

## Shri Yogvasishtha Maharamayana Shibir 1 Summary

### Pravachan 5 (27.1.2019 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.

#### **Sarg 3 and Sarg 4:**

In the third sarg, there are 42 shloks and in the fourth sarg, there are 12 shloks. Bharadwaj here says that I understand that they all were jivanmukta, but how can I become one? I want to become jivanmukta. I don't want to remain a devotee, I want to become God.

#### **Sarg 3:**

To devalue the visible world, the visible has to become invisible. Here Bharadwaj calls Valmikiji as Brahman. The soul, God as well as the world, everything is one only, it is one Brahma- the Supreme Being. When the mind is inspired, at that time, they seem different. When there is self-realisation or abidance of the Self, at that time, everything soul, world and God become one and become non-dual. For Guru, we always say, "Oh! Oh! The blessed Guru! Unfathomable ocean of compassion! You have immensely obligated this down-trodden and miserable being!"

Bharadwaj's question is how to get freedom from miseries, the answer is Jivanmukti- liberation while living. Jivanmukta's state, His characteristics and His mutual dealings with other jivanmukta, ignorant people and with those, who are free from bondage of maya. He wants to know what are the characteristics of the jivanmukta externally and internally. He wants to know all these things, so that he can get connected with that and become happy forever, as he wants to become jivanmukta.

The soul knows the feeling of miseries, but he does not know the reason for the same. Deriving joy from sensual pleasures is due to wrong belief and the reason for all the passions is blaming attitude. Many people don't accept the distortions within, that is a deep darkness within. Don't become one with your temptations is the ajna of the Enlightened One. If there is a thorn in your foot and it is painful, you do not have the knowledge of that thorn, but you are uncomfortable. At that time, if someone else says something, you blame that person or thing. You don't catch hold of your dirty mental distortions that you are having since months together and you catch hold of the trigger point. Catch hold of the distortions, don't catch hold of the immediate cause. If you are absolutely shallow, you catch hold of immediate cause. The spiritual aspirant catches the beliefs and modifications, which are the important causes and the root cause of miseries.

When someone comes to cut the throat, the spiritual aspirant says that in kevali's knowledge, it was like that only. What is wrong in it? Why should I have unfavourable feelings for him? Meera was given poison, but she did not question or ask for justice. God has seen in His knowledge and the same thing is happening. Mayanasundari also says that nothing wrong has happened. You have got disconnected from kevali. Why are you not catching the reason? Till the time wrong beliefs do not become right, you are booking infinite births.

**There are three reasons for miseries (tridosh). 1. Impurity. 2. Disturbance 3. Ignorance, where there is a touch of delusion.** If there is a peaceful clear water lake, one can see his reflection in it. But if that water is dirty, you can't see the reflection -

(Impurity). Even if the water is clean, but if it has ripples in it, you can't see your reflection - (Disturbance). If water is clean and quiet, but if it is covered, you can't see your reflection - (Ignorance).

If you are putting efforts in swimming, it is jnanyog and if you are sitting in the boat and sailing at the trust of the sailor, it is bhaktiyog. With the three flaws of antahkaran, the soul does not get self-realisation. Shri Rama first started with purifying His Antahkaran. He got rid of three flaws of impurity, disturbance and ignorance. In Patrank - 449, Prabhu gave a beautiful remedy. Once you acquire the words of the Enlightened One, when you start proper thinking about it, the ignorance disappears. But the hindrance is impurity and disturbance. To remove the impurity, one needs forgiveness, looking at your own flaws, simplicity, reducing worldly endeavours and possessions and satisfaction. You should have these instincts more and more. For removing the disturbances, devotion for the Enlightened One beyond limits is required. This endless devotion should not occur only because of the bond of indebtedness contracted in the last birth, but it should be with knowing His inner state. That is limitless devotion.

In impurity of feelings, disturbances and ignorance, in these three, the whole of Bhagawad Gita is accommodated. The purity in feelings will arise with desireless karma. Disturbances will decrease with the help of bhaktiyog, the heart should be moist in bhakti. To remove the ignorance, one needs a deeper Jnanyog. In a true spiritual aspirant, all these three will definitely arise. With removal of impurity, one gets purity of mind. When the obstructions are removed, there is knowledge and in this order, Shri Rama became jivanmukta.

#### **Difference between Shrotriya and Brahmanishtha**

<b>Number</b>	<b>Shrotriya</b>	<b>Brahmanishtha.</b>
1.	Shrotriya means a scholarly man, the one who is an expert in studying scriptures, mastery over scriptures.	The one who is absorbed in Brahma/soul, he is the Enlightened One.
2.	If he misses the goal, then with the studies of scriptures, he becomes a dry scholar.	He does not have the illusion of the duality of the world, he has forgotten the world completely. His experience is non-dual.
3.	He is neither samyak jnani (Enlightened One) nor shushka jnani (dry scholar). He is an indirect scholar. Such a soul forgets the illusion of the world in deep sleep or when he is in the thoughtless state (Nirvikalpa avastha). He does not forget the world forever, so when he gets up from his deep sleep or samadhi, at that time, he remembers the world. The moment his mind is inspired, temptations arise.	He sees the non-living (Pudgal), but he does not call it good or bad. When he comes out of Samadhi state, he does not have the illusion of the world at all. His samadhi does not break under any circumstances.

4.	Shrotriya can be unpredictable. He lives in the world and has an experience of the world.	The Enlightened One does not remember the world at all. He has the experience of Brahma. He has no distortions or temptations, so there is no wow or missing factor for Him. He makes visible as invisible and invisible as visible. He is under the influence of the soul only.
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From Shlok 2 to 7, let's see what is said.

Valmikiji tells Bharadwaj how Shri Rama attained this state of liberation while living. The whole world is an illusion, brahma is only the truth. The complete forgetfulness of the world is the main characteristic of Jivanmukta. Illusion of the world is subtracted completely.

In the world, we have illusions. The sky looks blue, it is an illusion. The Supreme Being is only the truth, the world is false. We can see different colours of the sky. But actually the sky is formless. How can it have any colours? The sky has no shape, boundless, we can't see the whole sky. How can the shapeless have a shape? How can the formless have colour? How is it possible? The one who understands the nature of the sky, will say that there is no colour of the sky. Till you don't have self-realisation, you blame the world that the world is harassing you. You feel that the world is like this, there are distortions. The world arises due to delusion, the moment you focus within, everything gets dissolved. You become happy or unhappy due to the impurity of the mind. The moment you are absorbed in the self, there is an experience of Brahma.

If there are no thoughts of delusion, then how will you get attachment and abhorrence? The one whose play with the mind has got over, he is jivanmukta. Shri Rama is jivanmukta. Till the time, you don't have purity of mind, one has the importance of going on pilgrimages. The moment self-realisation arises, the world seems without substance. In Bhagawat, it says, saints go for pilgrimages to make the pilgrimage place holier. The one who has the purity of all the holy places within, why should he keep going on pilgrimages?

Vedanta Darshan says that the world is not the truth, it has got no power. The Supreme Reality is something that was there, is there and will be there forever. This Supreme Reality is only Brahma-soul. It should be there in all the three times- past, present and future, it should be unchanging. The one that is not there in three times, then it is false. The world is false and the soul is truth (brahma satya, jagat mithya). Your anger and forgiveness has modifications in it, it arises and gets absorbed. When the value of the thing is not there for the soul, then whether it exists or does not exist, it does not matter and when it does not make any difference, then there is no disturbance.

Our aims, beliefs, hunger, likes, dislikes keep changing, they are false. The one that is permanent forever, that is the truth. The one that is permanent, constant, the Supreme Being, it is realised by the jivanmukta.

If there is one thing, one person feels that it is a game and the other person feels that it is a disturbance, it is your projection, which makes you feel attracted to that thing. If your feelings keep changing, then they are false feelings. The one that is permanent, it will be

always constant whether it is in nigod or in Siddhalok. I have attraction in things only because of my expectations. If the Enlightened One sees the same things, He does not get attracted to them, He does not use any adjectives for anything before the noun. His mind is pure, so He feels that everything is false. This is the difference between the person in bondage and the Enlightened One.

If you want such self-realisation, then study Yogvasishtha. Other outwardly directed scriptures will make you fall in the ditch and you won't be liberated even after thousands of kalp. Such a spiritual scripture, if you study well, your soul will get awakened. From one scripture, the manifestation of Brahmand (the universe) will be there. The moment you get rid of tridosh, the rope will not seem like a snake. Then how can you get distorted with fear? If you see the universe, you feel like enjoying it, but if you see only Brahma, then distortions are not there only.

**Renunciation of temptations is moksha.** The body dies later, before that karma and before karma, if the temptations are gone, there is moksha here only. Non-destructive karma (aghati karma) leave us only after destructive karma (ghati karma) leave us. With the destruction of temptation, there is destruction of faith delusion and then character delusion. When the delusion (moha) gets destroyed (kshay), it is moksha. The moment one gets self-realisation, there is destruction of delusion. Prabhu had written that according to Vedanta Darshan, I am a kevaljnani, but according to Jain Darshan, I am Atmajnani, which talks about 4<sup>th</sup> to 14<sup>th</sup> Gunthanak. Vedanta Darshan does not differentiate between atmajnan and kevaljnani. First of all, with desireless karma, you have done purity of mind, then there is jnanyog, where you listen, contemplate and experience the whole thing day and night, and then distortions can be destroyed.

The way when the cold weather is gone, pieces of ice get melted. When the distortions are gone, mind gets melted immediately. Mind = the storage of distortions. The reason for rebirth is distortion.

There are two types of temptations. 1. Pure. 2. Vicious. The pure one destroys rebirth, transformation of the soul is done in such a way, that there is no rebirth. If a coir rope is burnt, it burns in the form of the rope, it becomes ashes. Even though it is in the shape of the rope, these ashes cannot be used for tying anything. With the rope, you can tie someone, you can make a bed out of it. In the fire of knowledge, temptations get weaker. Such pure temptations are not for any worldly matters or sensual pleasures. This temptation is for self-realisation, moksha and attaining Supreme Divinity.

Vicious temptations are whatever is not there, one wants to get that, it is all about getting non-living (paudgalik) desires. Before death, if there is some desire which is not fulfilled, one has to take rebirth to fulfil that desire. This transmigration has been going on since time immemorial.

Pure temptations are like a roasted seed. If a seed is given land, water, sunlight, fertilisers etc. Then it gets sprouted. But if the seed is roasted, even after getting everything, it will not grow again. You can't change anything outside, you have to change from within. The one who roasts his own seed is jivanmukta. Seed= distortions, land= body, fertilisers= sensual pleasures, water= longevity (ayushya). You can't change body, your ayushya, sensual pleasures, just roast the seed of your distortions, so nothing will grow from it. There is no fruit of rebirth. The world remains just the same, still it is showing us the art

of keeping the world intact and we can become liberated. The creator of this scripture is Jivanmukta, His experience speaks in this scripture.

The potter puts the clay on the wheel, he moves the wheel with a stick for a while and then he stops moving it with the stick. Still for some time, this wheel will move because of the earlier force. Jivanmukta has become free from attachment, but because of the earlier force, his body is still present. Whatever is the destiny, till then the body will remain, there is no new destiny for Him.

When the train is shunting, an engine pushes all the compartments. Then even if the engine is not there, the compartments keep on moving. This stopped engine is antahkaran of the Enlightened One. Compartments are fruition of previous karma, if you can see that, you have done the darshan of the Enlightened One.

How did Rama get encouraged for jivanmukti? When you listen to that, you will have peace from old age and death. Both are changes of the body. They both are horrible. In death, a person's life gets over. In old age, the person is living and there are troubles. The person has got the highest fear of old age. There is a feeling of insecurity, loneliness, there is helplessness and dependency on others. The old person himself feels that while talking, he is making mistakes. There is a sense of uselessness creeping within, you start hating yourself. Your ears stop listening. You feel less loved and less needed. If you hear Shri Rama's legend, you will get peace from old age and death, as there will be no new births. Why do you get scared or insecure? You have a Sadguru with you. Start more of satsang, devotion, reading etc.

From 18<sup>th</sup> to 42<sup>nd</sup> shlok, Rama katha (legend of Shri Rama) is starting, where Shri Rama feels like going for a pilgrimage at the age of 15-16.

When Shri Rama came back from Gurukul after studies, his age was 15 years 9 months. He spent a few days in joy in the palace. There was happiness in the kingdom. He got the desire to go for pilgrimage, when there was happiness all around. He wanted to elevate Himself. The way it is described in the shlok, in the same way, He held His father's Lotus Feet and requested him to allow Him to go on a pilgrimage. He wanted to spend some time in the ashram of Rajarshi and Brahmarshi, then He wanted to take decisions of His life. King Dashrath discussed with Muni Vasishtha and then gave ajna.

The moment He got ajna, an auspicious time and day were seen by Brahmins, they also blessed Him. The mothers were offered salutations and hugged. Vasishthaji sent His brothers Lakshman and Shatrughna, some people, some relatives and some Brahmins along with them, so that they get satsang and reading of scriptures during the pilgrimage, which is very important. Looking at the elegance of Shri Rama, women forgot to talk to each other, they became silent and wanted to see Him as much as possible, as they did not know when they would be able to see Him again.

The way the Himalayas get covered with the snow, Shri Rama got covered with rice. This way they came out of Ayodhya. He gave charity and respect to the group of Brahmins, and with the blessings of everyone, He started moving to various places. From His own Kaushal Desh, He went to Kashi Desh, then Angdesh, Bangdesh, Kaling etc. If a river came, they had a bath there, in pilgrimage places, charity was done. Atop the mountains, austerity was done and in the ashram, meditation was done. Spiritual activities were the main thing in the whole pilgrimage. This way they saw the rivers, oceans etc. They saw

clear water like the moon in the River Ganges, pure lotus like Yamuna, Saraswati, Sutlej, Chandrabhaga, Rishikesh, Iravati, Ravi, Krishna, Veni, Saryu, Chambal, Vitasta, Beas rivers. Then during the pilgrimage, they visited Prayag, Dharmaranya, Gaya, Kashi, Shri Shail, Kedarnath, Pushkar, Ajmer, then they went to Mansarovar, Uttarkashi, Varanasi, Agni Tirth, Indradyumna, Vishnu, Kartikswami and Mahadev's temples, this way, they went to 64 places of pilgrimage. Then They saw the ocean filled with many surprises and Vindhya, Mandarachal, Ashram of Rajarshi, Ashram of Brahmaarshi. They saw holy and auspicious ashram of Gods and Brahmins, and they also saw many pilgrimage places, lakes, rivers etc., Shri Rama went around with His brothers to all the four directions again and again. The way Shivji returns after going in all the four directions, the one who was respected by people, Devs, kinnar, Shri Rama came back to His house.

#### **Sarg 4:**

When Shri Rama came back, He was showered with flowers. People welcomed Him with a lot of respect. He entered the palace like Indra's son Jayant entering Devlok. He bowed down to His father, Guru, brothers and Brahmins, then He hugged everyone. His virtues also became purer and He was very happy with the purification of mind. Rama was very happy and spoke about various places.

Shri Rama was Bhagwan and was bound by curse, so He appeared as one with ignorance. He used to do all His prayers according to the scriptures. Then He went to do darshan of His father who was like Indra in his royal court. Over there, He used to talk to Vasishthaji etc. other great souls, which were filled with knowledge. After His lunch, He would go for hunting with a large army to the forest, where there were many boars and bulls. After coming back from the forest, He had His bath etc. and had dinner with His brothers and friends. This way, most of the days were spent by Shri Rama after He came back from the pilgrimage. He used to live in the house of His father along with His brothers.

Oh Bharadwaj, Shri Rama was following sinless politics. His attitude was such that good people felt that He was like moonlight and gave happiness, like the nectar of the heaven, He was spending his days." He had a curse of Sanatkumar, Vrinda, Bhurugu Rishi, and Devdatt, so He had to spend time like an ignorant soul for the time being. The way a less intelligent person behaves, He was behaving in the same way. From there, He attained the higher state of Jivanmukta. So Valmiki has shown us the ideal situation. It can be understood as the samyagdrashti soul's karma, which He has no choice but to endure. It is a karma, that has to be shed by bearing the results (nikachit karma).

The way, Buddha saw many things on the way, Shri Rama also saw many things on the way, during His pilgrimage. He saw old people, death, sickness etc. He was so affected that He stopped eating properly. He would not talk to His brothers. He stopped going for hunting. He became quiet. The body became weaker and Dashrathji started getting worried.