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श्रीमठ-मुख्य-शङ्कर-भगवद्भक्त-परम्परागत-भूलोकाचार्य-सर्वज्ञ-पीठाधीश्वर
श्री-काञ्ची-कामकोटि-पीठाधीश्वर
एकाम्रनाथ-श्री-शङ्कराचार्य-स्वामि-श्रीमठ-संस्थानम्

॥ श्री-मठाम्नाय-वृद्धिनु-विरचिंचिन एकाम्रनाथ-रङ्ग-भाला ॥

यदग्रेण-वमादकं भमेदं
उदिक्तुं दिक्तिदिति हुरि-कदः।
उदापण्यभनतुभद्विदीयं
परभानन्-भयं पदं मृग्येयभा॥०॥

वए-पादप-भूल-पङ्क-कदं
भूए-ग्रिन्मुदभुदद-भौन-भुदभा ।
कलिउन्-कलं कृपा-भभुदं
कलये कं-ग्रन दिमिकं वि-निदभा॥३॥

कभला-कुण-कुभ्-कुङ्कुभ-म्ी-
कलिडेरः-भुलभपूराग-येगभा ।
करवै भ्र-वैरिणं भगानुं
कडण्णुं कटयै कविं प्राण्भा॥३॥

गडडाङ्क-गडीर-नाडि-पद्मे
टर-डु-गह्वर-निष्ठ-नैष्ठिकागृभा।
णडुरानननभाम्याभि काभं
णडुराभ्राय-वटावटं भटाऽपि॥४॥

कुमिक-प्डवाभ्र्-मभ्र्-पाली-
प्मभाणाट्क-भिङ्ग-गभु-टण्भा।
मभ-वनुभडनूडी-भगायं
मरणं याभि वभिष्ठभप्भेयभा॥५॥

ठक्ष-भिड्भग-बिडीम-पापा
पग-भात्रिपृभरेपृ-भडा-प्डापभा ।
भगटच्छिड-भन्र्-यन्र्-मक्रिं
भनभा मक्रिभ्पैभि भटा-विरक्रिभा॥६॥

पवनाकुल-काम-लेम-कल्पं
प्डवाटेव पराणडामरामभा।
प्ण्भाभि परामरं भ्नीमं
प्णरटा-वैष्णव-भंगिडा-प्कामभा॥७॥

निगभानपि येऽन्वमाञ्चडुक्ता
वृणिडाष्टाटम-णाऽपि यः प्राण्भा।
भ ण भाडूवडेय रंप्भिडं भे
भकलाभ्राय-मिरेगुडविणड्डाभा ॥८॥

ਅਨਨੀ-ਅਨਾਮਿਕ ਸੁਰਨਾ ਯੈ
ਅਗਤੈ ਨਾਮੁਰਮਾਤੁ-ਵਿਮਾ ਵਿਪਸੂ।
ਸੁਨਯਤੁਮਯੰ ਤੁਮਾਤੁਰਨੁ
ਨਗਰਨੁ ਸੁਕਮਾਸੁਯੈ ਪੁਸਾਤੁਮਾ॥੭॥

ਸਨਿਯਸੁਮਾਯਾਤੂ-ਪੁਸੂ-ਪਾਮਾਨਾ
ਸੁਪਲੁਤੂਮਿ-ਨਿਖਾਕ-ਮਿਸੁ-ਨੇਤੁਨਾ।
ਸੁਥ ਗੌਨ-ਪਮਾਨਾ ਯਾਸੀਮ-ਨਾਖੂ-
ਪੁਥਮਾਸਾਟੁਕ-ਪਿਯੰਤਾਨਾ ਪੁਪਸੂ॥੦੦॥

ਨਰਿ-ਤਲੁ-ਨਰਾਸੁ-ਤੁਪੁਰ-ਕੂ-
ਧਰ-ਮੌਮਿਤੁ-ਗਲਾਤੁ-ਪੁਤੁ-ਲਕੂ।
ਅਯਤਾਸੁਪ-ਰੋਵਮਾਤੁ-ਧਾਮਾ
ਅਯ-ਗੌਵਿਨੂ-ਮੁਨਿਃਮ ਸਾਨੂ-ਨਾਮਾ॥੦੦॥

ਪੁਨਵਾਤਾ ਪਰਮਾਨੂ-ਮਸੂਨਾਸੁ
ਪੁਯਾ-ਮੂਨਮਮੁਪੂ ਮਿਸੁ-ਮਿਖੂ।
ਵਿਰਤ-ਕਿਤਿ-ਰਬੁਲੈ ਵਿਰਨੂ
ਨਰਿਯੰਨੈ ਮਮ ਤੁੰਨਤੁੰ ਸੁ-ਮਨੂ॥੦੩॥

ਕਲਿਨਾ ਗਲਿਨਾ ਗਿਪਲੇ ਗਿਪਲੇਪਿ
ਸੁਲਿਤੇ ਸੌਤ-ਪਚੇਪਚੇ ਪੁਰੁਸੂ।
ਅਪ-ਨੈਮ-ਤੁਪਸੂ ਨਾਮ-ਸੋਯੇ
ਖੁਪਿ ਯਾਤੇਖੁ ਮੁਨਾਖਿਤੇਖੁ ਸੋਖਮਾ॥੦੩॥

दिन-दृष्ट-कपालि-मक्षि-वक्षी
त्रि-नेत्रा-भेदाभ्य मभवतुः सितभ्य।
सिषिले द्विष-वेद-वेदि-वाद
प्रथितो ग्राम्बय-वेद-गाद्य-भेदे॥०८॥

एगदीक्ष्य-विक्लाभ्यतो
निगद-वृक्ष-कृपा-रभावगृभा ।
प्रत्यिमृ गुरुं प्रदेव गतुं
प्रत्यगतुं ग भाषाना द्विषक्ष यतुभा॥०५॥

श्रवतद भ्रराना परांक्ष प्रवं
विधि-विष्णु-भ्यपाना विनेद-प्रवभा।
श्वयभपूवतीद भ्रट्टराद-
कभितुः श्री-शिव-सम्मे विग्राद॥०६॥

उदहुता मदने निएल-दगा ये
भद-रागं भ-णियं प्रभाष-येगृ।
सिसुरद्य यतान्भक्ष-रागृं
म सुरं महेश्वर-देसिकः भ-देगृभा॥०७॥

उपनीय दिवं गते भ्व-तते
वृपदिमृगभ-भङ्गेऽपृतीते ।
निए-भातुरभवभीभनदा ये
निधभाप्तिं म भ्रदे भभाभु मद्भः॥०८॥

ਪ੍ਰਤਿ-ਧਨੁ-ਰਵੰ ਨਿਵ੍ਰਤਿ-ਧਸ੍ਮ
ਸ੍ਮਿਤ-ਗੌਰਿਨੁ-ਮੁਨੇਰਵਾਪੁ-ਧਸ੍ਮ।
ਏਘਤਾਤਾ ਕ੍ਰਤ-ਮੁਤ੍ਰ-ਰਾਖੂ-ਕਸ੍ਮ
ਮ੍ਰਘਮਤੁ-ਰਮਤੰ ਵਿਤੀਲ-ਸਸ੍ਮ॥੦੭॥

ਕੁਰਨਾਤ੍ਰਿਏ-ਵਿਸ੍ਵਨਾਥ-ਮਖੈ
ਮ੍ਰਿਗਿਆ-ਕ੍ਰਮ-ਵਰੈਸਿਤਾਤ੍ਰਸਿਖ੍ਰਃ।
ਮਮਤੰ ਮਮ ਤਾਵਦੈਖ ਨਿਨ੍ਦ੍ਰ
ਤ੍ਰਮਤਸ੍ਤੈਪਰਤਿੰ ਮਮਾਤ੍ਵਨਿਨ੍ਦ੍ਰਮਾ॥੩੦॥

ਸ੍ਮਪਿ ਰਾਲ-ਨ੍ਰਪਾਲ-ਪਾਲਿਤੁੰ ਸ੍ਤ੍
ਗਪਰਾਧੈਨ੍ਰ-ਰਨਿਸ੍ਮਾਪੰ ਵਿਤਨ੍ਮਾ।
ਸ੍ਮਿਤ-ਮੁਸ੍ਮਰਮੁਸ੍ਮਰੰਸ੍ਮਿਵੇਣੰ
ਯਤਿ-ਰਾਤਾ ਰਤ੍ਰਮਖਾਨਿ ਵੈ ਵਿਤ੍ਰਣੰਤਾ॥੩੦॥

ਪਏ-ਮਯਨ-ਮਿਸ੍-ਧਯਨਾਤ੍ਰੁ
ਪ੍ਰਿਮਨਾ ਪਸ੍ਮਵਨੰ ਨਵੰ ਏਯਾਤ੍ਰੀ।
ਤੁਮਏਖੂ-ਗਿਰੰ ਵਿਏਖੂ ਵਾਤ੍ਰੈ
ਟ੍ਰਤਿਮਾਣਾਤਾ ਮ ਧ ਪਾਤੁ ਮੰ ਪ੍ਰਮੇਸ੍ਟੀ॥੩੩॥

ਪ੍ਰਿਮਨਾ ਗਸ੍ਟਰੀਮਵਾਪੂ ਮਸ੍ਤ੍ਰਃ
ਪਰਮਾਧਾਟ੍ਰ-ਪਸ੍ਟਾਤ੍ਰਨੰ ਕ੍ਰਮਾਸ੍ਟਾ ਯਃ।
ਏਵਲਾਧਲਮਾਪੂ ਯੈਃਪੂਮਾਸ੍ਤ੍ਰ
ਸ੍ਮਿਰ-ਲਾਵਏਮੁਸ੍ਟੀਕ੍ਰੂ ਤੁੰ ਪ੍ਰਪਸ੍ਤ੍ਰੀ॥੩੩॥

प्रतिपाटित-लिङ्ग-पङ्क्तिकेऽभ्रं
प्रत्यिवशृम्भ तिरोहितं गिरीमि।
विनिवृत्तम मिगा-ए्य-प्रवृत्तै
विविधैः मिथ्-वरैविरुतु मिश्रै॥३८॥

कलयना निलयं य तुङ्गरुद्र-
उपिनी-रोणभि वेणमः भ्रिया ट्रका।
कति-मिस्कुरदेऽतृवीवरुटा यै
यति-राण क्रापि भ० म मेऽभु मद्रः॥३५॥

अथ कानृकुभार-मत्रि-मेतु-
भ्रुलिनी-वैङ्कए-कालरुभि-यातुः ।
यभि-नेतुरभ्यृ कान्ति-यात्र
मभिटनीं मभ-टं क्रियाटा विमिश्र॥३१॥

मित-निम्ल-राए्मेन-शैल-
ब्रिति-पालेम्रुत-विप्-टेव-मालः।
वरटभ्रृ उषाऽऽभ्-नायकभ्रृ
प्रुरु-वेम्ब्रुव-कङ्ग्यायय मे भ्रृतु॥३१॥

प्रकृतिं य गुरुमयं भरैगं
भ्व-कृतं यक्-वरे प्रवेमृ यैऽगे।
अकृतमित-मैभ्रृ-भ्रतिभाटं
भ्रकृतं नः म मिनेतु मङ्करादः॥३३॥

परकीय-वपुः-प्रवेम-मैलृ
भ्रर-उत्रृ्ल्यि विटना वमी न लैलृतु।
अकृतउत्र-रुरतीं वमे यः
भ्रकृतं मे भ्रउरं गुरुः म शीयातु॥३७॥

उपयाङ्ग ꣳरोष भव-दिगृः
पृदिमत्रामु परारुवं य ꣳरुः।
विएडापिल-विडा-पदञ्च काङ्क्षा
भएडात्रिः भ दिमोस्थियं ग कांगिडा॥३०॥

भभडिष्ठिपदा-ज्ञिभाद्रि-मोवृं
रुभमे णन्म-विगारण्य दिवृभा।
ग्नणि-काङ्क्षि ग मारदा-भं यै
ऽरुणिकं नः भ्रापभाडनेडु भेऽयभा॥३०॥

पृथिवीणव-पद्मपाद-रुभु
भलकानन्न गिरीनडिप्रभुना।
गडुरेऽरुड यञ्चडुन्न पीठ
ध्वडुलां नञ्चडुरे गिरं भ दयाडा॥३१॥

परभत्रिक-भडा-भ्रमरेश्वराद्रैः
परभाद्वैड-भडं भ्रूएं प्रवेद्रा
परि-काङ्क्षिप्रं परे विलीनः
परभायाभु मिवाय भदा-गुरुत्रः॥३३॥

भ्रिर-ग्रैण-ध्यन-प्रडाप-दाभ्रे
ज्ञरु-पृथ्वीणव-विश्वरुप-नाभ्रैः ।
गिरभङ्गनयैप-डुङ्गरुदं
भ-रभः भैडु भ्रमरेश्वरः भ रुद्भा॥३८॥

प्रत्यक्षतो लय-वेगभङ्गदङ्गे
पुनरागतः-भवो निपतन्ति कायाः।
हृदि यः शिव-लिङ्ग-हृद्यभक्ते
प्रविशन्ति मेऽस्तु भवाय नः भवान्तः॥३५॥

प्रथितं किल कालकेतु-नाम्नि
प्रथते पृष्ठ-रमेति यत्र पर्वतः।
पदमभूत् गुरोः भवानि-हृदयेः
प्रत्यक्षे भवन-शिखिनं निकाभवा॥३६॥

एपदिक्षु-द-कालकेशि-पीठ
शिव-हृ-भवल-दमिकेन्द्र-पाठता।
नर-नृत्तमुखीनि निलिनिक्षे
पर-व्योम-भुवनेऽरणृत्तुरुभा ॥३७॥

मलिलामन एव यः म-लीलं
विलयं प्रापिपदाहृतना भृ-मीलः।
भृम-हार-ढल्लीनूपैः म-दृष्टिः
म हि मत्वल्ल-गुरुहियात्ता कु-दृष्टिभा॥३८॥

यमि-पङ्कजभङ्गिनेऽङ्गलापं
मभितानैकि यः मतुगेण-भापृभा।
पर-वैरुव-वारि-विदृभनुः
करवै उत्ता स्थितयं यः शिङ्गनान्तुभा॥३७॥

मृ-भऽावृत-भावैभ-ऽटट-
मृभ-ऽानाय निगुढ-योग-ऽटटः।
मभ-ऽं भभ ऽनूमोपरेनूः
म भृं पातु एगऽा-गुरुविउनूः॥८०॥

ऽल-ऽायन-काष्ठ-भैन-मेवा-
ग्ल-ऽाभाभृऽ-ग्ल-भृगु-ऽावभा।
ग्रएराभरभाङ्ग-लिङ्ग-ऽावं
ऽए भाग्निद्धनभनुरङ्ग ऽेवभा॥८०॥

कलया भलयाऽृगभृ-कुए-
भुल-यादुविउ-ऽैरव-पभेएभा ।
कलयाभलयाप्र-लीढ-ऽावं
ऽल-विऽृखनभापु-काभ-ऽेनूभा॥८७॥

गुऽ-भाग्न-गवेषण्ड-वेला
ऽल-ऽृङ्गाएए-मिष्ठ-भनृ-लेलभा।
ऽर-पुएन-पुउभभु-भेऽं
वर-गङ्गऽर-गीषुऽिं मृचेऽभा॥८३॥

कुलमोपर-भाऽिडी-पुण्ड्रे
वलऽा-मेडु-ऽिभाऽि-विल्ल-नेडे।
एरऽृष्टि-मकाऽि-षृष्टि-ऽाडे
भिर-वल्लाभ-ऽभ-मंविऽाडे ॥८८॥

भुनिडं निगमेष मङ्करेण
प्रनिभद्धिउभऽभूडे ऽिरेण।
पण्यानि भऽा-यडीम-हुमे
पण्डीऽङ्गल-मङ्करादृ-नाभे॥८५॥

ਸਕਲ ਗੋਕੁ-ਮਣਿਮਿਰੇਨੁ-ਪਾਣਿਨਾ
ਪੁਥਿਤਾਨਾ ਤੂਕਾ-ਕੁਤ-ਗਾਲਿਕ-ਪੁਰਾਣਿਨਾ।
ਏਨਨ-ਕੁਲਾਂ ਏਵ ਏਤ-ਗੋਣਾਨਾ
ਏਗਣਿਮਾਣੁ-ਪਣਿਨਾ ਸੁਖੇ ਵਿ-ਗਾਣਾਨਾ॥੬੧॥

ਵਿਵਣਿਨਾ ਨਿਖਲੇਨ ਮਾਧੁ ਸੁਧੀ...
ਸਿਵਿ-ਮਾਲੂਯ ਮਭਾਗਤੇਨ ਮਾਤਭਾ।
ਏਖਿ-ਏਲੀਲ-ਮੁਰੇਨੁ-ਸੁਮਿ-ਤੇਗੀ
ਏਯਤਾਤੁਃ ਮੁਨਿਯੇ ਮੁਰੇਨੁ-ਯੋਗੀ॥੬੨॥

ਸਿਰ-ਮਾਨਿਤ-ਯੋਕਸੀ-ਪੁਮਾਣ-
ਕਰਿਤ-ਸ੍ਵਿਤੁ-ਕਣੇ ਨਿਰਮੁ-ਕਾਣਭਾ।
ਮੁ-ਕਸਾਮੁ-ਵਿਮਗਭਕੁ-ਕੁਤੂ
ਨਵ-ਵਿਸੂਖਨਭਾਸਿੰਤੇਸ਼ਮਿਨਿਤੂਭਾ॥੬੩॥

ਖਨ-ਕਾਗਾ ਏਨਿ-ਮੁਕ ਏਵ ਵਿਸੂ...
ਖਨ-ਕਾਕਪੂਤ ਤੁਣਿ-ਕਸੂ-ਵਿਸੂ।
ਕਲਯਤੁਪਿ ਮੋਠੰਕ ਕਵੀਨੂ
ਕਲਯੇਤੁਃ ਮ ਸਿਕਾਨਿ ਸਙਕਰੇਨੂ॥੬੩॥

ਸਪਿ ਯਃ ਸਿਤ-ਮਾਤੁਗੁਪੁ-ਵਿਸੂ
ਨਿਪ-ਸੇਤੁਪੁਰਾਸਿ-ਮੁਰਿ-ਕਸੂਭਾ ।
ਮੁਖਮਾਮਣਿਤਾਨਿਮਾਸਿ-ਸੁਮੈ
ਵਿਖਮਾਸਿਤੁ-ਤੇਤੇਵਤਾਤਾ ਮ ਸਾਮੁਭਾ॥੫੦॥

ਸਤੁ-ਏਕੁ-ਮੁਤਾਤਿਕਾਨਿਤਾਨੰ
ਵਿਨਿਨਾਸ਼ਰਾਨਿਤ-ਸਙਕਰੰ ਵਿ-ਮੇਨਭਾ।
ਸਰਲੰ ਮਮੁਪੇਮਿ ਸਨੂਸੁਨੰ
ਸਰਲੰ-ਪੇਸਿ-ਤਪਃ-ਪਤਤਿ-ਜੀਨਭਾ ॥੫੦॥

ਪਰਿਪੂਰਣ-ਵਿਗੋਣ-ਨਾਮ-ਨਾਨੰ
ਪੁਰਿ ਗੋਕਲ-ਪਰਾ-ਨੁਕੰ ਵਿਰਾਜਤਾ।
ਮਮ ਮਾਨਮਮਮੂ-ਮਿਸ੍ਰਿ-ਨੁਮਾ
ਮਮਤਾਤਿੰ ਵਿਲਾਨਤੁ ਮੋਟ-ਮੀਮਾ॥੫੩॥

ਸਪਿ ਨਾਸ੍ਰਿਕਮਾਸ੍ਰਿਕੰ ਟਾਨਾਨਾ
ਲਪਿਤੈਂਤ੍ਰੈਤਿਖਮਾਟ-ਨਹਮੁਨਮਾ ।
ਪ੍ਰਤਿਖਿਸ੍ਰ-ਪਯੋਨਿ-ਪੋਤ-ਯਾਨਾਨਾ
ਯਤਿ-ਮਸ੍ਰਿਤ੍ਰਾਪ-ਮਟਾ-ਗੁਰੁਨਾ ਨਮਾਮਿ॥੫੩॥

ਮਮਨਿਖ੍ਰਿਤ-ਕੇਸ੍ਰਕੰ ਸ਼ਿਰੋਲਾ
ਸ੍ਰ-ਏਤੇ ਮਾਪੁ ਮਮਾਨਿਨਾਟਰੋਲਾ।
ਨਿਰਤੇ ਨਿਯਮੇਨ ਸ਼ਿਤ੍ਰਾਪਿਸ੍ਰਿ
ਸ੍ਰਿਤ-ਮਸ੍ਰਿਤ੍ਰਾਪ-ਲਕੰਲਾ ਪਰਸ੍ਰਿਨਾ॥੫੪॥

ਨੁਮਿ-ਕੀਏ-ਪਤਤ੍ਰ-ਮਤ੍ਰ-ਨਾਖਾ-
ਨੁਮ-ਵਿਸ਼ਃ ਮ ਪੁਨੇਤੁ ਮਤ੍ਰ-ਦੇਖਾਨਾ।
ਰਮ-ਮਾਪਨ-ਮਿਸ੍ਰ-ਲਿਸ੍ਰ-ਰੁਪਃ
ਮ ਸ਼ਿਟਾਨਨੂਖਨਃ ਮ-ਮਤਾ-ਸ੍ਵਰੁਪਃ॥੫੫॥

ਯਮਿ-ਈਖਨ-ਸ਼ਿਸ੍ਵਿਲਾਮ-ਮਾਪੁ
ਮ-ਮਨਾਟਿਵ-ਮਮਗ੍ਰੋਪ-ਰੋਪੋ ।
ਨਵਨੁਤਿ-ਨੁਤਾਤਨੋ ਯ ਵਨੂ
ਮੁਪ-ਮਟਾ-ਵ੍ਰਸ਼-ਸ਼ਿਸ੍ਵਲੋ ਖਨੋਨੂ॥੫੬॥

भ्व-भ०-भुभणीउ-हुरि-हाधं
कृभिकाञ्चाञ्छिउ-काभद्र्का-पंउेधभा।
पृथिउ-भ्व-भ०ालधं ग भस्मिद्रा-
हथिरानन्-धनेन्भाम्ध्येऽहभा ॥५१॥

ग्रपरानपि गन्मोपरेन्ना
विपुल-क्रा-हभल्ं निरभु-उन्ना।
मरल्ंगउ-मेव-द्रःप-हरुना
मरल्ं याभि कु-वाद्रि-ल्ैन-ल्ैउना॥५२॥

हल्ं रे ग्रह-रुप-थिङ्गपेन्
ग्रहमः महु-गुहा-उपभ्वउन्भा।
पृमभ-पृल्ंयाउा पृमाउु-गारां
परभानन्-ग्रल्ं ग पाप-द्रराभा॥५३॥

पृथिउे परिउभुहभ्क-गके
निथिउे ल्लेम्क-गवी-विहुभि वके।
कषभपृवउाऽऽमिउाद्र-वुङ्
नृष विद्रूधन-भैनिनैभि हुपिभा॥१०॥

निल्-उाउ-भुउेः परं पृकामे
गल्-गहे हि-मरद्रा-विपगृ-केमे।
गभयनुभिवेल्ब-वाभ-मेधं
गल्ंये विस्वल्लिउः भुउं विमेधाउा॥१०॥

परिवाद्र-हयाउा पृभ-विभृङ्
विपिने वृध्-वपुहिरेव पृङ्भा।
नव-मङ्करभाद्रिभाम्ब एङ्
नभ भापृनि निनैव गलृ-मिङ्भा॥१३॥

परभरु-उनेजिरैव मभे
वर-विमृखन-विक्षरेपलभी ।
मणि-काञ्चिपुरी-भं मुकं के
मृणिकञ्चिङ्ग उनेतु रे वि-मभः॥१३॥

विमिमञ्च मिमञ्च मङ्करना यः
पमिमना रुमृभमुभृभमु पनृः।
उभमेध-विमभनाणिरुकं
नभ रुङ्गेमृए-वाकां-पउः म-नीरुभा॥१४॥

मृति-युक्ति-मरैः परना पमिंख
त्रिति मान्द्रैउ-मृतिं विलुपु-विखाभा।
विमणता पविमना मरीं पुरांं
भमखं रुतु तिरेमिउः म मेनी॥१५॥

म-मरीरभूपेयिवंभभेकः
ममिग्रुरुभृ एगमा-गुरुं उमेकभा।
मपि मीन-उुरुङ्ग-गङ्गिकाभिः
भ्र-परामान्द-उया मुरुं मुभेऽमृ॥१६॥

मन-पद्मपुरं मिरायं तिष्ठना
ध्वनि-कारामि-वृणमिंउे वृतिष्ठः।
पुनरञ्चिउ-काञ्चिरभु पन्न
भभ मञ्चिमञ्चिपरैं विलाभ-मिङ्गः॥१७॥

मति-रुपभपाप-वृङ्ग-भानूं
यति-उभामिउभङ्गएं यथानृभा।
मभयैञ्चय-मार-मावएङ्गे
भ्र-भरुमेव-गुरुं भ्रमाभि एङ्गे॥१८॥

कुउ-मङ्क-म-ख्रिनाट्ट-गन्न-
वृउ-यायावर-रण्मोपरान्नुभा ।
ऽउवनुभनन्नु-भन्नु-मक्रिं
वृउि-गङ्गणरभामयोऽन्नु-भुक्रिभा॥१७॥

मिव-योण्डिउ-ग्रन्नुभोलि-पुण्-
पुवं उत्रियभि-ङ्यं भऽोण्ः।
पर-वभु-विद्भु-मभ्गुगार
दरभामुं परभद्भु मे विग्रारो॥१०॥

कवि-मोभक-क्लुपु-मोवन-ङ्गा
ऽवि-द्रोऽद्रि-गुऽा-गऽोऽऽि-कुङ्ः।
ग्रिरभाङ्मनि मङ्गुरना पुभङ्ः
परभाद्भुः म मिवः मिवं विणङ्गभा॥१०॥

नव-ऽोण्-भऽीप-दङ्-भुक्रु-
मिग्रिका-ऽ्नु-मभभु-दब्ण्ण्वा।
कलमोम्बर-भव्ण्ऽभु-गणं
कलयना भ्वं भ०भीङ्गुं म ोणः॥१३॥

ण्यद्दिव-भुभङ्ग-कुप्भिम्
मयुग्रमोङ्गु कुभारपाल-भिम्भा।
म्रपि ऽोभभपाकुऽोक्रि-योगो
ऽपमोवैऽभु म ग्रन्नुग्रऽ-योगी॥१३॥

महिमारक-गुपुपाट-वाटि-
पृहु-हट्टटि-पराहवाग्-हुभिभा ।
कलये हटि मंमिरं भ्व-हाभा
विलयं गिटा-विषतीह गिम्बिलाभभा॥१४॥

ग्रह-णा हुउ-केएि-ऐभ-लीला
वहुधे माकु-पषाववाभ-मीलो।
क्रमसः पृ॰ऽ॰ऽ॰ऽ॰ पावनापृ
भ्-भहाटेव-भ्-गनूमोपरापृ॥१५॥

हटि माषा॰-भाणवेपटेभ्नूना
भटिनं वाट-विणे मंभ-पृटेभ्नूना।
नभउ मूउि-मीलनाटउनूना
षभि-विमूणिक-उीड़-टेमिकेनूना॥१६॥

षभि-षङ्गवभ्लुउ-भ्व-टेमं
मभिउे श्लेष्क-कुलेम्ह हउा-पृकामे।
मएहउा-भ्व-भउं एहउा-पृगारं
विएषाषाभु विवेकिनाभ्टारभा॥१७॥

मभ्पाभिउ-नीलकण्ठ-भ्रु-
क्रभ-निक्रउ-विषाभयं भ्व-उरुभा।
मिवयोगि-मभाक्रयं षभीनूं
हव-हेटाष हएभ भेट-मानूभा॥१८॥

लुलितोरुगभिक-मूर्ध्नि पदं
ललितोत्तुङ्गमितु-रुमुमभु-पामभा।
कलितोपिल-वेद-माभु-केमं
कलये पृतुगितं भवः-प्रकामभा॥१७॥

पिल-वैभव-वैदिग्धीक-केलाः...
फल-फेलाफितु-गालिरुक्ति-एलैः।
मिवयना वरदं शिरोमौभूः
मिव-कुम्भेऽमु म महादेवः प्रभूः॥३०॥

निष्ट-नीवृद्वगुरुतिं-पिद-
तुष्ट-नेपाल-नृ-पाल-पुष्टि-पादः।
म पुरे भम माप्त मत्रिणङ्गं
विपुलानन्द-मदमिवेऽप्मङ्गः ॥३०॥

गुरुणाऽऽफितु-मुद्र-रुपृ-मात्रि
गुरुलाभेद-वृतः मभग्-मात्रिः।
मभलं मभुद्भृ मं भमालं
म भवद्देव-गुरुत्रिमेत्र म-लीलभा॥३१॥

मतुतोफितु-गन्धौलि-मेवः
मितु-कामक्षीपुर एव मुग्ध-रुवः।
मृष्टतुम्भ गन्धगुरु-भौनी
म एवं भवतु एव माप्त-भानी॥३२॥

ग्रथ मे म मटामिवः ꣳधीꣳ
प्रथमं ꣳेण-पटेन उड्ड्व-टेꣳा।
ꣳमलं ꣳमलाग्ल्गीः प्रकाभ-
प्रमभेऽपृङ्ङ्ग्वल-भ्रत्रिराप्र-काभः॥ꣳ८॥

ꣳटये म पटं मटा विणङ्गं
म-टयं मे प्रत्यटना प्रभाट-वङ्गाभा।
निगभात्र-गुरुः परः मिवाङ्ग
भ्रगभः भाण्र-उउेटभी भꣳाङ्ग॥ꣳ५॥

यट्रटीबल्-लेमउे ꣳनानं
विट्ररद्वैउ-भउिं द्वि-उं ण्रनानाभा।
उभꣳ परभाछिउं मिवेन्रं
मभ-वत्रुं मरल्ं म्ये यभीन्रभा॥ꣳ१॥

ꣳउि नाघनयाऽऽङ्गꣳेण-नाभ्ये
यउि-राण्भृ मटामिवेन्र-रुभ्रा।
कलिउा ꣳयउाटा वमत्रुभाला-
षꣳमीट्टा गुꣳ-राण्-रङ्ग-भाला॥ꣳ१॥

॥ ꣳउि म्रीभउा-काछी-काभकेण्ि-भ्रलाभ्राय-मत्वल्ल-पी०-मपुपछामङ्गभ-ꣳगङ्कुꣳ-म्री-परभमिवेन्रभरभ्वउी-मङ्करागाट-भ्वाभि-पाटपम्मराणकैः म्री-मटामिव-ग्रह्मैन्रैः विरणिउा ꣳगङ्कुꣳ-रङ्ग-भाला मभ्रुल्ला ॥

॥ श्रीभट्ट-मङ्कण-शिवदत्त-कथा-भङ्गः ॥

(गुरु-रङ्ग-भालाद्याः ३३ पद्मपादाद्यं मुखभाद्यं मुखः)

कलिना शलिना शम्भु भम्भु वैदिक-वर्त्मनि।
दिवाना विलपतः मूढ़ा दयाम्बु-रुदयः शिवः॥१॥

विष्णुमूना भवतात् पाका भवातारीता भवं ग भः।
केरले किल कालेऽ गुरु शिवगुरोः मुरु॥२॥

उपनीय निष्ठे तात गते लोकान्तरं ततः।
कृ-शिता भभापूर्पूषनभा भवल्लभापू भाद्ततः॥३॥

कलेन पैखभुक्तात् निधूतः भदनान्निष्टा।
नग्नदा-रेणभि पापू गौविन्दा कृभ-मंयभभा॥४॥

एकवी-तीरभाभाद्भू गेणिंतेऽतृष्ण-रुपिण्।
विश्वेश्वरेण रुधं भ वृक्ष-भ्रदभू निम्नभे॥५॥

ततः प्रयागभाविभू रुद्रभुक्तु भंभुतः।
तदा-वाग्ग भण्ं पापू तभकाद्वीक्ष्यना यतिभा॥६॥

ततः भ परभाग्यात्ना दृष्टं गदरिकाम्भभा।
पापू नङ्ग गौरुपदना कैलाभं प्रयायवतः॥७॥

लिङ्ग-पङ्कभाभाद्भू सभेरात्ल-वमे वमी।
निवृत्तः परभाग्यात्-पदं पुनरमिम्यता॥८॥

मनसो ऽनवस्थितिः, मुहु-रुता म-विरिञ्चनः।
मन्मे दिमिकेचौ तेषितञ्च विपञ्चिता॥७॥

शरीरात् एनसो ऽपि भूतभूमि निकेतनभा।
वैभवापू परं तद्भुपन्दिमू भुतं ततः॥००॥

दैम्बेङ्गनलेनैव संभूतु गन्दीं पुनः।
पापुभुम्भ्रुङ्गगिरिभा शपूपू कति-ग्रिता भाः॥००॥

मेरु-मीकालकभूपन्दि-यातं कृत्वा कृभान्दा वसी।
काञ्चीपुरं भभाभान्दू रागमेनेन रु-रुता॥०३॥

वरन्दभूभ्-नाथभू काभाकुञ्च तथाऽऽलयाना।
उन्मुतु भभविद्वेग्-कलां मीग्रकृ-तः मिवाभा॥०३॥

विण्टि वाणीभतं पर-काय-पवेमतः।
ह्लतेन भ्रर-तेण तत्राभा निम्बितो भ०॥०८॥

भव-ह्लेक-भभपूमू काभकेलीति संह्लितो।
पीठ भ्रितः कतिपयाना शक्तना मिधूनपालयता॥०५॥

भुरेश्वर-परिवृतं गलं ग्रिन्दा-घनभाभने।
निवेमू पाविमन्दा णभ परं भ्वं म एगम्बुरुः॥०६॥

॥ इति मीभता-काभकेलि-पीठ-यन्त्रितभ-ाकयन्त्रितभ-एगम्बुरु-द्वय-शतनाम-पाठैः
शङ्गेणेनूभरभ्वट्टापु-यति-वर्टैः निगम्यं भुयभापूयं एगम्बुरु-रत्न-भाला-वृापूयं
प्रभुतः मीभता-शङ्कर-भगवद्पन्द-कथा-भङ्गः॥

Pramana texts of the Kamakoti Peetam History

Shri Adi Shankara Bhagavatpada was incarnate in Kalyabda 2594 (BCE 509) Nandana Year. He established Dharma Peetams in many places of Bharat and appointed His disciples there. He ascended the Sarvajna Peetam at Kanchipuram and established the Shri Kanchi Kamakoti Moolamnaya Peetam in Kalyabda 2621 (BCE 482) Siddharthi Year. To take care of this Peetam after Himself, under Shri Sureshvaracharya's protection He appointed Shri Sarvajnatmendra Sarasvati Shricharana. He attained Siddhi at Kanchi itself in Kalyabda 2626 (BCE 477).

After Him, His shishya parampara the Shri Kamakoti Guru Parampara has been continuing including the current 70th Jagadguru Shri Shankara Vijayendra Sarasvati Shankaracharya Swamigal. Its history is long. The great souls who were Peetadhipati-s here have laboured in very many ways to preserve the Sanatana Vaidika (Hindu) Dharma in Their respective times.

We can say that there are four pramana texts that we have received regarding this Acharya Parampara.

1) **Punya Shloka Manjari** – This is a compilation by Shri Sadashiva Bodhendra Sarasvati Shricharana – who was the 56th Jagadguru of Shri Kamakoti Peetam – of verses about the acharya-s prior to Him. This is the main pramana regarding the purvashrama details and aradhana tithi-s of the Acharya-s.

2) **Jagadguru Ratna Mala** – This was composed by Shri Sadashivendra Sarasvati Shricharana – famous as Shri Sadashiva Brahmendra – the disciple of Shri Paramashivendra Sarasvati Shricharana, the 57th Jagadguru of Shri Kamakoti Peetam. In it, Shri Sadashiva Brahmendra praises the Acharya-s starting from Adi Guru Dakshinamurti upto His Guru the 57th Peetadhipati by describing their qualities. He has also beautifully summarized Shri Bhagavatpada's charita in 21 verses.

3) **Sushama** – This was composed as a commentary on the above text by a

sannyasi (who was not a peetadhipati) by name Shri Atmabodhendra Sarasvati who was a disciple of the 60th 61th Jagadguru-s of the Shri Kamakoti Peetam. He has much explained the history of the Kamakoti Peetam by quoting from many old texts such as old Shankara Vijaya-s which are difficult to come by today.

(**Note** – There is a reference that another commentary Prabha Vimarshini had been composed on Guru Ratna Mala but was not printed due to a manuscript with proper readings not being available.)

4) **Jagadguru Parampara Stava** – In this text, the 65th Jagadguru of Shri Kamakoti Peetam, Shri Sudarshana Mahadevendra Sarasvati Shricharana has paid obeisance to the Guru Parampara in simple anushtup verses. This contains even some details which are not contained in the earlier texts. (The same Shricharana has also made a text Nama Mala giving only the names without historical details.)

Considering the 2500 year history of the Peetam, it is understandable that not all historical details of all Acharya-s will be available to us. For some it is available in detail. For some only the sannyasa name and siddhi tithi are known. For some the purvashrama name is known, for some only the purvashrama father's name is known. Particularly because such variation is there, we can understand that our elders have transmitted what they received exactly as it was.

Earlier publications

The Punya Shloka Manjari along with the Jagadguru Parampara Stava and Nama Mala was published in CE 1895 at Kumbakonam by Shrividya Press in Grantha script. Republication of the same was done in 1961 at Chennai by Kamakoti Koshasthanam in Devanagari.

Likewise the Jagadguru Ratna Mala along with Sushama, other texts of Shri Brahmendra and some copper plate details regarding the Shrimatam was published in the same CE 1895 at Kumbakonam by the same

Shrividya Press in Devanagari. The same without the other Brahmendra texts but including the Shri Shankara Charita pramana-s Shiva Rahasya and Markandeya Samhita was published in CE 1897 at Chennai by Kala Ratnakara Press in Telugu script. Republication of the same was done in 1962 at Chennai by Kamakoti Koshasthanam in Devanagari.

Acceptance by earlier Acharya-s

In Sushama, composed by a yati who was the disciple of the 60th 61st Peetadhipati-s, it is clearly said that Shri Sadashiva Brahmendra was the shishya of Shri Paramashivendra Sarasvati Shricharana the 57th Jagadguru of the Kamakoti Peetam.

Further, the 65th Kamakoti Peetadhipati who composed the Jagadguru Parampara Stava, in praising His forebear the 57th Peetadhipati, especially mentions "He whose paduka-s were borne on head by Shri Sadashiva Brahmendra".

That the vastra prasada adorned to the adhishthana of that Guru is adorned to the shishya on His Aradhana even today is also a practical attestation.

These texts have been quoted as pramana in the upanyasa-s of our 68th Kamakoti Peetadhipati compiled as "Deyvattin Kural". For example in Deyvattin Kural (original Tamil edition) volume 5 in the section "Shri Shankara Charitam" pages 571, 580, it very clearly says that Shri Brahmendra wrote Guru Ratna Mala upto His Guru the 57th Peetadhipati. Later under Shri Shankara Kala Nirnaya, Guru Ratna Mala has been quoted on pages 837 and 853, Sushama in many pages before and after that, and Punya Shloka Manjari in pages 766, 922 etc.

Current publication

The source text of this work which has been shown by our elders as pramana is now once more published on the punya occasion of the year of Shri Shankara Bhagavatpada's 2500th Aradhana for the anusandhana of devotees with the blessings of the current (70th) Kamakoti Peetadhipati Jagadguru Shri Shankara Vijayendra Sarasvati Shankaracharya Swamigal.

The history of Jagadguru Ratna Mala being composed

The history of Shri Sadashiva Brahmendra composing this text is known from traditional sources such as Kamakoti Koshasthana as follows –

In the 16th century CE, Shri Sadashiva Brahmendra, who was known in childhood as Shivaramakrishna, and possessed a great intellect even then, did vidyabhyasa at Tiruvisainallur from the great scholars who resided there then. Later due to the uplift of Advaita Vasana, He resorted to Shri Paramashivendra Sarasvati Shricharana the 57th Kamakoti Peetadhipati, and took sannyasa. He used to very intensely engage in shastrartha debates due to prior propensity. Observing this the Gurunatha instructed to control speech in accordance with the sannyasa dharma of remaining peaceful. Shri Sadashivendra taken the Guru's Order to heart went to the extent of taking up a lifelong mauna vrata. As its fruition, He reached antarmukha samadhi very soon.

One day the Gurunatha instructed Shri Sadashivendra to do puja to the Yoga Linga Shri Chandramaulishvara of our Shri Kamakoti Peetam. However Shri Sadashivendra became unable to perform the puja as He entered into the trance of experiencing that Parameshvara as His own Self. Upon coming out of trance, He explained His inability to do the puja and submitted the stotra of Saparya Paryaya Stava. Seeing this, the Gurunatha felt it better that the administration of Peetadhipatya is not for Him, appointed

(Vadavambalam) Shri Atmabodhendra Sarasvati Shricharana, another yati who was a sabrahmachari to Him, as the next Peetadhipati, and permitted Shri Sadashivendra to be free of the restrictions of the Peetam.

At that time, Shri Atmabodhendra who held high respect for Shri Sadashivendra, prayed "please do the anugraha of a Guru Parampara Stuti so that Your connection to our Acharya Parampara is recorded for posterity". Thereby Shri Sadashivendra sung this text called "Guru Ratna Mala". He has noted this information in the last 87th verse of this text. He has also said its phala in the 37th verse that He is praising the Kamakoti Jagadguru-s who are Paramahamsa-s, to remove the dosha of having to praise ordinary people in wordly life, and to obtain one's desires.

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We pray that devotees may do anusandhana of this Jagadguru Ratna Mala, be with Guru Bhakti, and attain all that is shreyas.

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