



श्री-काञ्ची-कामकोटि-मूलाम्नाय-सर्वज्ञ-पीठम् जगद्गुरु-शङ्कराचार्य-श्रीमठ-संस्थानम्

Shrī Kānchī Kāmakoti Mūlāmnāya Sarvajna Pītam
Jagadguru Shankarāchārya Shrīmatam Samsthānam

॥ शङ्करावतरणदशकम् ॥

(Ten verses on Shankarāvatarana)

भगवत्पादानाम् अवतारः उपदेशश्च

(The Avatāra and Upadesha of Bhagavatpāda)

श्रीमच्छङ्करदेशिकः परशिवज्ञानावतारः कलौ

साहस्रद्वयवत्सरोत्तरमभूद् धर्मस्य संस्थापने ।

अद्वैतं श्रुतिचोदितं सुचरितं षड्वैतोपासनं

सन्मार्गं प्रतिपादयन् स जगताम् एकात्मधामाविशत् ॥ १ ॥

Shrī Shankara Āchārya was born as an avatara of Bhagavān Shiva after two thousand years of Kali, (2594 to be precise) for the purpose of preserving dharma (as per His words धर्मसंस्थापनार्थाय सम्भवामि). He clarified to the people the path of the good. (That is) the Veda's teachings of Advaita, dharmic anushthāna-s and worship of the six main deities (Shiva, Ambikā, Vishnu, Ganesha, Subrahmanya, Sūrya). (He then) entered His Ekātma Dhāma, the Abode of the One Ātman. Note: This also refers to

the Ekātma Dhāma project taken up at Omkāreshvara by the Gov't of Madhya Pradesh.

मातृमान् पितृमान् आचार्यवान् पुरुषः देवं वेद – बृ°उप° ४/१

(One who has learnt from mother, father and āchārya will know God – Br Up 4/1)

अम्बासेवनकृत् स तातविबुधेभ्योऽभ्यस्य वेदादिकम्

ओङ्कारेश्वरनर्मदापरिसरे प्राप्यात्मविद्यागुरुम् ।

सर्वज्ञोऽपि सदाशिवोऽपि जगतां देष्टा स्वयं नो भवेद्

यो विद्यां न किलाप देशिकत इत्याचर्य सोऽदीदृशत् ॥ २ ॥

He served His mother. He learnt the Vedas etc from His father and other scholars. He reached His ātma vidyā guru in the vicinity of Omkāreshvara on the Narmadā. He showed by His own actions that even if one is sarvajna or Sadāshiva, without obtaining knowledge from a Guru, He cannot become a Jagadguru by Himself.

भारतं व्याप्य स्थिताः भगवत्पादाः प्रतिचन्द्रभवं निवृत्तिधर्माणः अभूवन्

(Bhagavatpāda who embraces the whole of Bhārata took sannyāsa on the Narmadā.)

आ वार्धेरपि चाहिमाद्रि पुनरा सिन्धोर्विरिञ्चात्मजाद्

वृक्षस्येव दृढस्य शङ्करगुरोराभारते भूतले ।

सर्वग्रन्थविदर्शितं सुचरितं व्याप्तिं व्यनक्ति स्फुटं

मध्येभारतमस्य बीजमियमेवेन्दोः प्रजाता नदी ॥ ३ ॥

The great story of the Shankara Guru expounded in all texts clearly shows that, like a strong tree (with branches spread all over), His embrace is over the entire Bhārata land from the Ocean to the Himālaya, from the Sindhu to the Brahmaputra. This Narmadā (born from the Chandra's nectarine rays) in the middle of Bhārata is the seed of that (great tree).

ओङ्कारेश्वरस्य चयने कारणं किं स्यात्?

(What could be the reason for choosing Omkāreshvara?)

ओङ्काराद् अमलात् किलाविरभवन् वेदास्ततोऽभूज्जगत्

शम्भोश्चैव समस्तदेवनिचया युक्ता जगत्पालने ।

ओङ्कारेशशिवस्य सन्निधिमिमं यद् रोचयामास तद्

वेदान् देवगणान् दयाब्धिरवितुं वाञ्छन् जगद्देशिकः ॥ ४ ॥

The Veda-s were manifest from the amala (blemishless) Omkāra, thence came the world (as the shāstra says that Brahmā created the world from the Vedic sounds). All deities appointed to preserve the world (were manifest from) Shiva. (Hence it appears that) the Guru of the world, being the ocean of compassion, selected this region of Omkāreshvara Shiva to preserve the Veda-s and Deva-s. **Note:** This uses both the words “Omkāram Amaleshvaram” from Bhagavatpāda.

भगवत्पादैः जलाप्लवाद् रक्षा यत्र विहिता तत्र ते उद्भूताः

(Bhagavatpāda emerged where He protected people from the flood.)

यत्रार्यः स्वगुरोस्तपःस्थितिगुहां रेवारयाद् रक्षितुम्
आर्तान् सर्वजनान् कमण्डलुमुखे प्रार्थ्य द्रुतं न्यग्रहीत् ।
साक्षाच्छङ्कर इत्यवेत्य सुमहात्मानोऽन्वमोदन्त यत्
तादृक्सम्प्लवमध्यतोऽयमुदभून्नव्याकृतिः पेशलः ॥ ५ ॥

Where the respected (Āchārya), to protect from the force of Narmadā the cave where His guru lived and performed tapas and also all the distressed people, prayed (to Narmadā) and quickly subdued (Her) within the mouth of (His) kamandalu, which (action) great people endorsed realizing (as belonging to Bhagavān) Shankara Himself, from amidst such a flood He (Shri Shankara) has come out taking a new beautiful form! **Note:** This refers not only to the flood of 2500+ years ago but also to the one before the Shankarāvatarana programme of this year. It also refers to the earlier Kāmakoti Āchārya-s endorsing this place as that of Bhagavatpāda’s sannyāsa.

एकात्मतामूर्तेः अनावरणम्

(“Unveiling” of the Statue of Oneness)

कालत्यामवतीर्य यो जनपदान् पद्भ्यां चचारात्मवान्
आकाशमीरयशाः समान् उपदिशन् एकात्मतां तां जने ।
रेवाजहुसुताकवेरतनयाः स्नानादिनाऽमण्डयत्
स्वां मूर्तिं स करोत्वनावृततरां भक्तेषु सच्चिन्मयीम् ॥ ६ ॥

The One who was incarnate at Kāladi, who traversed (various) regions on foot by spiritual will, whose fame (stretches) as far as Kāshmīra, who preached to the people the same unity (the basis of His travelling far thus), who adorned Narmadā

(in Central Bhārata), Gangā (in Uttara Bhārata), Kāverī (in Dakshina Bhārata, and so many other rivers) by bathing in them (composing verses on them) etc, may He make His form of Existence and Sentience fully revealed to His bhakta-s. **Note:** This both refers to the dedication (“unveiling”) of the Statue of Oneness and also prays to Bhagavatpāda to reveal His true form the Supreme Self to us as His devotees.

भारते कुत्र स्थित्वा किमकुर्वन् आचार्याः?

(Where and what did Āchārya do?)

धर्म्ये भूमितलेऽत्र तीर्थनिवहे शश्वत् स यात्रां व्यधात्
तत्तद्देशविशिष्टदैवतपरा हृद्याश्चकार स्तुतीः ।

एकत्वं स्मरताम् उपासनमिह स्याद् वैदिके सत्पथे

इत्यादिश्य स तत्त्वबोधमददाद् भाष्यादिसद्ग्रन्थतः ॥ ७ ॥

He continuously travelled on the land of this Dharma Bhūmi among many tīrtha-s. He composed stotra-s appealing to the heart on the special deities of each place. He instructed people to worship remembering oneness (among deities and also of oneself with the deity) in the good path of the Veda. He gave knowledge of the Truth via his great works the Bhāshya-s (and Prakarana-s) etc.

सर्व-मन्त्र-यन्त्र-तन्त्राणां वेद-विशुद्धः उपयोगः

(Pristine Vedic usage of all mantra-yantra-tantra-s)

क्षिप्रं भावि फलं हि वैदिकयुतात् तन्त्रात् सदाचारतः

मन्त्रावृत्तिसमेधिताद् इति जनक्षेमाय योगेन च ।

शक्ति-द्रव्य-जनादि-कर्षण-कृते साधु प्रतिष्ठापयन्

यन्त्राराधनदीक्षितो विजयते श्रौतस्मृतिप्रोक्तकृत् ॥ ८ ॥

By following good conduct along with the combination of Veda and Tantra empowered by the repetition of Mantra-s, goals will be realized quickly. Therefore, by (His) yoga (abilities, the Āchārya), properly installed (yantra-s) to capture the power (of Kāmākshī at Kānchīpuram, Akhilāndeshvarī at Jambukeshvaram near Tiruchirapalli etc), wealth and people (at Venkateshvara temple at Tirumala-Tirupati) for the good of the people, and so on. (Thus He) stands out in (His) dedication to worshipping Yantra-s also, (while also) following the Shruti and Smriti injunctions.

नाना स्थलेषु तैः पीठानां स्थापनम् -
 पुण्यक्षेत्रवरेषु सङ्गममहागिर्यब्धिषु स्थापनं
 पीठानां जुजुषेऽथ मोक्षनगरे काश्यां च काञ्चीपुरे ।
 सन्त्येवेह परःशतानि हि महावाक्यानि तद् ब्रह्म वै
 सर्वं खल्विदमित्यभेदवचनान्येतानि तेभ्यो ददौ ॥ ९ ॥

He wished and accomplished the establishment of Pītha-s at foremost sacred places of confluence (of rivers), great mountains and sea(shore)s, and also at Mokshapurī-s like Kāshī and Kānchīpuram. There are over a hundred Mahāvākya-s which (are defined as) those which assert the identity of “All this is verily well known to be Brahman”. He gave (all of) them to these Pītha-s. **Note:** This refers to the Mahāvākya “sarvam khalvidam brahma” taken as the dhyeya vākya of the Ekātma Dhāma project. Mahāvākya means any sentence that asserts the identity or non-duality of Jīva and Īshvara.

गुरुः स्वीयं साम्यं शिष्ये आदधाति -
 मर्त्यं वर्ष्म सनातनः परमयं धर्मः समेषां हितः
 शश्वद् बोधनमस्य कार्यमिह निःस्वार्थेन सन्न्यासिना ।
 इत्यालोच्य निजाख्यया विलसतः शिष्यान् न्ययुङ्क्त स्वयं
 दीपाद् दीपपरम्परेव त इमे श्रीशङ्कराचार्यजाः ॥ १० ॥

The body is impermanent. But this Dharma is Sanātana or eternal, and is for the good of all. A selfless sannyāsī should forever teach this. Considering this (to perpetuate the preservation and propagation of Dharma even after the completion of His avatāra), He Himself appointed disciples shining by His name (Shankarāchārya). (Hence) These (Āchārya-s) arising from Shrī Shankarāchārya are as a series of lamps lit from one lamp. (The jyotis is the same.)

फलश्रुतिः -
 इत्थं मङ्गलशङ्करावतरणं ये वा स्मरन्त्यन्वहं
 तत्प्रोक्तान्यपि वा पठन्त्यनुसरन्त्यस्योपदेशान् ध्रुवम् ।
 कल्याणं महदाप्नुवन्ति करुणानावाऽऽशु सन्तारिताः
 तद् विष्णोः परमं पदं समुपयान्त्यन्ते विपाप्माशयाः ॥ ११ ॥

Whoever daily remembers such an benevolent advent of Shankara (Bhagavatpāda) or reads His compositions, and certainly follow His upadesha-s, (they) attain great auspiciousness, (and) their heart becoming devoid of all sins, by the boat of (His) grace, are finally taken beyond (the ocean of samsāra) and fully enter (and merge with) That Supreme Abode of Vishnu.

॥ अस्मिन् क्षेत्रे भगवत्पादसंस्मरणं निर्वर्तयतः सञ्जनान् प्रति
जगद्गुरुशङ्कराचार्याणां श्रीकाञ्चीकामकोटिमूलाम्नायसर्वज्ञपीठाधीश्वराणां
श्रीमच्छङ्करविजयेन्द्रसरस्वतीमहास्वामिनाम् आज्ञया
वितीर्णाः आशिषः अभिनन्दनं च ॥

The blessings and felicitations delivered to the good souls who execute the remembrance of Bhagavatpāda by the orders of the 70th Jagadguru Shankarāchārya of Shrī Kānchī Kāmakoti Mūlamnāya Sarvajna Pītam, Shrimat Shankara Vijayendra Sarasvatī Mahaswami

श्रीकाञ्चीनगरीविहाररसिका कामाक्षिदेवी परा
चक्रस्थापनतश्च तामशमयद् भूत्यै भुवो यो गुरुः ।
सर्वज्ञासनदेहमोक्षमहिते पुण्येऽत्र धिष्ये स्थितो
राजत्येष पुरो द्वयोरपि तनुः श्रीकामकोटीश्वरः ॥ १ ॥

The greatest Kāmākshī Devī who is fond of sporting in the divine Kānchī Nagarī and the Guru who pacified Her by installing the Shrichakra for the benefit of the world – this Shrī Kāmakoti Pīthādhīpati shines as the form of both of them, living in this (same) sacred position which is respected due to the Sarvajna Pīthārohana and the leaving from physical form (of Bhagavatpāda).

मैत्रीभावमुदारमास्थितवताऽऽचार्येण तेनाद्य वः
उद्युक्तेभ्य उदात्तभक्ति भगवत्पादस्मृते रक्षणे ।
सन्तुष्टेन हृदा चकास्ति सुकृता श्रेयोभिवृद्धिप्रदा
श्रीनारायणसंस्मृतिर्हि जननी सा सर्वसत्सम्पदाम् ॥ २ ॥

By that (Kāmakoti) Āchārya, who stands with vast amiability, glows deep Smriti of Shri Nārāyana for the development of all that is good, fully done unto you today with pleased heart, (as you) are dedicated with high devotion to the preservation of

the memory of the Bhagavatpāda. Indeed, that (Narayana Smriti by such a Jagadguru) is the mother of all good wealth. **Note:** Narayana Smriti or remembrance of Bhagavān, is the svadharma of Paramahansa Sannyāsi-s in lieu of blessings.

“प्रचार्यं सर्वलोकेषु सञ्चार्यं हृदयाम्बुजे ।
विचार्यं सर्ववेदान्तैः आचार्यं शङ्करं भजे ॥”

“I worship Āchārya Shankara, who is to be popularized amongst all people, placed (meditated upon) in the lotus of one's heart, and enquired after (as the Supreme Being) using all the Upanishad-s.”

इत्येतां प्रतनीं गिरं स्वकृतितः सत्यापनीयां धियाम्,
आरूढां गगनं वसूत्तरशतौन्नत्यां च मूर्तिं दधे ।
श्रीमान् भक्तित आधिकारिकपदः कांस्येन सङ्काशिनीं
चौहानः शिवराजसिंहसुकृती भद्रं ससङ्घोऽश्रुतात् ॥ ३ ॥

Taking this old saying to mind as to be made true by one's efforts (especially the part about popularizing Him amongst people), (Shriman) Shivaraj Singh Chauhan, rich in bhakti and punya, and in a position of administration, created a resplendent mūrti of bronze rising 108 (feet) in height to the skies (so that the gaze of one and all may fall on Shrī Bhagavatpāda and He gain His rightful grand place in their hearts). May (he) alongwith his retinue attain auspiciousness!

भूताङ्घ्रिङ्घ्रितिबाण-(५१२५)-शोभन-युगाब्दे भाद्रपदां सिते
सुब्रह्मण्यतिथौ च तैतिल-गुरु-प्रीत्याऽनुराधा-दिने (२०२३/०९/२१) ।
अद्वैतार्थसुलोककल्पनमुखे स्थानं स्वमौत्पत्तिकं
देवो रोहति भारतस्य हृदये मध्यप्रदेशे शुभे ॥ ४ ॥

On 2023-Sep-21, which is the 5125th (Kali) Yugabda (by name) Shobhana, on Bhadrapada Shukla Shashthi, Anuradha day with Guru (vasara), Prīti (yoga) and Taitila (karana), at the beginning of the construction of (Advaita Loka) a good place for Advaita, (Guru) Deva (Acharya Shankara) rises to His natural permanent stature at the propitious Madhya Pradesh, the heart of Bhārata.

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