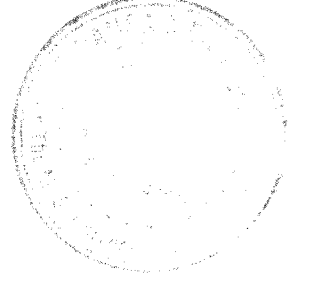


PREFACE

नत्वोमातनयं नताभयकरं वागीश्वरीं शारदां
व्यासं तं मुनिमादराद् रचितवान् योऽध्यात्मरामायणम् ।
रामं केवलमद्वयं शुचिधियं सीतापतिं सुन्दरं
भक्तस्वान्तपदं ब्रजामि शरणं श्रीशङ्कराराधितम् ॥



My investigation into the truth had not yet started until I came across the study of Vedanta at the S.Y.B.A. in the year 1998-99. The incessant flow of curiosity was making me perturbed and it impelled me to seek refuge to the revered *gurus*. Fortunately, I was born in the family which is the staunch follower of *Sanātana Dharma*, especially that of Ādi Śaṅkara, the great spiritual genius. It is a fact that the real learning begins after the completion of the formal study. The effect of the culture and learning inculcated in the very childhood remains till the end of the life. My love and respect for Ādi Śaṅkara and his philosophy inspired me to do something in the same field.

Meanwhile I discussed with my guide Prof. Dr. Jaydev A. Jani for selecting the topic of research. Once incidentally Dr. R. K. Panda (Reader, Department of Sanskrit, Pali & Prakrit) was present there and he told that the *Adhyātmārāmāyaṇam* is one of the texts dealing with the *Kevalādvaita* philosophy. He also added that no one has worked on it in this line.

Every now and then I too, heard about this from my father Pūjya Chandrashekhara Panditji, my guide Prof. Dr. Jani and many other scholars of the Sanskrit literature and indological research. It really puzzled me in case of the *Adhyātmārāmāyaṇam*. Many questions were in my mind. If the *Adhyātmārāmāyaṇam* is the portion of the *Brahmāṇḍapurāṇam*, why do the modern scholars ascribe it to Ādi Śaṅkara? Is there some of the roots of beginning of *Kevalādvaita* in it? How then Ādi Śaṅkara can be accommodated as the author of the *Adhyātmārāmāyaṇam*?

I expressed my curiosity to my teacher Prof. Dr. Jani who simply uttered “Read the text of the *Adhyātmārāmāyaṇam* and find out yourself.” I registered myself for the present topic.

I got the book of the *Adhyātmārāmāyaṇa* (Hindi translation by Pt. Munilal, Pub. Gita Press Gorakhpur, VS 2031) from my father’s library, which was chosen as the source text for the present study. My search was begun slowly and gradually. I could collect ample evidence regarding the authorship, style, the nature of the tenets of the *Kevalādvaita* philosophy and so on.

Apart from that I collected much of the important necessary material from other books, Journals, etc. (all those are listed in the Bibliography at the end of this thesis).

During the stage of finalizing the textual data, I found that the discussion about the *Kevalādvaita* in *Adhyātmārāmāyaṇam* should be divided into 03 chapters, but later on I did it in one single chapter.

I am quite fortunate to receive not only the able guidance but also fatherly care from my guide Prof. Dr. Jani and even each of his family members. I owe him a lot. I have no words to express.

Herewith, I offer my obeisance to my father Pūjya Chandrashekhar Panditji whose blessings provided impetus to complete the work with perfection.

I express my sense of gratitude to Dr. Mrs. Uma S. Deshpande, late Prof. Dr. L. M. Joshi, Prof. Shri B. P. Pandya, Dr. R. K. Panda, Dr. Mrs. K. P. Merh, Dr. Ms. S. S. Kaluskar, Ms. Daxa Purohit and Dr. Ms. Nehal Pandya of the Dept. of Sanskrit, Pali & Prakrit (Faculty of Arts, MSU) for all types of academic help, valuable suggestions and blessings.

I shall never forget the wishes and blessings of Prof. Dr. M. L. Wadekar (Offg. Director), Dr. S. Y. Wakankar (Deputy Director) and other staff members of the Oriental Institute, (MSU) Baroda.

I am really thankful to Shri Maheshbhai Patel, Rajeev Gandhi National Fellow (UGC) in the Dept. of Sanskrit, Pali & Prakrit (MSU), who helped in typing and page-settings of this thesis diligently and carefully.

I am really thankful to Shri Amishbhai Shah, Proprietor, Prabha Press, Baroda, and Shri Alpeshbhai Dave who took all the pains in the printing and the binding of the thesis.

How can I forget my family members, my grandmother Smt. Kaushalyaben, my mother Smt. Urmaliben, my aunt Smt. Lataben Pandit, my brother Ishan and all my sisters Vedantini, Anjani and Vaidehi.

Last but not the least all my friends whose constant inspiration, support and good wishes have made me able to submit this thesis in time.

Pandit Gargi C.

Vadodara

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