Chapter V

Part I - Some more names in Later Advaita.

Quite a number of writers are famous in Advaita besides the authorities that are dealt with until now. They have commented upon and annotated the Basic Works and also have composed many an independent work to illustrate the doctrine which they favour. Some of these important authors have been given below with their works etc.

1. Jñānottama: Candrikā (on Naiskarmyasiddhi), Istatidhitikā.

At the outset of his work Candrikā he salutes Jñānottama Mrgottama who seems to be his father as well as guru. At the end, he pays obeisance to Satyabodhācārya and Sarvajñāśrama probably same as Sarvajñātman who is also called Nityabodha. It is not clear whether he is the same as the Guru of Citsukha. In his work he gives himself to be a native of Maṅgala of Cola country. Most probably he belongs to 11th cen. A.D.

2. Ānandagiri : (alias Ānandajñāna)

He is the illustrious commentator of Ś. and has written commentaries on almost all his works. He
has also commented upon *Pañcaprabhāśya* of Sāvajñātman. In his commentary on Padārthatattvavāda he names King Narasimha of Kalinya who might be Narasimha II of 13th cen. A.D. who patronized many scholars. From the fact that his commentary on Taittirīyaabhasya is styled as Prakārthakārīya in the colophon, it is surmised that he might have been the pupil of Prakārthaka. But he himself gives his guru as Suddhānanda Pujyapāda. Probably he was a native of Gujarāt and flourished in the middle of the thirteenth century. As Mr. Tripati in his introduction to Tarkasamgraha proves, he was the spiritual head of the Dvārapīṭha. Aufrecht mistakes him for Madhva who is also called Ānandajñāna. Akhaṇḍānanda salutes him as Ānandāsaila.

Besides commentaries on Bhāṣyas of Sāstra-prakāśikā, Tarkasamgraha, Padārthatattvavādanavivarama, Tattvaloka, Vedāntaviveka (on Nyāyadiptavalī).

3. Sukhaprakāśa:

He is the pupil and commentator of Citsukha, and hence might have flourished in the 13th cen. A.D.

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1. Vide the edition of the work by Shri Lucaschandragiri Dr. M. Cintamani

2. Introduction is from the above work.
The following works go in his name:

Tattvapradipikātikā, Nyāyamakaranadvivecani,
Nyāyadīpāvalītātparyatikā, Tattvaprakriyāvyākhyā,
Bhāvadyotanikā.

This list is given by Adfrecht but Mr. E.P. Rādhākrṣnan proves that Tattvaprakriyā is the same as Siddhāntatattva of Anantadeva of 16th cen. A.D. and that Nyāyadīpāvalīvyākhyā belongs to Anubhūti-
svarūpa, while Nyāyamakaranadvivecani is the same as the commentary of Citsukha as published along with N.M. and should really be ascribed to Sukhaprakāśa. His Bhāvadyotanikā is an another name for his com. on T.P. Thus only two works come from his pen, com. on T.P. and N.M. Amalānanda refers to him as his Vidyāguru.

4. Akhandānanda:

Tattvadīpana (on Vivarana), Sīvāstaka,
Laxmiṣṭotra, Advaitaratnakosa (and com.) Mantroddhāra-
prakarana, Mahāmsnapūjāpaddhati, Muktisopāṇa.

Pupil of Akhandanubhūti and Ānandagiri. His Vivaranatattvadīpana is a voluminous work allucidating


2 Published in Bamanas Series No. 57.
in effecting the revival of Hindu Dharma which had greatly deteriorated in his time. 14th Cent. A.D. His B.S. Dīpikā is only a summary of S.B. to awaken the dormant people who cannot grasp truth by naked eyes.

Works. - Brahma Sūtra-dīpikā, Adhyātmavidyāpadesa- nidhi, Atmāpurāṇa, Bhagavadgītātātparyabodhini, Atmāpurāṇa, Yatvanusthānāpaddhāti, Śiva-Sahasranāmatīkā, Sarvāpurāṇasāra.

7. Rāmādvaya :

Vedāntakaumudī, Vedāntakaumudī vyākhyāna.

He is the pupil of Advayāsāramapūjyapāda. Dr. Dasgupta assigns him to 14th cen. A.D. as he refers to Nyāya and Vedānta authors who flourished before 13th cen. A.D. He favours Vimuktatman’s views. He alludes to one Janārdana Ānanda jñāna, most probably Ānandagiri and hence may be placed about 1400 A.D. One Advayagiri is known to be the pupil of Ānandagiri. Is he same as Advayāsārama?

8. Advaitānanda :

Brahmavidyābharaṇam (on S.B.), Adhyātma-
candrikā, Ātmabodhavyākhyā.

Disciple of Bhūmānanda Sarasvatī and Rāmānanda.

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1. मूलाल स्तोत्रानि तिर - परस्परनेत्रानि न शाखानि सुन्दरबंधि ।
    हृदे अमरपात्राय अनजिताभिः स्वभाविके बौद्धिके विश्वासी हृदयानि ॥
Tirtha. His Brahmadidyaabharaṇam is a running commentary in brief on Ś.B. He is also styled Advayānanda and hence might be identical with the Guru of Sadānanda, author of Vedāntasāra. He is assigned to the earlier part of the 15th cen. A.D.

9. Laxmidhara:

Advaitamakaranda, Nyāyamakaranda, Bhagavannāmākumudī.

At the beginning of his Advaitamakaranda, he pays his reverence to Anantānandakṛṣṇa. The work was popular in Advaita circle and Svayaṃprakāśa commented upon it in the 17th cen. The style is pleasing in this book while in his Bhagavannāmākumudī, which is a work on Bhakti or devotion, it is somewhat terse. The latter is available in print. According to the B.C.R.I. Ms. of Bhagavannāmākumudī, he is the son of one Nṛśimha and pupil of Anantānandaraghunātha. His name was changed to Kṛṣṇendra after his invitation. He can be assigned to the 15th cen. A.D.

10. Rāmakṛṣṇa:

Pupil and commentator of Vidyāraṇya. He mentions both Bhāratītirtha and Vidyāraṇya as his

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1. cf. Kṛṣṇendra's introduction to the present edition: "Anantānandakṛṣṇa, the Guru of Sadānanda, wrote the Vedāntasāra ms.

2. cf. the beginning of the introduction to the present edition: "The Shāstraṇidhi, the connecting link, to the work of Śrī Tīrtha..."
gurus, in each of his work. He has commented lucidly on Pañcadasī.

Works:
Adhikaranakaumudī, Tātparyabodhinī, Padadīpikā (on Pañcadasī).

11. Govindānanda.- Ratnaprabhā (on S.B.)
Pupil of Gopālasarasvatī and prāśīya of Śivarāma. And guru of Nārāyaṇasarasvatī, Raghunātha Srāsvatī and Rāmānandasarasvatī. His Ratnaprabhā is a lucid gloss on S.B. and widely read. He explains whatever is suggested and helps a lot in understanding the difficult part in S.B. The method of argument is systematic, as is evident even from the beginning, where he proves the necessity of Adhyāṣabhyāṣya and the need to study Vedāntas for Mokṣa. He mentions Vivaraṇakāra approvingly and accepts Pratibimbavāda. He calls Vivaraṇakāra as Śricaraṇaḥ.

From his salutation "अद्वयसन्धिनिःसत्त्वा ... " (St.4) it appears that the work is of one of his pupils. How it went in his name is not clear. Some ascribe it to Rāmānanda, his pupil. One Pūrṇaprakāsānanda, pupil of Advaitānanda has commented upon it.

1.cf. सिन्धुवर्द्धोन्नतीलेखनाधिकवादीतेजोऽभिभोजयसि

Pupil of Amarendra Sarasvati and Vishvesvara Sarasvati and Guru of Nṛsiṁhaśrama along with Jagannāthāśrama. He was also the preceptor of Devendra, Bodhānandendra and Rāmendra. A great circle of Advaitins was developed through Girvānendra and Jagannāthāśrama. Thus Rāmendra prepared Vāsudevendra who had four pupils in Svapraṇāśendra, Jñānendra, Rāmachandrendra and Upaniṣad-brahmayogin. Nṛsiṁhaśrama as has already been seen, had five pupils who had their own respective disciples. Thus even though he himself is not a reputed author on Advaita, Girvānendra inspired many others who have contributed to the Advaita literature in 16th and 17th centuries, and tried to nullify the criticism against Advaita levelled by Dvaitins and Naiyāyikas.

13. Sadānanda: (alias Sadānanda Sarasvati)

Pupil of Advayaṅanda, pupil of Sadānanda whose Guru was Ṣaṅkarāṅanda. His Vedāntasāra is popular and is considered as the best prakāṣaṇa Grantha.
of Advaita for the beginners. It discusses all the salient features of Advaita in simple style, summarising and recording all the different views in Advaita. It has evoked a number of commentaries. Subodhinī of Nṛsiṁha Sarasvatī dates 1588 A.D., hence Sadānanda must have been most probably an earlier contemporary of Nṛsiṁhāśrama in the first half of the 16th century. Bhāvārthadīpikā of Vedāntavāgīśa, Vidvanmanoraṅjini by Rāmatīrtha, Subodhinī by Dayāsāṅkara are some of the commentaries on Vedāntasāra. Paramānanda and Āpadeva also have written glosses on it.

Works.- Vedāntasāra, Svarūpanirnaya, Vedāntaśāstrasiddānta, Sārasaṅgraha.

1. Rāmānanda:- Brahmacārvavīrīya (on B.S.)

Pupil of Mukunda Govinda. He calls himself Rāmakīṅkaradharma. In his work, he salutes Rāma and promises that he will discuss the Sūtras and also will give different interpretations. Under Sūtra first, after discussing the Sūtra according to S.B.

1. Ānandādhamma Series no. 57.

2. आनंदाधाम्म श्रृवः स्त्रां च अन्येन विद्येयेत् । श्रीमद् १।
he gives Vivaraṇa view that the word अर्ध्वंस्तरम् should be supplied in B.S. 1.1.1 and also mentions that the then modern view is to understand Lakṣaṇā which will straightway give investigation (प्रवृत्तिः) as the meaning of Jījñāsa. He refers to Vivaranatippanī also. Thus he deals with B.S. giving their accepted interpretations in brief.

15. Ānandapurāṇa (alias Vidyāsāgara)

Pupil of Abhayānanda. Dr. Dasgupta assigns him to 1600 A.D. He has written a voluminous commentary on Śrīharṣa’s Khandanakhandakhādya and guides the reader in it very skilfully. It is written in simple impassioned prose. It enriches the arguments in the text adding many examples. For the study of Khandana it is inevitable.

Works.—Nyāyacandrika, Nyāyakalpalatikā (on Brhadāranyaka-vārttika), Mokṣadharma-vākyā, Paṃcā paddikātikā, Brahmaśidhivyākhyā, Vedāntavidyāsāgara, Samanvayasūtra-vṛtti, Vyākhyāratnāvalī (on Mbh.), Com. on Khandana.

16. Nārāyanāśrama

Pupil and Commentator of Nrśimhāśrama and

\[1.\text{नन्दनी विधिने परिषदेन अनुभवं सहिष्णुं हृदान्त अनम्बूर्वक्रमश्च प्रत्येके धार्मिकोऽविधायिकः। नन्दनी नारायणवर्ती हृदान्तः प्राप्ते रत्निन्द्र नामोऽतिरिक्त।}

2. Nīrṇayaśāgara edition.\]
Guru of Madhavāsrama (author of Svānubhavādārṣaṇa) and of Puruṣānandāsrama (author of Ratnadīpikā). Hence he belongs to the latter half of the 16th cen. A.D. He has commented on Advaitadīpikā and Bhedadhikkāra and has written a small compendium of Advaita named Advaitasārasamgraha which discusses the five types of Anvaya and Vyatireka, viz. between the Drk and Drṣya, the witness (Sākṣin) and the object, the temporary and permanent things or effect and cause (आधाशरीरक and नदशरीरक), the experiencer of misery and Bliss (दयस्मर्गस्ततस्मक) and the continuous and exclusive (अस्तुतस्माहरूल). Madhusūdana Sarasvatī also refers to these five in his Siddhānta Bindu. But the style of Nārāyaṇāsrama is somewhat terse and hence not very much interesting like that of Madhusūdana.

Works. - Advaitadīpikāvyākhyā, Bhedadhikkārasatkriyā, Nārāyaṇāsramīya, Advaitasārasamgraha.

17. Bhattottā Diksita

Same as the famous grammarian, author of Siddhātakaumudi. Son of Laxmidhara, brother of

J. Govt. Series Class A No.1. Pp. 120-132.
Raṅgoji and father of Bhānuji. Grandfather of Hari
Dikṣita and uncle of Koṇḍubhaṭṭa.

He is the pupil of Nṛsimhāśrama on whose Tattva-
vekṣadīpana he has written Vākyamāla. He is Guru of
Krṣṇadatta or Vanamālī Misra (A Dvaitin). He flourished
about 1560 to 1620 A.D. as he is quoted by Nilakanṭha
in his Ācāramayūkha and by Vatsarāja in A.D. 1641.

Works.-(Advaita) Advaitakāustubhā, Vākyamāla,
Daśaslokīṭikā.

18. Umāmahesvara.

He is a South Indian belonging to Ballākula
or Vellāta. In his Tattvacandrikā he mentions his Guru
who is his father too,
as Appayya and also appears to have read under Nṛsimhā-
srama. His son Bhāskara Dikṣita wrote Taptamudrā-
vidrāvana. According to Adyar Library Mss. the name
half of his Guru seems to be Ākṣyāsastrī. Latter of 16th
cent. A.D.

Works. - Advaitakāmadhenu, Tattvacandrikā, Prasaṅga-
ratnāśkarakāvya, Virodhavarūthinī (on Rāmāyana).

(by Prof. P.K. Godde)

2. Printed in Vāsudeva Series. It is also known as Tattvākṣarā and
was written due to the request of Appayya to complete the
repetition of Madhva started by him in Madhvācāntavamanukhamadana.
Tattvākṣarā is divided in two paricchedas and attempts criticism
of Madhva according to each Adhikarana of B.S. Cr. -

प्रकाशित विनोद विमानः कोषः तिरुपति: ।
सुविधामुख्य उपन्यासः ॥

śivāṃśa parīkṣā śāstraḥ: तिरुवानूक्तां उपन्यासः ॥
19. DharmarajadhvarIndra

He is also called Dharmaraja Dikshita and dwelt according to Burnell in Velanadai, a village in Combaconnam Taluka of Tanjore, while according to P.P.S. Shastri he lived in Kandaramanikkam in Tanjore in the latter part of the 16th cen. A.D. He is one of the five pupils of Nrsimhavrama and also of Venkaatanatha of Velangulada whom he pays his obeisance at the beginning of his Vedanta-Paribhasa, which discusses in four chapters the epistemology of Advaita and the process of knowledge (\textit{Jijnasa}). The work has been edited by many scholars and is prescribed as text-book for Advaita in some universities. He mentions his works at the outset of Vedantaparibhasa. They are: Tarkacudamani (on Cintaman), Sadalharatika, Padavojanika (on Paiccapadika) and Vedantaparibhasa.

His son RamaKrishna has commented upon Vedanta Paribhasa in his VedantaSikhman and gives that Nrsimhavrama was his Paramaguru or grand-preceptor and Venkaatanatha, Vidyaguru. Dharmaraja belongs to the last part of 16th cen. and the beginning of the 17th cen. A.D.
20. Vāsudevendra

Pupil of Rāmendra and Guru of Rāmacandrendra, Brahmayogin and Svayamprakāśa. As his Tattvabodha attests he is also a pupil of one Vāsudevendra Yogindra who might be identical with Vāsudeva Deśika mentioned in his Manana. The earliest of mss. of his works is dated Saka 1722, i.e. 1800 A.D. But Rāmendra, if same as the pupil of Gīrvāṇendra, appears to have flourished with Nṛsiṁhāśrama in the middle of the 16th cen. A.D. Hence Vāsudevendra might be assigned to the latest part of that century which will be consistent with his being the Guru of Svayamprakāśa of 17th cen. A.D.

Works.- Aparoksānubhava, Ācārapaddhatiyoga, Ātmabodha, Ānandātipi, Mahāvākyavivarana, Manana-Prakarana, Tattvabodha, Pratyaktāttvaprakāśikā, Vivekamakaranda.

21. Jñānendra

Pupil of Vāmanendra Sarasvatī. Jagannātha Sarasvatī in his Rasagaṅgādhara, alludes to one Jñānendra, a Sannyāsin and Guru of Perubhaṭṭa, father of Jagannātha. It is not certain whether both are identical. If we accept the identity, then Jñānendra
might have lived in the latter half of 16th cen. A.D. as Jagannātha's date is 17th cen. A.D.

Works - Purusārthasudhānādhi (a gloss on B.S.), Tattva-bodhini, Praśnepanisadrhasya.

22. Svayaṃprakāśayati

He is given as a pupil of many preceptors, some among whom are Gopālayogīndra, Kaivalyānanda Vāsudevendra and Puruṣottama. As his pupil Mahādevendra composed his work in 1694 A.D., Svayaṃprakāśa should at least be assigned to the middle of the 17th cen. A.D. He has commented upon many works like Advaitamakaranda, Ātmātmaviveka, Hastāmalaka, Dvādaśamañjarī, Pañcikaraṇa etc. and also has composed some independent works as Gunatraviveka, Tattvasudhā, Naksatramālikānāmāvalī, Vedāntanayabhūṣana, Vedāntasaṃgraha, Haritattva-muktāvalī, Cidacidgranthisviveka, Svarūpabrahmabhaṭāvānā, etc.

In his Advaitamakaranda com. he mentions Bhāratītīrtha, Brahmagītā and other works and salutes Kaivalyānan-dayogīndra, Suddhānanda and Saccidāndanadayogīndra while in his Gunatraviveka he reveres Vāsudevendra.
23. Krsnänanda

Pupil of Râmabhadränanda Sarasvatī and underwent his initiation at the feet of Vāsudevayati. Rāmānandayati, Bhāskara Dikṣita and Subrahmanya are his pupils. He wrote his Siddhāntasiddhānājana on B.S. in which he takes up the Adhikaraṇa as a unit and records different views and refuting Rāmānuja's and Madhva's interpretation, shows how only S.' is correct. The style is forcible and the work is throughout interesting. It is important in as much as it tries to refute Rāmānuja for the first time (♀) in the history of Advaita systematically. Similar attempt was already been done by Appayya in an independent work Rāmānuja-matakhandanam. 17th cen. A.D.

Works.- Siddhāntasiddhānjanam, Vedāntavādārtha, Sivatattvaratnakalikā.

24. Nāṇā Dikṣita : Siddhāntamuktāvalīvyākhya

Pupil of Prakāśānanda. A Maratha residing at Benares. He has commented on Siddhāntamuktāvalī of his Guru, who holds Drṣṭisṛṣṭivāda. Probably belongs to the earlier part of the 17th cen. A.D.

1. Trivandrum Series nos. LXi, Lix, Lxvi, Lxviii, Lxv.

Pupil of Krṣṇānanda and son of Umāmaheśvara. He belonged to the family of Mārītā and was a native of Konerirajapur in Cōla country. In his Taptamudrāvidrāvana (available in print in Trivandrum Series) he does not mention his Guru but he refers to his father over and over again with reverence, who might have been his preceptor also. The Adyar Cat, gives Bhāskara Dīkṣita, author of Ratnatūlikā, as the son of Venkaṭapaliyajīna and pupil of Krṣṇānanda.

Works. - Taptamudrāvidrāvana, Ātmaparīksā, Ratnatūlikā (!) (Com. on Siddhāntasiddhāṅjanam).

26. Laxminṛsiṁha

Son of Rāmāmāna/Koṇḍubhaṭṭa, author of Vaiyākaraṇabhūṣanam and pupil of Nārāyaṇendra. Koṇḍubhaṭṭa might be the same as the nephew of Bhaṭṭoṛi. In that case, Laxminṛsiṁha's date will be middle of the 17th cen. A.D. His Ābhoga is a voluminous commentary on the Kalpataru of Amalānanda. According to him, Kalpataru is very difficult to be understood but still he tries to interpret it under the guidance of Parimalā.

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1. महाश्रयकुमारः समाजलोकारिष्ठमध्यमः क्षेत्रियस्मृतिकृष्टमुदयः अर्हन्युक्तकालिकविविधः।

2. क्षेत्रियकृतियो गुरुवनारीदिशामिन्दमुदयः।

and आसन जलवन्धने दिशल परिमलसुखोः ..., 9th opening shanasa...
Ābhoga explains all points dealt with in Kalpataru
and also discusses Bhāmati.

Works.—Ābhoga, Tarkādipīkā.

27. Bodhendra

Pupil of Gīrvāṇendra according to Tanjore
Cat. and of Visvādhiṣekarasvatī. 17th cen. A.D. He
established a Muḍā of Bhakti school at Govindapuram
in Tanjore where he attained his Samādhi. His
Nāmāmṛtarasāyanam is published and is a Bhakti work.

Works.—Bhāvaprakāsikā (on Ātmabodha), Nāmāmṛtara-
asāyanam, Nāmarasodaya, Hariharabhedaṭhikkāra,
Vivaranopanyāsa, Hariharādvaitabhūsanam.

28. Mahādevendra

Pupil of Svayamprakāśa, pupil of Gopāla
yatīndra. Also called Mahādevasarasvatī. He composed
his com. on Viṣṇuṣahāśrānāma in 1694 A.D. His
Tattvānusandhāna consisting of four paricchedas deals
with the salient problems of Advaita. The style is
not very much alluring. He himself has written a
commentary on it named Advaitacintākaustubha.

Works.—Tattvacandrika, Tattvānusandhāna (with com.)

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1 After reading Svayamprakāśa, he wrote—हरि-िष्ठ-िति चार्कार-िति चार्कार
स्वयमन व्याकरणम् यथा तद्यथा स्वयमन व्याकरणम्। Though S. has commen-
tated on it, still he ventured on the task to purify himself. The work
as he states, is to be listened by all the Vārvyas and even
by women. He promises to explain according to S.'s views
and also etymologically. He quotes Anubhātāprakāśa of
Vidyāranya. (Vide B.c. R.I. No.)
Visnusahasranāmatīka, Sāmkhyasaūtravṛtti, Sāmkhyapravacana-avṛttisāra, Prakāśikā (on his Guru's Vedānta- saṃgraha).

29. Sadānanda Kāśmīra

Pupil of Brahmananda Sarasvatī and Nārāyaṇacārya. One of the Mss. of his Advaitabrahmasiddhi dates 1705 A.D. and it appears as the editor says, that it came from the author's hand. Thus he flourished in the last part of 17th and earlier part of 18th cen. A.D. His Advaitabrahmasiddhi consists of four chapters and discusses Advaita, mentioning a number of authorities like Vivarana, Vidyārānyā, Nṛsiṁhāśrama, Madhusūdana Sarasvatī and others.

Works.- Advaitabrahmasiddhi, Svarūpapratkāśa, Jīvan-Muktipraṇājīya (as mentioned in his Brahma- siddhi).
30. Śivendrasarasvatī. - Pupil of Abhinavārāyaṇendrasarasvatī and Guru of Sadāśivabrahman, who lived in the middle of the 18th cen. A.D. So our author might have flourished in the first quarter of 18th cen. A.D. He is also called Parama-Śivendrasarasvatī.

Works. - Tātparyadīpikā (on Śivagīta), Daharavidyāprakāsikā, Bhūtarudrāksamāḥtmva, Vedāntaratnasahasravyākhyānam, Śivagīta, Śivasahasranāma-bhāṣya, Svarūpānusandhānam.

31. Rāmacandrendra. - Pupil of Vāsudevendra and hence belongs to the 18th cen. A.D.

Works. - Tattvadīpikā, Tattvampadārthaikyasātakam, Brahmatāraśodasāsamādhi, Brahmapraṇavadīpikā, Dṛgdrṣyaparakaranātikā, Vākyasudhātikā, Bhedatmamārtandaśatakam, Mahāvākyāratnāvalī (and Prabhā on it), Rāmacandradvayāstakam, Liṅgabhaṅgamuktisātakam, Vedeḥamuktiprakaranam, Sarvavedāntasiddhānta.

32. Rāmānanda Sarasvatī: (A.D. 1750).

Pupil of Rāmabhadrasāmyamin, as is clear from his Vedāntasiddhāntacandrikā, which is written in lucid style and deals with the important topics in Advaita.

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1. Ānandādīśaḥrama ms. of ending verse of the commentary :-

िन्दुरा कमलम् श्रीमद्दुर्ग जगन्मित्रजस्विनं
मुखोत्तप्तवरेते किन्तू च पदार्थं कर्क्षितम् अक्षरितम्।

किंचिं दृष्टिकोपबन्धनशचिनिः कों क व न कषेर?

इति श्रीनीवासानं अनुसरणे वज्रे द्वारकेन कृते ॥
It is commented upon by his pupil Gaṅgādhara, who gives Rāmacandra as the name of the Guru. The Vivaranopanyāsa, a gloss on Vivarana is attributed to this Rāmānandasarasvati, but therein his Guru's name appears to be as Govindānanda, pupil of Gopāla. And from the occurrence of the verse 'कामाक्षीरस्नुपद्', etc., it is evident that the author is the same as the author of Ratnaprabhā on S'B, as this verse finds place in the introduction therein. How the Ratnaprabhā goes under the name of Govindānanda, his Guru, cannot be said. The Vivaranopanyāsa is an explanatory summary of the Vivarana. At the end of the discussion of a topic, he summarises the whole thing in a Saṃgrahakārikā. The style is simple and attractive. The author embraces the Pratibimbavāda. It seems that Rāmānanda, author of Ratnaprabhā and Vivaranopanyāsa is the pupil of Govindānanda, while Rāmānanda author of Vedāntacandrikā and pupil of Rāmabhadrāsya, pupil of Rāghavānanda, was Guru of Gaṅgādhara.

Works.- Vedāntasiddhāntacandrikā, Pañcikaraṇa-tātparyacandrikā, Laghuvākyavṛtti-prakāśikā, Vākyasudhātikā.
33. Agnihotra. - Son of Dvādasāhāyājin and Bhavanī, of Rāmakula and pupil of Gaḍāṇḍāsīṁhasūri; pupil of Jñānendrā. Also a pupil of Kālahastīyaṃkāna. He is relegated to the earlier part of 18th cent. A.D. He has commented upon Advaitaratnakosa of Nṛṣimhaśrama.

Works. - Tattvavivecaṇī (on Advaitaratnakosa), Ālokasphūrti (on Tattvacintāmaṇi, a Nyāya work).

34. Brahmānanda Sarasvatī:
Also styled Gaḍābrahmānandā. He has commented on the Advaitasiddhi and Siddhāntabindu of Madhusūdana Sarasvatī. He is the disciple of Nārāyaṇa tīrtha, one of Madhusūdana’s commentators, who wrote in 1790 A.D. Thus Brahmānanda comes in the last decade of 18th and earlier part of 19th cent. A.D. According to Madras Cat. he is the pupil of Paramānanda Sarasvatī. Aufrechten adds one Visvesvara to the list of his Gurus.

He has written two commentaries on Advaitasiddhi, Gurucandrikā and Laghucandrikā. These help to a great extent in understanding the difficult dialectics of Madhusūdana. Most of his works have been published.

Works. - Advaitasiddhāntavidyotanam, Gurucandrikā, Gaḍābrahmānandīya, Brahmasūtramūktāvalī, Laghucandrikā.

35. Gaṅgādharendra. - Pupil of Gaṅgāchandra Sarasvatī, author of Vedāntacandrikā. He has composed a number
of works in his long life. He composed his Svārajya-siddhi in 1827 A.D. and also has annotated it in his Kalpadruma. His Udgāra is a gloss on Vedāntacandrikā and has been composed with the assistance of one Varadarāja. It is in verse. The Ānandāśrama ms. of this work dates 1794 A.D. (thus proving the long life enjoyed by our author). His Vedāntasūktimañjari², as remarked at the very outset of the work is a summary in verse of Appayya Dīkṣita's Siddhāntalega-samgraha. It is divided on the lines of Siddhānta, in four chapters dealing with the four main topics of B.S. The first pariccheda deals with the topics of definition of Brahman, its causality, Nescience and Māyā, nature of Jīva and God, etc. The second establishes that Brahman is not contradictory to any proof. The third is devoted to prove that salvation can be had only through Jñāna. The question of Adhikāra also is taken up and Śūdra is barred off from Brahmavidyā. Saṅhyāsa can be resorted to only by Brahmīns. The fourth deals with Jīvanmukti.

1. ॐ गामदीवुधित्वतीस्: कृप्यां आद्यतास्थायि कृतिर्वेचा।
   श्रीमुनियान्तरसम्मिलितमातृकोऽवधारतानवस्य विडुङ्खल ॥

2. Calcutta Sanskrit Series No. 4.

3. ईन्द्रासन्तोत्सिद्धांतमां वारिष्ठांविस्तारितविद्वेद्यः।
The author himself has explained in his Prakāśa the Kārikās. The following authors and works have been referred to: Gauḍapāda, Ś., Vārṭtikakāra, Saṃksepa, Vācaspati and Bhāmatī, Vivarana, Brahmaśiddhikāra, Ānandabodha, Citsukha, Citradīpa, Bharatītīrtha, Prakaṭārthakāra, Kaumudikāra, Muktāvalī, Tattvaviveka, Advaitadīpikā, Tattvāśuddhikāra, Advaitavidyācārya, Nyāyasudhākāra, Rāmādvaya, Kalpataru, Sastradrpana, etc.

The style is pleasant and the reading of his works is interesting to the last.


36. Sadāśīvabrahman. - Also called Sadāśīvendra, pupil of Paramāsivendrayogin. He lived in the middle of the 18th cen. A.D. in the villages Nerur, Kotimuli, etc. on the bank of the Kāverī and Kārūr, on the bank of the Amaraśati exciting wonder and leading a life of a Jīvanmukta. Nerur, where he ended his life, has become a place of reverence. He was contemporary of Śārabhojī of Tanjore.
Works.— Ātmavidyāvilāsa, Ātmānātma-viveka-prakāśikā, Ātmāṇusandhānam, Kaivalyavaniśadādīpikā, Dakṣināmūrtidhyānam, Nakṣatramālikā, Navamanimālā, Paramahamsacaryā, Pañcikaramam, Bodhāryā, Brahmatattva-Prakāśikā (on B.S.), Mahāvākyārthasādhanam, Rāma-kṛṣṇendrasarasvatyastakam, Sarvavedāntasārasaṃgraha, Svānubhūtiprakāśa, Śivayogaprādīpikā, Śivamānasikā-pūjā, Sadāśivabrahmacaryutti, Svapnoditam.

These are some of the Advaitins who had great influence on the contemporary scholars and who tried to defend Advaita from all sides.
II. Minor Advaitins

As the exhaustive study of the whole Post-Saṅkara Advaita is impossible and unnecessary, there being quite a number of Advaitins, who have written small works either to summarise the big works or by the way of commentaries or in the form of stotras, it is proposed to give an alphabetical list of these writers with their works. The available information wherever possible is added. Besides these works there are a number of anonymous works also and the list is not exhausted.

(1) Akhandānanda. - Pupil of Śvayamprakāśa and belongs to the latter half of the 17th cen. A.D.

Rjuprakāśikā (and Tarkabhāṣāprakāśikā)

(2) Akhitātman. - Pupil of Daśarathapriya.

Commentary on Naiskarmyāsiddhi.

(3) Abhedopādhya. - Pupil of Nṛsiṁha.

Bhedavibhīṣikā.

(4) Abhinavaguptācārya. - Same as the famous rhetorician. A Kaśmīrian and the disciple of Utpaladeva, Indurāja and Maula. 993 A.D. He is inclined towards Mantrism.
Works - Ṣīvarapratyabhijñāvimarśini, Mantrasāra, Mantrāloka, Paramārthasārasaṃgraha, Parā-trīśikātattvavivarana, Bimbapratibimbavāda, Bodhapañcadasī-tīkā, Bhagavadgītārthasaṃgraha, Bhairavastava, Śāktabhāṣya and Bhedavādanadārana.

(5) Abinavanārāyanendra.- Pupil of Jñānendrasarasvatī and Kaivalyendra and Guru of Paramāśīvendra. 17th cen. A.D.

Commentary on Alitareyopanisadbhāṣya, Chāndogyabhāṣya, Mundakabhāṣya, Praśnabhāṣya and Ānandalahari.

(6) Achyuta.- Pupil of Advaitasacchidānanda. Advaitasāmrājayalakṣmiḥ (Com. on Śāṅkarā-vijaya).

(7) Achyutakrsnānandatīrtha.- Pupil of Svayamprakāśa and belongs to 17th cen. A.D.

Works - Vanamāla (on Taittirīyopanisad), Bhāvadīpikā (on Bhāmatī), Mānāmāla (on Ratnaprabhā) and Kṛṣṇalāṅkāra (on Siddhāntaleśa).

(8) Achyutasārmā Mōdaka.- Son of Annapūrṇā and Nārāyana. 18th cen. A.D.

Works - Advaitavidyāvinoda, Com. on Jīvanmukti viveka, Drṣyavissayatākhandanam (and com.),
Āmoda-Trivallī, Sadācārapraṇāraṇa (and Com.)

(9) Achyuta-sūrā.- Mahāvākyārthamaṇjarī.

(10) Advayagiri.- Pupil of Ānandagiri and belongs to 14th cen. A.D.

Vijñānacandrikā (on Prapāñcasāra).

(11) Advayānanda.- Vedāntasiddhāntasāṅgraha.

(12) Amareśvarasāstrī.- Pupil of Dakṣināmūrtistava.

Ajñānadvāntacandrabāskara.

(13) Anantadeva.- Son of Āpadēva, son of Anantadeva, son of Āpadēva. Client of Bājābahādurcandra and pupil of Rāmatirtha. Flourished at the end of the 16th cen. A.D. Follower of Vivaraṇa School.

Works - Bhagavannāmakamudāprakāśa.- A commentary on Laxmīdhara's Bhagavannāmakamudā.

Siddhāntatattvā.- (alias Sampradāyanirūpanam)

As the title shows, it is a compendium of Advaita containing all the prevailing views with a partiality towards Pratibimbavāda.

(14) Anantarāma.- Pupil of Kṛṣnārāma.

Pañcikāraṇāvārttika.

(15) Anambhatta.- Same as the famous logician, author of Tarkasāṅgraha. Son of Tirumalācārya of the

1 सर्वदेशमानसः सम्पूर्णमभागतम ।

तुतद्व अन्तर्कार निभियम ललितोमये ॥

V.2, Siddhāntatattva (The Pandita)
Rāghavasomayājī family. Dwelt on the banks of Krṣṇā. Belongs to Kauśikagotra. Learnt at Kāśi at the feet of Śri Śeṣa Vīresvara, a co-student of Bhaṭṭoṣāji. 1650 A.D.

Works.- Mitāksāra (Brahmasūtravṛttiḥ), Tattvaviveka-dīpanam.

(16) Ayodhyāprasāda - Śatapraśnottarī.
(17) Ānandabodhendra. - Pupil of Gaṅgādharendra sarasvatī.

Tātparyaprakāśa (on Yogavāsiṣṭha).

(18) Ānandānubhava
Pupil of Mārāyaṇajyoti. 1600 A.D.

Īśāstisiddhivyākhyā, Nyāyaratnādīpāvalī, Padārthatattvavaniṇṇāya, Vedāntacandra.

(19) Āpadeva. - Son of Anantadeva.
Vedāntasāradīpikā.

(20) Ātmasukha. - Pupil of Uttamapūjyapāda and Hariharārya.

Vāsiṣṭhacandrikā, Yogavāsiṣṭhasaṃksepatikā.

(21) Ātmasvarūpa.

(22) Āśādharakavi. - Son of Ramājī and grandson of Puruṣottama.

1. Available in Print.

2. Aufrrecht has confounded him with one Āstādhara, son of Sañjala, a Jain author, and ascribes to him amongst many other works: Kavakṣelasmāskarākārakātikā and gives his date as 1356 A.D. But it seems highly improbable if he comments upon Appayyaḍo Kavalaṇanda of 16th cen. A.D.
Adwaitaviveka.

(23) Abhinavadvidācārya. - Śrī Bālakṛṣṇānanda-sarasvatī.

He has composed Sārīrakamīmāṃsābhāṣya-vārttikam with Vivarana.

(24) Bālakṛṣṇābrahmaṇandayogin:

- Anubhavāṁrtam.

(25) Bālakṛṣṇānanda Sarasvatī. - Pupil of Sacchidānandayogin.

Kiranāvalī (on Advaitaratna).

(26) Bhajanānanda. - Com. on Advaitadarpana.

(27) Bhavāniśāhkarā:

- Siddhāntadīpikā.

(28) Bhaibhatta:

Son of Jagannātha.

Vedāntavilāsa.

(29) Bhāmaha. - Same as the illustrious rhetorician.

Manoramā (on Prākritapraṅgāsa).

(30) Bhārūṭīrthaśīva:

- Mahāvākyārthadarpanā.

(31) Bhūdevaśūkla. - Pupil of Śrī Rāmarāma

Īśvaravilāśadīpikā and Paramesvaraṇaprāṣādana-
nibandha.

   (Calcutta)
(32) Bodhanidhi. - Pupil of Vidyadhama.
Upadesasahasri vyakhya.

(33) Bodhanandendra. - Pupil of Girvapendra.

16th cen.
Advaitabhusanam.

(34) Brahmadevapandita. - Pupil of Mallesvara.
Visistadvaitadusanasarasasamgraha.

(35) Brahmamirakarayogendra: -
Sruti sarasamuccaya.

(36) Brahmakananda. - Disciple of Saccidananda.
Pranavadiikas.

(37) Brahmakanandabharati. - Pupil of Ramananda and
Gopalananda. (Pupil of Anandatirtha according to
Trivandrum Cat.)
Vakyasudhatika, Purusarthaprabodha, Visnusaahasranamabhasvatikas.

(38) Brahmakananda Sarasvatii: -
Bhasakusuma-manjari.

(39) Cidananda: -
Sarvavedantasarasagraha.

(40) Cidrupanandatitha. - Also called Desika-
varanarasimha.
Jñanatārāvalī.

(41) Devanārāyaṇa. - Salutes Nīlakanṭha and Nṛayāṇa.

Vedāntaratnamālā.

(42) Dhanapatīsūrī. - Pupil of Bālagopālatirtha.

1799 A.D.

(Śaṅkaradīgviṃśāya)- Dindima, Vidyāratnākara.

(43) Dharmayadīksita. - Pupil of Appayya.

16th cen. A.D.

Advaitavidyātilakadarpanam, Lekhāsamgraha, Siddhāntalesātīkā.

(44) Dharmā Bhatta. - Son of Tīrūmalācārya and pupil of Rāmacandra and Mukundāsrama.

Brahmasūtravrūtti.

(45) Ekajirāja. - Son of Tukoji, king of Tanjore.

1735 A.D.

Prapaccāmrtasārā.

(46) Gokulanāthabhāttā. - (alias Maithila Mahā-
hopādhyāya).

Padavākyaratnākara, Mitthyatvaniruktirahasya.
(47) Gopālabālayati.- Pupil of Jagannātha.
   Madhumāñjari (on S.'s Maniśaṃcaka),
   Vijñānavinodini (on Aparoksānubhūti).

(48) Gopālānanda Sarasvatī.- Pupil of Yogānanda.
   Akhandātmaprakāśikā.

(49) Gopālendrasarasvatī.- Guru of Sadāśivendra.
   Latter half of 17th cen. A.D.
   Vedāntāmrtacidratnacāsaka.

(50) Goraksanātha.- Founder of the Nātha Sampradāya,
   900 A.D.
   Siddhāsiddhāntapaddhati, Gorakṣasātakam,
   Amaraugha-Prabodha.

(51) Gautamaśaṅkara.- Pupil of Vaikuṇṭhāśrama.
   Prapañcamithyāttvabhūsana.

(52) Govindavakṣāh.- Sāmvat 1883 (i.e. 1827 A.D.)
   Advaitāditya.

(53) Harihara.- Pupil of Śivarāma, pupil of
   Śivaśesvara.
   Anubhavavilāsa.

(54) Hariharānandasarasvatī:-
   Paddhati paricaryā, Tripuresvarīmantrapa-
   paddhati.
(55) Jadabharata. - Pupil of Mādhavananda
Praśnāvalī, Praśnottarāvalitīkā.

(56) Jayarāma. - Belongs to Nāgara Vamsa.
Mahāvākyādarśa.

(57) Jñānaghaṇa. - 13th cen. A.D.
Tattvāsuddhi.

(58) Jñānāmrtamuni. - Pupil of Uuttāmāmṛta.
Vidyāsurabhi (on Naiṣkarmyasiddhi).

(59) Kaivalyaṇanda. - Disciple of Mahādevatīrtha.
Pranavārthaprakāśikāvyākhyāna, Mahimnatīkā.

(60) Kaivalyaśrama. - Pupil of Govindāśrama.
Saubhāgyavardhini (on Saundaryalakṣāhari)
Tripurāvari vasyāvidhi.

(61) Kālahastiśvarayajvan. - Bhāvaprakāśikā (on
Tattvavivekadīpana).

(62) Kāndadvavāttītyogin. - Moksalakṣmīsāmṛājya-
tantra, Vedāntasāraśmṛgṛha, Sanatsujātīyabhāṣvatīkā.

(63) Kṛṣṇānanda. - Pupil of Saccidanandasarasvatī.
Wrote the work Advaitasāmṛāja in 1778 A.D. at Kāśi.
The work is written in a very pleasing style. It

1. Vide article on him in New Indian Antiquary VoL III

2. Ms. no. 4284 in Anandaśrama, Poona.
contains a salutation to Rājārāmayati also and states that Bālaśāstri was the chief disciple. The work is composed to ward off the demon in the form of Madhava.

(64) Kṛṣṇānandabhāratī:-
Mahāvākyārthadarpanam.

(65) Kṛṣṇānandayati.- Pupil of Akhaṇḍānanda.
Brahmatattvasubodhinī.

(66) Kṛṣṇānubbhūtiyati.- (alias Vibudhendra-
tīrtha). Pupil of Ānandānubbūti.
Brahmaśūtravṛttih.

(67) Kṛṣṇaśārmā:-
Advaitasudhābindu.

(68) Lākṣmāna.- Son of Dattāsūri and pupil of Rāmaśrama or Uttamaśloka.
Advaitasudhākalāpa.

(69) Līlānanda.- Disciple of Svātmānanda.
Pañcabrahmākhyavivaranām.

(70) Lokaṇātha.- Son of Sarvajñānārāyaṇa and grandson of Nṛsimhāśrama according to Dr. Dasgupta (Vol. II)
Advaitamuktāsāra (and Com.)
(71) Mahārudrasisūhad
Vimāṇataraṅginī.

(72) Maheśvaracārya :-
Jīvanmuktiprakaranam.

(73) Mallanārādhya.- Son and pupil of Śrī Virūpākṣa.

Advaitaratna.

(74) Madhavacārya.- Pupil of Tryāmbakapāda.

Brahmagītātīkā.

(75) Madhavakarmandi :-
Sarvadarśanakauṃudī.

(76) Madhavāśrama.- Pupil of Rāmāśrama, pupil of Nrśimhāśrama.

Svānubhavādarśa (and com.)

(77) Madhavasarasvatī.- Pupil of Vidyendravana living on the banks of Cāṇḍikā. Went to Pampākṣetra. Expired on the bank of Tuṅgabhadra (on the mid-day of Caitra Vadya Caturthī of Rauḍrī Abda).

Vedāntasārasaśrvasva.

(78) Mukunda.- Pupil of Cintāmani.

Sujñanavimśati.

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The last verse means:

कण्ठ श्रोतस्तिस्तिर हरिरि त्रितीया सङ्करण:।
विनाशितारथां सद्रो मुः पुरस्तमितिरिवत्याः ।
काण्ठरत्नाधर्म अर्को गुप्तरेव पूर्णं परे श्रवले |
सूचिति अथवत्ताम् तेन लिखते अथ्यो विद्यंधिरकृ |
(79) Mummadadeva.— Son of Allālasūri.

Samsāratarani.

(80) Nallasudhi:—

Advaitarasamānjari.

(81) Nalladikṣita:—

Advaitarasamānjari, Jīvanmuktikalāyanam.

(82) Narahari.— 1789 A.D. Bodhasāra, Mādhavasiddhāntasāra, Viśistadvaitavijayavāda.

(83) Nārāyanatīrtha.— Pupil of Saṅkarācārya.

Com. on Ātmabodha.

(84) Nārāyanatīrtha:—

Brahmasūtravṛtti, Vedāntavibhāvanā.

(85) Natanānanda:—

Cidvilāsa, Vedāntavyākhyā.

(86) Nilakantha.— Son of Govindasūri and Phullāmbikā. Resided at Kūrpara to the west of Godāvari.

Com. on Ratnatrayaparīkṣā, Vedāntakatakā.

(87) Nityānanda.— Salutes Saṅkaraguru.

Advaitatattvadāpa.

(88) Nityānandamantracārya.— Native of Haridvār.
Son of Utkala; probably pupil of Visvēsvara.

Vedāntatattvodaya.

(89) Nṛsiṃhābhāratī-
Vivekamukura.

(90) Nṛsiṃhadeva.- Pupil of Śrī Vatsya Nṛsiṃha.
His Vidyāguru is Appalācārya.

Ānandadāvini (on Veṅkaṭanātha’s Sarvārtha-siddhi).

(91) Nṛsiṃhasarasvatī.- Pupil of Kṛṣṇānta of Rāmānanda. Wrote his work Subodhinī (Com. on Vedāntamārga) in 1588 A.D.

(92) Paṅcotācārya.- Com. on Bhagavadgītā.

(93) Pañduraṅga.- Son of Nārāyaṇapāṇḍita.
Advaitajalajāṭa.

(94) Parabrahma Paramātmā.-
Jñānasāṇīnyāsa.

(95) Paramāṇundatīrtha.- A Telugu Brahmin, pupil of Dattātreya-yogīndra.

Brahmavidyāsudhārṇava.

1. गोविन्दसुद्धरण विनितं दिनेन्द्रि फलितं नाकष्ठं हेमं-गीतिः
सन्ततायांनमया कर्तवं निनिक्रियायांनेती प्रकाशान्तम्।
अते यंस्तवनाःभिः सृवान्ते मंत्वार्थं श्रवणास्य धृतिः।
गुरुमिकां नात्तेजस्ते अर्धासार्य।

(6628 x 1510 = A.D. 1588)
(96) Paramesvārayogini:
Nījatattvāmrtrasa, Siddhasiddhānta-
paddhati(?) Sṛṣṭitattvāmrta, Ksmāstotram, Yogaraha-
syam.

(97) Pariṛjajācārya:
Vivaranabhavapraķaśīkā (?)

(98) Pettādīksita. Son of Nārāyaṇadīksita.
Disciple of Nṛsimhāśrama and Dharmarājādhvarin. Last
quarter of 16th cen. A.D.

Vedāntaparibhāṣāprakṣāśīkā.

(99) Pratyakṣvarupācārya. Pupil of Pratyakprakṣā.
Mānasanaṇavaprabhādīnī (on T.P.)

(100) Purusottama:
Siddhisādhakavyākhyā.

(101) Purusottamamisra:
Sāmksepaśārīrakasubodhīnī.

(102) Purusottama Sarasvatī. Pupil of Madhusūdana-
Sarasvatī and Śrīdharā.

Bindusandīpana (on Siddhāntabindu)

(103) Purusottamatīrtha. Pupil of Svayaṃprakāśa.

17th cen. A.D.

Subodhīnī (on Daksināmūrtvastaka).

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(j. 8. अऽक्षरेक्षणं काः धृतिगुणं च सुवर्णं
नं धर्मशास्त्रिणि ब्रह्म स्त्रोत्तेश्ते॥)
(104) Pūrnānanda :
    Śrutisāra.

(105) Pūrnāprakāśānandasarasvatī.- Pupil of Advaitānanda.
    Adhīsthānāviveka.

(106) Pūrnānandasarasvatī.- Pupil of Advaitānanda.
    Probably same as No.105 above. Tattvāviveka (on
    Siddhāntabindu).

(107) Pūrnāvidya.- Pupil of Vedapūrṇa. (Com. on
    Pāncapakrīyā of Sarvajñatman.)

(108) Pūrṇendra Sarasvatī:–
    Brahmabhāvanānirnaya.

(109) Rāghavānanda.- Pupil of Krṣṇānanda. Lived
    in the latter half of the 17th cen. A.D.
    Works - Siddhāntakaumudi (on Siddāntaleśa),
    Paramārthasārtyākhyā, Kṛṣnapadī, Tātparyaratnāvalī,
    Laghustutivyākhyā.

(110) Raghunātha Pandita: –
    Māyopādānakaśāda.

(111) Raghunātha Sarasvatī:–
    Commentary on Ātmabodha.

Published in Trivandrum Series No.12.
(112) Raghunāthavarman.- alias Bindurāyakulottama, son of Gulabarāyavarman and pupil of Rāmadayālu of the Somavamsavindarāya family.
   Laukikanyāyasamgraha, and Laukikanyāyaratnākara.

(113) Rājānaka yogarāja: -
   Paramārthasārasamgraha.

(114) Rāma: -
   Advaitasamgraha.

(115) Rāmabhadranandatīrtha: -
   Ujjivala (on Bhedadhikārasatkriyā)

(116) Rāmabrahmendra.- Pupil of Rāmacandrendra.
   Laghuyogāsistavivaranam, Svarūpadasāna-
   siddhānjanam. Brahmasūtravṛtti.

(117) Rāmacandrasarasvatī.- Pupil of Brahmānandarasvatī.
   Padayojana (on B. G.) Brahmabodhinit (on
edāntasāra).

(118) Rāmacandrasarasvatī.- Pupil of Nārāyaṇa
       vandita and Raghunātha.
       Bālabodhinībāvapratikāśikā.
(119) Rāmacandrayogin:—

Karmākarmavivekanāmākā.

(120) Rāmadatta:—

Sārārtha (on Nāskarmyasiddhi).

(121) Rāmādhvarīndra.— Pupil of Kṛṣṇādhvarīndra.

(Mānasatavivarāṇam, DattātreyaCandrikā,
Tripurpanisadhāsyā. by Rāmānanda, pupil of Kṛṣṇānanda.

(122) Rāmakṛṣṇa:—

Advaitaviveka.

(123) Rāmakṛṣṇa.— Son of Tīrumala.

Madhvatantracapetikā.

(124) Rāmakṛṣṇādhvarin.— Son and pupil of Dharma-
rājādhvarin. A great Mīmāṃsaka. 17th cen. A.D.

Vedāntaśikhāmanī (on Vedāntaparibhāsā).

Vedāntasāratikā, Nyāyaśikhāmanī.

(125) Rāmanātha.— Pupil of Sīvānandayati.

Visuddhadṛṣṭi (on Ānandadīpa of his Guru)

(126) Rāmaśāstri:—

Advaitasamgraha and Navakoti.

(127) Rāmatīrtha.— Pupil of Kṛṣṇānanda.

Works.— Padavoyjakā, Mānasollāsavṛttānta-
vilāsa, Vastutattvaparakāsikā, Vākyārthadarpaṇa, Vidvan-
manorāṇjanī, Stutitāraṅgatikā.

1. ते में क्रोध भूषण विवेक किं विद्यापत्र भूषणादिश्चितकिं भूषणामहीनः।

नान्देश्वेव ते वृद्धवाकाभ्यां भूषणादिवृद्धिः।

अन्तर्ज्ञातव्यतीतादियो भूषणानमहीनानां।

अभास्मो शास्त्रगृहीकारं अन्तर्ज्ञातव्यतिं भूषणादिवृद्धिं।

— Vedāntaśikhāmanī.
(125) Rāmendra. - Pupil of Gīrvaṇendra. 16th cen.
A.D.

Jaganmitthatyādīpikā.

(127) Rāmaśabharati:

Brahmaśūtropanyāsavṛtti.

(130) Rāmeśvara:

Nigamārthadīpikā.

(131) Rāmeśvarabhārati. - Pupil of Bodhānanda and Ātmabhārati.

Vaiyāsikasūtropanyāsa.

(132) Ramyadeva. - Contemporary of Maṅkhaka, author of Śrikanthacarita. 12th cen. A.D.

Com. on Iṣṭasiddhi.

(133) Rangoji Bhatta. - Son of Laxmīdhara, and younger brother of Bhaṭṭoji Dīkṣita and father of Kondubhatta. Pupil of Nrīṁḥāśrama and Ānandāśrama. A southern Maratha Brahmin. Lived at Benaras in the latter half of the 16th cen. A.D. A devotee of Vāsudeva and a critic of the Madhva doctrine.

(134) Raṅganātha. - Pupil of Ānandāśrama. 17th cen.

A.D.

Published in Sarasvatī Bhavan Texts at Benares.
Vidvajjanamanohara (on B.S.)

(135) Raṅganāthasūri. - Pupil of Kṛṣṇāndasarasvatī. Purusārtharatnākara.


Advaitavidyāmukura, Vīyāraṇadarpana.

(137) Raghunātha Cakravartī. -

Com. on Vedastuti of S.'

(138) Rāmādhvarīndra. - Pupil of Kṛṣṇādhvarīndra. Advaitaratnakosāpālīnī (on तस्थितमेव अध्यपितं)

(139) Sabhānātha Saryakrātu:

Vedāntadhīpīka.

(140) Saccidānanda :-

Bhikṣvāstākām.

(141) Saccidānandayogin. - Pupil of Pūrṇānandayogin. Strutisārasamuddharāṇavyākhyā, Svātmā nirūpāṇavyākhyā, Siddhāntabindutīkā.

(142) Sadāgīva. - Pupil of Rāmendraśvāmī.

Pańcāratnakārīkā (on S’s Maṇīśa pańcāratna)
(143) Sadāsukha.- Pupil of Vaṁśīdharamisra
Sāracandrikā (on Advaitasiddhi)

(144) Śāksātkārapraṇāsa:-
Dehacatustayam.

(145) Samaraṇaṇgava Dīxita:-
Advaitavidyātilakam.

The work is a com. on B.S. written after
the manner of Ś., in the form of eulogistic verses
addressed to Śiva.

(146) Śāmīn.- Pupil of Brahmānanda. Early in
19th cen.A.D.

Brahmānandavilāsa.

(147) Śaṅkarabhāratītirtha.- Pupil of Nṛṣimha-
bhāratītirtha. The titles of both the Guru and Śiśya
point to their pontificate of Śṛṅgerī Muṭṭha.

Asaṅgātmaprakaranā (and com.)

48) Śaṅkāhāpāni:-

Brahmasiddhivyākhyā

(149) Śaṅkaramisra.- Son of Bhavanāthamaithila or
misra and nephew of Jīvānātha. A voluminous writer of
Nyāya.
Atmatattvavivekahalpalata, Khandana-khandakhadya.

(150) Sankusastri:

Dravyamardjanikaprakaranam

(151) Sarvajnavisnu:

Vivarana-Vivarana

(152) Jasadatananda: Pupil of Ramabhadrasaunya-

Min. 10th cen. A.D.

Brahmanandavilasa.

(153) Sesanaga:

Paramarthasara

(154) Sitarama:

Advaitanandanubhava

(155) Sivadatta: Son of Dhanapati. 1810 A.D.

Vedantaparibhasadipika

(156) Sivananda:

Anandapa

(157) Sivanandayogin: Pupil of Atmananda.

Svatomandacandrika

(158) Sivanarayanatirtha: Pupil of Sivaraman-

anda.

Vivaranaadipika (on Pancakaranavarttika)
(159) Śivanārāyaṇendrā :-
    Subodhinī (on S.B.)

(160) Śivarama.- Pupil of Nṛsiṁhāsrama and son
    of Kṛṣṇaśāstri. Bhāvaśānānaprakāśam.

(161) Śivarāmabhatta:-
    Vedāntasārasamgraha, Ātmabodhāṃrtam (with
    com.)

(162) Śivarāmānandaṭīrthāsya:-
    Vedāntasiddhāntacudāmani.

(163) Śivarāmā Śaraśvatī.- Pupil of Raṅganāṭha.

(164) Bhāvarūpāṇānāvāda

(164) Śivayogīndra.- Called Avadhūtayogīndra.
    Vākyapratāpanam.

(165) Śrīdeva:-
    Advaitacintāmani

(166) Śrīnivāsayājvan.- 16th cen. A.D.
    Vādāvali

(167) Subrahmanya.- A scion of Śrī Vatāsagotra.
    Pupil of Kṛṣṇananda. 17th cen. A.D.
    Pañcaratnaprakāśa.

(168) Sūryapandita.- Wrote in Pārthapura on the
    bank of Godavāri.
Prabodhasudhākara.

(169) Tryāmbakabhotta:-

Avidyālaksanopapatti, Drgdṛśyaviveka
Bālavabodha, Sastrārābbhasamarthanam, Srutimātā-
Prakāśikā, Srutimātānumāna.

(170) Tyāgarāja.- An Andhra of Kāśyapa gotra.
Pupil of Ānandaṇātha.

Works.- Upadesāsikāmani, Āryāpañcadasī,
Devināvāksarī-stotram, Hārmāmbikāstava, Pañcakośa-
vimarsini, Rājarājesvarīstava, Sāntistava, Sivamīt-
estotra, Sattrīsannavamanālikāstotra, Sāmvicchatakam,
Svātīma-sphūrtivilāsa.

(171) Upanisadbrahmavogin.- Pupil of Vāsudev-
endra. 18th cent. A.D.

Works.- Commentaries on all the Upaniṣads
numbering 102 and Bhaktivivekavivṛti, Arthaprakāśikā
(on B.G.) Kiranāvali (on Mahāvākyāratnāvali), Locanam,
Līṅgabhaṅgamuktisatakavyākhāya.

(172) Uttamabodhayati.- Pupil of Uttamaprakāśa.

Saṁbandhadīpikā (on Prapañcāsāra).

(173) Varada Pandita.- Later than Prakāśananda.

† Vedāntahṛdaya
(174) Vāsudevabrahma:-
  Saccidānubhavapradīpikā.

(175) Vāsudevendrasisyā:-
  Pañcaratnavivṛti.

(176) Vedādriśūri.- Son of Dharmādhvari Devādri and pupil of Annaṃbhattā. Tattvabodhini (on Vedānta-
  paribhāṣā)

(177) Vedānanda.- Disciple of Vedādhyakṣa.
  Saṃksepaśārīrakasmāndhokti.

(178) Veṅkaṭānātha.- Son of Veṅkaṭādhvari and pupil of Rāmabrahmānandatīrtha.
  Siddhāntāmrta.

(179) Vidyendrasarasvatī.- Pupil of Kaivalyendra-
  jñānendra (author of Vedāntabhūṣana)
  Vedāntatattvasāra.

(180) Vimalabrahmavarya.- Pupil of Tārakabrahmavarya.
  Svātmānandastotram

(181) Vināyaka.- Son of Rāmesvara.
  Vivaranatattvadipanasāra.

(182) Viśnubhattopadhyāya:-
  Rjuvivarānam (on Vivarana).
(183) Visvanātha. - Pupil of Kāśīrāja, perhaps a northerner. One Madanāṭimāja Salutes Kāśīrāja as his guru in Samvat 1736, i.e. A.D. 1680. So Visvanātha might belong to the same era.

Upadesāsāra.

(184) Visvānubha. - Com. on Bhadāranyaka-vārttika.

(185) Visvaṟūpa. - Pupil of Bāhāratīṃśimha.
Siddhāntamakaranda (and Com.)

(186) Visvaṟūpanāveda. - Son of Satagunācārya.
Vivekamārtanda.¹

(187) Visvaveda. - Pupil of Anandaveda and grand-preceptor² of Madhusūdana Srasvatī. Madhusūdana and Rāmatīrtha allude to his Siddhāntadīpa.
Siddhāntadīpa (on Saṅkṣepa), Com. on S.B. Sarvāntatilaka.

(188) Visvesvara : alias Visvavara Pandita. - Pupil of Mādhavaprajña, 16th cen. A.D.

Works. - Ātmabodhavīkhya, Aparokṣānubhūti, Drgdrṣṭayeśa (!) Vākyasudhātīkā, Vākyadruti,

¹ Published in Nārāyana Series No. VIII

² cf. नीर्माणहस्तिय्रलक्षणात् आत्मबोधविख्यातिः पुन: व्रताः
कारणार्थेश्वरकोष्ठे मुखः बोध्ये को पुष्किः "Com. on Saṅkṣepa"
Astāvakradīpikāvyākhyā, Vākyavruttivyākhyā.

(197) Viśveśvarāsrama.- Pupil of Prajñānāśrama. 
Vedāntatatvaviveka.

(190) Yajñēśvara pīxita :-
Hariharādvaita.

(191) Yogīsvara:-
Śvātmayogapradīpa.

(Omissions in above list:-)

(192) Kaivalyendra Jñānendra :-
Vedāntabhusana.

(193) Kamalākara Deva.- alias Somayajīśārva-
bhauma alias Vidyārāya, the title bestowed upon by 

Anandavilāsa.

(194) Pūrṇānandaśrama.- Pupil of Nārāyanāśrama. 
Copied Vedāntatattvaviveka of his grand-
preceptor in Saṃvat 1674, i.e. A.D.1618.

Ratnadīpikā (on Jīvanmuktviveka).

(195) Rāmacandra Sarasvatī.- Pupil of Jagannāthā-
Srasvatī.

Gītātātparyasuddhi.

(196) Śrīdhār.- Disciple of Narasimha. A.D.1510.

Gītāsāra.

1 Published by Ānandāśrama, Poona 2 No.80.
(197) Sadānandavyāsa:--
   Advaitasiddhisiddhāntasāra, Moksa-Dharma-
sāroddhāra.

(198) Sadānandagiri:-- Pupil of Svarūpananda.
   Sahāsrākṣa (Refutation of Śuddhādvaita)

(199) Uttamaślokayati:--
   Vedāntasūtraalaghuvārttikā.

(200) Narendragiri:--
   Pañcapādikāvivaraṇa.

(201) Pratyagvīṣṇu: Grand-preceptor of Madhusūdana Sarasvātī
   Samkṣepadhārtaṁ kāśikā.

(202) Śeṣa Govinda: Son of Śeṣa Pandita (Guru of
   Bhatṭoja) and pupil of Madhusūdana Sarasvātī
   Sarvasiddhāntānahaśyaṅkā.


1. Chowkhamba Series No. 18.