

CHAPER 05

The *Adhyātmārāmāyaṇam* & the *Kevalādvaita*

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Chapter 05

The *Adhyātmārāmāyaṇam* & the *Kevalādvaita*

The *Adhyātmārāmāyaṇam* (= 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*¹ (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 graspable, it is not systematically analysed like that of Ādi Śaṅkarācārya's commentaries on 03 *Prasthāna*-texts, or even systematically elaborated like neither the *Gaudapādikārikā* 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 Śaṅkara

¹ शास्त्रैकदेशसम्बद्धं शास्त्रकार्यान्तरे स्थितम् । आहुः प्रकरणं नाम ग्रन्थभेदं विपश्चितः ॥

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 *Saguṇa 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 pain 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 अज्ञानध्वान्तचित्तानां व्यक्त एव सुमेधसाम् । जठरे तव दृश्यन्ते ब्रह्माण्डाः परमाणवः ॥१/३/२५॥

⁴ अन्तः शुद्धस्वभावस्त्वं लिप्यसे न च कर्मभिः । एतन्मयोदितं कृत्स्नं हृदि भावय सर्वदा ॥२/४/४३॥

⁵ त्वन्मन्त्रजापको यस्तु त्वामेव शरणं गतः । निर्द्वन्द्वो निःस्पृहस्तस्य हृदयं ते सुमन्दिरम् ॥२/६/५६॥

निरहङ्कारिणः शान्ता मे रागद्वेषविवर्जितः । समलोष्टाश्मकनकांस्तेषां ते हृदयं गृहम् ॥२/६/५७॥

⁶ लोके त्वद्भक्तिनिरतास्त्वन्मन्त्रोपासकाश्च ये । विद्या प्रादुर्भवेत्तेषां नेतरेषां 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

Sādhana-catustayam

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

(1) *Nityānityavastuviveka* 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

⁷ एतद्विज्ञाय मद्भक्तो मद्भवायोपपद्यते । मद्भक्तिविमुखानां हि शास्त्रगतेषु मुह्यताम् ।
न ज्ञानं न च मोक्षः स्यात्तेषां जन्मशतैरपि ॥१/१/५१॥

⁸ आदौ स्ववर्णाश्रमवर्णिताः क्रियाः
कृत्वा समासादितशुद्धमानसः ॥७/५/७अब ॥

⁹ कृतकार्यं निराकाङ्क्षं ज्ञानोपेक्षं महामतिम् ॥१/१/२९कड ॥

रामः सीतामुवाचेदं ब्रूहि तत्त्वं हनूमते । निकल्मषोऽयं ज्ञानस्य पात्रं नो नित्यभक्तिमान् ॥१/१/३०॥

¹⁰ षड्भावादिविकारन्यो देहे पश्यति नात्मनि । क्षुत्तृट् सुखं भयं दुःखं प्राणबुद्ध्योर्निरीक्षते ॥२/६/६०॥

One should know the self other than the Primordial Matter¹¹. 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.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.¹³

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

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

(3) *Śamādiṣaṭkaśamā patti* means the 06 endowments such as Control of mind (शम), 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

¹¹ प्रकृतेर्भिन्न विचारय सदानघ ॥६/६/४९अब ॥

¹² देहं लब्ध्वा विवेकाढ्यं द्विजत्वं च विशेषतः । तत्रापि भारते वर्षे कर्मभूमौ सुदुर्लभम् ॥६/४/५१॥

¹³ निःसारे खलु संसारे वियोगो ज्ञानिनां यदा । भवेद्वैराग्यहेतुः स शान्तिसौख्यं तनोति च ॥२/७/५८॥

¹⁴ न मे भोगागमे वाञ्छा न मे भोगविवर्जने ॥२/६/९अब ॥

¹⁵ विसृज्य सर्वतः सङ्गमितरान्विषयान्बहिः ॥६/६/४८अब॥

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.¹⁶ The aspirant becomes meritorious by observing internal as well as external rules of purity.¹⁷ 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.¹⁸

He resorts to the places that are free from crowds and never feels attraction for the company of common public (जनसङ्घैः अरतिः) i.e. ignoring the crowd. 'अरतिः' means to grow mental peace.¹⁹

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.²⁰

The AdhR puts emphasis on the re-nunciation of the fruits of actions (कर्मसन्न्यास).

The Vedas prescribe the twofold *dharma* (1) the action (प्रवृत्तिः) and (2) the renunciation (निवृत्तिः). 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

¹⁶ बाह्याभ्यन्तरसंशुद्धिः स्थिरता सत्क्रियादिषु । मनोवाक्कायदण्डश्च विषयेषु निरीहता ॥३/४/३३॥

¹⁷ पञ्चमं पुण्यशीलत्वं यमादि नियमादि च ॥३/१०/२४कड ॥

¹⁸ निरहङ्कारता जन्मजराद्यालोचनं तथा । आसक्ति स्नेहशून्यत्वं पुत्रदारधनादिषु ॥३/४/३४॥

¹⁹ जनसम्बाधरहितशुद्धदेशनिषेवणम् । प्राकृतैर्जनसङ्घैश्च ह्यरतिः सर्वदा भवेत् ॥३/४/३६॥

²⁰ विरतिं भज सर्वत्र पुत्रदारगृहादिषु । निरयेष्वपि भोगः स्याच्छूकरतनावपि ॥६/४/५०॥

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.²¹

The actions are produced out of the egoism while the knowledge arises on the destruction of Egoism.²² The action being contradictory to knowledge, there is no combination²³ of the knowledge and action.²⁴

The AdhR quotes 02 scriptural passages²⁵ 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 *Brhadāranyako-paniṣad* (वाजिनां श्रुतिः). (4/5/15) (2) The renunciation of all the action is praiseworthy according to *Taittirīyopaniṣad* (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).

²¹ विद्यैव तन्नाशविधौ पटीयसी न कर्म तज्जं सविरोधमीरितम् ।

अज्ञानहानिर्न च सम संक्षयो भवेत्ततः कर्म सदोषमुद्भवेत् ॥७/५/१८कड-१०अब ॥

²² देहाभिमानादभिवर्धते क्रिया विद्या गताहङ्कृतितः प्रसिद्ध्यति ॥७/५/१४कड ॥

²³ Vide. Ch 02, under the discussion of the authorship.

²⁴ तस्मात्त्यजेत्कार्यमशेषतः सुधीर्विद्याविरोधान्न समुच्चयो भवेत् ॥७/५/१६अब ॥

²⁵ सा तैतिरीयश्रुतिराह सादरं न्यासं प्रशस्ताखिलकर्मणां स्फुटम् ।

एतावदित्याह च वाजिनां श्रुतिर्ज्ञानं विमोक्षाय न कर्म साधनम् ॥७/५/२१॥

(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 (सद्गुरु) 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 Viśwāmitra, Atri, Bharadwāja, 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 परोक्षेपादिसहनं सर्वत्रावक्रता तथा ॥३/४/३२॥

²⁸ यद्यद्याथागतं तत्तद् भुक्त्वा स्वस्थमना भवेत् ॥२/६/८कड ॥

²⁹ बुद्ध्यादिभ्यो बहिः सर्वमनुवर्तस्व मा खिदः ॥२/४/४१अब ॥

³⁰ आचार्योपासनं भद्रे मदबुद्ध्याऽमायया सदा ॥३/१०/२४अब ॥

³¹ ततस्त्वज्ज्ञानसम्पन्नः सद्गुरुस्ते न लभ्यते । वाक्यज्ञानं गुरोर्लब्ध्वा त्वत्प्रसादाद्विमुच्यते ॥१/७/४०॥

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 Lakṣmaṇa to concentrate on Him while performing ritual-worship.³⁵

Śravanādyupāsānā

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 (निदिध्यासनम्), and absorption (समाधि).

³² अस्मिन् मनः समाधाय यस्तिष्ठेत्स तु मुक्तिभाक् ॥३/०४/५२कड॥

³³ सर्वज्ञः शङ्करः साक्षात्पार्वत्या सहितः सदा । त्वद्गुणमेवं सततं ध्यायन्नास्ते रघूत्तम ॥३/९/५०-५१॥

³⁴ अतोऽहं रामरूपं ते स्थूलमेवानुभावये ।

यस्मिन्ध्याते प्रेमरसः सरोमपुलको भवेत्

... .. तदप्यास्तां तवैवाहमेतद्गुणं विचिन्तये ॥३/९/४७-४८॥

³⁵ ध्यायेदनलमध्यस्थं होमकाले सदा बुधः ॥४/४/३३॥

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.³⁶ 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.³⁷

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'³⁸ 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'.³⁹

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.⁴⁰ The same idea is presented in 3/9/46.

³⁶ सत्सङ्गमो भवेद्यर्हि त्वत्कथाश्रवणे रतिः ॥३/३/३९कड॥

ततः स्वरूपविज्ञानमनायासेन जायते ॥४/३/२९कड॥

³⁷ आत्मज्ञाने सदोद्योगोवेदान्तार्थावलोकनम् । उक्तैरैतैर्भवेज्ज्ञानं विपरीतैर्विपर्ययः ॥३/४/३७॥

³⁸ तत्त्वमसि ॥छां० ६/९/३॥

³⁹ अविच्छिन्नस्य पूर्वान् एकत्वं प्रतिपाद्यते । तत्त्वमस्यादिवाक्यैश्च सभासस्याहमस्तथा ॥१/१/४९॥

⁴⁰ तदैव मुक्तिः स्याद्राम यदा ते स्थूलभावकः । तदप्यास्तां तवैवाहमेतद्रूपं विचिन्तये ॥३/९/४८॥

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 (अध्यासः) 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 tranmigratory 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 क्षणार्धमपि यच्चित्तं त्वयि तिष्ठत्यचञ्चलम् । तस्यज्ञानमनर्थानां मूलं नश्यति तत्क्षणात् ॥४/१/८२॥

⁴² स्पृशामि यत्पद्मशङ्करादिभिर्विमृग्यते रन्धितमानसैः सदा ॥१/५/४३कड ॥

⁴³ यदन्यदन्यत्र विभाव्यते भ्रमादध्यासमित्याहुरमुं विपश्चितः ।

असर्पभूतेऽपि विभावनं यथा रज्ज्वादिकै तद्वदपीश्वरे जगत् ॥७/५/३७॥

cf. ‘अन्यत्रान्यधर्माध्यासः’ and यदध्यासस्तद्विवेकाग्रनिबन्धनो भ्रम - इति । अध्यासभाष्य, ब्रह्मसूत्र

⁴⁴ मिथ्यारोपितसंसारो न स्वयं विनिवर्तते । विषयान्ध्यासमानस्य स्वप्ने मिथ्यागमो यथा ॥४/३/१९॥

cf. स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् । बहिश्चेतोगृहीतं सद् दृष्टं वैतथ्यमेतयोः ॥गौड० २/९॥

⁴⁵ चिच्छायया सदा युक्तस्तप्तायः पिण्डवत्सदा । तेन देहस्य तादात्म्याद्देहश्चेतनावान्भवेत् ॥४/८/१४॥

miseries.⁴⁶ 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.⁴⁷

***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.⁴⁸ The superimposition of the *Jīva* on the Self leads to the worldly bondage.⁴⁹

Thus the *Adhyāsa* results into the non-discrimination between the self and the Non-self⁵⁰ and hence due to the ignorance the entire movable and immovable world is superimposed on the self.⁵¹

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,”⁵² while it stands for Nature (प्रकृति) in the *Śvetāśvataro-*

⁴⁶ देहोऽहमिति बुद्धिः स्यादात्मनोऽहङ्कृतेर्बलात् । तन्मूल एष संसारः सुखदुःखादिसाधकः ॥४/८/१५॥

⁴⁷ देहोऽहं कर्मकर्ताहमिति सङ्कल्प्य सर्वदा ॥४/८/१६॥

cf. अहङ्कारविमूढात्मा कर्ताऽहं इति मन्यते ॥गीता.३/२७॥

⁴⁸ रज्जवावहिमिवात्मानं जीवं ज्ञात्वा भयं भवेत् ॥२/४/२६अब ॥

⁴⁹ तेन सङ्कल्पितो देही सङ्कल्पनिगडावृतः । पुत्रदारगृहादीनि सङ्कल्पयति चानिशम् ॥७/६/४४॥

⁵⁰ अन्योन्यमध्यासवशात्प्रतीयते जडाजडत्वं च चिदात्मचेतसोः । ७/५/४१कड ॥

⁵¹ आरोऽप्यतेऽज्ञानवशान्निर्विकारेऽखिलात्मनि । ३/९/३३अब ॥

⁵² ‘इन्द्रो मायाभिः पुरुरूप इयते ।’ - ऋ० ६/४७/१८

paniṣad, “One should know the Nature to be *Māyā* and the ruler of this *Māyā* as Lord Himself.”⁵³

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.⁵⁴ 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 Person⁵⁵ as well as His agency (कार्यसाधिनी).⁵⁶ She is the power of the Lord. Śrī Rāma is the Supreme Self and *Sītā* is the Primordial Matter who deludes the world (लोकविमोहिनी). She gets associated with Supreme Intelligence and creates the world, eventhough the ignorant superimpose the doership upon Śrī Rāma.⁵⁷ 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 substratum⁵⁸ when it conceals the Non-qualified Brahman, is called *Avyākṛta*. The same is known as Primordial Matter (मूलप्रकृति), Illusion (माया), Nescience (अविद्या), transmigration (संसृति), Bondage (बन्ध), etc.⁵⁹

⁵³ मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् । ४/१०अब ॥

⁵⁴ योगमायापि सीतेति जनकस्य गृहे तदा । उत्पस्यते तया सार्धं सर्वं सम्पादयाम्यहम् ॥१/२/२८॥

⁵⁵ जगतामादिभूता या सा माया गृहिणी तव ॥२/१/१०कड ॥

⁵⁶ अहं त्वा क्लेशये नैव भवेयं कार्यसाधिनी । २/४/७५अब ॥

⁵⁷ मां विद्धि मूलप्रकृतिं सर्गस्थित्यन्तकारिणीम् । तस्य सन्निधिमात्रेण सृजामीदमतन्द्रिता ॥१/१/३४॥

cf. अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ गीता० ७/५॥

⁵⁸ त्वदाश्रया त्वद्विषया माया ते शक्तिरुच्यते । ३/३/२०कड ॥

⁵⁹ त्वामेव निर्गुणं शक्तिरावृणोति यदा तदा । अव्याकृतमिति प्राहुर्वेदान्तपरिनिष्ठिताः ॥

मूलप्रकृतिरित्येके प्राहुर्मायेति केचन । अविद्या संसृतिर्बन्ध इत्यादि बहुधोच्यते ॥३/३/२१-२२॥

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 (प्रकृतिः). 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 others⁶² as well as 03 kinds of beings white, black and red characterized by each of 03 attributes⁶³ 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 *Sāmākhya* system, the Nature (प्रकृतिः) is also compared

⁶⁰ अनात्मनि शरीरादावात्मबुद्धिस्तु या भवेत् । ३/४/२१कड ॥

सैव माया तयैवासौ संसारः परिकल्पते । ३/४/२२अब ॥

⁶¹ चराचरं जगत्कृत्स्नं देहबुद्धिन्द्रियादिकम् । ६/६/४९कड ॥

आब्रह्मस्तम्बपर्यन्तं दृश्यते श्रूयते च यत् । सैषा प्रकृतिरित्युक्ता सैव मायेति कीर्तिता ॥६/६/५०॥

⁶² त्वत्सन्निकर्षाज्जायते तस्यां ब्रह्मादयः प्रजाः ।

त्वदाश्रयासदाभाति माया या त्रिगुणात्मिका ॥२/१/१॥

cf. त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् । मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥गीता० ७/१३॥

⁶³ सूतेऽजस्रं शुक्लकृष्णलोहिताः सर्वदा प्रजाः । २/१/१२अब ॥

cf. अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः । श्वे० ४/५ ॥

⁶⁴ सर्गस्थितिविनाशानां जगद्वृक्षस्य कारणम् । ६/६/५१अब ॥

⁶⁵ कर्तृत्वभोक्तृत्वमुखान् स्वगुणानात्मनीश्वरे । आरोप्य स्ववशं कृत्वा तेन क्रीडति सर्वदा ॥ ६/६/५३

⁶⁶ त्वदधीना तथा माया नर्तकी बहुरूपिणी । २/९/५९अब ॥

with a dancer (नर्तकी).⁶⁷ According to Vedānta the *Māyā* is under the control of the lord, depends on Him and functions while *Prakṛti* according to *Sāṃkhya* 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 (विक्षेपशक्तिः) (2) the power of concealment (आवरणशक्तिः).

(1) The power of projection (विक्षेपशक्तिः)

The power of projection creates the whole world in the gross, and subtle, from *Mahattattva* to *Brahmā*.⁶⁸ This power of *Māyā*, which depends upon Supreme Self is within His perception, produces the world like foam in water and smoke in fire.⁶⁹

(2) The power of concealment (आवरणशक्तिः)

This power conceals the knowledge.⁷⁰ The concealment power of *Māyā* conceals the real nature of the self and it is opposite to *Vidyā* (knowledge).⁷¹ 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*.

⁶⁷ रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात् ॥ सां०का० ५९अब ॥

⁶⁸ रूपे द्वे निश्चिते पूर्वे मायायाः कुलनन्दन । ३/४/२२कड ॥

विक्षेपावरणे तत्र प्रथमं कल्पयेज्जगत् । लिङ्गाद्यब्रह्मपर्यन्तं स्थूलसूक्ष्मविभेदतः ॥ ३/४/२३ ॥

cf. विक्षेपशक्तिर्लिङ्गादि ब्रह्माण्डं जगत्सृजेत् । वा०सु० १३॥

⁶⁹ यथ जले फेनजालं धूमो वह्नौ यथा त्वयि । त्वदाधारा त्वद्विषया माया कार्यं सृजत्यहो ॥ १/७/३२ ॥

cf. मयाध्यक्षेण प्रकृतिः स्यूते सचराचरम् । हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ गीता ९/१० ॥

⁷⁰ अपरं त्वखिलं ज्ञानरूपमावृत्य तिष्ठति । ३/४/२४अब ॥

⁷¹ अविचारितसिद्धैषाविद्या विद्याविरोधिनी । १/७/३३

(1) The Supreme Self though one appears as many under various distinctions of effect, cause, doership, fruit, means.⁷²

(2) The self appears as Time (काल), Pradhāna, Puruṣa and Unmanifest (अव्यक्त).⁷³

(3) The *Māyā* causes the creation of beings from beings.⁷⁴

(4) The embodied Self sees outward forgetting his own real nature.⁷⁵

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

(6) Due to the *Māyā* the attachment in the Non-self like body etc. is created⁷⁷. The same idea is presented in 5/4/18EF and 5/4/19.

(7) The *Māyā* is the rootcause of the worldly parlance like son, wife etc.⁷⁸

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

(8) The *Māyā* is the cause of joy, grief, fear, anger, greed, illusion, desire etc.⁷⁹ The same idea is presented in 4/1/89, that ignorance causes fear of death.

⁷² कार्यकारणकर्तृत्वफलसाधनभेदतः । एको विभासि राम त्वं मायया बहुरूपया ॥१/५/५४॥

⁷³ स एव नित्यमुक्तोऽपि स्वमायागुणबिम्बितः ।

कालः प्रधानं पुरुषोऽव्यक्तं चेति चतुर्विधः ॥६/२/४०॥

⁷⁴ एवं भूतेषु भूतानि प्रेरितानीशमायया । ६/१२/१३अब ॥

⁷⁵ विस्मृत्य च स्वमात्मानं मायागुणविमोहितः । ६/६/५४कड ॥

⁷⁶ गतागतं प्रपद्यन्ते पापपुण्यवशात्सदा । ६/३/२२कड ॥

⁷⁷ अज्ञानप्रभवाहन्धीः शरीरादिष्वनात्मसु ॥६/१०/३७कड ॥

⁷⁸ तन्मूल पुत्रदारादिसम्बन्धः संसृतिस्ततः ॥६/१०/३८अबा॥

⁷⁹ हर्षशोकभयक्रोधलोभमोहस्पृहादयः ॥६/१०/३८कड ॥

(9) The *Māyā* causes 03 stages birth, death and the old age of the body.⁸⁰

Ultimately the *Māyā* 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 *Māyā* covers Him and is impelled by Him creates the *Mahattattva*. From *Mahat* the *Ahaṅkāra* is produced.

The *Ahaṅkāra* has 03 varieties viz. goodness (सत्त्व), 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 सूत्रात्मा).⁸³

⁸⁰ अज्ञान प्रभवा ह्येते जन्ममृत्युजरादयः ॥६/१०/३९अब॥

⁸¹ तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा । यावन्न ज्ञायते ज्ञानं चेतसानन्यगामिना ॥६/२/२३॥

⁸² जगतामादिभूतस्त्वं जगत्त्वं जगदाश्रयः । सर्वभूतेष्वसंयुक्त एको भाति भवान्परः ॥१/५/५२॥

⁸³ सृष्टेः प्रागेक एवासीनिर्विकल्पोऽनुपाधिकः । त्वदाश्रया त्वद्विषया माया ते शक्तिरुच्यते ॥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 (विराट्) 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 *Prajāpatis* 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 *Sāmākhya* 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

त्वया संभोक्ष्यमाणा सा महत्तत्त्वं प्रसूयते । महत्तत्त्वादहङ्कारस्त्वया सञ्चोदितादभूत् ॥
अहङ्कारो महत्तत्त्वसंवृतस्त्रिविधोऽभवत् । सात्त्विको राजसश्चैव तामसश्चेति भण्यते ॥
तामसात्सूक्ष्मतन्मात्राण्यासन्भूतान्यतः परम् । स्थूलानि क्रमशो राम क्रमोत्तरगुणानि ह ॥
राजसानीन्द्रिययाण्येव सात्त्विका देवता मनः । तेभ्योऽभवत्सूत्ररूपं लिङ्गं सर्वगतं महत् ॥

⁸⁴ ततो विराट् समुत्पन्नः स्थूलाद् भूतकदम्बकात् । विराजः पुरुषात्सर्वं जगत्स्थावरजङ्गमम् ॥३/३/२७॥

⁸⁵ लीलयाङ्गीकरोषि त्वं तदा वैराजनामवान् ॥६/३/७४कड ॥

⁸⁶ गुणात्मनो विराजश्च सत्त्वादेहा बभूविरे । रजोगुणात्प्रजेशाद्या मन्योर्भूतपतिस्तव ॥६/३/७५॥

⁸⁷ क्षणनाशिनि संसारे शरीरे क्षणभङ्गुरे । पञ्चभूतात्मके राजश्चतुर्विंशतितत्त्वके ॥६/४/४३॥

⁸⁸ जाग्रत्स्वप्नसुषुप्त्याख्या वृत्तयो बुद्धिजैर्गुणैः ॥३/३/३०अब ॥

⁸⁹ अकारसंज्ञः पुरुषो हि विश्वको ह्युकारस्तैजस ईर्यते क्रमात् ।

प्राज्ञो मकारः परिपठ्यतेऽखिलैः समाधिपूर्वं न तु तत्त्वतो भवेत् ॥७/५/४९॥

cf. अकारो नयते विश्वमुकारश्चापि तैजसम् । मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः ॥गौड० १/२३॥

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 कल्पितं विश्वं परमात्मनि केवले ॥३/४/२४कड ॥

रज्जौ भुजङ्गवद्भ्रान्त्या विचारे नास्ति किञ्चन ॥३/४/२५अब ॥

⁹¹ अनाद्यविद्यासम्बन्धात्तत्कार्याहङ्कृतेस्तथा । संसारोऽपार्थकोऽपि स्याद्रागद्वेषादिसङ्कुलः ॥४/३/२०॥

⁹² संसृतिः स्वप्नसदृशी सदा रोगादिसङ्कुला । गन्धर्वनगरप्रख्या मूढस्तामनुवर्तते ॥२/४/२५॥

cf. स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा । तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥गौडपाद० २/३१॥

⁹³ श्रूयते दृश्यते यद्यत्स्मर्यते वा नरैः सदा । असदेव हि तत्सर्वं यथा स्वप्नमनोरथौ ॥३/४/२५-२६॥

⁹⁴ यथा विशुद्धः स्फटिकोऽलक्तकादिसमीपगः । तत्तद्वर्णयुगाभाति वस्तुनो नास्ति रज्जनम् ॥

बुद्धीन्द्रियादि सामीप्यादात्मनः संसृतिर्बलात् ॥४/३/२२-२३अब ॥

(6) The transmigratory world is full of pleasure and pain, sorrow and joy.⁹⁵

(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.⁹⁶

The wealth, youth and amorous sports with women are also temporary like shadow, wave and dream respectively.⁹⁷

(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.⁹⁸ They see the day and night but not the speed of time.⁹⁹

(9) Everything is momentary. The life is also temporary like a drop of water on hot rod,¹⁰⁰ yet one behaves as if one is unaware of it which decreases like dripping water from the pot.¹⁰¹ Like a tigress the old age frightens and the death is certain.¹⁰²

⁹⁵ सुखमध्ये स्थितं दुःखं दुःखमध्ये स्थितं सुखम् । द्वयमन्योन्य संयुक्तं प्रोच्यते जलपङ्कवत् ॥२/६/१४॥

⁹⁶ पितृमातृसुतभ्रातृदारबन्धवादिसङ्गमः । प्रपायामिव जन्तूनां नद्यां काष्ठौघवच्चलः ॥२/४/२३॥

cf. यथा काष्ठं च काष्ठं च समेयातां महार्णवे । समेत्य तु व्यपेयातां कालमासाद्य कश्चन ॥

एवं भार्याश्च पुत्राश्च ज्ञातयश्च वसूनि च ।

समेत्य व्यवधावन्ति ध्रुवो ह्येषां विनाभवः ॥वा०रा० २/१०५/२६-२७॥

⁹⁷ छायेव लक्ष्मीश्चपला प्रतीता तारुण्यमम्बूर्मिवदध्रुवं च ।

स्वप्नोपमं स्त्रीसुखमायुरल्पं तथापि जन्तोरभिमान एष ॥२/४/२४॥

cf. मा कुरु जनधनयौवनगर्वं हरति निमेषात्कालः सर्वम् ॥ द्वादशपञ्जरिका - ४॥

⁹⁸ यथा व्यालगलस्थोऽपि भेको दंशानपेक्षते ।

तथा कालहिना ग्रस्तो लोको भोगानशाश्वतान् ॥२/२/२१॥

⁹⁹ स एव दिवसः सैव रात्रिरित्येव मूढधीः । भोगाननुपतत्येव कालावेगं न पश्यति ॥२/४/२७॥

cf. दिनमपि रजनी सायं प्रातः शिशिरवसन्तौ पुनरायातः ।

कालः क्रिडति गच्छत्यायुस्तदपि न मुञ्चत्याशावायुः ॥ चर्पटपञ्जरिका. - १॥

¹⁰⁰ आयुरप्यग्निसन्तप्तलोहस्थजलबिन्दुवत् ॥२/४/२०कड ॥

cf. नलीनीदलगत सलिलं तरलं तद्वज्जीवितं अतिशयं चपलं । मोहमुद्गर स्तोत्रम् ॥

¹⁰¹ प्रतिक्षणं क्षरत्येतदायुरामघटाम्बुवत् ॥२/४/२८अब ॥

¹⁰² जरा व्याघ्रीव पुरतस्तर्जयन्त्यवतिष्ठते । मृत्युः सहैव यात्येष समयं सम्प्रतीक्षते ॥२/४/२९॥

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

cf. व्याघ्रीव तिष्ठति जरा परितर्जयन्ती रोगाश्च शत्रव इव प्रहरन्ति देहं ।

आयुः परिस्रवति भिन्नघटादिबाम्भो लोकस्तथाप्यहितमाचरतीति चित्रम् ॥वैराग्यशतकम् - ३८॥

¹⁰³ देहस्तु स्थूलभूतानां पञ्च तन्मात्रपञ्चकम् । अहंकारश्च बुद्धिश्च इन्द्रियाणि तथा दश ॥

चिदाभासो मनश्चैव मूलप्रकृतिरेव च । एतत्क्षेत्रमिति ज्ञेयं देह इत्यभिधीयते ॥३/४/२८-२९॥

cf. इदं शरीरं कौन्तेय क्षेत्रं इत्यभिधीयते ॥गीता० १३/१अब ॥

¹⁰⁴ रसादिपञ्चीकृतभूतसम्भवं भोगालयं दुःखसुखादिकर्मणाम् ।

शरीरमाद्यन्तवदादिकर्मजं मायामयं स्थूलमुपाधिमात्मनः ॥७/५/२८॥

¹⁰⁵ तमोरूपाद्धि सङ्कल्पान्नित्यं तामसचेष्टया । अत्यन्तं तामसो भूत्वा कृमिकीटवमाप्नुयात् ॥

सत्त्वरूपो हि सङ्कल्पो धर्मज्ञानपरायणः । अदूरमोक्षसाम्राज्यः सुखरूपो हि तिष्ठति ॥

रजोरूपो हि सङ्कल्पो लोके स व्यवहारवान् ।

(2) Subtle body (सूक्ष्मशरीरम्)

The Mind, Intellect, 10 organs, 05 vital forces combinely 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.

परितिष्ठति संसारे पुत्रदारानुरज्जितः ॥७/६/४६कड-४९अब ॥

¹⁰⁶ सूक्ष्मं मनोबुद्धशेन्द्रियैर्युतं प्राणैरपञ्चीकृतभूतसम्भवम् ॥७/५/२९अब ॥

¹⁰⁷ अनाद्यनिर्वाच्यमपीह कारणं मायाप्रधानं तु परं शरीरकम् ॥७/५/३०अब ॥

cf. अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं सत्स्वरूपाऽज्ञानं निर्विकल्परूपं यदस्ति तत्कारणशरीरम् । तत्त्वबोधः - ६३ ॥

¹⁰⁸ पञ्चात्मको जडो देहस्त्वङ्मांसरुधिरास्थिमान् ।

कालकर्मगुणोत्पन्नः सोऽप्यास्तेऽद्यापि ते पुरः ॥४/३/१४॥

¹⁰⁹ सर्वदा सुखदुःखाभ्यां नरः प्रत्यवरूध्यते । शरीरं पुण्यपापाभ्यामुत्पन्नं सुखदुःखवत् ॥२/६/१२॥

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.¹¹⁰ The same thought is repeated in 6/4/44.

The body cannot be the Self and in the same way the Mind, *Ahaṅkāra*, Intellect being the products of the primordial Matter cannot be the Self.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.¹¹²

***Ahaṅkāra* & its effects**

(1) It is the root cause of all vices.¹¹³

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

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

¹¹⁰ त्वगस्थिमांसविण्मूत्ररेतोरक्तादिसंयुतः । विकारी परीणामी च देह आत्मा कथं वद ॥२/४/३१॥

cf. कुल्यराशिमांसलिप्तो मलपूर्णोतिकश्मलः । कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥ विवेक० १५८॥

¹¹¹ मनोऽप्यहङ्कारविकार एव नो न चापि बुद्धिः प्रकृतेर्विकारजा ॥५/४/२०अब ॥

¹¹² देहमूलमिदं दुःखं देहः कर्मसमुद्भवः ॥४/८/१२कड ॥

कर्म प्रवर्तते देहेऽहं बुद्ध्या पुरुषस्य हि । अहङ्कारस्त्वनादिः स्यादविद्यासम्भवोजडः ॥४/८/१३॥

¹¹³ देह्यभिमानिनः सर्वे दोषाः प्रादुर्भवन्ति ॥२/४/३२कड ॥

¹¹⁴ प्रसुप्तस्यानहम्भावात्तदा भाति न संसृतिः । जीवतोऽपि तथा तद्विमुक्तस्याहनङ्गतेः ॥६/१२/१९॥

¹¹⁵ अहङ्कारादिसम्बन्धो यावद्देहेन्द्रियैः सह । संसारस्तावदेव स्यादात्मनस्त्वविवेकिनः ॥४/१३/१८॥

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

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

¹¹⁶ गर्भावासादिदुःखानि भवन्त्यभिनिवेशतः ॥४/८/४२कड॥

¹¹⁷ यावद्देहमनः प्राणबुद्ध्यादिष्वभिमानवान् । तावत्कर्तृत्वभोक्तृत्वसुखदुःखादिभागभवेत् ॥१/७/३५॥

cf. अहङ्कारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।

सत्त्वादिगुणयोगेन चावस्थात्रयमश्रुते ॥विवेक० १०४॥

¹¹⁸ कृतं मयाधिकं पुण्यं यज्ञदानादि निश्चितम् ।

स्वर्गं गत्वा सुखं भोक्ष्य इति सङ्कल्पवान्भवेत् ॥४/८/१८॥

¹¹⁹ त्रयस्तस्याहमो देहो अधमोत्तममध्यमाः ।

तमः सत्त्वरजः संज्ञा जगतः कारणं स्थिते ॥७/६/४५कड - ४६अब ॥

¹²⁰ निमित्तमात्रमेवाहं कर्ता भोक्ता त्वमेव हि ।

मम त्वं हि बहिः प्राणो नात्र कार्या विचारणा ॥२/२/३७कड - ३८अब

¹²¹ आवयोर्मध्यगा सीता मायेवात्मपरात्मनोः । ३/१/१३कड

cf. उभय बीच श्री सोहई कैसी । ब्रह्म जीव बिच माया जैसी ॥मानस० ३/६/२॥

Ādi 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.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.¹²³ The same idea is repeatedly presented in 7/5/40, 1/1/48 and so on.

The designation 'soul' (जीवः) is given to the Supreme Intelligence when it gets reflected in the body etc. that the products of nescience.¹²⁴ The self appears like the body etc. due to association with them. It is also declared to be a portion of Supreme Self.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.'¹²⁶

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

¹²² अस्त्यात्मा जीवाख्यः शरीरेन्द्रियपञ्जराध्यक्षः कर्मफलसम्बन्धी ।

¹²³ साभाषबुद्धे कर्तृत्वविच्छिन्नेऽविकारिणि ।

साक्षिण्यारोप्यते भ्रान्त्या जीवत्वं च तथा बुधैः ॥१/१/४७॥

¹²⁴ अविद्याकृतदेहादिसङ्घाते प्रतिबिम्बिता ।

चिच्छक्तिर्जीवलोकेऽस्मिन् जीव इत्यभीधीयते ॥१/७/३४॥

¹²⁵ त्वन्मायाकृतसंसारस्त्वदंशोऽहं रघूत्तम । ४/१/८६अब

cf. ममैवांशो जीवलोके जीवभूतः सनातनः ॥गीता० १५/१७अब ॥

¹²⁶ आत्मानः संसृतिर्नास्ति बुद्धेर्ज्ञानं न जत्विति ।

अविवेकाद्वयं युङ्क्त्वा संसारीति प्रवर्तते ॥१/७/३६॥

cf. बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।

विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥विवेक० १८४॥

In this way the individual soul involves in the actions which cause merits and demerits leading to rebirth.¹²⁷ 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 (प्रलयः) there is no destruction of the embodied Self. On the contrary the soul still has the desires, remains in a latent form.¹²⁸ Once again at the time of creation he takes birth like a wheel for drawing water set to revolve.¹²⁹

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.'¹³⁰

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 Self¹³¹ otherwise the self has neither birth nor death, neither stationary nor motion.¹³²

¹²⁷ जीवः करोति कर्माणि तत्फलैर्बुद्ध्यतेऽवशः ।

उर्ध्वाधो भ्रमते नित्यं पापपुण्यात्मकं स्वयम् ॥४/८/७॥

¹²⁸ सर्वोपसंहृतो जीवो वासनाभिः स्वकर्मभिः । अनाद्यविद्यावशगस्तिष्ठत्यभिनिवेशतः ॥४/३/२६॥

¹²⁹ जायते पुनरप्येवं घटीयन्त्रमिवावशः ॥४/३/२७कड ॥

¹³⁰ यथा त्यजति वै जीर्णं वासो गृह्णाति नूतनम् । तथा जीर्णं परित्यज्य देही देहं पुनर्नवम् ॥२/७/१०४॥

cf. वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥गीता० २/२२॥

¹³¹ स्थूलं सूक्ष्मं कारणाख्यमुपाधित्रयं चित्तेः । एतैर्विशिष्टो जीवः स्याद्वियुक्तः परमेश्वरः ॥२/१/२३॥

¹³² न जायते म्रियते न तिष्ठति न गच्छति ॥४/३/१५कड ॥

cf. न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ॥गीता० २/२०॥

The same thought is further presented in 2/7/105, 7/5/35 etc. on the line of *Kāthopaniṣad* (1/2/18)¹³³ as well as *Chāndogyopaniṣad* (6/11/3).¹³⁴

In this way the embodied self (जीवः) is the Supreme Self himself, devoid of disease and decay.¹³⁵ Later on the idea of ‘जीवो ब्रह्मैव नापरः’ gets echoed in the *Kevalādvaita* doctrine.

Moreover the AdhR declares, “The *Jīva* (embodied Self) and the Supreme Self are synonyms terms. There is no proof of any separate cognition of the two” (जीवश्च परमात्मा च पर्यायौ नात्र भेदधीः - 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

¹³³ न जायते म्रियते वा विपश्चित् ।

¹³⁴ न जीवो म्रियते ।

¹³⁵ एतैर्विलक्षणो जीवो परमात्मा निरामयः । ३/४/३०अब

¹³⁶ तं शोचसि वृथैव त्वमशोच्यं मोक्षभाजनम् ।

आत्मा नित्योऽव्ययः शुद्धो जन्मनाशादिवर्जितः ॥२/७/९५॥

cf. अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥गीता० २/२५॥

¹³⁷ न स्त्री पुमान्वा षण्ढो वा जीवः सर्वगतोऽव्ययः ।

एक एवाद्वितीयोऽयमाकाशवदलेपकः ॥४/३/६अब, कड ॥

cf. नैव स्त्री न पुमानेष न चैवायं नपुंसकः ॥श्वे० ५/१०॥

He is different from 03 states (i.e. waking, dream and deep sleep) and is truth, knowledge etc.¹³⁸

The self is different from the body, sense-organs, mind, vital forces and the intellect.¹³⁹ He is free from 06 modifications as well as infinite, the bliss, witness of intellect etc.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,¹⁴¹ why it appears to be many or different?

The AdhR (6/2/38-39) replies, “The *Ātman* 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 *Ātman* appears to be differentiated on account of what it comes into contact with.”¹⁴²

The *Ātman*, in this way, is one without a second.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.

¹³⁸ जाग्रदादिविनिर्मुक्तं सत्यज्ञानादिलक्षणम् । ४/८/४४अब

cf. सत्यं ज्ञानमनन्तं ब्रह्म ॥तै० २/१/१॥

¹³⁹ देहेन्द्रियमनः प्राणबुद्ध्यादिभ्यो विलक्षणः ॥२/४/३८कड॥

cf. नाहं देहो नेन्द्रियाण्यन्तरङ्गो नाहङ्कारः प्राणवर्गो न बुद्धिः । अद्वैतपञ्चकम् - १अब

¹⁴⁰ षड्भावरहितोऽनन्तः सत्यप्रज्ञानविग्रह ।

आनन्दरूपो बुद्ध्यादिसाक्षी लयवर्जितः ॥२/७/१०६॥

cf. जन्मवृद्धि परिणत्यपक्षयव्याधिनाशविहीनमव्ययम् । विवेक० २४९अब

¹⁴¹ एक एवाद्वितीयोश्च सत्यज्ञानादिलक्षणः ॥३/४/४२कड॥

¹⁴² पञ्चकोशादिभेदेन तत्तन्मय इवाबभौ ।

नीलपीतादियोगेन निर्मलः स्फटिको यथा ॥६/२/३९॥

¹⁴³ एक एव परो ह्यात्मा ह्यद्वितीयो समः स्थितः । २/७/१०७ अब

Brahman

The *Chāndogyopaniṣad* (6/1) presents the dialogue between sage Uddālaka Āruṇi and his son Śvetaketu regarding the question “Through which the unheard becomes heard, the unthought-of becomes thought of, the unknown becomes known?”¹⁴⁴

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 बृह् (बृंहति) to grow. Ādi Śaṅkara in his commentary on the *Taittiriyaopaniṣad* (II/1/1) explains the word *Brahman* as बृहत्तमत्वाद् ब्रह्म, 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 Brahmā, brahmin and the Creator.’¹⁴⁵

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

The AdhR declares Śrī Rāma to be the Supreme Reality.¹⁴⁶

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 (सगुणम्) and (2) non-qualitative or non-

¹⁴⁴ ‘येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति’ ॥छा० ६/१/३॥

¹⁴⁵ वेदास्तत्त्वं तपो ब्रह्म ब्रह्मा विप्रः प्रजापतिः ।

¹⁴⁶ रामं विद्धि परं ब्रह्म सच्चिदानन्दम्
सर्वोपाधिविनिर्मुक्तं सत्तामात्रमगोचरम् ॥१/१/३२॥

attributive (निर्गुणम्). 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.¹⁴⁷ He is not even the object of perception on the line of the *Kenopaniṣad*, “The eye does not go there, nor speech nor mind.”¹⁴⁸

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.¹⁴⁹ In the same way it is declared in the *Mundakopaniṣad*.¹⁵⁰ 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.¹⁵¹ 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)¹⁵² and is expressed by the Omkāra.¹⁵³

¹⁴⁷ वदन्त्यगोचरंवाचां बुद्ध्यादीनामतीन्द्रियम् । १/२/२१अब

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह तैः २/१/९अब

¹⁴⁸ न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः । १/३अब

¹⁴⁹ अप्राणो ह्यमनाः शुद्ध इत्यादि श्रुतिरब्रवीत् । समः सर्वेषु भूतेषु तिष्ठन्नपि न लक्ष्यसे ॥१/२/२४

¹⁵⁰ अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥२/१/२कड ॥

¹⁵¹ निर्विकल्पो निर्विकारो निराकारो निरीश्वरः ।

षड्भावहरितोऽनादिः पुरुषः प्रकृतेः परः ॥६/३/२९॥

¹⁵² सदा भोगभाजां सुदूरे विभान्तम् सदा योगभाजामदूरे विभान्तम् । ६/१३/२७अब

¹⁵³ ओंकारवाच्यस्त्वं राम । १/५/५३अ

c.f. तस्य वाचकः प्रणवः ॥यो०सू० १/२७॥

He is the subtler than the subtle and grosser than the gross,¹⁵⁴ the ever-bliss (आनन्दरूपः), self-illuminated. He is the lustre among the lustrous objects, the consciousness among the living beings.¹⁵⁵

He alone before the creation and His true nature is not revealed, being obstructed by His power (माया).¹⁵⁶ Though Śrī Rāma is not doer, appears as if doing, walking, hearing, etc.¹⁵⁷ He is without hands, legs, eyes, etc. even though accepts the things, moves and performs the respective functions.¹⁵⁸

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).¹⁵⁹

He is the witness of the three states viz. waking, dream and deep sleep, yet is different from that.

¹⁵⁴ त्वमणोरप्यणीयांश्च स्थूलात् स्थूलतरः प्रभो ।

cf. अणोरणीयान् महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः ॥श्वे० ३/२०, केन० १/२/२०॥

¹⁵⁵ चन्द्रसूर्यशिखिमध्यगतं यत् तेज ईश चिदशेषतनूनाम् । ६/१५/५६अब

cf. (1) यदादित्यगतं तेजो जगद्भासयतेखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ गीता० १५/१२॥

(2) द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ गीता० १०/३६॥

¹⁵⁶ सृष्टेः प्रागेक एवासीर्निर्विकल्पोऽनुपाधिकः । ३/३/२०अब

cf. सदेव सौम्यमिदमग्रमासीत् । छा० ६/१

¹⁵⁷ करोषीव न कर्ता त्वं गच्छसीव न गच्छसि ।

शृणोषि न शृणोषीव पश्यसीव न पश्यसि ॥ १/३/२३॥

¹⁵⁸ त्वं पाणिपादरहितश्चक्षुःश्रोत्रविवर्जितः ।

श्रोत्रा द्रष्टा ग्रहीता च जवनस्त्वं खरान्तक ॥ ६/३/२७कड - २८अब ॥

cf. अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ॥ श्वे० ३/१९

¹⁵⁹ त्वदधीनमिदं विश्वमस्वतन्त्रं करोति किम् ।

यथा कृत्रिमनर्तक्यो नृत्यन्ति कुहकेच्छया ॥ २/९/५८॥

He is the witness of the action and is still not contaminated like the sky¹⁶⁰ as it is said in the *Muṇḍakopaniṣad* (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 विज्ञानशक्तिः साक्ष्यगुणान्वितः ।

अतः कामादिभिर्नित्यमविलिप्तो यथा नभः ॥४/५/२३॥

¹⁶¹ द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिष्वजाते ।

तयारन्यः पिप्पलं स्वाद्वत्त्यनन्नन्यो अभिचाकशीति ॥२/३/१॥

¹⁶² आकाशवत्त्वं सर्वत्र बहिरन्तर्गतोऽमलः ।

असङ्गो ह्यचलो नित्यः शुद्धो बुद्धः सदव्ययः ॥१/५/५६॥

¹⁶³ प्रकृतिं पुरुषं कालं व्यक्ताव्यक्तास्वरूपिणम् ।

यं जानन्ति मुनिश्रेष्ठास्तस्मै रामाय ते नमः ॥६/८/३९॥

¹⁶⁴ लोके स्त्रीवाचकं यावत्तत्सर्वं जानकी शुभा ।

पुत्रामवाचकं यावत्तत्सर्वं त्वं हि राघव ॥२/१/१८॥

cf. देवतिर्यङ्मनुष्यादौ पुत्रामा भगवान्हरिः ।

स्त्रीनाम्नी श्रीश्च विज्ञेया नानयोर्विद्यते परम् ॥विष्णुपुराणम् - १/९/३५॥

The AdhR¹⁶⁵ 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*.¹⁶⁶

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

| No. | Śrī Rāma's limb/actions | the object of the world |
|-----|-------------------------------------------|-------------------------|
| 1 | Feet (पादमूलम्) | <i>Pātālam</i> |
| 2 | Heels (पाष्णीः) | <i>Mahātaalam</i> |
| 3 | Ankles (गुल्फौ) | <i>Rasātaalam</i> |
| 4 | Knee | <i>Talātaalam</i> |
| 5 | Thighs | <i>Vitalam</i> |
| 6 | The portion below the navel and the loins | <i>Atalam and Earth</i> |
| 7 | Navel | The sky |
| 8 | Chest | Starry world |
| 9 | Neck | <i>Maharloka</i> |
| 10 | Face | <i>Janoloka</i> |
| 11 | Forehead | <i>Tapoloka</i> |
| 12 | Head | <i>Satyaloaka</i> |
| 13 | Arms | Indra and other gods |
| 14 | Ears | Quarters |
| 15 | Nose | Two Aswins |
| 16 | Mouth | The Fire |
| 17 | Eye | The Sun |
| 18 | Mind | The Moon |
| 19 | Frowning (भ्रूभङ्गः) | Time |
| 20 | Intellect | Lord of speech |
| 21 | Egoism | Rudra |

¹⁶⁵ त्वमिन्द्रोऽग्निर्यमो रक्षो वरुणश्च तथानिलः ।

कुबेरश्च तथा रुद्रस्त्वमेव पुरुषोत्तम ॥६/३/२५॥

¹⁶⁶ विराटस्थूलं शरीरं ते सूत्रं सूक्ष्ममुदाहृतम् ॥६/१४/३०कड ॥

Chapter 05

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| 22 | Speech | Vedas |
| 23 | Jaws | Yama |
| 24 | Rows of teeth | Stars |
| 25 | Laughter | <i>Māyā</i> |
| 26 | Glance | Creation |
| 27 | Front | Righteousness (<i>Dharma</i>) |
| 28 | Back | Unrighteousness (<i>Adharma</i>) |
| 29 | Winking of eye | Day and Night |
| 30 | Sides | Seven seas |
| 31 | Veins | Rivers |
| 32 | The hair on the body | Herbs and forest trees |
| 33 | Vital seed | Rain |
| 34 | Greatness | Power of knowledge |

In the same way, *Viṣṇupurāṇa* (1/4/32-35) describes lord Viṣṇu in the form of sacrifice.

Saguṇa 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 (उपोद्घात) of *Śrīmad Bhagavadgītā*,¹⁶⁷ Ādi Śaṅkara defines the Supreme Person, the *Saguṇabrahman* 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.

¹⁶⁷ स च भगवान् ज्ञानैश्वर्यशक्तिबलवीर्यतेजोभिः सदा सम्पन्नः त्रिगुणात्मिकां वैष्णवीं स्वां मायां मूलप्रकृतिं वशीकृत्य अजः अव्ययो भूतानाम् ईश्वरो नित्यशुद्धबुद्धमुक्तस्वभावः अपि सन् स्वमायया देहवान् इव जात इव च लोकानुग्रहं कुर्वन् इव लक्ष्यते ।

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 *Brahmasūtras* 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 *Taittirīyopaniṣad* (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

¹⁶⁸ सृष्टिलीलां यदा कर्तुमीहसे रघुनन्दन ।
अङ्गीकरोषि मायां त्वं सदा वै गुणवानिव ॥३/३/३१॥

cf. दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥गीता० ७/१४॥

¹⁶⁹ पुराणपुरुषं विष्णुं जगत्सर्गलयोद्भवम् । १/७/२१अब

¹⁷⁰ त्वत्त एव जगज्जातं त्वयि सर्वं प्रतिष्ठितम् ।
त्वय्येव लीयते कृत्स्नं तस्मात्त्वं सर्वकारणम् ॥२/१/२५॥

¹⁷¹ अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ॥१०/८॥

In the AdhR 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.¹⁷² 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 destruction¹⁷³ 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 AdhR also recognizes Śrī Rāma as the grand father of the forefathers¹⁷⁴ and also the parents of all the beings.¹⁷⁵ Śrī Rāma and Sītā are considered to be the parents of all¹⁷⁶ and therefore they are the very first house-holder and the preceptor of all.¹⁷⁷

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 मायया गुणमय्या त्वं सृजस्यवसि लुम्पसि ।

जगत्तेन न ते लेप आनन्दानुभवात्मनः ॥१/२/१५॥

¹⁷³ अयं हि विश्वोद्भवसंयमानामेकः स्वमायागुणबिम्बितो यः ।

विरिञ्चिविष्णुवीश्वरनामभेदात् धत्ते स्वतन्त्रः परिपूर्ण आत्मा ॥१/५/५०॥

¹⁷⁴ पितृणां तव पितामहः २/२/२६ क

¹⁷⁵ त्वं पिता सर्वलोकानां माताधातात्वमेव हि । ६/३/२६ कड

cf. पितामहमस्य जगतो माता धाता पितामहः ॥गीता. ९/१७ अब ॥

¹⁷⁶ ताभ्यामेव समुत्पन्नं जगत्स्थावरजङ्गमम् ।

तस्माद्रामश्च सीता च जगतस्तस्थुषश्च तौ ॥६/६/४१॥

cf. वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ।

जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥रघुवंशम् - १/१॥

¹⁷⁷ (1) सितजलरुहचारुनेत्रशोभं

रघुपतिमीशगुरोर्गुरुंप्रपद्ये ॥३/८/५१कड ॥

(2) त्रैलोक्य गुरवेऽनादिगृहस्थाय नमो नमः ॥६/३/११कड ॥

Viṣṇu and Sītā is Lakṣmī, similarly Lord Brahmā and Sarasvatī, god Indra and Paulomī, god Varuṇa and Vārūni and so on. Sītā is not only His consort but also His divine power so they are addressed as: god Agni and Svāhā, Yama and *Sam yaminī*, 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 Vāmana¹⁸³ 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

¹⁷⁸ Vide AdhR 2/1/13-19.

cf. *Viṣṇupurāṇa* 1/8/17-35.

¹⁷⁹ प्रधानपुरुषाभ्यां स जगत्कृत्स्नं सृजत्यजः । कालरूपेण कलनां जगतः कुरुतेऽव्ययः ॥२/१/४१॥

¹⁸⁰ जानीमस्त्वां हरिं लक्ष्मीं जानकीं लक्ष्मणं तथा ॥३/२/१५कड॥

शेषाशं शङ्खचक्रे द्वे भरतं सानुजं तथा ॥३/२/१६अब॥

¹⁸¹ मधुमासे सिते पक्षे नवम्यां कर्कटे शुभे ॥१/३/१४॥

¹⁸² अवताराः सुबहवो विष्णोर्लीलानुकारिणः । तेषां सहस्रसदृशो रामो ज्ञानमयः शिवः ॥६/७/६८॥

¹⁸³ ततस्त्वं कश्यपाज्जातो विष्णुर्वामनरूपधृक् ॥७/८/२९कड॥ and also in १/५/५९अब॥

¹⁸⁴ लक्ष्मणोभुवनाधारः साक्षाच्छेषः फणीश्वरः ॥४/७/१७कड॥

Viṣṇu and (3) Śatrughna is the discus.¹⁸⁵ Sītā is His divine power born as the daughter of king Janaka.¹⁸⁶ She is goddess Lakṣmī also.¹⁸⁷

The gods are incarnated as monkeys.¹⁸⁸ 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 birth.¹⁸⁹

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.¹⁹⁰

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,

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४/७॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मं संस्थापनार्थाय संभवामि युगे युगे ॥४/८॥

“O Arjuna, whenever there is decline of righteousness and unrighteousness is in the ascent, and then I body My Self forth.

¹⁸⁵ जातौ भरतशत्रुघ्नौ शङ्खचक्रे गदाभृतः ॥१/४/१८अब ॥

¹⁸⁶ योगमायापि सीतेति जाता जनकनन्दिनी ॥२/९/४४अब ॥

¹⁸⁷ देव जानामि पुरुषं त्वां श्रियं जानकीं शुभाम् ॥४/२/६८अब ॥

¹⁸⁸ वयं वानररूपेण जातस्तस्यैव मायया ॥४/७/२०अब ।

¹⁸⁹ कश्यपस्य वरो दत्तस्तपसा तोषितेन मे ।

-----स इदानीं दशरथो भूत्वा तिष्ठति भूतले ॥१/२/२५-२६॥

¹⁹⁰ चरन्तं परमात्मानं ज्ञात्वा सिद्धगणा भुवि । मृगपक्षीगणा भूत्वा राममेवानुसेविरे ॥४/४/५॥

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.¹⁹¹

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 lessen the burden of the earth by killing the demon race.¹⁹²

The earth, assuming the form of cow¹⁹³ overburdened by Rāvaṇa 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 Rāvaṇa 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*.

¹⁹¹ The *Bhagvadgītā* or the song divine, Gītā press, Gorakhpur 1943.

¹⁹² यः पृथ्वीभरवारणाय दिविजैः संप्रार्थितश्चिन्मयः
सञ्जात पृथिवीतले रविकुले मायामनुष्योऽव्ययः ।
निश्चक्रं हतराक्षसः पुनरगाद् ब्रह्मत्वमाद्यं स्थिरां
कीर्तिं पापहरां विधाय जगतां तं जानकीशं भजे ॥१/१/१॥

¹⁹³ भूमिभरिण मग्ना दशवदनमुखा शेषरक्षोगणानां
धृत्वा गोरूपमादौ दिविजमुनिजनैः साकमब्जासनस्य ॥१/२/६अब

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 tha 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 frightful¹⁹⁶.

¹⁹⁴ अनाज्ञप्तोऽपि कुरुते पितुः कार्यं स उत्तमः । उक्तः करोति यः पुत्रः स मध्यम उदाहृतः ।

उक्तोऽपि कुरुते नैव स पुत्रो मल उच्यते ॥२/३/६० कड -६१॥

¹⁹⁵ उन्मत्तं भ्रान्तमनसं कैकेयीवशवर्तिनम् । बद्ध्वा निहन्मि भरतं तद्बन्धून्मातुलानपि ॥२/४/१५॥

¹⁹⁶ तामाह राघवः प्रीतः स्वप्रियां प्रियवादिनीम् । कथं वनं त्वां नेष्येऽहं बहुव्याघ्रमृगाकुलम् ॥२/४/६४॥

As a king he is entitled to observe polygamy but at the time of the *Aśvamedha* sacrifice he gets Sītā's gold-statue prepared in place of the queen i.e. Sītā.¹⁹⁷

Śrī 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 Rāvaṇa's death He also persuades Vibhīṣaṇa to perform the funeral rites. On Vibhīṣaṇa'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 Jaṭāyu – 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 AdhR. This becomes clear from the following grounds.

..... तस्माद्भद्रे गृहे तिष्ठ शीघ्रं द्रक्ष्यसि मां पुनः ।

रामस्य वचनं श्रुत्वा सीता दुःखसमन्विता ॥२/४/७०॥

¹⁹⁷ अथ रामोऽश्वमेधादींश्चकार बहुदक्षिणान् । यज्ञान् स्वर्णमयीं सीतां विधाय विपुलद्युतिः ॥७/६/३४॥

¹⁹⁸ धर्मस्य गोप्ता लोकेऽस्मिंश्चरामि सशरासनः ॥४/२/५९ कड,

अधर्मकारिणं हत्वा सद्धर्मं पालयाम्यहम् ॥४/२/६० अब ॥

¹⁹⁹ दुहिता भगिनी भ्रातुर्भार्या चैव तथा स्नुषा । समा यो रमते तासामेकामपि विमूढधीः ।

पातकी स तु विज्ञेयः स वध्यो राजभिः सदा ॥४/२/६० कड-६१॥

²⁰⁰ मरणान्तानि वैराणि निवृत्तं नः प्रयोजनम् । ६/१२/३३ अब ॥

(a) Brahmā's request to accomplish the task of gods²⁰¹ is found in 1/6/63, 4/2/68CD, etc.

(b) Fruition of the austerity²⁰² is found in 1/2/68CD, etc.

(c) Protection of the sages.²⁰³

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

Though He is birthless (अजः) takes birth for the sake of devotees like Ahalyā,²⁰⁴ Śabarī,²⁰⁵ Sarabhaṅga,²⁰⁶ etc.²⁰⁷ often and on He is found to preach the knowledge to Lakṣmaṇa, Kauśalyā 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 AdhR goddess Pārvatī raises such questions, but these questions are born in the mind of an ordinary man and answered by Lord Mahādeva.

²⁰¹ अहं तु ब्रह्मणा पूर्व भूमेर्भरापनुत्तये । प्रार्थितो रावणं हन्तुं मानुषत्वमुपागतः ॥१/३/३१॥

²⁰² त्वया दशरथेनाहं तपसाराधितः पुरा । मत्पुत्रत्वभिकाङ्क्षिण्या तथा कृतमनिन्दिते ॥१/३/३२॥

²⁰³ श्रुत्वा वाक्यं मुनीनां स भयदैन्यसमन्वितम् । प्रतिज्ञामकरोद्रामो वधायाशेषरक्षसाम् ॥३/२/२२॥

²⁰⁴ एवं वर्षसहस्रेषु ह्यनेकेषु गतेषु च । रामो दाशरथिःश्रीमानागमिष्यति सानुजः॥१/५/३०॥

यदा त्वदाश्रयशिलां पादाभ्यामाक्रमिष्यति । तदैव धूतपापा त्वं रामं संपूज्य भक्तितः ॥१/५/३१॥

²⁰⁵ रामो दाशरथिर्जातः परमात्मा सनातनः । राक्षसानां वधार्थाय ऋषीणां रक्षणाय च ॥३/१०/१३॥

... दृष्ट्वैव राघवं दग्ध्वा देहं यास्यसि तत्पदम् ॥३/१०/१५॥

²⁰⁶ बहुकालमिहैवासं तपसे कृतनिश्चयः ॥३/२/४॥

तव सन्दर्शनाकाङ्क्षी राम त्वं परमेश्वरः । अद्य मत्तपासां सिद्धं यत्पुण्यं बहु विद्यते ।

तत्सर्वतवदास्यामि ततो मुक्तिं ब्रजाम्यहम् ॥३/२/५॥

²⁰⁷ भक्तचित्तानुसारेण जायते भगवानजः ॥४/५/२४इफ॥

Śrī Rāma acts as a human being and deludes the world. He is the Supreme Person and behaves like an ordinary man,²⁰⁸ in fact he does not do anything. He is beyond the reach of *Māyā*, even though He appears as it were following *Māyā*.²⁰⁹ 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.²¹⁰

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.²¹¹

The similar cause of creation is presented in the *Brahmasūtras*, लोकवत्तु लीला कैवल्यम् (२/१/३३). 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.²¹²

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?²¹³

Jīvanmukta

Jīvanmukta (a man liberated in life) is endowed with following characteristics: (1) His ignorance regarding his Self has been

²⁰⁸ अहो विचित्रं तव रामचेष्टितं मनुष्यभावेन विमोहितं जगत् । १/५/४४अब ॥

²⁰⁹ मायाकार्यानुसारी मनुज इव सदा भाति देवोऽखिलेशः । १/७/५७कड

²¹⁰ रामो न मानुषो देवः साक्षान्नारायणोव्ययः । ४/१/१६कड

²¹¹ अजस्याकर्तुरीशस्य देवतिर्यङ्नरादिषु । जन्मकर्मादि यद्यत्तदत्यन्तविडम्बनम् ॥ ४/६/७२॥

²¹² भक्तानामनुर्वनाय सकलां कुर्वन् क्रियासंहतिं

त्वं शृण्वन्मनुजाकृतिर्मुनिवचो भासीश लोकार्चितः ॥ ७/४/१२कड ॥

²¹³ कर्तुं सीताप्रियार्थाय जानन्नपि मृगं ययौ । अन्यथा पूर्णकामस्य रामस्य विदितात्मजः ॥ ३/७/१३॥

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

²¹⁴ क्षणसङ्गममात्रेण रामेण परमात्मना । अनादिबन्धं निर्धूय मुक्ता सापि विकल्मषा ॥४/३/३७-३८॥

²¹⁵ भामतः सर्वभूतेषु परिच्छिन्नेषु संस्थितम् । एकं ज्ञानेन मानेन मैत्र्या चार्चेदभिन्नधीः ॥७/७/७८॥

²¹⁶ ज्ञात्वा मां चेतनं शुद्धं जीवरूपेण संस्थितम् ।

तस्मात्कदाचिन्नेक्षेत भेदमीश्वरजीवयोः ॥७/७/७९कड - ८०अब ॥

²¹⁷ इत्थं यदीक्षेत हि लोत्संस्थितो जगन्मृषैवेति विभावयन्मुनिः ।

निराकृतत्वाच्छ्रुतियुक्तिमानतो यथेन्दुभेदो दिशि दिग्भ्रमादयः ॥७/५/५७॥

²¹⁸ भूतावमानिनार्चयामचिन्तोऽहं न पूजितः ॥७/७/७५कड ॥

²¹⁹ जीवन्मुक्त सदा देही मुच्यते प्राकृतैर्गुणैः । त्वमप्येवं सदात्मानं विचार्य नियतेन्द्रियः ॥६/६/५६॥

(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 (प्रारब्धकर्म) 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 प्रवाहपतितं कार्यं कुर्वन्नपि न लिप्यसे ।

बाह्ये सर्वत्र कर्तृत्वमाहवन्नपि राघव ॥

अन्तःशुद्धस्वभावस्त्वं लिप्यसे न च कर्मभिः ।

एतन्मयोदितं कृत्स्नं हृदि भावय सर्वदा ॥२/४/४२-४३॥

cf. निर्मानमोहाजितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ता सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥गीता० १५/५॥

²²¹ ध्वात्त्वैवमात्मानमहर्निशं मुनिस्तिष्ठेत्सदा मुक्तसमस्तबन्धनः ।

प्रारब्धमश्नन्नभिमानवर्जितो मय्येव साक्षात्प्रविलीयते ततः ॥७/५/५४॥

²²² देहाभिमानजं शोकं त्यक्त्वा नत्वा रघूत्तमम् ।

आत्मानुभवसन्तुष्टा जीवन्मुक्ता बभूव ह ॥४/३/३६कड-३७ अब ॥

then the root-ignorance along with its cause and effects gets dissolved into the Supreme Self. That state is called *Mukti* (Absolution).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.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.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(सालोक्य) (2) Nearness(सामीप्य) (3) Equality (सार्ष्टि) and (4) Intimate union(सायुज्य).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, *Sādhana catuṣṭayam*, and the *Śravaṇādyupāsanā* can be concluded that the prerequisites (पूर्ववृत्तम्)

²²³ असङ्गः स्वप्नभो द्रष्टा विज्ञानेनावगम्यते । आचार्यशास्त्रोपदेशाद्यैक्यज्ञानं यदा भवेत् ॥३/४/४२॥

आत्मनोर्जीवपरयोर्मूलाविद्या तदैव हि । लीयते कार्यकारणैः सहैव परमात्मनि ॥३/४/४३॥

सावस्था मुक्तिरित्युक्ता ह्युपचारोऽयमात्मनि । इतं ते मोक्षस्वरूपं ते कथितं रघुनन्दन ॥३/४/४४॥

²²⁴ त्वां भजन्ति महात्मानः संसारविनिवृत्तये । त्वां प्राप्य मोक्षसचिवं प्रार्थयेऽहं कथं भवेत् ॥४/१/७७॥

²²⁵ आत्मन्यभेदेन विभावयन्निदं भवत्यभेदेन मायात्मना तदा ।

यथा जलं वारिनिधौ यथा पयः क्षीरे वियद्व्योम्यनिले यथानिलः ॥७/५/५६॥

²²⁶ सा मे सालोक्यसामीप्यसार्ष्टिसायुज्यमेव वा ।

ददात्यति न गृह्णन्ति भक्ता मत्सेवनं विना ॥७/७/६६॥

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*, *Yogī* and *Bhakta*.

The practice of hearing etc. (श्रवणाद्युपासना) 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*, Lakṣmaṇa with individual soul, etc.

The order of creation of the gods, *Prajāpatīs* and *Rudras* from the *Sattva*, the *Rajas* and the *Tamas* of Virāja respectively is quite similar to that of the *Sāṃkhya* 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” (जीवश्च परमात्मा च पर्यायौ नात्र भेदधीः).

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 devine power acts like a man otherwise He whose desires are fulfilled why indulges Himself in the worldly activities?

The AdhR refers the four types of Absolution: (1) Dwelling in the same sphere (सालोक्य) (2) Nearness(सामीप्य) (3) Equality (सार्ष्टि) and (4) Intimate union(सायुज्य).

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