Anavadhika-atīśaya-ānandam

Shokei Matsumoto

Rāmānuja used a compound “*anavadhika-atīśaya-ānanda*” as an epithet of Brahman.

Vs. p. 74, l. 2. ...ātma-svarūpa-āvirbhāva-pūrvaka-*anavadhika-atīśaya-ānanda*-
brahma-anubhava-jñāpane pravṛttam

ŚBh. I, 1, 4. p. 214, l. 14. ...*anavadhika-atīśaya-ānanda*-svarūpe brahmaṇi

ŚBh. I, 1, 4. p. 245, l. 4. ...*anavadhika-atīśaya-ānanda*-svarūpasya brahmaṇo

ŚBh. I, 1, 4. p. 245, l. 11. ...*anavadhika-atīśaya-ānanda*-janakam param brahma

ŚBh. I, 1, 4. p. 247, l. 7. ...*anavadhika-atīśaya-ānanda*m brahma

ŚBh. I, 2, 1. p. 303, l. 14. *anavadhika-atīśaya-ānanda*-yogaḥ

ŚBh. I, 2, 1. p. 330, l. 5. *anavadhika-atīśaya-ānanda*...

ŚBh. I, 2, 1. p. 337, l. 1. *anavadhika-atīśaya-ānanda*-yogino vipaścitaḥ para=
smād brahmaṇa eva

ŚBh. I, 2, 23. p. 377, l. 12. ...*anavadhika-atīśaya-ānanda*-svarūpasya

ŚBh. I, 4, 27. p. 546, l. 9. *anavadhika-atīśaya-ānanda*m

ŚBh. III, 3, 57. p. 925, l. 8. brahma hi svasya parasya ca svayam anubhūyamā=
nam *anavadhika-atīśaya-ānanda*m bhavati.

ŚBh. IV, 4, 19. p. 1056, l. 9. parasmin brahmaṇi nirvikāre ’*navadhika-atīśaya*-
ānande

ŚBh. IV, 4, 22. p. 1060, l. 4. svayāthātmya-anubhava-rūpa-*anavadhika-atīśaya*-
*ānanda*m

ŚBh. IV, 4, 22. p. 1060, l. 15. *anavadhika-atīśaya-ānanda*m brahma=anubhavato

GBh. p. 65, l. 25. *anavadhika-atīśaya-ānanda*-svarūpam

GBh. p. 83, l. 1. *anavadhika-atīśaya-ānanda*m

GBh. p. 83, l. 24. *anavadhika-atīśaya-ānanda*-parama-puruṣa-prāpti-rūpa...

The difinitive “*anavadhika-atīśaya*” was often prefixed to Brahman’s kal= yāṇa-guṇas by Rāmānuja.

Vs. p. 74, l. 12. *’navadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇaḥ*

Vs. p. 77, l. 3. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇā*

Vs. p. 79, l. 5. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇair*

Vs. p. 116, l. 12. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇa-āśrayam*

Vs. p. 119, l. 1. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇaḥ*

Vs. p. 137, l. 12. *anavadhika-atīśayam* apahata-pāpmatva-ādi-guṇāṣṭakam

Vs. p. 157, l. 13. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇavat*

Vs. p. 165, l. 6. *’navadhika-atīśaya-saundarya-āhṛta-aśeṣa-mano-drṣṭi-vṛttir*

Vs. p. 169, l. 4. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-ākaraḥ*

Vs. p. 170, l. 11. *anavadhika-atīśaya-priya-viśadatama-pratyakṣatā*

Vs. p. 171, l. 1. brahmṇas tv *anavadhika-atīśayam* sthiram ca iti

Vs. p. 171, l. 7. *anavadhika-atīśaya-sauśīlya-saundarya-vātsalya-jaladheḥ*

Vs. p. 171, l. 10. *’navadhika-atīśaya-sukham* ity

Vs. p. 173, l. 12. *anavadhika-atīśaya* prītir

ŚBh. I, 1, 10. p. 3, l. 1. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇaḥ*
puruṣottamo

ŚBh. I, 1, 3. p. 213, l. 2. *anavadhika-atīśaya-aparimita-udāra-guṇa-sāgaram*

ŚBh. I, 1, 121. p. 260, l. 4. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇa...*

ŚBh. I, 1, 13. p. 272, l. 3. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇasya*
sakala-kāraṇa-bhūtasya brahmaṇo

ŚBh. I, 1, 13. p. 273, l. 7. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇasya*
sakala-kāraṇa-bhūtasya brahmaṇaḥ

ŚBh. I, 1, 13. p. 284, l. 5. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇam*
samasta-kāraṇa-bhūtaṁ brahma

ŚBh. I, 1, 21. p. 304, l. 9. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇas*
ca

ŚBh. I, 2, 12. p. 352, l. 12. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇa-*

ākaraśya.....paraśya brahmaṇaḥ

ŚBh. I, 3, 7. p. 407, l. 9. *anavadhika-atīśaya-sukha-rūpe brahmaṇi*

ŚBh. I, 3, 7. p. 480, l. 10. *niratiśaya-ānanda-svarūpaśya brahmaṇo 'navadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-ākaraśya*

ŚBh. I, 3, 7. p. 408, l. 12. *anavadhika-atīśaya-sukha-rūpaṃ brahma*

ŚBh. I, 3, 13. p. 424, l. 2. *anavadhika-atīśaya-kalyāṇa-guṇa-jātaṃ*

ŚBh. I, 3, 19. p. 436, l. 9. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇaṃ*

ŚBh. I, 3, 25. p. 442, l. 2. *parasmin brahmaṇi.....'navadhika-atīśaya-asamkh=yeya-kalyāṇa-guṇa-gaṇe*

ŚBh. I, 4, 16. p. 515, l. 3. *'navadhika-atīśaya-asamkhyeye-kalyāṇa-guṇa-gaṇa-nidhir*

ŚBh. II, 1, 23. p. 621, l. 7. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-ākara-brahma.....*

ŚBh. III, 2, 30. p. 829, l. 12. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-ākara-tva-sthemne*

ŚBh. III, 2, 40. p. 840, l. 10. *svābhāvika-anavadhika-atīśaya-aparimita-udāra-guṇa-sāgaraṃ puruṣottamaṃ*

ŚBh. III, 4, 8. p. 936, l. 12. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-āka=ratvena*

GBh. p. 1, l. 12. *svābhāvika-anavadhika-atīśaya-jñāna-bala-aīśvarya-śakti-tejaḥ-prabhṛty-asamkhyeya-kalyāṇa-guṇa-gaṇa-mahodadhiḥ*

GBh. p. 1, l. 13. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇa-śrīvallabhaḥ*

GBh. p. 23, l. 2. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇa-para-brahma-puruṣottama-prāpty.....*

GBh. p. 61, l. 14. *asprṣṭa-aśeṣa-doṣa-anavadhika-atīśaya-jñāna-bala-aīśvarya-vīrya-śakti-tejaḥ-prabhṛty-asamkhyeya-kalyāṇa-guṇa-gaṇa-nidhim*

GBh. p. 61, l. 23. *anavadhika-atīśaya-tejaśā*

GBh. p. 63, l. 6. *nānāvidha-anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-ana=nta-mahāvibhūtitayā*

GBh. p. 84, l. 8. *anavadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇa-mahodad=him anavadhika-atīśaya-ānandam*

- GBh. p. 84, l. 16. 'navadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇas svābhā=
vika-anavadhika-atīśaya-ānanda-svānubhave
- GBh. p. 86, l. 25. anavadhika-atīśaya-priya...
- GBh. p. 87, l. 2. anavadhika-atīśaya-priya...
- GBh. p. 87, l. 4. anavadhika-atīśaya-prītyā...
- GBh. p. 88, l. 13. anavadhika-atīśaya-asamkhyeya-kalyāṇa-ekatānatayā
- GBh. p. 91, l. 14. anavadhika-atīśayaṃ
- GBh. p. 100, l. 21. anavadhika-atīśaya-vīryam
- GBh. p. 100, l. 22. anavadhika-atīśaya-jñāna-bala-aīśvarya-vīrya-śakti-tejasāṃ
- GBh. p. 108, l. 6. anavadhika-atīśaya-saundarya-saukumārya-lāvaṇya-ādi-yuktaṃ
- GBh. p. 109, l. 8. anavadhika-atīśaya-kāruṇya-audārya-sauśīlya-ādi-guṇa-sāga=
reṇa
- GBh. p. 109, l. 18. anavadhika-atīśaya-saundarya-sauśīlya-sārva-jñya-satya-sa=
ṃkalpatva-ādy-ananta-guṇa-sāgaraṃ
- GBh. p. 111, l. 8. svābhāvika-anavadhika-atīśaya-saundarya-sauśīlya-sauhārda=
vātsalya-kāruṇya...
- GBh. p. 166, l. 13. 'navadhika-atīśaya-asamkhyeya-kalyāṇa-guṇa-gaṇa-ekatāne
- GBh. p. 171, l. 12. svābhāvika-anavadhika-atīśaya-jñāna-bala-aīśvarya-vīrya=
śakti-tejaḥ-prabhṛti-samasta-kalyāṇa-guṇa-gaṇa-mahārṇava-parabrahma...

We should give attention to the fact that Rāmānuja expressed Brahman's essential qualities as "*anavadhika-atīśaya-ānanda*". *Ānanda* as Brahman's essence was mentioned in the Bṛhadāraṇyaka-upaniṣad (III, 9, 28: IV, 1, 6: IV, 3, 32; 33) and Taittirīya-upaniṣad (II, 4; 5; 7; 8; 9: III, 6) etc. from of old.

Advaita-vedantins in the early stage employed as an epithet of Brahman not "*ānanda*" but "*nitya-śuddha-buddha-mukta*¹⁾". Śaṅkara, representative of Advaitins, argued about "*ānanda*" provided that there was "*ānanda*" in the sacred texts which he quoted²⁾.

1) Cf. Tilmann Vetter, "*Sarvajñātman's Saṃkṣepaśāstrakam*", 1 Kapitel, Einführung, Übersetzung und Anmerkungen, Wien, 1972. S. 68, (Num. 173, 1).

In the later period, “*sac-cid-ānanda*” has come into use as an epithet of Brahman by Advaitins³⁾.

As described above, Rāmānuja accentuated “*ānanda*” as Brahman’s essence by prefixing “*anavadhika-atiśaya*”. The fact seems to be caused by his view of Brahman. According to Rāmānuja, Brahman is not a pure knowledge but Viṣṇu=Nārāyaṇa who has a personality and innumerable beautiful qualities. The emancipation (mokṣa) in the case of Rāmānuja is to unite to the Supreme Being, Viṣṇu=Nārāyaṇa, by ardent love (bhakti) to Him. Therefore Rāmānuja expressed Brahman’s essence as “*anavadhika-atiśaya-ānanda*”.

“*Anavadhika-atiśaya*” is one of Ramanuja’s phraseological characteristics, and an epithet of Brahman, “*anavadhika-atiśaya-ānanda*” shows clearly a difference of thought between Rāmānuja and the Vedantic scholars who preceded to him.

Abbreviations

- GBh. “*Śrībhagavadgītābhāṣyam*” (Sri Ramanuja’s Nine Valuable works, “*Sri Bhagavat Ramanuja Granthamala*”, ed. by Sri Kanchi P. B. Annangaracharya Swamy, Granthamala Office, Kancheepuram, 1956)
- ŚBh. “*Śrībhāṣya of Rāmānuja*” ed by R. D. Karmarkar (University of Poona Sanskrit and Prakrit Series, Vol. I) Part I, II, III. Poona, 1959–1964.
- Vs. “*Rāmānuja’s Vedārthasaṃgraha*”, ed. by J. A. B. van Buitenen (Deccan College Monograph series: 16), Poona 1956.

2) Cf. Paul Hacker, “*Eigentümlichkeiten der Lehre und Terminologie Śāṅkaras : Avidyā, Namarūpa, Māya, Īśvara*”, Z. D. M. G. 100, 1950. S. 276.

3) Vetter, op cit., S. 68, (Num. 173, 1) Cf. *The Vedānta-sara* ed. with Introduction, Translation and Notes, by Hajime Nakamura, Heirakuji-shoten, Kyoto, 1962. p. 3, (1) note 2.