

Bhāratīdevī granted him time for it and the debate was adjourned.

Śaṅkara prepared himself for the study of the science of sexual love. Just at that time a King called Amaruka died. After asking his disciples to take especial care of his body Śaṅkara entered by yogic power the dead body of Amaruka. The dead King came back to life and his people felt very happy about the mysterious happening. Śaṅkara, who had thus entered the body of King Amaruka, lived in the palace enjoying all royal pleasures. He gained practical experience in the matter of sexual love from the queens in the palace. People found the resurrected King Amaruka to be better and more intelligent. The ministers suspected that the soul which dwelt in the body of the king was of some one else. Under the impression that it might be that of some yogin the ministers deputed agents to various parts of the country to find out if there was anywhere the dead body of a yogi, and they found out Śaṅkara's body. It was about to be burnt on the pyre when the disciples of Śaṅkara met King Amaruka at the palace and informed him about these developments. Immediately Śaṅkara quitted his royal body and entered his own body now lying on the funeral pyre. He prayed to Śrīlakṣmīnaraśiṃha and came out from the burning pyre.

Śaṅkara returned immediately to Maṇḍanamīśra's house and the debate was started again. Bhāratīdevī realised that Śaṅkara could not be defeated in topics related to the science of sex. Thus Śaṅkara gained absolute victory in his debate with Maṇḍanamīśra, who then requested the former to grant him sannyāsa and accept him as a disciple. Śaṅkara did so. Bhāratīdevī too followed her husband in accepting sannyāsa.

14) *Mother's death.* Śaṅkara now knew that it was time for his mother's death. According to his promise to her that he would be by her side at the time of her death Śaṅkara returned to Kālaṭi. His mother expired, and he made arrangements for cremation. But his relations did not cooperate with him and argued that it was against the injunctions in the Śāstras for a son, who had taken to sannyāsa, to perform the cremation etc. of his mother. At last, Śaṅkara had to cremate his mother by himself without others' help. He made a pyre with plantain stems in the compound of his house, and cut his mother's corpse into pieces, carried the pieces to the funeral pyre and thus cremated the body.

15) *Triumphal tour.* After the cremation of his mother Śaṅkara set out on his triumphal tour of the country. He is believed to have travelled throughout India three times. Wherever he went he gained friends and also made enemies. It was during these tours that he established the four maṭhas (centres) in the four regions of the country. Śṛṅgeri in the south, Jaganātha in the east, Dvārakā in the west and Badarīnātha in the north were the four chief maṭhas established by Śaṅkara and they continue to function even to this day.

The Śiva, Viṣṇu and Devī temples and other Hindu religious institutions to be found in India today very eloquently proclaim the achievements and unique reputation of Śaṅkara. It is traditionally believed that Śaṅkara brought five liṅgas from Kailāsa and installed them in the five great temples. Muktiliṅga in Kedāra, Paraliṅga in the Nilakaṅṭha temple in Nepal, Mokṣa liṅga at Cidambaram, Bhogaliṅga in Śṛṅgeri and

Yogaliṅga in Kāñcī are the five liṅgas installed by Śaṅkara. The 'five-in-one' method of worship was also propounded by him. According to this system Āditya, Ambikā, Viṣṇu, Gaṇanātha and Maheśvara are conjointly worshipped, special importance being given by the worshipper to his special deity. Śaṅkara appointed one disciple of his each in each of the maṭhas as its head and these maṭhas play the most important role in the maintenance and propagation of the Advaita philosophy. The heads of these maṭhas during various periods have been reputed Vedāntists and noble souls. Jyotir-maṭha in Badarīkāśrama, Govardhana pīṭha in Jagan-nāthapurī, Śāradā pīṭha in Śṛṅgeri and Kāmakoṭipīṭha in Kāñcī are the most important of the Śrī Śaṅkara pīṭhas. Having thus completed his philosophic mission or object in life Śaṅkara entered mahāsamādhi at the age of thirty-two. Some scholars believe that he disappeared in a cave at Kedāra while certain others hold the view that he ascended the Sarvajñapīṭha (the omniscient state) at Kāñcī and spent his closing days there.

16) *His works.* The literary compositions of Śaṅkara may be classified into four divisions, viz, Bhāṣyas (commentaries), original works, hymns to various deities, and mantras.

ŚAṄKARASVĀMĪ. Father of Upavarṣa. (See under Upavarṣa).

ŚAṄKARĪ. Wife of Varatanu, the brahmin. (See under Varatanu for the reason why the couple had no children in their next life).

ŚAṄKARṢAṆA. Balabhadra Rāma. (To know about the derivation of the name see under Balabhadra Rāma).

ŚAṄKĀŚYA. A King of ancient days, who lived in Yama's court. (Sabhā Parva, Chapter 8, Verse 10).

ŚAṄKĀŚYAPURA. A Kingdom in ancient India. The King of this country Sudhanvā once attacked the kingdom of Mithilā. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Canto 75).

ŚAṄKHA I. Considered to be a great, sublime treasure, found in Kubera's court. Brahmadata, King of Pāñcāla attained heaven as he used to give Śaṅkha to good brahmins. (Śānti Parva, Chapter 234 and Anuśāsana Parva, Chapter 137). Śaṅkha appeared on earth, according to one belief, from the bones of Śaṅkhacūḍa. (For details see under Tulasi, Para 2).

ŚAṄKHA II. A nāga born to Kaśyapaprajāpati of Kadrū. The following information about it is from the Mahābhārata.

(i) Nārada once introduced Śaṅkha to Mātali, charioteer of Indra (Udyoga Parva, Chapter 103, Verse 12),

(ii) Śaṅkha was one of the chief nāgas which came to lead the soul of Balabhadra to Pātāla at the time of his death. (Mausala Parva, Chapter 4, Verse 7).

ŚAṄKHA III. Son of the Virāṭa King.

(i) He was present at the wedding of Draupadī in the company of his brother Uttara and sister Uttarā. (Ādi Parva, Chapter 31, Verse 16).

(ii) He also came out to fight Duryodhana and others when they lifted the cows of the Virāṭa King. (Virāṭa Parva, Chapter 31, Verse 16).

(iii) On the first day of the great war he clashed with Bhūriśravas. (Bhīṣma Parva, Chapter 49, Verse 26).

(iv) He was killed in fighting with Droṇa at Kuru-ṣetra. (Bhīṣma Parva, Chapter 5, Verse 17).