



श्रीमद्-आद्य-शंकर-भगवत्पाद-परंपरागत-मूलाम्नाय-
 सर्वज्ञ-पीठम्
 श्री-कांची-कामकोटि-पीठम्
 जगद्गुरु-श्री-शंकराचार्य-स्वामि-श्रीमठ-संस्थानम्
 विविधेभ्यो ग्रंथेभ्यः कांची-शंकर-प्रमाणानि
 ॥ अवतार-वत्सर-प्रमाणानि ॥

1

शृणु देवि भविष्याणां भक्तानां चरितं कलौ ॥
 वदामि संग्रहेणाहं श्रवणाद् भक्ति-वर्धनम् । ...
 कल्यादिमे महादेवि सहस्र-द्वितयात् परम् ॥ ...
 केरले शशल-ग्रामे विप्र-पत्न्यां मदंश-जः ।
 भविष्यति महा-प्राज्ञः शंकराख्यो द्विजोत्तमः ॥

~ शिव-रहस्य-महेतिहासः

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

लोकानुग्रह-तत्परः पर-शिवः संप्रार्थितो ब्रह्मणा
 चार्वाकादि-मत-प्रभेद-निपुणां बुद्धिं सदा धारयन् ।
 कालट्याख्य-पुरोत्तमे शिव-गुरुर्विद्याधिनाथश्च यः
 तत्-पत्न्यां शिव-तारके समुदितः श्री-शंकराख्यां 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 प्रयात्यनल-शेवधि-बाण-नेत्रे
 यो नंदने दिन-मणावुदगध्व-भाजि ।
 राधेऽदितेरुडुनि निर्गतमंग-लग्ने
 ऽप्याहूतवान् शिव-गुरुः स च शंकरेति ॥

~ प्राचीन-शंकर-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

॥ कांची-चरित-प्रमाणानि ॥

1

सर्वज्ञः शिष्य-संयुक्तः शंकरो देशिकेश्वरः ।
भूमिं प्रदक्षिणी-कृत्य ततः कांची-पुरं गतः ॥

~ गोविंदनाथीय-शंकर-विजयः

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

~ Govindanathiya Shankara Vijaya

2

स मस्करी कांची-पुरीं गरीयसीम्
अथ क्षितेरद्भुत-कांचिमैक्षत ।
असावशेष-श्रुति-नीविरादरात्
पुरारिराराधयते चिराय याम् ॥

~ शंकराभ्युदयः 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

बिलोपरि मया देव्या मूर्तिस्तु स्थापिता पुरा ।
श्रीचक्रं स्थापय त्वं तु कामाक्षी-प्रीतयेऽनघ ॥
कामकोटी-पीठ इति ख्यातिं यातु जगत्-तले ।
इत्युक्त्वा तं समालिङ्ग्य दुर्वासाश्च तिरोभवत् ॥
कामाक्ष्याः पुरतो भूमौ कामकोटीति विश्रुतम् ।
भगवान् भगवत्पादः श्रीचक्रं स्वयमालिखत् ॥

~ ब्रह्मानंदीय-शंकर-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 महोग्राम्
 आवाह्य विग्रह-तनूम् अनु-चक्र-राजम् ।
 आह्लादिते च विषये विबुधेषु चाप्ते
 ध्यासादितेषु वशतां चरणौ वहत्सु ॥
 सर्वज्ञ-पीठमधिरुह्य ततस्तदग्रे
 मिश्रान् विजित्य सहसोपनतान् प्रयागात् ।
 अध्यास्त कांचिमभिमंडित-कामकोटि-
 पीठो मठं निजमवाप्य स शारदाख्यम् ॥
 निन्ये योगि-सुरेश्वरोपचरितः श्री-कामकोट्याह्वये
 लोकाचार्य-पदे स्थितः स दिवसान् सर्वज्ञ-पीठे सुखम् ।
 ख्यातस्तत्र तदादि तेन विजितां वाणीमनुस्मारयन्
 श्रीमच्छंकर-देशिकस्य जयति श्री-शारदाख्यो मठः ॥

~ प्राचीन-शंकर-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

कांच्यां श्री-कामकोटौ तु योग-लिंगमनुत्तमम् ।
 प्रतिष्ठाप्य सुरेशार्यं पूजार्थं युयुजे गुरुः ॥ ...
 सुरेश्वराचार्य-वरं स्व-शिष्यं कांची-पुरे सुंदर-कामकोटौ ।
 श्री-चंद्रमौलीश्वर-पूजनार्थं नियोज्य चक्रेऽस्य धराधिपत्यम् ॥

~ 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 दर्शनादेव मोक्ष-फल-प्राप्तये श्रीचक्रं प्रभवतीति भगवद्भिः आचार्यैः तत्र
 निर्मितम् । ... तत्रैव निज-वास-योग्यं मठमपि परिकल्प्य तत्र
 निज-सिद्धांत-पद्धतिम् अद्वैतं प्रकाशयितुम् अंतेवासिनं सुरेश्वरमाहूय योग-नामकं
 लिंगं पूजयेति तस्मै दत्त्वा त्वमत्र कामकोटि-पीठमधिवस इति व्यवस्थाप्य
 शिष्य-जनैः परिपूज्यमानः श्री-परम-गुरुः सुखमास ॥

~ आनंदगिरीय-शंकर-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 ।
 एकाम्रेश्वर-पूजार्थं विप्रानादिश्य भूयसः ॥

श्रीमद्-वरदराजस्य नमस्यायै नियुज्य च ।
 सर्वज्ञ-पीठमारोढुमुत्सेहे देशिकोत्तमः ॥ ...
 ततस्ततो विपश्चिद्भिः प्रणतश्चातिभक्तितः ।
 गीत-वादित्र-निर्घोषैः जय-वाद-समुज्ज्वलैः ॥
 आरुरोहाथ सर्वज्ञ-पीठं देशिक-पुंगवः ।
 पुष्प-वृष्टिः पपाताथ ववुर्वाताः सुगंधयः ॥

~ चिद्विलासीय-शंकर-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

ज्ञात्वैनं सदृशाधिकारिणमधात् तं ब्रह्मदेशोद्भवं
 प्राप्तानुज्ञमपि स्वतो जनयितुर्वाग्मी स वाचं-यमम् ।
 आख्यामप्यकरोत् स च महादेवाभिधस्याग्रतः
 सर्वज्ञाभिध-शंकरार्य इति यं स्वस्याथ पीठे न्यधात् ॥

~ बृहच्छंकरविजयः

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-पालोद्धृत-विप्र-देव-शालः ।
 वरदस्य तथाऽऽम्र-नायकस्या
 प्युरु-वेश्म-द्वय-कृज्जयाय मे स्यात् ॥
 प्रकृतिं च गुहाश्रयां महोग्रां
 स्व-कृते चक्र-वरे प्रवेश्य योऽग्रे ।
 अकृताश्रित-सौम्य-मूर्तिमार्या
 सुकृतं नः स चिनोतु शंकरार्यः ॥
 उपयात्सु बुधेषु सर्व-दिग्भ्यः
 प्रदिशन्नाशु पराभवं य एभ्यः ।
 विधृताखिल-वित्-पदश्च कांच्याम्
 अधृतार्तिः स दिशेत् श्रियं च कां-चित् ॥
 समतिष्ठिपदा-हिमाद्रि-सेव्यं
 क्रमशो धर्म-विचारणाय दिव्यम् ।

अधि-कांचि च शारदा-मठं यो
ऽभ्यधिकं नः सुखमातनोतु सोऽयम् ॥

~ गुरु-रत्न-माला श्रीमत्-सदाशिव-ब्रह्मोद-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

॥ कांची-सिद्धि-प्रमाणानि ॥

¹
तद्-योग-भोग-वर-सिद्धि-विमुक्ति-नाम-
लिंगार्चनाधिगत-दिग्-विजयः प्रकामम् ।
सर्वज्ञ-पीठमधिरुह्य विजित्य मिश्रान्
कांच्यां शिवे तव पुरः स च सिद्धिमाप् ॥

~ 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 गंतुमिच्छुः कांची-नगरे मुक्ति-स्थले कदा-चिद् उपविश्य ... पूर्णम्
 अखंड-मंडलाकारम् आनंदं प्राप्य सर्व-जगद्-व्यापक-रूप-चैतन्यम् अभवत् ।
 सर्व-व्यापक-चैतन्य-रूपेणाद्यापि तिष्ठति ।
 स एव शंकराचार्यो गुरुर्मुक्ति-प्रदः सताम् ॥

~ आनंदगिरीय-शंकर-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 शंकर-गुरुः कृत-कृत्य-भावात्
 भावान् प्रकाश्य निगमांत-गिरां निगूढान् ।
 कांच्यां विमुच्य वपुरादृतमिच्छयैव
 स्वस्यैव धाम्नि परमे स्वत एव लिल्ये ॥

~ व्यासाचलीय-शंकर-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-विशदामदेहां
 सर्वज्ञ-पीठमधिरुह्य च तत्र कांच्याम् ।
 विद्वद्-वरार्चित-पदो यमि-सार्वभौमः
 देव्याः पुरः पर-तरे पुरुषे विलिल्ये ॥

~ बृहच्छंकरविजयः

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 शंकर-देशिकः ।
 मठे श्री-शारदाभिख्ये सर्व-ज्ञं निदधन्मुनिम् ॥
 सुरेश्वरं वृत्ति-कृतम् अंतिक-स्थं सदाऽऽदरात् ।
 समं संस्थाप्य तस्मै स्वं वक्तुं भाष्यं समन्वशात् ॥
 स्व-शिष्य-पारंपर्येण लिंगं स्वं योग-नामकम् ।
 सेवयैनं कामकोटि-पीठे सार्धं वसेति च ॥
 इत्याज्ञां संप्रदायास्मै त्यक्त-पीठ-मठ-स्पृहः ।
 कामाक्ष्या निकटे जातु सन्निविश्य जगद्-गुरुः ॥
 देहिभिर्दुर्भजं भेजे देहं तत्रैव संत्यजन् ।
 अखंड-ज्योतिरानंदमक्षरं परमं पदम् ॥
 स एव शंकराचार्यो गुरुर्मुक्ति-प्रदः सताम् ।
 अद्यापि मूर्तं चैतन्यम् इव तत्रैव तिष्ठति ॥

~ केरलीय-शंकर-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

कल्यब्दैश्च शरेक्षणाध्व-नयनैः सत्-कामकोटि-प्रथे
पीठे न्यस्य सुरेश्वरं समवितुं सर्वज्ञ-संज्ञं मुनिम् ।
कामाक्ष्याः सविधे स जातु निविशन्नुन्मुक्त-लोक-स्पृहः
देहं स्वं व्यपहाय देह्यसुगमं धाम प्रपेदे परम् ॥

~ प्राचीन-शंकर-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

महेशांशाज्जातो मधुरमुपदिष्टाद्वय-नयः
महा-मोह-ध्वांत-प्रशमन-रविः षण्मत-गुरुः ।
फले स्वस्मिन् स्वायुष्यपि शरचराब्देऽपि च कलेः
विलिल्ये रक्ताक्षिण्यधि-वृष-सितैकादशि परे ॥

~ पुण्य-श्लोक-मंजरी

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

ऋषिर्वारस्तथा पूर्णे मर्त्याक्षौ वाम-मेलनात् । ...
 पश्चात् पंचदशे वर्षे शंकरस्यागते सति ।
 भट्टाचार्य-कुमारस्य दर्शनं कृतवान् शिवः ॥ ...
 ऋषिर्बाणस्तथा भूमिः मर्त्याक्षौ वाम-मेलनात् ।
 एक-त्वेन लभेतांकं ताम्राक्षस्तत्र 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

स्वेच्छया पर्यटन् भूमौ ययौ कांची-पुरीं गुरुः ।
 तत्र संस्थाप्य कामाक्षी-देवीं परमगात् पदम् ॥
 ~ तुंगभद्रा-संगम-स्थस्य शंकर-पीठस्य गुरु-परंपरा-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

गोविंद-देशिकमुपास्य चिराय भक्त्या
तस्मिन् स्थिते निज-महिम्नि विदेह-मुक्त्या ।
अद्वैत-भाष्यमुपकल्प्य दिशो विजित्य
कांची-पुरे स्थितिमवाप स शंकरार्यः ॥

~ पतंजलि-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

कंपा-तीर-निवासिनीमनुदिनं कामेश्वरीमर्चयन्
ब्रह्मानंदमविंदत त्रि-जगतां क्षेमं-करः शंकरः ॥

~ शंकराभ्युदयः 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-चंद्र-भवं निवृत्ति-धर्मा
श्रित-गोविंद-मुनेरवाप्त-धर्मा ।
जयतात् कृत-सूत्र-भाष्य-कर्मा
स्वयमंते-वसतां वितीर्ण-शर्मा ॥
परमंतिक-सत्-सुरेश्वराद्यैः
परमाद्वैत-मतं स्फुटं प्रवेद्य ।
परि-कांचीपुरं परे विलीनः
परमायास्तु शिवाय सद्-गुरुर्नः ॥

~ 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-शंकर-भगवत्पाद-कथा-संग्रहः ॥

(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 दयार्द्र-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 लोकांतरं ततः ।
 क्व-चित् समाप्याध्ययनम् अनुज्ञामाप्य मातृतः ॥ ३ ॥
 छलेन प्रैषमुच्चार्य निष्क्रान्तः सदनान्निजात् ।

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 गोविंदात् क्रम-संयमम् ॥ ४ ॥
जाह्नवी-तीरमासाद्य बोधितोऽंत्यज-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 प्रयागमाविश्य भट्टमुद्धृत्य संसृतेः ।
तद्-वाचा मंडनं प्राप्य तमकार्षींज्जयन् 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 परमाचार्यान् द्रष्टुं बदरिकाश्रमम् ।
प्राप्य नत्वा गौडपदान् कैलासं प्रयायावतः ॥ ७ ॥
लिंग-पंचकमासाद्य शंभोराज्ञा-वशो वशी ।
निवृत्तः परमाचार्य-पदं पुनरशिश्रियत् ॥ 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.

सनंदनोऽभवच्छिष्यः सूत्र-कृत् स-विरिचनः ।
ददृशे देशिकेन्द्रेण तोषितश्च 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).

शरीरांते जनन्याऽथ स्मृतस्तस्या निकेतनम् ।
 व्योम्नैवाप्य परं तत्त्वमुपदिश्य मृतां ततः ॥ १० ॥
 दोर्मथोत्थानलेनैव संस्कृत्य बदरीं पुनः ।
 प्राप्तस्तस्माच्छृंगगिरिम् 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-श्रीकालहस्त्यादि-यात्रां कृत्वा क्रमाद् वशी ।
 कांची-पुरं समासाद्य राजसेनेन भू-भृता ॥ १२ ॥
 वरदस्याम्र-नाथस्य कामाक्ष्याश्च तथाऽऽलयात् ।
 उद्धृत्य शमयित्वोग्र-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 वाणीमतनूं पर-काय-प्रवेशतः ।
 ज्ञातेन स्मर-तंत्रेण तन्नाम्ना निर्मिते मठे ॥ १४ ॥
 सर्वज्ञैक-समध्यास्ये कामकोटीति संज्ञिते ।
 पीठे स्थितः कतिपयान् अब्दान् शिष्यान्पालयत् ॥ 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-घनमासने । 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
 आत्मबोधेन्द्रसरस्वत्याख्य-यति-वर्यैः निबद्धायां सुषमाख्यायां
 जगद्गुरु-रत्न-माला-व्याख्यायां प्रस्तुतः श्रीमत्-शंकर-भगवत्पाद-कथा-संग्रहः ॥

