

## ಓಂ



ಶ್ರೀಮದ್-ಆದ್ಯ-ಶಂಕರ-ಭಗವತ್ಪಾದ-ಪರಂಪರಾಗತ-  
ಮೂಲಾಮ್ನಾಯ-ಸರ್ವಜ್ಞ-ಪೀಠಮ್  
ಶ್ರೀ-ಕಾಂಚೀ-ಕಾಮಕೋಟಿ-ಪೀಠಮ್  
ಜಗದ್ಗುರು-ಶ್ರೀ-ಶಂಕರಾಚಾರ್ಯ-ಸ್ವಾಮಿ-ಶ್ರೀಮಠ-  
ಸಂಸ್ಥಾನಮ್

## ಸರ್ವಜ್ಞಾತ್ಮ-ಸ್ಮರಣಮ್

### 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 karaiyilā 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!

## ॥ ಶ್ರೀ-ಶಂಕರ-ಚರಿತ್ರ-ಪ್ರಮಾಣ-ಗ್ರಂಥೇಷು ॥

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.

ಸರ್ವಜ್ಞ-ಪೀಠಮಾರೋಢುಮುತ್ಸೇಹೇ ದೇಶಿಕೋತ್ತಮಃ ॥  
ತತೋ ಶರೀರಿಣೋ ವಾಣೋ ನಭೋಮಾರ್ಗಾದ್ ವ್ಯಜೃಂಭತ |  
ಭೋ ಯತೀನ್ ಭವತಾ ಸರ್ವ-ವಿದ್ಯಾಸ್ವಪಿ ವಿಶೇಷತಃ ॥  
ಕೃತ್ವಾ ಪ್ರಸಂಗಂ ವಿದ್ವದ್ಭಿಃ ಜಿತ್ವಾ ತಾನಖಿಲಾನಪಿ |  
ಸರ್ವಜ್ಞ-ಪೀಠಮಾರೋಢುಮುಚಿತಂ ನನು ಭೂತಲೇ ॥

~ ಚಿದ್ವಿಲಾಸೀಯ-ಶಂಕರ-ವಿಜಯಃ

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

ಉಪಯಾತ್ಸು ಬುಧೇಷು ಸರ್ವ-ದಿಗ್ಭಿಃ  
ಪ್ರದಿಶನ್ನಾಶು ಪರಾಭವಂ ಯ ಏಭ್ಯಃ |

ವಿದ್ಯತಾಖಿಲ-ವಿತ್-ಪದಶ್ಚ ಕಾಂಚ್ಯಾಮ್  
ಅ-ದೃತಾರ್ತಿಃ ಸ ದಿಶೇತ್ ಶ್ರಿಯಂ ಚ ಕಾಂ-ಚಿತ್ ||

~ ಶ್ರೀ-ಸದಾಶಿವ-ಬ್ರಹ್ಮೇಂದ್ರ-ವಿರಚಿತಾ ಜಗದ್ಗುರು-ರತ್ನ-ಮಾಲಾ

Scholars accordingly invited came from all parts of Bharata. Shri Bhagavat-pada 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

ತಾಮ್ರಪರ್ಣಿ-ಸರಿತ್-ತೀರ-ವಾಸಿನೋ ವಿಬುಧಾಸ್ತದಾ |  
ಷಡ್-ದರ್ಶಿನೀ-ಸುಧಾ-ವಾರ್ಧಿ-ಪಾರದೃಶ್ವ-ಗುಣೋನ್ನತಾಃ ||  
ಆಗತ್ಯ ತಂ ದೇಶಿಕೇಂದ್ರಂ ಪ್ರಣಿಪತ್ಯೇದಮೂಚಿರೇ |  
ಭಿದಾ ಸತ್ಯಮಿವಾಭಾತಿ ತ್ವಯಾ ತೈಕ್ಯಂ ನಿಗದ್ಯತೇ ||  
ಇತಿ ಬ್ರುವತ್ಸು ವಿದ್ವತ್ಸು ಶಂಕರಾಚಾರ್ಯ-ದೇಶಿಕಃ ||  
ಪ್ರತಿ-ಸ್ಮೃತಿ-ಪುರಾಣೋಕ್ತೈಃ ವಚನೈರಿತಿ ದೇಶಿಕಃ |  
ಭೇದ-ವಾದ-ರತಾನ್ ವಿಪ್ರಾನಾಧಾಯಾದ್ವೈತ-ಪಾರಗಾನ್ ||  
ತತಸ್ತತೋ ವಿಪಶ್ಚಿದ್ಭಿಃ ಪ್ರಣತಶ್ಚಾತಿಭಕ್ತಿತಃ |

~ ಚಿದ್ವಿಲಾಸೀಯ-ಶಂಕರ-ವಿಜಯಃ

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

ಶ್ರೀಮಚ್ಛಂಕರ-ದೇಶಿಕೇಂದ್ರ-ಭಣಿತೈರ್ಭಗ್ನೇ ಚ ಭುಗ್ನಾನನೇ  
ತಾತೇ ವರ್ಧನ-ನಾಮ್ನಿ ಸಾರ್ಧಮನುಗೈಃ ಶ್ರೀ-ತಾಮ್ರಪರ್ಣಿ-ಚರೈಃ |

ಸರ್ವಜ್ಞಾಸನಮಾರುರುಕ್ಷತಿ ಗುರೌ ಧೀರಂ ನಿವರ್ತ್ಯ ಶ್ರುತೌ  
 ಡಿಂಭಃ ಕೋ ಪಿ ತಮೂನ-ಸಪ್ತಮ-ಸಮೋ ವಾದೈರರೌತ್ಸೀತ್ ತ್ರ್ಯಹಮ್ ||  
 ~ ಬೃಹಚ್ಛಂಕರ-ವಿಜಯಃ

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

ತುರ್ಯೇ ಹನ್ಯಥ ಶಂಕರೋದಿತ-ಸಮಾಧಾನೇ ಪ್ರಶಾಂತೇ ಶಿಶೌ  
 ತಾತಾದೇರ್ಧುರಿ ಸಂಯಿಯಂಸತಿ ಚ ತಂ ದೃಷ್ಟ್ವಾ ತಿಹೃಷ್ಟಾಂತರಃ |  
 ಆ ಷಷ್ಠಾದಪ ಏವ ಭುಂಕ್ತ ಇತರನ್ನಾಖ್ಯಾತಿ ಪೃಷ್ಟೋ ಪೃಸಾ  
 ವೋಮಿತ್ಯೇವ ಗದತ್ಯಜಸ್ರಮಿತಿ ತದ್-ವೃತ್ತಂ ಚ ತಾತಾದವೃತ್ ||

~ ಬೃಹಚ್ಛಂಕರ-ವಿಜಯಃ

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

ಜ್ಞಾತ್ವೈನಂ ಸದೃಶಾಧಿಕಾರಿಣಮಧಾತ್ ತಂ ಬ್ರಹ್ಮದೇಶೋದ್ಭವಂ  
 ಪ್ರಾಪ್ತಾನುಜ್ಞಮಪಿ ಸ್ವತೋ ಜನಯಿತುರ್ವಾಗ್ಮೀ ಸ ವಾಚಂ-ಯಮಮ್ |  
 ಆಖ್ಯಾಮಪ್ಯಕರೋತ್ ಸ ತಸ್ಯ ಚ ಮಹಾದೇವಾಭಿಧಸ್ಯಾಗ್ರತಃ  
 ಸರ್ವಜ್ಞಾಭಿಧ-ಶಂಕರಾರ್ಯ ಇತಿ ಯಂ ಸ್ವಸ್ಯಾಥ ಪೀಠೇ ನೃಧಾತ್ ||

~ ಬೃಹಚ್ಛಂಕರ-ವಿಜಯಃ

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

ಅಥ ನಿಶ್ಚಿತ್ಯ ಮನಸಾ ಶ್ರೀಮಾನ್ ಶಂಕರ-ದೇಶಿಕಃ |  
ಮರೇ ಶ್ರೀ-ಶಾರದಾಭಿಖ್ಯೇ ಸರ್ವ-ಜ್ಞಂ ನಿದಧನ್ಮನಿಮ್ ||  
ಸುರೇಶ್ವರಂ ವೃತ್ತಿ-ಕೃತಮಂತಿಕ-ಸ್ಥಂ ಸದಾ ದರಾತ್ |  
ಸಮಂ ಸಂಸ್ಥಾಪ್ಯ ತಸ್ಮೈ ಸ್ವಂ ವಕ್ತುಂ ಭಾಷ್ಯಂ ಸಮನ್ವಶಾತ್ ||

~ ಕೇರಲೀಯ-ಶಂಕರ-ವಿಜಯಃ

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

ತತಸ್ತತೋ ವಿಪಶ್ಚಿದ್ಭಿಃ ಪ್ರಣತಶ್ಚಾತಿಭಕ್ತಿತಃ |  
ಗೀತ-ವಾದಿತ್ರ-ನಿರ್ಘೋಷೈಃ ಜಯ-ವಾದ-ಸಮುಜ್ಜ್ವಲೈಃ ||  
ಆರುರೋಹಾಥ ಸರ್ವಜ್ಞ-ಪೀಠಂ ದೇಶಿಕ-ಪುಂಗವಃ |  
ಪುಷ್ಪ-ವೃಷ್ಟಿಃ ಪಪಾತಾಥ ವವುರ್ವಾತಾಃ ಸು-ಗಂಧಯಃ ||

~ ಬೃಹಚ್ಛಂಕರ-ವಿಜಯಃ

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

ಕಲ್ಯಾಣೈಶ್ಚ ಶರೇಕ್ಷಣಾಧ್ವ-ನಯನೈಃ (2625) ಸತ್-ಕಾಮಕೋಟಿ-ಪ್ರಥೇ  
ಪೀಠೇ ನೃಸ್ಯ ಸುರೇಶ್ವರಂ ಸಮವಿತುಂ ಸರ್ವಜ್ಞ-ಸಂಜ್ಞಂ ಮುನಿಮ್ |  
ಕಾಮಾಕ್ಷ್ಯಾಃ ಸವಿಧೇ ಸ ಜಾತು ನಿವಿಶನ್ಮುಕ್ತ-ಲೋಕ-ಸ್ಪರ್ಶೋ



ದೇಹಂ ಸ್ವಂ ವ್ಯಪಹಾಯ ದೇಹ್ಯಸುಗಮಂ ಧಾಮ ಪ್ರಪೇದೇ ಪರಮ್ ||

~ ಪ್ರಾಚೀನ-ಶಂಕರ-ವಿಜಯಃ

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

||

ಶ್ರೀ-ಕಾಮಕೋಟಿ-ಪೀಠ-ಪರಂಪರಾ-ವಿಷಯಕೇಷು  
ಪ್ರಮಾಣ-ಗ್ರಂಥೇಷು ||

In pramana texts of Shri Kamakoti Peeta Parampara –

ಪುಣ್ಯ-ಶ್ಲೋಕ-ಮಂಜರೀ

ತಾಮ್ರಾ-ರೋಧಸಿ ವರ್ಧನಾತ್ ಸಮುದಿತಃ ಸನ್ನ್ಯಾಸಿತಃ ಸಪ್ತಮಾತ್

ಪ್ರಾಗೇವಾತ್ಮ-ವಿವಾದ-ಹೃಷ್ಟ-ಮನಸಾ ಶ್ರೀ-ಶಂಕರೇಣೈವ ಯಃ |

ತತ್-ಪೀಠೇ ಸ-ಸುರೇಶ್ವರಂ ಸಮನಯದ್ ವರ್ಷಾಂಶ್ಚ ಯಃ ಸಪ್ತತಿಂ

ಚತ್ವಾರಿಂಶತಮಾಸ್ತ ಸ-ದ್ವಯಮಸಾವಬ್ದಾನ್ ಸ್ವಯಂ ತನ್ನರೇ || 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 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.]

ಆಚಾರ್ಯ-ಪ್ರಿಯ-ಪದ್ಮಪಾದ-ಚರಣಾಂಭೋಜ-ದ್ವಯೀ-ಸೇವನಾದ್

ಊಢ-ದ್ವಾರವತೀ-ಮಠಾಯ ಮುನಯೇ ಬ್ರಹ್ಮಸ್ವರೂಪಾತ್ಮನೇ |

ಶ್ರದ್ಧಾ-ರಾದ್ಧ-ಪದಾಯ ತತ್ತ್ವಮತುಲಂ ಚಿನ್ಮುದ್ರಯಾ ನಿರ್ದಿಶನ್

ಏವೈಕೈಂ ಸಮಗಾನ್ನಿಜೇನ ಮಹಸಾ ಸರ್ವಜ್ಞ-ಸಂಜ್ಞೋ ಮುನಿಃ || 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.

ಕಲ್ಯಾಣೈಃ ಸ ಹಯಾಗ್ನಿ-ಲೋಕ-ನಯನೈಃ (2737) ವರ್ಷೇ ನಲೇ ಮಾಧವೇ

ಲಿಲೈ ಕೃಷ್ಣ-ಚತುರ್ದಶೀಮನು ಮಹಸ್ಯಾಮ್ನಾಯ-ಶೈಲಾಂತಿಕೇ |

ಗ್ರಂಥೈರ್ಯತ್-ಕಲಿತೈರ್ನ್ಯದರ್ಶಿ ವಿಶದಂ ಸಂಕ್ಷೇಪ-ಶಾರೀರಕ-

ಪ್ರಖ್ಯೇರದ್ವಯ-ಸೂತ್ರ-ಭಾಷ್ಯ-ಗಹನ-ಚೈನ್ನಃ ಪದಾರ್ಥೋಚ್ಚಯಃ || 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.

## ಜಗದ್ಗುರು-ರತ್ನ-ಮಾಲಾ

ಸಲಿಲಾಶನ ಏವ ಯಃ ಸ-ಲೀಲಂ

ವಿಲಯಂ ಪ್ರಾಪಿಪದಾರ್ಹತಾನ್ ಸು-ಶೀಲಃ |

ಸುಮ-ಹಾರ-ಫಣೀಂದ್ರಯೋಃ ಸ-ದೃಷ್ಟಿಃ

ಸಹಿ ಸರ್ವಜ್ಞ-ಗುರುಹ್ರಿಯಾತ್ ಕು-ದೃಷ್ಟಿಮ್ || 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!

## ಜಗದ್ಗುರು-ಪರಂಪರಾ-ಸ್ತವಃ

ಅಪೋ ಶ್ವನ್ನೇವ ಜೈನಾನ್ ಯ ಆ-ಪ್ರಾಗ್ಜ್ಯೋತಿಷಮಾಚ್ಛಿನತ್ |

ಶಿಶುಮಾಚಾರ್ಯ-ವಾಗ್-ವೇಣೀ-ರಯ-ರೋಧಿ-ಮಹೋಬಲಮ್ || 9 ||

(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.

ಸಂಕ್ಷೇಪ-ಶಾರೀರ-ಮುಖ-ಪ್ರಬಂಧ-ವಿವೃತಾದ್ವಯಮ್ |

ಬ್ರಹ್ಮಸ್ವರೂಪಾರ್ಯ-ಭಾಷ್ಯ-ಶಾಂತ್ಯಾಚಾರ್ಯಕ-ಪಂಡಿತಮ್ || 10 ||

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

ಸರ್ವಜ್ಞ-ಚಂದ್ರ-ನಾಮ್ನಾ ಚ ಸರ್ವತೋ ಭುವಿ ವಿಶ್ರುತಮ್ |

ಸರ್ವಜ್ಞ-ಸದ್-ಗುರುಂ ವಂದೇ ಸರ್ವಜ್ಞಮಿವ ಭೂ-ಗತಮ್ || 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.

## || ಶ್ರೀ-ಸರ್ವಜ್ಞಾತ್ಮ-ವಾಗಮೃತಮ್ - ಸಂಕ್ಷೇಪ-ಶಾರೀರಕಮ್ ||

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).

## ಗುಂಧಾರಂಭೇ ಪ್ರಥಮೇ ಧ್ಯಾಯೇ

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.

ಅನ್ಯತ-ಜಡ-ವಿರೋಧಿ ರೂಪಮಂತ-  
ತ್ರಯ-ಮಲ-ಬಂಧನ-ದುಃಖತಾ-ವಿರುದ್ಧಮ್ |  
ಅತಿನಿಕಟಮವಿಕ್ರಿಯಂ ಮುರಾರೇಃ  
ಪರಮ-ಪದಂ ಪ್ರಣಯಾದಭಿಷ್ಠವೀಮಿ || 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.]

ಸ್ವಾಜ್ಞಾನ-ಕಲ್ಪಿತ-ಜಗತ್-ಪರಮೇಶ್ವರ-ತ್ವ-  
ಜೀವ-ತ್ವ-ಭೇದ-ಕಲುಷೀ-ಕೃತ-ಭೂಮ-ಭಾವಾ |  
ಸ್ವಾಭಾವಿಕ-ಸ್ವ-ಮಹಿಮ-ಸ್ಥಿತಿರಸ್ತ-ಮೋಹಾ  
ಪ್ರತ್ಯಕ್-ಚಿತಿರ್ವಿಜಯತೇ ಭುವನೈಕ-ಯೋನಿಃ || 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.]

ಪ್ರತ್ಯಕ್-ಪ್ರಮಾಣಕಮಸತ್ಯ-ಪರಾಕ್-ಪ್ರಭೇದಂ  
ಪ್ರಕ್ಷೀಣ-ಕಾರಣ-ವಿಕಾರ-ವಿಭಾಗಮೇಕಮ್ |  
ಚೈತನ್ಯ-ಮಾತ್ರ-ಪರಮಾರ್ಥ-ನಿಜ-ಸ್ವಭಾವಂ  
ಪ್ರತ್ಯಂಚಮಚ್ಯುತಮಹಂ ಪ್ರಣತೋ ಸ್ಮಿ ನಿತ್ಯಮ್ || 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.]

ಔತ್ಪತ್ತಿಕೀ ಶಕ್ತಿರಶೇಷ-ವಸ್ತು-  
ಪ್ರಕಾಶನೇ ಕಾರ್ಯ-ವಶೇನ ಯಸ್ಯಾಃ |  
ವಿಜ್ಞಾಯತೇ ವಿಶ್ವ-ವಿವರ್ತ-ಹೇತೋಃ  
ನಮಾಮಿ ತಾಂ ವಾಚಮಚಿಂತ್ಯ-ಶಕ್ತಿಮ್ || 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.]

ಆರಂಭಾಃ ಫಲಿನಃ ಪ್ರಸನ್ನ-ಹೃದಯೋ ಯಶ್ಚೇತ್ ತಿರಶ್ಚಾಮಪಿ  
ನೋ ಚೇದ್ ವಿಶ್ವ-ಸೃಜೋ ಪೃಲಂ ವಿಫಲತಾಮಾಯಾಂತ್ಯಪಾಯೋದ್ಯಮಾಃ  
|

ವಿಶ್ವೈಶ್ವರ್ಯಮತೋ ನಿರಂಕುಶಮಭೂದ್ ಯಸ್ಮೈವ ವಿಶ್ವ-ಪ್ರಭೋಃ  
ಸೋ ಯಂ ವಿಶ್ವ-ಹಿತೇ ರತೋ ವಿಜಯತೇ ವಿಘ್ನೇಶ್ವರೋ ವಿಶ್ವ-ಕೃತ್ || 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!

ವಾಗ್-ವಿಸ್ತರಾ ಯಸ್ಯ ಬೃಹತ್-ತರಂಗಾಃ  
ವೇಲಾ-ತಟಂ ವಸ್ತುನಿ ತತ್ತ್ವ-ಬೋಧಃ |

ರತ್ನಾನಿ ತರ್ಕ-ಪ್ರಸರ-ಪ್ರಕಾರಾಃ  
ಪುನಾತ್ವಸೌ ವ್ಯಾಸ-ಪಯೋನಿಧಿರ್ನಃ || 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).

ವಕ್ತಾರಮಾಸಾದ್ಯ ಯಮೇವ ನಿತ್ಯಾ  
ಸರಸ್ವತೇ ಸ್ವಾರ್ಥ-ಸಮನ್ವಿತಾ ಸೀತ್ |  
ನಿರಸ-ದುಸರ್ಕ-ಕಲಂಕ-ಪಂಕಾ  
ನಮಾಮಿ ತಂ ಶಂಕರಮರ್ಚಿತಾಂಘ್ರಿಮ್ || 7 ||

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.

ಯದೀಯ-ಸಂಪರ್ಕಮವಾಪ್ಯ ಕೇವಲಂ  
ವಯಂ ಕೃತಾರ್ಥಾ ನಿರವದ್ಯ-ಕೀರ್ತಯಃ |  
ಜಗತ್ಸು ತೇ ತಾರಿತ-ಶಿಷ್ಯ-ಪಂಕ್ತಯೋ  
ಜಯಂತಿ ದೇವೇಶ್ವರ-ಪಾದ-ರೇಣವಃ || 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.

ಗುರು-ಚರಣ-ಸರೋಜ-ಸನ್ನಿಧಾನಾದ್  
ಅಪಿ ವಯಮಸ್ಯ ಗುಣೈಕ-ಲೇಶ-ಭಾಜಃ |  
ಅಪಿ ಮಹತಿ ಜಲಾರ್ಣವೇ ನಿಮಗ್ನಾಃ  
ಸಲಿಲಮುಪಾದದತೇ ಮಿತಂ ಹಿ ಮೀನಾಃ || 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.

ಶಕ್ತೋ ಗುರೋಶ್ಚರಣಯೋರ್ನಿಕಟೇ ನಿವಾಸಾತ್  
 ನಾರಾಯಣ-ಸ್ಮರಣತಶ್ಚ ನಿರಂತರಾಯಮ್ |  
 ಶಾರೀರಕಾರ್ಥ-ವಿಷಯಾವಗತಿ-ಪ್ರಧಾನಂ  
 ಸಂಕ್ಷೇಪತಃ ಪ್ರಕರಣಂ ಕರವಾಣಿ ಹೃಷ್ಯನ್ || 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.

## ಗ್ರಂಥಪೂರ್ತೌ ಚತುರ್ಥೇ ಧ್ಯಾಯೇ

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.

ವಿದ್ಯಾ-ವಿಗ್ರಹಮಗ್ರಹೇಣ ಪಿಹಿತಂ ಪ್ರತ್ಯಂಚಮುಚ್ಚೈಸ್ತರಾಮ್  
 ಉತ್ಕೃಷ್ಣೋತ್ತಮ-ಪೂರುಷಂ ಮುನಿ-ಧಿಯಾ ಮುಂಜಾದಿಷೀಕಾಮಿವ |  
 ಕೋಶಾತ್ ಕಾರಣ-ಕಾರ್ಯ-ರೂಪ-ವಿಕೃತಾತ್ ಪಶ್ಯಾಮಿ ನಿಃಸಂಶಯಂ  
 ಕ್ವಾಸೀದಸ್ತಿ ಭವಿಷ್ಯತಿ ಕ್ವ ನು ಗತಃ ಸಂಸಾರ-ದುಃಖೋದಧಿಃ || 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!)

ಪಶ್ಯಾಮಿ ಚಿತ್ರಮಿವ ಸರ್ವಮಿದಂ ದ್ವಿತೀಯಂ

ತಿಷ್ಠಾಮಿ ನಿಷ್ಕಲ-ಚಿದೇಕ-ವಪುಷ್ಯನಂತೇ |  
 ಆತ್ಮಾನಮದ್ವಯ-ಮನಂತ-ಸುಖೈಕ-ರೂಪಂ  
 ಪಶ್ಯಾಮಿ ದಗ್ಧ-ರಶನಾಮಿವ ಚ ಪ್ರಪಂಚಮ್ || 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).

ಅದ್ವೈತಮಪ್ಯನುಭವಾಮಿ ಕರ-ಸ್ಥ-ಬಿಲ್ವ-  
 ತುಲ್ಯಂ ಶರೀರಮಹಿ-ನಿರ್ಲ್ಪಯನೀ-ವದೀಕ್ಷೇ |  
 ಏವಂ ಚ ಜೀವನಮಿವ ಪ್ರತಿಭಾಸಮಾನಂ  
 ನಿಶ್ಚೈಯಸೋ ಧಿಗಮನಂ ಚ ಮಮ ಪ್ರಸಿದ್ಧಮ್ || 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).

ಅದ್ವೈತ-ಬಾಧಕ-ಮಭೂನ್ಮಮ ಯದ್-ದ್ವಿತೀಯ-  
 ಮದ್ವೈತಮಸ್ಯ ಬತ ಬಾಧಕಮೇವ ಜಾತಮ್ |  
 ಮೋಹಾದ್ ದ್ವಿತೀಯಮಪಬಾಧಕಮಸ್ಯ, ವಿದ್ಯಾ-  
 ಸಾಮರ್ಥ್ಯತೋ ದ್ವಯ-ನಿಬರ್ಹಣಮದ್ವಿತೀಯಮ್ || 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.

ಆಶ್ಚರ್ಯಮದ್ಯ ಮಮ ಭಾತಿ ಕಥಂ ದ್ವಿತೀಯಂ



ನಿತ್ಯೇ ನಿರಸ್ತ-ನಿಖಿಲಾಶಿವ-ಚಿತ್-ಪ್ರಕಾಶೇ |  
 ಆಸೀತ್ ಪುರೇತಿ, ಕಿಮಿಮಾಃ ಶ್ರುತಯೋ ನ ಪೂರ್ವಂ  
 ಯೇನ ದ್ವಿತೀಯಮಭವತ್ ತಿಮಿರ-ಪ್ರಸೂತಮ್ || 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!)

ತ್ವತ್-ಪಾದ-ಪಂಕಜ-ಸಮಾಶ್ರಯಣಂ ವಿನಾ ಮೇ  
 ಸನ್ನಪ್ಯಸನ್ನಿವ ಪರಃ ಪುರುಷಃ ಪುರಾ ಸೀತ್ |  
 ತ್ವತ್-ಪಾದ-ಪದ್ಮ-ಯುಗಲಾಶ್ರಯಣಾದಿದಾನೀಂ  
 ನಾಸೀನ್ನ ಚಾಸ್ತಿ ನ ಭವಿಷ್ಯತಿ ಭೇದ-ಬುದ್ಧಿಃ || 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!

ಯಸ್ಮಾತ್ ಕೃಪಾ-ಪರ-ವಶೋ ಮಮ ದುಶ್ಚಿಕಿತ್ಸಂ  
 ಸಂಸಾರ-ರೋಗಮಪನೇತುಮಸಿ ಪ್ರವೃತ್ತಃ |  
 ತ್ವತ್-ಪಾದ-ಪಂಕಜ-ರಜಃ ಶಿರಸಾ ದಧಾನಃ  
 ತ್ವಾಮಾ-ಶರೀರ-ಪತನಾದಹಮಪ್ಯುಪಾಸೇ || 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!

ಶ್ರೀ-ದೇವೇಶ್ವರ-ಪಾದ-ಪಂಕಜ-ರಜಃ-ಸಂಪರ್ಕ-ಪೂತಾಶಯಃ  
 ಸರ್ವಜ್ಞಾತ್ಮ-ಗಿರಾ ಂಕಿತೋ ಮುನಿ-ವರಃ ಸಂಕ್ಷೇಪ-ಶಾರೀರಕಮ್ |  
 ಚಕ್ರೇ ಸಜ್ಜನ-ಬುದ್ಧಿ-ವರ್ಧನಮಿದಂ ರಾಜನ್ಯ-ವಂಶ್ಯೇ ನೃಪೇ

ಶ್ರೀ-ಮತ್ಯಕ್ಷತ-ಶಾಸನೇ ಮನು-ಕುಲಾದಿತ್ಯೇ ಭುವಂ ಶಾಸತಿ || 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.]

ಭುಜಂಗಮಾಂಗ-ಶಾಯಿನೇ ವಿಹಂಗಮಾಂಗ-ಗಾಮಿನೇ |

ತುರಂಗಮಾಂಗ-ಭೇದಿನೇ ನಮೋ ರಥಾಂಗ-ಧಾರಿಣೇ || 63 ||

Prostration to (Shrman 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.]

