

PREFACE

In the history of Indian philosophical literature in general and Advaita Vedānta in particular Ānandabodha Yati occupies a prominent place for his significant and substantial contribution to the prodigious growth of the post-Śaṅkara Advaita School. This eminent philosopher and profound thinker has distinguished himself from his celebrated predecessors like Prakāśātman and Sarvajñātman as the author of three outstanding independent works as well as a commentary; he has displayed unique genius and deep critical acumen in analysing, interpreting śaṅkaraite tenets and rebutting antagonistic views on logical grounds. Ānandabodha's role lies mainly in the enunciation and indoctrinisation of the Advaita standpoints 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 vogue, particularly in the domain of philosophy. Ānandabodha, the only renowned Advaitin of the eleventh century, 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 and the Prābhākara school of Pūrva Mīmāṃsā. Hence, he has dealt with the principal subject-matters in dialectic, syllogistic and analytic way. Coming quite distant in time from that of Śaṅkarācārya, the

great architect of Advaitism, Ānandabodha had authentic intimations of what the great teacher meant of Advaita as implied in his celebrated commentaries on the Brahmasūtra, and as such Ānandabodha's works are significant in preserving to us the classical import of Śaṅkarācārya's tenets. Thus, Ānandabodha is an interpreter and critic on his own and throws valuable light on various issues and aspects of Advaita Vedānta in a thought provoking manner, erudite style and logical dialectic method. Although Ānandabodha has thoroughly studied and borrowed some views from his prominent predecessors he does not blindly follow them in all respects. Sometimes he offers his unique opinions different from those of the earlier schools and successfully he also rejects their doctrines boldly and clearly.

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 different walks of human life, and a recondite Ācārya capable of setting aside various theories of heterodox as well as orthodox schools of Indian philosophy. He is the only author of great reputation in eleventh century in the history of post-Śaṅkara Advaita Vedānta.<sup>1</sup>

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1. Dasgupta, S.N., A History of Indian Philosophy,  
Vol.II. p.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 particular view an attempt has been made to present the distinct contribution of the prominent thinker Ānandabodha Yati to Indian philosophy general and Absolute Monism (Advaita Vedānta) in particular in this present thesis. I have also attempted to study his four polemic works entitled Nyāyadīpikā alias Śābdanirṇaya dīpikā, a commentary on the Śābdanirṇaya of Prākaśātman, Nyāyadīpāvali, Pramāṇamālā and Nyāyamakaranda.

The present study attempts to examine and evaluate critically Ānandabodha's various principal tenets, views, and interpretations of several scriptural texts.

This study thus is both comprehensive and critical and hence tends to contribute towards general enhancement of knowledge.

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 photostat copy of the manuscript called Nyāyadīpikā from Madras oriental Library for my study. I have also consulted a manuscript of Pramāṇamālā preserved in the Oriental Institute, M.S. University of Baroda. 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.

The study based on all the four texts written by Ānandabodha has been presented in the following 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.

I take this opportunity to perform the most pleasant duty of expressing my deepest sense of gratitude to my most  
 ✓ revered guide Dr. (Mrs.) Uma S. Deshpande, Reader, Department of Sanskrit, Pali and Prakrit for her excellent guidance and ever memorable help. In spite of her heavy load of work and

engagements, she spent her most precious time in reading my work seriously, making necessary corrections repeatedly, in discussing some debatable points and enlightening me the right way by means of valuable suggestions. I am highly grateful to her whose illimitable interest for indological studies and researches have created a new spirit in me for the pursuit of supreme truths.

I express a deep and heart-felt sense of gratitude to Prof. Dr. R.T. Vyas, Director, Oriental Institute, M.S. University of Baroda, for allowing me to consult the manuscript of Pramāṇamālā preserved in the manuscript department of Oriental Institute and collecting materials for my study from the Institute Library.

I am highly grateful to Prof. Dr.S.G. Kantawala, Ex-head, Department of Sanskrit, Pali and Prakrit, and Dean, Faculty of Arts, M.S. University of Baroda for his valuable suggestions and constant inspirations to me for my study.

My thanks are due to my friend Satyavalan, Teacher fellow of CASE, Department of Education and Psychology, M.S.University who enormously helped me by collecting photostat copy of Ānandabodhas Nyāyadīpikā manuscript from the Govt. Madras Oriental Library, Madras.

I am grateful to U.G.C for awarding me Junior Research Fellowship by which I was able to complete this study.

I am also thankful to Shri Kanubhai Patel for looking after the neat and correct typing work of my thesis with diacritical marks.

Lastly I thank all those who have helped me directly or indirectly in my work for the thesis.

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18/6/ 1992