He caused remodel the city and reconstruct the three principal temples - Sri Kamakshi, Sri Ekanarathna and Sri Varadaraja. At Kanchi he established at Math for himself and founded a line of successors after him on the Peetha. At present the presiding Pontiff is Puja Sri Jayendra Sarasvati Swami. The 69th Acharya of the Peetha, and Puja Sribala Sankara Narayana Saravati Swami. This has been initiated into sanyasa and nominated successor Acharya.

Kancheepuram

GANEŚPĀṆCHARATNAM

(1) गुदा कत्त्वेष्मे वदा विश्वेश्वरकुर्म नामावधानासापकः परमात्मान्यते नित्यावधानः।

In the glee He keeps in His hand the "modaka" (a sweet edible preparation that is aptly named modaka the delight). He is over the means to liberation, moksha He wears, as an ornament, the digit moon (on His forehead). He is the protector of those who shine (in the mirthful life of pleasures of the world). He is the 'Lordless unique Lord'. He destroyed the 'Elephant-Demon', and He destroys quickly the evils (sufferings, or inauspicious happening) of those who bow to Him. That 'Vināyaka', I adore.

(2) तुस्थितानीश्वरेष्मे नानाविनिविद्यतुर्मणाय परमात्मान्यते नित्यावधानः।

I constantly resort to that great (Supreme) Lord who terrifies those who do not bow to Him, or who are other than submissive i.e., He is a terror to those who defy Him. The Lord is shining like the rising sun. Both gods and demons, both good and evil
spirits, adore Him. The Lord dispels the grave dangers that beset His devotees, i.e., He is the Lord of Gods, the Lord of Wealth, the Lord of Elephants (Himself having the head of an elephant) and Lord of Siva Ganas. He is greater than the great, transcending the transcendental.

(3)

महादेवेऽगतार्हित विलसतीप्रकृतारवर
धेतरामवर सभासचामाथपु
कुलाकर्ष्णाकर्ष्णु सुश्रुस्कर्ष्णु
गनातकर्ष्णमधुक्ष्णु नामरूपार्भव

I prostrate in reverence before the Lord, the producer of good to the entire world (or all the worlds). He destroyed the demoniacal elephant (the demon who took the form of an elephant and challenged the Lord). The Lord who is sought (by all) has a belly that is other than small. (The Lord Ganesa is represented as pot-bellied). His face is the face of a grand (majestic) elephant. He is the all-pervading indestructible God. He is the repository of mercy and forbearance. He grants bliss and glory (to the devotees). He makes pure the mind of those who bow to Him. He is the effulgent Lord.

(4)

अक्षिबनांस्वानां विद्यालेलेक्षणार्यां
पुनररेतूनत्तरं सुरोपारण्वितमपु
अन्त्याशांतिः अभ्यासवशादिभुवाने
क्रीडालनादिभुवाने भवे पुनर्नाथार्यपु
I seek (resort to), that 'Ancient Elephant' God who wipes out the afflictions of the poor. That Lord is the import of the scripture. He is the elder son of Siva, the destroyer of the demons who had fortified themselves in three metallic Cities. He shattered the pride of the enemies of Gods (i.e., He destroyed the power of the demons). The Lord is terrible as the destroyer of the universe. He is the very adornment of Dhananjaya and others. (That is, Arjuna and other heroes achieved their greatness because of their devotion to Ganesha). The Elephant-Lord's temples are covered with pouring ćhar (that is, the water of rut).

(5)

निशानाकान्तदत्तानिमशनमानकान्तजम्‌
अपिन्यसुपान्नेिमहस्तारोक्तकान्‌
हृदतरे निरंतरे सत्नियेश योंमिना‌
तैमेकदनागभ न्म श्रीपिन्यापि सत्निता‌

I always think of only that Supreme Lord with a single tusk, whose enchanting tusk is possessed of great lustre. He is the son of Siva, the destroyer of the Lord of Death. His form is unimaginable. He is endless (i.e., He is eternal). He removes all impediments. He is always immanent in the hearts of Yogins. (Such is Ganesha).

(6)

महंगेशाजाटारेग याृत्वहाद्‌
प्रज्ञालिं प्रभाकरं हृदि स्मारत। गणेशं‌
अनेगानादेवार्थ सुधाहरिः दुहुःताः‌
समाहित्युद्यूधिविन्यान्येति सोपिहिताः‌

5
He (the devotee) who everyday, at dawn, recites with reverence this 'Five Gem' song in praise of Ganeśa meditating upon Ganeśvara in his heart, achieves freedom from physical illness, freedom from all evils (defects or sins) and secures wholesome learning, good progeny and a peaceful life and he wins even the eightfold super-human powers ere long.

At dawn I remember the Reality which is the Self, shining brilliantly in the heart, existence-consciousness-happiness, the goal of Paramahamsanānyāsins (sages), the Fourth; That which knows always the states of dream, waking and deep-sleep, that Brahman which is partless I am, not the cluster of elements.

At dawn I sing the praise of That which is unattainable by mind and speech, but by the grace of which all words shine. That which the scriptures declare through the words 'not this', 'not this' — That God of gods, they say, is unborn and un-changing.