

number of Brahmins. He also popularised the Devī-Bhāgavata-Mahā-Purāṇa and Adbhutakāṇḍa (the eighth kāṇḍa) of the Rāmāyaṇa<sup>1</sup>. After that he initiated his wife Ānandī in the worship of Śrīvidyā and entitled her with the name Padmāvatyambikā. Then finally he himself was initiated by Śivadatta Shukla at Surat. After his final initiation he travelled in Gujarat and won over an Ācārya of the Vallabh sect in a debate. He also vanquished a Samnyāsin of Mādhvasampradāya in philosophical controversy and married Pārvatī a relative of his opponent (31.Bh.V.). It is also narrated that he performed Somayāga in Banaras. In Banaras he defeated all other Panditas in assemblies as per custom and after that he went to the bank of river Krishna in South at the request of his disciple king Chandrasen. Later on he went to the Chola country to meet his Nyāya teacher Gaṅgādhara Vajapeyin on the southern bank of Kaveri. He settled himself in the village Bhāskara-rājapuram, which was gifted to him by the king of Tanjore viz. Maharatta Bh. passed his last days and left his mortal body at the famous place Madhyārjuna Ksetra (Modern Tiru-vidai marudur).

The Bhāskara vilāsa also narrates that Bhāskararāya and his wife renovated and also got built some temple in their time (Bh.V.35). Thus, he got built the temple of Cakreśa at Banaras Gambhīranātha temple in Konkana, Vajreśvara temple at Rameshwar, a temple dedicated to revered Paṇḍuraṅga at Mūlahrda. All these temples were built at his instance. Also a temple dedicated to his instance. Also a temple dedicated to his family deity viz. Candralāmba<sup>1</sup> was built in the shape of Śrīcakra at a place called

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1. His grandmother's name was also Candralāmbā.

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Sannati. His first wife renovated the temple of 'Bhāskaresvara' in the Bhāskarapura, situated on the bank of river Kāverī.

Some anecdotes connected with Bhāskararāya's Life :

There are some anecdotes connected with the spiritual powers of Bhāskararāya. Among them the first anecdote<sup>1</sup> runs like this:

Bhāskararāya, as it is narrated in Bh.V., passed his last days in Madhyarjuna Kshetra. During those days in the evening he used to sit on the outer side of his house in a reclining posture with his feet resting on the pillars and gave instructions to his pupils. Though Sanyāsin daily passed by the house in the evenings, on his way to the temple of Sri Mahāliṅga Swamī, Bhāskararāya did not get up from his place to respect him (i.e. Sanyāsin). Once they had occasion to meet each other at the temple of Mahāliṅga Svāmī during 'Pradoṣa'. In the presence of other people Samnyasin began to condemn Bhāskararāya's action in not observing the rules of etiquette which a householder should observe toward a Brahmachārī and Samnyasin. But Bhāskararāya calmly replied that if he would have prostrated to him then his life would have been in danger. Hearing this statement of Bh.Samnyasin became angry and challenged latter to prove what he had stated. Accepting his challenge Bhāskararāya requested Samnyasin to put his gourd and stick on the ground and when Bhāskararāya prostrated himself before them, the stick and gourd were broken into pieces as Bh. had perfectly mastered the Śodhā-nyāsa<sup>2</sup>.

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1. This anecdote is published in the Introduction to the Varivasyā-rahasya, Adyar, 1941.

2. Such explanation is supported by the Setubandha of Bh. (contd..)

The saṁnyasin realised the fact and addressing Bhāskararāya he said, "I owe you thousand apologies for my ignorant behaviour towards you. I now realise your greatness. I may however be permitted to represent to you that if you do not show respect to a Saṁnyasin, your example will be followed by others and the Saṁnyāsa āśrama itself will get discredited". Bh. understood the meaning of his representation and from that day onwards he used to retire into the house on the approach of the Saṁnyasin.

One more anecdote is also connected with Bh.'s life<sup>1</sup>. According to it Bhāskararāya, though well versed in all<sup>the</sup> branches of knowledge, was a follower of Vamācāra sect of Śakti-cult. So the Pandit<sup>s</sup> of Banaras started blaming him. Thus all the Pandit<sup>s</sup> resolved to revolt against him. The revolt was led by Nārāyaṇa Bhaṭṭa, a famous author and grandfather of Kamalākara Bhaṭṭa, the author of Nirṇaya Sindū<sup>k</sup>.

Having heard about this resolve Bh. decided to dispose the secret of the worship of Goddess though it was worthy to be preserved. He invited all the Pandits and opponents to Mahāyōga which was to be performed by him. He prepared a tent with four gates in a large ground and decorated it with flags etc.. He drew a big - 'Śrīyantra in the middle of the tent. He made an idol of Śrī Mahā-tripura-sundarī at the entrance with a pot

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2. (contd.). According to the<sup>Tantrik</sup> Sāstra, a person who has mastered the Sodhānyāsa becomes one with the Supreme Īśvara and he cannot be expected to prostrate himself before any other man who has not similarly mastered the above nyāsa.

1. This is mentioned in the introduction to LSNB, NSP, 1919.

on one side of the idol and fish on the other side, and wrote a challenge that in the dialectical discussion if he is defeated he would abandon <sup>the</sup> Vāma-mārga. If the Pandits are defeated they would have to hand over a Jayapatra (Certificate of Victory) to him and they would have to accept the Vāma-mārga. Having heard about the challenge the Pandits, led by Narayana Bhatta, keeping Bh's scholarship and reasoning versatility in mind feared their ability to win over him. Thus they prayed Lord Śiva and by the grace of Lord Śiva they approached sage Kumkumānanda Sarasvatī, an ardent devotee of Mahatripurasundarī. On their request Swami Kumkumananda went to the Yogasālā of Bh. with other Pandits. But reaching the spot of the Yāga their enthusiasm as they were struck with astonishment and awe by the magnificent ritual and spiritual greatness of Bhāskararāya. Still not willing to be frustrated in their attempt, they began to raise questions on certain knotty points in the Mantrasāstra, which was a special field of Bhāskararāya. Bh. answered their questions satisfactorily. At that time learned Swami Kumkumananda Saraswati told the Pandits that their effort to defeat Bh. was entirely futile, as Mahātripura-sundarī, Herself was speaking through Bh. But Narayana Bhatta sought proof for it. At that time Swamin took some water from the basin, where Śrī Devī's ablutions were performed by Bhāskararāya and anointed the eyes of Narayana Bhatta with it. He instantly had the miraculous vision of Śrī-Devī sitting on the shoulder of Bh. and speaking through his mouth. The Pandits including Narayana Bhatta realised the fact and greatness of Bh. and were convinced of the authenticity of his worship and Mantra-sāstra and returned home.

The anecdote, though interesting as showing the supernormal, spiritual power of Bh. is absolutely apocryphal as Narayana Bhatta was not contemporary of Bh.

The Third anecdote about Bh.'s birth is published in the introduction to Trca-Bhāskara, his own work. There it is narrated that Nārāyaṇa, the first child of Gambhīrarāya was not very intelligent so the parents were worried much about him. Once during the tour of Gambhīrarāya, when he was in Kṇāmbikā, a divine person (Siddhapuruṣa) came to Kṇāmbikā and gave blessings to Konamā (Bh's mother) that she would get an extra-ordinary brilliant son. But she would have to worship the sun. When she worshipped the sun she gave birth to Bh. There is one another anecdote supporting the view that he was an incarnation of the sun. Once Gambhīrrāya was on tour with Bh. and the royal paraphernalia. When they were taking rest on their way there was an āsram of of a Śiva worshipper nearby. When Śivabhakta casually came out of his āsrama, he saw Gambhīrarāya, Bh. and the entire retinue resplendent with the lusture of Śiva. He came to know through his power of meditation that Bh. is an incarnation of Sūrya (Sun) which is the sixth form of Śiva. Hence he advised Gambhīrarāya not to employ Bh. in the royal services, but to allow him to take his own course.

There is one more anecdote narrating supernormal, spiritual power of Bhāskaraṛāya. While he was on tour he came to Kāmākhyā in Grissa. When he started to enter the temple of Goddess, he was prohibited by the local Tantrics. At this instance Bh., the great Tantric ordered his palanquin to fly in the sky automatically.

The local Tantrics were overwhelmed and became friendly with Bhāskararāya.

Bhāskararāya's visit :

In the introduction to the Tricabhāskara, Shri B.N. Shastri Khiste has given an account of Bh.'s visits. According to this account he commenced his journey from Bijapur and arrived at Pratisthanpura. Here he was given a warm welcome and some scholars advised him to visit Shivadatta Shukla at Surat in Gujarat for Pūrṇābhiseka. In accordance with the advice Bh. went to Shivadatta Shukla at Surat but in disguise he served him as an ordinary servant. He did perform worship and rites from time to time. Though he was in disguise his penance and devotion exposed him extra-ordinary calibre to Shivadatta Shukla's daughter, who in turn informed her father. But, unfortunately, Shivadatta Shukla was too engrossed in his devotional work to think about Bhāskararāya.

Meanwhile some scholars who had already earned favour of the Delhi Emperor came to Surat. They were desirous to hold a debate with the local scholars and the elders to satisfy their curiosity. The officials called Shivadattaji, who being wise turned down to go there, hence the scholars called upon him. Among them one Pandit was expert in Shastras, another was unrivalled in logic, the third was master in Nyāya and Mīmāṃsā and the fourth one was expert in all the Shastras, with specialised authority in Vedānta. Shivadatta Shukla debated to the satisfaction of the first three Pandits. But when the fourth one readied for the debate. Bh. informed Shivadattaji that the scholar

was not only expert in vedanta but he was practical too. and further he requested him that since he himself was as practical as the opponent he should be permitted to contest. Bh. debated with him and vanquished him by his logic and reasoning ability. Moreover, he had also exposed the Tantric enchantment of his appointment. The visiting scholars felt ashamed and apologized for their mischief.

Finally, Bh. was initiated by Shivadattaji and was benamed as Bhāsurānandanātha. Thus, after his Pūrṇābhiṣeka Bh. went back to Bijapur where from after monsoon he began his Digvijaya Yātrā. First he went to Bhadravati (Bhalkinagar). Chandrasen Jadhav, the king of Bhadravati was subjugated by the enchantment of some foreigner. Bh. released him who in turn became a devotee of Bh. After initiating him in Śrīvidyā he went southward. On the bank of Kaveri at Bhaskarpur, which was gifted by the local king, he installed an idol of Lord Śiva named as Śrī Bhāskaresvara. He desired to visit Rameshwara. On his way to Rameshwara he visited the places like Kumbhakona, Pakshitirtha, Pashantirtha etc. he even delivered lectures and performed a rituals regularly. When he reached Rameshwar he heard the news of the <sup>sad</sup>demise of his father immediately followed by that of his mother. He grieved the two quick blows. He performed the necessary rituals at Rameshwar. He adored the Lord Rameshwar and went to Madhura Nagari (Madhura). He did adore the Minakshi and Sundareshwara and visited places like Padmanatha etc. and gradually reached Shringeri Pith which was the presided over by Purashottam Acharya Bharati. Bh. said, "the religious work that I do, is in accordance

with the tradition of the Jagatguru and is certain not for personal fame, hence if I did anything undesirable please guide me". H.H.Shri Purshottam Acharya Bharati being highly pleased with his work, permitted him to carry the emblems of Chatra, Camara and danda.

He recommended his journey from Shringeri into south and went to Gokarnamahabaleshwar and worshipped Bhagawati Mahalaxmi at Karavira . He also visited Saptasrangi on the river bank of Godawari, Parashuram Khestra the origin of Krishna river Viratpur, Bhimashankar and reached Kolhapur. There the local king honoured him and accepted him as his Guru. He further visited Mayurpuri and reached Punyapattan (Pune) where the Peshwa king warmly honoured him. On his way to Surat he visited Saptasrangi Ghruneshwar. He went to Surat for the blessings to his disciple Ghanshyam Shastri Jade, After visiting Baroda he went to Dwarka, Somnath etc. and travelled right upto Kashmir, where he participated in a debate and went to Haridwar and Mathura and Ujjain. Further he went to the religious places like Gangotri, Badarikedar, Pashupatinath, Ayodhya, Varanasi etc.

He while returning went to Kamakhya in Orissa. There he was prohibited to enter the town by the local tantrics. At this instance Bh. miraculously made his palanquin fly in the sky. automatically by his superior tantric power which made the local tantrics dumb founded who in turn became friendly with him. He further visited the places like Tulja Bhawani, Pandurang (Pandharpur), Sannatikshetra - the place of his family Goddess Chandralamba and Nrisinha Guru's place near Narayan peth.



During his Digvijaya yatra many kings and scholars had become his disciples. Many Pandits had also become disciples and some of them even travelled alongwith him carrying various books on Shastras. Thus discussion on Shastras, writing of different books etc. was possible even during the journey.