



श्रीमद्-आद्य-शङ्कर-भगवत्पाद-परम्परागत-मूलाम्नाय-
 सर्वज्ञ-पीठम्
 श्री-काञ्ची-कामकोटि-पीठम्
 जगद्गुरु-श्री-शङ्कराचार्य-स्वामि-श्रीमठ-संस्थानम्

सर्वज्ञात्म-स्मरणम्

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!

॥ श्री-शङ्कर-चरित्र-प्रमाण-ग्रन्थेषु ॥

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.

सर्वज्ञ-पीठ-मारोढु-मुत्सेहे देशिको-त्तमः ॥
 ततोऽशरीरिणी वाणी नभो-मार्गाद् व्यजृम्भत ।
 भो यतिन् भवता सर्व-विद्या-स्वपि विशेषतः ॥
 कृत्वा प्रसङ्गं विद्वद्भिः जित्वा ता-नखिला-नपि ।
 सर्वज्ञ-पीठ-मारोढु-मुचितं ननु भूतले ॥

~ चिद्विलासीय-शङ्कर-विजयः

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

उपयात्सु बुधेषु सर्व-दिग्भ्यः
 प्रदिश-न्नाशु पराभवं य एभ्यः ।
 विधृता-खिल-वित्-पद-श्च काञ्च्याम्

अ-धृता.र्तिः स दिशेत् श्रियं च कां-चित् ॥

~ श्री-सदाशिव-ब्रह्मेन्द्र-विरचिता जगद्गुरु-रत्न-माला

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

ताम्रपर्णी-सरित्-तीर-वासिनो विबुधा.स्तदा ।

षड्-दर्शिनी-सुधा-वार्धि-पारदृश्व-गुणो.न्नताः ॥

आगत्य तं देशिके.न्द्रं प्रणिपत्ये.द.मूचिरे ।

भिदा सत्य.मिवा.भाति त्वया त्वैक्यं निगद्यते ॥ ...

इति ब्रुवत्सु विद्वत्सु शङ्करा.चार्य-देशिकः ॥ ...

श्रुति-स्मृति-पुराणो.क्तैः वचनै.रिति देशिकः ।

भेद-वाद-रतान् विप्रा.नाधाया.द्वैत-पारगान् ॥

तत.स्ततो विपश्चिद्धिः प्रणत.श्चा.तिभक्तितः ।

~ चिद्विलासीय-शङ्कर-विजयः

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

श्रीम.च्छङ्कर-देशिके.न्द्र-भणितै.र्भग्नै च भुग्ना.नने

ताते वर्धन-नाम्नि सार्ध.मनुगैः श्री-ताम्रपर्णी-चरैः ।

सर्वज्ञा.सन.मारुरुक्षति गुरौ धीरं निवर्त्य श्रुतौ

डिम्भः कोऽपि त.मून-सप्तम-समो वादै.ररौत्सीत् त्र्यहम् ॥

~ बृह.च्छङ्कर-विजयः

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

तुर्येऽह.न्यथ शङ्करो.दित-समाधाने प्रशान्ते शिशौ
ताता.दे.धुरि संयियंसति च तं दृष्ट्वाऽतिहृष्टान्तरः ।
आ षष्ठा.दप एव भुङ्क्त इतर.न्ना.ख्याति पृष्टोऽप्यसा.
वो.मि.त्येव गद.त्यजस्त्र.मिति तद्-वृत्तं च ताता.दवैत् ॥

~ बृह.च्छङ्कर-विजयः

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

ज्ञात्वै.नं सदृशा.धिकारिण.मधात् तं ब्रह्मदेशो.द्भवं
प्राप्ता.नुज्ञ.मपि स्वतो जनयितु.र्वाग्मी स वाचं-यमम् ।
आख्या.म.प्यकरोत् स तस्य च महादेवा.भिधस्या.ग्रतः
सर्वज्ञा.भिध-शङ्करा.र्य इति यं स्वस्या.थ पीठे न्यधात् ॥

~ बृह.च्छङ्कर-विजयः

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 Ma-

hadeva the name of Sarvajnatmendra Sarasvati. Shri Bhagavatpada placed Him in His own (Kamakoti) Peetam.

~ Brihat Shankara Vijaya

अथ निश्चित्य मनसा श्रीमान् शङ्कर-देशिकः ।
मठे श्री-शारदा-भिख्ये सर्व-ज्ञं निदध-न्मुनिम् ॥
सुरेश्वरं वृत्ति-कृत-मन्तिक-स्थं सदाऽऽदरात् ।
समं संस्थाप्य तस्मै स्वं वक्तुं भाष्यं समन्वशात् ॥

~ केरलीय-शङ्कर-विजयः

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

तत-स्ततो विपश्चिद्भिः प्रणत-श्चातिभक्तिः ।
गीत-वादित्र-निर्घोषैः जय-वाद-समुज्ज्वलैः ॥
आरुरोहा-थ सर्वज्ञ-पीठं देशिक-पुङ्गवः ।
पुष्प-वृष्टिः पपाता-थ ववु-र्वाताः सु-गन्धयः ॥

~ बृह-च्छङ्कर-विजयः

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

क-ल्यब्दै-श्च शरे-क्षणा-ध्व-नयनैः (२६२५) सत्-कामकोटि-प्रथे
पीठे न्यस्य सुरेश्वरं समवितुं सर्वज्ञ-संज्ञं मुनिम् ।
कामाक्ष्याः सविधे स जातु निविश-न्नुन्मुक्त-लोक-स्पृहो
देहं स्वं व्यपहाय दे-ह्यसुगमं धाम प्रपेदे परम् ॥

~ प्राचीन-शङ्कर-विजयः

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

॥ श्री-कामकोटि-पीठ-परम्परा-विषयकेषु प्रमाण-ग्रन्थेषु ॥

In pramana texts of Shri Kamakoti Peeta Parampara –

पुण्य-श्लोक-मञ्जरी

ताम्रा-रोधसि वर्धनात् समुदितः सन्न्यासितः सप्तमात्
प्रा.गेवा.त्म-विवाद-हृष्ट-मनसा श्री-शङ्करेणै.व यः ।
तत्-पीठे स-सुरेश्वरं समनयद् वर्षा.श्च यः सप्ततिं
चत्वारिंशत्.मास्त स-द्वय.मसा.वब्दान् स्वयं त.न्मठे ॥ ८ ॥

(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 sannyasa 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.]

आचार्य-प्रिय-पद्मपाद-चरणा.म्भोज-द्वयी-सेवनाद्
ऊढ-द्वारवती-मठाय मुनये ब्रह्मस्वरूपा.त्मने ।
श्रद्धा-राद्ध-पदाय तत्त्व.मतुलं चि.न्मुद्रया निर्दिशन्
एवै.क्यं समगा.न्निजेन महसा सर्वज्ञ-संज्ञो मुनिः ॥ ९ ॥

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.

क.ल्यब्दैः स हया.ग्नि-लोक-नयनैः (२७३७) वर्षे नले माधवे
लिल्ये कृष्ण-चतुर्दशी.मनु मह.स्याम्नाय-शैला.न्तिके ।
ग्रन्थै.र्यत्-कलितै.न्यदर्शि विशदं सङ्क्षेप-शारीरक-
प्रख्यै.रद्वय-सूत्र-भाष्य-गहन-च्छन्नः पदार्थो.च्चयः ॥ १० ॥

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.

जगद्गुरु-रत्न-माला

सलिला.शन एव यः स-लीलं
विलयं प्रापिप.दार्हतान् सु-शीलः ।
सुम-हार-फणी.न्द्रयोः स-दृष्टिः
स.हि सर्वज्ञ-गुरु.र्हियात् कु-दृष्टिम् ॥ ३८ ॥

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!

जगद्गुरु-परम्परा-स्तवः

अपोऽश्र.न्नेव जैनान् य आ-प्रागज्योतिष.माच्छिनत् ।
शिशु.माचार्य-वाग्-वेणी-रय-रोधि-महो.बलम् ॥ ९ ॥

(Shri Sarvajnatma) observed the vow of only partaking of water. He subdued those of aavidika 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.

सङ्क्षेप-शारीर-मुख-प्रबन्ध-विवृता-द्वयम् ।

ब्रह्मस्वरूपा-र्य-भाष्य-शा-न्त्याचार्यक-पण्डितम् ॥ १० ॥

He expounded Advaita by texts such as Sankshepa Shariraka. He was the scholar who taught bhashya with shanti to Shri Brahmasvarupa Acharya.

सर्वज्ञ-चन्द्र-नाम्ना च सर्वतो भुवि विश्रुतम् ।

सर्वज्ञ-सद्-गुरुं वन्दे सर्वज्ञ-मिव भू-गतम् ॥ ११ ॥

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.

॥ श्री-सर्वज्ञात्म-वा-गमृतम् – सङ्क्षेप-शारीरकम् ॥

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).

ग्रन्थारम्भे प्रथमेऽध्याये

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.

अनृत-जड-विरोधि रूप-मन्त-
त्रय-मल-बन्धन-दुःखता-विरुद्धम् ।
अतिनिकट-मविक्रियं मुरा-रेः

परम-पदं प्रणया-दभिष्टवीमि ॥ १ ॥

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.]

स्वा-ज्ञान-कल्पित-जगत्-परमे-श्वर-त्व-
जीव-त्व-भेद-कलुषी-कृत-भूम-भावा ।
स्वाभाविक-स्व-महिम-स्थिति-रस्त-मोहा
प्रत्यक्-चिति-र्विजयते भुवनै-क-योनिः ॥ २ ॥

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.]

प्रत्यक्-प्रमाणक-मसत्य-पराक्-प्रभेदं
प्रक्षीण-कारण-विकार-विभाग-मैकम् ।
चैतन्य-मात्र-परमा-र्थ-निज-स्वभावं
प्रत्यञ्च-मच्युत-महं प्रणतोऽस्मि नित्यम् ॥ ३ ॥

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.]

औत्पत्तिकी शक्ति-रशेष-वस्तु-
प्रकाशने कार्य-वशेन यस्याः ।
विज्ञायते विश्व-विवर्त-हेतोः
नमामि तां वाच-मचिन्त्य-शक्तिम् ॥ ४ ॥

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.]

आरम्भाः फलिनः प्रसन्न-हृदयो य-श्चेत् तिरश्चा-मपि
नो चेद् विश्व-सृजोऽप्यलं विफलता-माया-न्त्युपायो-द्यमाः ।
विश्वै-श्वर्य-मतो निरङ्कुश-मभूद् यस्यै-व विश्व-प्रभोः
सोऽयं विश्व-हिते रतो विजयते विघ्ने-श्वरो विश्व-कृत् ॥ ५ ॥

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!

वाग्-विस्तरा यस्य बृहत्-तरङ्गाः
वेला-तटं वस्तुनि तत्त्व-बोधः ।
रत्नानि तर्क-प्रसर-प्रकाराः
पुना-त्वसौ व्यास-पयो-निधि-र्नः ॥ ६ ॥

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).

वक्तार.मासाद्य यमेव नित्या
 सरस्वती स्वार्थ-समन्विताऽऽसीत् ।
 निरस्त-दुस्तर्क-कलङ्क-पङ्का
 नमामि तं शङ्कर.मर्चिता.ङ्घ्रिम् ॥ ७ ॥

Only when Shri Shankara (taught by) speaking the Eternal (Vidya or) Sarasvati, Her name became meaningful. (That is) by cleansing the mud of confusion due to incorrect arguments, (She came to have the “rasa” of content). I bow to Him whose feet are fit to be worshipped.

यदीय-सम्पर्क.मवाप्य केवलं
 वयं कृता.र्था निरवद्य-कीर्तयः ।
 जगत्सु ते तारित-शिष्य-पङ्क्तयो
 जयन्ति देवेश्वर-पाद-रेणवः ॥ ८ ॥

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.

गुरु-चरण-सरोज-सन्निधानाद्
 अपि वय.मस्य गुणै.क-लेश-भाजः ।
 अपि महति जला.र्णवे निमग्नाः
 सलिल.मुपाददते मितं हि मीनाः ॥ ९ ॥

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.

शक्तो गुरो.श्वरणयो.र्निकटे निवासात्
 नारायण-स्मरणत.श्च नि.रन्तरायम् ।
 शारीरका.र्थ-विषया.वगति-प्रधानं
 सङ्क्षेपतः प्रकरणं करवाणि हृष्यन् ॥ १० ॥

(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.

ग्रन्थपूर्तो चतुर्थेऽध्याये

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.

विद्या-विग्रह-मग्रहेण पिहितं प्रत्यञ्च-मुच्चै-स्तराम्
उत्कृष्यो-त्तम-पूरुषं मुनि-धिया मुञ्जा-दिषीका-मिव ।
कोशात् कारण-कार्य-रूप-विकृतात् पश्यामि निःसंशयं
क्वा-सी-दस्ति भविष्यति क्व नु गतः संसार-दुःखो-दधिः ॥ ५३ ॥

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!)

पश्यामि चित्र-मिव सर्व-मिदं द्वितीयं
तिष्ठामि निष्कल-चि-देक-वपु-ष्यनन्ते ।
आत्मान-मद्वय-मनन्त-सुखै-क-रूपं
पश्यामि दग्ध-रशना-मिव च प्रपञ्चम् ॥ ५४ ॥

(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).

अद्वैत-म-प्यनुभवामि कर-स्थ-बिल्व-
तुल्यं शरीर-महि-निर्व्वयनी-व-दीक्षे ।
एवं च जीवन-मिव प्रतिभासमानं
निश्श्रेयसोऽधिगमनं च मम प्रसिद्धम् ॥ ५५ ॥

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).

अद्वैत-बाधक-मभू-न्मम यद्-द्वितीय-
मद्वैत-मस्य बत बाधक-मेव जातम् ।
मोहाद् द्वितीय-मपबाधक-मस्य, विद्या-
सामर्थ्यतो द्वय-निर्बर्हण-मद्वितीयम् ॥ ५६ ॥

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.

आश्चर्य-मद्य मम भाति कथं द्वितीयं
नित्ये निरस्त-निखिला-शिव-चित्-प्रकाशे ।
आसीत् पुरे-ति, कि-मिमाः श्रुतयो न पूर्वं
येन द्वितीय-मभवत् तिमिर-प्रसूतम् ॥ ५७ ॥

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!)

त्वत्-पाद-पङ्कज-समाश्रयणं विना मे
स.न्न.प्यस.न्निव परः पुरुषः पुराऽऽसीत् ।
त्वत्-पाद-पद्म-युगला.श्रयणा.दिदानीं
ना.सी.न्न चा.स्ति न भविष्यति भेद-बुद्धिः ॥ ५८ ॥

(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!

यस्मात् कृपा-पर-वशो मम दुश्चिकित्सं
संसार-रोग.मपनेतु.मसि प्रवृत्तः ।
त्वत्-पाद-पङ्कज-रजः शिरसा दधानः
त्वा.मा-शरीर-पतना.दह.म.प्युपासे ॥ ५९ ॥

(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!

श्री-देवेश्वर-पाद-पङ्कज-रजः-सम्पर्क-पूता.शयः
सर्वज्ञात्म-गिराऽङ्कितो मुनि-वरः सङ्क्षेप-शारीरकम् ।
चक्रे स.ज्जन-बुद्धि-वर्धन.मिदं राजन्य-वंश्ये नृपे
श्री-म.त्यक्षत-शासने मनु-कुला.दित्ये भुवं शासति ॥ ६२ ॥

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 ob-

served silence until coming to the sannidhi of Shri Bhagavatpada.]

भुजङ्गमाङ्ग-शायिने विहङ्गमाङ्ग-गामिने ।
तुरङ्गमाङ्ग-भेदिने नमो रथाङ्ग-धारिणे ॥ ६३ ॥

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.]

