

## **SYNOPSIS**

### **STATEMENT - I**

#### **HOW THE PRESENT WORK TENDS TO THE GENERAL ADVANCEMENT OF KNOWLEDGE**

The *Rāmāyaṇa* is not mere a treatise which reigns over the hearts of millions and millions of the people of the world but it furnishes the most dignified life-style spent or intensely desired to be spent by numerous people. Hardly we find a person desirous of magnanimous spiritual life has not made any research into the *Rāmāyaṇa* depending on his capacity and interest. There is rather no other text closer to the human-psychology or humanity than the *Rāmāyaṇa*. Innumerable efforts are made to disclose its secrets. Sage Veda Vyāsa's *Adhyātmārāmāyaṇa* is also one of such texts.

Almost no authentic study or research on the *Adhyātmārāmāyaṇa* has been carried out so far, though the translations are available in Hindi, English and in some other regional languages, among them the English translation by late Lala Baijanath (1913 AD) is out of print. Recently Swami Tapasyananda's English translation has been published by Ramkrishna mission (Mylapore, Chennai), while pt. Munilala's Hindi translation is published by Gita press, Gorakhpur.

The thesis deals with the following matters of discussion and relevant topics. The preface gives the clear indication of its necessity and importance of the topic of research proposed in the subsequent pages of thesis.

The thesis comprises of 09 chapters and 06 Appendices followed by Bibliography.

The present study attempts to specify the significant contribution of *Adhyātmārāmāyaṇa* under the light of *Kevalādvaita* of Ādi Śaṅkarācārya in the field of *Vedānta*. Besides its

philosophical aspect, it deals with the highly devotional value. Hence the effort is made to evaluate *Adhyātmārāmāyaṇa* critically after comparison with Sri Rama saga in *Vālmīkirāmāyaṇa*. Puraṇic as well as medieval literature like *Rāmacaritamānasa* of Goswāmi Tulasidāsa.

The study is comparative, comprehensive and critical, hence it tends to contribute towards the general enhancement of knowledge.

## **STATEMENT – II**

### **SOURCES, INDEBTEDNESS AND ORIGINALITY**

In the preparation of the present thesis, I have fully drawn upon all the available published literature on the *Adhyātmārāmāyana*. All the sources, quotations and references occurring in the present thesis have been verified properly and traced to the original source.

I have studied the text of *Adhyātmārāmāyana* published by Gita press, Gorakhpur, which is available to me. I have also carefully gone through all the available relevant literature and sources as well as the tenets of *Kevalādvaita*. I have expressed my own views in the light of the text of *Adhyātmārāmāyana* and doctrines of Ādi Śaṅkarācārya's philosophy of *Kevalādvaita*.

## CHAPTER 01 INTRODUCTION

### **Rāmāyaṇa in Sanskrit literature – A brief Survey**

This chapter presents the brief study of various available *Rāmāyaṇa* –texts starting from the ancient to the medieval ones along with their contents in brief and the relevance to the modern age.

## CHAPTER 02

### **The Adhyātmārāmāyaṇa – Its authorship, style and its place in Sanskrit literature.**

This chapter discusses the problem and the solution of the authorship of the *Adhyātmārāmāyaṇa*. Numerous references and quotations are supplied to prove that the *Adhyātmārāmāyaṇa* is an outcome of sage VedaVyāsa's pen. The chapter also evaluates the style and the relevance of the text to the modern age.

## CHAPTER 03

### **A comprehensive summery of the Adhyātmārāmāyaṇa**

This chapter presents the comprehensive summery of the text providing section-wise, canto-wise and verse-wise in English, over and above the observation, references and comparative topics.

## CHAPTER 04

### **Ādi Śaṅkarācārya's doctrine of *Kevalādvaita*- A profile**

This chapter furnishes an overall profile of Ādi Śaṅkarācārya's doctrine of *Kevalādvaita*. The profile follows the subject matter on the line of Sadānanda's *Vedāntasara* with special discussions of preliminary nature of *Jīva*, *Jagat* & *Jagadīśa*, *Adhyāsa*, *Māyā* and *Mokṣa*.

## **CHAPTER 05**

### **The Adhyātmārāmāyaṇa & the Kevalādvaita – I**

This topic is divided into 03 chapters (I, II & III) for the sake of convenience to analyse the subject matter in the proper order.

This chapter discusses the views and tenets of the competent person (*Adhikāri*) as well as the preliminary means and the practice as depicted in the *Adhyātmārāmāyaṇa*.

## **CHAPTER 06**

### **The Adhyātmārāmāyaṇa & the Kevalādvaita – II**

This chapter presents the nature of the principles of *Vedānta*, such as the Superimposition, the embodied self, the world, the Supreme Reality (Presented here as Supreme Person) that are presented in the *Adhyātmārāmāyaṇa*.

## **CHAPTER 07**

### **The Adhyātmārāmāyaṇa & the Kevalādvaita – III**

This chapter discusses fully the reward of various practices along with the nature of *Mokṣa* as presented in the *Adhyātmārāmāyaṇa*.

## **CHAPTER 08**

### **The Adhyātmārāmāyaṇa & the Devotion**

This chapter discusses at length how the *Adhyātmārāmāyaṇa* presents the path of devotion blended with *yoga* in general and with *Kevalādvaita* in particular. The candidate has tried to prove that the *Adhyātmārāmāyaṇa* is a text of devotional-worship with knowledge of Sri Rama-the embodied Supreme Self.

## CHAPTER 09

### Conclusion

This chapter presents the salient feature, observation and the impact of the *Adhyātmārāmāyaṇa* on the society in general and on Tulasidāsa's *Rāmacaritamāṇasa* in particular.

Thereafter follow 06 Appendices

- (01) Alphabetical Index of Verses
- (02) Metres employed in *Adhyātmārāmāyaṇa*
- (03) A collection of devotional hymns in *Adhyātmārāmāyaṇa*
- (04) A list of Important words
- (05) The map of Hanuman's journey to Lanka
- (06) The map of Sri Rama's journey from Lanka to Ayodhyā.

### Bibliography.