

SYNOPSISSTATEMENT NO. I

HOW THE PRESENT WORK TENDS TO  
THE GENERAL ADVANCEMENT OF  
KNOWLEDGE

Introduction

In the history of Indian philosophical literature in general and Advaita Vedānta in particular Ānandabodha Yatī occupies a prominent place for his significant and substantial contribution to the prodigious growth of the post-Saṅkara Advaita school. He has distinguished himself from his celebrated predecessors like Prakāśātman and Sarvajnātman in writing independent works as well as commentary and has displayed unique genius in making them immortal amidst the currents of enormous impediments of survival. Ānandabodha's role lies mainly in the enunciation and indoctrination of the Advaita tenets on logical grounds employing syllogistic methods and technical terms against his opponents. It is because, at the time of Ānandabodha, rigorous logical methods of the Naiyāyikas like Jayanta Bhaṭṭa and Udayanācārya were prominently in vogue, particularly in the domain of philosophy. Ānandabodha found that unless the basic concepts of Advaita were vindicated by strict and rigorous logic, they will become easy victims of attack from other systems, especially from the Nyāya. Hence he has dealt with the principal subject matters in dialectic, syllogistic and analytic way.

:2:

Apart from an outstanding philosopher, Ānandabodha is a gifted poet and has composed a number of verses in his texts in several metres in order to support his own theories and views. He is also a great thinker, a versatile scholar well-versed in several branches of knowledge, a keen observer of all walks of human life, and a recondite Ācārya Capable of setting aside various theories of heterodox as well as orthodox schools of Indian philosophy. As rightly observed by S.N. Dasgupta, "Ānandabodha was the only author of great reputation" in eleventh century in the history of post-śaṅkara Advaita Vedānta (A History of Indian philosophy, Vol.II. o.49).

In spite of such a valuable contribution of such a distinguished philosopher there is a desideratum of a detailed comprehensive and critical study of his recondite works. With this in view in this thesis "Ānandabodha Yati: A Study" an attempt has been made to present the distinct contribution of the prominent thinker Ānandabodha Yati to Indian philosophy in general and Absolute Monism (Advaita Vedānta) in particular through a comprehensive and critical study of his four polemic works entitled a) Nyāyadīpikā, alias Sābdanirṇayadīpikā a commentary on the Sābdanirṇaya of Prakāśātman, Nyāyadīpāvalī, Pramāṇamālā and Nyāyamakaranda.

: 3 :

The present study attempts to examine and evaluate critically Ānandabodha's various principal tenets, views, and interpretations of some scriptural texts found in his works based on those of his eminent predecessors like Saṅkara, Maṇḍana, Vācaspati, Prakāśātman and others.

It is both comprehensive and critical and hence tends to contribute towards general enhancement of knowledge.

## STATEMENT NO. II

### SOURCES, INDEBTEDNESS AND ORIGINALITY

In the preparation of the present thesis I have fully drawn upon all the available literature that is published and non-published. I have collected the manuscript called Nyāyadīpikā from the Madras Oriental Library for my study. An acknowledgement has been made in proper places of the thesis.

I have studied the texts and the relevant literature and have tried to express my own views after critically evaluating the texts.

This study is presented in the following chapters based on all the four texts written by Ānandabodha.

## CHAPTER I

### A BRIEF SURVEY OF PHILOSOPHICAL DOCTRINES OF THE PROMINENT ADVAITA VEDĀNTINS UPTO ĀNANDBODHA

This chapter embodies the philosophical doctrines like the nature of the supreme Reality called Brahman, the nature

of maya or Avidya etc. as expounded by the prominent Advaitins starting from the Vedas upto Anandabodha in his-torical prespective. In this chapter the Advaitic tenets which are evolved and considerably developed on the basis of which Ānandabodha founded his philosophical theories have been briefly analysed.

## CHAPTER II

### ĀNANDABODHA ; HIS DATE AND WORKS

This chapter deals with the personality, date and works of Ānandabodha in details.

Ānandabodha, a scholar wellversed in India Philosophy, a master-mind skilled in dialectical reasoning, a keen observer of human life, and a gifted poet, occupies a high pedestal in the majestic edifice of Advaita Vedānta. From his numerous quotes, interpretations of philosophical texts, examples and explanations, Ānandabodha's erudite scholarship in several branches of Sanskrit literature like Mīmāṃsā, Metrics, Grammar, Indian medicine and Linguistics, is evidently clear.

#### Ānandabodha's time

Ānandabodha's exact tenure in the domain of Advaita Vedānta literature is still in darkness. In his works he has furnished no information about his parentage, brith-place and date of birth. Despite this disappointing aspect, a close reading of Ānandabodha's works reveals some indirect references

to his time because he has referred to other prominent writers in his works. Such writers like Maṇḍana, Sālikanātha, Vācaspati, Vimuktātman, Prakāśātman and so on arrest our attention since all these writers belong to 7th to 9th century A.D. This clue suggests that Ānandabodha succeeds all these above mentioned writers whom he has referred in his works.

Again, there is a passage in Ānandabodha's Pramāṇamālā (p.4). This passage is found in the Iṣṭasiddhi of Vimuktātman. On the strength of this, M. Hiriyanna considers Vimuktātman as the teacher of Ānandabodha. According to Hiriyanna the date of Vimuktātman lays within the limits of 850-1050 A.D.

Desgupta opines that Ānandabodha "has criticised the views of Sarvajñātman about the nature of Self as pure bliss in his pramāṇamālā (p.18). Sarvajñātman belongs to 900 A.D. From this we may say that Ānandabodha has flourished in 1050 A.D. to 1150 A.D.

Another reliable source is Citsukha, who is supposed to have flourished in 12th century; he was preceded by Ānandabodha whom Citsukha quotes and follows in his dialectical writings and on whose works i.e. Nyāyamakaranda he has written commentary called Nyāyamakaranda Tika or Vyākhyā.

Keeping both these extremes in view, now, we can place Ānandabodha between 10th and 11th Century A.D.

His Works

Ānandabodha has composed four works - Nyāyamakaranda, Pramāṇamālā, Nyāyadīpāvalī and Nyāyadīpikā. These texts are philosophical treatises. Though the aforesaid texts bear four different names, their theme and main subject-matter remains the same.

CHAPTER III

## ONTOLOGICAL VIEWS

(The nature of the Supreme Reality)

In this chapter attempt is made to discuss fully the nature of supreme Reality, Brahman with its relation to Individual soul on the one hand and to phenomenal world on the other. Ānandabodha fully differs from the dualistic views of Jainas, Sāṅkhya, Nyāyavaiśeṣika theories. According to Ānandabodha, duality is the result of nescience (avidyā or māyā). When nescience is dispelled through the supreme true knowledge of the Brahman, one attains final beatitude. The Brahman according to Ānandabodha is the only reality which is of the nature of bliss and consciousness. The individual soul gets merged with this supreme reality on account of the true knowledge of the self.

CHAPTER IV

## EPISTEMOLOGICAL VIEWS

(The means of real knowledge)

This chapter is an in-depth analysis of Ānandabodha's

१३:

refutation of four theories of error (Khyāti) - (i), the self-cognition (ātmakhyāti) of the Yogācāra school of Buddhism, (ii) Non-being's apprehension (asat-khyāti) of the Mādhyamika school of Buddhism (iii) Non-discrimination (akhyāti) of the Prabhākaras, (iv) the mis-apprehension (anyātha-khyāti) of the Naiyāyikas. Then, Ānandabodha's theory of indefinable (anirvacanīya khyātivāda) is discussed.

About the nature of nescience Ānandabodha opines that avidyā is the cause of world-appearance. The world appearance is unreal, hence it can not be the effect of a real substance. The cause must be something which is neither real nor unreal. Avidyā is a hypothetical category. Hence it can not be described as existent (sat), non-existent (asat), both, or neither, and so it is indefinable. According to Ānandabodha the source of the knowledge of the supreme Reality, Brahman, is the scriptural testimony. It is, for six means of knowledge, viz. Perception, inference, comparison, verbal testimony, Presumption, and non-cognition, are for practical purpose in knowing empirical matters. The absolute which is trans-empirical does not fall within their scope. In the sphere of the super-sensuous entity like Brahman, scripture (śruti) alone is the source of valid knowledge. In this connection Ānandabodha refutes the views put forth by other schools of philosophy.

This chapter also critically examines Ānandabodha's treatment and refutation of other theories of motivator (pravartaka) with regard to the knowledge of the Supreme Reality.

CHAPTER V

## SOTERIOLOGICAL VIEWS

( The Theory of Mokṣa )

In this chapter attempt has been made to discuss Ānandabodha's views on the nature of mokṣa and the means of mokṣa in detail.

Ānandabodha is of the opinion that liberation is the manifestation of the eternal, supreme bliss and the elimination of all pains and annihilation of the activities of nescience (avidyā or māyā). The beginningless nescience is the cause of the phenomenal existence (samsāra) and mokṣa is its extinction brought out by the dawn of the knowledge of the Absolute (Brahman).

To Ānandabodha, Karman (action) is of no use in the attainment of final beauty (mokṣa). Brahmajñāna is the sole means of emancipation preceded by complete annihilation of avidyā.

Ānandabodha's conception of the cessation of nescience (avidyanivṛtti) is fifth indefinable.

Thus Ānandabodha critically examines and refutes other theories of mokṣa.

CHAPTER VI

## PREDECESSORS AND SUCCESSORS

This chapter contains the discussion of predecessors, and It has been shown in a tabular form how Ānandabodha quotes



from the prominent texts of his predecessors and how he borrows their arguments in favour of his defence and refutation. In the same way Ānandabodha's influence on his successors both Advaitin as well as non-Advaitin has been discussed in this chapter.

### CHAPTER VII

#### **ĀNANABODHA'S PHILOSOPHY : A CRITIQUE**

In this chapter a critical evaluation of Ānandabodha's philosophy has been presented. Ānandabodha considerably contributes to the growth of the gigantic stream of the Advaita Vāda found in the Prasthanatraya and in the works Saṅkarācārya and his successors. The philosophical contribution of Ānandabodha has been critically examined here. While assessing the style of Ānandabodha refuting the views of other schools and scholars, it is felt that his refutation is always not logical and fully justifiable.

### CHAPTER VIII

#### **ĀNANABODHA'S DISTINCTIVE CONTRIBUTION**

In this chapter Ānandabodha's distinctive contribution to Advaita Vedānta is discussed at length in comparison with his Predecessors and successors.

Ānandabodha's detailed presentation of Advaita topics, syllogistic and dailectic method of reasoning and nyāya

: 10 :

techniques, and new ideas he develops through his arguments, are regarded as his unique contribution. He does not blindly follow his predecessors and he boldly asserts his own views not expressed in the earlier texts pertaining to Absolute Monism. Anandabodha has furnished opinions, illustrations and examples from various texts belonging to different eras of time. He has also ably and aptly interpreted a number of philosophical texts.

## CHAPTER IX

### GENERAL ESTIMATE AND CONCLUSION

This concludes the whole study with the final observation and resume about the four works of Anandabodha and the contribution of these works to Sanskrit literature in general and Indian philosophy in particular. On the basis of the arguments, discussions, and theories given in the previous chapters some conclusions and precise doctrines put forth by Anandabodha are summarised in this chapter.