transliteration system for Samskritam.**

In such a system, Latin letters which may be casually applied to different sounds need to be **differentiated**. For instance in Rama the first or second “a” may denote a long sound. This is differentiated as Rāma or Ramā. Similarly, other marks called diacritics are used to differentiate sounds as in āā īī ūū ṛṛ ṝ ṝ̄ ṁṁ ḥḥ ṇṇ ṇ̄ ṭṭ ḍḍ ṣṣ. Aspirated (mahāprāna) sounds are denoted with an additional h as in k/kh, g/gh, c/ch, j/jh, ṭ/ṭh, ḍ/ḍh, t/th, d/dh, p/ph, b/bh.

However, a system is useful only if followed correctly. **If diacritics or added h-s are ignored and we do not read with the intended pronunciation, then the transliteration is no longer useful for its intended purpose.** It is very easy to ignore diacritics as they are not in daily use. It would then have altogether been better to use a script which actually has different symbols for the sounds.

Therefore **it is strongly recommended to learn a Bharatiya script** like Devanagari, Grantha, Telugu, Kannada etc **which has clearly different letters to denote the various sounds.** Our documents are published in many such scripts.

However, with a view to help people who are not able to immediately learn such scripts, we are now publishing documents in Latin transliteration as well as per the system called International Alphabet of Sanskrit Transliteration (IAST). For the above reasons, people should use these as a temporary measure till they learn a Bharatiya script.

The Samskrita varnamala in IAST is given below with Devanagari equivalents:

a अ, ā आ, i इ, ī ई, u उ, ū ऊ, ṛ ॠ, ṝ ॡ, ḷ ॴ, ḻ ॵ

e ए, ai ऐ, o ओ, au औ, am अं, aḥ अः

ka क, kha ख, ga ग, gha घ, ṇa ङ

ca च, cha छ, ja ज, jha झ, ña ञ

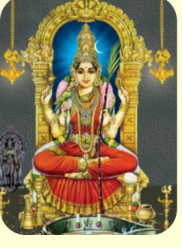
ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

ta त, tha थ, da द, dha ध, na न

pa प, pha फ, ba ब, bha भ, ma म

ya य, ra र, la ल, va व, śa श, ṣa ष, sa स, ha ह

oṃ



śrīmad-ādyā-śaṅkara-bhagavatpāda-  
 paramparāgata-mūlāmnāya-sarvajña-pīṭham  
 śrī-kāñcī-kāmakōṭi-pīṭham  
 jagadguru-śrī-śaṅkarācārya-svāmi-śrīmaṭha-  
 samsthānam

## sarvajñātma-smaraṇam

### Introduction to the Acharya

Shri Shankara Bhagavatpada established many Acharya Peeta-s in Bharata and in the end He established the Acharya Peetam called Moolamnaya at Kanchipuram as His moola sthanam. This is the kshetra where Devi Kamakshi known as Kamakoti resides eternally. As per the sayings “kalviyil karaiy-ilā kānchi” (Ta. “Kanchi of limitless learning”) and “nagareshu kānchī”, this shone as a great city and abode of all vidya-s. This is why the Acharya Peetam established by Him in this place is the Jagadguru Shankaracharya Shrimatam Samsthanam known as the Shri Kanchi Kamakoti Moolamnaya Sarvajna Peetam.

Of His shishya-s, Shri Bhagavatpada ordained Shri Sureshvara – who was senior in age, had performed many yajna-s, and was experienced in administration of wordly activities – as the supervisor of all Peetam-s and to guide the individual Peetadhipati-s of younger age in administrative matters. He especially instructed Shri Sureshvara to take care of Shri Sarvajnatma who

was the youngest of all and appointed as the uttaradhikari of His Moolam-naya Peetam.

It is appropriate that Shri Sarvajnatma was named thus as Shri Bhagavatpada had taken Him as shishya when He ascended the Sarvajna Peetam at Kanchipuram. Let us do anusandhana of the verses of pramana texts regarding the charitra of this Shri Sarvajnatmendra Sarasvati Shricharana, and some parts of texts composed by Him, and be the object of Guru Anugraha!

## || śrī-śaṅkara-charitra-pramāṇa-grantheṣu ||

In Shri Shankara Charitra pramana texts –

Shri Shankara Bhagavatpada is verily an avatara of Bhagavan Shiva. Nevertheless, only if He established by worldly standards that He is a sarvajna will people believe more in His upadesha and thereby benefit. So Shri Bhagavatpada set forth to ascend the Sarvajna Peetam at Kanchipuram.

sarvajña-pīṭhamāroḍhumutsehe deśikottamaḥ ||  
tato'śarīriṇī vāṇī nabhomārgād vyajṛmbhata |  
bho yatin bhavatā sarva-vidyāsvapi viśeṣataḥ ||  
kṛtvā prasaṅgaṃ vidvadbhiḥ jītvā tānakhilānapi |  
sarvajña-pīṭhamāroḍhumucitaṃ nanu bhūtale ||

~ cidvilāsiya-śaṅkara-vijayaḥ

A divine voice was then heard saying “O ascetic! Wouldn't it be appropriate to debate with scholars in all vidya-s, win over all of them and ascend the Sarvajna Peetam?” [Shri Bhagavatpada accepted this as only then would His knowledge in all shastra-s be proven to the world.]

~ Chidvilasiya Shankara Vijayam

upayātsu budheṣu sarva-digbhyaḥ  
pradiśannāśu parābhavaṃ ya ebhyaḥ |  
vidhṛtākhila-vit-padaśca kāñcyām  
a-dhṛtārtiḥ sa diśet śriyaṃ ca kām-cit ||

~ śrī-sadāśiva-brahmendra-viracitā jagadguru-ratna-mālā

Scholars accordingly invited came from all parts of Bharata. Shri Bhagavatpada won over them quickly without difficulty and ascended the Sarvajna Peetam at Kanchipuram. May He give us the wealth of unique knowledge!

~ Jagadguru Ratna Mala composed by Shri Sadashiva Brahmendra

tāmrāparṇī-sarīt-tīra-vāsino vibudhāstadā |  
 ṣaḍ-darśinī-sudhā-vārdhi-pāradṛśva-guṇonnatāḥ ||  
 āgatya taṁ deśikendraṁ praṇipatyedamūcire |  
 bhidā satyamivābhāti tvayā tvaikyaṁ nigadyate || ...  
 iti bruvatsu vidvatsu śaṅkarācārya-deśikaḥ || ...  
 śruti-smṛti-purāṇoktaiḥ vacanairiti deśikaḥ |  
 bheda-vāda-ratān viprānādhāyādvaita-pāragān ||  
 tatastato vipaścidbhiḥ praṇataścātibhaktitaḥ |

~ cidvilāsiya-śaṅkara-vijayaḥ

At that occasion, scholars from the banks of the Tamraparni (in southern Tamil Nadu) came. They “had seen the other shore” of the nectarine sea of the six darshana-s, and also possessed good qualities. They came to Shri Bhagavatpada, prostrated and debated in many ways asking “Dvaitam is truth, how can you assert Advaitam”? To this Shri Bhagavatpada gave appropriate answers from Shruti-Smriti-Purana-s. To those scholars who were fixated that Ishvara, Jiva and the world were mutually different, He explained the Advaita that everything is the single Paramatma. They also accepted that and bowed with much devotion.

~ Chidvilasiya Shankara Vijaya

śrīmacchaṅkara-deśikendra-bhaṇitairbhagne ca bhugnānane  
 tāte vardhana-nāmni sārddhamanugaiḥ śrī-tāmrāparṇī-caraiḥ |  
 sarvajñāsanamārurukṣati gurau dhīraṁ nivartya śrutau  
 ḍimbhaḥ ko’pi tamūna-saptama-samo vādairarautsīt tryaḥam ||

~ bṛhacchaṅkara-vijayaḥ

Their leader was by name Vardhana. After he and those following him were

defeated, Shri Bhagavatpada again set out to ascend the Sarvajna Peetam as nobody else was there to ask questions, and the Sarvajna status was proven. At that time, the child of Vardhana, who had not completed seven years, started to speak and held Shri Bhagavatpada in debate regarding the import of the Veda-s.

~ Brihat Shankara Vijaya

turye'hanyatha śaṅkarodita-samādhāne praśānte śísau  
tātāderdhuri saṁyiyamsati ca taṁ dr̥ṣṭvā'tihṛṣṭāntaraḥ |  
ā ṣaṣṭhādapa eva bhuṅkta itarannākhyāti pr̥ṣṭo'pyasā  
vomityeva gadatyajasramiti tad-vṛttaṁ ca tātādavait ||

~ bṛhacchaṅkara-vijayaḥ

On the fourth day, the child was satisfied by Shri Bhagavatpada's replies, became silent and in the presence of his parents etc, asked for sannyasa. Shri Bhagavatpada was very happy seeing him. Upon enquiry the father said "He only drinks water from the age of six. He always says only Om. He does not say anything else even if asked."

~ Brihat Shankara Vijaya

jñātvainaṁ sadṛśādhikāriṇamadhāt taṁ brahmadeśodbhavaṁ  
prāptānujñamapi svato janayiturvāgmī sa vācaṁ-yamam |  
ākhyāmapyakarot sa tasya ca mahādevābhidhasyāgrataḥ  
sarvajñābhidha-śaṅkarārya iti yaṁ svasyātha pīthe nyadhāt ||

~ bṛhacchaṅkara-vijayaḥ

Shri Bhagavatpada found this (child) hailing from Brahmadesha to be the appropriate uttaradhikari (for His Kamakoti Peetam) and gave him sannyasa with the parents' permission. He gave this child who earlier was called Mahadeva the name of Sarvajnatmendra Sarasvati. Shri Bhagavatpada placed Him in His own (Kamakoti) Peetam.

~ Brihat Shankara Vijaya

atha niścitya manasā śrīmān śaṅkara-deśikaḥ |

maṭhe śrī-śāradābhikhye sarva-jñam nidadhanmunim ||  
 sureśvaram vṛtti-kṛtamantika-stham sadā”darāt |  
 samam samsthāpya tasmai svam vaktum bhāṣyam samanvaśāt ||

~ keralīya-śaṅkara-vijayaḥ

Shri Bhagavatpada, deciding to place Shri Sarvajna Muni in the (Kanchi) Shri Sharada Matam (which is the abode of the Kamakoti Peetam), instructed Shri Sureshvara – who was always along with out of deep devotion – to be with Sarvajnatma (who was of very young age) and later teach His bhashya.

~ Keraliya Shankara Vijaya

tatastato vipaścidbhiḥ praṇataścātibhaktitah |  
 gīta-vāditra-nirghoṣaiḥ jaya-vāda-samujjvalaiḥ ||  
 ārurohātha sarvajña-pīṭham deśika-puṅgavaḥ |  
 puṣpa-vṛṣṭiḥ papātātha vavurvātāḥ su-gandhayaḥ ||

~ bṛhacchaṅkara-vijayaḥ

Then, with scholars prostrating one by one with much devotion, with songs and instruments resounding, cries of Jaya Jaya reverberating, the great Acharya Shri Bhagavatpada ascended the Sarvajna Peetam. A rain of flowers fell then, and fragrant winds flowed.

~ Brihat Shankara Vijaya

kalyabdaiśca śarekṣaṇādhva-nayanaiḥ (2625) sat-kāmakoti-prathe  
 pīṭhe nyasya sureśvaram samavitum sarvajña-samjñam munim |  
 kāmākṣyāḥ savidhe sa jātu niviśannunmukta-loka-sprho  
 deham svam vyapahāya dehyasugamam dhāma prapade param ||

~ prācīna-śaṅkara-vijayaḥ

After 2625 years elapsed in Kali, appointing Shri Sureshvara to take care of Shri Sarvajna Muni at the divine Kamakoti Peetam, discarding desires of the world, one day Shri Bhagavatpada sat near Kamakshi, left His body, and attained the Supreme Goal which is difficult to attain by those fettered to the



body.

~ Pracheena Shankara Vijaya

## || śrī-kāmakoti-pīṭha-paramparā-viṣayakeṣu pramāṇa-grantheṣu ||

In pramana texts of Shri Kamakoti Peeta Parampara –

### puṇya-śloka-mañjarī

tāmrā-rodhasi vardhanāt samuditaḥ sannyāsitaḥ saptamāt  
prāgevātma-vivāda-hṛṣṭa-manasā śrī-śaṅkareṇaiva yaḥ |  
tat-pīṭhe sa-sureśvaram samanayad varṣāṁśca yaḥ saptatiṁ  
catvāriṁśatamāsta sa-dvayamasāvabdhān svayaṁ tanmathe || 8 ||

(Shri Sarvajnatma) was born on the banks of the Tamraparni as the son of one Vardhana. Even before he attained the age of seven, He received san-nyasa from Shri Shankara who was pleased by his wisdom. At His (Shri Kamakoti) Peetam, at His (Shri Sharada) Matam, He was with Shri Sureshvara for 70 years and then Himself reigned 42 years. [Thus His age at siddhi was 119.]

ācārya-priya-padmapāda-caraṇāmbhoja-dvayī-sevanād  
ūḍha-dvāravatī-maṭhāya munaye brahmasvarūpātmane |  
śraddhā-rāddha-padāya tattvamatulaṁ cinmudrayā nirdiśann  
evaikyam samagānnijena mahasā sarvajña-saṁjño muniḥ || 9 ||

Shri Brahmasvarupa had come to the Parampara of the Dvaraka Peetam by (becoming the shishya and) serving the pada-padma (lotus-feet) of the dear (shishya) of Shri Bhagavatpada, Shri Padmapada (who had decorated that Peetam). (Shri Padmapada might have attained siddhi in the interim. Hence as indicated in the Jagadguru Parampara Stava, Shri Brahmasvarupa must have come to Shri Sarvajnatma for vidyabhyasa. Thus) with Shri Brahmasvarupa serving His feet with devotion, Shri Sarvajnatma Muni merged with His (inner) light, indicating the Supreme Tattva by the chinmudra.

kalyabdaiḥ sa hayāgni-loka-nayanaiḥ (2737) varṣe nale mādhave

lilye kṛṣṇa-caturdaśīmanu mahasyāmnāya-śailāntike |

granthairyat-kalitairnyadarśi viśadam śaṅkṣepa-śārīraka-

prakhyairadvaya-sūtra-bhāṣya-gahana-cchannaḥ padārthoccayaḥ || 10 ||

He attained siddhi after 2737 years elapsed in Kali, on Nala year Vaishakha Krishna Chaturdashi (BCE 365-Apr-20) near the kshetra Vedachala (Tirukkazhukkunram). Many subtle points hidden in Shri Bhagavatpada's Advaita (Brahma) Sutra Bhashya have been clarified by His texts such as Sankshepa Shariraka.

### jagadguru-ratna-mālā

salilāśana eva yaḥ sa-līlaṁ

vilayaṁ prāpipadārhatān su-śīlaḥ |

suma-hāra-phaṇīndrayoḥ sa-drṣṭiḥ

sahi sarvajña-gururhriyāt ku-drṣṭim || 38 ||

Shri Sarvajnatma Guru only intook water. He was blemishless of character. He made avidika mata-s disappear. He (was spiritually evolved as to) see a garland (normally giving pleasure) and a snake (that gives fear) as non-different (as Brahman). May He dispel our bad thoughts!

### jagadguru-paramparā-stavaḥ

apo'snanneva jainān ya ā-prāgyotiṣamācchinat |

śīsumācārya-vāg-veṇī-roya-rodhi-mahobalam || 9 ||

(Shri Sarvajnatma) observed the vow of only partaking of water. He subdued those of avidika mata-s upto Pragjyotishapura (at the borders of Bharat). Even as a child He had the strength of tejas to stop the speed of the flow of Shri Bhagavatpada's speech.

śaṅkṣepa-śārīra-mukha-prabandha-vivṛtādvayam |

brahmasvarūpārya-bhāṣya-śāntyācāryaka-panḍitam || 10 ||

He expounded Advaita by texts such as Sankshepa Shariraka. He was the



scholar who taught bhashya with shanti to Shri Brahmasvarupa Acharya.

sarvajña-candra-nāmnā ca sarvato bhuvi viśrutam |

sarvajña-sad-gurum vande sarvajñamiva bhū-gatam || 11 ||

He was known as Sarvajna Chandra all over the world. He was like Bhagavan Shiva come to the Earth. I bow to that Shri Sarvajnatma Guru.

## || śrī-sarvajñātma-vāgamṛtam – saṅkṣepa-śārīrakam ||

The above pramana-s show that this Acharya composed many texts. Of that, let us savour a part of the nectar of His speech in Sankshepa Shariraka. This text expounds only the parts of Shri Bhagavatpada's Brahma Sutra Bhashya that relate to Nirguna Brahman (hence the name Sankshepa).

### granthārambhe prathame'dhyāye

At the beginning of the text in the first adhyaya, Shri Sarvajnatma Shricharana beautifully pays respects with devotion to the core nirguna form of Bhagavan Vishnu, Veda Mata who shows Him to us, Vighneshvara, then Shri Vyasa, Shri Bhagavatpada and Shri Sureshvara who composed the three core texts Sutra Bhashya and Vartika of Advaita Vedanta. Then He says that He starts the text with Guru Anugraha.

anṛta-jaḍa-virodhi rūpamanta-

traya-mala-bandhana-duḥkhatā-viruddham |

atinikaṭamavikriyaṃ murāreḥ

parama-padaṃ praṇayādabhiṣṭavāmi || 1 ||

The svarupa of Shri Mahavishnu who protects the world is beyond the world. I praise that with devotion. It is devoid of changes, that is of the properties of 1) the world which has the differences of space, time and object, 2) the jiva which has the impurities of the mind, punya papa-s and misery, 3) Ishvara who is said to be in a high position. It permeates everything in the form of

Truth and Consciousness. [This summarises the meaning of the first sutra of the Brahma Sutra-s.]

svājñāna-kalpita-jagat-parameśvara-tva-  
jīva-tva-bheda-kaluṣī-kṛta-bhūma-bhāvā |  
svābhāvika-sva-mahima-sthitirasta-mohā  
pratyak-citirvijayate bhuvanaika-yoniḥ || 2 ||

Chaitanya, which is the sole cause of the (srishti sthiti samhara of the) world and permeates it, shines above all! (However as it forgot its true nature) due to ignorance, due to the differences of prapancha, jiva-s and Ishvara, the limitlessness of Chaitanya was sullied. (Nevertheless as even that ignorance is not true,) it is established in its natural greatness. [This summarises the meaning of the second sutra of the Brahma Sutra-s.]

pratyak-pramāṇakamasatya-parāk-prabhedam  
prakṣiṇa-kāraṇa-vikāra-vibhāgamekam |  
caitanya-mātra-paramārtha-nija-svabhāvam  
pratyāñcamacyutamahaṃ praṇato'smi nityam || 3 ||

The one who is inside and the one who is undestroyable (though we consider them as jiva and Ishvara separately) are only one (Para Brahman). (By knowing this, the nature of the jiva to experience) many changing (sukha dukha-s) as the fruit of the cause (of doing punya papa-s, and the nature of Ishvara who appears to) be someone else elsewhere, disappear. The nature (of this Para Brahman) is to itself shine inside, and be pure Consciousness, unaffected and the final goal of Absolute Bliss. It is that which I always worship. [This summarises the meaning of the fourth sutra of the Brahma Sutra-s.]

autpattikī śaktiraśeṣa-vastu-  
prakāśane kārya-vaśena yasyāḥ |  
vijñāyate viśva-vivarta-hetoḥ  
namāmi tām vācamacintya-śaktim || 4 ||

The Veda Vak was formed from Paramatma who appears as the world. It is from this Vak that the world was formed. It is known from experience that this Vak naturally has the capability of indicating all things in the world and the capability of indicating the Supreme Being who became all. Its power is unimaginable. I bow to that Veda Vak. [This summarises both meanings of the third sutra of the Brahma Sutra-s.]

ārambhāḥ phalināḥ prasanna-hṛdayo yaścet tiraścāmapī  
no ced viśva-srjo'pyalaṁ viphalatāmāyāntyupāyodyamāḥ |  
viśvaiśvaryamato niraṅkuśamabhūd yasyaiva viśva-prabhoḥ  
so'yaṁ viśva-hite rato vijayate vighneśvaro viśva-kṛt || 5 ||

The one who created the world took the form of Ganesha to do good to the world. With His blessings, the efforts of even animals will bear fruit. Without them, the methods and efforts of even Brahma will fail. Thus all kinds of power are present limitlessly only with Him who rules the world. It is He who shines above all!

vāg-vistarā yasya bṛhat-taraṅgāḥ  
velā-taṭaṁ vastuni tattva-bodhaḥ |  
ratnāni tarka-prasara-prakārāḥ  
punātvasau vyāsa-payonidhirnaḥ || 6 ||

May Shri Vyasa who is like an ocean purify us. His detailed words are like great waves. Knowing the Supreme Being correctly is like the shore at His edge (as it is the goal to be reached). The working ways of His arguments (shown for understanding the Veda) are like gems (found in the ocean).

vaktāramāsādyā yameva nityā  
sarasvatī svārtha-samanvitā"sīt |  
nirasta-dustarka-kalaṅka-paṅkā  
namāmi taṁ śaṅkaramarcitāṅghrim || 7 ||

Only when Shri Shankara (taught by) speaking the Eternal (Vidya or) Sarasvati, Her name became meaningful. (That is) by cleansing the mud of confu-

sion due to incorrect arguments, (She came to have the “rasa” of content). I bow to Him whose feet are fit to be worshipped.

yadīya-samparkamavāpya kevalaṃ  
vayaṃ kṛtārthā niravadya-kīrtayaḥ |  
jagatsu te tārīta-śiṣya-paṅktayo  
jayanti deveśvara-pāda-reṇavaḥ || 8 ||

The dust from the feet of (our Vidya Guru) Shri Sureshvara shine with greatness in the world. They caused the masses of disciples to be liberated. Only due to their contact did we attain that should be attained, and acquired blemishless fame.

guru-caraṇa-saroja-sannidhānād  
api vayamasya guṇaika-leśa-bhājaḥ |  
api mahati jalārṇave nimagnāḥ  
salilamupādadate mitaṃ hi mīnāḥ || 9 ||

Only by living near the Guru’s lotus feet, we attained even a small part of His qualities. (This is as) even if fish are submerged in a large sea, they can only take water in limited quantity.

śakto guroścaraṇayornikaṭe nivāsāt  
nārāyaṇa-smaraṇataśca nirantarāyam |  
śārīrakārtha-viṣayāvagati-pradhānaṃ  
saṅkṣepataḥ prakaraṇaṃ karavāṇi hr̥ṣyaṇ || 10 ||

(Though I thus have limitations,) by the capability (gained) by living near the feet of the Guru, and hindrances being obliterated by (His blessings of) Narayana Smarana, I will joyfully compose the brief prakarana (text) with the goal of knowing the content of the Shariraka (Vedanta) Shastra.

## granthapūrtau caturthe’dhyāye

At the conclusion of the text in the fourth adhyaya, Shri Sarvajnatma Shricharana describes the way in which a shishya who has received upadesha from the Guru expresses his attainment of the unique goal of

Jivanmukti. Then He says that He composed the text by the blessings of Shri Sureshvara, and concludes by praising Bhagavan Vishnu's saguna form.

vidyā-vigrahamagraheṇa pihitaṁ pratyāñcamuccaistarām  
utkr̥ṣyottama-pūruṣaṁ muni-dhiyā muñjādiṣīkāmiva |  
kośāt kāraṇa-kārya-rūpa-vikṛtāt paśyāmi niḥsaṁśayaṁ  
kvāsīdasti bhaviṣyati kva nu gataḥ saṁsāra-duḥkhodadhiḥ || 53 ||

Though (Paramatma who is) Purushottama is of the form of Consciousness and He is inside (us), He is densely covered by ignorance. Like (pulling out) a grass thread from a reed of rush, (by listening to and learning the content of the Veda and repeatedly listening) doing anusandhana by the mind, I brought out and realized without doubt (that Paramatma) from the sheath, variously manifested in the form of the (inner) karana (sharira) and (the outer physical) karya (sharira, from the anandamaya kosha to the annamaya kosha). (Then) where was, is or will be the sea of samsara's misery? Where did it go?! (To that extent there is no chance for it!)

paśyāmi citramiva sarvamidaṁ dvitīyaṁ  
tiṣṭhāmi niṣkala-cideka-vapuṣyanante |  
ātmānamadvaya-mananta-sukhaika-rūpaṁ  
paśyāmi dagdha-raśanāmiva ca prapañcam || 54 ||

(After attaining such jnana, in the state of Jivan Mukti) I see all this world separate (from me) as if a picture. (That is, I am not affected by it, because) I am established in that limitless Being that is solely of the form of the indivisible Chaitanya. I realize myself as of the form of endless Bliss, and the world as a burnt rope (that is, though visible in form, it is useless, so cannot affect me).

advaitamapyanubhavāmi kara-stha-bilva-  
tulyaṁ śarīramahi-nirivayanī-vadīkṣe |  
evaṁ ca jīvanamiva pratibhāsamānaṁ  
niśśreyaso'dhigamaṇaṁ ca mama prasiddham || 55 ||

I also experience Advaita (that I am of the form of pure Chaitanya, clearly) akin to a bilva fruit in my hand. I see my body like the skin shed by a snake (which was earlier considered part of the self but now as not so). (As it is only natural in the world that false silver is seen in a true shell,) it is acceptable that it appears as if I am living in the body (which is false) but attain moksha (due to true jnana).

advaita-bādhaka-mabhūnmama yad-dvitiya-  
madvaitamasya bata bādhakameva jātam |  
mohād dvitīyamaṇḍābhakamasya, vidyā-  
sāmarthyato dvaya-nibarhaṇamadvitīyam || 56 ||

Oh! Dvaita hindered my Advaita (experience), but now the same Advaita has hindered Dvaita (experience)! (But the difference is that) since Dvaita is based on ignorance, its power to hide Advaita is not strong. However since Advaita is based on knowledge, it will certainly remove Dvaita.

āścaryamadya mama bhāti katham dvitīyam  
nitye nirasta-nikhilāśiva-cit-prakāśe |  
āsīt pureti, kimimāḥ śrutayo na pūrvam  
yena dvitīyamabhavat timira-prasūtam || 57 ||

It now surprises me how earlier Dvaita could appear to me, when the brightness of Chaitanya that removes all inauspiciousness is present permanently! Didn't these Vedanta vakya-s exist before, that Dvaita could form due to the darkness (of ignorance in the lack of the illumination given by them)? (If it is said that though the Vedanta vakya-s existed, their meaning was not known and so Dvaita appeared, it is again surprising that the meaning was not realized!)

tvat-pāda-paṅkaja-samāśrayaṇam vinā me  
sannapyasanniva paraḥ puruṣaḥ purā"sīt |  
tvat-pāda-padma-yugalāśrayaṇādīdānīm  
nāsīna cāsti na bhaviṣyati bheda-buddhiḥ || 58 ||



(O Guru! The reason that the Vedanta vakya-s were not understood) is the lack of resorting to your lotus feet! Due to that even the true Paramatma became as if false (was not seen). Now however due to resorting to your lotus feet, (I realize that in fact) the perception of Dvaita did not exist even before, does not exist now and will not exist afterwards!

yasmāt kṛpā-para-vaśo mama duścikitsaṃ  
saṁsāra-rogamapanetumasi pravṛttaḥ |  
tvat-pāda-paṅkaja-rajāḥ śirasā dadhānaḥ  
tvāmā-śārīra-patanādahamapyupāse || 59 ||

(O Guru!) Since you, carried away by benevolence, are set out to remove my disease of Samsara which cannot be easily treated, I will wear the dust of your lotus feet on my head and worship you till my body falls!

śrī-deveśvara-pāda-paṅkaja-rajāḥ-samparka-pūtāśayaḥ  
sarvajñātma-girā'ṅkito muni-varaḥ saṅkṣepa-śārīrakam |  
cakre sajjana-buddhi-vardhanamidam rājanya-vaṁśye nṛpe  
śrī-matyakṣata-śāsane manu-kulāditye bhuvam śāsati || 62 ||

The excellent of the silent ones named Sarvajnatma, whose soul is clear by the contact of the dust of the lotus feet of Shri Sureshvara, composed this “Sankshepa Shariraka” to develop the intellect of good people, at a time when Manukula Aditya, a king of Kshatriya lineage and unchallenged authority, ruled the Earth. [Recall that Shri Sarvajnatma had continuously observed silence until coming to the sannidhi of Shri Bhagavatpada.]

bhujaṅgamāṅga-śāyine vihaṅgamāṅga-gāmine |  
turaṅgamāṅga-bhedine namo rathāṅga-dhāriṇe || 63 ||

Prostration to (Shriman Narayana) who lies on the lap of a snake (Adishesha), who travels on the back of a bird (Garuda), who destroyed the body of (an asura named Keshi in the form of) a horse, and who bears the part of a chariot (Chakra). [The Yoga Nidra to protect devotees is described by the first adjective, and the aspect of protecting devotees by the other three.]

hara hara śaṅkara

jaya jaya śaṅkara

