



श्रीमद्-आद्य-शङ्कर-भगवत्पाद-परम्परागत-मूलाम्नाय-
 सर्वज्ञ-पीठम्
 श्री-काञ्ची-कामकोटि-पीठम्
 जगद्गुरु-श्री-शङ्कराचार्य-स्वामि-श्रीमठ-संस्थानम्
 विविधेभ्यो ग्रन्थेभ्यः काञ्ची-शङ्कर-प्रमाणानि
 ॥ अवतार-वत्सर-प्रमाणानि ॥

1

शृणु देवि भविष्याणां भक्तानां चरितं कलौ ॥
 वदामि सङ्ग्रहेणा.हं श्रवणाद् भक्ति-वर्धनम् । ...
 क.ल्यादिमे महादेवि सहस्र-द्वितयात् परम् ॥ ...
 केरले शशाल-ग्रामे विप्र-पत्न्यां म.दंश-जः ।
 भविष्यति महा-प्राज्ञः शङ्करा.ख्यो द्विजो.त्तमः ॥

~ शिव-रहस्य-महे.तिहासः

Listen, O Devi! I will succinctly tell you the charitam of devotees who will live in Kaliyuga. Listening to it will develop bhakti. O great goddess! Two thousand years after the beginning of Kaliyuga ... in Kerala, in the village named Shashala (known later as Kaladi) a noble brahmana named Shankara of great wisdom will be born to the dharma patni of a brahmana as my own amsha.

~ Shiva Rahasya the great itihasa

2

लोका.नुग्रह-तत्परः पर-शिवः संप्रार्थितो ब्रह्मणा
 चार्वाका.दि-मत-प्रभेद-निपुणां बुद्धिं सदा धारयन् ।
 काल.ट्याख्य-पुरो.त्तमे शिव-गुरु.र्विद्या.धिनाथ.श्च यः
 तत्-पत्न्यां शिव-तारके समुदितः श्री-शङ्करा.ख्यां वहन् ॥

~ मार्कण्डेय-संहिता

Parameshvara who is bent on benefiting the world, requested by Brahma, was born on Ardra Nakshatra at Kaladi, to the dharma patni of Shivaguru who was a master of vidya-s, bearing the name of Shri Shankara. He always wielded knowledge capable of defeating durmata-s like Charvaka.

~ Markandeya Samhita

3

तिष्ठे प्रया.त्यनल-शेवधि-बाण-नेत्रे
 यो नन्दने दिन-मणा.वुद्.गध्व-भाजि ।
 राधेऽदिते.रुडुनि निर्गत.मङ्ग-लग्ने
 ऽप्याहूतवान् शिव-गुरुः स च शङ्करे.ति ॥

~ प्राचीन-शङ्कर-विजयः

After 2593 years in Kali in (BCE 509) Nandana year, He was born with the Sun in Uttarayana, in Aditi's nakshatra and the fourth (Kataka) lagna. Shivaguru named Him Shankara.

~ Pracheena Shankara Vijaya

॥ काञ्ची-चरित-प्रमाणानि ॥

1

सर्वज्ञः शिष्य-संयुक्तः शङ्करो देशिके-श्वरः ।
भूमिं प्रदक्षिणी-कृत्य ततः काञ्ची-पुरं गतः ॥

~ गोविन्दनाथीय-शङ्कर-विजयः

Shri Shankara, the all-knowing excellent Acharya, circled the world and then came to Kanchipuram.

~ Govindanathiya Shankara Vijaya

2

स मस्करी काञ्ची-पुरीं गरीयसीम्
अथ क्षिते-रद्भुत-काञ्ची-मैक्षत ।
असा-वशेष-श्रुति-नीवि-रादरात्
पुरा-रि-राराधयते चिराय याम् ॥

~ शङ्कराभ्युदयः राजचूडामणि-दीक्षित-विरचितः

Then that sannyasi reached the great Kanchipuram which is the unique waistlet of the world. Indeed, Parameshvara who is the core wealth of the whole Veda resorts to this place with much ardour since immemorial!

~ Shankarabhyudaya by Rajachudamani Dikshita

3

बिलो-परि मया देव्या मूर्ति-स्तु स्थापिता पुरा ।
श्रीचक्रं स्थापय त्वं तु कामाक्षी-प्रीतयेऽनघ ॥
कामकोटी-पीठ इति ख्यातिं यातु जगत्-तले ।
इ-त्युक्त्वा तं समालिङ्ग्य दुर्वासा-श्च तिरो-भवत् ॥
कामाक्ष्याः पुरतो भूमौ कामकोटी-ति विश्रुतम् ।
भगवान् भगवत्पादः श्रीचक्रं स्वय-मालिखत् ॥

~ ब्रह्मानन्दीय-शङ्कर-विजयः

“I earlier installed Devi’s form above the Bilakasha. O blemishness one! You shall install a Shrichakra to please Kamakshi. May it be renowned as Kamakoti Peetam!” So saying Sage Durvasa embraced Him and disappeared.

Thereby Bhagavan Bhagavatpada Himself engraved the Shrichakra known as Kamakoti in front of Kamakshi.

~ Brahmanandiya Shankara Vijaya

4

आधाय सौम्य-वपुषं प्रकृतिं महो-ग्राम्
 आवाह्य विग्रह-तनूम् अनु-चक्र-राजम् ।
 आह्लादिते च विषये विबुधेषु चा-प्ते-
 ष्वासादितेषु वशतां चरणौ वहत्सु ॥
 सर्वज्ञ-पीठ-मधिरुह्य तत-स्तदग्रे
 मिश्रान् विजित्य सहसो-पनतान् प्रयागात् ।
 अध्यास्त काञ्चि-मभिमण्डित-कामकोटि-
 पीठो मठं निज-मवाप्य स शारदा-ख्यम् ॥
 नित्ये योगि-सुरेश्वरो-पचरितः श्री-कामको-ट्याह्वये
 लोका-चार्य-पदे स्थितः स दिवसान् सर्वज्ञ-पीठे सुखम् ।
 ख्यात-स्तत्र त-दादि तेन विजितां वाणी-मनुस्मारयन्
 श्रीम-च्छङ्कर-देशिकस्य जयति श्री-शारदा-ख्यो मठः ॥

~ प्राचीन-शङ्कर-विजयः

Making the fierce Adi Shakti take a benevolent form, bring Her by avahana from the vighraha to the Chakra Raja, with the people and gods in joy, respected people themselves submitting and honouring His feet, then first quickly winning over the scholars who came from Prayaga, ascending the Sarvajna Peetam, decorating the Kamakoti Peetam, reaching His Matam named after Sharada, He stayed at Kanchi. With the Yogi Sureshvara in attendance, Shri Shankara Deshika pleasantly spent a long time at the Jagadguru position named Kamakoti, in the Sarvajna Peetam. Since then, the Matam bearing the name of Sharada to commemorate Sarasvati who was won over at that time, shines with fame and victory!

~ Pracheena Shankara Vijaya

5

काञ्च्यां श्री-कामकोटौ तु योग-लिङ्ग-मनुत्तमम् ।
 प्रतिष्ठाप्य सुरेशा-र्यं पूजा-र्थं युयुजे गुरुः ॥ ...
 सुरेश्वरा-चार्य-वरं स्व-शिष्यं काञ्ची-पुरे सुन्दर-कामकोटौ ।
 श्री-चन्द्रमौलीश्वर-पूजना-र्थं नियोज्य चक्रेऽस्य धरा-धिपत्यम् ॥

~ मार्कण्डेय-संहिता

At the beautiful Kamakoti Peetam at Kanchipuram, Shri Shankara Guru installed the Yoga Linga Chandramaulishvara, instructed His disciple Shri Sureshvara to do puja unto Him, and made Him responsible for the Peetam.

~ Markandeya Samhita

6

सर्वेषां दर्शना-देव मोक्ष-फल-प्राप्तये श्रीचक्रं प्रभवती-ति भगवद्भिः आचार्यैः तत्र
 निर्मितम् । ... तत्रै-व निज-वास-योग्यं मठ-मपि परिकल्प्य तत्र
 निज-सिद्धान्त-पद्धतिम् अद्वैतं प्रकाशयितुम् अन्तेवासिनं सुरेश्वर-माहूय योग-नामकं
 लिङ्गं पूजये-ति तस्मै दत्त्वा त्व-मत्र कामकोटि-पीठ-मधिवस इति व्यवस्थाप्य
 शिष्य-जनैः परिपूज्यमानः श्री-परम-गुरुः सुख-मास ॥

~ आनन्दगिरीय-शङ्कर-विजयः

Bhagavan Acharya installed the Shrichakra there (at Kanchipuram) as it is capable of giving moksha phala by darshana alone. ... In the same place, Shri Parama Guru Shankara established a Matam suitable for His stay, and to spread His siddhanta tradition of Advaita, He called His disciple Sureshvara, gave the Yoga Linga for worshipping, instructed Him saying “stay here at the Kamakoti Peetam”, and was blissful and worshipped by the disciples.

~ Anandagiriya Shankara Vijaya

7

श्रीचक्र-पश्चाद्-भागे तु कामाक्षीं ज्ञान-रूपिणीम् ।
 प्रतिष्ठाप्य च पूजायै ब्राह्मणान् विनियुज्य च ।
 एकाम्रे-श्वर-पूजा-र्थं विप्रा-नादिश्य भूयसः ॥

श्रीमद्-वरदराजस्य नमस्यायै नियुज्य च ।
 सर्वज्ञ-पीठ-मारोढु-मुत्सेहे देशिको-त्तमः ॥ ...
 तत-स्ततो विपश्चिद्भिः प्रणत-श्चातिभक्तितः ।
 गीत-वादित्र-निर्घोषैः जय-वाद-समुज्ज्वलैः ॥
 आरुरोहा-थ सर्वज्ञ-पीठं देशिक-पुङ्गवः ।
 पुष्प-वृष्टिः पपाता-थ ववु-र्वाताः सुगन्धयः ॥

~ चिद्विलासीय-शङ्कर-विजयः

Making the Kamakshi to the west of the Shrichakram a jnana svarupini (and not fierce), instructing brahmana-s for Her puja, arranging many brahmana-s for the puja of Ekamreshvara, and for the worshipping of Varadaraja with Lakshmi, the excellent Acharya proceeded to ascend the Sarvajna Peetam. Then, bowed to by the scholars (won over in debate) one by one, with songs and instruments resounding, acclaims of Jaya Jaya shining, Shri Shankara the great Acharya ascended the Sarvajna Peetam. Flowers rained and fragrant winds flowed then.

~ Chidvilasiya Shankara Vijaya

8

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

~ बृहच्छङ्करविजयः

Shri Shankara, excellent among speakers, decided that the excellent among silent ones, the child born at Brahmadesha (on the banks of the Tamraparni) and with the birth name Mahadeva, was the appropriate successor. With the parents themselves consenting, He gave Him (sannyasa and) the name Sarvajnatmendra Sarasvati, and appointed Him to His (Shri Shankara's) own Peetam.

~ Brihat Shankara Vijaya

9

श्रित-निर्मल-राजसेन-चोल-
 क्षिति-पालो.द्धृत-विप्र-देव-शालः ।
 वरदस्य तथाऽऽम्र-नायकस्या.
 प्युरु-वेश्म-द्वय-कृ.ज्जयाय मे स्यात् ॥
 प्रकृतिं च गुहा.श्रयां महोग्रां
 स्व-कृते चक्र-वरे प्रवेश्य योऽग्रे ।
 अकृता.श्रित-सौम्य-मूर्ति.मार्या
 सुकृतं नः स चिनोतु शङ्करा.र्यः ॥
 उपयात्सु बुधेषु सर्व-दिग्भ्यः
 प्रदिश.न्नाशु पराभवं य एभ्यः ।
 विधृता.खिल-वित्-पद.श्च काञ्च्याम्
 अधृता.र्तिः स दिशेत् श्रियं च कां-चित् ॥
 समतिष्ठिप.दा-हिमा.द्रि-सेव्यं
 क्रमशो धर्म-विचारणाय दिव्यम् ।

अधि-काञ्ची च शारदा-मठं यो
ऽभ्यधिकं नः सुख-मातनोतु सोऽयम् ॥

~ गुरु-रत्न-माला श्रीमत्-सदाशिव-ब्रह्मेन्द्र-विरचिता

He repaired the temples and houses of Vedic scholars through the good Rajasena Chola king who resorted to Him. He expanded the temples of Varadaraja and Ekamreshvara. May He give us victory! When Mother Adi Shakti in the Bilakasha was very fierce, Shri Shankaracharya caused Her to enter the Shrichakra He had created and installed in front, and made Her take a benevolent form to the devotees. May He cause us to earn punya-s! With scholars from all directions coming forward, He won over them quickly without difficulty. May He give us a unique aishvarya! He established at Kanchipuram the divine Sharada Matam, respected even up to the Himalayas, to preserve Sanatana Dharma. May He give us much happiness!

~ Guru Ratna Mala by Shri Sadashiva Brahmendra

॥ काञ्ची-सिद्धि-प्रमाणानि ॥

¹
तद्-योग-भोग-वर-सिद्धि-विमुक्ति-नाम-
लिङ्गा-र्चना-धिगत-दिग्-विजयः प्रकामम् ।
सर्वज्ञ-पीठ-मधिरुह्य विजित्य मिश्रान्
काञ्च्यां शिवे तव पुरः स च सिद्धि-माप ॥

~ शिव-रहस्य-महेतिहासः

By the worship of those five lingas named Yoga, Bhoga, Vara, Siddhi and Mukti, He will resoundingly win over all directions, defeat scholars and ascend the Sarvajna Peetam at Kanchi, and in front of you (as Kamakshi), O Shivaa, He will attain siddhi.

~ Shiva Rahasya the great itihasa

2

स्वयं स्व-लोकं गन्तु.मिच्छुः काञ्ची-नगरे मुक्ति-स्थले कदा-चिद् उपविश्य ... पूर्णम्
अखण्ड-मण्डला.कारम् आनन्दं प्राप्य सर्व-जगद्-व्यापक-रूप-चैतन्यम् अभवत् ।
सर्व-व्यापक-चैतन्य-रूपेणा.द्या.पि तिष्ठति ।
स एव शङ्करा.चार्यो गुरु.मुक्ति-प्रदः सताम् ॥

~ आनन्दगिरीय-शङ्कर-विजयः

Himself desiring to go to His original form, at the moksha kshetra that is Kanchipuram, on one day He sat and ... attaining the bliss which is complete, became the chaitanya that pervades the whole world. The same Shankaracharya who gives liberation to sajjana-s is present even today as that same all-pervading consciousness.

~ Anandagiriya Shankara Vijaya

3

इत्थं स शङ्कर-गुरुः कृत-कृत्य-भावात्
भावान् प्रकाश्य निगमा.न्त-गिरां निगूढान् ।
काञ्च्यां विमुच्य वपु.राट्.मिच्छयै.व
स्वस्यै.व धाम्नि परमे स्वत एव लिल्ये ॥

~ व्यासाचलीय-शङ्कर-विजयः

Thus the Shri Shankara Guru, having brought out the hidden imports of the Upanishad-s, felt His work was done. At Kanchi, He left His body which He had intentionally taken up for this, and Himself merged into His own Supreme Form.

~ Vyasachaliya Shankara Vijaya

4

वाणीं विजित्य च वियद्-विशदा-मदेहां
 सर्वज्ञ-पीठ-मधिरुह्य च तत्र काञ्च्याम् ।
 विद्वद्-वरा-र्चित-पदो यमि-सार्वभौमः
 देव्याः पुरः पर-तरे पुरुषे विलिल्ये ॥

~ बृहच्छङ्करविजयः

He won over Sarasvati who was bodilessly manifest in the sky, and with great scholars worshipping His feet, He ascended the Sarvajna Peetam at Kanchi. Shri Shankara, king of all ascetics, merged with the Parama Purusha in front of (Kamakshi) Devi.

~ Brihat Shankara Vijaya

5

अथ निश्चित्य मनसा श्रीमान् शङ्कर-देशिकः ।
 मठे श्री-शारदा-भिख्ये सर्व-ज्ञं निदध-न्मुनिम् ॥
 सुरेश्वरं वृत्ति-कृतम् अन्तिक-स्थं सदाऽऽदरात् ।
 समं संस्थाप्य तस्मै स्वं वक्तुं भाष्यं समन्वशात् ॥
 स्व-शिष्य-पारम्पर्येण लिङ्गं स्वं योग-नामकम् ।
 सेवयै-नं कामकोटि-पीठे सार्धं वसे-ति च ॥
 इ-त्याज्ञां संप्रदाया-स्मै त्यक्त-पीठ-मठ-स्पृहः ।
 कामाक्ष्या निकटे जातु सन्निविश्य जगद्-गुरुः ॥
 देहिभि-र्दुर्भजं भेजे देहं तत्रैव सन्त्यजन् ।
 अखण्ड-ज्योति-रानन्द-मक्षरं परमं पदम् ॥
 स एव शङ्करा-चार्यो गुरु-मुक्ति-प्रदः सताम् ।
 अद्या-पि मूर्तं चैतन्यम् इव तत्रै-व तिष्ठति ॥

~ केरलीय-शङ्कर-विजयः

Shri Shankara Deshika, decided in His mind to place the silent Sarvajnatma next at the Shri Sharada Matam. Shri Sureshvara, the author of the Vartikas, was always nearby due to devotion. Shri Shankara instructed Him to be

with Sarvajnatma and teach Him His bhashya-s, and also to worship the Yoga Linga as per shishya parampara and stay together at the Kamakoti Peetam. Having instructed Him thus, forgoing involvement in Peetam and Matam, one day the Jagadguru sat at Kamakshi's sannidhi, left the body right there and attained the Supreme Goal, which is undivided, luminous bliss, is undestroyable, and unreachable by those attached to the body. The same Shankaracharya who gives moksha to sajjana-s is present there even today as consciousness embodied!

~ Keraliya Shankara Vijayam

6

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

~ प्राचीन-शङ्कर-विजयः

With 2625 Kali years elapsed, placing Sureshvara to take care of Sarvajna Muni at the divine Kamakoti Peetam, discarding desires of the world, one day He 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

7

महे.शां.शा.ज्ञातो मधुर.मुपदिष्टा.द्वय-नयः
महा-मोह-ध्वान्त-प्रशमन-रविः ष.ण्मत-गुरुः ।
फले स्वस्मिन् स्वायु.ष्यपि शरचरा.ब्देऽपि च कलेः
विलिल्ये रक्ताक्षि.ण्यधि-वृष-सितै.कादशि परे ॥

~ पुण्य-श्लोक-मञ्जरी

Shri Shankara was born as an amsha of Parameshvara. He expounded Advaita beautifully. He is the Sun dispelling the darkness of the Great Illusion that is samsara. He taught the shanmata (of worshipping the six – Shiva, Am-

bika, Vishnu, Ganapati, Kumara and Surya – with equal respect). When His good meaningful life completed 32, and 2625 elapsed in Kali, in the Raktakshi year Vrishabha Shukla Ekadashi He merged with the Supreme.

~ Punya Shloka Manjari

8

ऋषि.वार्.स्तथा पूर्णे मर्त्या.क्षौ वाम-मेलनात् । ...
 पश्चात् पञ्चदशे वर्षे शङ्करस्या.गते सति ।
 भट्टा.चार्य-कुमारस्य दर्शनं कृतवान् शिवः ॥ ...
 ऋषि.र्बाण.स्तथा भूमिः मर्त्या.क्षौ वाम-मेलनात् ।
 एक-त्वेन लभेता.ङ्कं ताम्राक्ष.स्तत्र वत्सरः ॥

~ जैनानां महावीर-चरित-प्रतिपादके जिन-विजये

(Kumarila Bhatta was born) in the (Jaina Yudhishtira Shaka) year 2077 (BCE 557). ... Later in Shri Shankara's 15th year, He who is Shiva met Kumarila Bhatta. ... (Shri Shankara attained siddhi) in the (Jaina Yudhishtira Shaka) year 2157 (BCE 477).

~ Jina Vijaya of Jains speaking of Mahavira Charita

9

स्वे.च्छया पर्यटन् भूमौ ययौ काञ्ची-पुरीं गुरुः ।
 तत्र संस्थाप्य कामाक्षी-देवीं पर.मगात् पदम् ॥

~ तुङ्गभद्रा-सङ्गम-स्थस्य शङ्कर-पीठस्य गुरु-परम्परा-नाम-माला

Travelling freely on the earth, Shri Shankara Guru went to Kanchipuram. There He installed Kamakshi (in the Shrichakra) and attained the Supreme Goal.

~ Guru Parampara Nama Maalaa of the Shankara Peetam at Tungabhadra Sangama

10

गोविन्द-देशिक-मुपास्य चिराय भक्त्या
तस्मिन् स्थिते निज-महिम्नि विदेह-मुक्त्या ।
अद्वैत-भाष्य-मुपकल्प्य दिशो विजित्य
काञ्ची-पुरे स्थिति-मवाप स शङ्करा-र्यः ॥

~ पतञ्जलि-चरितं रामभद्र-दीक्षित-विरचितम्

Having served Shri Govinda Bhagavatpada for long with devotion, after He subsided into His Supreme Self in videha mukti, Shri Shankaracharya composed the Advaita Bhashya, conquered all directions, and finally rested at Kanchipuram.

~ Patanjali Charitam by Ramabhadra Dikshita

11

कम्पा-तीर-निवासिनी-मनुदिनं कामेश्वरी-मर्चयन्
ब्रह्मा-नन्द-मविन्दत त्रि-जगतां क्षेमं-करः शङ्करः ॥

~ शङ्कराभ्युदयः राजचूडामणि-दीक्षित-विरचितः

Daily worshipping Kamakshi who resides on the banks of the Kampa, Shri Shankara who does good to the three worlds, attained the Supreme Bliss.

~ Shankarabhyudaya by Rajachudamani Dikshita

12

प्रति-चन्द्र-भवं निवृत्ति-धर्मा
श्रित-गोविन्द-मुने-रवाप्त-धर्मा ।
जयतात् कृत-सूत्र-भाष्य-कर्मा
स्वय-मन्ते-वसतां वितीर्ण-शर्मा ॥
पर-मन्तिक-सत्-सुरेश्वरा-द्यैः
परमा-द्वैत-मतं स्फुटं प्रवेद्य ।
परि-काञ्चिपुरं परे विलीनः
परमाया-स्तु शिवाय सद्-गुरु-र्नः ॥

~ श्रीमत्-सदाशिव-ब्रह्मेन्द्राः गुरु-रत्न-मालायाम्

Victory to Shri Shankara who took sannyasa on the Narmada, who sought out and got upadesha from Govinda Bhagavatpada, composed the Sutra Bhashya, and blessed His disciples with auspiciousness. May the Sadguru, who spread the supreme Advaita Siddhanta clearly through the shishya-s such as Shri Sureshvara and finally merged into the Supreme at Kanchipuram, grant us the Highest Auspiciousness!

~ Guru Ratna Mala by Shri Sadashiva Brahmendra

॥ श्रीमत्-शङ्कर-भगवत्पाद-कथा-सङ्ग्रहः ॥

(गुरु-रत्न-मालायाः ३३ पद्यस्य व्याख्यायां सुषमायां स्थितः)

Jagadguru Ratna Mala was composed by Shri Sadashiva Brahmendra who was the shishya of the 57th Kamakoti Peetadhipati Shri Paramashivendra Sarasvati Shricharana. To this a commentary by name Sushama was composed by a sannyasi (who was not a peetadhipati) Shri Atmabodhendhra Sarasvati who was the disciple of the 60th 61st Kamakoti Peetadhipati-s. Shri Shankara Bhagavatpada Charita Sangraha from the vyakhyana of the 33rd verse there is given here.

कलिना बलिना ध्वस्ते स्रस्ते वैदिक-वर्त्मनि ।
 देवान् विलपतः श्रुत्वा दया-द्र-हृदयः शिवः ॥ १ ॥
 विष्णवाद्यान् अवतार्य प्राक् अवातारीत् स्वयं च सः ।
 केरले किल कालट्यां गृहे शिवगुरोः शुभे ॥ २ ॥

When Vaidika Dharma was affected by the powerful Kali and lost hold, Shiva, listening to the gods lamenting, mind moist with compassion, caused Vishnu and others to take birth ahead and himself was incarnate in Kerala at Kaladi in the auspicious house of Shivaguru.

उपनीय निजे ताते गते लोका-न्तरं ततः ।
 क्व-चित् समाप्या-ध्ययनम् अनुज्ञा-माप्य मातृतः ॥ ३ ॥
 छलेन प्रैष-मुच्चार्य निष्क्रान्तः सदना-न्निजात् ।

When His father performed passed away after having performed upanayana, completing His adhyayana somewhere, took permission from His mother under pretext (of being caught by the crocodile), took aapat sannyasa and left His house.

नर्मदा-रोधसि प्राप्य गोविन्दात् क्रम-संयमम् ॥ ४ ॥
जाह्नवी-तीर-मासाद्य बोधितोऽन्त्यज-रूपिणा ।
विश्वेश्वरेण भाष्यं स ब्रह्म-सूत्रस्य निर्ममे ॥ ५ ॥

Taking proper sannyasa under Govinda (Bhagavatpada) at the banks of the Narmada, He came to the banks of the Ganga, (saw) Vishveshvara (who came) in the form of an outcaste, and by His instructions, composed the Brahma Sutra Bhashya.

ततः प्रयाग-माविश्य भट्ट-मुद्धृत्य संसृतेः ।
तद्-वाचा मण्डनं प्राप्य त-मकार्षी-ज्जयन् यतिम् ॥ ६ ॥

Then coming to Prayaga, He uplifted (Kumarila) Bhatta from samsara, as per his words reached Mandana Mishra, won over him and made him a sannyasi.

ततः स परमा-चार्यान् द्रष्टुं बदरिका-श्रमम् ।
प्राप्य नत्वा गौडपदान् कैलासं प्रयया-वतः ॥ ७ ॥
लिङ्ग-पञ्चक-मासाद्य शम्भो-राज्ञा-वशो वशी ।
निवृत्तः परमा-चार्य-पदं पुन-रशिश्रियत् ॥ ८ ॥

Then He went to Badarikashrama to see His Paramaguru, paid obeisance to Shri Gaudapada, and went to Kailasa from there by yoga shakti. As per the instructions of Shiva, He received the five (sphatika Chandramaulishvara) linga-s, turned back and reached His Paramaguru's ashrama again.

सनन्दनोऽभव-च्छिष्यः सूत्र-कृत् स-विरिञ्चनः ।
ददृशे देशिके-न्द्रेण तोषित-श्च विपश्चिता ॥ ९ ॥

Sanandana became a disciple of Shri Shankara. Along with Brahma, the Sutra Kara (Shri Vyasa) gave darshana and was pleased by the scholarship (of the

Acharya).

शरीरा.न्ते जनन्याऽथ स्मृत.स्तस्या निकेतनम् ।
व्योम्नै.वाप्य परं तत्त्व.मुपदिश्य मृतां ततः ॥ १० ॥

दोर्मन्थो.त्था.नलेनै.व संस्कृत्य बदरीं पुनः ।
प्राप्त.स्तस्मा.च्छृङ्गगिरिम् अध्युष्य कति-चित् समाः ॥ ११ ॥

Being remembered by the mother at the end of her life, (the Acharya) reached her place through the sky, did upadesha of the Supreme Truth, once she passed away, created fire by the (yoga) method of dormantha, did samskara to her, and returned to Badari. Then he came to Shringagiri (at the confluence of the Tunga-Bhadra) and stayed for a few years.

सेतु-श्रीकालह.स्त्यादि-यात्रां कृत्वा क्रमाद् वशी ।
काञ्ची-पुरं समासाद्य राजसेनेन भू-भृता ॥ १२ ॥
वरदस्या.म्र-नाथस्य कामाक्ष्या.श्च तथाऽऽलयात् ।
उद्धृत्य शमयित्वो.ग्र-कलां श्रीचक्र-तः शिवाम् ॥ १३ ॥

That ascetic, journeying through Rameshvaram, Kalahasti etc in order, reached Kanchipuram. Through King Rajasena, He repaired the temples of Varadaraja, Ekamranatha and Kamakshi. He pacified the Ambika who was with fierce kala-s through the Shrichakra.

विजित्य वाणी.मतनूं पर-काय-प्रवेशतः ।
ज्ञातेन स्मर-तन्त्रेण त.न्नाम्ना निर्मिते मठे ॥ १४ ॥
सर्वज्ञै.क-समध्यास्ये कामकोटी.ति संज्ञिते ।
पीठे स्थितः कतिपयान् अब्दान् शिष्या.नपालयत् ॥ १५ ॥

(When ascending) on the Peetam which only a Sarvajna can occupy, He won over the invisible Sarasvati by the Smara Vidya learnt via Parakaya Pravesha, stayed for a few years in the Matam named after Her in the Peetam called Kamakoti, and protected His disciples.

सुरेश्वर-परित्रातं बालं चिद्-घन.मासने । निवेश्य प्राविशद् धाम परं स्वं स जगद्गुरुः

॥ १६ ॥

Appointing to (His) Peetam the boy (Shri Sarvajnatma) who was wisdom embodied under the protection of Shri Sureshvara, the Jagadguru merged into His highest place (the Paramapada).

॥ इति श्रीमत्-कामकोटि-पीठ-षष्ठितम-एकषष्ठितम-जगद्गुरु-द्वय-अनुग्रह-पात्रैः
आत्मबोधे-न्द्रसरस्व-त्याख्य-यति-वर्यैः निबद्धायां सुषमाख्यायां
जगद्गुरु-रत्न-माला-व्याख्यायां प्रस्तुतः श्रीमत्-शङ्कर-भगवत्पाद-कथा-सङ्ग्रहः ॥

