Shri Yogvasishtha Maharamayana Shibir 1 Summary

Pravachan 4 (26.1.2019 Evening)

Please Note: This is an English summary of the pravachan by a seeker, Rimaben Dhanky from Dubai and has been uploaded here for the benefit of the English reader.

In the second sarg, there are 31 shloks. This sarg deals with the question, who is qualified to read this scripture. In this sarg, jivanmukta, Shri Rama's story will be started. His family, friends, advisers will be discussed. In the third sarg, there will be characteristics of the jivanmukta. At the end of the third sarg, Shri Rama feels like going on a pilgrimage, He took permission from His father and went for the pilgrimage. In the fourth sarg, when He came back from the pilgrimage, then what does He do.

Sarg 2: "In this sarg, qualified audience for this scripture is discussed with the ajna of Brahmaji, here how the scripture was created and what is the state of the liberated while living (jivanmukta) will be told. Valmikiji says, the light, which is there in heaven, on the earth, in the sky, outside and within the body that is there, that soul, I am bowing down to that soul, which is the Ultimate Truth."

Who is eligible to read this scripture?
"This scripture is not to be read by the one who is extremely ignorant or the Enlightened One. But the person, who knows that he is bonded in worldly matters, and with knowledge, he can get liberated, such an intelligent person has to read the legend of Purva Ramayana, whatever is said in it, one has to follow good conduct and dharma, once the mind becomes pure with that, you can think about liberation in Uttar Ramayana and then his rebirth does not occur."

I am in bondage, I want to be liberated, I can get liberated and I will get liberated, the one who has such a firm decision about the self is qualified for this scripture. The knowledge of bondage, reason for bondage and freedom from bondage, its remedies, the one who has got liberated while living, their state has to be known. The one who knows that he is bonded and he wants to get liberated from this bondage is qualified for this scripture. The one who is a mumukshu (spiritual aspirant), he has the knowledge of the bondage, he wants to be liberated, he is not liking this attachment of delusions, he wants freedom. He says I can, I want and I will. The Enlightened One also says that you can do it, I will see to it that you do it. When bondage feels painful, when there is a pain of ego and distortions, if you feel that way, then you are qualified for the text.

The one who is not qualified for the text is the one who is absolutely ignorant or the Enlightened One. The one who is absolutely ignorant, the one who is foolish, the one who does not know that he is in bondage cannot read this scripture. The one who is the Enlightened One, He does not need to read this scripture. The one who is absolutely ignorant feels that he is very smart and wise. He is filled with sensual pleasures and passions. He is like a blind person leading the blind. He feels that dharma and spirituality are for retired people or retarded people. He does not know that there are Enlightened Ones in the world. His own distortions create wrong beliefs and then he blames the world. The world does not create any distortions, but this blaming attitude creates passions, the incident does not do anything. If I feel that this blaming attitude is wrong, but still I blame others, I am not getting rid of it, for such people, this scripture is there.

The Enlightened One is also not qualified for this scripture. The one who is Enlightened, knower of the Truth, liberated, jivanmukta has already got this state before only, so what is the point of reading this scripture? The one who has detachment (vairagya) and subsidence (upsham) in His nature only, He will not get benefited by it. Mumukshu is qualified for this scripture. The Enlightened One feels that everything is well designed and the ignorant feels that everything is politics. The Enlightened One says that whatever happens, it happens for my benefit only, it takes me ahead only. The ignorant soul feels that everybody is wrong. Mumukshu feels , 'I also feel that everyone is wrong, but actually I am only wrong, I have to get rid of my instinct of calling others wrong.' Such a mumukshu is qualified. The one who is absolutely foolish, does not even realise what to do after the incident has taken place.

If you are not qualified, you won't be benefited. The one who has done his PhD he won't be interested in fifth standard books. The same happens to the Enlightened One. The fifth standard boy tries to read nuclear physics thesis of a PhD student, he won't understand anything. Such is the condition of the ignorant soul. The one who is not qualified, he will feel that the scripture is too long, and the one who is qualified will feel that the scripture has given him the right message.

The ignorant soul may be extremely literate and knowledgeable, but still he is ignorant. I play with myself, I try to twist the truth. I am my own enemy. I have the mistake in me - I feel that I am the body, I am beautiful, the situations of the world are real and except that nothing else exists. For such people, Guru's Grace and soul become secondary, everything else becomes secondary. You can't see the conscience and karma theory. Whatever is evaluated by the intellect is real for them. The soul, subconscious mind is a story for them. What you can't perceive, it does not exist. If you are aware that I have such stupidity then I am qualified. If you don't think so, then you are not qualified.

Deriving joy from external sense objects or having mad rush in acquiring it also is ignorance. But if you want freedom from that, you are qualified. If you have dependence on food, cars, friends, your continuous effort is in the wrong direction only. You have a desire for sensual pleasures and the fruition of meritorious karma. When there is the fruition of unmeritorious karma, the soul feels like getting liberated. Do you really want self-realisation? If a merry-go-round goes up and gets stuck when you reach up. What is your desire at that time? You want to get freedom from that merry-go-round. I want to be out of it. Now this is also a sign of a mumukshu. I want to get rid of my ignorance, doership, attachments. For the knowledge of the soul, for Yogvasishtha, one needs mumukshuta.

Difference between Purva Ramayana and Uttar Ramayana.

Number	Purva Ramayan	Uttar Ramayan
1.	It is for the purification of the mind.	It is for self-realisation, knowledge of Brahma.
2.	It has good conduct, dharma in it.	It has spirituality in it.
3.	Purity of mind is important.	Purity of the soul is important.

In Purva Ramayana, Shri Rama was jivanmukta, these are the signs of the same. 1. He was not attracted towards the royal throne. 2. He had no difference between Kaushalya and Kaikeyi. He had no attachment for Kaushalya and no abhorrence for Kaikeyi. 3. He had no dislike towards Manthara. 4. He did not have extra attachment for Bharat. He is taking everything as past karma and wants to get freedom from these karma. He knows that everything is proper, there is no mistake of anyone. Dharma of the duty is set up in Purva Ramayana, mind is purified. Now the mind has to get connected with the consciousness. Here there is a description of yoga of

knowledge consisting of hearing, pondering over and contemplation (Jnanyog). Study Uttar Ramayana and get the success of self-realisation.

"Oh destroyer of enemies, in Purva Ramayana, attachment etc., flaws, how to destroy them, those remedies were shown and the way the ocean gives a beggar a jewel, in the same way, earlier I have given this knowledge to intelligent and judicious Bharadwaj with a lot of caution. Then that intelligent Bharadwaj told these remedies to Brahma on Meru Mountain. So Brahma, who was generous told Bharadwaj, "Oh Son Bharadwaj, ask for boon from me." When Bhardwaj heard these words from Brahma, he said, "Oh God! Oh the master of past and future, show me the remedy by which all the people get freedom from worldly miseries. I can think of only one boon now." Brahma said, "Oh son, for this, you pray to Valmikiji that, you have started this Ramayana, please complete it. If that Ramayana is heard, the way people get benefited by the bridge built on the ocean by Shri Rama, in the same way, the people will get benefited with infinite virtues of this Ramayana too."

Valmikiji had created Ramayana with the request of scholar Bharadwaj. The way, a diver gets pearls from the ocean, when Bharadwaj told the whole story to Brahmaji on Mountain Meru, Brahmaji was very happy and asked Bharadwaj to ask for a boon. Bharadwaj wanted only liberation, he did not like worldly matters, he had compassion for all the souls and wanted to do good for all of them. He wanted people to get liberated. Brahmaji asked him to go to his Guru only to get rid of miseries. Here the Guru's glory is sung by Brahmaji. Guru is beyond Brahma, Vishnu and Mahesh. As a jivanmukta, how Rama led His life is Purva Ramayana. This Ramayana was written later on, so it is called Uttar Ramayana.

The Ramayana which was told to Bharadwaj, Valmikiji was asked to write that Ramayana for people to cross the ocean of the worldly matters. This Ramayana is like a bridge, and people have walked on the bridge and crossed the ocean. Guru's words are like a bridge, as there is no world from the viewpoint of original truth, the whole world is existing due to the delusional thoughts. The world comes up from the mind only. In the darkness, a rope feels like a snake. Valmikiji does not use the word 'swim', he is saying 'cross'.

Brahmaji went with Bharadwaj to Valmikiji's ashram. The whole story is told by Valmikiji to Arishtanemi. The moment Valmikiji saw Brahmaji, He worshipped Him and offered salutations to Him. He was in the state of joyful surprise. Brahmaji's character is always soft and passive. In the Sadguru, you can see Brahma, Vishnu and Mahesh. As Brahma, He will be very soft to you, He is creating spirituality in you and He is remembered even in dreams. When He is sustaining, He becomes Vishnu and when there is indolence, He opens His third eye and becomes Mahesh.

Brahmaji asked Valmikiji to create Uttar Ramayana, which will become like a boat. One does not have to put in any effort of swimming, one just has to sit in the boat and cross over the ocean. The efforts will be put up by the Guru, who is the sailor of our boat and will make us cross the ocean of delusion. When Brahmaji became invisible, Valmikiji was still in a state of trance. He heard it, but could not hear it. He saw it, but could not see it. Then Bharadwaj again repeated the ajna of Brahmaji. He said, I want to know how Ramaji, Bharat, Sita, if they were jivanmukta, then what was their inner state, how was their behaviour with adults, people of the same age and other people? So that I can take training like jivanmukta.

Life is full of problems. In the childhood, with a few tears and screaming, we could get the work done. Childhood was spent in playing. If someone did not speak to us, we felt bad. In youth, our happiness was in women, wealth etc. We built a palace of dreams, we had a lot of projects on hand, we had a lot of cravings, followed by depression and frustration. Even if depression and

frustration were not there, there was stress for sure. There will be a lot of thoughts. Adulthood is burdened with responsibility, anxiety, then there is compromise and self rejection. In old age, body and mind become weak and there is fear of death. Learn from the lives of great people and I want to know how Rama lived with equanimity throughout His life.

Bharadwaj tells Valmikiji that tell me everything with your compassion. Here in this shlok, the family, friends and ministers of Shri Rama are discussed. Kaikeyi was not jivanmukta, so her name is not there. Other two mothers, Kaushalya and Sumitra are there in the list. All His brothers are mentioned. His friends, Krutastra and Avirodh were also liberated, they were also jivanmukta. Vasishtha and Vamdev were Rishis. Eight ministers were also jivanmukta.

Before becoming jivanmukta, what was the state of Shri Rama, I will tell you. Samkit, before that, going near samkit, before that marganusaripanu (following the path), and before that, mumukshuta are important. First He had a desire for a pilgrimage, then there was detachment without self-realisation. What did He do in the world and how He performed religious activities at that time? How did they live, and how they earned, I will tell you everything. I will show you their eating and drinking habits, living style. How they remembered **Mahavaakya of Vedanta-1.*Prajnanam Brahma 2. Aham Brahmasmi 3.Tat Tvam Asi 4.Ayam Atma Brahma***. *How did they chant it? Lalluji Muni chanted Sahajatmaswaroop Paramguru for two years and got liberated while living. If you also do that, you will become jivanmukta. All your miseries and helplessness will disappear. After jivanmukti, everything will be forgotten. There is always a sense of satisfaction.*