

CHAPTER VI

PREDECESSORS AND SUCCESSORS

This chapter contains the discussion of predecessors and successors of Ānandabodha. 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.

Ānandabodha's outstanding works, viz., Nyāyadīpikā, Nyāyadīpāvali, Pramānamālā and Nyāyamakaranda bear ample evidence to his thorough knowledge with the vast field of Sanskrit literature. He was wellversed in the vedic texts, Upaniṣads, Bhagavad Gītā, Brahmasūtra of Bādarāyaṇa and the texts of his prominent predecessors like Gaudapāda, Śaṅkara etc. as well as the Nyāyabhāṣya of Vātsyāyana, Yogasūtra of Patañjali and many other celebrated works as specified in the following tables:

TABLE NO.I 6.1 Ānandabodha's Indebtedness to the Prāsthana-traya

Upaniṣads

Text	Context in which Ānandabodha has made a reference
<u>Eko devaḥ Sarvabhūtesu guḍhaḥ sarvavyāpi</u>	NM. p.24
<u>sarva bhūtāntarātmā karmā dhyakṣaḥ</u>	Refutation of plurality of the Individual
<u>sarvabhūtādīvāsaḥ Sākṣi cetā kevalo</u>	self
<u>nirguṇa sva Śvet Up.6.11</u>	
<u>Ekamevādvitīyam Chā.Up.VI.2.1</u>	PM. p.2; NM. p.16 -- do --
<u>Tat tvam asi Chā.Up.VI.8.7</u>	PM. p.2; NM. p.16 -- do --
<u>Eka eva hi bhūtātmā bhūte bhūte</u>	Refutation of plurality of the Individual
<u>vyavasthitah ekadhā bahudhā</u>	self
<u>caiva dr̥śyate jalacandravat</u>	
<u>Brahmabindūpaniṣad. 12</u>	NM. p.24 11
<u>Sa vā esa puraso'nnarasa mayo'nya </u>	Validity of the 'srutipramāṇa' NDL. p.7
<u>Tai. Up.II. 1.1</u>	

Sa vā esa neti neti

^{Up}
Brh. III. 9.4, IV. 2.4, IV. 4.22

Neha nānāsti kiñcaneti ॥

Refutation of Difference PM. p.2, Bliss-

Ātmanastukāmāyasarvam priyam bhavati

full nature of the Ātman

Brh. Up. II. 4.5

Yadā karmaṣu kāmyeṣu striyam svapneṣu

Discussion of dream as an indicator

paśyati / Samr̥dhim tatra jāñīyāt tasmin

(sūcaka) PM. p.16

svapna nidarsane ॥ Chā. Up.VI. II. 8

Dvāsuparnāsayujā sakhāyā samānam vṛakṣam

establishment of Advaita

pariśasva jāte | tayoranyah pippalam

NM. p.16, N.DI. p.7.

svāduatti anasnam annyo abhicākasiti ॥ Sae

RVṣ. 1.164.20

Ātmanah ākāśah sambhūtah |

Refutation of diversity Ātman of NM. p.21

Asaṅgohyam puruṣah |

Locus of avidyā NM. p.324

Br h.up. IV. 3.15, 16

<u>Dvāsuparnā suyajā sakḥāyā</u>	Refutation of difference	NDL. p.7 P.M.
Mund. up. III. 1.1	p.1.13; NM. p.137	
<u>Prajñānam Brahma Vijñānamāṇdam Brahma</u>	Blissful nature of the Ātman	PM. p.12
Brh. III. 9.34		
<u>Ātmaivāsyā jyotiḥ Brh. IV 3.6</u>	Self-luminosity of the Ātman,	NM. p.136
<u>Atrāyam puruṣaḥ svayam jyotiḥ </u>	"	PM. p.13; NM. p.136
Brh. ^U IV. 3.9		
<u>Ayamātmā brahma Brh. up. II. 4.19</u>	"	PM. p.13; PM. p.13
<u>Māyām tu prakṛti viddhi māyīnam tu</u>	Refutation of Difference (<u>bheda</u>)	
<u>maheśvaram Śvet. IV.10</u>	NDL. p.7	
<u>Satyena labhyastapsā hyeṣātmā samyag</u>	NM. p.340 Means of mokṣa	
<u>jñāneṇa brahmacaryeṇa nityamiti </u>		
Mund. ^U p.III. 1.5		
<u>Tameva viditvāti mṛtyumeti nānyaḥ Panthā</u>	NM. p.337	-- do --
<u>vidyate ayanāya Śweta, up. III. 8</u>		

<u>Tametam vedānuvacanena brāhmaṇā</u>	NM. p.341, PM. p.21	<u>Means of mokṣa</u>
<u>vividisanti yajñena dānena tapasā</u>		
<u>nāśakeneti Brh. Up.</u>		
<u>Andaṁ tamah pravīsanti ye' vidyā</u>	NM. p.338; PM p.22	<u>Means of mokṣa</u>
<u>mupāsate tato bhuyaiva te tamo</u>		
<u>ya u vidyāyām ratāḥ Isā. Up.12</u>	-do-	
<u>Vidyām cāvidyām ca yastodbe do bhayam</u>		
<u>Saha avidyaya^{mityam} tirtavā vidyayā</u>	-do-	
<u>mṛtamsanute Isā. Up.11</u>		

<u>TABLE NO.II</u>	<u>Brahmasūtra and Smṛti</u>
<u>Kāryam Bādārīrasya gatyupapattēh</u>	<u>Jñāna as the sole means of mokṣa</u>
<u>BSṢ. IV 3.7</u>	NM. p.351
<u>Sūcakahscha hi 'Srutehācaksate ca</u>	<u>Validity of the 'Srutipramāṇa</u>
<u>tadvidah BSṢ. III. 2.4</u>	PM. p.16-17

tapo vidyā ca viprasya nihsreyasakaram Means of mokṣa NM. p.341

Param Manu. 12.104

TABLE NO. III

Bhagavadgītā

Karmaṇaiva hi samsiddhimāsthita Means of mokṣa

janakādayah | lokasaṁgrahamevāpi sāmpaśyan PM. p.23

kartumarhasi || BG. III 20.

Na rūpamasyeha tathopalabhyate | nānto Means of mokṣa

na cādir na ca sampratistah | PM. p.23

asvatthamenam suvirudhamūlamasanga

sastrena drdhenachitvā ||

tataḥ padam tatparimārgitavyam

jasmingatā na nivartantibhuyah

tamevacādyam puruṣam prapadye yataḥ

pravṛtti prasṛtā purāṇi ||

BG. XV. 3-4

PM. p.22 --do--

Ārurūksormuneryogam kārma kārana mūeyate | Means of mokṣa

Yogārudhasya tasyaiva samah kārana mūcyate || PM. p.22

B.G. VI.3

Tasmātsarveṣu kāleṣu māmanu smara yudhya NM. p.340 ---do---

ca | Mayyārpita manobuddhīrāmameveṣya

syasamsayam ||

B.G. VIII.7

Kāyēnāmanasā budhyā kevalei rindriatīrapī | NM. p.343 ---do---

yogināḥ karma kurvanti saṅgam tyaktvātma

suddhyaḥ | Brahmānyādhyāya karmāni saṅgam

tyaktvā karoti yah | līpyate na sa pāpena

padmapatramivāmbasā ||

BG. V. 11-10

In his works Ānandabodha mainly quotes the statements of Prasthānatraya and Smṛti texts in order to prove the logical validity of the advaitic doctrines propounded by his predecessors like Śaṅkarācārya, Maṇḍanācārya and others. To eradicate the philosophical

theories postulated by the antagonistic schools like Jaina, Buddhist, Sāṃkhya-yoga, N̄yāya-Vaiśeṣika and Prābhākara and Bhāṭṭa Mīmāṃsā, Ānandabodha has presented their views as shown in the following tables.

TABLE NO.IV 6.2 The Heterodox School (Jainism)

The Authors, Date and their works referred to by Ānandabodha	The context in which Ānandabodha has made a reference	Remarks
Umāsvāti (C. 3rd - 4th centuries A.D.) <u>Tattvārthasūtra</u>		
<u>Tadanantaramūrdhvaṃ gacchatyāvālokāntāt</u> X.5 <u>Pūrvaprayogaśaṅgattvāt bandhacche-</u> <u>dāttathāgatiparināmaṃca tadgatiḥ</u> X.6	Presentation and refutation of the Jaina view of mokṣa NM. p.270.	
Umāsvāti, <u>Tattvārthasūtra</u> V.16 <u>pradesasamhāravisaṃgābhyaṃpradīpavat</u>	Presentation and refutation of the Jaina view of the dimension of soul. NM. p.13.	

Ānandabodha refers two main doctrines advocated by the Jaina school. These are: the size or dimension of the soul as that of the physical body (sarīraparimāṇaḥ khalvātmā NM. p.13) and the upward movement of the soul as the conception of mokṣa (NM. p.270)

TABLE NO.V

Buddhism

The Authors, Date and their works referred to by <u>Ānandabodha</u>	The context in which <u>Ānandabodha</u> has made a reference	Remarks
<u>Maṇipradīpaprabhayormanibuddhy</u> <u>ābhidhāvato mithyājñānaviseṣeṣi</u> <u>viśeṣārthakriyām prati </u>	NM.p.148, phenomenal validity of the perception and other means of knowledge.	<u>Pradyotsyeṣva</u> <u>nirvāṇam vimokṣas-</u> <u>ya cetasaḥ</u> <u>mā p.42.</u>
<u>Dharmakīrti, (400 A.D.)</u> <u>Pramāṇavārtika, II. 58</u>	NM.p.270. Presentation and refutation of the Mādhyamika view of mokṣa	The terms <u>prodyotah</u> and <u>cetasaḥ</u> are replaced as <u>Pradīpa</u> and <u>tāyina</u> respectively by <u>Ānandabodha</u>
<u>Pradīpasyeva nirvāṇam vimokṣa</u> <u>stasya tāyinaḥ Dīgha Nikāya</u> <u>II.15; Mādhyamakāśāstra of</u> <u>Nāgārjuna, P.42</u>		

Buddhism

Ānandabodha has also refuted the tenets of the Buddhist thinkers, mainly, the propounders of the two prominent schools, viz., Mādhyamika and Yogācāra (nihilism and uncompromising idealism) of the Mahāyāna stream of Buddhism. He puts forth as his pūrvapakṣa the well-known doctrines, viz., the doctrine of momentariness (kṣaṇikavijñānavāda), the doctrine of error known as ātmakhyāti and the doctrine of nirvāṇa advocated by the Yogācāra school whose main expounders are Asvaghōṣa (100 A.D.) and his followers like Asaṅga (400 A.D.), the author of the celebrated work Mahāyānasūtrālaṃkāra.

But in his work Nyāyamakaranda Ānandabodha does not directly or indirectly indicate the name of the text nor the author to whom he refers. Since the tenets are very well-known in the philosophical domain they are easily identified as those of the Buddhist philosophers as it is done by Citsukhācārya in his commentary. Similarly Ānandabodha criticises the main doctrines are: the asatkhyātivāde (the theory of non-being's apprehension) and the nirvāṇa (emancipation). Apart from these, Ānandabodha also quotes from the Buddhist works, viz., Mūlamādhyamika Kārikā of Nāgārjuna and Prāmaṇavārttika of Dharmakīrti. Though Ānandabodha criticises their doctrines from the Advaitic point of view nevertheless he faithfully and accurately sets forth them in his Nyāyamakaranda.

Sāṃkhya School

In his work Nyāyamakaranda Ānandabodha like Śaṅkara takes up the Sāṃkhya system as his Pradhāna malla and devotes a number of

pages to refute its two main doctrine, viz., the diversity of puruṣas (souls) and the nature of final emancipation (mokṣa). The views set forth and refuted by Ānandabodha seem to be of the classical sām̐khya propounded by Īśvarakṛṣṇa, author of the locus classicus Sām̐khyakārikā from which a number of verses are quoted by Ānandabodha as shown in the following table:-

TABLE NO.VI 6.3 The Orthodox School (Sāṃkhya Yoga)

The Authors, Date and their works referred to by Ānandabodha	The context in which Ānandabodha has made a reference
Jananamaraṇakaraṇāṇām prati niyamāda- yugapatpravṛttesca Puruṣabāhuvam siddham traiguṇyaviparyayaḥ SK.18	NM. p.18, Presentation and refutation of the Sāṃkhya view on the diversity of the puruṣa (Ātman)
Atidūrātśamīpyādindriyaghātā nmanonava- sthānāt Saukṣmyād vyavadhānādabhibhāvā- tśamānābhīhārēcca SK.7	N.M. p.78, Discussion about the nature of error
Dharmena gamanaṃ mūrdhvaṃ gamanamadhas-tād- bhavatyadharṃena Jñānena cāpavargo viparyayādiśyate bandah	N.M. p.282 Refutation of the Sāṃkhya doctrine of mokṣa
Vairāgyāt Prakṛtilayaḥ Saṃsārobhavati rajasāt rāgāt aiśvaryaḥ viparyayāt pīvaryaḥ SK. 44-45	--- do ---

Rūpaḥ saptaḥhireva badhāntyaṭmāna
mātmā prakṛtiḥ | saiva ca puruṣa
syārtha vimocayatyekarūpeṇa || SK.63

Vatsavivṛdhinimittam kṣīrasya yathā
Pravṛtti rajānasya | puruṣavimokṣa
nimittam pravartate tadvadvyaktam ||

SK.57

Śabdajñānānupātī vastusūnyo vikalpah |
Patañjali, Yoga-sūtra III. 28.

NM. p.283, Refutation of the Sāṃkhya view
of mokṣa

NM. p.287, Refutation of the Sāṃkhya view
of mokṣa

NM. p.109 Validity of the śrutipramāṇa

Nyāya-Vaiśeṣika School

Ānandabodha is also indebted to the Nyāya-Vaiśeṣika thinkers like Vātsyāyana, Jayanta Bhaṭṭa and Śrīdhara. In his Nyāyamakaranda and pramāṇamālā Ānandabodha criticises the Nyāya-Vaiśeṣika views, viz., the diversity of the Ātman (individual self), the doctrine of extrinsic validity of knowledge (paratah-prāmāṇyavāda) and the doctrine of mokṣa (emancipation). These views have been faithfully presented and aptly refuted from Advaitic point of view by Ānandabodha. To substantiate his own Advaitic position he quotes from Vātsyāyana's Nyāyabhāṣya on the Nyāyasūtra of Gautama. He also quotes the Nyāya and Vaiśeṣika sūtras while he puts forth the Nyāya-Vaiśeṣika views as his pūrvapakṣa as shown in the following table:-

TABLE VII

The Authors, Date and their works referred by Ānandabodha	The texts and contexts in which Ānandabodha has made a reference
<u>Vyavasthāto nānā. Gautama,</u>	NM. p.4. Refutation of the Nyāya -
NS. IV.2.25., Kaṇāda, VS.III.2.20	Vaiśeṣika doctrine of diversity
<u>Prasaktapratishedhe satyanyatrā</u>	NM. p.118. Refutation of the
<u>Prasangātsīsyamane Sampratyah</u>	<u>akhyāti-vāda.</u>
<u>Parīśeṣah. Vātsyāyana,</u>	
<u>Nyāyabhāṣya on NS II.5</u>	
<u>Pūrva - Mīmāṃsā</u>	
Ānandabodha also criticises the prominent doctrines of the Mīmāṃsakas in his works. These are: the doctrine upholding diversity of the Individual soul, the doctrine of error (<u>bhrama</u>) known as <u>akhyātivāda</u>, the doctrine of Kārya (action) as <u>Pravartaka</u> (an urging factor) and the doctrine of <u>mokṣa</u> (salvation). <u>Śālikanātha Miśra</u> (720A.D.),	

the author of Prakaranapancikā is his main opponent from whose work Ānandabodha quotes profusely as shown in the following table:-

TABLE NO. VIII : Pūrva Mīmāṃsā

The Authors, Date and their works referred by <u>Ānandabodha</u>	The text and context where <u>Ānandabodha</u> has made a reference
<u>Paurvāparya Pūrvadourvalyaṁ</u>	Discussion about the empirical validity
<u>Prakṛtived Jaiminī, Jaiminī Sūtra,</u>	of the <u>Pramāṇas</u> like <u>Pratyakṣa</u>
<u>VI. 5.22.54 Pūrvātparavaliyatvam</u>	NM. p.150
<u>tatra nāma pratīyatām/anyonya</u>	--do--
<u>nirapekṣānāṁ yatra janma dhiyāṁ</u>	NM.p.151
<u>bhaved</u>	
<u>Kumārila, Ślokaṁvārttika, II.18</u>	
<u>Kāryameva ca Vaktrnām jayayaḥ asma</u>	Discussion of the nature of an urging
<u>Kaniyasām pravatyārpekṣyā bhedāt</u>	factor (<u>Pravartaka</u>)
<u>Praiṣādivyapadesabhāk Sālikanātha,</u>	NM. p.187.
<u>(780-825 A.D.) Vākyārtha Mātrka,</u>	

The Authors, Date and their works referred by Ānandabodha	The text and context where Ānandabodha has made a reference
II. 11. p.26.	
<u>Kṛtisādhyaṃ Pradhānam yat tatkārya</u>	NM. p. 188
<u>mabhidhīyate tatca mānāntareṇāpi</u>	--do--
<u>Vedyamodanapākavad</u>	
VM. II. 13	
<u>Phalasādhanatā nāma yā sā naiva ca</u>	
<u>Kāryatā/Kāryatā Kṛtisādhyaṃ phala</u>	NM. p. 189
<u>sādhanatā punaḥ Kāraṇatvaṃ phalotpāde</u>	--do--
<u>te bhidyate parasparam</u>	
VM. 7,8	
<u>Niyojyaḥ sa ca kāryam jaḥ svakīyatvena</u>	
<u>budhyaṭe Svargādih kāmoyogācca</u>	NM. p. 191
<u>sādhyaṭvenaiva gamyate</u>	--do--
VM. II. 25	

<u>Kāryatvena niyojyam ca svātmani</u>	NM. p. 192	---do---
<u>prerayannasau niyoga iti</u>		
<u>mīmāṃsāniṣṇāteirabhidhīyate</u>		
VM. II. 26		
<u>Vyutpattirapi kāryerthe</u>	NM. p. 192	---do---
<u>vyavahārānusārīṇī kintu</u>		
<u>nirḍhārānāmātram vedavākya</u>		
<u>vimarsajam</u>		
VM. II. 32	NM. 192	---do---
<u>Kāraṇatvam phalotpāde bhidyate</u>		
<u>te parasparam kinty svayam klesarūpam</u>		
<u>karma yatkāryatām brajet phalasāadhanatā</u>	NM. p. 195	---do---
<u>tadbhāvabhāvinī nityam tadā saiva</u>		
<u>Prakāśate</u>		
VM. II. 8-9		

6.4 Advaita Predecessors

Ānandabodha's encyclopaedic learning as reflected in his four philosophical works suggest succinctly his gratitude to the prominent Advaita thinkers and authors who have preceded him, viz., Gaudapāda, Mandana Miśra, Saṅkarācārya, Padmapāda, Sureśvara, Vimuktātman, Sarvajñātman and Prakāśātman. Ānandabodha quotes profusely from their works to substantiate his views and also to refute those of other opponent philosophical schools as stated below in the tabular form:-

TABLE NO. IX

Mandana Miśra

Api ca jannaiva budhervyāpāva	Refutation of the diversity of the NM.p.
thābagraharūpāh. BSI.p.45	35 objects of knowledge.
Sarvātmanārtho jñāneno kena citnna	Establishment of <u>anirvacanīya khyāti</u>
hi grhyate tathajñāta vivekasya	NM. p. 127
dvicandādiviparyayāt	
BSI.III. 138	
Na sa kalpayitum śakyasthatsidherl	Discussion about the nature of urging Factor
aunikādapi śabdādeva mite yopi	(<u>pravartaka</u>)

manyate saṅgatikramam

BSI. III. 85

NM.p. 231

Paḍam svadharmam vyutkrāmedanya

Discussion about the nature of urging Factor

siddhārthatānyathā śabdāḍeva mīte

(pravartaka)

yopi manyate saṅgatikramam

BSI. III. 78.

NM. p. 234

Tatsāḍhanāvavodhe hi vidhātrvyā-

prtirmata apekṣitopāyataiva

"

vidhīristo manīṣibhiḥ

BSI. III. 104.

NM. p. 256

Na hi nīṣedhavākyesu

Discussion about the nature of mokṣa

kaṣyaciḍātyantiko nīṣedhaḥ

NM. p. 292

Kintu kimcit kvacit nīṣidhyate

Brahmāḍvaitābhīmāni tu

bhavanatyantikameva nīṣedhamabhiḥsaṭi

Tathā ca śoyamātmīya eva vāno

bhavantam praharati

lavdharūpe kvacit kimcid tādṛgeva.

nisidhyate vidhānamantarenāto na

nisedhasya saṁbhavaḥ

BSI. II.2.

Sarvapratyayavedye vā brahmarūpe

vyavasthite prapancasya pravilayah

' sabdena prātipadyate pravilina

prapancena tadṛpena na gocarah

mānāntarasyeti matamāmaikanibandhanam

BSI. IV-3 and H.

yadapi matam-bījāṅkuravadanādiravidyājīva

viḥhāgaḥ, tato nānyonyāśrayatvamiti,

tadapyasāṁpratam

BSI. p. 10.

Discussion about the nature of mokṣa

NM. p. 298

Discussion about the locus of Avidyā

NM. p. 312

Avidyāstamayo mokṣaḥ sā Saṁsāra

Discussion about the nature of mokṣa

Udāhṛta Vidyāiva cadvaya Sāntā

NM. p. 271

tadastamayā viyate

BSI. III. 106

Yadapi Kaiscit prameyavikalpena

Discussion about the nature of mokṣa

Sāmānyameva Vastyiti Sthāpayitva

NM. p. 290

Sattāyā mahāsāmānyarūpatvāt

tanmātraveva Satvamiti Sādhitam

tadapi na Satkalpam.

BSI. II. p. 32

Yah pratītivirodhastu sa svy dosa

Discussion about the nature of erroneous

udāhṛtaḥ Sāmānādhikaranyena

cognition NDI. p.12

bodhādrpyamidam sitam BSI.III.149.

Vācaspati Misra

Ānandabodha was also influenced by Vācasapati Misra and therefore has quoted four times in his Nyāyamakaranda and Pramāṇamālā from the celebrated works like Brahmatattvasamiksā, a celebrated commentary on Mandana's magnum opus Brahmasiddhi.

TABLE NO. X.

<u>Aṁ matubini Samāsa-Viśeṣānām Sannihita-</u> <u>Viśeṣābhidhāyitam aṅgi kurvāṇā</u> <u>Vaiśvadevī āmīkṣā dandi kamaṇḍalumān</u> <u>ityādayaḥ api akhaṇḍārthavṛttitāyām</u> <u>udāhāryāḥ</u>	Discussion of impartite sense (<u>akhaṇḍārtha</u>) of the Upaniṣadic statements. NM. 264
<u>Evamvidhepi Viśaye harsvavahetvantaram</u> <u>āsaṁkāmānā janani-jāray Saṁkayā</u> <u>Svakiyamapi brāhmaṇatvam prati Sandihānā</u> <u>nādhikarabhājo brāhmaṇocitā su kriyāsvitī</u> <u>kṛtam mīmāṁsābhāṣa parisramaṇa teṣām</u>	Discussion of the purport of the Upaniṣadic statement. NM. p. 163
<u>Kartavyatā ekārtha samavāyini saṁhitasā-</u> <u>dhanatā Viddhih</u>	Discussion of the nature of an urging factor (<u>pravartaka</u>) NM. p. 197
<u>Sadasat-ubhaya-anubhayādi prakāraḥ anirva-</u> <u>canīyatvam eva hi avidyānām avidyātvaṁ</u>	Nature of nescience (<u>avidyā</u>) PM. p. 10

TABLE NO. XI

Vimuktatman, (850 A.D., 1stasiddhi,)	PN. p. 4 <u>Avidyā</u> as the material cause of the world-illusion.
<u>Nānyatrakāraṇāt kāryam na cet tatra</u> <u>kvatadbhavedīti</u>	
<u>Bhāvāntaramabhāvonya na kascidanirūpanāt</u>	NM. p. 86 Nature of <u>avidyā</u>
<u>Is. p. 46 na hi nari sṅgam bhāti</u>	NM. p. 109 <u>Anirvacanīya khyāti</u>
<u>gavīva</u>	
<u>Na Sannāsanna Sadasannānirvācyopi tat</u> <u>kṣayaḥ yakṣānurūpo hi balirityācāryā</u>	Pañcamapraṇāḥ avidyā nivṛtti, NM. p. 355
<u>vyacīcaran 1st, p. 85</u>	
Prakāśātman, (Vivaraṇakāra)	NM. p. 118-9
1000 A.D. Pañcapādīkāvivaraṇa	<u>Akhaṇḍārtha</u>

Though Ānandabodha does not quote directly in some cases from the works of Gaudapāda and Śaṅkara it is clearly evinced that he has adopted their philosophical tenets. In this connection it is significant to note that Nyāyadīpāvalī is an important independent work dealing with the unreality of the world in support of which Ānandabodha has quote the syllogism of Śaṅkhara on Kārikā of Gaudapāda (II.4)

Ānandabodha is also highly indebted to Mandana Mīśra who, according to outstanding scholars like Mr. Hiriyanna, Sangamalal pandey, is different from Sures'vārācārya, the immediate follower of Śaṅkarācārya. Ānandabodha profusely quotes from the Brahmasiddhi of Mandana, designated by him Ācārya in his works. Besides, Ānandabodha in his Nyāyamakaranda makes serious efforts in defending Mandana's views and to reestablish them which are refuted by Śalīkanātha in his Prakaranapañcikā. Sangamlal pandey in his book has beautifully noted this fact. Unlike his predecessors mainly Sarvajñātman, Prakāśātman, and Vimuktātman Ānandabodha not only rejects some views of Mandana but he also acclaims some of his prominent theories as discussed in the foregoing chapters.

Ānandabodha is also indebted to the immediate disciples as Śaṅkarācārya, viz., Padmapāda and Sures'vara. The definition of mithyātva (falsity) stated by Padmapāda in his Pañcapādikā is stated by Ānandabodha in Nyāyamakaranda. Ānandabodha in Nyāyamakaranda also indirectly supports the views of Sures'vārācārya

who has expounded the theories regarding the Brahman as the locus and object of avidyā.

Ānandabodha is indebted to Mandana's follower Vācaspati Miśra, whom he quotes thrice from his work, Brahmatattvasamiksā, a commentary on Mandana's Brahmasiddhi. Besides, we also find some similar passages in the Bhāmati and Nyāyamakaranda. But Ānandabodha refutes vācaspati's view upholding the Individual soul (Jīva) as the substratum avidyā.

A part from this Ānandabodha is also indebted to Vimuktātman respectfully called as Guru in the Nyāyamakananda and Pramānamālā. Ānandabodha also quotes in Nyāyamakananda from the vivarana of Prakāśātman whom he follows faithfully. He has also written a commentary Śābdanirnaya dīpikā alias Nyāyadīpikā on the Śābdanirnaya of Prakāśātman.

6.5 Successors

Ānandabodha had considerable influence on his successors. His influence is evident from the reference made to him and his works. The Advaitic authors who came after Ānandabodha had borrowed his arguments to vindicate their positions. The dialectic method, erudite style and forceful logical arguments are the main factors which have influenced his successors to a great extent. This has been presented in the following table.

Successors (Advaitic)

<u>Ānandabodha's Works and Context</u>	<u>The Authors, Date and their Works referring to Ānandabodha</u>	<u>Remarks</u>
<u>Nyāyamakaranda,</u>	Citsukhācārya, 1220 A.D.	
<u>Discussion of Akhandārtha</u>	<u>Tattvapradīpikā</u>	
<u>Means of mokṣa</u>	p.286, 853-54, 858,	
<u>Nyāyamakaranda,</u>	Madhusūdana Sarasvatī, 1600 A.D.	
<u>Definition of mithyātva</u>	<u>Advaitasiddhi</u> , p.412, p.503	
p.117-118		
<u>Nyāyamakaranda,</u>	Appayya Dīkṣita, 1600 A.D.	
<u>Nature of Avidyānivṛtti</u>	<u>Siddhāntaleśa samgraha</u> p.539	
	<u>Ātmānya</u> - - - - Pancama	
	<u>prakāretyānandabodhācārya.</u>	

Nyāyamaranda,

Self-luminosity of the Ātman,
p.135-148.

Vidyāranya, Vivaranaprameya

saṅgraha p.122

Successors (Non-Advaitic)

Nyāyamaranda,

Refutation of Difference

NM. p.17

Candupandita 1320 A.D.

Commentary on the Naisadhiyacarita,
p.28

Nyāyamaranda, p.307

Vedānta Desika, 1268 A.D.

Pancamaparakāra avidyānivṛtti

Satadūsanā, Vada 37

Nyāyamaranda Pancamaparakāra

Vyāsa Tirtha, 1280 A.D.

Avidyānivṛtti

Nyāyāmṛta, p.157.

Nyāyamaranda,

Jaya Tirtha, 1290 A.D.

Pancamaparakāra avidyānivṛtti

Nyāyasūdhā, p.30

The works of Madhusūdana Sarasvati reveal that he was highly influenced by Ānandabodha who is very much esteemed by the former who has imitated the style of Nyāyadīpāvalī of Ānandabodha in writing his Advaitasiddhi. Madhusūdana also in the Advaitasiddhi (pp. 316, 384, 696, 845) refers to numerous arguments from the pramāṇamālā (pp.4.7) and the Nyāyamakaranda (p.260) and amplifies them. He also quotes from Ānandabodha's works either to explain or to explain or to establish a theory like Mithyātva (falsity of the world) or to refute his pancamaparakārāvidyānivṛtti vāda in his Advaitasiddhi.

Similarly, Appayya Dīksita was highly influenced by Ānandabodha whose doctrine of Pancamaparakāra avidyānivṛtti has been discussed and favoured in his siddhāntaleśa Saṃgraha.

Bhāratitīrtha Vidyāranya also has borrowed some valuable views regarding the self-luminosity of the Ātman from the Nyāyamakaranda of Ānandabodha. In his Vivaraṇa prameya saṃgraha (p.85) Vidyāranya borrows verbatim a syllogism i.e. Samveditā na samvidadhīnaprakāśaḥ samvitkarmatāmantare na aparokṣa-tvāt samvedanavat (NM.p.135).

Likewise Candupandita in his commentary on the Naiṣadhiyacarita has put forth a passage borrowed from the Nyāyamakaranda. This indicates that he is very much indebted and influenced by our author. Further, the followers of Rāmānuja's viśiṣṭādvaita school like vedānta Desika in his Tattvatikā on Śrībhāṣya (p.489) and Satadusani refutes the views of Ānandabodha. Sudarshana Bhaṭṭāraka

in his Srutaparakāṣikā and Rangarāmānujamuni in his Bhāvaparakāṣikā, the commentators of the Śrībhāṣya have also referred and criticised Ānandabodha's views.

Similarly, Vyāsa Tirtha, the author of Nyāyāmṛta and Jayā Tirtha, the author of two ardent advocates of the Dvaita school of Madhva have criticised the views of Ānandabodha with reference to the theory of mithyātva, and also borrowed some significant arguments for the refutation of advaitic view points. These are clear indications regarding the impact of Ānandabodha on his successors.