number of Brahmins. He also popularised the Devī-Bhāgavata-Mahā-
 Purāṇa and Adbhutakanda (the eighth kanda) of the Rāmāyanā\(^1\). After
that he initiated his wife Anandī 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 Mādhvāsampradāya 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 Gaṅgādharā Vajapeyin on the
southern bank of Kaveri. He settled himself in the village
Bhāskara-rajapuram, 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 Cakresa at Banaras
Gambhiranātha temple in Konkāna, Vajresvara temple at Rameshwar,
a temple dedicated to revered Pânduraṅga at Mūlährda. All these
temples were built at his instance. Also a temple dedicated
to his instance. Also a temple dedicated to his family deity viz.
Candrāmāba\(^1\) was built in the shape of Śrīcakra at a place called

\(^1\) His grandmother's name was also Candralamba.
Sannati. His first wife renovated the temple of 'Bhāskarēśvara' in the Bhāskarapura, situated on the bank of river Kāverī.

Some anecdotes connected with Bhāskarāyā's Life:

There are some anecdotes connected with the spiritual powers of Bhāskarāyā. Among them the first anecdote runs like this:

Bhāskarāyā, as it is narrated in Bh.V., passed his last days in Madhyārjuna Kṣetra. 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 Sanyāsīn daily passed by the house in the evenings, on his way to the temple of Sri Mahālīṅga Svāmī, Bhāskarāyā did not get up from his place to respect him (i.e. Sanyāsīn). Once they had occasion to meet each other at the temple of Mahālīṅga Svāmī during Pradosa. In the presence of other people Sanyāsīn began to condemn Bhāskarāyā’s action in not observing the rules of etiquette which a householder should observe toward a Brahmācārin and Samnyāsin. But Bhāskarāyā calmly replied that if he would have prostrated to him then his life would have been in danger. Hearing this statement of Bh.Samnyāsin became angry and challenged latter to prove what he had stated. Accepting his challenge Bhāskarāyā requested Samnyāsin to put his gourd and stick on the ground and when Bhāskarāyā prostrated himself before them, the stick and gourd were broken into pieces as Bh. had perfectly mastered the Śodha-nyāsa.

1. This anecdote is published in the Introduction to the Varivāsya-rahasya, Adyar, 1941.
2. Such explanation is supported by the Setubandha of Bh. (contd..)
The saññyasin 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 Saññyasin, your example will be followed by others and the Samnyasa asrama 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 Saññyasin.

One more anecdote is also connected with Bh.'s life. According to it Bhāskararāya, though well versed in all branches of knowledge, was a follower of Vamaćāra sect of Sakti-cult. So the Panditās of Bānāras started blaming him. Thus all the Panditās resolved to revolt against him. The revolt was led by Nārāyana Bhatta, a famous author and grandfather of Kamalākāra Bhatta, the author of Nirnaya Sindu.

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 Mahayāga 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 - 'Sriyantra in the middle of the tent. He made an idol of 'Sri Maha-tripura-sundari at the entrance with a pot.

2. (contd.). According to the Sastra, a person who has mastered the Sodhanyāsa 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 Vama-marga. 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 Vama-marga. 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 Siva and by the grace of Lord Siva they approached sage Kumkumananda Sarasvatī, an ardent devotee of Mahātripurasundarī. On their request Swami Kumkumananda went to the Yogasala of Bh. with other Pandits. But reaching the spot of the Yāga their enthusiasm as they were strucked with astonishment and owe by the magnificent ritual and spiritual greatness of Bhāskara-rāya. Still not willing to be frustrated in their attempt, they began to raise questions on certain knotty points in the Mantrasastra, which was a special field of Bhāskara-rāya. 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 Bhāskara-rāya 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 authority/city of his worship and Mantra-sastra 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 Trīca-Bhāskara, his own work. There it is narrated that Narayana, the first child of Gambhiraraya was not very intelligent so the parents were worried much about him. Once during the tour of Gambhirarāya, when he was in Kānābikā, a divine person (Siddhapurusa) came to Kānābikā and gave blessings to Konama (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 Gambhirarāya was on tour with Bh. and the royal paraphernalia. When they were taking rest on their way there was an āśrama of a Śiva worshipper nearby. When Sivabhakta casually came out of his āśrama, he saw Gambhirarāya, Bh. and the entire retinue resplendent with the luster 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 Gambhirarāya 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 Bhaṣkararāya. 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 Treabhāskara, Shri B.N. Shaatri 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 Purnabhiseka. 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 Mimamsā and the fourth one was expert in all the Shastras, with specialised authority in Vedanta. 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 benoed as Bhāsurānandana. Thus, after his Purnabhiseka Bh. went back to Bijapur where from after monsoon he began his Digvijaya Yatra. 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 Srividya he went southward. On the bank of Kaveri at Bhaskarpur, which was gifted by the local king, he installed an idol of Lord Siva named as Sī Śivakaresvara. He desired to visit Rameshwara. On his way to Rameshwara he visited the places like Kumbhakonam, Pakshitirtha, Pashantirtha etc. he even delivered lectures and performed rituals regularly. When he reached Rameshwar he heard the news of the 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 Gokarnmahabaleshwar and worshipped Bhagavati Mahalaxmi at Karavira. He also visited Saptasrungi 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 Punyapatan (Pune) where the Peshwa king warmly honoured him. On his way to Surat he visited Saptasrungi Ghruneshwar. He went to Surat for the blessings to his disciple Ghanishyam 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 (Pandharipur), Sannatikshetra - the place of his family Goddess Chandralamba and Nrisinhha 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 along with him carrying various books on Shastras. Thus discussion on Shastras, writing of different books etc. was possible even during the journey.