

Chapter 06

CHAPTER 06

The *Adhyātmārāmāyaṇam* & the *Jñāna, Yoga & Bhakti*

(pp. 324-345)

The *Adhyātmārāmāyaṇam* & the *Jñāna*, *Yoga* & *Bhakti*

Jñāna

The *Māyā* appears to be two, (i) knowledge (विद्या) and (ii) Nescience (अविद्या). Those who are under the influence of *Avidyā* are always attached to the path of action¹ and transmigrate in the world², while those who study *Vedānta* prefer the path of cessation from the action they are devotees of god and are possessed of knowledge.³

They being indulged in the knowledge are ever liberated.⁴

Thus the Nescience causes the transmigration, while the knowledge is the destroyer thereof and hence liberation-wisher should strive to get the knowledge.⁵

The thought, 'I am not the body, but the intelligent Self' is the knowledge.⁶ When the knowledge of the identity between individual self and the Supreme Self arises, the Nescience gets destroyed undoubtedly along with its effects.⁷ The same idea is presented in 7/5/45, 3/4/43 and so on.

¹ राम माया द्विधा भाति विद्याविद्येति ते सदा ।

प्रवृत्तिमार्गनिरता अविद्यावशवर्तिनः ॥३/३/३२अब, कड ॥

² अविद्यावशगा ये तु नित्यं संसारिणश्च ते । ३/३/३३कड

³ निवृत्तमार्गनिरता वेदान्तार्थविचारकाः ।

तद्भक्तिनिरता ये च ते वै विद्यामयाः स्मृताः ॥३/३/३२इफ-३३अब ॥

⁴ विद्यभ्यासनिरता ये तु नित्यमुक्तास्त एव हि ॥३/३/३३इफ ॥

⁵ अविद्या संसृतिर्हेतुर्विद्या तस्य निवर्तिका ।

तस्माद्यत्नः सदा कार्यो विद्याभ्यासे मुमुक्षुभिः ॥२/४/३४अब, कड ॥

⁶ नाहं देहश्चिदात्मेति बुद्धिर्विद्यते भण्यते ॥२/४/३३कड ॥

cf. नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्युच्यते बुधैः ॥ अपरोक्षा० २४॥

⁷ यदा परात्मात्मविभेदकं विज्ञानमात्मन्यवभाति भास्वरम् ।

दैव माया प्रविलीयतेऽञ्जसा सकारका कारणमात्मसंसृतेः ॥७/५/१८॥

Chapter 06

This knowledge of the Self is acquired from the study of scriptures through the Holy Master.⁸ The same thought is presented in 3/4/42.

The understanding that I am intelligent, ever-pure, blissful Ātman, different from intellect, vital-force, mind, Ego-sense is called knowledge while experiencing or realizing it is wisdom.⁹ This identity of the individual Self and the Supreme Self is realized through the knowledge of great dictum like *Tattvamasi* (Thou art that) and the grace of Holy Master.¹⁰ The same thought is established in 4/3/30, 7/7/80.

Only one endowed with knowledge can realize the Supreme Self. Because of ignorance the entire world is superimposed upon the Supreme Self just as the serpent or a snake. On the rise of knowledge everything is merged, that's why one should strive for knowledge.¹¹

The knowledge makes one free from fear¹² therefore the Yogins have no fear of sorrow or happiness.¹³

One who has the knowledge of Śrī Rāma (the Supreme Person) is not tainted by the fruits of actions¹⁴ and hence he does not suffer from any worldly miseries.¹⁵

⁸ यदा सदगुरुणा युक्तो बोध्यते बोधरूपिणा ।

निवृत्तदृष्टिरात्मानं पश्यत्येव सदा स्फुटम् ॥६/६/५५॥

⁹ बुद्धिप्राणमनोदेहकृतिभ्यो विलक्षणः ।

चिदात्माहं नित्यशुद्धो बुद्ध एवेति निश्चयम् ॥३/४/३८॥

येन ज्ञानेन संवित्ते तज्ज्ञानं निश्चितं च मे ।

विज्ञानं च तदैवैतत्साक्षादनुभवेद्यदा ॥३/४/३९॥

¹⁰ श्रद्धान्वितस्तत्त्वमसीति वाक्यो गुरोः प्रसादादपि शुद्धमानसः ।

विज्ञाय चैकात्म्यमथात्मजीवयोः सुखी भवेन्मेरुरिवाप्रकम्पनः ॥७/५/२४॥

¹¹ अज्ञानान्यस्ते सर्वं त्वयि रज्जौ भुजङ्गवत् ।

त्वज्ज्ञानाल्लीयते सर्वं तस्माज्ज्ञानं सदाभ्यसेत् ॥२/१/२८॥

¹² ज्ञेयं च परमात्मानं यज्ज्ञात्वा मुच्यते भयात् ॥३/४/२१अब ॥

¹³ योगिनो न हि दुःखं वा सुखं वा ज्ञानसंभवम् ॥४/८/४६अब ॥

¹⁴ दृष्ट्या मद्गोचरं ज्ञानमुत्पन्नं ते भवापहम् ।

रमन्ती तिष्ठ भवने लिप्यसे न च कर्मभिः ॥२/९/६७कड -६८अब ॥

The knowledge alone is sufficient for the purpose of securing Absolution.¹⁶ In the same way, Ādi Śaṅkara also proclaims that the knowledge is the only means for the Absolution. In the absence of knowledge one can not be free even after performing numerous good deeds in hundreds of the births.¹⁷ The knowledge leads to the highest goal.¹⁸

Thus, he who realizes the Self as pure intelligence, ever-bliss, changeless, liberated, adjunctless, becomes free from the cycle of rebirth.¹⁹

Yoga

The AdhR deals with various yogic practices which are the means for realization.

Śrī Rāma abides in the heart of those who are purified by yogic practices.²⁰ He is fit to be contemplated upon by those endowed with austerity and concentration.²¹ He is nearer to those who contemplate on Him.

Like the yoga, the AdhR also describes the five pain-bearing obstructions (क्लेशादिपञ्चक) such as, ignorance, egoism, attachment, aversion as well as fear of death and asks the aspirant to get rid out of them.²² The same idea is presented in 7/5/39.

¹⁵ तस्य संसारदुःखानि न स्पृशन्ति कदाचन ॥४/३/३२कड ॥

¹⁶ तस्मात्स्वतन्त्रा न किमप्यपेक्षते विद्याविमोक्षाय विभाति केवला ॥७/५/२०कड ॥

¹⁷ कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा दानं ।

ज्ञानविहिने सर्वमनेन मुक्तिर्न भवति जन्मशतेन ॥चर्पटपञ्जरिका. १७॥

¹⁸ अधिगम पदं तदद्वितीयं विततसुखाय सुषुप्तचित्तवृत्तिः ॥७/६/५६कड ॥

¹⁹ निरञ्जनो मुक्त उपाधितः सदा ज्ञात्वैवमात्मानिमितो विमुच्यते ॥५/४/२१अब ॥

²⁰ भक्त्या गम्यो भावितरूपो भवहारी योगाभ्यासैर्भावितवेतः सहचारी ॥६/१३/१४॥

²¹ तपोयोगयोगीशभावाभिभाव्यं कपिशदिमित्रं भजे राममित्रम् ॥६/१३/२६कड ॥

²² क्लेशादिपञ्चकतरङ्गयुक्तं भ्रमाढ्यं दारात्मजाप्तधनबन्धुदुषाभियुक्तम् ।

cf. अविद्याऽस्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥यो०सू० २/३॥

Chapter 06

It is obvious that the AdhR does not depend fully on the Yoga, though yogic practices are imbibed.

It describes 03 stages prior to *Samādhi*.

The aspirant should sit in a lonely place withdrawing all senses from their objects with mind under control and internal organs purified.²³

According to *Yogasūtras*, this stage is recognized as *Pratyāhāra*, the withdrawing of the senses from their respective sense objects and taking the form of the mind-stuff as it were.²⁴

After that he should contemplate his mind upon the Supreme Self manifested as the world as well as its cause. Thus he becomes detached from everything. This stage is known as *Dhāraṇā*.²⁵

After that considering the whole movable and immovable world as *Omkāra*, one should gradually merge the three states into the Self and should concentrate²⁶ and hence the aspirant absorbs into *Samādhi*. Such an aspirant contemplating the Vedic dictum, searches the Self in his own Self.

Bhakti

Devotion means real and genuine search after the Lord, a search beginning with, continuing and ending in love. One single moment of the madness of extreme love to Lord brings eternal freedom.

²³ विविक्त आसीन उपारतेन्द्रियो विनिर्जितात्मा विमलान्तराशयः ।

विभावयेदेकमनन्यसाधनो विज्ञानदृक्केवल आत्मसंस्थितः ॥७/५/४६॥

²⁴ स्वविषयासम्प्रमोषः चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥यो०सू० २/५४॥

²⁵ विश्वं यदेतत्परमात्मदर्शनं विलापयेदात्मनि सर्वकारणे ।

पूर्णश्चिदानन्दमयाऽवतिष्ठते न वेद बाह्यं न च किञ्चिदन्तरम् ॥७/५/४७॥

cf. देशबन्धश्चित्तस्य धारणा ॥यो०सू० ३/१॥

²⁶ पूर्वं समाधेरखिलं विचिन्तयेदोङ्कारमात्रं सचराचरं जगत् ॥७/५/४८अब ॥

Chapter 06

The path of devotion consists of gradation of steps the desire for release from the evil of mortality and the sufferings is its starting point. *Parābhakti* or the higher devotion is its goal. In *parābhakti* devotee attains the full grace of the Lord, knowledge and full illumination. He merges in the Lord; he loses his identity and becomes one with the Lord.

The AdhR describes the devotion as the royal road to Absolution adopted by men of sound discernment. Therefore the devotee seeks devotion which is cherished by intense love of god.²⁷

Nārada bhaktisūtras also begin with the same characteristic of devotion. The devotion verily, is of the nature of sublime love in the Lord.²⁸ According to Ādi Śaṅkara, the seeking after one's real nature is designated to be devotion or the inquiry into the truth is of one's own Self.²⁹

The AdhR states, "The purity of the thought (i.e. devotion) arisen from the constant concentration on the self destroys the Nescience along with its effects, just as the medicine removes the disease."³⁰ The same idea is also presented in 7/5/55.

The AdhR discusses certain means for the cultivation of devotion. All those gain unshakable devotion to Him who are constantly devoted to the disciplines³¹ like association with Śrī Rāma's devotees, adoration of Him, constant service of His devotees,

²⁷ उदेति मुक्तिमार्गोऽयमाद्याश्चतुरसेवितः ।

तस्माद्राघव सद्भक्तिस्त्वयि मे प्रेमलक्षणा ॥३/३/४१॥

²⁸ सा त्वस्मिन् परमप्रेमरूपा ॥ नारद० २॥

²⁹ स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ।

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ॥विवेक० ३१कड -३२अब ॥

³⁰ एवं सदात्मनमखण्डितात्मना विचारमाणस्य विशुद्धभावना ।

हन्यादविद्यामचिरेण कारकै रसायनं यद्वदुपासितं रुजः ॥३/५/४५॥

cf. आत्मरत्यविरोधेनेऽति शाण्डिल्यः ॥नारद० १८॥

³¹ एवं सततयुक्तानां भक्तिव्यभिचारिणी ॥३/४/५०अब ॥

observance of the vows of *Ekādaśī* and the like,³² keen interest in listening to, reading and exposition of accounts of His excellence, adherence to His ceremonial worship, repetition of His name³³ and eulogizing His attributes.

The devotion is of three kinds depending on the qualities: *Sattva*, *Rajas* and *Tamas* as per the distinction of the devotees.³⁴ He, who is addicted to injuring other, wears the garb of virtue, possessed of envy, a seer of duality, obstinate and yet worships Him, is His devotee partaking of the nature of darkness (तमसः).³⁵ The *Rājasa* devotee is he who is covetous of results of actions, a lover of sensual pleasures, wealth as well as fame and who worships Him with the sense of difference³⁶. The *Sātvika* devotee is he who has dedicated all his actions to the Supreme Lord and performs actions for his inner purification, that too with the sense of difference.³⁷

The devotee attains union with Śrī Rāma by transcending the three attributes of goodness, passion and darkness through the performance of duty without hope of reward.³⁸

³² मद्भक्तसङ्गो मत्सेवा मद्भक्तानां निरन्तरम् ।

एकादश्युपवासादि मम पर्वानुमोदनम् ॥३/४/३८॥

cf. पूजादिष्वनुराग इति पाराशर्यः ॥ महत्सङ्गस्तु दुर्लभोऽगम्योऽगम्योमोघश्च ॥नारद० १६, ३९॥

³³ मत्कथाश्रवणे पाठे व्याख्याने सर्वदा रतिः ।

मत्पूजापरिनिष्ठा च मम नामानुकीर्तनम् ॥३/४/४९॥

cf. कथादिष्विति गर्गः ॥नारद० १७॥

लोकेऽपि भगवत् गुणश्रवणकीर्तनात् ॥नारद० ३७॥

³⁴ भक्तिर्विभिद्यते मातस्त्रिविधा गुणभेदतः ।

स्वभावो यस्य यस्तेन तस्य भक्तिर्विभिद्यते ॥७/७/६०॥

cf. गौणी त्रिधा गुणभेदादार्तति भेदाद्वा ॥नारद० ५६॥

³⁵ यस्तु हिंसा समुद्दिश्य दम्भं मात्सर्यमेव वा ।

भेददृष्टिश्च संरम्भी भक्तो मे तामसः स्मृतः ॥७/७/६१॥

³⁶ फलाभिसन्धिभोगार्थी धनकामो यशस्तथा ।

अर्चादौ भेदबुद्ध्या मां पूजयेत्स तु राजसः ॥७/७/६२॥

³⁷ परस्मिन्नर्पितं यस्तु कर्म निर्हरणाय वा ।

कर्तव्यमिति वा कुर्याद्भेदबुद्ध्या स सात्त्विकः ॥७/७/६३॥

³⁸ मद्भावं प्राप्नुयात्तेन अतिक्रम्य गुणत्रयम् ॥७/७/६७कड ॥

The devotion is again of two kinds (1) *Saguna bhakti* (2) *Nirguna bhakti*. The devotion to the attributive form (सगुणभक्ति) is one in which the devotees practice various steps of worshiping the form of the incarnations.³⁹ The devotion to the attributeless form (निर्गुणभक्ति) is one which is reasonless and incessant mental flow without any desire for gain.⁴⁰

Importance of devotion

The path of devotion is open for every one irrespective of caste, creed and religion. The person of low-caste attains Absolution by Śrī Rāma's grace, then what to say about the man of high family.⁴¹

The state of being a man or woman, belonging to a particular stage of life or bearing any special name is not the qualification.⁴² Śrī Rāma takes incarnation for the sake of devotees.⁴³

Lord Śrī Rāma is impelled to reveal that form which is desired by devotees. Śrī Rāma accepting Kausalyā's request transforms Himself into a child, as she wishes to pamper Him with the motherly caresses.⁴⁴

Yogini Svayamprabhā (4/6) calls herself a तामसी devotee and hence is unable to know that Śrī Rāma has incarnated Himself to

³⁹ कथं दृश्ये भवेद्देव दृश्याभावे भजेत्कथम् ।

अतस्त्वावतारेषु रूपाणि निपुणो भुवि ॥६/८/४४॥

⁴⁰ The nine-fold devotion is discussed in the following pages.

⁴¹ किं दुर्लभं जगन्नाथे श्रीरामे भक्तवत्सले ।

प्रसन्नेऽधमजन्मापि शबरी मुक्तिमाप सा ॥३/१०/४२॥

⁴² पुंस्त्वे स्त्रीत्वे विशेषो वा जातिनामाश्रयमादयः ।

न कारणं मद्भजने भक्तिरेव हि कारणम् ॥३/१०/२०॥

⁴³ Discussed fully in Ch 05.

⁴⁴ उपसंहर विश्वात्मन्नदो रूपमलौकिकम् ।

दर्शयस्व महानन्दबालभावं सुकोमलम् ।

ललितालिङ्गतालापैस्तरिष्याम्युत्कटं तमः ॥१/३/२९॥

propagate the Yoga of devotion for the Bhāgavata devotees (महा-भागवतानाम्) (64CD-65).⁴⁵

The devotion to Śrī Rāma is a means to cross the ocean of Existence and therefore is compared with the boat.⁴⁶ No other means than the devotion is competent to destroy the doubts of mind.⁴⁷

Devotion to Śrī Rāma is the only remedy for those who are being scorched with the torments of the transmigratory world.⁴⁸ Therefore the devotees seek the devotion of His lotus-feet. This idea is repeatedly presented in 1/2/14, 1/7/42, 6/3/37 and so on.

The knowledge of the Supreme is extremely secret and hence not to be imparted to everyone, yet His devotee is eligible to acquire this knowledge.

Even in the millions of *Kalpas*, there is no hope of emancipation or of knowledge or of happiness for those who are turned away from His devotion.⁴⁹ A man without devotion to Śrī Rāma can not see Him even through sacrifices, charity, austerity, the study of Vedas and even by the performance of rituals.⁵⁰ Therefore the aspirant seeks the knowledge endowed with devotion.

⁴⁵ The employment of the term महाभागवत and भक्तियोग shows the dominance of devotion.

⁴⁶ श्रीरामचन्द्रेऽखिललोकसारे भक्तिर्दृढा नौर्भवति प्रसिद्धा । १/१/१०

⁴⁷ भक्तिः प्रसिद्धा भवमोक्षणाय नान्यत्ततः साधनमस्ति किञ्चित् । १/१/११

cf. मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी । विवेक० ३१

⁴⁸ अतस्त्वत्पादकमले भक्तिरेव सदास्तु मे ।

संसारामयतप्तानां भेषजं भक्तिरेव ते ॥१/२/२१॥

⁴⁹ तस्मात्त्वद्भक्तिहीनानां कल्पकोटिशतैरपि ।

न मुक्तिशङ्का विज्ञानशङ्का नैव सुखं तथा ॥१/७/४१॥

cf. नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥कठ० १/२/२३॥

⁵⁰ यज्ञदानतपोभिर्वा वेदाध्ययनकर्मभिः ।

नैव द्रष्टुमहं शक्यो मद्भक्तिविमुखैः सदा ॥३/१०/२१॥

cf. (१) नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥

Devotion generates knowledge and bestows Absolution whatever is done without devotion by one is as good as non-existing.⁵¹ Devotion causes wisdom.⁵² The same idea is also presented in 3/3/40. Therefore one endowed with devotion attains knowledge, and wisdom which gradually give rise to non-attachment. Thereby he attains liberation.⁵³

The Self shines to those who have devotion just as the lamp makes one to see the path at night. Devotion to Lord Viṣṇu purifies the intellect and brings knowledge, too.⁵⁴ The thought that The devotion to Śrī Rāma leads to Absolution presented in 6/6/61, 3/3/45, 2/9/65 and so on.

Śrī Rāma observes all beings alike. None is inimical or dear to Him. He is like the heavenly tree (कल्पवृक्षः) whosoever go beneath it and pray, get whatever they want and whosoever exclude themselves from it keeping away, do not get those favours. He responds by revealing Himself to those who surrender themselves to Him.⁵⁵

The AdhR declares the devotion as a best means for Absolution. The same idea is presented in 6/3/31, 3/10/44, 3/10/31 etc.

(२) भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ॥११/५३-५४अब ॥

⁵¹ भक्तिर्जनित्री ज्ञानस्य भक्तिर्मोक्षप्रदायिनी ।

भक्तिहीनेन यत्किञ्चित्कृतं सर्वमसत्समम् ॥६/७/६७॥

cf. तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ॥गीता० १०/१०॥

⁵² त्वत्पादभक्तियुक्तानां विज्ञानं भवति क्रमात् ॥२/१/२९अब ॥

⁵³ अतो मद्भक्तियुक्तस्य ज्ञानं विज्ञानमेव च ।

वैराग्यं च भवेच्छीघ्रं ततो मुक्तिमवाप्नुयात् ॥३/४/५१॥

⁵⁴ विष्णोर्हि भक्तिः सुविशोधनं धियस्ततो भवेज्ज्ञानमतीव निर्मलम् ॥५/४/२२अब ॥

⁵⁵ अहं सर्वत्र समदृग् द्वेष्यो वा प्रिय एव वा ।

नास्ति मे कल्पकस्येव भजतोऽनुभजाम्यहम् ॥२/९/६५कड -६६अब ॥

cf. ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । गीता० ४/११अब ॥

Chapter 06

Divine sage Nārada, Vyāsa and lotus-born Brahmā speak of the devotion as a way that leads Brahmins, *Kṣatriyas* and *Vaiśyas* as well as women and *Śūdras* equally to Absolution.⁵⁶ Śrī Rāma Himself proclaims that the Absolution is an achievement already in hands of those who being devoted to Him, practise communion with Him, pure in heart and calm in mind, delight in the service of Him, understand the nature of the Self to be pure, devoid of attachment, ever striving in the spiritual path and whose mind goes never to anything other than the service of holy men as well as holy causes.

They become eligible to see His presence everywhere. There is no other way to attain this.⁵⁷

Practice

Love of god or devotion is more a practice than a philosophy. Devotion dethrones the ego and enthrones the Lord in its place. The practice of devotion is the easier path than other methods in the attainment of Absolution.⁵⁸

The AdhR is a text dealing with the Vedānta philosophy but at the same time it being a part of a Purāṇic literature is a wonderful treatise consisting of the other philosophical tenets such as *Śāṅkhya*, *Yoga*, etc.

The AdhR prescribes various yogic practices and hence it being a practical philosophy it is relevant to every age.

Mental activities relating to the *Saguṇa Brahman* described in the Śāṇḍilya Vidhyā are *upāsanā* or devotion.

⁵⁶ नारदोऽपि तथा व्यासो ब्रह्मा कमलसम्भवः ।

ब्रह्मक्षत्रादिवर्णानामाश्रवणां च मोक्षदम् ॥४/४/९कड - १०अब ॥

⁵⁷ भक्तानां मम योगिना सङ्गं यः कुरुते सदोद्यतमतिस्तत्सेवनानन्यधी-
मोक्षस्तस्य करे स्थितोऽहमनिशं दृश्ये भवे नान्यथा ॥३/४/५५ ॥

⁵⁸ अन्यास्मात् सौलभ्यं भक्तौ ॥ नारद० ५८॥

Chapter 06

The AdhR describes the worship of *Saguṇa Brahman* as *Kriyāyoga*. The *Yogasūtras* define *Kriyāyoga* as, “Mortification, study and surrendering the fruits of actions to Lord are called *Kriyāyoga*.”⁵⁹ Worship can be offered to Śrī Rāma as residing in the heart, or fire, or an image or the Sun or *Śālagrama*.⁶⁰

Many devotional texts describe various kinds of worship just as *pañcopacāra*, *Ṣodaśopacāra*⁶¹ etc.

The AdhR also contains a long and nice description of ritualistic worship in 4/4/15-41:

After taking morning bath with the utterance of *Mantras*, a practitioner should perform daily rites like *Sandhyā*, utter the *Saṅkalpa* (the right resolution), adore the preceptor and sitting on a seat made up with *Kuśa* grass at the bottom and deer skin and cloth over it, with his mind pure and filled with holy thoughts, facing the deity. Then he should start the worship with 16 steps (षोडशोपचारः).

The AdhR begins the description of the 16 steps omitting the offering of the seat (आसनम्) and invocation (आवाहनम्/स्वागतम्) because the image is already there.

(1) Contemplating on Śrī Rāma’s form.

(2-5) Arrangement of 04 water pots for *arghya*, *pādya*, *ācamanam* and *madhuparka*.

(6-7) Ceremonial bath of the deity with water and rubbing the image. Decorating the image with garments and garlands of flowers.

⁵⁹ तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥यो०सू० २/१॥

⁶⁰ हृदये वानले वार्चेत्प्रतिमादौ विभावसौ ॥४/४/१३कड॥

⁶¹ आसनं स्वागतं पाद्यमर्घ्यमाचमनीयकम् ।

मधुपर्काचमस्नानं वसनाभरणानि च ।

गन्धपुष्पे धूपदीपौ नैवेद्यं वन्दनं तथा ॥

Chapter 06

(8-11) Offering flowers, sandal paste, *Kumkuma*, Akil, camphor, incense, lamp etc.

(12) Offering fruits, sweets, *pāyasa* and other delicious items.

(13) Offering betel leaves with joyful mind and engaging in dance, songs, eulogies, chanting and reading the scriptures.⁶²

(14) Making a full prostration contemplating on Him as well as salutation the deity by touching the feet.

The practitioner should place the fingers on the heart etc. with the formulas (न्यासः) such as, (a) *Matrkā Nyāsam* (b) *Kesavadi(Nyāsa)*, (c) *Tattva Nyāsa*, (d) *Murtipañjara Nyāsa* and (e) *Mantra Nyāsa*.⁶³

The practitioner should worship the fire (a) making a special sacrificial altar according to the rules laid down in *Agastya Sāṃhitā* and (b) offering ghee and other ingredients with the chanting of *mūlamantra* or *Puruṣa-sūkta*.

This is the worship is of *Ṣoḍaśopacāra* along with *Nyāsa*.

Importance of the company of devotee,

The AdhR sings the glory of the devotees. The devotees propagate the path of devotion by their living and conversation, purify the whole world what then to speak of redeeming effect of their life on their own kith and kin, including their ancestors.⁶⁴

⁶² Normally these steps of dancing and singing fall under the royal steps of worship (राजोपचारपूजा).

⁶³ ततो न्यासं प्रकुर्वीत मातृकाबहिरान्तरम् ।
केशवादि ततः कुर्यात्तत्त्वन्यासं ततः परम् ॥४/४/२२॥

⁶⁴ लोके त्वद्भक्तिनिरतास्त्वद्धर्मामृतवर्षिणः ।
पुनान्ति लोकमखिलं किं पुनः स्वकुलोद्भवान् ॥१/७/४३॥

Chapter 06

Nārada bhaktisūtra states that there is no difference between the Lord and His devotees.⁶⁵

Lord Śrī Rāma along with Sītā dwells in the hearts of yogins who are devoted to Him without worldly longings and their minds are ever settled in peace.⁶⁶

The people because of the *Māyā*, do not understand the real nature of Śrī Rāma. Only those whose minds have been purified by the service of His devotees, understand the Supreme Truth.⁶⁷ Contact with holy men i.e. devotees is one of the essential means for the attainment of Absolution.⁶⁸

One cannot be released from the trouble of transmigratory existence till man seeks the company of the devotees, which brings about happiness.⁶⁹ It is said who crosses, who crosses the *Māyā*. One he who avoid all contact with such objects of senses as are likely to inflame passions, who resorts to a great spiritual soul and serve him and who is free from egoism or the idea of possession.⁷⁰

The company of the saintly people is obtained by the grace of God alone and therefore the wise seek the association with His devotees.

As a result of the meritorious deeds the individual soul gets association with Śrī Rāma's devotees.⁷¹ The same idea is presented in 3/3/42.

⁶⁵ तस्मिन्स्तज्जने भेदाभावात् ॥ नारद० ४१॥

⁶⁶ मद्भक्तानां प्रशान्तानां योगिनां वीतरागिणाम् ।
हृदये सीतया नित्यं वसाम्यत्र न संशयः ॥६/३/३९॥

⁶⁷ तत्त्वं न जानन्ति परात्मनस्ते जनाः समस्तास्तव माययातः ।
त्वद्भक्तसेवामलमानसानां विभाति तत्त्वं परमेकमैशम् ॥६/१५/६०॥

⁶⁸ साधुसङ्गतिरेवात्र मोक्षहेतुरुदाहृता ॥३/३/३७कड ॥

⁶⁹ यावत्तत्पादभक्तानां सङ्ग सौख्यं न विन्दति ।
तावत्संसारदुःखौघान्न निवर्तेन्नरः सदा ॥१/७/३८॥

⁷⁰ कस्तरति कस्तरति मायाम् ? यः सङ्गं त्यजति यो महानुभावं सेवते निर्ममो भवति ॥ नारद० ४६॥

⁷¹ यदा पुण्यविशेषेण लभते सङ्गतिं सताम् ।

And therefore, sage Nārada recognizes himself to be a servant of Śrī Rāma's devotees' devotee and hence seeks His grace.⁷² The same idea is repeated in (3/2/27AB).

Importance of chanting the name

The AdhR sings the glory of chanting Śrī Rāma's name or names.

The name of 'Rāma' is equal to thousand names of god.⁷³

The recitation of Śrī Rāma's name brings drastic change in Sage Vālmīki's life (2/6/81-83). His name is like the fire to the forest of transmigration.⁷⁴

The name uttered knowingly or unknowingly burns up sins just as fire burns fuel.

The *Māyā* does not affect those who are engaged in the repetition of His holy name.⁷⁵

The man by uttering His name, get rid of the effects of all the sins and overcome the three agonies of life.⁷⁶

Whosoever takes His sweet name even for a short time, chanting, 'Rāma' 'Rāma', such a person is freed from the effects of serious sins like Brahminicide and drunkenness.⁷⁷

मद्भक्तानां सुशान्तानां तदा मद्विषया मतिः ॥४/३/२८॥

⁷² अहं त्वद्भक्तभक्तानां तद्भक्तानां च किङ्करः ।

अतो मामनुगृहीष्व मोहयस्व न मां प्रभो ॥२/१/३०॥

⁷³ ६/७/६८॥

⁷⁴ (1) भजेऽहं सदा राममिन्दीवरामं भवारण्यदावानलाभाभिधानम् ॥६/१३/२४अब ॥

(2) भवविपिनदावाग्निनामधेयं भवमुखदैवतदैवतं दयालुं ॥३/८/४७अब ॥

⁷⁵ त्वन्मन्त्रसाधनपरेष्वपयाति माया सेवानुरूपफलदोऽसि यथा महीपः ॥३/२/२९कड ॥

⁷⁶ यन्नामसंस्मरणधूतसमस्तपापस्तापत्रयानलमपीह तरन्ति सद्यः ॥५/४/४७अब ॥

⁷⁷ रामरामेति यद्वाणी मधुरं गायति क्षणम् ।

स ब्रह्महा सुरापो वा मुच्यते सर्वपातकैः ॥४/१/८४॥

By mere uttering Rāma's name at the time of death, even an ignorant person attains oneness with Him.⁷⁸ The same idea is presented in 3/7/24, 4/2/67 and so on.

Śrī Rāma reveals Himself to those who repeat His formula.⁷⁹ Therefore the devotee wishes to utter His sacred name all the time.

Hanumān is so much enthusiastic repeating His name that he wishes to remain always on this earth repeating His name.⁸⁰

Realization

The AdhR speaks about the realization (साक्षात्कार) or the vision of Śrī Rāma at many places.

The devotion is of the nature of Supreme love and hence Śrī Rāma's vision is equally an important desire of a devotee. The visualizing Śrī Rāma undoubtedly brings the Absolution.⁸¹

The transmigration does not get exhausted through sacrifice, charity, austerity, welfare works and the like, on the contrary it is only firmly rooted. On seeing the lotus-feet of Śrī Rāma, one gets liberated from the cycle of rebirth.⁸²

The devotee wishes that all his thoughts be offered at His feet. May his speech be devoted to the recital of His name, the hands be engaged in His service, the limbs be touched by His limbs, the eyes see His image, His devotees and Holy Master, the ears listen to His

⁷⁸ यन्नामाज्ञोऽपि मरणे स्मृत्वा तत्साम्यमाप्नुयात् ॥३/७/१९अब ॥

⁷⁹ मन्मन्त्रोपासका लोके मामेव शरणं गताः ॥३/२/३६कड ॥

⁸⁰ त्वन्नाम स्मरतो राम न तुप्यति मनो मम ।

अतस्त्वन्नाम सततं स्मरन् स्थास्यामि भूतले ॥६/१६/१३॥

⁸¹ इतो मद्दर्शनान्मुक्तिस्तव नास्त्यत्र संशयः ॥३/१०/३२अब ॥

⁸² न जीर्यते पुनर्दाढ्यं भजते संसृतिः प्रभो ।

त्वत्पाददर्शनात्सद्यो नाशमेति न संशयः ॥४/१/८१॥

Chapter 06

life accounts, the feet be constantly engaged in making pilgrimage of the holy places, the limbs bear the dust of the holy sports sanctified by His moving and His head be prostrated at His lotus-feet adored by Lord Śiva and Brahmā.⁸³

As soon as a devotee sees Him attains liberation even at the end of his life. Being touched by His hands attains Highest state.⁸⁴ Yogins have conquered the wheel of time and overcome the fear of world by meditating upon Śrī Rāma's lotus feet.⁸⁵

The worship of God gradually removes the Nescience⁸⁶ and therefore the aspirant seeks the devotion to His lotus feet.

Ninefold Devotion

The path of devotion is completely adopted by the Vaiṣṇavas. Therefore the ninefold devotion propounded and popularised by the *Vaiṣṇava āgamas* would naturally find place in the path of devotion of any sect or religion.

The *Bhāgavatamahāpurāṇa* enumerates it,⁸⁷ hearing the accounts of Lord Viṣṇu's incarnation, singing the glory of His exploits, remembering Him constantly, serving His lotus-feet, worshipping

⁸³ अङ्गानि ते पादरजोविमिश्रतीर्थानि बिभ्रत्वहिशत्रुकेतो ।
शिरस्त्वदीयं भवपद्मजाद्यैर्जुष्टं पदं राम नमत्त्वजस्रम् ॥४/१/९३॥

⁸⁴ अन्तकालेऽपि दृष्ट्वा त्वां मुक्तोऽहं रघुसत्तम ।
हस्ताभ्यां स्पृश मां राम पुनर्यास्यामि ते पदम् ॥३/८/३५॥

cf. अन्तकालेऽपि मामेव समरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥गीता० ८/५॥

⁸⁵ यत्पादपङ्कजरागसुरागयोगि वृन्दैर्जितं भवाभयं जितकालचक्रैः ॥१/६/७५अब ॥

⁸⁶ तत्सङ्गलब्ध्या भक्त्या यदा त्वां समुपासते ।
तदा माया शनैर्याति तानवं प्रतिपाद्यते ॥१/७/३९॥

⁸⁷ श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ।
इति पुंसार्तिता विष्णौ भक्तिश्चेन्नवलक्षणा ॥ भाग० - ७/५/२३, २४अब ॥

Him i.e. His image, saluting or prostrating, attending upon Him, friendly rapport and surrendering or dedicating the Self to Him.⁸⁸

The AdhR describes the ninefold devotion in general at the different places and particular in the episode of Śabarī (3/10/22-30). Those are :

(1) ⁸⁹ Hearing the accounts of Lord Viṣṇu's incarnation and exposition of His teaching⁹⁰.

(2) Recitation of the life accounts and singing the glory of Lord.⁹¹

Sugrīva admits that The recitation of Śrī Rāma's name makes one free from great sins.⁹²

(3) Repetition and contemplation of His *mantra* with all its parts. Investigation into His true Nature.

The devotees such as sage Śarabhaṅga, Sūtīkṣṇa are those who engrossed in the repetition of Śrī Rāma's *mantra* and fixing their mind on Him become one with Him.

⁸⁸ The devotees of this ninefold devotion are listed as,

श्रीकान्तश्रवणे परीक्षिते इतो वैयासकिः कीर्तने
प्रह्लाद स्मरणे तदङ्घ्रिभजने लक्ष्मीः पृथुः पूजने ।
अक्रूरस्त्वभिवन्दने कपिवरो दास्येऽथ सख्यार्जुनः
सर्व स्वात्मनिवेदने बलिरभूत्कैवल्यमेकैकता ॥

⁸⁹ काङ्क्षया मम धर्मस्य परिशुद्धान्तरो जनः ।

मद्गुणश्रवणादेव याति मामञ्जसा जनः ॥७/७/७२॥

⁹⁰ As e.g. Śrī Rāma's preaching of Kṛīyāyoga, the means for Absolution to Lakṣmaṇa, ninefold devotion to Śabarī etc.

⁹¹ वेदान्तवाक्यश्रवणान्मम नामानुकीर्तनात् ।

सत्सङ्गेनार्जवेणैव ह्यहमः परिवर्जनात् ॥७/७/७१॥

⁹² रामरामेति यद्वाणी मधुरं गायति क्षणम् ।

स ब्रह्महा सुरापो वा मुच्यते सर्वपातकैः ॥४/१/८४॥

Chapter 06

Śarabhaṅga says who other than Śrī Rāma is so merciful, so liberal to His devotees. Wonder of wonders, He has come there to bless Him by His own accord. He has been constantly thinking about Him.⁹³

Sage Sūtīkṣṇa admits that he was one given to the repetition of His holy *mantra* and servant of even His servants.⁹⁴

The hymn by Kabandha (गन्धर्वः) mentions one attains Lord Viṣṇu's abode (पदम्) as the result of chanting (स्मरणे) the name of Śrī Rāma.⁹⁵

(4) Sincere and devoted service to the Lord as well as the teachers, seeing the lord in all, the worshipful service to His devotees and cultivation of non-attachment of all external objects combined with practice of self-control, other inner virtues and the association with the saintly people.

Lakṣmaṇa is the devotee of this kind and hence many times Śrī Rāma is addressed as one who is always served by Lakṣmaṇa (सौमित्रिणा नियतसेवितपादपद्म ३/२/३३B), attended upon by Lakṣmaṇa (सौमित्रिसेवित ३/९/५४B) and so on.

Lakṣmaṇa himself at the time of Śrī Rāma's exile requests Śrī Rāma to permit him to follow Him and serve Him in the contrary shows his readiness to give up his life.⁹⁶

⁹³ को वा दयालुः स्मृतकामधेनुरन्यो जगत्यां रघुनायकादहो ।

स्मृतो मया नित्यमनन्यभाजा ज्ञात्वा स्मृतिं मे स्वयमेव यातः ॥ ३/२/८॥

⁹⁴ त्वन्मन्त्रजाप्यहमनन्तगुणाप्रमेय सीतापते शिवविरश्चिसमश्रिताङ्घ्रे ।

संसारसिन्धुतरणामलवोतपाद रामाभिरा सततं तव दासदासः ॥ ३/२/२७॥

⁹⁵ इत्युक्त्वा प्रययौ सोऽपि विमानेनार्कवर्चसा ।

विष्णोः पदं रामनामस्मरणे फलमीदृशम् ॥ ३/१०/३॥

⁹⁶ यास्यामि पृष्ठतो राम सेवां कर्तुं तदादिश ।

अनुगृह्णष्व मां राम नोवेत्प्राणांस्त्यजाम्यहम् ॥ २/४/५१कड - ५२अब ॥

(5) Ceremonial worship of Him. The AdhR describes the ritualistic worship (क्रियायोग) in a large numbers of verses Sage Agastya considers His visualization as a result of His incessant devotion. He practises austerities without any other thought in his mind except Him.⁹⁷

(6) Salutation to God is equally important. The AdhR deals with a number of devotional hymns in which devotee salutes Śrī Rāma repeatedly.

(7) Attending upon the Lord is also one of the ninefold devotees such as Hanumān, Bharata are belonged to this path of devotion.

Bharata considers him as the servant of Śrī Rāma⁹⁸ and hence sage Bharadvāja consoles him with words that he should not grieve, as he is the higher devotee of Śrī Rāma.⁹⁹

Hanumān introduces himself as the servant of Śrī Rāma before Sītā.¹⁰⁰ He is considered to be one of teachers of devotion.¹⁰¹

(8) The friendly rapport with God is known as *Sakhyabhakti*. Guhā and Sugrīva are Śrī Rāma's friends and their devotion is of this type.

(9) The practice of meritorious habits, the control of the inner senses, the observance of external rules of purity.

Total surrender or dedication of the Self is *Ātmanivedanam*. The devotees of this kind are such as Vibhīṣaṇa, Śabarī, etc.

⁹⁷ दीर्घकालं मया तप्तमनन्यमतिना तपः ।

तस्येह तपसो राम फलं तव यदर्चनम् ॥३/३/४४॥

⁹⁸ (१) किङ्करोऽहं मुनिश्रेष्ठ रामचन्द्रस्य शाश्वतः ॥२/८/४९कड ॥

(२) नेष्येऽयोध्यां रमानाथं दासः सेवेऽतिनीचवत् ॥२/८/५१कड ॥

⁹⁹ मा शुचस्त्वं परो भक्तः श्रीरामे लक्ष्मणादपि ॥२/८/५३कड ॥

¹⁰⁰ दासोऽहं कोसलेन्द्रस्य शमस्य परमात्मनः ॥५/३/२३कड ॥

¹⁰¹ इत्येवं वदन्ति.... बलिहनूमद्विभीषणादयो भक्ताचार्याः ॥नारद० ८३॥

Chapter 06

Vibhīṣaṇa surrenders himself to Śrī Rāma and asks the constant devotion to His lotus-feet.¹⁰²

Śabarī though inferior by born and woman, becomes free from transmigration only through total dedication¹⁰³ and hence the Lord has to come because of her intense devotion.¹⁰⁴

The climax of love is the love of God and that is cultivated through the service of the saints, association with them, study of *Bhakti*-literature, charity, self-restraint, humility, repetition of His name, singing His glory, prayers.

Conclusion

Philosophy of *Kevalādvaita* undoubtedly declares the path of renunciation of actions, but it simultaneously accepts that some actions¹⁰⁵ cannot be neglected, as the non-performance of the scriptural rites incurs sins and at the same time it is necessary for the purification of mind. That's why the *Upāsana* or worship occupies an important place in the *Jñānamīmāṃsā* and hence the actions of scriptural rites to be performed wholeheartedly.

In this manner the AdhR also insists upon one to worship the Lord and shows the path of worshipping or adoring Him. It deals with the ritualistic worship of the Lord known as *krīyāyoga*. It presents the wonderful blending of *Jñāna*, *Yoga* and *Bhakti*.

The knowledge cannot be fruitful without devotion and the devotion is not perfect without knowledge. Both are not complete without the devotion and the knowledge. Therefore Ādi Śaṅkara not

¹⁰² त्वत्पादेकमले सक्ता भक्तिरेव सदास्तु मे ॥६/३/३५कड॥

¹⁰³ तव दासस्य दासानां शतशङ्खोत्तरस्य वा ।

दासीत्वे नाधिकारोऽस्ति कुतः साक्षात्तवेव हि ॥३/१०/१८॥

¹⁰⁴ भवेत्सर्वं ततो भक्तिर्भक्तिरेव सुनिश्चितम् ।

यस्मान्मद्भक्तियुक्ता त्वं ततोऽहं त्वामुपस्थितः ॥३/१०/३१॥

¹⁰⁵ The 04 types of actions are essential and those are: Daily rites, Occasional rites, Expiatory rites and the worship of the Lord.

Chapter 06

only sings the glory of devotion but also puts a practical illustration through his life, which is reflected, in his devotional hymns.

This chapter presents the value of devotion interpreted in the AdhR through the wonderful examples of devotees and exalted sages in the conversations, devotional hymns, preaching and many more. The AdhR states strongly that a knower devotee practising Yoga becomes liberated and gets the direct vision of Śrī Rāma.

It also presents the importance of devotion, devotees and attainment of Absolution as a reward of incessant devotion to Śrī Rāma. It consists of the devotional practices and various kinds of worship. It also prescribes various yogic practices and hence, as it consists of the practical philosophy, it is relevant to every age.

Thus the AdhR is a philosophical treatise, which not only shows the art of living but also the path leading to the Absolution.

*** **