

ĀNANDABODHA: HIS DATE AND WORKS2.1. Ānandabodha

Ānandabodha Yati, most popularly known as Ānandabodha, is a distinguished philosopher of post-Saṅkara Period. He introduces to himself by diverse ways of attributes like Yati (NM. p.360; PM. p.24), Bhaṭṭāraka (NM, p.360; ND, p.15), Parivrājakācārya (PM. p.24), Sudhi (ND, p.15), Sukavi (PM. p.360) and Ācārya (PM, p.24). Ānandabodha is a great philosophical writer who has contributed four celebrated works to Advaita philosophy, viz., Nyāyadīpikā, Nyāyadīpāvali, Pramānamālā and Nyāyamakaranda.

There are misconceptions regarding the name of Ānandabodha among the scholars since other eminent writers are also referred to by the same name Ānandabodha in several texts.

Aufrecht in Catalogus catalogorum (part 1, p.48, 1962) refers to Ānandabodha by the name Ānandabodha Paramahansa, who according to him, is the writer of Nyāyadīpāvali and its commentary Pramāṇaratnamālā, Nyāyamakaranda and Nyāyāpadesamakaranda. This view of Aufrecht is not correct since Ānandabodha is known as the author of four works, viz., Nyāyadīpikā, Nyāyadīpāvali, Pramānamālā and Nyāyamakaranda; No such commentary named

Pramānaratṅamālā on the Nyāyadīpāvali is known to have been written by Ānandabodha; and Nyāyamakaranda is not different from the Nyāyāpadeśamakaranda as stated by Aufrecht.

The New Catalogues catalogorum edited by V. Raghavan and Kunjunni Raja Vol.11, p.108 refers to four Ānandabodhas who are:

1) Ānandabodha, pupil of Ātmavāsa seems to quote Vimuktātman as guru. Quotes. Vivarāṇa (Sarvajñātman). Circa. latter half of 11th and first half of 12th Century.

- Nyāyadīpāvali
- Nyāyamkaranda
- Pramāṅgamālā
- Sabdanirṅgayavyākhyā or
Nyāyadīpikā.

This chronological order of Ānandabodha's works as stated in the New Catalogues Catalogorum is found to be incorrect. It is as follows: (a) The Nyāyadīpikā, (b) Nyāyadīpāvali, (c) Pramāṅgamālā and (d) Nyāyamakaranda.¹

2) Ānandabodhācārya - quoted in Bhaṭṭāji's Caturvimsatimata-
vyākhyā - a descriptive catalogue of Samskr̥ta and Prākṛta

1. Vide, the chronological order of Ānandabodha's works,

manuscripts in the Library of the Bombay Branch of the Royal Asiatic Society by H.D. Velankar, 683.

3) Ānandabodhācārya quoted by Miśra Jagannātha, son of Rāma in his Candahpiyūṣa, New Indian Antiquary, Poona and Bombay Karnataka Publishing House, Chira Bazar, Bombay, p.683.

4) Ānandabodhācārya - writer of Bhaktibhuṣā mentioned by Śivasarmāsūri in his Vāsudevarasānanda p.193. 1.27, Indian Press, Banaras, 1953 - 36.

Among these four scholars by the name of Ānandabodha, we are concerned with the first one who has written the relevant texts and who amply quotes Prakāśātman's Vivarāṇa etc. Again, The Bhāratīya Sanskrīti Koṣa² speaks about another Ānandabodha who is the son of Jātaveda Bhaṭṭopādhyāya and has written a commentary entitled Kaṇvavedamantrabhāṣya Saṁgraha on Kaṇvasamhitā. The date of this Ānandabodha is not known.

R.M.Sarma³ introduces one Ānandabodha by saying "Advaitānandaḥbodhendra (1149 A.D.) was the chief Ācārya of Saradāmaṭha or Kamakotiṭiṭha and he was the pupil of Bhumānanda Sarasvatī or Candrasekharendra Sarasvatī. He learnt the education of Vedānta from Rāmānanda Sarasvatī. Advaitānandabodhendra

2. 1st part, ed. by Mahadeva Sastri Joshi, Bharatiya Sanskrit Kosamandala, Pune, p.443.

3. Some Aspects of Advaita Philosophy, p.102.

was also known by the name Cidvitāsa and Ānandabodha. He wrote Brahmavidyābharāṇa, Śāntivivarāṇa and Gurupradīpa."

But Ānandabodha who has written the texts, viz. Nyāyadīpikā Nyāyadīpāvali, Pramāṇamālā and Nyāyamakaranda, and belongs to 1150 A.D., is altogether different from these above mentioned Ānandabodhas who are quite different from the present Ānandabodha, as referred to by M.S. Joshi and R.M. Sarma.

2.2. Personal Life

It is the misfortune of almost all Sanskrit writers to remain as far as their personal history is concerned under a thick veil of obscurity or even darkness which under the present circumstances appears a difficult task to remove. In this connection Whitney has rightly remarks "all dates given in Indian history are pins set up to be bowled down again".⁴

Ānandabodha, the author of the above said four works, like most of the sanskrit writers is totally reticent about himself. In his works he tells nothing about himself, perhaps, he was quite well known in his days and did not feel the necessity of giving any details about himself. Moreover, tradition also does not supply any information about him.

4. Whitney, W.D., Introduction to "Sanskrit Grammar", p.xvii.

Based on the four works however, some general information regarding the personal life of the philosopher is gleaned as follows.

Ānandabodha calls himself in the colophon verses of all the four texts as a Yati (an ascetic, one who has renounced the world and controlled Passions) (NM. p.360), as a Bhāṭṭā-rakācārya (a great learned man or venerable) (NM. p.1), as Paramahansa-parivrājakācārya (an ascetic of the highest order, one who has controlled and subdued all his senses by abstract meditation and a wandering mendicant of the fourth religious order who has renounced the world), Sudhi (Wise), and Sukavi (great thinker or poet). These epithets indicate that Ānandabodha was not only a wise and learned person gifted with poetic calibre but also an ascetic of a very high order. It seems that before renouncing this mortal world and adopting Sanyāsa Āśrama Ānandabodha was a house holder interested in different aspects of domestic, social and cultural life. This is evinced by some of the statements found in his works, viz. description of exuberant hair of the ladies, the happy conjugal married life, the process of initial learning on the part a small child, the belief of welcoming the birth of a male child with great joy, social customs, such as the distribution of food to the poor people in the society.

These minute observations of Ānandabodha's works indicate that he was a householder who had experienced the happy family

life and enjoyed good social status as an erudite scholar (sudhi) and learned preceptor (Ācārya) in initial stage of his life. Later on after the thorough studies of the Indian scripture probably the Prasthānatraya and the texts of Saṅkara who renounced this world at an early stage and who accordingly recommends renunciation rather than the performance of works in his texts Ānandabodha might have inclined to become a Sanyāsin and to live a life of recluse living in a solitary place.

2.3. Native Place

Nothing is known about the native place of Ānandabodha neither from the tradition nor from the historical sources nor from his works. Ānandabodha also does not speak at all about his ancestors. Under these circumstances the approximate place is being fixed on the basis of the internal clues found in the texts in the following way.

In the Nyāyamakaranda Ānandabodha says:

Prasiddhaiva bhāṣayā abhidhiyatām kim aprasiddhābhikarṇā-
ṭalāṭa bhāṣābhirbhāṣate (NM.P.253). This statement of Ānandabodha indicates that he does not possibly belong to the place where Karṇāṭa and lāṭa languages are spoken i.e. the western part of India. Another clue also arrests our attention, viz., Anubhūti

Svarūpācārya (1300 A.D.) who has commented on all the three works of Ānandabodha⁵. "As at the end of his Sārasvataparakriyā and Candrikā he invokes the favour of God Hayagriva, a deity worshipped in the Southern India only it appears that Anubhūti Svarūpācārya was a native of the South."⁶ Since this commentator of Ānandabodha belongs to the southern part of India, it is, inferred that Ānandabodha also belongs to southern part of India.

Secondly, Ānandabodha refers to Padmapāda in his Nyāyamakaranda He "was a Keralite Brahmin who belonged to Vemannu Amsam in Alatur. His real name was Viṣṇu Śarmā and latter named Sananda in his ascetic life. He came to be known later on by the title of Padmapāda".⁷

2) Ānandabodha tacitly criticises in his Pramāṇamālā Sarvajñātman's view regarding the nature of the Ātman or Brahman as pure bliss. "Sarvajñātman lived in the 10th century A.D. When Munukuladitya ruled over Kerala. Sarvajñātman's connection with Kerala particularly Trivandrum is evident because of his reference to the temple of Padmanābha at Trivandrum in the

5. Dasgupta, S.N. HIP. Vol.11. p.116.

6. Tarkasaṅgraha of Ānandajñāna edited by T.M. Tripathi, p.ix.

7. Nampoothiry, E. Ea swaran, Contribution of Kerala to Advaita Vedānta Literature, VIJ. edi. by Virendra Sharma, Vol.xxii, June - Dec. 1984, p.188.

colophon of the Samksepasārīraka.⁸

3) Citsukha who has written commentaries on the works of Ānandabodha is known to belong to South India i.e. Andhrapradesh on the basis of the inscriptional evidence.⁹ We find that Sarvajñātman was ordained as Sanyāsin in the Kāñcīkāmakoṭipīṭh by Sureśvara¹⁰ and being very much influenced by his philosophical thought wrote Samksepasārīraka wherein the Sarvajñātman elucidates his Advaitic doctrines.

Similarly Citsukha, probably, being very influenced by Ānandabodha's philosophical views, method of dialectical argumentation and profound analytical ability, wrote commentaries on all the works of Ānandabodha and accepted most of his philosophical concepts in his prominent work Tattvapradīpikā. Dr. Sarma, on the basis of the inscriptional evidence proves that Citsukha belongs to Andhra region. We can, on the basis of Citsukha's place possibly presume the place of Ānandabodha as Andhra Pradesh. In the works Ānandabodha repeatedly refers to the fruits like Kadalī (banana) and tālahala (NM. p.60, 305) which grow on the sea coast, various varieties of lotuses such as tāmarasa,

8. Nampoothiry, E. Easwaran, Contribution of Kerala to Advaita Vedanta Literature, VIJ. edi. by Virendra Sharma, Vol. xxii, June - Dec. 1984, p.188.

9. Sarma, V.A., Citsukha's Contribution to Advaita, p.1.

10. Veezhinathan, N. Samksepasārīraka, of Sarvajñātman muni, p.61.

indivara, nirajana (NM.p.112), different types of rice such as śāli-dhāna, yava, Kalamavija Dīrghaśūkh which are mainly grown and consumed in the south. Ānandabodha in his works prays to the Lord Viṣṇu by using different epithets like Mukunda (PM.p.1). We also see that the people of Andhradesa are attached to the worship of Mukunda or Viṣṇu (Shah Umakant Premand, Gīrvānapadamañjarī and Gīrvānavānmañjarī of Dhundikaviśvara, p.25). These facts strengthen the conclusion that Ānandabodha might have been the resident of the Southern Part of India, most probably of Andhrapradesh.

24. His Teacher

It is a critical problem to determine who was, in fact, the Guru (Preceptor) of this celebrated philosopher Ānandabodha since no concrete information has been provided by Ānandabodha in his works, Notwithstanding this, two views with regards to the Guru of Ānandabodha have been found advocated by Prof. M. Hiriyanna, and by Prof. P.K. Gode in their works.

Prof. M.Hiriyanna, the learned editor of the Iṣṭasiddhi of Vimuktātman makes¹¹ a very cautious inference on the strength of a half stanza which is found both in the Iṣṭasiddhi of Vimuktātman and in the Pramānamālā of Ānandabodha.

11. Iṣṭasiddhi, Gaekwad Ori. Series, Baroda, Introduction pp.xiii-xiv.

Ānandabodha introduces this stanza with the words "etadevoktam gurubhiḥ" Hiriyanna also directs our attention to another stanza in the Nyāyamakaranda which contains the words "etyācāryā Vyacicaran" analogous to the words "etadevoktam gurubhiḥ".

Prof. Hiriyanna observes (p.xiii) "there is a book with the title of Pramāṇamālā by Ānandabodha, a wellknown exponent of the Advaita and in it he quotes the following half-stanza which he found in Iṣṭasiddhi (i.36) Prefacing it with the words etadevoktam gurubhiḥ ; nānyatra kāraṇātkāryam na cettatra kḥ tadbhavet (N.M. p.332).

We may deduce from this, though we cannot be at all sure about it, that, Ānandabodha was a disciple of Vimuktātman. There is nothing improbable in this for Ānandabodha was an early writer on the Advaita and, has shown by his references to the Iṣṭasiddhi in another of his works Nyāyamakaranda he held views in regard to many a detail of Advaitic doctrine which are identical with those maintained by Vimuktātman. But as Ānandabodha's date is not definitely known, this conclusion even if correct throws no light on the chronological position of the present work" (Iṣṭasiddhi) Prof. Hiriyanna remarks further:
It is strange that the colophons in none of the three works of Ānandabodha included in the volume (Chowkhamba series) mention his guru."

P.K. Gode raises a question in his article - "who was the Guru of Ānandabodha ? - Vimuktātman or Ātmāvāsa" (studies in Indian Literary History, Vol. 1, p.229-232). He considers Ātmāvāsa as the Guru of Ānandabodha on the strength of Ānandabodha's own testimony contained in the benedictory verse appearing at the end of a manuscript of a work called Nyāyadīpikā. The verse is as follows:

Namaḥ nikhilasamsārasāgarottārasetābe
Samsritākhillasamkalpakalpavṛkṣāyasambhave
namo nikhilavedāntakamalakara bhānave
ātmāvāsabhīḍhanaya gurave guṇavesmane.

P.K. Gode observes:

"This expression 'ātmāvāsabhīḍhanāya gurave' stating in unmistakable terms that Ātmāvāsa was the Guru of Ānandabodha directly contradicts Prof. Hiriyanna's cautious deduction that Ānandabodha was the disciple of Vimuktātman, the author of the Istasiddhi.

We must understand by the word 'Gurubhiḥ' (Vimuktātman) only a respectful reference to a prominent Vedāntī instead of direct relation of the Guru with his disciple". Thus "The expression Ātmāvāsabhīḍhanaya states in unmistakable terms" according to P.K. Gode, proves that Ātmāvāsa was the Guru of Ānandabodha (p.231).

This view of Prof. Gode is accepted by late Dr. S.A. Nachane.¹²

Ānandabodha does not furnish further information about Ātmāvāsa, his personality, date, life, place and works anywhere in his other three independent works. The colophons of all these works also do not mention anything about Ātmāvāsa.

In the domain of Advaita literature, Ātmāvāsa, whom Ānandabodha refers as Guru is quite an unknown person about whom nothing is known; His works are not available. He also does not seem to be referred to by any Advaita writer besides Ānandabodha. The New catalogues catologorum refers to Ātmāvāsa as an unknown Sanyāsin (ascetic).

The opinion of P.K. Gode appears to me to be more plausible than that of Prof. Hiriyanna. As the text Nyāyadīpikā very clearly gives the name of Ātmāvāsa as his Guru, on the strength of it we can say that Ātmāvāsa might be the Guru of Ānandabodha.

2:5 Family and Personality

Ānandabodha in his works does not directly speak anything about his genealogy, family, family customs or traditions, norms or conditions of his society, and above all his own

12. A Survey of Post-Śaṅkara Advaitins, unpublished Ph.D. thesis, p.217.

personal life. Because of his complete silence, the task of ascertaining the detailed account of his family and personality is a critical one. However, his works indirectly supply some clues which help in forming a brief account of his family and personal life. Ānandabodha says at the end of Pramāṇamālā :
Śrīmadparamahansa Parivrājakācārya Śrīmadānanda-bodhācārya kṛtam.

And, at the end of the Nyāyamakaranda Śrīmadānanda-bodhabhaṭṭāraka Viracita. These epithets, viz. Ācārya (preceptor) and Bhaṭṭāraka (Venerable or sage) indicate that Ānandabodha belongs to a brahmin - family since these epithets are found to be used for learned brahmins only. Further, Ānandabodha's family does not seem to be an ordinary but very learned and reputed one since Ānandabodha's encyclopedic scholarship and indepth study of the Vedic literature, the Prasthānatraya and diverse Śāstras provide ample testimony to assume the orthodox and scholarly tradition of his family. It is almost impossible to imagine the family being devoid of the hidden treasure of 'sāstric' knowledge could produce such an erudite scholar and philosopher like Ānandabodha. Ānandabodha's family most probably belonged to the Yajurveda School as he quotes profusely from the Upaniṣads like the Bṛhadāraṇyaka, Taittirīya, Īśa, Śvetāśvetara and Kaṭha belonging to the Yajurveda saṁhitā.

As his extraordinary works reveal Ānandabodha is a versatile scholar well-versed in several branches of knowledge. He is a recondite ācārya capable of setting aside various theories of heterodox as well as orthodox schools of philosophy ably asserting the tenets of absolute monism (Advaita Vedānta). At the end of the Nyāyadīpāvalī he calls himself as 'Sudhī' (Scholar) :

Ānandabodha bhaṭṭāarakasudhīkṛta ...

Inspite of being a great scholar he appears to be a humble man as he says very frankly that his work i.e. Nyāyamakaranda is simply a saṅgraha (Epitome, computation): nivandapuṣpajālāni Samālocyaprayatnataḥsannyāyamakarandānām saṅgraha kriyate mayā.

The very purpose of his writing as Ānandabodha says, is not worldly gains, fame and riches or relief from evils but immediate bliss par excellence as pointed out by Maṃṃṭa in his Kāvya prakāśa (1.3). As Anandabodha says :

ānandaheturakalāṅkadhīvyadhāī (NM p.360).

Ānandabodha being devoid of the desire of getting name, fame and social status has written his philosophical works with the only aim of experiencing highest transcendental bliss (ānanda). From this we can deduce that he was not only

a lover of learning and having genuine philosophical bent of mind but also a true Yati or Parivrājaka who was totally dedicated to the contemplation, meditation and devotion to the Supreme Reality, an abode of the highest bliss (Prajñāna ghana and ānanda).

2.6 As a Poet

Ānandabodha is also a great gifted poet as he introduces himself by the epithet Sukavi in the Nyāyamakaranda who has composed a number of verses in several metres like anustub, (NM. p.43, 48), Vasantatilaka (NM. p.56, 360) Mālini (NM. p.179, p.24) Upajāti and others in order to support his own theories and views. His statements most of the time are ornamental and poetic. Ānandabodha has written the verses following the style of Vaidharbhi (a particular style of composition)¹³ the main features of which are rhythmic words (mādhurya), and condescension (Prasāda). The sentiment (rasa) he depicts, is Śāntā¹⁴ (tranquility) and Bhakti (devotion).

As for example :

ātmasvabhavamadhikṛtya mukundameṣā
mānābhidhāna navaratnamanojñyamālā
Ānandabodha yatinā nidhinā guṇānām
ānandaheturakaṅka^{la} madhiyāvyaadhāi

13. Kavyādarśa, 1. 41-53; Sāhityadarpaṇa, 9.3.

14. Jagannatha, Rasagangādhara, p.35, 42.
 Mammaṭa, Kāvya-prakāśa, p.148.

2.7. Ānandabodha's Scholarship

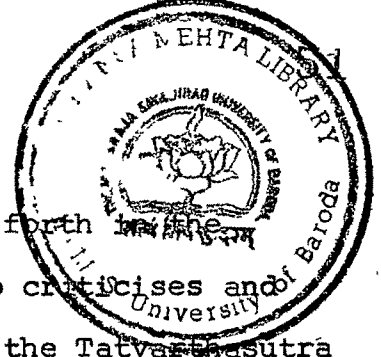
Ānandabodha occupies a significant place in the history of Advaita Vedānta for his multifaceted encyclopedic scholarship. He is a metaphysician, a profound scholar, a great gifted poet, a honest critic, a distinguished prose writer and a recondite dialectician. The celebrated works of Ānandabodha make evidently clear all these above diverse aspects of his scholarship.

Metaphysician

Ānandabodha is a distinguished Advaita philosopher and makes valuable contribution to Indian philosophy in general and Advaita philosophy in particular. It is known from his works that he not only explains the subtle points of Advaita philosophy with sound logical reasoning, facile examples and epistemological arguments but some prominent doctrines of other schools of both orthodox and heterodox systems of Indian philosophy, viz., Jaina, Buddhist, Sāṃkhya, Nyāya-Vaiśeṣika and pūrva Mīmāṃsā are also set aside in scholarly manner. In his works Ānandabodha criticises and refutes the following systems and their doctrines:

1) Jaina doctrines

Ānandabodha also successfully criticises the jaina theory of magnitude of jīvatman i.e. madhyama parimāṇavāda (Individual



soul is of the size of the physical body) set forth in the Tattvārthasūtra of Umāsvati. Ānandabodha also criticises and sets aside the jaina theory of mokṣa found in the Tattvārthasūtra and its commentaries.

2) Buddhist doctrines

Buddhist doctrines have been explained, criticised and refuted by Ānandabodha many times in his works. While he argues in favour of the Advaita theory of identity between Brahman and jīvatman, he explains and refutes the Buddhist theory of momentariness of consciousness (Kṣaṇika vijñānavāda) upheld by Yogācāra or Vijñānavādi Buddhist schools. Refuting the view i.e. Vijñāna (consciousness) is momentary, not eternal, Ānandabodha successfully proves the Advaita view that Vijñāna (consciousness) being identical with the transcendental Reality Brahman cannot be momentary (Kṣaṇika) like any other inert worldly object.

Ānandabodha further criticises the theory of error, viz. ātmakhyāti advocated by the Buddhist Vijñānavādins in the Laṅkāvatāra sūtra of Vasubandhu and Mādhyamika schools. Refuting these with sound logic Ānandabodha aptly establishes the Advaita theory of anirvacanīyakhyāti on the strength of the scriptural authority and logical reasoning.

Ānandabodha further refutes the theory of nirvāṇa or mokṣa propounded by the Yogācāra in the Laṅkāvatārasūtra of Vasubandhu and Mādhyamikakārikā or Nāgārjuna.

3) Sāṃkhya doctrines

Ānandabodha criticises the Sāṃkhya system as the Pradhāna Malla for he devotes highest number of pages in his works like Nyāyamakaranda, and Pramāṇamālā to criticise and refute the Sāṃkhya view, profusely quoting from the Sāṃkhya texts, viz. the Sāṃkhyakārikā of Īśvarakṛṣṇa, its commentaries such as Sāṃkhyatattvakaumudī of Vācaspati Miśra, and the Sāṃkhyasūtra. The theory of the diversity of selves (bahupuruṣavāda) are criticised elaborately and refuted aptly by Ānandabodha in his Nyāyamakaranda.

4) Nyāya-Vaiśeṣika doctrines

Ānandabodha attempts in his works to set aside the prominent Nyāyāvaiśeṣika doctrines, viz. the diversity of individual selves (bahuātmavāda), the theory of anyathākhyāti (misapprehension), the theory of Mokṣa as expounded by the sūtrakāra Akṣapāda Gautama in the Nyāyasūtra and Jayanta Bhaṭṭ's in his Nyayamañjarī. Ānandabodha also criticises the Nyāya view i.e. dependence of Ātman for its luminosity on the mind (mānasa-pratyakṣaviṣaya).

It is remarkable to note that he adopts the method and technical words of the Nyāya system to refute the Nyāya viewpoints like anaikāntika, asidha, Sādhyasama, dr̥ṣṭāntābhasa, virodha, parasparāśraya etc.

5) Mīmāṃsā doctrines

Ānandabodha in his works also devotes a number of pages to criticise and refute the views of the Mīmāṃsā philosophers. In the Nyāyadīpikā Ānandabodha, refutes the Kāryanvayāvāda (action as the import) of the Mīmāṃsakas as expounded in the Mīmāṃsā texts, viz., Mīmāṃsā sūtras of Jaimini, Prakaranapañcikā of Śālikanātha. He explains all subtle points of the Mīmāṃsā by quoting from authoritative Mīmāṃsā works like the Prakaranapañcikā of Śālikanātha (780 AD), the Nyāyaviveka of Bhavanātha (800 A.D.). These passages on Mīmāṃsā are repeated in toto in the chapter of Pravartakatva in his Nyāyamakaranda.

In the Pramāṇamālā and the Nyāyamakaranda, Ānandabodha refutes Śālikanātha's views of diversity of individual souls, the akhyativāda, Kāryanvayāvāda, theory of Mokṣa and the doctrine of Karma as a means to mokṣa.

Apart from being a metaphysician Ānandabodha is a profound scholar well-versed in numerous branches of Sanskrit literature. His erudite scholarship in several systems are evidently clear from his examples which are as follows:

tatkim nanāmunijana sādharanamapi kuṇḍamagasty kuṇḍamityā
khyāyamānām indivarādisādhārane ca nirabhijanane
tāmarasameva nirajanham nabhijānati

(Linguistics, NM p.112)

na khalvasya kriyāphalabhājopi karmabhāvaḥ, yataḥ svātmani vṛttir
virdhyeta, Parasamavetakriyāphalacśāli hi karmeti karmavidah tathā
sati nātmanaḥ karmabhāvo ganṭavad.

(Grammer, NM. p.133)

tathāhi - Varnaharsvadīrghadayonyadharmā api samāropitaḥ
tattvapratipatti hetavo, na khalu loukika naga iti ca
nāga iti vā Padāt kunjaraṁ girim vā pratipatyamānā bhavanti
bhrāntāḥ.

(Grammer, NM. p.147)

Ānandabodha in his works quotes from the Prasthānatraya,
Gauḍapāḍakārikā of Gauḍapāḍa, the Bhāṣyas of Śrī Śaṅkara,
Brahmasiddhi of Maṇḍana, Bṛhadāraṇyaka bhāṣya vārttika of
Suresvara, Bhāmatī of Vācaspati, Pañcapādikā of Padmapāḍa,
Iṣṭasiddhi of Vimuktātman, Vivarapa of Prakāśātman, Samkṣepa-
śārīraka of Sarvajñātma Muni.

He also refers to and quotes profusely from a number of
texts belonging to the reputed philosophical schools and the
prominent thinkers known to him, such as Sāṅkhyakārikā
Yogasūtra, Nyāyamañjarī, Vaiśeṣikasūtra, Mīmāṃsāsūtra,
Tantravārttika and Ślokavārttika of Kumārila, Prakaraṇapañcikā
of Śālikanātha, the Nayaviveka of Bhavanātha.

Ānandabodha makes use of his scholarship in his works in a very skillful and successful manner.

Naturally therefore the learned people would appreciate his writing as he has expressed at the end of NM.

Ānandabodhasukaveḥ suktim ke nāvinandhanti|no ced -
rucinidānam matsarasañja mahāpittam ||(NM. p.360).

2.8. As a Critic and dialectician

Ānandabodha as a honest critic also occupies unique position among the Advaitins since his criticism of the opponents' views is not a deliberate attempt aiming at refutation in a destructive motive. Like Śaṅkara he aims at removing the delusion that other systems are perfect and to present the Absolute Brahman as Reality vouched by the highest authority i.e. the Śruti and then Tarka. As Nachane remarks, "his is a job of criticising others and thus strengthening the Advaita with logic."¹⁵ Ānandabodha's criticism is consistent, logically sound, without prejudice and to the point. Ānandabodha is one of the best dialecticians among the Advaita philosophers of the post-Śaṅkara period who had used the dialectic method in order to explain the Advaita principles. With the special purpose in mind, viz., to prove the logical validity of the Advaita

15. Nachane, S.A. A Survey of Post-Śaṅkara Advaitins, Unpublished Ph.D. Thesis, p.339.

doctrines and to point out the logical inconsistencies in the viewpoints advocated by the opponents like the Jains, Buddhists, Sāṅkhyas, Nyāya-Vaiśeṣikas and Pūrvamīmāṃsakas against Advaita, Ānandabodha, as it is seen from his exposition and refutation, employs the dialectic method.

The dialectical method used the philosophical analysis, is not his invention. The Buddhists had made use of the dialectic method of logical discussions even from the time of Nāgārjuna. (300 A.D.).

Śaṅkara has also applied dialectic method for refutation of Pūrvapakṣa views in his bhāṣya on Brahmasūtra and the Upaniṣads. His aim of employing dialectic method was, as Sarma, remarks,¹⁶ "to establish the individuality of the system on the foundations of the Śruti freeing it from the Shackles of the dualistic Sāṅkhya and Mīmāṃsā in which it had been caught up in its early phase."

Dasgupta rightly observes "Śaṅkara himself had started it in his refutation of the Nyāya and other systems in his commentary on the Vedānta-Sūtras II. II. Tarkapāda."¹⁷

16. Sarma, V.A. Citsukha's Contribution to Advaita, p.17.

17. Dasgupta, S.N. HIP. Vol.II, p.118.

Hence K. Potter opines "Śaṅkara is responsible for a group of dialecticians who conceive of the refutation of alternative views as the only function of philosophical analysis."¹⁸ for "the post Śaṅkara Advaita philosophy originates out of the different interpretations and commentaries of Śārīraka bhāṣya. The commentators of Śārīraka bhāṣya are fully manifest in their annotations. These annotations are mainly based on independent reasoning and sometimes insurmountable dialectic also is resorted to."¹⁹

Ānandabodha adopted the method of dialectics, the technical intricacies and the style of argumentation from the Navya Naiyāyikas since in those days i.e. ninth century onwards dialectic method was prominently used by Jayanta Bhaṭṭa (984 A.D.) and Udayanācārya (1000 A.D.)²⁰ Nachne aptly remarks, "This age was the age of big Naiyāyikas like Udayana, and Advaita was enhanced through the dialectical wealth added to it by Ānandabodha" who used this dialectical approach in order to defend Advaitic viewpoints since they were seriously attacked by the Naiyāyikas. The pioneering effort undertaken by Ānandabodha in this direction resulted in his four works.

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18. Potter, K. Presuppositions of Indian Philosophers, p.165.
 19. Chakraborty, N.B. The Advaita Concept of Falsity - A Critical Study, p.41.
 20. Dasgupta, S.N. HIP Vol.11. p.116.

Ānandabodha has maintained throughout his work the principles of dialectic such as applying the skills and techniques for the refutation (Khaṇḍana) of the opponents views. He employs the technical terms most popularly used by the Naiyāyika called doṣas (faults) relating to argumentation which is the prominent feature of dialectical writing like anavasthā (infinite gress), ativyāpti (over-applicability), anaikāntāka (inconstant reason). Following are a few examples of the relevant and apt syllogisms furnished by Ānandabodha:

- i) Vivādapadam bhedasamvedam na Pramāṇanibandhanam
anirupitapramāṇakatvād bhedasamvedanatvād vā
Svapnabhedāvabhāsa vad (NM. p.55)
- ii) Samveditā na samvidadhīna prakāsaḥ
Samvitkarmanāmantareṇaparokṣatvāt
Samvedanavat (N.M. p.135).
- iii) ānando daḥkhābhāvo na bhavati
tadanirūpyatvāt
Yadittham tat tathā
yathā ghaṭaḥ (MP. p.1)
- iv) Vivādapadam mithyā,
drśyatvāt
yadittham tattathā
yathāubhayavādyavivādapadamrajatam (ND p.1)

2:9 As a Devotee of Viṣṇu

Though Ānandabodha was a staunch Advaita philosopher nevertheless he was a firm devotee of the God Viṣṇu. It is evident from his devout salutations offered to the God in the beginning and at the end of his works. (ND, p.1, NDV p.1, PM. p.1, 20, NM. p.1). But his conception of God Viṣṇu is not the personal God as it is commonly understood but the transcendental supreme Reality, Brahman, the supreme Bliss and self-luminous consciousness devoid of all differences and empirical defects. It can be deduced from this that though Ānandabodha was genuinly philosophical bent of mind still he had deep devotion to God Viṣṇu, whom he was totally dedicated even in his final stage of life as a great ascetic as evinced from the number of verses addressed to the God, e.g.

Yadbhasā nikhilam vibhāti viṣayo
yo na svayaṁ jyotiṣām
Yasyāhurbhubonodbhava sthityān
lilāmeyān surayaḥ.
Yaṁ cāgocaramānti manasām
Vācām ca viśvātmane.
Tasmai suddhasukhādvītyavapuṣe
Sāsvatnamo Viṣṇave (NM p.2).

210 The Date of Ānandabodha

Though Ānandabodha is a person of wide repute still his date is enshrouded in mystery as there is total lack of exact chronology in the historical records of Advaitins. Since Ānandabodha does not furnish any information about his date in his works, the determination of his exact date becomes difficult. However, with the help of internal and external evidences available in his works Ānandabodha's probable date can be fixed. The authors and the texts which Ānandabodha refers and comments can be taken as the lower limit and the authors and the texts referring to him would be useful in deciding the Upper limit of his time.

In this connection, some learned scholars have suggested certain dates of Ānandabodha, which are as follows:

T.M. Tripathi in the Tarka saṁgraha (intro. p.xiv) of Ānandajñāna assigns Ānandabodha to 1200 A.D. However, he does not provide any ground on the basis of which Mr. Tripathi decides this date.

Prof. Das Gupta referring to T.M. Tripathi in his HIP. Vol.II, p.49 observes :- "Ānandabodha appears to have lived probably in the latter half of the eleventh century and the first half of the twelfth century".

Prof. R.V. Kavi mentions : "Ānandagiri (also called Ānandajñāna and Janārdana) was a contemporary of citsukha and that he is generally assigned to A.D. 1200. Ānandabodha whose Nyāyamakaranda was commented by citsukha, lived at least half a century prior to Ānandagiri (Journal of Andhra Historical Society, Vol.I, p.204).

Prof. P.K. Gode²¹ observes :- "It is proposed now to fix the limits for the date of Ānandabodha and for this purpose the date A.D. 1200 assigned to Prakāśātman is useful as it gives us one terminus to the date of Ānandabodha who commented on the work of Prakāśātman in his Nyāyadīpikā as mentioned above by Mr. Kavi. The other terminus is furnished by the commentary of Gaṇḍupaṇḍita on the Naiṣadha-carita of Śrī Harṣa. This commentary was composed in Samvat 1353 (A.D. 1297) and it quotes from the Nyāyamakaranda of Ānandabodha in commenting on V.108 of canto XXI of the Naiṣadhacarita.

It will be seen from the foregoing data that Ānandabodha lived after Prakāśātman (A.D.1200) and before Gaṇḍupaṇḍita (A.D.1297). We are, therefore, inclined to assign him to about A.D.1250 or the middle of the 13th century and not 11th or 12th century as Dr. Das Gupta has done in his History of Indian

21. Date of Ānandabodha Yati, the author of Nyāyamakaranda and other works on Vedānta - between A.D.1200 and 1297 or the middle of 13th century, Calcutta Oriental Journal, Vol.II, pp.137-138; Studies in Indian Literary History Vol.I. p.224-225.

Philosophy."

In another article Prof. Gode further observes :

"Mr. Hayavadana Rao rightly looks upon the date of Prakāśātman as the other terminus to the date of Ānandabodha. If this date of Prakāśātman is finally fixed, we shall be in a position to clinch the issue with some certainty. At present, two dates for Prakāśātman are put forward. They are:

- 1) 1200 A.D. (Dasgupta)
- 2) 1000 A.D. (Hiriyanna)

The date of Prakāśātman as 1200 A.D. is given several times by Prof. Dasgupta in the History of Indian Philosophy but in all these references the grounds for this date are not mentioned.

According to T.R. Cintamani the date of Prakāśātman given by Dasgupta is not correct, for it is widely known that Rāmānuja who lived between A.D.1015 and 1137 has criticised in his Bhāṣya the syllogism of Prakāśātman. In view of this fact, it is impossible to bring down Prakāśātman to any period later than A.D.1000. The date 1200 for Prakāśātman is definitely wrong. The date of Citsukha is fairly correct (A.D.1200) and Ānandabodha who preceded Citsukha cannot be later than at least A.D.1150. He was probably slightly older."

The second view i.e. 1000 A.D. as the date of Prakāśātman is stated by M. Hiriyanna. This view appears to come nearer to Dr. Chintamani's view stated above that Prakāśātman is not later than A.D.1000.

The chronological order, of the prominent Vedāntins, according to Prof. Gode, is as follows:

1. Prakāśātman : 1200 A.D. (DasGupta).
1000 A.D. (Hiriyanna) not later than A.D.
1000 A.D. (Chintamani)
2. Rāmānuja : Between A.D.1015 and 1137.
3. Ānandabodha : Before A.D. 1297 (Caṇḍupāṇḍita)
4. Citsukha : Between A.D.1220 and 1289 (inscription)

Prof. P.K.Gode observes: "in the present estate of the above date for Prakāśātman I am inclined to agree in general with Mr. Hayavadana Roa in his remarks about Ānandabodha's date, viz., Ānandabodha should be assigned to a date somewhat later than A.D.1000 say circa A.D.1050 but may go a step further and conclude that he may have flourished between 1050 and A.D.1100."²²

Thus Prof. P.K.Gode suggests two dates of Ānandabodha

- a) about A.D.1250 or the middle of the 13th century b) between 1050 and A.D.1100.

22. Ānandabodha's Authorship of Nyayadipika and limits for his date, Journal of the Mythic Society, Vol.XXVI, pp.153-156.

The New catalogous catalogorum (Vol.2, p.108) speaks the date of Ānandabodha as "later half of 11th and first half of 12th century." Gopinath Kaviraja accepts the view of Prof. Gode about the date of Anandabodha.²³

Karl Potter²⁴ takes into account the first view of Prof. Gode i.e. 1200 - 1297 A.D.

Now, on the basis of the internal and external clues we can tantatively fix up the probable date of Ānandabodha.

Ānandabodha writes commentary called Nyāyadīpikā on the Śabdanirṇaya of Prakāśātman. Hence undoubtedly it is known that Prakāśātman is his immediate predicesor. But the date of Prakāśātman according to Prof. Dasgupta²⁵ is 1200 A.D., which is not based on any ground.

This view is refuted by T.C. Chintamani. According to Dr. Chintamani the date of Prakāśātman is not latter than 1000²⁶ A.D. Prof. Hiriyanna assigns Prakāśātman to 1000 A.D.²⁷ Since Ānandabodha has written a commentary i.e. Nyāyadīpikā on Prakāśātman's Śabdanirṇaya, Ānandabodha cannot be before 1050 A.D.

23. Quoted by H.Roa, Date of Iṣṭasiddhi, Quarterly journal of Mythic Society, Bangalore, 1933-34, Vol.XXIV, pp.278-79.

24. Bibliography of Indian Philosophies, Vol.11, p.196.

25. HIP. Vol.11, p.103.

26. See Gode, P.K. Ānandabodha's authorship of Nyāyadīpikā and Limits for his date, p.228.

27. Outlines of Indian Philosophy, p.340.

For the determination of the date of higher limit one reliable source is Citsukha who has written commentaries on all the independent works of Ānandabodha. The date of Citsukha is 1220 - 1284 A.D.²⁸ Since the commentator Citsukha's date is 1220 A.D., Ānandabodha cannot be later than 1150 A.D.

Secondly, Caṇḍupāṇḍita quotes a long passage from the Nyāyamakaranda in his commentary on the Naiṣadhacarita (4.27) of Śrī Harṣa. The passage very clearly mentions Ānandabodha's name such as Śrīmadānandhobdhācāryairapi Nyāyamakarandabhedam nirākurvadbhiruktam. This is related to the refutation of the notion of empirical difference (bhedanirāsa) and establishment of the Advaita doctrine of unity of Supreme self with the Individual Self as discussed in (NM. p.54-56). The date of Caṇḍupāṇḍita is said to be the latter half of the 13th and the first half of the 14th century A.D.²⁹

This clue suggests that Ānandabodha cannot be later than 13th century A.D.

28. Sarma, V.A. Citsukha's Contribution to Advaita, p.5.

29. Jani, A.N, A critical study of ŚrīHarṣa's Naiṣadhycaritam p.41., See also Handiqui, The Naiṣadhacarita, p.58.

Thus it will be seen from the foregoing data that Ānandabodha lived after Prakāśātman (1000 A.D.) and before Citsukha (1220 A.D.) and Caṇḍupaṇḍita (1250 A.D.). Hence on the basis of the foregoing data we can say that Ānandabodha most probably flourished in the middle of the eleventh century A.D. i.e. 1050 A.D. to 1150 A.D.

2.11. Works of Anandabodha

Ānandabodha like most of the Sanskrit writers does not mention about the number of his works. However, some prominent scholars have focussed their attention on this problem; still it remains an open question as there are diverse opinions about the number of works written by Ānandabodha. The main reason for the uncertainty of works lies in the fact that none of his works bears any positive evidence which can help us to arrive at a definite conclusion.

Aufrecht in catalogus catalogorum Part I, p.48 records the following works as the works of Ānandabodha Paramahansa:

1. Nyāyadīpāvali and its commentary Pramāṇaratnamālā
2. Nyāyamakaranda
3. Nyāyāpadeśamakaranda

S.N. Dasgupta observes³⁰ "he wrote at least three works on Śaṅkara Vedānta, viz., Nyāyamakaranda, Nyāyadīpāvali and Pramāṇamālā".

R.M.Sharma says³¹ "An Advaitin, Ānandabodhabhaṭṭarakācārya wrote three books namely, Nyāyamakaranda, Pramāṇamālā and Nyāyadīpāvali".

Siddhesvara Sastri Chitrav also speaks³² about these three works of Ānandabodha.

E.A.Solomon informs³³ "he wrote Nyāyamakaranda, Pramāṇamālā and Nyāyadīpāvali". In the Chowkhamba sanskrit series (1907 A.D.) the following works of Ānandabodha have been published;

1. Nyāyamakaranda,
2. Pramāṇamālā
3. Nyāyadīpāvali

However, M.R. Kavi (Journal of the Andhra Historical Research Society, Vol. V, Part 3, p.188 (fn) informs that Ānandabodha is the writer of another work called 'Nyāyadīpikā'. He observes, "Ānandabodha, a pupil of Ātmāvāsa wrote a commentary

30. HIP, Vol. 11, p.116.

31. Some Aspects of Advaita Philosophy, p.103.

32. Bhārata Varṣīya Madhyayugina Charitrakoṣa, p.105.

33. Āvidyā, A Problem of Truth and Reality, p.57.

on the 'Śabdanirṇaya-dīpikā of Prakāśātman. The commentary is known by the name of Nyāyadīpikā. Citsukha, a contemporary of Ānandagiri commented on the works of Ānandabodha." Dr. Kavi further informs that the above information about Ānandabodha's authorship of Nyāyadīpikā is based on the following verse occurring at the end of manuscript of the work described on p.4812 of Triennial catalogue of MSS, Vol. IV Part i (B) of the Govt. Ori. MSS Library, Madras

"namo nikhilaVedānta Kamalākara bhānave
ātṁāvāsabhīdhānāya gurave guṇavesmane
dustarkadhvāntapaṭalaprappāṭana Paṭiyasī
iyamānandabodhena racitānyāyadīpikā"

Supporting the above said view of Dr. Kavi Prof. Gode observes: "In the beginning of the MS the line" 'Śabdanirṇaya Sadarthabhāsikādīpikēyamamalā Vidhiyate" clearly states that the work is a commentary on 'Śabdanirṇaya' and not "on 'Śābdanirṇayadīpikā' as stated by Mr. Kavi in the extract quoted above."

He further records the following reference to a "Nyāyadīpikā made by Ānandabodha himself in his Nyāyamakaranda. This reference appears as under in the Chowkhamba Edition of the Nyāyamakaranda referred to above:

p.170 - "diṅgmātramatra sūcitam Vistarastu nyāyadīpikāyā-
mavagantavyah.

Evidently the "Nyāyadīpikā" in the above reference is identical with the Nyāyadīpikā referred to by Mr. Kavi as the commentary of that name on the Śabdanirṇaya of Prakāśātman (1000 A.D.). Nyāyadīpikā is thus the title of a commentary on the Śabdanirṇaya of Prakāśātman. It appears that Ānandabodha is referring in the above line to an earlier work written by him. However, C. Hayavadana Rao is not sure whether Ānandabodha, the author of Pramāṇamālā and Nyāyamakaranda is the same as that who has written the Nyāyadīpikā.³⁴

Prof. P.K. Gode observes ; the author of the Nyāyama-
karanda and Nyāyadīpikā appears to be identical for the following reasons:

1) Ānandabodha in his Nyāyamakaranda refers to the Nyāya-
dīpikā, which was presumably composed by him earlier as the following lines will show:

diṅgmātramatrasūcitam Vistarastu nyāyadīpikāyā-
mavagantavyah.

34. Date of Ānandabodha Yati, the author of Nyāyamakaranda and other works on Vedānta - Between A.D. 1220 and 1297 or the middle of the 13th century, Calcutta Oriental Journal, Vol.ii, pp.137-138.

2) The manner in which the above reference is made by Ānandabodha shows that to save much in exposition he is pointing his finger to a detailed exposition of the topic under discussion in the Nyāyamakaranda.

3) In the Madras MS. of Nyāyadīpikā the following statement proves that the author of the treatise was Ānandabodha:

dustarkadhvāntapāṭalapaṭāṇapatīyasī
iyamānandabodhena racitā Nyāyadīpikā

Prima facie, therefore, the above facts appear to clear up the doubt of Mr. Hayavadana Roa about Ānandabodha's authorship of both the

1. Nyāyamakaranda and
2. Nyāyadīpikā"³⁵

Thus it is conformed that Ānandabodha is the author of the four works which have been arranged chronologically viz. Nyāyadīpikā, Nyāyadīpāvalī, Pramāṇamālā and Nyāyamakaranda. These texts are philosophical treatises dealing with the principal tenets of Absolute Monism (Advaita Vedānta)

1. Nyāyadīpikā -

35. "Ānandabodha's Authorship of Nyāyadīpikā and limits for his date", Journal of the Mythic Society, Vol. XXVI, pp.153-156; Studies in Indian Literary History, Vol.1, p.226-229.

This work being entitled as Nyāyadīpikā means Nyāyasya dīpikā a light or illuminator of the Nyāya i.e. Pramānaiḥ artha Parikṣaṇam nyāya (Nyāyakoṣa p.44) (an examination of the relevant content by valid means of knowledge).

It is an unpublished commentary on the 'Śabdanirṇaya, an independent treatise of Prakāśātman alias Vivaraṇakāra. Nyāyadīpikā is preserved in Madras Government Oriental manuscript Library R.No.2986. Explaining the significance of this work Ānandabodha himself says:

dustarkadhvānta paṭala Prapāṭana Paṭiyasī
iyamānandabodhena racitā nyāyadīpikā

Based on the original text Śabdanirṇaya of Prakāśātman Ānandabodha elaborately discusses mainly the nature of śabda (Verbal cognition) arising from the Śabdapramāṇa (Verbal testimony). He further explains the various theories of Śābdabodha or Vākyārthabodha (sentence comprehension) and anvitābhidhāna vāda (doctrine of the connected expression of words). The latter part of the work is devoted to the presentation and refutation of the Kāryānvayāvada of the Mīmāṃsakas. Ānandabodha discusses major subtle points of Mīmāṃsā, by quoting from authoritative Mīmāṃsā works like

the Prakaranapañcikā of Śālikanātha etc. No commentary has been written on Ānandabodha's Nyāyadīpikā.

II. Nyāyadīpāvalī

The title is significant in the sense that it is a series of enlightening arguments to establish Advaitic doctrine Nyāya (Nyāyadīpānam āvalīḥ), stated by Ānandabodha:

dustarkatimiraśreṇī vidāraṇa Visāradāṁ
rūcinām nyāyadīpānam āvalīḥ racayāmyaham

i.e. Ānandabodha says that the purpose of writing this work is to dispell the wrong view points found to be spreading like dense darkness by the logical reasoning.

It is smaller than the Pramāṇamālā. Ānandabodha's dialectical method reaches its highest peak in this work. Most of the navyanyāya terms have been used in this work. such as asiddha, Sādhyasama, dr̥ṣṭāntābhasa, Pakṣatvāsiddha, Vādhita, avacchedaka, Viruddha etc., which envisages Ānandabodha's mastery over Nyāya category (padārtha) called Vāda (Hypothetical argument). Dasgupta remarks about this work, "in his Nyāyadīpavāli he tries by inference to prove the falsity of the world appearance on the analogy of the falsity of the illusory silver."³⁹ Ānandabodha employs the

39. HIP. Vol.11, p.118.

following syllogism:

Vivādapadam mithyā dr̥syatvāt

Yadttam tattathā

Yathā Ubhayavādyavivādāspadam rajatam

tathāceta

tasmat tathā (N.D. p.16).

There are two commentaries written on the Nyāyadīpāvali; Nyāyadīpāvali candrikā of Anubhūtiśvarūpācārya and Nyāyadīpāvali Vākhyā of Sukhaprakasa. These are published in the Annals of oriental Research, Vol.XI, XII, 1953-54, 1954-55.

III. Pramāṇamālā

The title of this work suggests that it is a garland of Pramāṇas (means of knowledge) Pramāṇāṇām mālā since Ānandabodha attempts in this work to prove some of the Advaitic tenets like the nature of Brahman as Bliss, Bliss (ānanda) as positive (bhāvarūpa), the self-luminosity of the Ātman etc. and to set aside the view points of the opponents by means of Pramāṇa i.e. scripture and valid reasoning, this work has been entitled as pramāṇamālā. Ānandabodha finally calls it as a Prakarāṇa grantha i.e. a short manual of the Pramāṇa i.e. verbal authority find on like the Upaniṣadas, B.G. and B.S.

The subject matter, which Ānandabodha discusses in this work does not much differ from his other text Nyāyamakaranda. The arguments which are briefly presented in the Pramāṇamālā, are elaborately discussed in the Nyāyamakaranda. Dasgupta rightly says: "There is practically nothing new in his Pramāṇamālā. It is a small work of about twenty five pages, and one can recognise here the arguments of the Nyāyamakaranda in a somewhat different form and with a different emphasis."³⁶

The Pramāṇamālā deals with the essential nature of the Transcendental Supreme Reality, Brahman. Ānandabodha explains that Brahman is ānanda (bliss) and Bliss is positive (bhāvarūpa) and not negative (abhāvarūpa) as the absence of misery. The Jīvatman (individual self) being the creation of anādi avidyā (beginningless nescience) is non-different from the Brahman and hence in fact is of the nature of trans-empirical Bliss. Therefore Ānandabodha sets forth the Advaita theory of identity between Brahman and Jīvatman and proves the falsity of the difference (bheda) advocated by the opponents to be existing among the objects of knowledge (jñeyapadārthas). The locus of all the appearing

36. HIP. Vol.11, p.118.

differences (bheda), contends Ānandabodha, is a real entity which is Brahman; the empirical world is nothing but a superimposition of this Highest Reality. Finally Ānandabodha affirms the view that knowledge (jñāna) in the form of the realisation of Brahman or the cessation of avidyā is the only means to Moṅsa.

Pramāṇamālā has got the following commentaries:

- 1) Pramāṇamālā Nibandha by Anubhūti Svarūpācārya
- 2) Pramāṇamālā Vākhyā by Citsukha.

Both these manuscripts are unpublished.

The commentary by Citsukha i.e. Pramāṇamālā Vākhyā has been wrongly attributed by Prof. P.P.S Sastri to Sukhaprakasa, says E.P. Radhakrishnan (Sukhaprakāśa - His identity and works, Annals of the Bhandarkar Oriental Research Institute, Vol.XXIII, 1942, p.347).

IV. Nyāyamakaranda

The Nyāyamakaranda means Nyāyasya makaranda (essence of the Advaitic doctrines proved by examining different types of means of knowledge (Pramāṇa). This work like his other works has been written in Prose with the summary Kārikās (Saṅgraha Ślokas) at the end of each theoretical discussion and final Siddhānta precisely and clearly. Ānandabodha confesses in the colophon verses that this work is a collection

of the doctrines explained in other celebrated Advaitic works

nivandhapuṣpa-jālāni
Samālocya prayatnataḥ.
Sannyāyama-karandānām
Samgraha kriyate mayā

Ānandabodha also speaks about the purpose of this work, Nyāyama-karanda as the experience of the Transcendental Bliss (ānanda) other wise called Brahman.

nānā-bandhakuṣuma
Prabhavāvadāta
nyāyāpadeśama-karanda
Kadamba eṣaḥ.
Ānandabodhayatinā nidhinā guṇānām
ānandahetu rakalāṅkadhiyā
Vyadhiti (NM. p.360)

In this work Ānandabodha attempts to prove the logical validity of almost all the principal doctrines of Advaita philosophy in clear and comprehensive way, and refutes the views of the orthodox as well as heterodox opponent schools which are not on par with the Advaita view points. In this text Ānandabodha reestablishes firmly the views of Maṇḍana Miśra put forth in the Brahmasiddhi which were criticised by Śālikanātha in his Prakaraṇapañcikā. Ānandabodha

refutes also the views of the Jainas, Buddhists, Sāmkhyas Nyāya - Vaiśeṣikas and Pūrva - Mīmāṃsakas.

Although the contents, which Ānandabodha discusses in this work, are the same as those in the Pramāṇamālā, still in this work Ānandabodha attempts a more detailed discussion and adds new arguments.

There are three commentaries on Nyāyamakaranda by Citsukha and his pupil Sukhaprakāśa called Nyāyamakaranda ṭikā and Nyāyamakaranda Vivecanī respectively. And Anubhūtiśvarūpcārya (1300 A.D.) has also written a commentary on Nyāyamakaranda called Samgraha.³⁷ Citsukha's commentary Nyāyamakaranda ṭikā or vākhyā is published with Nyāyamakaranda in the chowkhamba Sanskrit series at Banares during the years 1901, 1903, 1905 and 1907.

2.12. Chronological order of the works :

Ānandabodha does not furnish any direct internal evidence in his works on the basis of which the chronological order of his works could be safely determined. Hence, by means of some indirect clues ascertained by the close study of the works the chronological order is stated below.

37. Dasgupta, HIP, Vol. 11, p.116.

It is found that Ānandabodha refers to his Nyāyadīpikā, the commentary on the Śabdanirṇaya in his Nyāyamakaranda by saying - diṅgmātra matra sūcitam vistarastu nyāyadīpikāyām-avagantavyaḥ (NM. p.170). This statement gives the clear indication that the subject matter, which Ānandabodha discusses in the Nyāyamakaranda i.e. import of Vedic statements is an established entity (siddhesaṅgatigrahasattva stāpanam) had already been discussed comprehensively in his Nyāyadīpikā. This proves that the Nyāyadīpikā is Ānandabodha's first work and the Nyāyamakaranda is his later work.

Secondly, the Nyāyadīpikā is further determined as his first work for the reason that it is a commentary on Śabdanirṇaya. It appears that Ānandabodha possibly because of his lack of confidence has at first written a commentary before writing independent works, since to write a commentary on any independent work is little easier than the writing of any independent work. Further, in the beginning of the Nyāyadīpikā Ānandabodha pays salutation to many Gods and Goddesses like Ganapati, Sarasvati, Vedavyāsa, and his predecessor Prakāśātman along with his teacher Ātmāvāsa. But in his other independent works like Nyāyadīpāvali, Pramāṇamālā, and Nyāyamakaranda Ānandabodha does not do so.

2. Ānandabodha's second work seems to be the Nyāyadīpāvali. In this work Ānandabodha has used most of the technical terms found in the Nyāya system like Upādhi, Viruddha, Vyapādi, Sāmānādhikarāṇya, Satpratipakṣa, anādhyavasita, Kālātita, etc. and syllogisms like:

I) Vivādapadam mithyā dr̥syatvāt

Yadittham tattathā

Yathobhayavādyavivāda padam rajatam (NDL, p.1)

II) Vivādādhyāsita Pravṛtṭiḥ purovartigocararajatajñāna

Pūrvikā

rajatecichādhīna purovartipravṛtṭitvāt

Yathā Samyakrajatapravṛtṭi

Sthatheyam tatasthathā (NDL. p.8)

III) Vandhyāsuto Vaktā na bhavati acetanatvāt

Pāsāṇavat (NDL p.2)

The subject matter of this work covers only two prominent Advaitic tenets which are argued out by Ānandabodha in details in his Nyāyamakaranda, viz. falsity of the empirical world and establishment of anirvacanīyakhyāti (the object of error is indefinable). Ānandabodha discusses the nature of fallacies (hetvābhāsas) in this work in connection with the discussion of the falsity of the world.

3. Pramāṇamālā appears to be the third work of Ānandabodha. This work being very small seems to be a ground work made for the preparation of the Nyāyamakaranda wherein the same subject matter set forth in the Pramāṇamālā has been discussed comprehensively, clearly and systematically. On the Pramāṇamālā there is no systematic arrangement and logical order of the topics as it is found in the Nyāyamakaranda.

4. The Nyāyamakaranda occupies the prominent place among the four works of Ānandabodha. This work seems to be his last work on the basis of the following reasons:

The Nyāyamakaranda contains several Advaitic doctrines which are fully, precisely and critically discussed by Ānandabodha.

Secondly, in this work Ānandabodha develops novel theories like that of mithyātva (falsity) which is famous as fifth definition³⁸ of falsity differing from other three definitions propounded by Padmapāda and Prakāśātman; and of avidyā nivṛtti (cessation of nescience) as of fifth kind (Pañcamaparakāra).

38. Gupta, Sanjukta, Studies in the philosophy of Madhusūdana Sarasvati, pp.32-49;
Mishra Haramohan, A Study in Advaita Epistemology, pp.53-55;
Madhusūdana, Advaita Siddhi, p.195.

Thirdly, the systematic order of the arrangement of the topics proves evidently that Nyāyamakaranda is the last work of Ānandabodha who has become quite mature and wellversed in the prominent scriptures by that time.

Fourthly, analytical and dialectic method of presentation adpted by Ānandabodha in Nyāyamakaranda clearly envisages his erudation and intelectual height.