Shri Yogvasishtha Maharamayana Shibir 1 Summary

Pravachan 2 (26.1.2019 Morning)

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.

We get a lot of joy in satsang, but do we get rid of our miseries through satsang? If the miseries are destroyed through the satsang, then why are we miserable even now, despite being with a rich father? We are the children of Rushabhdeva, Mahavira, Param Krupalu Dev, why do we not get rid of our beggarly conduct? Why are our desires for the non-living not getting destroyed? We have a little doubt in this zeal of satsang now. Our saints say that satsang will only help you to get rid of your miseries, but you have to apply it. Rohiniya Chor was not transformed, when he merely heard Bhagwan Mahavira's satsang, but when he applied it in his real life situation, he started realising the transformation, that will lead to his spiritual upliftment. Only listening to satsang will not help, you must remain aware and apply it in day-to-day life, then only will misery end.

If you just read Tarla Dalal's recipe books, or in her aura, if you listen to her recipes, you will remain hungry only. In her aura, if you listen to her, see the method of making it and eat it, then we get interested in it. It nourishes you only when it goes in your digestive system and blood and flesh are made. With a regular practice, self-discipline (abhyas), mind gets stabilised. With satsang of the Enlightened One, with His teachings, one starts thinking, it is at the level of inner churning and then there is discrimination (vivek) done at the decision level. From discrimination level, there will be detachment (vairagya), there is natural lack of attachment. You realise the non-permanence of things and also get the feeling that no one can provide protection. Now where should you invest? In worldly matters, there are no returns at all, even if returns are there, they are there for a few moments only. Satdev, Satdharma and Sadguru, their devotion and knowledge, that will only take you ahead.

If there is a detachment, what is the proof? If you have mildness of thoughts in any situation, then it is detachment. Person knows everything going around, but he remains stable within the Self. He understands the pleasures of five senses, but he is not interested in it any more. Lack of detachment leads to increase in thought processes. **When there is detachment, thought process gets milder. Whatever had happened, is happening and will happen, it does not matter to those who have mildness or control of thoughts**. Renunciation is done with a lot of reasons, but it does not mean that it has got detachment with it.

Lack of detachment leads to thoughts about attainment and enjoyment of sensual pleasures, then how to preserve it, how to invest and grow it, the running mind gets stuck in all these things only. If a person feels that there is pleasure in the temporary, he keeps on getting more and more desires, he keeps thinking about them, his mind runs outside only. **Desires bring disease, you are not at ease.** The moment desire arises, the Enlightened One says that you are disturbed and diseased. Your instincts and your activities show beggarly conduct. Now, when you see a beggar, you should see your own reflection there, the beggar asks for alms openly. You have a lot of ego, so you don't ask for it, but expect it. You are not leaving your hopes.

Two friends went to see a film. In the film, there was a scene of a race. One of the friends said that I wish that the black horse wins, the other friend said that I also wish that the black horse wins, but the white one will win. They had an argument, finally the white one won. The second friend was seeing the film for the fourth time. Then why did he hope for the black one to win? We also have hopes that outside things will give us happiness, but we never get it.

Vairagya will detach you from non-self and outside feelings. Abhyas will attach you with your natural self and nature. If such a withdrawal has happened, then make sure that the mind gets stuck somewhere, don't keep it open, otherwise your instincts, catalysts and karmic manifestations are such that will make the mind wander away. When Rama became disinterested in everything, to bring Him back to the ocean of happiness, Vasishtha Rishi preached to Him where to connect the mind. For the internal journey, one needs to get rid of the intellect which says that there is happiness outside. It is not important to keep the eyes closed or open for the inner journey. The moment this intellect of getting happiness from the outside is gone, extrovert behaviour is gone. The instinct which was for enjoyment, has turned towards the Soul. With the indirect teaching, with only its remembrance, with its connection, one goes towards self-realisation slowly. This is the only remedy. There is only one path of supreme bliss for all the time; the practice that leads to that bliss is worth adopting.

If a horse is carved on wood and if a child is asked, what it is, the child will say it is a horse, but an adult will say it is a wooden piece. Life is like that only. On the soul, there is a scribbling of the body, with our ignorance, we see the mode, which is a body and don't look at the permanent substance the Soul.

You are a man, if you have taken a role of a woman in a drama, even if you have put on a sari, worn make up etc., within you, there is an awareness that I am a man. You can put the world into illusion, but you can't be in illusion yourself. You are free from all the associations with your role. Don't look at the horse, look at the wood. Don't look at the role, look at the soul. Don't look at the world, look at Brahma. Don't look at the modifications, look at the permanent substance. The one who is detached remains detached in all situations, whether there is happiness or misery. He has only one thought in mind - to become thoughtless. When you understand the Soul, reflect on it, then when that instinct of I am the Soul also dissolves, one can stabilise in the Soul. There will only be the Soul, which is quiet, without any thoughts.

All these things will not happen only with rules. Rules can be followed mechanically or in unconsciousness, with rules, your instincts become invisible, but they don't get destroyed. The Enlightened One wants awareness of the Self. Without following the rules, nothing can happen, but you can't stop at that, you have to go ahead. Get up from your dreams, you will get transformed only if you go ahead in your abhyas.

When there was a scare of Skylab crashing on South Asia, a man in Philippines saw a dream that it crashed on Manila and he got a heart attack leading to his death. Get up from your dream state, everything is in the dream state since time immemorial, you have me and mine, happiness and sorrows due to that only. Our lives have been spent only in the mirage. We have had a bath in the mirage, but have remained dry only. In illusion, we can never get happiness. If you derive joy from your spiritual aspiration, you will say no to the non-living things (pudgal). You are stupid in wasting your life in earning and enjoying sensual pleasures. You are the brother of an untouchable person, he takes dirt

on his head, you take it in your stomach. What have you attained after getting wealth and power? Don't increase your height, increase your depth, which will arise when you develop your virtues. After 2,500 years also, you will be worshipped. We still do pratishtha of Rushabhdeva Bhagwan after millions of years. **Make the right choice.** Arjuna asked for Krishna only and His liberation was fixed. Now I want to spend my life only for self-realisation, samyagdarshan. Do before you die and death may come any time, so do it now only.

Sadhana is a must. Detachment and knowing the Self are very important for this. This scripture says that only, it is a Vedanta scripture.

Importance of the Scripture: A disciple like Shri Rama, Guru like Shri Vasishtha Muni and a scripture like Yogvasishtha was never there in the past and will never be there in the future. Whatever is written outside this scripture, it is there in this scripture and whatever is not there in this scripture is not there anywhere outside. It is the best scripture and is a crest jewel of the scriptures. Prasthantrayi- Upanishad, Brahmasutra and Bhagavad Gita, Yogvasishtha is comparable with them. The ones who know the secret meanings of Vedanta, they call this scripture as a priceless gem of Vedanta. It has a tune of Upnishad, Vedas and Brahmavad. It seems a non-sectarian scripture, as it gives no testimony of other scriptures in the first 2 prakarans. It just has logic and a lot of examples, one has to apply them in life to get experience. There is no scriptural evidence referred to in this.

Prabhu's knowledge was very pure and vast and He was very focused. In Patrank - 500, written to Lalluji Muni, He wrote, "Vadanta and Jinagam have to be studied by a spiritual aspirant for the teaching and attaining the Soul. Principles vary in Jinagam and Vedanta, at times, they seem opposite, with that a spiritual aspirant might get doubtful, which leads to disturbance in tranquillity of mind. This is because the knowledge of principles is understood by the person, who has more intelligence and through the words of a Sadguru. The reason for the knowledge of principles is due to the teachings of a Sadguru. This knowledge has to be attained through a Sadguru or scriptures, by which the soul gets detachment and subsidence, which lead to the natural capacity to understand and easily attain knowledge of principles too. When the soul gets free from the association, it is very easy for him to understand the form of the Self, Soul. This freedom from the association comes from detachment and subsidence only. This is said again and again in Jinagam and Vedanta etc., scriptures. So without any doubt, one needs to study the first two chapters of Yogvasishtha."

This scripture has numerous examples and comparisons, so people love to read it. The creator of the scripture is Maharshi Valmikiji. Yog = Union of self to Supreme Self infinite, Divine. It is the absorption of the doer of karma. Vasu= wealth, the one who is stable in that wealth of Soul is Vasishtha. The one who is always in His own Soul, He has stabilised there only, from Him, we have got this teaching. The conversation is between Shri Rama and Shri Vasishtha Rishi. The whole scripture is a dialogue between both of them, because of which Shri Rama spent His whole life as a Jivanmukta.

In Purva Ramayana, there are 24,000 shloks, in this Uttar Ramayana, there are 32,000 shloks. The Purva Ramayana has Rama as a hero. Here He is a disciple, a student. Seeing His liberation while still remaining in the body, His freedom from all the bonds of maya, King Bharadwaj asked Valmikiji how Shri Rama can remain in such a state? Then this

scripture was created. Prabhu has asked Kunvarji Anandji that he has to read the first two chapters of Yogvasishtha. To Sukhalalbhai from Viramgam, He has written, "For vairagya and upsham, read Bhavnabodh, first two chapters of Yogvasishtha, Panchikaran etc. and think about it." In 18 letters, 21 times Yogavasishtha is mentioned. In 3 places, there is mention of Shri Rama and Shri Vasishtha Rishi either together or at different places. In Patrank - 513, it is mentioned very well. Total 25 times, the scripture or its author has been referred to.

When there is sunrise, the darkness will disappear. When there is a false teaching of the Self and the world disappears, when the false teachings will be gone, then sensual pleasures will be gone, the worldly matters will feel unreal and like a dream. You will kick the world the way you kick the dustbin. Your journey in the world will get over without touching the world. You will not touch the world and the world won't hinder you. If you feel like touching the world, it is your sensual pleasures. If you feel that the world is hindering, it is your passions. The world will remain the world only, you have to become free from ignorance, distortions and dirt. You have to know yourself from the point of view of knowledge and stabilise in that form of knowledge in the soul. You will learn the art of killing death. This is the fruit of studying this scripture.

Sarg 1: "Shri Yogvasishtha Maharamayana sarg one, Vairagya prakaran. In this sarg, the dialogue between a celestial nymph and a celestial messenger as well as King Arishtanemi and Valmikiji's dialogue will begin.

In the Mangalacharan, salutations are offered, this is the culture of India. With these salutations, one gets inspiration, zeal, joy, plus there is no hindrance while studying this scripture. The success of studying this scripture is that people start transforming their lives. **This scripture is bowing down to Satyatma, Jnanswarup Parmatma and Satchidanandswarupi Parmatma and not to any individual, it is bowing down to the Pure Soul, which is the ultimate truth, unchanging.**

In the first shlok, there is a bowing down to Satyaswarupi Parmatma. I bow down to the ultimate truth, from which all beings shine forth, in which all have their existence and in which all dissolve. This is the ultimate truth, because of which, everything appears, expresses, reveals, sustains, finally merges, disappears, dissolves. Salutation to that Supreme Truth; recognising our oneness with it. That permanent substance, where modifications keep happening. The creator of this scripture starts the scripture with these salutations.

It starts with Sutikshna Brahmin going to Agasti Rishi with a confusion, Agasti Rishi gave him the answer, but to make him understand, he tells him a story. This way, five stories are interlinked to each other. At that time, Valmiki Rishi says that I was asked this by King Bharadwaj and whatever I told him, I am telling you. Bharadwaj had asked, who is Rama? Is He God? Is He the Enlightened One or an ignorant one?

The first story: "A brahmin named Sutikshna went to Rishi Agasti's ashram, he was doubtful and asked Him with a lot of respect. He asked, "Oh God! Oh the one who knows the essence of dhrama! Oh the one, who knows all the scriptures well! I have a doubt and please solve it. What is the means of liberation? Karma or knowledge? Or is it both? Please tell me one out of these three." Rishi Agasti said, "The way, a bird can't fly without both wings, you have to get liberation with knowledge and karma both. You

can't get liberation only with karma or only with knowledge. This is what is known by the Enlightened One. With the help of purification of the mind, karma is useful for liberation and after the purification of mind is done then knowledge is the only means of liberation. In this topic, whatever has happened before, I am telling you now."

Before starting the dialogue between Shri Vasishtha Muni and Shri Rama, Valmikiji is giving us the introduction to the topic by narrating the story. Sutikshna Brahmin had a doubt, which was not a judgement or a decision, it was between curiosity and doubt. He had a strong belief that he will get the answer from Rishi Agasti. He is asking for the solution of his doubt with complete faith in Rishi Agasti.

Which means is good for liberation? Who has that curiosity and doubt? The one who is a real seeker of liberation, the one who is a sincere spiritual aspirant, he can only think of it. This Brahmin had read many scriptures, he had heard the discussions of many saints and got confused. Some said that karma was good, the others said that karma is not good. Some said that knowledge is the ultimate means, the others said that it is not necessary. "Or, multiple opinions and schools of thought stipulate the path in numerous ways; it is not possible to discern which one of them is right."

When you are serving yourself, it is spiritual aspiration, when you serve others, it is seva. Both are seva and both are sadhana-spiritual aspiration. Sutikshna Brahmin had this doubt only. That's the reason Param Krupalu Dev used to ask people to read selected scriptures only. All His disciples had to take His ajna to study a scripture. Sutikshna Brahmin had read Jaimini Sutra - which is Purva Mimansa Darshan, where heaven is moksh-liberation. In Christianity and Islam, heaven is only moksh, which can be attained by doing pious karma and karma is a means of achieving heaven. In Vedanta Sutra, Uttar Mimansa, it says that knowledge is liberation. Leave everything else but the knowledge itself. You have to leave wealth, family, house, karma, etc. Everything has to be left. **Sankhya and Jain Darshan talk about Jnan kriyabhyam moksh, which means liberation is attained through jnan kriya- it means to know and remain as the Self. Except for the Self, no other elements have attributes of knowing and seeing.** Gangasati used to say that once you attain knowledge, don't go on any pilgrimages. Till the purity of mind is not achieved, you can go for pilgrimages, but once that is achieved, start your inner work.

Sutikshna Brahmin was confused regarding jnan and karma both. He is confused, but he wants to do inner work. Agasti Rishi starts explaining him with an example.

A spiritual aspirant has to do karma without any desires and purify the mind. Once the ignorance, dirt etc. become little soft, then he has to listen, contemplate, repeat and put it into the action, this way with the association of knowledge, he can get liberation. Gandhiji had asked 27 questions to Prabhu, out of which, 24th question was, "Can an illiterate person get liberated?" Prabhu said that an illiterate person can attain liberation with devotion. Devotion leads to knowledge, and knowledge leads to liberation. Every soul is filled with knowledge, so whether literate or illiterate, it does not matter. Devotion will make the knowledge pure and with purity, one can reach moksh.

Karma is filled with activities and knowledge is filled with quietude. Both of them cannot happen at the same time. First there should be freedom in action and then there is freedom from action.

You may have a mirror for many years and there is some sand on it. What will you do? You have to clean it and see it in the light. With karma, with actions, whatever fickleness is there in your senses and passions, that has to be cleaned. With the help of the Sadguru, in the light of indirect knowledge, see your reflection.