Chapter 05

CHAPER 05

The *Adhyātmaramāyaṇam* & the *Kevalādvaita*

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The Adhyātmarāmāyaṇam & the Kevalādvaita

The *Adhyātmarāmāyaṇam* (= AdhR) is the text containing Śrī Rāma Saga in the light of spiritualism and hence it is called the *Adhyātma+rāmāyaṇam* i.e. spiritual Rāma Saga. The high philosophical thoughts are established on the basis of Śrī Rāma’s life history.

The AdhR being a portion of the Brahmāṇḍapurāṇam (already proved in the Ch 02) is from the pen of great sage VedaVyāsa and therefore the philosophy has quite resemblance with that of Śrīmad-bhagavadgītā (= Gītā). Like the Gītā, the AdhR is another voluminous text of the practical philosophy of the Advaitavedānta. As it is not a *Prakaranagrantha* (a short treatise), the tenets are explained in the light of the Kevalādvaita (Absolute monism).

The philosophy of the AdhR is in its primary stage and hence it is the philosophy in making like that of the Upaniṣadic texts. Though it is clear and easily grasizable, it is not systematically analysed like that of Ādi Śāṅkarācārya’s commentaries on 03 *Prasthāna*-texts, or even systematically elaborated like neither the *Gaudapādkārikā* nor like that of the *Brahmasūtras*.

The tenets here onwards are discussed in order to analyse the subject matter properly. The 04 preliminary questions must be answered and discussed for the study of any treatise.

The competent student (अधिकारी)² is an aspirant. The AdhR determines the competency of the student. Before the study of any science, one has to have the eligibility or required minimum qualifications. In the commentary on the *Brahmasūtras* Ādi Śāṅkara

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¹ शाश्वेके देशसम्बन्धें शाश्वकायानीति स्थितम्।आहुः प्रकरणं नाम प्रत्येकेदं विपक्षितं।
² Vide Ch 04
also discusses 04 prerequisites. The AdhR at various places discusses the competency of the aspirant.

The AdhR having its spiritual aspect interwoven in Śrī Rāma Saga, Śrī Rāma is the Supreme Person and His view (दर्शनम्), worship, company are the goals for which the aspirant should make efforts. It declares that only a wise and intelligent one can perceive Śrī Rāma, but whose mind is deluded with ignorance is unable to see Him. The competent student should be pure at heart.\(^3\) One being free from attachment as well as aversion and pure, is not affected with the results of actions.\(^4\)

A devotee of Saguna Brahman is also a competent student. He should engage in thoughts cultivating faith in the Supreme Reality. It also describes the characteristics of a devotee (2/6/54-63). Śrī Rāma dwells in the heart of such a devotee who is tranquil, looks upon all with an equal eye, cherishes no enmity to any creature, always worships Him alone, has resigned both Piety (धर्म) and Impiety (अधर्म), recites His formula, free from all the pairs of opposites as well as all senses of ‘I-ness’\(^5\) whose mind and intellect are ever dedicated to Him, always content and has relinquished all actions to Him. He does not feel in the adversity or joy in pleasurable condition. He knows all this to be illusory, worships Him alone.

The knowledge of the Self is revealed only to those who are His devotees and chant the holy formula and not to those who are devoid of devotion.\(^6\)

Śrī Rāma’s devotee, who understands this Supreme Truth, is fit for His status. On the other hand, one who ignorantly engrosses himself in the search of this knowledge in the pit of scriptural texts

\(^{3}\) अज्ञातचयानितिततां व्यक्त एव सुमेधसाम। जत्ते तव दृश्यते ब्रह्माण्डै: परमाणुः। २/२/२५॥
\(^{4}\) अन्न: शुद्धस्वभावस्व लिम्यसे न च कर्मभी:। एतान्योपिदिं कृत्सनं हृदि भाव्य सर्वदा। २/४/४३॥
\(^{5}\) त्वम्मत्त्रात्राको यस्तु त्वामेव शरणं गत:। निरहंद्रो न:स्मृतस्तथ्य हृदयं ते समायदित्वृ। २/६/५६॥
\(^{6}\) निरहंद्रिण: शान्ता में रागद्वारविवर्जित:। समलोकांकनकास्तेय: ते हृदयं गृहम्। २/६/५७॥
\(^{7}\) लोकेत्वद्वाक्षितसत्त्वमन्वतीपापाकाश: ये। विद्या प्रादुर्विषेवेषा नेत्रेषां कदाचन। ३/३/३४॥
without any devotion to Him, never attains this knowledge of His nature. He will not have liberation too, even in a hundreds of life. Moreover the sacred knowledge of Śrī Rāma should not be imparted to him who is devoid of His devotion, even at the cost of a kingdom greater than that of the heaven.⑦

One should observe the duties laid down for castes.⑧

Hanumān is a competent student as he is the profound devotee of Śrī Rāma and has performed all duties without attachment to anything. He is devoid of faults and is having the great intelligence.⑨

Sādhanacatuṣṭayam

The 04 pre-requisites (साधनानि) are practised by the competent student for the attainment of spiritual knowledge. Unlike the theoretical texts such as Yogasūtras, Vedāntasūra, etc. the AdhR being a text of the practical Vedānta, it is difficult to find the terms with their definitions and explanations.

(1) Nityāntyavastuviveka means the discrimination between things eternal and non-eternal.

He sees the 06 modifications (the 06 bodily modifications are: Existence, Birth, Growth, Changing, Decaying and Death) of the body and not of the self. He knows that hunger and thirst, fear and grief are the attributes of the vital forces and intellect which are other than the self.⑩

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⑦ एतद्विजाय मद्वताय मद्वायोपद्धते। मद्वनिष्विकुतानां हि शास्त्रगतेऽपु मुद्यतामू।

⑧ न ज्ञानं च भोक्षः स्वातःश्च जन्मशतश्च॥५/५॥

⑨ कुत्स्कार्य निरक्षाकांक्ष ज्ञोपेतेऽप महामतिम्॥१/२॥

⑩ श्रीरामः सीतामुपावेदे ब्रह्म तवं हनुमसे। निनक्षणाय ज्ञानस्य पात्रं नो नित्यभक्तिमान्॥१/२॥

श्रुतुः सुखं भवं दुःखं प्राणबुद्धिविनिर्लक्षते॥२/६॥
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One should know the self other than the Primordial Matter\textsuperscript{11}. Moreover the AdhR says that after obtaining a human body with discriminative powers, especially that of a twice-born one and after being born in the region of Bhārata – the land of spirituality, which wise man would feel satisfied to be entrenched in body-consciousness and enjoyment derived from it\textsuperscript{12}.

(2) *Virāga* is the second pre-requisite and it means renunciation of the enjoyments of the fruits of actions. A thing which has an origin can not be eternal. Therefore the detachment should be cultivated for all things.

The wise who understand this transitory life to be too trivial, for him the phenomenon of death becomes a means for strengthening the spirit of renunciation and obtaining the bliss\textsuperscript{13}.

He has neither desire for enjoyments nor he avoids them. He is equal in both the conditions\textsuperscript{14}.

He abandons all attachment to all persons as well as external objects and slowly but steadily withdraws his mind away from them\textsuperscript{15}.

(3) *Śamādisātkasamā patti* means the 06 endowments such as Control of mind (शाम), Restraining of the external organs (दम) etc.

(a & b) *Śama & Dama*:

In almost all places the AdhR presents both the *Śama* and *Dama* conjointly. He should observe, mental and physical purity, be steady

\textsuperscript{11} प्रकृतेष्विन्द्रियादिध्वनिय सवानापत \textsuperscript{12} देहङ्ग विवेकनाब्धिविज्ञाब्ध च विशेषतः | ततः भारते वर्षं कर्मभूमी सूतुत्तमम् \textsuperscript{13} निसारे खलु संसारे वियोगो व्यासिन्यं यदा | भज्ज्यवेद्धेवहर्ष: स शान्तिसीध्वय तन्नेति च \textsuperscript{14} न मे भोगामो वाच्या न मे भोगांविवर्जि | ॥ ६ / ५ / ५ ॥ \textsuperscript{15} विसृज्य सर्वतः सत्यमितानिष्ठावत्ववत्तति: ॥ ६ / ५ / ४ ॥
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in the performance of virtuous acts and should control his mind, speech and body.

He has no longing for sense objects and is free from egoism. The aspirant becomes meritorious by observing internal as well as external rules of purity. The same idea is also presented in 3/10/26CD.

(c) Uparati:

The aspirant should be aware of the evils of birth, old age etc. and hence should be non-attached to sons, wife etc.

He resorts to the places that are free from crowds and never feels attraction for the company of common public i.e. ignoring the crowd. ‘अरति:’ means to grow mental peace.

Moreover, the worldly attachment is criticised with strong words. Enjoyments of such objects can be had even in the hell like bodies of dogs and pigs.

The AdhR puts emphasis on the renunciation of the fruits of actions (कर्मसत्त्वायाः).

The Vedas prescribe the twofold dharma (1) the action (प्रृवृत्ति:) and (2) the renunciation (प्रित्ति:). The path of action brings worldly achievements, while the other leads to the spiritual achievement.

Some argue that the actions are prescribed by the Vedas and are at the same time essential to survive in the life, they help in attaining
the knowledge and the non-performance of them incurs the sin. The knowledge can be the means for Absolution only through the actions howsoever the actions are not to be abandoned.

The AdhR answers: The knowledge alone is capable to destroy the ignorance and not the action as the actions are originated from ignorance.

Moreover the actions are not able to destroy the ignorance and attachment. They cultivate the new actions which cause the transmigration.\textsuperscript{21}

The actions are produced out of the egoism while the knowledge arises on the destruction of Egoism.\textsuperscript{22} The action being contradictory to knowledge, there is no combination\textsuperscript{23} of the knowledge and action.

The AdhR quotes 02 scriptural passages\textsuperscript{24} and establishes (1) The knowledge is for the attainment of the Absolution and never an instrument to the actions as it is declared in the \textit{Brhad\=aranyakopani\=s\=ad} (\texttt{वाजिन्यं श्रुतिः}).\textsuperscript{(4/5/15)} (2) The renunciation of all the action is praiseworthy according to \textit{Taittir\=iyopani\=s\=ad} (10/10).

The knowledge being the means of the Absolution is superior to actions but the ignorant thinks tht the non-performance of actions create the sin therefore the wise should renounce the actions ordained according to precepts, though such actions are voluntary rites (काम्यकर्म).

\begin{flushleft}
\textsuperscript{21} विद्वेदः तत्वाशाचिचिहं पदीयसि न कर्म तच्च दितीयमीतितम्।
अंशापरैर्भिष्न च साम संक्षेरो भवेत्ततः कर्म सत्तोमुद्दवेतु \textsuperscript{1}॥७/५/१९कड़-१०अब॥
\textsuperscript{22} देहाहिमाएडाबालविचः क्रिया विद्यते गताहिमीति: प्रसिद्धिरति \textsuperscript{2}॥७/५/१९कड़॥
\textsuperscript{23} Vide. Ch 02, under the discussion of the authorship.
\textsuperscript{24} तत्त्वालग्नेकायमिश्चेपत: सूर्यविद्याविशेषम् समुच्चयो भवेतु \textsuperscript{3}॥७/५/१६अब॥
\textsuperscript{25} सा तैत्तिरीयाय०००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००
(d) Titikṣā:

Forbearance means the equanimity in the experiences of desirable and undesirable objects and happenings.²⁶

He should bear the criticism as well as persecution of others with fortitude and should avoid crookedness.²⁷ He should remain unperturbed while experiencing the fruits of his own actions.²⁸ He does not grieve as the Self is different from intelligent etc.²⁹

(e) Śraddhā:

The Holy Master (सदृश) occupies an extraordinary and unique place in the Indian culture. He is honoured equal to the god. Śrī Rāma through His own practical example puts an ideal before the society. He represents and gives honour to His preceptor Vasiṣṭha and other sages such as Viśvāmitra, Atri, Bharadvāja, Agastya and so on. The AdhR puts stress on sincere and devoted service to Holy Master.³⁰ The same idea is further presented in 3/4/32CD.

The Holy Master is he who guides to the path on the Absolution. He destroys the ignorance of the disciples through the Vedic dictum (महावाक्य) and his grace brings the liberation for the aspirant.³¹ Therefore the aspirant should have faith in the statement of Vedas and the Holy Master.

(f) Samādhāna

²⁶ इष्टानिष्टागमे नित्यं चित्तस्य समता तथा ||३/४/३५अब ||
²⁷ परोक्षेदाविद्वन्न सर्ववाचकः तथा ||३/४/३२||
²⁸ यद्यावाहास्ततद्धुक्ता स्वस्थमपि भवेत् ||२/६/८क्द||
²⁹ बुद्धवाद्यत्ववीहि सर्वमुत्तरतिविष्म ब्रह्म विद्ध: ||२/४/४९अब ||
³⁰ आचायोऽपि भवेत् मद्वृक्तादामाचायाः सदाः ||३/१०/२४अब ||
³¹ तत्तत्त्वान्नासम्मव: साहुस्ते न लभ्यते || वायस्ते गुरुलेख्या तवप्रसशाबिद्युच्यते ||९/७/४०||
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The aspirant should have constant concentration (समाधानम्) of the restrained mind on hearing etc. of the scriptural passage as well as other objects those are conducive to these. Not mere indulgence of thought (in curiosity) but the constant concentration of intellect (or the affirming faculty) on the only object Sat (i.e. Brahman) is called self-settledness.

The AdhR states that the seeker after the spiritual freedom should contemplate on the preaching with mind fully devoted.32

The all-knowing Lord Śiva and Pārvatī meditate upon33 Him unceassantly, with mind full of devotion. Therefore, a devotee concentrates on His form, practising which intense devotion is cultivated in the mind and one immediately obtains Liberation.34 Śrī Rāma Himself preaches Lākṣmana to concentrate on Him while performing ritual-worship.35

Śravanādyupāsana

Hearing (श्रवणम्)

The AdhR also puts stress on various spiritual practices. The competent student should worship the Supreme Person till realization, it is necessary to practise hearing (श्रवणम्), reflection (मननम्), meditation (निदिश्यासनम्), and absorption (समाधि).

32 अस्मिन्मनः समाधाय यस्तिन्द्रस्तु मुक्तिभाकः ॥ ३/०४/५ ॥
33 सत्वंशः शक्ति: साक्षात्पार्वत्या सहितः सदा । त्वहृदयोऽपि सततं ध्यायात्रस्ते रघुरामम् ॥ ३१/५०-५१॥
34 अति त्रथं रामस्थं ते स्थूलमेवानुभावे । यस्तिन्द्रयेत् प्रेमस्तु: सरोमपुलको भवेत् ।
।।।।।। तद्वायस्तां तद्वायस्तां विचित्तु॥ ॥ ३/६/४७-४८॥
35 ध्यायेदनमध्यस्तं होमकाले सदा बुध: ॥ ३४/४/३३॥
Hearing (श्रवणम्) means hearing about the truth from the teacher or the scriptures. The AdhR describes the importance of hearing, reading etc. of the texts along with its reward.

The company of Śrī Rāma’s devotees grows interest of listening to His saga. The listening brings the vision of His form.

The practice of hearing leads one to the knowledge of the Self. The result would be the contrary, if such practice is not observed.

**Contemplation (मननम्)**

Contemplation on the Vedic dictum declaring the identity between the Supreme Self and the individual self listened to from the Holy Master. The identity between the individual self and Supreme Self is understood through the great dictum ‘Thou art That’ by which the fatters of the ignorance are shattered.

Therefore, the aspirant who is calm and ever devoid of all sins as well as impurities is rescued from the terrible ocean of the worldly existence through contemplation. The AdhR states the aspirant should ponder over ‘thou art that’.

**Concentration (निदिध्यासनम्)**

The aspirant should concentrate on Śrī Rāma’s form and by which he is not bound by the fruits of actions. One can also concentrate on His gross form and attain the liberation. The same idea is presented in 3/9/46.

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36 सत्सङ्गमो भवेदार्ज हो तवक्षाश्रवणे रति: ||३/३/३९कद||
तत: स्वरूपविज्ञानमनयासेन जायते ||४/३/२९कद||

37 आम्जाने सदोयोगोवेदान्तार्थविलोकनम् | उद्दीतेवेच्छामां विपरीतविषयं: ||३/४/३७||

38 तत्त्वमसि ||वच्छ: ६/९/३||

39 अदिक्ष्यस्य पूर्वः एकत्रं प्रतिपावते | तत्त्वमस्यदिवाकर्ष्यं सभास्त्वाहास्तथा ||१/९/४९||

40 तदेव सुकितं: स्याज्ञाम चदा ते स्थूलभावक: | तद्धयास्तां तैवावहेतुः विचिनतयेः ||३/९/४८||
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One whose mind remains in Śrī Rāma unwavering even for a moment, his ignorance which is the cause of all entanglement in the world, gets destroyed immediately.41 The same idea is presented in 6/2/21.

Even lord Śiva and lord Brahmā meditate upon the lotus feet of Śrī Rāma who is the substratum of the world42

Superimposition

The superimposition (अध्यास:) is the remarkable contribution of the Advaita Vedānta to the world of philosophy. It answers almost all the questions that are difficult to be solved. Ādi Śaṅkara has undoubtedly defined and explained the term Adhyāsa or Adhyāropa in the Introductory (अध्यासभाष्य) in his commentary on the Brahmasūtras, yet its roots are found in the upaniṣadic philosophy.

The AdhR defines Adhyāsa, “the superimposition of the one thing on another due to the illusion. The world is misapprehended on the Supreme Person just as the appearance of the serpent in the rope etc.”43 The transmigratory world is superimposed upon the Self, which is as unreal as dream.44

The superimposition creates the transmigratory world. Similarly, the body is also superimposed on the embodied Self. The body appears sentient when it gets associated with the Self.45 One identifies himself with the body due to the ego sense which causes the worldly

41 क्षणार्थसिद्धिवर्क्षित्त्वत्वत्त्वस्यादिश्चतर्मशः || तत्स्तव्यात्मनयन्त्रोदृष्टि: न स्वयं तत्स्तव्यात् ॥४/१/८२॥
42 स्पृष्टिस्मित्यह्यं तत्स्नायामादिश्चतर्मशः स्वात्मनयन्त्रोदृष्टि: ॥१/५/४३॥
43 यद्यचन्दन्त्र विभावत्वते भमाक्राभासप्रत्याव्रत्तमेव विपश्चिति: ॥
अस्पृष्ट्वतेष्टिन्यथार्थान्यथा रज्जवादिक्षते तदद्विधार्थं जग्यत् ॥७/५/३७॥
44 cf. ‘अन्त्यात्मक्षणामृगाः:’ and यद्यसत्तस्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्तव्यास्याम् ||
44 cf. व्यासप्रत्यावर्त्तमेव सकावपीयोऽद्गुर्वने विविधाश्चादिकात्: ॥६/३/१॥
45 विशेषेऽर्थ सदा युज्ञस्तःपः भिन्नस्तःपः तेन देहस्त तदात्मन्यात्मद्विभेदेत् ॥२/६/२॥

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The same idea is further presented in 2/4/30, 4/8/19, 6/4/47 and so on. The doership, enjoyership are also superimposed on the self.

**Jīva & the Superimposition**

The superimposition of the embodied self on the Self causes the fear just as misapprehension of serpent on a rope results into the fear. The superimposition of the Jīva on the Self leads to the worldly bondage.

Thus the Adhyāsa results into the non-discrimination between the self and the Non-self and hence due to the ignorance the entire movable and immovable world is superimposed on the self.

**Māyā**

The term Māyā stands for deceit, illusion, delusion, trick and so on while it has a special meaning and the importance in the Vedānta. The theory of Māyā forms one of the strongest edifice of the Vedānta.

It denotes the sense of illusion in general and also specifically in the sense of delusion, though it stands for “ignorance” in the Vedas in the statements like, “Indra through Māyā appears as of many forms,” while it stands for Nature (प्रकृति) in the Śvetāsvatara-
panisad, “One should know the Nature to be Māyā and the ruler of this Māyā as Lord Himself.”

The AdhR has its own peculiarity to present the characters in the light of philosophy where they are identified with the different philosophical terminologies. The AdhR identifies Sītā with Māyā in other words Sītā is presented as Divine Power (योगमाया) who incarnates as the daughter of king Janaka to support the lord in accomplishing the task of god. The same concept is again and again presented in 1/4/18CD, 1/6/65AB, 2/9/44AB and so on.

Sītā is the consort of Śrī Rāma, the Supreme Person as well as His agency (कार्यसाधिनी). She is the power of the Lord. Śrī Rāma is the Supreme Self and Sītā is the Primordial Matter who deludes the world. She gets associated with Supreme Intelligence and creates the world, eventhough the ignorant superimpose the doership upon Śrī Rāma. The same idea is presented in 4/7/17AB.

The term Avidyā is also employed for Māyā which is defined in different places of the AdhR.

Māyā is the power which belongs to God (here Śrī Rāma) and the God is its substratum when it conceals the Non-qualified Brahman, is called Aavyākṛta. The same is known as Primordial Matter (मूलप्रकृति), Illusion (माया), Nescience (अविद्या), transmigration (संस्कृति), Bondage (बंध), etc.

53 माया तृ प्रकृति विद्यामार्थिनं तु महेशभ्रम् ध//२//२८।।
54 योगमायापि सीतेति जनकस्तं गृहे तदा। उत्साये तथा सार्थं सर्व सम्प्रदायमय्यहम् ॥१२//२//२८।।
55 जगतामादिपूता या सा माया मृतिः भवति ॥२//१//१०कङ्॥
56 अहं तदा केलोऽये नैव भवेऽं कार्यसाधिनी ॥२//४//७५अब।।
57 मां विष्णु मूलप्रकृति समस्थित्यात्तकारणामी। सदा सत्त्विधिमाणेण सुजामीदमस्थितित्वा ॥१२//३//३४।।
58 त्वदाश्रया त्वदिष्या माया ते शक्तिरूच्ये ॥३//३//२०कङ्॥
59 त्वमेव मूलप्रकृतिः कामकारणौ वदा तदा। अन्नादात्मिष्टमिति प्राहुदेतन्तपरिनिधित्वा।।
मूलप्रकृतिरिलितः प्राप्तमयेति केचन। अविद्या संस्कृतिभन्धं तवादि बहुधोच्चते ॥३//२//१७-२२।।

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The term *Māyā* also means the misapprehension of the Non-self, body and the rest to be the Self.\(^60\) The same thought is also presented in 2/4/33AB.

In short, all these movable and immovable world, the body, the intellect and the rest, from Brahmā to a blade of grass, all that is seen or heard is called the Primordial Matter (प्रकृति:). It is also designated as *Māyā*.\(^61\)

**Nature of *Māyā***

The *Māyā* endowed with 03 attributes, owing to its contact with Supreme Reality, creates Brahmā and others\(^62\) as well as 03 kinds of beings white, black and red characterized by each of 03 attributes\(^63\) and hence it is the cause of tree of transmigration.\(^64\)

The *Māyā* superimposes her own attributes as doership, enjoyership on the self, brings him under its sway and always play with him.\(^65\)

The AdhR compares the *Māyā* with a dancer assuming various forms.\(^66\) In *Śānti khyā* system, the Nature (प्रकृति:) is also compared

\(^{60}\) अनात्मनि शरीरावावतांवृद्धिस्तु या भवेत् | 3/4/21कड़ ||
सैव माया तपैवासी संसारः: रक्षित्वते | 3/4/22अब ||

\(^{61}\) चरचरं जागकृत्स्तमेव देवहुँदिन्दियादिकमः | 6/6/49कड़ ||
आद्वास्तम्यंवर्त्तं दृश्यते श्रृणते च यद्वा | सैव प्रकृतिरिमुखः सैव मायेति कीर्तिता | 50/6/50||

\(^{62}\) त्वसंसिकर्षिक्रियातीत तर्पा ब्रह्मादयः प्रजा: |
त्वदाश्रयात्यामधाति माया या त्रिगुणात्मिका | 9/1/11||

cf. निबिन्दुः पृथ्विविभ: सर्वमिदं जगात्। मोहितं नाभिज्ञानाति मामेयः: परमव्ययः। गीतैः 7/13||

\(^{63}\) सुधास्वम सुखास्वम लोहितं प्रजा: |
उदाहरणः तत्कृत्वाणिः: सर्वोऽधिकमः: | 6/6/12अब ||

\(^{64}\) सर्वभिस्तिनिविनादानं जगद्व्यवस्तः कारणम् | 50/6/51अब ||

\(^{65}\) करुत्त्वमोक्षकुल्मुखान्ततुरुङ्गशानस्तूमिरः आरोग्य स्ववश कृत्वा तेन क्रीडः सर्वधा | 50/6/53||

\(^{66}\) त्वदव्यायामा तथा माया नर्तकी बहुरूपिणी | 9/1/59अब ||

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with a dancer (नृत्तिकी). According to Vedanta the Māyā is under the control of the lord, depends on Him and functions while Prakṛti according to Śāṅkara īkhyas is independent and exhibits herself to the spirit in the various characters of intellect, egoism, senses and elements.

**Power of Māyā**

The Māyā consists of two powers, viz. (1) the power of projection (विक्षेपशक्ति:) (2) the power of concealment (आचरणशक्ति:).

(1) The power of projection (विक्षेपशक्ति:)

The power of projection creates the whole world in the gross, and subtle, from Mahātattva to Brahmā. This power of Māyā, which depends upon Supreme Self is within His perception, produces the world like foam in water and smoke in fire.

(2) The power of concealment (आचरणशक्ति:)

This power conceals the knowledge. The concealment power of Māyā conceals the real nature of the self and it is opposite to Vidyā (knowledge). The same idea is further presented in 4/1/87AB, 4/6/63 and so on.

**Effect of Māyā**

There are several effects of Māyā.

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67 रूपस्य दर्शित्वा निवर्तते नतीकी यथा नृत्तिक || सांकोचः ५.९॥
68 रूपये द्वे निश्चितेपूर्व मायाय: कुलनन्दन || ३/४/२२॥
69 यथ जले फेनजालं धूमो वही यथा तच्चि:। त्वदाघातः त्वहिष्यतः माया कार्य सृजत्यहो || १/७/३॥
70 अपरं त्वहिष्यं ज्ञानस्प्यानां तिश्चित्ति || ३/४/२४॥
71 अविचारितसिद्धांशविधा विद्याविदोधनी || १/७/३॥
(1) The Supreme Self though one appears as many under various distinctions of effect, cause, doership, fruit, means.\textsuperscript{72}

(2) The self appears as Time (काल), Pradhāna, Puruṣa and Unmanifest (अन्वयक्त).\textsuperscript{73}

(3) The \textit{Māyā} causes the creation of beings from beings.\textsuperscript{74}

(4) The embodied Self sees outward forgetting his own real nature.\textsuperscript{75}

(5) One becomes away from knowledge and is bound in the cycle of rebirth as per the merits and demerits.\textsuperscript{76}

(6) Due to the \textit{Māyā} the attachment in the Non-self like body etc. is created\textsuperscript{77}. The same idea is presented in 5/4/18EF and 5/4/19.

(7) The \textit{Māyā} is the rootcause of the worldly parlance like son, wife etc.\textsuperscript{78}

    The same thought is presented in 1/3/27, 6/2/24, 6/12/25 and so on.

(8) The \textit{Māyā} is the cause of joy, grief, fear, anger, greed, illusion, desire etc.\textsuperscript{79} The same idea is presented in 4/1/89, that ignorance causes fear of death.
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(9) The Maya causes 03 stages birth, death and the old age of the body.\(^{80}\)

Ultimately the Maya is the root-cause of transmigration and until the removal of Nescience. The world appears real just as the silver in the mother-o-pearl.\(^{81}\)

**Jagat**

The world is the Empirical or phenomenal existence of the Brahman.

The Supreme Self is the cause of the world. He Himself is transmigration and also the substratum of the world.\(^{82}\) The same idea is presented in 6/14/26.

**Creation Theory**

In the beginning, before the creation the Supreme Self alone was there. The Maya covers Him and is impelled by Him creates the Mahattattva. From Mahat the Ahaṅkāra is produced.

The Ahaṅkāra has 03 varieties viz. goodness (सत्य), action (रजस्) and darkness (तमस्). The 05 subtle elements (तन्मात्राणि) are produced from the particle of the Tāmasa Ahaṅkāra and from them 05 gross-elements (ether, air, fire, water and earth) are produced.

The Rājasa Ahaṅkāra produces sense-organs, while the Sāttvika Ahaṅkāra, the deities presiding over the senses as well as the mind, all of these conjointly constitute the Golden-Egg (हिरण्यगर्भ or सूक्तरात्मा).\(^{83}\)

\(^{80}\) अज्ञान प्रभवा होतेज जनमभुतज़रादयः \|६/१०/३९अवाः

\(^{81}\) तावतस्तवं जगभावति शुभिकारजतं यथा। यावत ज्ञाते ज्ञातं चेतसानाययामिना \|६/२/२३॥

\(^{82}\) जगतामिद्भूतस्वं जागत्वं जगद्वायः। सर्वभूतोत्संधुक्त एको भाति भवतंमः \|१/५/५.२॥

\(^{83}\) सृष्टः प्रागेयं एवासीनिविर्बलसंजनापैकः। त्वदाश्रयं त्वद्विषयं माया ते शक्तिरूच्यते \|३/३/२०॥
The creation from *Mahat* etc. is also described in 6/3/72, 6/3/73 and so on. The concept of *sūtrātmā* also known as *Hiranyagarbha* is also presented in 2/1/20, 3/9/33A and so on which is called the subtle body of the Supreme Self.

The Cosmos (विराट) is the movable and the immovable phenomena. 84 Śrī Rāma known as Virāja accepts the attributes of *Māyā* under His Divine Sport. 85 From the *Sattva* particle of Virāja, the gods are produced, from the *Rājasa* particle *Prajāpati* and the *Tāmasa* particle produces 11 *Rudras*. 86

Thus the transmigratory world of beings is constituted of 24 elements and all of them are transitory. 87 This order of creation is quite similar to that of the *Śāṅkhyā* philosophy.

The 03 states (waking, dream and deep sleep) function due to 03 attributes of *Mahat*. 88 The same idea is also repeated in 2/1/24AB, 7/5/32 and so on.

The AdhR also expresses the 03 states in the form of *Omkāra* in which ‘a’ stands for Viśva, ‘u’ for *Taijasa* and ‘m’ for *Prājña*. 89
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Unreality of Jagat

The Reality (सत्य) is ever existent and non-annihilated by the ideas of 03 times and place, while the unreality is limited, temporary and ever annihilated by the idea of time and place.

The AdhR also presents the unreality of ‘Jagat’ in certain places by giving strong reasons.

(1) The entire universe is superimposed upon the Supreme Self just as a snake on a rope.\(^{90}\)

(2) The world being produced from beginningless Nescience as well as \(Ahaṅkāra\) – its effect, is unreal even though is full of love, hatred, etc.\(^{91}\)

(3) Though the worldly existence is as false as the dream and full of miseries, the fools consider it to be real.\(^{92}\)

(4) Whatever is seen, heard or remembered is nothing but unreal like the dream and revery.\(^{93}\) The unreality of all the perceivable objects is presented in 2/4/19, 3/9/31CD, 7/5/60 and so on.

(5) Body, mind and actions etc. cause the worldly bondage and when they get associated with the Self, there results the transmigration just as colour with crystal.\(^{94}\) The same idea is presented in 4/3/21-25.

\(^{90}\) मायया कलिपां विश्व परमात्मनि केवले ||१३/४/२४कङ्क ||
रज्जुः भुजज्बोद्धान्त्य विचारो नासित किये ||१३/४/२५अव ||

\(^{91}\) अनाद्विद्वासम्बन्धस्तत्कर्णांढ़कुलोत्तरभा। संसारपार्श्वकोशि स्याज्ञगतेष्वादिचिह्निल ||२४/२०भ ||

\(^{92}\) संस्कृतिः स्वन्नस्तुती शदा रेगादिचिह्निल || गत्त्वनगग्रश्च मूढवतामुकवती ||२४/१२५व ||

cf. स्वन्नमाये यथा दृष्टे गत्त्वनगग यथा || तथा विश्वमेव दृष्टे वेदान्तोपि विचित्रकृः ||गौड़पादः २/३१व ||

\(^{93}\) श्रूण्ते दृष्टे यत्तत्मस्मयति वा नैः सदा। अनंदेव हि तत्त्वं यथा स्वन्नमोनोभी ||२४/२५-२६व ||

\(^{94}\) यथा विश्वुः स्फृणोल्लग्नकाकसिमायुः। तत्त्वर्णंगुणाभावित वस्तुनो नासित रत्नमू।
बुध्विन्द्रियभि सामीयादत्तमः संसृतिर्वतलः ||२५/३/२२-२३अव ||
(6) The transmigratory world is full of pleasure and pain, sorrow and joy.\footnote{295}

(7) All the relations like the son, wife, etc. are purely temporary and hence they are unreal. They come closer to each other just as the wood meeting another wood in a river.\footnote{296}

The wealth, youth and amorous sports with women are also temporary like shadow, wave and dream respectively.\footnote{297}

(8) The pleasures are temporary. The ignorant enjoy the pleasure even after being trapped in the jaws of time which devours the people just as a python swallows a frog.\footnote{298} They see the day and night but not the speed of time.\footnote{299}

(9) Everything is momentary. The life is also temporary like a drop of water on hot rod,\footnote{300} yet one behaves as if one is unaware of it which decreases like dripping water from the pot.\footnote{301} Like a tigress the old age frightens and the death is certain.\footnote{302}
Chapter 05

**Three types of the body**

The body constitutes of 05 gross elements, 05 subtle elements, Ego-sense, Intellect, 10 organs (05 organs of perception and 05 organs of action), Reflection of consciousness, Mind and Primordial Matter. It is also called ‘a field’.\(^{103}\)

The body is of 03 types: (1) Gross body (स्थूलशरीरम्), (2) Subtle body (सूक्ष्मशरीरम्) and (3) Causal body (कारणशरीरम्)

(1) **Gross body (स्थूलशरीरम्)**

It is constituted of 05 compounded elements such as, Earth, Water, Fire, Air and Ether. It is a vehicle of enjoyments of the fruits of action as well as of happiness, misery etc. It has a beginning and also an end, evolved from \(Māyā\). It is the gross adjunct of embodied self.\(^{104}\)

The sense of egoism causes 03 kinds of bodies, high, middle and low due to the attributes of goodness, activity and darkness. One having the idea of inertia becomes subject to extreme darkness and attains the condition of worms and insect in the next birth. A person having the idea of goodness becomes attached to virtue and wisdom attains the liberation while the person having the idea of action, engages himself in work in this world and lives here being attached to wives and sons.\(^{105}\)

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\(^{103}\) cf. व्याक्तिव परिष्कारते जना परित्ज्ज्ञति तां रोकांश्य शत्रु इव प्रहटति देहे।

\(^{104}\) यथा: परिस्थिति भिन्नतादिवाभ्यो लोकस्थायात्तात्संस्करते चतुर्थः॥१८॥

\(^{105}\) तथा श्रीरोक्ति वृक्षात्मकस्य भौगोल्कृतादिकर्मणाः।

\(सतत्रां भूमिकृतीत्वा तत्त्वं च श्रीराजः। अत्वा तत्त्वं तस्यो भूत्वा कृत्तिकृतमृत्वात्माः॥

\(रत्नरूपो भूर्कृतं धर्मं जनानपरायणः। अत्यन्ते सत्त्वं तस्यो सुखरूपो हि तिष्ठति॥

\(रजोरूपो हि सत्त्वो लोके स ज्ञातवर्धनः॥\)
(2) Subtle body (सूक्ष्मशरीरम्)

The Mind, Intellect, 10 organs, 05 vital forces cominely constitutes the subtle body which is constituted of uncompounded elements. It is the second body of the embodied Self that experiences pleasure and pain through this body.\(^{106}\) The subtle body is also defined in 2/1/11.

(3) Causal body (कारणशरीरम्)

It is third body of the embodied self which is beginning less, incomprehensible and of the form of the Māyā.\(^{107}\) The AdhR (7/6/41CD-45AB) also presents the allegorical description of the body.

The body is the abode for the embodied self and the ego-sense is the minister who superimposes himself on the self and functions, through which the embodied self is bound in the cycle of rebirth as well as in the relations like wife, son, etc. which ultimately causes pain.

The body constitutes of 05 elements, skin, flesh, blood and bones. It is produced by time, actions and 03 attributes.\(^{108}\) It is produced from merits and demerits and hence causes pleasure and pain.\(^{109}\) The same idea is further presented in 6/4/46.
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The gross body formed of skin, bones, flesh, blood as well as filth and which is impure, changeable and decayable can never be accepted to be the eternal Self.\textsuperscript{110} The same thought is repeated in 6/4/44.

The body cannot be the Self and in the same way the Mind, \textit{Ahaṅkāra}, Intellect being the products of the primordial Matter cannot be the Self.\textsuperscript{111}

Here the doubt arises if the body is insentient like wood and the Self is eternal consciousness then how one experiences pleasure and pain.

The reply is: The body is the root cause of miseries that are produced from actions. The action takes place due to the I-ness which is the product of beginning less Nescience.\textsuperscript{112}

\textit{Ahaṅkāra} & its effects

(1) It is the root cause of all vices.\textsuperscript{113}

(2) The ignorant observe the phenomenal world through the ego-sense while one free from I-ness does not perceive the transmigratory world.\textsuperscript{114}

(3) As long as there is a connection of \textit{Ahaṅkāra} etc. with the body and the sense-organs prevails, the transmigration exists.\textsuperscript{115}

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\textsuperscript{110} त्यागित्यमांसविन्युपर्यार्कतादिविनिर्विद्यत्: । विकारी परीणामां च देह आत्मा कथं वद \|२/५/३१\| cf. कुत्व्याशिर्षमर्शिल्लः मलपूर्णांतिकसमलः । कथं भवेवं वेत्ता स्वयमेतद्वल्क्षणः । विवेकः \|५/६/५८\|

\textsuperscript{111} मनोव्यहाराविकार एव नो न चापि चुडः प्रकृतेविकाराः \|५/४/२०\| अब \| ।

\textsuperscript{112} देहमूलमिदं दुःखं देहं: कर्मसमुप्रदवः \|४/८/१२\| पडः । कर्म प्रवत्तिते देहेः उपकृतया पुरुषस्य हि । अहङ्कारस्वतवादि: स्वादिश्वासम्भवोज्जोऽडः \|४/८/१३\| ।

\textsuperscript{113} देहभिमानिन: सवं दोषं: प्रादुर्भवनिन्ति \|२/४/३\| पडः ।

\textsuperscript{114} प्रसुप्त्यानहभावात्तदा भावं न संसूति: । जीवतोधि पथो तद्विस्मुक्तस्यहनक्षते: \|६/९२/१९\| अहङ्कारादिसाहनायो यावदेवेनिद्रः: सह । संसारस्थानामेव स्यादायत्मनस्त्विवेकिन्त: \|४/१३/१८\| ।
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(4) It causes the pains of birth and the fear of death.116

(5) It causes the doership, enjoyership, as well as partaking of pleasure and pain.117

(6) One becomes assured on performing sacrifice that he would certainly attain the heaven.118

(7) It causes three bodies constituted with three qualities Sattva, Rajas and Tamas.119

Jīva

The AdhR represents Lākṣmaṇa as an individual soul (जीव). At the time of Śrī Rāma’s coronation, He Himself says to Lākṣmaṇa that He is only the instrument while Lākṣmaṇa is the doer and enjoyer as well.120

Again in Aranyakanda Śrī Rāma asks Lākṣmaṇa to walk in such a way that Sītā remains protected between them like Māyā between the individual self and Supreme Self.121

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116 गर्भावसादस्य: खानि भवन्त्यभिनिवेशेऽत: \(\text{॥४/८/४२क्रो} \)
117 यावहेतम: प्राणवुद्धयादिस्वभिमानवान। तावत्कुस्ती: संबोधकुस्तीः खादिभागवेत् \(\text{॥९/७/३५क्रो} \)
   cf. अहं कार्यं स किं च किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च किं किं च कि
Adi Śaṅkara in his commentary on Brahmasūtras (2/3/17) defines the soul. The soul called jīva presiding over this cage of the body and senses and becoming associated with the fruits of work.\textsuperscript{122}

The doership which is the function of an Intellect is superimposed on the Self by an ignorant. Because of the illusion; it is superimposed and hence is called Jīva.\textsuperscript{123} The same idea is repeatedly presented in 7/5/40, 1/1/48 and so on.

The designation ‘soul’ (जीव:) is given to the Supreme Intelligence when it gets reflected in the body etc. that the products of nescience.\textsuperscript{124} The self appears like the body etc. due to association with them. It is also declared to be a portion of Supreme Self.\textsuperscript{125}

If the Self is none but the reflection of the Supreme Self in the Intellect, why does it act? The AdhR answers, ‘there is no creation of the world in the Supreme Self, there is no knowledge of self-realisation in the Buddhi. Having combined the two (i.e. the Self and the Intellect) in one through Nescience, the embodied Self acts in the world.\textsuperscript{126}

The doership and the enjoyership appear in the sentient soul as it gets associated with insentient Buddhi.

\textsuperscript{122} अस्त्यालाम् जीवायायः \textsuperscript{123} साभासुदुः कर्तुत्वचिन्तिते \textsuperscript{124} अविद्याकृतेतिदिस्तान्ते प्रतिविभित्ति \textsuperscript{125} चिन्वितजीवलोके सर्वान् जीव इत्यभिधीयते \textsuperscript{126} तत्त्वधातृकृतसंसारस्तवदंशोधं रसूलम् \textsuperscript{127} भूमिस: जीवलोके जीवभूत: समातन: ||पीठः १५५/१७अब ||

\textsuperscript{127} आत्मानम्: संसूचितत्वस्तु युक्तमणे न जात्विति || अविवैकाः युक्तत्वा संसारित्वं प्रस्तुते || १५५/१७||

\textsuperscript{128} विद्विद्वृद्धिन्द्रः: सार्ध सवृति: कर्तुक्षयण: || विश्वासमयकोश: स्यांतुकां ||
In this way the individual soul involves in the actions which cause merits and demerits leading to rebirth. The same idea is presented in 2/7/100, 2/7/103 and so on. Even at the time of dissolution, the self survives with desires taking impressions of past actions attaching him to under the influence of beginningless Nescience.

When there is universal dissolution (प्रलय:) there is no destruction of the embodied Self. On the contrary the soul still has the desires, remains in a latent form. Once again at the time of creation he takes birth like a wheel for drawing water set to revolve.

In fact that the individual soul can have no origin or dissolution, birth and death are used from the point of view of the association with or disassociation from the body. The AdhR explains that, ‘As one leaves an old garment and puts on new ones so the embodied soul abandons old body and assumes new one.

The changeless Brahman itself appears as the individual soul. The difference in the characteristics of the two is also created by the presence of limiting adjuncts.

The absolute intelligent self joined to 03 limiting conditions the gross, the subtle and the causal called Jīva while freed from these it is the Supreme Self otherwise the self has neither birth nor death, neither stationary nor motion.
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The same thought is further presented in 2/7/105, 7/5/35 etc. on the line of *Kathopanisad* (1/2/18)\(^{133}\) as well as *Chândogyopanisad* (6/11/3).\(^{134}\)

In this way the embodied self (जीव:) is the Supreme Self himself, devoid of disease and decay.\(^{135}\) Later on the idea of ‘जीवो ब्रह्मण नापर:’ gets echoed in the *Kevalâdvaita* doctrine.

Moreover the AdhR declares, “The *Jîva* (embodied Self) and the Supreme Self are synonyms terms. There is no proof of any separate cognition of the two” (जीवश्र परसात्मा च पर्यायः नात्र भेदिः: - 3/4/31AB).

**Nature of Ātman**

Now it is proved the embodied self is the Supreme Self.

The *Ātman* is the only existence in the human body which is immaterial. Because it is immaterial, it can not be compounded and as it is not compounded, it does not obey the law of cause and effect and so it is immortal. That which is immortal can have no beginning.

The AdhR describes the nature of *Ātman* as the self is eternal, imperishable, pure and devoid of birth, etc.\(^{136}\) The same idea is presented in 2/4/39AB, 4/8/44CD. The *Ātman* is neither female nor male, nor eunuch, one without second and unblemished like ether.\(^{137}\)

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133 न जायेत भ्रमये वा विपर्यये।
134 न जीवो भ्रमये।
135 एतत्विंशक्षणो जीवो परसात्मा निरामयः: 13/4/30अब
tं शोचवसि वृत्तवृत्त त्वमशोच्यः मोक्षभाजतं।
अत्मम् निपिोऽवः: शुप्रस्य जननाशाविविविजितः: ॥12/7/99॥
cf. अध्यक्तोध्यक्तोध्यक्तोध्यक्तविकायोध्यक्तत्व: ॥
tस्मादेव स्तिथितिं नानाशोचितुमहसिः॥पीताऽ 2/25॥
136 न खी पुमान्य वषिद्वा वा जीवव: सर्वसहोध्यय:।
एक एवाधितीयोध्यमकाशवेदलेपकः ॥४/३/6अव, कड़॥
cf. नैव खी न पुमानेष न च विवर्यणम् पुष्करः ॥रत्ने ५/१०॥
He is different from 03 states (i.e. waking, dream and deep sleep) and is truth, knowledge etc.\textsuperscript{138}

The self is different form the body, sense-organs, mind, vital forces and the intellect.\textsuperscript{139} He is free form 06 modifications as well as infinite, the bliss, witness of intellect etc.\textsuperscript{140} The same thought is further presented in 5/4/17AB, 3/4/40-41, 5/4/18 and so on.

Here the question arises, if He is repeatedly said to be one without a second,\textsuperscript{141} why it appears to be many or different?

The AdhR (6/2/38-39) replies, “The \textit{Atman} looks different due to the 05 sheaths just as in diverse kinds of wood there is only one great fire which assumes various shapes because of the difference in the form of the wood, just as a pure crystal appears to be coloured due to its contact with coloured object so does the \textit{Atman} appears to be differentiated on account of what it comes into contact with.”\textsuperscript{142}

The \textit{Atman}, in this way, is one without a second.\textsuperscript{143}

Thus the self is unborn, without a second, highly effulgent, pure, embodiment of absolute knowledge, free from all defects, full of bliss, non-doer, transcendent than senses, modificationless, unlimited, unfathomable, etc.

\textsuperscript{138} जागद्विद्विनिर्मूक्तं सत्यज्ञानादिलक्षणम्। ४/८/४४अब
cf. सत्यं ज्ञानमन्त्रं ब्रह्म।५० २/३/१॥

\textsuperscript{139} देहमिथ्यमन: प्राणविलक्षणदिव्यो विलक्षण:। २/४/३८कद॥
cf. नाहे देहे नेत्रियाणांतरको नावहार: प्राणवगों न विज्ञ:। अद्वैतप्रज्ञाम् - १अब

\textsuperscript{140} पद्मावरहितोरन्त: सत्यप्रज्ञानिर्गः
आन्नद्रुपो बुद्धाविद्याश्री लघविज्ञ:। २/७/१२६॥
cf. जनमविज्ञ अरण्यपक्षविद्याधिनाश्विनिनमविज्ञ:। विज्ञ: २४९अब

\textsuperscript{141} एक एवाधतिमिश्च सत्याविद्यादिलक्षणः। ३/४/४२कद॥

\textsuperscript{142} पादकोशाधिकेशद तत्त्वन्य इवविभी।
नीलपीताधिरोधन निर्मितः स्फोटको यथा। ६/२/३९॥

\textsuperscript{143} एक एव परी द्वात्मा द्वितीयो सम: स्थितः। २/७/१०७ अब
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Brahman

The *Chāndogya Upanisad* (6/1) presents the dialogue between sage Uddālaka Ārūṇī and his son Śvetaketu regarding the question “Through which the unheard becomes heard, the unthought-of becomes thought of, the unknown becomes known?”

Śvetaketu becomes quiet. The father answers: It is the Brahman. Here the other questions arise, what is *Brahman*? What is its nature?

The word *Brahman* is derived from the root ध (ध्रहित) to grow. Ādi Śāṅkara in his commentary on the Taittiriyopanisad (II/1/1) explains the word *Brahman* as ध्रह्रमत्वादि ध्रह, it is so, because of its being the greatest.

According to *Amarakośa* (3/3/114), ‘It (i.e. the word Brahman) is employed in the sense of Vedas, reality, austerity, Brahman, Lord Brahmadeva, brahmin and the Creator."

The Vedas, the *Gītā*, the *Brahmasūtras* and other vedantic treatises investigate into its nature.

The *AdhR* declares Śrī Rāma to be the Supreme Reality.

Though the Supreme Reality is said to be indescribable, it is explained in 02 ways (1) by form (स्वरूपलक्षणम्) and (2) by functions (कार्यलक्षणम्).

The description of the form can be presented in 02 ways (1) qualitative or attributing (समूर्णम्) and (2) non-qualitative or non-

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144 ‘सेवनश्रूतोऽभवत्वमत्तं भवत्मविज्ञातं विज्ञातं’ ||छ 6/9/31
145 वेदास्तततं तपो ब्रह्म ब्रह्मा विप्र: प्रजापतिः ।
146 राम विविष धन्यं ब्रह्म साधवदानमभः
　सदीपाधिविविषयं सतामात्रभगोचरम् ||९/१/३२॥
attributive (निर्गुण). The description of the reality through its function is again twofold: (1) The universal functions like the origin, sustenance as well as the destruction and (2) The supernatural or super human functions during the respective incarnation.

**Nirguṇa Brahman**

Śrī Rāma is the Supreme Self who is recognized by the Vedas to be beyond the reach of the mind, speech and the sense organs. He is not even the object of perception on the line of the *Kenopanishad*, “The eye does not go there, nor speech nor mind.”

Śrī Rāma being the Supreme Reality is without the vital force and without mind. He is pure resides in all living beings with equal state but not perceived by ignorant. In the same way it is declared in the *Mundakopanishad*. This idea is repeatedly presented in 3/9/30CD, 6/3/27, 6/3/28AB and so on.

He is non-qualified, adjunctless, changeless, formless and free from 06 modifications like birth, existence, etc. as well as beyond the Primordial matter. This thought is also presented under 1/7/31, 6/13/25, 7/2/77AB, 7/5/4 and so on.

He is to be known, meditated upon and realized by the sages in the Absorption (समाधि) and is expressed by the Omkara.
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He is the subtler than the subtle and grosser than the gross, the ever-bliss (आनन्दरूप:), self-illumined. He is the lustre among the lustrous objects, the consciousness among the living beings.

He alone before the creation and His true nature is not revealed, being obstructed by His power (माया). Though Śrī Rāma is not doer, appears as if doing, walking, hearing, etc. He is without hands, legs, eyes, etc. even though accepts the things, moves and performs the respective functions.

Śrī Rāma – the witness

Śrī Rāma is the eternal witness. He is the director of both the enjoyer and the enjoyable objects. The entire universe being directed by Him, works like a dancer dancing on the will of the juggler (कुहक).  

He is the witness of the three states viz. waking, dream and deep sleep, yet is different from that.
He is the witness of the action and is still not contaminated like the sky\(^{160}\) as it is said in the *Mundakopaniṣad* (2/3/1), “Two birds that are ever associated, clinged to the same tree. Of these, one eats the fruits of divergent tastes and the other merely looks on without eating.”\(^{161}\)

**Śrī Rāma as the world**

Śrī Rāma like the ether is everywhere inside and outside, pure, unattached, unmoving, eternal, ever awakened, existence and without a second.\(^{162}\) He is presented as omnipresent in 6/14/25, 6/15/56CD and 7/2/72.

He is all-pervading in the form of the world. Śrī Rāma’s all-pervasiveness is also described in 6/2/37, 6/3/21 and so on. He is the only ever-existing entity. The sages know Him as the Nature, Spirit, Time, Manifest as well as the Unmanifest.\(^{163}\)

Śrī Rāma pervades in the whole world, in the support of this the AdhR declares, whatever in the world denominated as the feminine gender is Jānakī and as the masculine is Śrī Rāma.\(^{164}\)

\(^{160}\) *विज्ञानमूर्ति विज्ञानशक्ति: साक्ष्यपुणानवितः।
अत: कामादिभिन्नित्यमबिलिष्टो यथा नभ: ॥४/५/२३॥
\(^{161}\) *द्रा सुपप्ना सयुजा सखाया समान्य वृक्षं परिष्वज्जाते।
तयारन्तः पिपलं स्वाप्प्लननन्त्यो अभिचाक्षणीति॥२/३/१॥
\(^{162}\) *आकाशावच्च सर्वं बहिर्गत्तंतोमलः।
अस्मृतोध्वचलो नित्यः शुद्धो बुद्धः सदन्यः।॥१/५/५६॥
\(^{163}\) *प्रकृतिः पुश्च भाले व्यक्तायथवत्स्वपरिन।
यं ज्ञाति मुनिस्वश्रात्स्मी रामाय ते नमः।॥६/८/३९॥
\(^{164}\) लोके श्रीवाचकं यावत्तस्वं जानकी शुभा।
पुनामवाचकं यावत्तस्वं तं हि राज्य॥२/१/८॥
cf. देवतिरिवस्मुन्यादी पुणामा भगवानहरि।
*श्रीनागमी श्रीश्व निष्ठेय नानयोविचाये परम्॥विष्णुपुराणम् - १/६/३५॥

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The AdhR\textsuperscript{165} establishes the identity of Śrī Rāma with all gods. He is all the diversity of existence and non-existence. Though he is void of the body and desiring to protect the world, assumes the body among which the cosmic form is called Virāj while the subtle form is known as Sūtram.\textsuperscript{166}

Śrī Rāma’s cosmic form as presented in the AdhR (3/9/36-45) will be clear from the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>Śrī Rāma’s limb/actions</th>
<th>the object of the world</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Feet (पादपूल्म)</td>
<td>Pātālam</td>
</tr>
<tr>
<td>2</td>
<td>Heels (पाष्ण्ड:)</td>
<td>Mahāṭālam</td>
</tr>
<tr>
<td>3</td>
<td>Ankles (गूळ्फळ)</td>
<td>Raśāṭālam</td>
</tr>
<tr>
<td>4</td>
<td>Knee</td>
<td>Talāṭālam</td>
</tr>
<tr>
<td>5</td>
<td>Thighs</td>
<td>Vitalam</td>
</tr>
<tr>
<td>6</td>
<td>The portion below the navel and the loins</td>
<td>Atalam and Earth</td>
</tr>
<tr>
<td>7</td>
<td>Navel</td>
<td>The sky</td>
</tr>
<tr>
<td>8</td>
<td>Chest</td>
<td>Starry world</td>
</tr>
<tr>
<td>9</td>
<td>Neck</td>
<td>Maharloka</td>
</tr>
<tr>
<td>10</td>
<td>Face</td>
<td>Janoloka</td>
</tr>
<tr>
<td>11</td>
<td>Forehead</td>
<td>Tapoloka</td>
</tr>
<tr>
<td>12</td>
<td>Head</td>
<td>Satyaloka</td>
</tr>
<tr>
<td>13</td>
<td>Arms</td>
<td>Indra and other gods</td>
</tr>
<tr>
<td>14</td>
<td>Ears</td>
<td>Quarters</td>
</tr>
<tr>
<td>15</td>
<td>Nose</td>
<td>Two Aswins</td>
</tr>
<tr>
<td>16</td>
<td>Mouth</td>
<td>The Fire</td>
</tr>
<tr>
<td>17</td>
<td>Eye</td>
<td>The Sun</td>
</tr>
<tr>
<td>18</td>
<td>Mind</td>
<td>The Moon</td>
</tr>
<tr>
<td>19</td>
<td>Frowning (श्रृंगः:)</td>
<td>Time</td>
</tr>
<tr>
<td>20</td>
<td>Intellect</td>
<td>Lord of speech</td>
</tr>
<tr>
<td>21</td>
<td>Egoism</td>
<td>Rudra</td>
</tr>
</tbody>
</table>

\textsuperscript{165} त्रिमम्मटेवियामो रक्षो वक्त्स्क्ष तथानितः।
कुमेष्ठश्च तथा रुद्रस्तमेव पुष्पयोगम्।॥६/२/२५॥

\textsuperscript{166} विराटस्मूळेश्वरीं स्तरं ते सूत्र सूक्ष्ममुदाहरम्।॥६/१४/३०क्ष।॥
In the same way, *Viṣṇupurāṇa* (1/4/32-35) describes lord Viṣṇu in the form of sacrifice.

**Saguna Brahman**

The Supreme Reality is non-qualified as well as formless, yet becomes qualified and assumes the form when it takes the support of Māyā.

The self conditioned by the adjunct called Māyā is known as ‘Īśvara’. Brahman reflected in Māyā is Īśvara. In the preface (उपोद्धात्र) of Śrīmad Bhagavadgītā, Adi Śaṅkara defines the Supreme Person, the *Sagunabrahman* as He is endowed with the knowledge, supremacy, power, strength, prowess and lustre. Though He is unborn, imperishable, lord of all-beings, eternal, pure-intelligence and ever freed, appears as having the body as well as seems to act for the well-being of the people through His divine power.

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167 स च भगवान् ज्ञानवर्षातिबलदीयते \[सदा सम्पन्नः त्रिगुणातिकां वैष्णवीं स्वं माया मूलप्रकृति \] वर्षीकृतः \[अतः अवययो भूतानाम् ईश्वरो नित्यशुद्धबुद्धिब्रह्मस्वभावः \] अपि सन्न स्वयमया देहवान् इव जात इव च लोकानुग्रहं कुर्वन् इव लक्ष्यते।
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The question arises: why the omni-potent God should ask the support of Māyā? The answer is: For the sport of creation. Śrī Rāma is the shelter of Māyā rather to say He is the substratum of all.¹⁶⁸

Śrī Rāma as the cause of Jagat

The jagat is the effect and the Brahman is the cause.

The Brahmāsūtras state in the beginning that Brahman is to be investigated and it is that whence the origin, etc. take place and hence it becomes the material cause of jagat.

The AdhR declares Śrī Rāma as Brahman and therefore, He is the cause of the creation. From Him the origin, etc. of this world take place.¹⁶⁹ It follows the Taittirīyopanisad (3/1/1).

From Him the origin takes place, in Him the creation exists and in Him it merges.¹⁷⁰ Gītā also presents the same idea in following words, ‘I am the origin of all, from Me everything issues forth.’¹⁷¹ The same concept is repeatedly presented in the AdhR under 6/3/19AB, 6/3/20, 6/14/31 and so on.

Śrī Rāma as Creator, Sustainer and Destroyer

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¹⁶⁸ सृष्टितीलं यदा कर्तुमीहसे रघुनंदन।
अज्जीकरोषि मायां तत सदा वै गुणवानिव।॥३/३॥

cf. दैवी दोषा गुणमयी मम माया दुर्लभ्या।
ममेव ये प्रसब्दते मायामेतां तत्त्वति तेः॥गीता ७/१४॥

¹⁶⁹ पुराणपुरं विष्णुं जगत्सर्वालोकतमम। १/७/२।अब

¹⁷⁰ त्वत्त एवं जगत्सर्व त्वथ सर्वं प्रतिविन्दम्।
ल्ल्येव लीलाते कुफ्तू तस्मात् सर्वकारणम्।॥२/४/२।

¹⁷¹ अहं सर्वस्य प्रभवो मतः सर्वं प्रवन्ति।॥१०/८॥
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In the Adhāra Śrī Rāma is the material cause as well as the efficient cause of the world. Śrī Rāma is presented as creator, sustainer and the destroyer of the world.

Śrī Rāma taking the support of Māyā becomes endowed with 03 qualities (sattva, rajas, and tamas), creates, maintains and destroys the world and hence is not contaminated by its effects. The idea is also presented in 1/3/22, 4/1/3A, 6/15/52 and so on.

Śrī Rāma assumes three different forms of lord Brahmā, Viṣṇu and lord Maheśa for the creation, sustenance and destruction on the endowment of the Rajas, the Sattva and the Tamas respectively. The same idea is further presented in 3/2/28, 3/3/29, 3/8/52 and so on.

The Adhāra also recognizes Śrī Rāma as the grand father of the forefathers and also the parents of all the beings. Śrī Rāma and Sītā are considered to be the parents of all and therefore they are the very first house-holder and the preceptor of all.

Divine sage Nārada eulogizes them by addressing with all names and forms as Śrī Rāma is lord Śiva and Sītā is Pārvatī, He is lord

172 मायाया गुणमया त्यूं सृजस्वलस्य सुमभिः।
ञागभेने न च लैय अनन्दाभवात्मनः॥१/२/१५॥
173 अर्थ हि विशेषंज्ञसंयमायाचेतः स्वमायागुणभिभिः च।
विरिष्टिविषयिण्विकल्पमाये दाते विनिमयः परिपूर्ण आत्मा॥१/५/५०॥
174 चित्तवृत्ति तव पितामहः २/२/२६ क।
175 त्यं पिता सर्वलोकानां माताधातात्मेव हि ।
६/३/२६ कड
cf. पितामहमस्य जगतो माता धाता पितामहः:॥गीता。 ९/१६ अब॥
176 ताम्यामेव समुद्भवं जगत्स्वतात्तत्समम्।
तस्मादाद्यत्सात्तत्सुप्रस्क्ष्ठ तै॥६/६/४९॥
cf. बाग्यावतिवसंगृक्षी दाग्यावतिर्प्रतिपतिते।
जगत: पितेरी च वातीपरे परापदः॥सुरवंशम्। १/१॥
177 (1) चितावलंचालनेश्वरोऽभीं
रघुपतिमीश्वरोऽरुपः॥३/५/५।कड॥
(2) जैलोक्य गुरुवेदनायुगस्माय नमो नम:॥६/३/१।कड॥

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Viṣṇu and Śītā is Lakṣmī, similarly Lord Brahmā and Sarasvatī, god Indra and Paulomī, god Varuṇa and Vārūni and so on. Śītā is not only His consort but also His divine power so they are addressed as: god Agni and Svāhā, Yama and Samīyamī, Windgod and the moving, Kubera and His wealth and so on.\(^{178}\)

Though Śrī Rāma is birthless (अजः) creates the whole world in the form of pradhāna and puruṣa and as such he is imperishable destroys the whole world in the form of Time.\(^{179}\)

Śrī Rāma, the incarnation of lord Viṣṇu and other incarnations

Śrī Rāma is the incarnation of lord Viṣṇu. He before taking birth reveals His original form to Mother Kausalyā. He is Lord Hari or Nārāyaṇa who takes incarnation for certain purposes. He incarnates Himself along with His divine power. Serpent Śeṣa, the conch, the discus and other gods.\(^{180}\) Śrī Rāma incarnates on 9th day of bright fortnight of Caitra.\(^{181}\) Śrī Rāma is the auspicious and equal to thousands of the incarnations of lord Viṣṇu.\(^{182}\) He is lord Viṣṇu incarnated as the son of Daśaratha presented under 1/7/26, 4/8/48CD, 3/8/34CD and so on.

Lord Viṣṇu’s former incarnations like Vāmana\(^{183}\) are also mentioned to be Śrī Rāma. All the four brothers are: (1) Lakṣmaṇa is the incarnation of Serpent Śeṣa.\(^{184}\) The same idea is also found in 1/4/17C, 2/9/44C, 6/14/23 and so on. (2) Bharata is the conch of lord

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\(^{178}\) Vide AdhR 2/1/13-19.

\(^{179}\) cf. Viṣṇupurāṇa 1/8/17-35.

\(^{180}\) जानीमत्वां हरि लक्ष्मीं जानकीं लक्ष्मणं तथा ॥ ३/२/१५कड ॥

\(^{181}\) शैवशास्त्र शास्त्रां द्रव भरत सानूजं तथा ॥ ३/२/१६अव ॥

\(^{182}\) मधुमासे सिते पक्ष तन्त्रां क्रर्ती सुभे ॥ १/३/१४॥

\(^{183}\) अवतारं सुभवो विशेषतां विशेषत्वम् ॥ तेषां सहस्रवरो रामो ज्ञानमयं ॥ विश्व: ॥ ६/७/६८॥

\(^{184}\) तत्स्तवं क्षणपांजातो विशेषतामित्रस्यस्यपुरुषः ॥ ७/१९कड ॥ and also in ६/५/५९अव ॥

\(^{184}\) लक्ष्मणोपनिषदाधि: सात्साच्छेष्यं: वित्तीय: ॥ ६/७/१७कड ॥
Visṇu and (3) Śatrughna is the discus. Sītā is His divine power born as the daughter of king Janaka. She is goddess Lakṣmī also.

The gods are incarnated as monkeys. The same idea is presented in 1/2/32, 4/7/19 and so on. Daśaratha and Kausalyā are Kaśyapa and his wife in previous bith.

Moreover, it is wonderful to note that the exalted sages have taken forms of birds and beasts are roaming around Śrī Rāma during His forest stay.

In short Śrī Rāma along with His consort, attendants and devotees takes incarnation on the Earth.

**Purpose of the Incarnation**

There are certain purposes why Śrī Rāma incarnates Himself on the earth. The incarnation theory runs in Śrīmad Bhagavadgītā as,

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यदा यदा हि धर्मस्य ग्लानिभवति भारत ।
अथ्युत्थानसंरक्षणम् तदत्मां सूक्ष्मवहा ॥४/७॥
परित्राणाय साधूनां वित्ताधिकाः च दुस्कृताम् ।
धर्म संस्थापनार्थाः संभवामि गुरो युगे ॥४/८॥
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"O Arjuna, whenever there is decline of righteousness and unrighteousness is in the ascent, and then I body My Self forth."
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For the protection of the virtuous, for the destruction of evil-doer and for establishing Dharma (righteousness) on a firm footing, I am born from age to age.  

Thus the order of purpose presented in the Gītā is
(a) The protection of the good
(b) The destruction of the wicked
(c) Establishment of Dharma

Though, here in the present thesis the order of a purpose a bit differently discussed, just because the priority of 2nd purpose.

(1) The destruction of the wicked:- Under this section the lessening of the burden of the earth is included.

The AdhR commences with the same concept of incarnation that Śrī Rāma incarnates Himself to lesson the burden of the earth by killing the demon race.

The earth, assuming the form of cow overburdened by Rāvāna and other demons, approaches lord Brahmā who accompanied by her and other gods goes to lord Viṣṇu and requests Him to take incarnation. The same idea (to lessen the burden of the earth by killing Rāvāna and other demons) is repeatedly presented in more than 15 places like 1/4/13, 2/1/33AB, 3/6/29AB, etc.

(2) Establishment of Dharma :- The lord incarnates Himself for the establishment of Dharma.

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191 The Bhagvadgītā or the song divine, Gitā press, Gorakhpur 1943.
192 यः पृथ्वीभवनानाय दिविज्जः संप्रार्थितिनिमयः।
सज्ञात पुर्णशैलतेषु रविकुलेष मायामुच्योऽवियः।।
निष्क्रेण हतराश्च: पुरुरस्त्र ब्रह्मतमादिः सिंहरां
कृति यापहरा विचारे जगताः सं जानकिः भजे ||१९/११।।
193 भूमिभिर्भिन दम्मा दशवदनमुखा रोपर्योगाणां
प्रृत्तवा गोरूपमादी दिविज्जूविज्जः साक्षणवांस्य १९/२/६,अब
The word *Dharma* is employed in a large number of meanings in different context. The word denotes the meaning of ‘duty’, ‘righteousness’, ‘piety’, ‘quality’, ‘attribute’.

The *Rāmāyaṇam* is a historical saga dealing with numerous ideals and it puts an example before the society how one can live a gorgeous life.

Śrī Rāma establishes *Dharma* by putting it into practice. He is an ideal son, ideal brother, ideal husband and specially an ideal king. He is the speaker of truth.

When Kaikeyī decides for Śrī Rāma’s exile, she calls and asks Him to follow father’s command. At that time Śrī Rāma enumerates 03 categories of a son.

1. The best (उत्तमः) who follows father’s command without telling. 2. The middle (मध्यमः) who follows the command after telling. 3. The inferior (मलः) who disregards father’s command.\(^{194}\)

As per father’s command he abandons the royal facilities and becomes ready to go to the forest, this way Śrī Rāma proves himself to be an obedient son. The same idea is further presented in 4/6/44AB, 5/3/1 and so on.

He is an affectionate brother. He leaves not only the royal pleasures but also the throne of Ayodhyā for the sake of Bharata. His affectionate nature gets revealed to such an extent that He dissuades Lakṣmaṇa to revolt against the father and the mother Kaikeyī.\(^{195}\)

Śrī Rāma dissuades Sītā to accompany Him to the forest as the path is full of danger and frightful\(^{196}\).

\(^{194}\) अनाज्ज्ञोपि कुर्वते पितृः कार्य स उत्तमः । उन्नतः क्रोति यः पुत्रः स मध्यम उदाहरत: ।
उन्नतोपि कुर्वते नैव स पुज्मो मल उज्यते ॥२/३/६॥ कवि -६६॥

\(^{195}\) उन्मतं भ्रातमसः कैकेयीवशविनमः । बदृश्या निहितम भरतं दह्व-धृष्टात्मलानि ॥२/४/१५॥

\(^{196}\) तामाह राष्ट्रः प्रीतः स्वप्रियाः प्रियवादिनीमः । कथं वरं त्वं नेष्येतहं वहुद्यागमुगाकलम् ॥२/४/६॥
As a king he is entitled to observe polygamy but at the time of the *Asvamedha* sacrifice he gets *Sītā*’s gold-statue prepared in place of the queen i.e. *Sītā*.\(^{197}\)

*Srī Rāma* is the royal sage, always pure and performs His household duties, teaching the world with His own life as an example.

He is an ideal king as he has left His royal and beloved *Sītā* in order to earn the love of His subjects. He is a righteous king, the speaker of truth and destroyer of unrighteous person. He holds bow and arrows to protect *Dharma* and uproot the evils.\(^{198}\) In order to sustain the piety He kills even *Vālī*, saying that, the daughter, a sister, brother’s wife and a daughter-in-law are equal.\(^{199}\)

When *Vālī* dies, he asks Sugrīva to perform his funerals as per the scriptural instruction. At the time of *Rāvana*’s death He also persuades Vībhīṣaṇa to perform the funeral rites. On Vībhīṣaṇa’s denial, He says the enmity sustains upto the death only.\(^{200}\)

Thus He incarnates Himself to establish *Dharma* to such an extent that He performs the funeral rite of *Jātāyu* – the bird.

(3) Protection of the good:— The purpose of the Supreme Person to protect the good or the righteous or better the pious i.e. devotees is the main target of the AdhīR. This becomes clear from the following grounds.

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\(^{197}\) अष्टमश्यामेपिरनिधिकर बहुदक्षिणम् पत्नीमयः सीतां विधाय विपुलदृष्टि: ||७/६/३४||

\(^{198}\) धर्मस्य गोपा लोकः स्वसिद्धार्थम सशासनम्: ||४/२/१५९ कड़, अधर्मकारिण हत्वा सद्यम पाल्याम्बः" ||४/२/६० अब ||

\(^{199}\) दृष्टार्थिणी भ्रातुर्भार्यः चेत तथा स्तुपः समा योर्मते तासामेकार्थिण विमूलवः: ||

\(^{200}\) मरणाल्यानि वैराणि निवृत्तं न: प्रयोक्तम् || ६/१२/३३ अब ||
(a) Brahma’s request to accomplish the task of gods is found in 1/6/63, 4/2/68CD, etc.

(b) Fruition of the austerity is found in 1/2/68CD, etc.

(c) Protection of the sages.

(d) Propagation of the paths of Devotion, Knowledge and Yoga.

Though He is birthless (अजः) takes birth for the sake of devotees like Ahalyā, Śabarī, Sarabhaṅga, etc. often and on He is found to preach the knowledge to Lakṣmaṇa, Kaushalyā and the devotees.

Śrī Rāma acts like a human being

Śrī Rāma is lord Viṣṇu, why he takes incarnation, it is answered, but the doubts still remain. If Śrī Rāma is lord Viṣṇu, (1) Why does sage like Vasiṣṭha and others preach Him? (2) Why does He lament on the separation from Sītā?

Though in the beginning of the Adhṛ goddess Pārvatī raises such questions, but these questions are born in the mind of an ordinary man and answered by Lord Mahādeva.
Śrī Rāma acts as a human being and deludes the world. He is the Supreme Person and behaves like an ordinary man, in fact he does not do anything. He is beyond the reach of Māyā, even though He appears as if following Māyā. The same thought is presented in 2/9/57, 3/6/28, 6/8/35 and so on.

The AdhR declares that the deluded person considers Him to be a human under the influence of Māyā otherwise He is not a human being.

Śrī Rāma observes worldly parlance as a divine sport. He is unborn, non-doer and lord of all hence the actions like birth and the rest are the pieces of mockery.

The similar cause of creation is presented in the Brahmāsūtras, लोकविता लीला कैथलम् (२/९/३३). As the God has all desires fulfilled and without intention he does not do anything, Śrī Rāma acts for the purpose of setting an example to His devotees to follow.

Thus he is not an ordinary man but lord Viṣṇu himself taking the support by His own divine power acts like a man and hence is endowed with human qualities like compassion, mercy, affection etc. otherwise why, He whose desires are fulfilled (पूर्णकाम) should indulge Himself in the worldly activities?

Jīvanmukta

Jīvanmukta (a man liberated in life) is endowed with following characteristics: (1) His ignorance regarding his Self has been
dispelled by the knowledge of Brahman. (2) He has realised the Supreme Self. (3) He has become freed from all bondages. (4) His past actions, doubts and errors are destroyed. (5) He has established in Brahman.

The AdhR presents the characteristics of a Jīvanmukta in several verses that can be summed up as follows:

(1) He becomes free from sins in no time and the bondage of beginningless Avidyā, by the contact with Śrī Rāma, the Supreme Self.214 The idea is presented in 3/1/44.

(2) He sees Śrī Rāma alone in all differentiated beings and worships Him through reverence and friendliness towards all beings, sublimating all differentiation.215

(3) He knows Śrī Rāma the intelligent, pure self, abiding in all as their own embodied self and does not see any difference between the Supreme Self and the embodied self.216

(4) He apprehends the world to be unreal like two moons in the sky as well as delusion of directions due to the defect in eyesight.217

(5) He does not disregard his fellow creatures.218

(6) He realizes his freedom from the clutches of the Guṇas and subjugating sense-organs sees the Self as distinct from the Primordial Matter.219

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214 ब्यान्तसमाधानेर्यत्मि धर्मचारि विष्णुस्वीकार्यताः || || 23/3/36,38
215 भामि: स्वर्यमूले मूले परिच्छेदनेतु संस्थितम्। एवं ज्ञाते मानने मैत्य चार्चिकमभ्रमधी।: 27/17,78
216 ज्ञाता मा ज्ञेतान शुद्ध जीवकृप्तं संस्थितम्।
तत्सात्त्विकान्तर्शक्ति भेदमाश्चर्जीवयो: 31/7/79क-श 80अब ||
217 इति यदीक्षते हि लोकस्वायतो भग्ववैवेति विभावययुक्ति।
निरस्त्रहार्दिकृतमिविन्यासमातो यथेतुथेतो दिशी दिर्घामदव। 27/5,17
218 भूतानाजीवानाबालंतिओं ह न पुष्टित: 37/7/75कड। ||
219 जीवन्मुक्त सदा देही मृत्युमोक्त जीवंतै: || त्वमपेपव सदात्मानं विचार्य नित्योद्देश्य: 36/6,15,16,19
(7) He knows that the real Self is bound by neither the good nor evil fruits of actions, though coursing along the flow of worldly life and appearing to be agent of various actions.²²⁰

(8) Such a person is always selfcentered and is free from the bondage like doership, enjoyership, etc. as well as experiences the fruits of past actions with a detached mind.²²¹

(9) He overcomes grief caused of the identification of the Self with the body and rejoices in being established in the self.²²²

**Mokṣa**

After the exhaustion of the destined actions (प्रारूढःकर्म) he, whose vital force is absorbed in the Supreme Brahman, the inward Bliss, and ignorance with its effects and their impressions are also destroyed, he is identified with the Absolute Brahman, the Supreme Isolation, the embodiment of Bliss, in which there is not even the appearance of duality.

The AdhR defines Absolution in such words, ‘The Eternal witness unrelated to anything and self revealing, comes to be understood through the realisation. When the identity of between the individual Self with the Supreme Self is realised in the mind of an aspirant, through the instructions of the scriptures and the teacher,

²²⁰ प्रारूढःकर्म तथाशिष्यः न लिखते है।
बाहो सर्वत्र कर्मसंहरणाद्रियम् नां रामवः॥
अन्तः युद्धस्वविवेकः लिखते न च कर्मभिः।
एतमायोदितु कुलाः हि भावव सर्ववै॥२/४/२२-२३॥

cf. निम्नमोहोतिस्तपलोपा अध्यात्मनिवेद्या विनिवृक्सकामाः।

²²¹ ध्यानचित्तामात्मानमहानिवं भुनिनितिसत्त्वसंवदा मुनितसमस्तवचनः।

²²² देहामात्मामाज्ञ शोकं त्वप्रकाश नसत्रा रघुवसम्।
आत्मात्मानवयसंतुष्टान जीवनयुक्ताः भूमिः॥४/३/३६चौड़-३७ अव॥

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then the root-ignorance along with its cause and effects gets dissolved into the Supreme Self. That state is called Mukti (Absolution).\textsuperscript{223}

The Absolution means the cessation of getting enmeshed in the worldly existence. The aspirant gets associated with Śrī Rāma, the bestower of Absolution and thereafter does not desire for worldly gains.\textsuperscript{224}

Thus, on the realisation of the identity of one’s own self with the Self of all, he becomes one with the self like the water poured into ocean, becoming the ocean, the milk into milk becoming milk; the ether into ether becoming ether; that the air into air becoming air.\textsuperscript{225}

The AdhR refers cursorily too the four types of Absolution while comparing it with the reward of devotion. They are : (1) Dwelling in the same sphere (साधनाक्ष) (2) Nearness (समीच्छ) (3) Equality (सान्ति) and (4) Intimate union (साध्य).\textsuperscript{226}

**Conclusion**

The philosophy of AdhR is its primary stage and hence it is the philosophy like that of the Upaniṣadic-texts. It having its spiritual aspect interwoven in Śrī Rāma Saga. It’s the text of the practical Vedānta.

The discussion on Adhikārī, Sādhanacatuṣṭayam, and the Śravanādyupāsanā can be concluded that the prerequisites (पूर्वज्ञान)
are not defined cursorily, on the contrary the aromatic colour of the
devotion to Śrī Rāma is clearly visible, even the competent student
(here, a devotee) has more qualities than those laid down in the
doctrine of Kevaladvaita. One can say that the competent student of
the AdhR is three-in-one i.e. a composite of Jñānī, Yogi and Bhakta.

The practice of hearing etc. (श्रवणाद्वारा) also gives exact object
and the method of practice. It is remarkable to note that the AdhR
refutes the doctrine of the combination of the knowledge and the
action (ज्ञानकर्मसमुच्चयः) by stating that the action are produced out of
the egoism ,while knowledge arises on the destruction of egoism, but
it does not deny specifically the combination of the knowledge and
the devotion. The AdhR sings the glory of Sadguru and asks to serve
him whole-heartedly.

The AdhR has its own peculiarity to present the characters in the
light of philosophy and identifies them with the philosophical terms
such as Śrī Rāma with Brahman, Sītā with Yogamāyā, Laksmaṇa
with individual soul, etc.

The order of creation of the gods, Prajāpati and Rudras from the
Sattva, the Rajas and the Tamas of Virāja respectively is quite
similar to that of the Śāmkhya philosophy.

As long as there is a connection of Ahaṅkāra etc. with the body
and the sense organs prevails, the transmigration exists.

The entire universe is superimposed upon the Supreme Self just
as a snake on a rope. It is produced from beginningless Nescience as
well as Ahaṅkāra is unreal. It is full of love, hatred, etc. Though the
worldly existence is as false as the dream and full of miseries, the
fools consider it to be real.

The AdhR (3/4/31AB) undoubtedly declares, “The Jīva
(embodied self) and the Supreme Self are synonymous terms. There
is no proof of any separate cognition of the two” (जीबेश परमात्मा च पर्यायो नात्र भेदर्थः).

On the realisation of the identity of one’s own self with the Self of all, he becomes one with the self like the water poured into ocean, becoming the ocean, the milk into milk becoming milk; the ether into ether becoming ether; that the air into air becoming air.

Thus the self is unborn, without a second, highly effulgent, pure, embodiment of absolute knowledge, free from all defects, full of bliss, non-doer, transcendent than senses, modificationless, unlimited, unfathomable, etc.

Śrī Rāma (here Supreme Self) though He is birthless (अजः) takes birth on Brahmā’s request to accomplish the task of gods, to bestow the fruition of the austerity, for the protection of the sages, propagation of the paths of Devotion, Knowledge and Yoga, for the sake of devotees along with His consort, attendants and devotees takes incarnation on the Earth.

Śrī Rāma observes worldly parlance as a divine sport as the pieces of mockery and for the purpose of setting an example to his devotees to follow. Thus He is not an ordinary man but the Supreme Person taking the support by His own divine power acts like a man otherwise He whose desires are fulfilled why indulges Himself in the worldly activities?

The Ādīr refers the four types of Absolution: (1) Dwelling in the same sphere (सालोकः) (2) Nearness(सामीयः) (3) Equality (सांति) and (4) Intimate union(सायुच्यः).

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