

8) *Toṭakācārya*. Toṭakācārya was a disciple, who came soon after Hastāmalaka. The name Toṭakācārya has a story behind it. This disciple approached Śaṅkara with his request for discipleship in verse praising the latter. The verses were composed in the difficult toṭaka metre. The verses attracted Śaṅkara very much and he took the applicant as disciple. His real name was Kalānātha, but the Guru named him Toṭakācārya in view of his verses in that metre.

9) *The Caṇḍālaguru*. There is a story about Śiva going to Śaṅkara at Kāśī in the guise of a Caṇḍāla and Śaṅkara receiving him. One morning Śaṅkara, after bathing in the Gaṅgā, was returning to the Viśvanātha temple. A Caṇḍāla with his hunting dogs and a pot of liquor was advancing from the opposite direction of Śaṅkara, who asked the former to move away from his path. Immediately the Caṇḍāla asked, which, the body or soul, is to remove itself from the path? The body of everybody is composed of blood, flesh, bones etc; the constitution of it also is the same. But, the Ātman is universal and omnipresent. Whom-which of the two-are you asking to move away from your path? Śaṅkara realised from the above answer that the Caṇḍāla was an extraordinary person. In fact, it was Śiva, who had disguised himself as a Caṇḍāla. Śaṅkara prostrated before him. Śaṅkara thought about God saying that he who had attained Brahman and the consciousness of oneness with all, was his Guru, whether he be a Brahmin or a Caṇḍāla.

10) *Derisive of the grammarian*. Śaṅkara has composed a hymn named Mohamudgara, in which he ridicules a grammarian. One day walking along a street in Kāśī Śaṅkara saw a grammarian learning by rote rules of grammar, and then he composed the very sweet and beautiful poem—Bhaja Govindam—to reveal the foolishness of the grammarian repeating the useless rules of grammar. By the very first verse of the poem Śaṅkara revealed the following truth: “Oh! fool! worship Govinda (Bhaja Govindam) meditate upon Him. You meditate upon Govinda realising the truth that when death approaches, the grammatical sūtra “Dukṛñ Karāṇe” will not come to your aid.”

11) *Saw Vyāsa*. Śiva, when he appeared in the guise of a Caṇḍāla to Śaṅkara, had asked him to visit Badarikāśrama, and accordingly he went there and visited Vyāsa. It was there that Śaṅkara met his supreme preceptor, Govindapāda. He returned to Kāśī with the blessings of Vyāsa and Govindapāda and engaged himself in the writing of books.

12) *Śaṅkara's age*. There is a legend about Śaṅkara's life. Brahmā had allotted to him only eight years' life. Before Śaṅkara left his house at Kālaṭī, a batch of sannyāsins including Agastya and Nārada came to the house. The sannyāsins, who were pleased with the reception accorded to them blessed Śaṅkara to live for sixteen years instead of the eight Brahmā had permitted him.

While Śaṅkara was writing books at Muktimanḍapa at Maṅikarnikā Ghat in Kāśī Vyāsa came there one day in the guise of an old man, and there ensued a lengthy discussion between the two. Padmapāda recognised Vyāsa in the old man and told him and Śaṅkara thus: “How would there be peace and happiness in the world, if Śaṅkara, the incarnation of Śiva and Vedavyāsa, the

incarnation of Viṣṇu quarrelled with each other?” As soon as his identity was revealed thus, Vyāsa admitted that Śaṅkara's Bhāṣya on the Brahmasūtras was correct and blessed him to live for thirtytwo, instead of sixteen years.

13) *Controversy between Śaṅkara and Maṇḍanamīśra*. Pandits (scholars) view the controversy or discussion between Śaṅkara and Maṇḍanamīśra as the most important event in Śaṅkara's life. Three incidents, Śaṅkara's meeting Kumārilabhaṭṭa, his defeating Maṇḍanamīśra and his entering the dead body of another person—may be found in connection with the above controversy.

*A: Meeting with Kumārilabhaṭṭa*. Śaṅkara's object was to expose the defects and draw-backs in Pūrvamīmāṃsā (the ritual part of the Vedas). Kumārilabhaṭṭa was the most competent person for a discussion on the subject. Śaṅkara, for this purpose, went to Prayāga from Kāśī. But, Kumārilabhaṭṭa was not in a condition fit for discussion. He was slowly burning himself to death in a heap of paddy husk set on fire. He courted this punishment voluntarily to atone for a wrong he had committed. Years back he had put on Buddhistic attire and studied the secrets of Buddhistic religion from its preceptors with the object of refuting that religion. Kumārilabhaṭṭa had great faith in Karmakāṇḍa, and he therefore, decided that it was his duty to make atonement for the wrong he had purposely done according to injunctions laid down in Karmakāṇḍa. Śaṅkara was very sorry to find Kumārilabhaṭṭa in this condition in which discussion could not be held with him on the defects of Pūrvamīmāṃsā. Kumārilabhaṭṭa directed Śaṅkara to the great scholar, Maṇḍanamīśra at Māhiṣmatī for a discussion on Pūrvamīmāṃsā.

*B. Maṇḍanamīśra defeated*. When Śaṅkara reached Maṇḍanamīśra's house a ceremony connected with obsequies was being conducted there. The door for entry to the house was closed. Śaṅkara, by his yogic power entered the home and revealed the object of his visit to Maṇḍanamīśra, who agreed to the proposal of Śaṅkara. Accordingly a debate began between the two. Bhāratīdevī, wife of Maṇḍanamīśra and an erudite scholar in her own title acted as the arbiter in the discussion. Before the debate started she put a garland of flowers on the neck of both the contenders and announced that he would be considered as defeated in the debate the garland on whose neck began fading first. The debate continued for a number of days and the garland on Maṇḍanamīśra's neck began showing signs of fading. According to the terms and conditions of the debate Maṇḍanamīśra acknowledged defeat. He accepted Śaṅkara's discipleship.

*C. Parakāyapraveśa (Entering the dead body of another person)*. But, Bhāratīdevī argued that it was not enough that Śaṅkara had defeated her husband in debate. She challenged him to defeat her as well, and Śaṅkara accepted the challenge. Many topics dealt with in the various Sāstras were debated upon and Śaṅkara won all those debates. Ultimately Bhāratīdevī raised certain points connected with the science of sexual love in the course of her arguments. Śaṅkara admitted that he did not possess sufficient mastery over the subject as he had taken himself to sannyāsa even from infancy. But, he told her that if he was allowed necessary time for it he would debate on that topic also.