

11.8 Advaitācāryas of the 12th and 13th Centuries

In the history of the development of the various Advaitic Schools, the period which witnessed the rise of Viśiṣṭādvaita and Dvaita is of importance, because it shows the state of the Advaita philosophy and the criticisms provoked by it. The two main schools of Advaita-Vivaraṇa prasthāna and Bhāmati prasthāna had already secured adherents throughout India, Vācaspati had been criticised by the Prakāṭārthakāra as a follower of Maṇḍana who had criticised Śaṅkara. Therefore it is important that we should note the relative chronological position of the various outstanding authors after Śaṅkara.

Śaṅkara, as I have pointed out elsewhere,¹ cannot be placed later than 620 A.D. since he is later than Diṅnāga and far earlier than Bhavabhūti-Śrīkaṇṭha (720 A.D.) and was the older contemporary of Dharmakīrti. Mr. Kunhan Raja has doubted the testimony of I-tsing as to the date of Bhartṛhari and gives evidence to show that Bhartṛhari must be assigned to an earlier date probably the 5th century.² Śurēśvara, the disciple of Śaṅkara is earlier than Pātrakeśari Vidyānanda, the disciple of Akalaṅka (c. 600 A.D.).³ Sarvajñātman can no longer be assumed to be the disciple of Surēśvara, as he mentions Dēvēśvara, Dēvānanda and Śreṣṭhānanda as his *guru*, *parama guru* and *parātpara guru*.⁴ Sarvajñātman is later than Vimuktātman, the author of *Iṣṭasiddhi*, who was later than Bhāskara.⁵ Bhāskariya Vēdāntins are mentioned by Prabhācandra,⁶ who is a pupil of Akalaṅka and Vidyānanda. Therefore Bhāskara cannot be placed later than the middle of the 7th century. Moreover Śāntirakṣita and his disciple Kamalaśīla (740 A.D.) criticise

1 *QJMS.*, 1930. Proc. VIII. Or. Confce. 1935, p. 562.

2 *S. K. Iyengar Comm. Vol.*

3 *An. Bh. Or. Inst.*, 1931.

4 *Pramāṇa Lakṣaṇa, JOR.*, 1937; *Mad. Uni. Journal*, 1937.

5 *Iṣṭasiddhi, GOS.*, p. 375.

6 *Pramēya Kamala Mārtaṇḍa.*

the Advaita doctrine⁷ and Ubēyaka is criticised by Kamalaśīla and Vimuktātman.

Then comes another great figure, Vācaspati (841 A.D.), who is followed by the Prakāṣārthakāra. The *Pañcapādikā-vivarāṇa* was written by Prakāśātman, known also as Svayaṃ prakāśānubhava, a disciple of Ananyānubhava,⁸ Prakāśātman implies that Ananyānubhava wrote on Ātma Sambuddhi probably referring to the work *Ātmatattva* mentioned by Jñānaghana. Jñānaghana was the disciple of Bōdhaghana and wrote his *Tattvaśuddhi* on the basis of 'ananyānubhavānandādvītiya ātmatattvam', (which probably implies that Ananyānubhavānanda wrote a work called *Ātmatattva*), prior to Jñānaghana.⁹ Therefore Jñānaghana was a contemporary of Prakāśātma Yati, who was a disciple of Ananyānubhava guru. But the Śrīngēri list gives early dates for Bōdhaghana and Jñānaghana.

| | |
|---------------------|--------------------|
| Saṅkara | |
| | |
| Surēśvara | (S. 695=777 A.D.?) |
| | |
| Nityabōdhaghana | 773-848 A.D. |
| | |
| Jñānaghana | 848-910 A.D. |
| | |
| Jñānōttama Śiva | 910-953 A.D. |
| | |
| Jñānagiri | 953-1038 A.D. |
| | |
| Nṛsiṃhagiri | 1038-1107 A.D. |
| | |
| Īśvaratīrtha | 1098-1146 A.D. |
| | |
| Nṛsiṃhatīrtha | 1146-1228 A.D. |
| | |
| Vidyātīrtha | 1228-1333 A.D. |
| | |
| Bhāratī Kṛṣṇatīrtha | 1333-1380 A.D. |
| | |
| Vidyāraṇya | 1380-1386 D.D. |

7 *Tattvasaṅgraha*, GOS., Intro.

8 वंदे तमात्मसंबुद्धस्फुरद्ब्रह्मावबोधतः ।
अर्थतोपि न नाम्नेव योऽनन्यानुभवो गुरुः ॥ *Pañcapādikā Vivarāṇa*.

9 शश्वद्बोधधनस्य यस्य गुरवे तस्मै नमः श्रेयसे ॥

If we can safely accept these dates, Jñānaghana must be placed before 910 A.D. Therefore Ananyānubhava's date also falls in the 9th century and his disciple, the Vivaraṇakāra must be a contemporary of Jñānaghana. The *Vallāla-carita* says that one Bhaṭṭa Siṃhagiri became the preceptor of Ballālasena and that for this *Mahārāja-guru* a Math was constructed at Pradyumnēśvara. Mr. J. C. Ghosh¹⁰ thinks that this Siṃhagiri is the same as Gauḍēśvarācārya. But in the Śrīngēri list Jñānottama Śiva was the successor of Jñānaghana and is placed between 910 and 953 A.D. But the Bhaṭṭa Siṃhagiri is either Nṛsiṃha or Siṃhagiri (1038-1107 A.D.) or Nṛsiṃhatirtha (1146-1228 A.D.) most probably the latter, who was the contemporary of Ballālasena (c. 1150 A.D.). Therefore it is not possible that Siṃhagiri was also known as Gauḍēśvarācārya. If Jñānottama Śiva is the same as Jñānottama Gauḍēśvarācārya, he must be the contemporary of some ruler of Bengal in the 10th century.

Moreover, there seem to be two Jñānottamas—one a native of the Choḷa country who wrote commentaries on the Naiṣkarmya and *Iṣṭasiddhi* granthas, and the other Gauḍēśvarācārya who is the author of *Nyāyasudhā*, *Jñānasiddhi* and *Jñānasudhā*. The first Jñānottama, of the Coḷa country was not an ascetic and mentions only his father as his preceptor. Also he had the appellation 'miśra', showing his connection with Bengal. The guru of Citsukha on the other hand was probably known as Satyānanda also¹¹ Another disciple of Jñānottama was Vijñānātman.¹²

इह खलु निखिलोपनिषत्कदम्बकलात्पर्यपर्यालोचनापरिनिश्चितम् अनन्यानुभवानंदाद्वितीयात्मतत्त्वम् अधिकृत्य केषु चिदर्थेषु तत्त्वं परिशोधनं विधीयते—*Tattvasuddhi* of Jñānaghana (*Mad. Uni. Journal*, 1937).

10 *IHQ.*, Dec. 1937.

11 ज्योतिर्यद्दक्षिणामूर्तिर्व्यासशंकरशब्दितम् ।

ज्ञानोत्तमाख्यं तद्वदे सत्यानंदपदोत्थितम् ॥

(*Bhāsyabhāva Prakāśikā* of Citsukha).

12 *Śvētāsvatarōpaniṣadbhāṣyaṭīkā* of Vijñānātman.

Citsukha is the author of *Bhāṣyabhāva Prakāśikā* and *Tattva-pradīpikā*. His disciple was Sukha-prakāśa the author of *Adhikarāṇa-ratnamālā* and *Tattva-pradīpikā-Vyākhyā*. Sukha Prakāśa's disciple Amalānanda is the author of *Kalpataru* (1247-1260 A.D.).¹³ Another disciple of Sukha Prakāśa was Ānanda Jñāna, the author of *Tarkasaṅgraha*(?). The date of Citsukha is therefore c. 1200 A.D. and that of his guru is probably c. 1180 A.D.

If we investigate the inscriptions at Siṃhācalam and Śrī-kūrmam,¹⁴ we have—

Narasimhamahāmuni Ś. 1152, 1168.

Naraharītīrtha Śrīpāda (Mādhva) Ś. 1186, 1193, 1200, 1213, 1214, and 1215.

Narasimha Bhārati Ś. 1278, 1280, 1281, 1283.

Jagannāthātīrtha Śrīpāda Ś. 1295.

Vāsudēva Bhārati (disciple of Narasimha Bhārati) Ś. 1310.

Rāghava Bhārati (disciple of Vāsudēva) Ś. 1312.

Narasimha mahāmuni is no other than Citsukha Bhaṭṭāraka of the inscription of Ś. 1142, (1220 A.D.).¹⁵ The inscriptions also mention a Vāsudēva Yati in 1255 A.D. and a Narasimha Bhaṭṭō-pādhyāya—a family man in 1283 A.D. A Citsukha Sāmayājīn is mentioned in the years 1266 and 1284 A.D. therefore there were at least two Citsukhas separated from each other by an interval of about half a century.

Sukhaprakāśa the disciple of Citsukha I, was also a pupil under Ānandātman. Amalānanda in his *Kalpataru* says that Sukhaprakāśa was his vidyāguru, and his dikṣāguru was Svayamprabha Anubhavānanda¹⁶ (probably identical with Ānandānubhava) whose

13 *Kalpataru*, सुखप्रकाशयतिनं तं नौमि विद्यागुरुम् ॥

14 *SII.*, V and VI.

15 *MER.*, 134 and 365 of 1899.

16 स्वयंप्रभसुखं ब्रह्म दयारचितविग्रहम् ।

यथार्थानुभवानन्दपदगीतं गुरु' नमः ॥—*Kalpataru*.

guru was Ānadātma Yati.¹⁷ Ānandānubhava was the pupil of Nārāyaṇa Jyōtisa and wrote a commentary on the *Iṣṭasiddhi* and *Nyāyaratnadīpāvalī*, and is later than Ānandabōdha the pupil of Ātmāvāsa and the author of *Nyāyamakaranda* and *Pramānamālā*.

Another disciple of Ānandātman was Śaṅkarānanda¹⁸ who wrote *Dīpikās* on the Upaniṣad Bhāṣyas. Śaṅkarānanda was the teacher of Bhāratikṛṣṇa-tīrtha and Vidyāraṇya¹⁹ Mr. Tripāṭhi²⁰ regarding Ānandagiri says that he is the same as Ānanda Jñāna and in his previous āśrama he was known as Janārdana and wrote *Tattvālōka*, under the guidance of Anubhūti Svarūpa. Later Ānandagiri became the disciple of Śuddhānanda.²¹ One Śuddhānanda is mentioned along with Kaivalyānanda and Saccidānanda as guru of Svayamprakāśa who wrote commentaries on *Advaitanakaranda* of Lakṣmīdhara and on *Harimīdē stotra*. *Svayamprakāśa* is earlier than Vidyāraṇya and Bhōganātha, and must be assigned to the 16th century. Therefore this Śuddhānanda is different from the guru of Ānandagiri.

Ānandagiri is as we have seen, was also known as Janārdana in his previous āśrama. The son of Janārdana is Sarvajña Viṣṇubhattōpādhyāya the author of *Rjvivaraṇa* on the *Pañcapādikā*

17 आनंदात्मयतीश्वरं तमनिशं वंदे गुरुणां गुरुम् ॥

—Kalpataru.

18 माण्डूक्योपनिषद्भाष्यां करिष्ये पदचारिणीम् ।
त्र्योमात्माभेदसंबोधाद् आनंदात्मप्रकाशनीम् ॥

(*Māṇḍūkyaōpaniṣadbhāṣya dipikā*)

19 नमः श्रीशंकरानंदगुरुपादांबुजन्मने ।
स विलासमहामोहप्राहयासैककर्मणे ॥

(*Pañcadaśī*)

20 Introduction to *Tarkasaṅgraha* (G.O.S.).

21 शुद्धानंदं पदाम्भोजं द्वंद्वमद्वंद्वतास्पदम् ।

(*Māṇḍūkyaōpaniṣadbhāṣyatīkā*).

vivarana.²² This Sarvajña Viṣṇu calls himself a disciple of Indrapurṇa Pūjyapāda, (who was probably a pontiff of the Kāmakōṭipīṭha). Now the great Vidyāśaṅkara was the son of Śāraṅgapāṇi and was born at Bilvāraṇya. In his previous āsrama he was known as Sarvajña Viṣṇu²³ and was initiated by Candrasēkhara according to the Kāmakōṭipīṭha tradition. If Śāraṅgapāṇi and Janārdana are the same, the author of *Rju-vivarana* is no other than the great Vidyāśaṅkara. Vidyātīrtha in his *Rudraprasnabbāṣya* however mentions Paramātmātīrtha as his guru, while the Śrīngēri list makes him the successor of Narasiṅhatīrtha. But it is not improbable that Vidyāśaṅkara studied under more than one teacher. Śāyaṇa in his *Śāṅkara Darśana* mentions Sarvajña Viṣṇubhaṭṭōpādhyāya as the author of *Vivarana* on the *Vivarana* (evidently *Rjuvivarana*).²⁴ Mr. R. Narasiṅhācārya thought that Sarvajña Viṣṇubhaṭṭa is the father of Sarvajña and Cennubhaṭṭa.

We have to distinguish this Ānandagiri from a later Ānanda or Anantānandagiri. Lakṣmīdhara the author of *Advaitamakaranda* (on which Svayamprakāśa wrote a commentary) says that his guru was Anantānanda.²⁵ This Brahavid Lakṣmīdhara is probably identical with the patron of the Kannada poet Madhura in the time of Deva Rāya I (1406 A.D.). Lakṣmīdhara was the son of Singaḷā, the sister of Vidyāraṇya, Śāyaṇa and Bhōganātha.²⁶ Therefore

22 स्वामीन्द्रपूर्णपूज्यपादशिष्यसर्वशास्त्रविशारदजनार्दनात्मजसर्वज्ञविष्णुभद्रोपाध्यायकृतौ... ऋजुविवरणे.....

23 बिल्वारण्यजशाईपाणितनयः सर्वज्ञविष्णुः श्रयन्
सन्यासं गुरुचंद्रशेखरमुनेरास्थाय पीठं गुरोः ।
योगेशस्य च चक्रराजवसतेर्देव्याश्च सक्तोर्चने
श्रीमन्माधवबुक्कभारतियतिप्रष्टैर्महिष्ठैर्वृतः ॥

24 *IA.*, 1916.

25 कटाक्षकिरणाचांतनमन्मोहाब्धये नमः ।
अनंतानंदकृष्णाय जगन्मंगलमूर्तये ॥

Advaita Makaranda

26 *Ar. S. India*, Rep. 1907-8. *SII.*, IV, p. 267.

Anantānandagiri must be placed in *c.* 1380 A.D. Several works attributed to this Ānandagiri like *Praśnabhāṣyaṭīkā*, *Aitareyōpaniṣadbhāṣyaṭīkā*, *Śaṅkaraviṅaya* quote from the works of Śaṅkarānanda, Sāyaṇa, and Bhōganātha.

A pupil of Ānandagiri I was, according to Mr. Tripāṭhi,²⁷ Akhaṇḍānanda the author of *Tattvadīpana* and *Ṛjuprakāśikā* the *Tattvadīpana* mentions katnācala (giri?), his disciple Bōdharṭhvi-dhara (giri) and then salutes Ānanda Śaila (giri). But in the *colophon* Akhaṇḍānanda calls himself the disciple of Akhaṇḍānubhūti. The author of *Ṛjuprakāśikā* says that he was the pupil of Svayamprakāśa. He belonged to the Nalagantu Vaṃśa, and his parents were Kālahastyadhvari and Yajñāmbā. His previous name was Raṅganātha. At the request of Imṇaḍi Jagadēkarāya, he wrote *Ṛjuprakāśikā*. This Imṇaḍi Jagadēkarāya was a chief of Chennapatna near Bangalore (*c.* 1600 A.D.).²⁸ Therefore his guru Svayamprakāśa must be placed in *c.* 1580 A.D. Therefore Mr. Tripāṭhi's contention that Akhaṇḍānanda or Akhaṇḍānubhūti, the author of *Tattvadīpana* was a pupil, of Ānandagiri I is wrong.

The father of Akhaṇḍa Yati, Kālahastyadhvari is the author of *Ratnakōśaparakāśikā* and he is probably identical with Kālahasti. yajvan who wrote a commentary on the *Bhēdidbhikkāra* of Nṛsimhāśramin²⁹ and calls himself the disciple of Raghunāthāśramin. Akhaṇḍānanda also wrote a commentary on Govardhana's commentary on the *Tarkabhāṣā* of Kēśavamiśra. Govardhana's date is *c.* 1560 A.D.³⁰ Svayamprakāśānanda, the guru of Akhaṇḍa Yati was also the guru of Mahādēva Sarasvatī, the author of *Tattoānusandbhāna*.

27 *Tarkasaṅgraha* G.S.O. Introduction.

28 *Vijayanagar Comm. Vol.*, p. 323.

29 *Bheda-dbhikkāra*. Mad. Uni. Series, Intro.

30 *Tarkabhāṣā* of Kēśavamiśra.

