

CHAPTER IX

ESTIMATE AND CONCLUSION

From the comprehensive and critical study of Ānandabodha's remarkable Advaitic works as presented in the foregoing pages we can say that Ānandabodha is really one of the greatest thinkers of the post-Saṅkara Advaita thought, since his works are very much valuable for significant exposition of the major Advaitic tenets and forceful arguments in support of their indoctrinisation. Ānandabodha is also a great gifted poet as he rightly introduces himself by the epithet Sukavi in his works who has composed a number of verses in several metres. Ānandabodha occupies a significant place in the history of Advaita Vedānta for his multifaceted encyclopedic scholarship. He is a metaphysician, a profound scholar, great gifted poet, a honest critic, a distinguished prose writer and recondite dialectician. The celebrated works of Ānandabodha make evidently clear all these above diverse aspects of his scholarship. He makes use of his scholarship in his works in a very skillful and successful manner.

In his works Ānandabodha has made the fullest possible use of logic that is in accordance with Śruti (scriptural authority). He has successfully employed the nyāya terms, techniques, syllogisms and dialectic method for the refutation of the opponents views and establishment of Advaitic tenets.

In giving an estimate of Ānandabodha it is significant to note that he is completely agreed with Śaṅkara in his unsparing criticism and outright dismissal of jñānakarmasamuccaya-vāda. Ānandabodha subscribes Śaṅkara's view, viz., Śruti as the supreme source of brahmajñāna, the Brahman which is a Siddhavastu as the purport of Upaniṣadic statements, and impartite sense of the Upaniṣadic statements. However, Ānandabodha seems to be in perfect sympathy with Maṇḍana, in explicitly maintaining Maṇḍana's doctrine of sattādvaita (ens-monism), and hence following Maṇḍana Ānandabodha accepts the fifth kind of existence of cessation of nescience (pañcamaprakāra avidyā nivṛtti) as discussed in the chapter VI. Ānandabodha also has expressed his independent thinking by refuting Maṇḍana's views, viz., Jivātman as the locus of avidyā, and avidyānivṛtti as the nature of the Ātman or the Brahman. Acknowledging his honourific authority Ānandabodha quotes profusely from Maṇḍana's Brahmasiddhi in order to substantiate his advaitic positions. Although Ānandabodha follows some doctrines upheld by Maṇḍana and Vācaspati still he does not blindly imitate them. In the contrary, he also rejects their weak/standpoints by putting forth regorous logical argumants and quoting scriptural texts. Ānandabodha also shows similar attitude to Vācaspati Miśra, the follower of Maṇḍana Miśra. Though he quotes verbatim from the important work like Brahmatattva Samikṣā of Vācaspati he also refutes his views of the locus of avidyā.

It is only in the works of Ānandabodha that Saṅkara's brief views on various theories of error get expounded in a grater detail. The technique of Ānandabodha's criticism of other theories of error is to be specially noted here. According to him, criticism consists in drawing out the implications in drawing out the implications of the view of the opponent, on the basis of the principles accepted by himself (the opponent), and then pointing to the self-contradictory character of that view through sharp logical scrutiny. Here Ānandabodha asserts that by his illogical assumptions, the opponent's position gets itself reduced to an absurdity. Ānandabodha thus repudiates the views of the opponents and establishes his own Advaitic standpoint as shown in the chapter III. Thus the credit of critically elaborating other theories of error such as asat khyāti, ātma khyāti, akhyāti, anyathākhyāti and their dismissal in favour of anirvacanīyakhyāti goes to him.

Another important fact explored in the foregoing pages is that Ānandabodha does not follow strictly any particular sub-school, viz., Bhāmatī School of Vācaspati Miśra, Vārtika school of Sureśvara and Vivaraṇa school of Prakāśātman. He profusely quotes and refers to the prominent doctrines of almost all schools. This is very much clear from the examples given by him regarding the identity of Jīvatman with the Brahman. He neither follows avacchedavāda of Vācaspati nor Pratibimbavāda of Prakāśātman.

The study on the philosophical views of Ānandabodha and his sublime contribution to the Advaita Vedānta is ~~is~~ presented in the foregoing nine chapters.

CHAPTER I	:	A Brief Survey of Philosophical Doctrines of the Prominent Advaita Vedāntins upto Ānandabodha.
CHAPTER II	:	Ānandabodha : His Date and Works.
CHAPTER III	:	Ontological Views
CHAPTER IV	:	Epistemological Views.
CHAPTER V	:	Soteriological Views
CHAPTER VI	:	Predecessors and Successors
CHAPTER VII	:	Ānandabodha's Philosophy: A Critique
CHAPTER VIII	:	Ānandabodha's Distinctive Contribution
CHAPTER IX	:	General Estimate and Conclusion.

It is shown succinctly how Ānandabodha made valuable as well as distinctive contribution by explication, amplification and subtle analysis of the important Advaitic tenets and thereby enriched Advaita school by making forceful refutation of the antagonistic schools. Further, it has also been discussed that Ānandabodha both as a commentator and author of the independent works has inspired and influenced his successors like Citsukha, Appayya Dīkṣita etc. both Advaitins

and non-Advaitins. Our comparative perspective has made it evidently clear in the above pages that though Ānandabodha has collected materials for the content of his works from his celebrated predecessors still he has not blindly incorporated them but has added a number of novel points. The most important feature of his contribution is that he has made a thorough survey of the prominent Advaitic tenets and reviewed them in the light of scriptural authority and logical reasoning.

Above all, Ānandabodha's bold attempt to uphold, defend and strengthen the principal tenets of Absolute Monism propounded by the great Śaṅkara, Sureśvara and their successors, when it was the victim of the Naiyāyikas and other powerful philosophical schools is the most noteworthy aspect. He has successfully given the lasting blow to the opponent schools by adopting their methods and technical terms and brought out the prominence of Advaita Vedānta. He, therefore, would be revered and remembered by the men of wisdom as long as our vedantic culture survives in this universe.