

wrote commentaries on 15 books, namely: the Brahma-sūtras (Nyāya-prasthāna or the rational institute), 12 Upanishads (Śruti-prasthāna or spiritual institute), Śrīmad Bhagavad-gītā (Smṛti-prasthāna or institute of tradition), and Sanat Sujātīya. Of these, the Brahma-sūtras, Upanishads and Gītā are together named Prasthāna-Trayī.

**From Badrikāśrama**

Śaṅkarāchāryah came down to Uttarakāśī and Kedāranātha and journeyed to places like Kurukshetra, Indraprastha, Vrindāvana, Mathurā and Prayāga. At Māhishmatī, on the northern bank of river Narmadā, Śaṅkarāchārya won over Maṇḍana Mīśra, a staunch ritualist, and accepted him as one of his disciples. Later Mīśra came to be known as Sureśvarāchārya.

**From Māhishmatī**

Śaṅkarāchārya started on a tour of southern kingdoms. He passed through Nasik-Pañchavatī, Paṇḍharīpurī, Śrīśailam and Śrīngerī. At Śrīngerī, on the advice of Śaṅkarāchārya, the famous Śāradā temple was constructed. There Śaṅkarāchārya composed a hymn in praise of Śāradā Devī.

While he stayed at Śrīngerī, the Āchārya composed several more books. They include *Viveka*

*Chūdāmaṇi*, *Aparokshānubhūti*, *Ātma-bodha*, *Sarva-Vedānta-sāra-saṅgraha*, etc. At Śrīngerī he inducted another famous disciple, Toṭakāchārya.

After a lapse of about 12 years, Śaṅkarāchārya returned to Kalady and met his mother, who passed away shortly thereafter. In his home village he composed the famous songs *Śiva Bhujangam* and *Vishṇu Bhujangam*.

**From Kalady** Śaṅkarāchārya and his disciples

journeyed to Rāmeśvaram, Śreerangam and Kancheepuram. At Kanchi, he renovated the temples of Vishṇu-Kānchi and Śiva-Kānchi.

**From Kanchi** the Āchārya went to Venkaṭāchalam

(Tirupati), Karnāṭaka, Vidarbha, Rajamahendry, Kalinga and the famous temple of Jagannātha Purī. At Purī he reinstalled the idol of Lord Jagannātha.

Thereafter the group traveled to Prayāga and Kāśī. At Kāśī, the Āchārya composed the poem *Bhaja Govindam*. The poem advises foolish men to seek Govinda instead of toiling for sense-gratification.

**From Kāśī** they proceeded to Saurāshtra. On the way they stopped at Ujjayinī and worshipped Mahā-kāla. Their

next stops were at Girnār, Somanātha and Prabhāsa. Moving further, they went to Dvārakā and Pushkar. Moving northward, they reached Kashmir and spread the Advaita philosophy there. Passing through Takshāśilā, they traveled to Jvālāmukhī, Haridvāra, Ayodhyā, Pāṭaliputra, Nalandā and Gayā. The Āchārya then visited Nepal to worship Pashupatinātha. Finally he arrived at Kedāranātha, where he went into deep samādhi (left the mortal world).

Throughout his life, Śaṅkarāchārya was a perfect man, highly competent and supremely efficient. He established four *mutts* in four corners of India. The eastern *mutt* was established at Jagannātha Purī, the southern at Śrīngerī, the western at Dwaraka, and the northern *mutt* at Jyotirdham.

Through his Advaita philosophy, Śaṅkarāchārya revived Hinduism. He resurrected ancient India; he re-awakened India's national genius; he represented - and continues to represent - the dazzling, effulgent efflorescence of Bhāratavarsha. ☺

**Om Namaḥ Parvātī Pate -  
Hara Hara Mahādeva!**

\*The source for this write-up is primarily the publications of Chinmaya Mission, Bombay.