The Cherussery Kriśnaǧačam in Malayalam is a Sanskrit treatise in eleven sections, written by a 16th century author called Krishnagīta. It is divided into six sections dealing with the different aspects of Gāyatrīya Ḷarśana, four with the nature of Ḷakti and three with its nature. These are widely accepted as authentic works, even by scholars who reject or don't know anything about their authorship. The work takes not only the form of deep metaphysical questions but also meta-questioning on how to ask such questions. The first chapter is on the nature of the deity, the second on the nature of creation, the third and fourth deal with creation and destruction respectively, while the remaining three are on Īśvara. The last chapter centers around how to reach Īśvara through constant contemplation and devotion. The work is linked with the 8th century tradition of Tantricism in South India. The text is composed in metres, most of which are the same as used by Manikkavacakar, an early poetical work in South India. Each Āvāpa has stanzas of six lines with sixteen syllables per line, divided into four quarters each having eight syllables with short lines ending in "candrās". The Āvāpas are also divided into three sections known as Parḷa, Madhyama and Uttarā, each have four quarters. The first quarter of the fourth Āvāpa is unique in that it has only seven syllables per line. The work does not have the traditional rhythm of the Vedic mantras, but is composed in metres like Candrās. The work has six Āvāpas. It is in Vēḍānta form whereas the older works in this format are in Sūtra form. The work can be called a commentary on former works in Sanskrit. There are references to the Vishnu saǧtam and Bhagavad Gītā throughout the work. Referring to former works, Śankaracarya quotes "Devasyaakyaakramatam" (On Deity) and "Bhagavadgitam" (On Bhagavad Gītā). The first Āvāpa is on the nature of deity. The work assumes an anchorite, who is completely separate from the world, is one who has dedicated his life to Īśvara and who worships Him throughout the day. The second Āvāpa is on creation. It describes creation as having three stages, evolution of Prakṛti (primal matter) into matter, matter into mind and mind into cognition. The Āvāpa begins with a question on how there could be existence without Īśvara, His consort and their power which pervades everything.

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