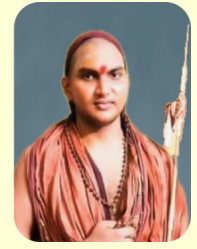


ഓം



ശ്രീമദ്-ആദ്യ-ശങ്കര-ഭഗവത്പാദ-പരംപരാഗത-മൂലാന്നായ-  
സർവജ്ഞ-പീഠം

ശ്രീ-കാഞ്ചീ-കാമകോടി-പീഠം  
ജഗദ്ഗുരു-ശ്രീ-ശങ്കരാചാര്യ-സ്വാമി-ശ്രീമഠ-സംസ്ഥാനം

**സർവജ്ഞാത്മ-സ്മരണം**

**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 Moolamnaya 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!

## ॥ ശ്രീ-ശങ്കര-ചരിത്ര-പ്രമാണ-ഗ്രന്ഥേഷു ॥

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.

സർവജ്ഞ-പീഠമാരോഢ്യമുത്സേഹേ ദേശികോത്തമഃ ॥

തത്ത്വോശരീരിണീ വാണീ നഭോമാർഗാദ് വ്യജ്യംഭതേ ।

ഭോ യതിന് ഭവതാ സർവ-വിദ്യാസ്വപി വിശേഷതഃ ॥

കൃത്വാ പ്രസങ്ഗം വിദ്വദ്ഭിഃ ജിത്വാ താനഖിലാനപി ।

സർവജ്ഞ-പീഠമാരോഢ്യമുചിതം നനു ഭൂതലേ ॥

~ ചിദ്വിലാസീയ-ശങ്കര-വിജയഃ

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

ഉപയാത്സു ബുധേഷു സർവ-ദിഗ്ഭ്യഃ

പ്രദിശന്നാശു പരാഭവം യ ഏഭ്യഃ ।

വിധൂതാഖില-വിത്-പദശ്ച കാഞ്ചയാം

അ-ധൂതാർതിഃ സ ദിശേത് ശ്രീയം ച കാം-ചിത് ॥

~ ശ്രീ-സദാശിവ-ബ്രഹ്മേന്ദ്ര-വിരചിതാ ജഗദ്ഗുരു-രത്ന-മാലാ

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

താമരപർണി-സരിത്-തീര-വാസിനോ വിബുധാസ്തദാ |  
 ഷഡ്-ദർശിനീ-സുധാ-വാർധി-പാരദ്യശ്വ-ഗുണോന്നതാഃ ||  
 ആഗത്യ തം ദേശികേന്ദ്രം പ്രണിപത്യേദമുചിരേ |  
 ഭിദാ സത്യമിവാഭാതി ത്വയാ ത്വൈക്യം നിഗദ്യതേ || ...  
 ഇതി ബ്രൂവത്സു വിദ്യത്സു ശങ്കരാചാര്യ-ദേശികഃ || ...  
 ശ്രുതി-സ്മൃതി-പുരാണോക്തൈഃ വചനൈരിതി ദേശികഃ |  
 ഭേദ-വാദ-രത്നാൻ വിപ്രാനാധായാദ്യൈ-പാരഗാൻ ||  
 തതസ്തതോ വിപശ്ചിദ്ഭിഃ പ്രണതശ്ചാതിഭക്തിതഃ |

~ ചിദ്വിലാസീയ-ശങ്കര-വിജയഃ

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

ശ്രീമച്ഛങ്കര-ദേശികേന്ദ്ര-ഭണിതൈർഭഗേ ച ഭൃഗ്വാനനേ  
 താതേ വർധന-നാമ്പി സാർധമനുഗൈഃ ശ്രീ-താമരപർണി-ചരൈഃ |  
 സർവജ്ഞാസനമാരുരുക്ഷതി ഗുരൗ ധീരം നിവർത്യ ശ്രുതൗ  
 ഡിംഭഃ കോഽപി തമുന-സപ്തമ-സമോ വാദൈരരൗത്സീത് ത്ർയഹം ||

~ ബൃഹച്ഛങ്കര-വിജയഃ

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

തൂർയ്യേഹന്യഥ ശങ്കരോദിത-സമാധാനേ പ്രശാന്തേ ശിശൗ  
താതാദേർധുരി സംയിയാസതി ച തം ദൃഷ്ട്വാതിഹൃഷ്ടാന്തരഃ ।  
ആ ഷഷ്ഠാദപ ഏവ ഭുങ്ക്ത ഇതരന്നാഖ്യാതി പൃഷ്ടോപ്യസാ  
വോമിത്യേവ ഗദത്യജസ്രമിതി തദ്-വൃത്തം ച താതാദവൈത് ॥

~ ബൃഹച്ഛങ്കര-വിജയഃ

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

ജ്ഞാതൈനം സദൃശാധികാരിണമധാത് തം ബ്രഹ്മദേശോദ്ഭവം  
പ്രാപ്താനുജ്ഞമപി സ്വതോ ജനയിതൂർവാശ്മീ സ വാചം-യമം ।  
ആഖ്യാമപ്യകരോത് സ തസ്യ ച മഹാദേവാഭിധന്യാഗ്രതഃ  
സർവജ്ഞാഭിധ-ശങ്കരാർയ ഇതി യം സ്വസ്യാഥ പീഠേ ന്യായാത് ॥

~ ബൃഹച്ഛങ്കര-വിജയഃ

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

അഥ നിശ്ചിത്യ മനസാ ശ്രീമാന് ശങ്കര-ദേശികഃ ।  
മഠേ ശ്രീ-ശാരദാഭിഖ്യേ സർവ-ജ്ഞം നിദധന്വനിം ॥  
സുരേശ്വരം വൃത്തി-കൃതമന്തിക-സ്ഥം സദാദ്ദരാത് ।

സമം സംസ്ഥാപ്യ തസ്ഥൈ സ്വം വക്തും ഭാഷ്യം സമന്വശാത് ||

~ കേരളീയ-ശങ്കര-വിജയ:

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

തതസ്തതോ വിപശ്ചിദ്ഭിഃ പ്രണതശ്ചാതിഭക്തിതഃ |

ഗീത-വാദിത്ര-നിർഘോഷൈഃ ജയ-വാദ-സമുജ്ജ്വലൈഃ ||

ആരുരോഹാമ സർവജ്ഞ-പീഠം ദേശിക-പുണ്യഗവഃ |

പുഷ്പ-വൃഷ്ടിഃ പപാതാമ വവുർവാതാഃ സു-ഗന്ധയഃ ||

~ ബൃഹച്ഛങ്കര-വിജയ:

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

കല്യൺദൈശ്വ ശരേക്ഷണാധ്യ-നയനൈഃ (൨൬൨൫) സത്-കാമകോടി-പ്രഥേ

പീഠേ നൃസ്യ സുരേശ്വരം സമവിതും സർവജ്ഞ-സംജ്ഞം മൂനിം |

കാമാക്ഷ്യഃ സവിധേ സ ജാതു നിവിശന്നുന്മുക്ത-ലോക-സ്വപ്നഹോ

ദേഹം സ്വം വ്യപഹായ ദേഹ്യസുഗമം ധാമ പ്രപേദേ പരം ||

~ പ്രാചീന-ശങ്കര-വിജയ:

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

## ॥ ശ്രീ-കാമകോടി-പീഠ-പരംപരാ-വിഷയകേഷു

### പ്രമാണ-ഗ്രന്ഥേഷു ॥

In pramana texts of Shri Kamakoti Peeta Parampara –

#### പുണ്യ-ശ്ലോക-മഞ്ജരീ

താംരാ-രോധസി വർധനാത് സമുദിതഃ സന്നാസിതഃ സപ്തമാത്

പ്രാഗേവാത്മ-വിവാദ-ഹൃഷ്ട-മനസാ ശ്രീ-ശങ്കരേണൈവ യഃ |

തത്-പീഠേ സ-സുരേശ്വരം സമനയദ് വർഷാംശ്ച യഃ സപ്തതിം

ചത്വാരീംശതമാസ്ത സ-ദ്വയമസാവബ്ദാന് സ്വയം തന്മതേ || ൮ ||

(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.]

ആചാര്യ-പ്രിയ-പദ്മപാദ-ചരണാംഭോജ-ദ്വയീ-സേവനാദ്

ഊഢ-ദ്വാരവതീ-മായ മൂനയേ ബ്രഹ്മസ്വരൂപാത്മനേ |

ശ്രദ്ധാ-രാദ്ധ-പദായ തത്ത്വമതുലം ചിന്തുദ്രയാ നിർദിശന്

ഏവൈക്യം സമഗാന്നിജേന മഹസാ സർവജ്ഞ-സംജ്ഞാ മുനിഃ || ൯ ||

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.

കല്യൺദൈഃ സ ഹയാഗ്നി-ലോക-നയനൈഃ (൨൭൩൭) വർഷേ നലേ മാധവേ

ലിലേ്യ കൃഷ്ണ-ചതുർദശീമനു മഹസ്യാംനായ-ശൈലാന്തികേ |

ഗ്രന്ഥൈര്യത്-കലിതൈർന്യദർശി വിശദം സക്ഷേഷ-ശാരീരക-



പ്രഖ്യാതവ്യയ-സൂത്ര-ഭാഷ്യ-ഗഹന-ക്ലമഃ പദാർഥോച്ചയഃ || ൧൦ ||

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.

### ജഗദ്ഗുരു-രത്ന-മാലാ

സലിലാശന ഏവ യഃ സ-ലീലം

വിലയം പ്രാപിപദാർഹതാൻ സു-ശീലഃ |

സുമ-ഹാര-ഫണീന്ദ്രയോഃ സ-ഭൃഷ്ടിഃ

സഹി സർവജ്ഞ-ഗുരുർഹിയാത് കു-ഭൃഷ്ടിം || ൩൮ ||

Shri Sarvajnatma Guru only intook water. He was blemishless of character. He made aavidika 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!

### ജഗദ്ഗുരു-പരംപരാ-സ്തവഃ

അപോശ്നന്നേവ ജൈനാൻ യ ആ-പ്രാഗ്ജ്യോതിഷമാച്ഛിനത് |

ശിശുമാചാര്യ-വാഗ്-വേണീ-രയ-രോധി-മഹോബലം || ൯ ||

(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.

സങ്ക്ഷേപ-ശാരീര-മുഖ-പ്രബന്ധ-വിവൃതാദ്യയം |

ബ്രഹ്മസ്വരൂപാര്യ-ഭാഷ്യ-ശാന്ത്യാചാര്യക-പണ്ഡിതം || ൧൦ ||

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

സർവജ്ഞ-ചന്ദ്ര-നാമനാ ച സർവതോ ഭൂവി വിശ്രുതം |

സർവജ്ഞ-സദ്-ഗുരും വന്ദേ സർവജ്ഞമിവ ഭൂ-ഗതം || ൧൧ ||

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.

## ॥ ശ്രീ-സർവജ്ഞാത്മ-വാഗ്മ്യതം – സങ്ക്ഷേപ-ശാരീരകം ॥

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).

### ഗ്രന്ഥാരംഭേ പ്രഥമേഽധ്യായേ

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.

അന്യത-ജഡ-വിരോധി രൂപമന്ത-  
ത്രയ-മല-ബന്ധന-ദുഃഖതാ-വിരുദ്ധം ।  
അതിനികടമവിക്രിയം മൂരാഭഃ  
പരമ-പദം പ്രണയാദഭിഷ്ടവീമി ॥ ൧ ॥

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.]

സ്വാജ്ഞാന-കല്പിത-ജഗത്-പരമേശ്വര-ത്വ-  
ജീവ-ത്വ-ഭേദ-കലുഷീ-കൃത-ഭൂമ-ഭാവം ।  
സ്വാഭാവിക-സ്വ-മഹിമ-സ്ഥിതിരസ്ത-മോഹാ



പ്രത്യക്-ചിതിർവിജയതേ ഭുവനൈക-യോനിഃ || ൨ ||

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.]

പ്രത്യക്-പ്രമാണകമസത്യ-പരാക്-പ്രഭഭദ്രം

പ്രക്ഷീണ-കാരണ-വികാര-വിഭാഗമേകം |

ചൈതന്യ-മാത്ര-പരമാർത്ഥ-നിജ-സ്വഭാവം

പ്രത്യഞ്ചമച്യുതമഹം പ്രണതോഽസ്മി നിത്യം || ൩ ||

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.]

ഔത്പത്തികീ ശക്തിരശേഷ-വസ്തു-

പ്രകാശനേ കാർയ-വശേന യന്ത്യാഃ |

വിജ്ഞായതേ വിശ്വ-വിവർത-ഹേതോഃ

നമാമി താം വാചമചിന്ത്യ-ശക്തിം || ൪ ||

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.]

ആരംഭാഃ ഫലിനഃ പ്രസന്ന-ഹൃദയോ യശ്ചേത് തിരശ്ചാമപി  
നോ ചേദ് വിശ്വ-സൃജോപ്യലം വിഫലതാമായാന്ത്യപായോദ്യമാഃ ।  
വിശ്വേശ്വരയമതോ നിരങ്കുശമഭൂദ് യസ്യേവ വിശ്വ-പ്രഭോഃ  
സോഽയം വിശ്വ-ഹിതേ രതോ വിജയതേ വിഘ്നേശ്വരോ വിശ്വ-കൃത് ॥ ൫ ॥

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!

വാഗ്-വിസ്തരാ യസ്യ ബൃഹത്-തരങ്ഗാഃ  
വേലാ-തടം വസ്തുനി തത്ത്വ-ബോധഃ ।  
രത്നാനി തർക-പ്രസര-പ്രകാരാഃ  
പുനാത്വസൗ വ്യാസ-പയോനിധിർനഃ ॥ ൬ ॥

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).

വക്താരമാസാദ്യ യമേവ നിത്യാ  
സരസ്വതീ സ്വാർഥ-സമന്വിതാഽസീത് ।  
നിരസ്ത-ദുസ്തർക-കലങ്ക-പങ്കാ  
നമാമി തം ശങ്കരമർചിതാങ്ഘ്രിം ॥ ൭ ॥

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.

യദീയ-സംപർകമവാപ്യ കേവലം  
വയം കൃതാർഥാ നിരവദ്യ-കീർതയഃ ।  
ജഗത്സു തേ താരിത-ശിഷ്യ-പങ്ക്തയോ

ജയന്തി ദേവേശ്വര-പാദ-രേണവഃ || ൮ ||

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.

ഗുരു-ചരണ-സരോജ-സന്നിധാനാദ്  
അപി വയമസ്യ ഗുണൈക-ലേശ-ഭാജഃ |  
അപി മഹതി ജലാർണവേ നിമഗ്നാഃ  
സലിലമുപാദദതേ മിതം ഹി മീനാഃ || ൯ ||

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.

ശങ്കേതാ ഗുരോശ്ചരണയോർനികടേ നിവാസാത്  
നാരായണ-സ്മരണതശ്ച നിരന്തരായം |  
ശാരീരകാർമ്മ-വിഷയാവഗതി-പ്രധാനം  
സങ്ക്ഷേപതഃ പ്രകരണം കരവാണി ഹൃഷ്യന് || ൧൦ ||

(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.

### ഗ്രന്ഥപൂർത്ത ചതുർഥ്യധ്യായേ

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.

വിദ്യാ-വിഗ്രഹമഗ്രഹേണ പിഹിതം പ്രത്യഞ്ചമുച്ചൈസ്തരാം  
ഉത്കൃഷ്ടോത്തമ-പുരുഷം മുനി-ധിയാ മുഞ്ജാദിഷീകാമിവ |  
കോശാത് കാരണ-കാർയ-രൂപ-വികൃതാത് പശ്യാമി നിഃസംശയം

കൃഷ്ണാത്മീയം ഭവിഷ്യതി കൃ നു ഗതഃ സംസാര-ദുഃഖോദധിഃ || ൫൩ ||

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!)

പശ്യാമി ചിത്രമിവ സർവമിദം ദ്വിതീയം  
തിഷ്ഠാമി നിഷ്കല-ചിദേക-വപുഷ്യനന്തേ |  
ആത്മാനമദ്യയ-മനന്ത-സുഖൈക-രൂപം  
പശ്യാമി ദഗ്ധ-രശനാമിവ ച പ്രപഞ്ചം || ൫൪ ||

(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).

അദ്വൈതമപ്യനുഭവാമി കര-സ്ഥ-ബില-  
തൃപ്തം ശരീരമഹി-നിർലയനീ-വദീക്ഷേ |  
ഏവം ച ജീവനമിവ പ്രതിഭാസമാനം  
നിശ്ശേഷസോഽധിഗമനം ച മമ പ്രസിദ്ധം || ൫൫ ||

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).

അദ്വൈത-ബാധക-മദ്യമമ യദ്-ദ്വിതീയ-  
മദ്വൈതമസ്യ ബത ബാധകമേവ ജാതം ।  
മോഹാദ് ദ്വിതീയമപബാധകമസ്യ, വിദ്യാ-  
സാമർത്ഥ്യത്തോ ദ്വയ-നിബർഹണമദ്വിതീയം ॥ ൫൬ ॥

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.

ആശ്ചര്യമദ്യ മമ ഭാതി കഥം ദ്വിതീയം  
നിത്യേ നിരസ്ത-നിഖിലാശിവ-ചിത്-പ്രകാശേ ।  
ആസീത് പുരേതി, കിമിമാഃ ശ്രുതയോ ന പൂർവം  
യേന ദ്വിതീയമവേത് തിമിര-പ്രസൂതം ॥ ൫൭ ॥

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!)

ത്വത്-പാദ-പങ്കജ-സമാശ്രയണം വിനാ മേ  
സന്നപ്യസന്നിവ പരഃ പുരുഷഃ പുരാജ്ഞീത് ।  
ത്വത്-പാദ-പദ്മ-യുഗലാശ്രയണാദിദാനീം  
നാസീന്ന ചാസ്തി ന ഭവിഷ്യതി ഭേദ-ബുദ്ധിഃ ॥ ൫൮ ॥

(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!

യസ്മാത് കൃപാ-പര-വശോ മമ ദൃശ്യികിത്സം  
 സംസാര-രോഗമപനേതുമസി പ്രവൃത്തഃ |  
 ത്വത്-പാദ-പങ്കജ-രജഃ ശിരസാ ദധാനഃ  
 ത്വാമാ-ശരീര-പതനാദഹമപ്യുപാസേ || ൫൯ ||

(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!

ശ്രീ-ദേവേശ്വര-പാദ-പങ്കജ-രജഃ-സംപർക-പൂതാശയഃ  
 സർവജ്ഞാത്മ-ഗിരാങ്കിതോ മുനി-വരഃ സങ്ഷേപ-ശാരീരകം |  
 ചക്രേ സജ്ജന-ബുദ്ധി-വർധനമിദം രാജന്യ-വംശേ നൃപേ  
 ശ്രീ-മത്യക്ഷത-ശാസനേ മനു-കുലാദിത്യേ ഭൂവം ശാസതി || ൬൦ ||

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.]

ഭൃജങ്ഗമാങ്ഗ-ശായിനേ വിഹങ്ഗമാങ്ഗ-ഗാമിനേ |  
 തുരങ്ഗമാങ്ഗ-ഭേദിനേ നമോ രഥാങ്ഗ-ധാരിണേ || ൬൧ ||

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.]

