Shri Yogvasishtha Maharamayana Shibir 1 Summary in English

Pravachan 1 (19.1.2019 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.

Param Krupalu Dev had written to Pujyashri Ambalalbhai, "Those which lead to detachment (vairagya) and subsidence and calmness (upsham), such Yogvasishtha etc., scriptures - there is much meaning in reading them." In Patrank - 654, He has written, "Now read Sundardasji's composition or Shri 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." To Keshavlal Nathubhai, He has written, "First two chapters of Yogvasishtha and such scriptures have to be read by the spiritual aspirant, the one who wants to be liberated, has to give a special thought to it. I have sent Yogvasishtha scripture from here, read it 5-10 times and think over it again and again." To Lallujimuni, He has written, "Yogvasishtha brings detachment, and renunciation and subsidence in the soul, one has to see that it gets developed in the soul and keep that aim only." Prabhu has written five times to Lalluji Muni, four times to Ambalalbhai, twice to Tribhuvanbhai, once to Mansukhbhai Suryaram, Kunvarji Maganlal, Kunvarji Anandji, Sukhlal Chhaganlal, and Keshavlal Nathubhai that they have to read Yogvasishtha. This way, 18 times, Prabhu has asked people in Vachanamrutji to read Yogvasishtha. This scripture is mentioned 21 times in total in Vachanamrutji in 18 patras.

Is the soul happy or miserable? The soul is pure, enlightened, consciousness incarnate, self-radiant, and abode of bliss. In your own house, there is a large copper vessel filled with a lot of wealth buried under the floor. You yourself are the abode of happiness. But you are ignorant about it, so you are miserable.

If a prince plays with the children of the working class, the minister of the king asks him not to play with them, as he is a prince and he should not play with such children. **The Enlightened One says, "You are a Pure Soul, why do you play and have love in non-living things? Especially when you are in the association of the Enlightened One, it does not befit you at all**." Your ignorance regarding me and mine attitude, doer attitude and sufferer attitude leads to miseries. 'I am the body', this is the ignorance about me. Whatever can be seen is believed, whatever is not seen, there is no love, this is the ignorance about 'me'. **The ignorance about mine comes up when there is something due to association and one feels that it is mine**. A man used to give 10 rupees to a beggar every day for many years. All of a sudden, the man started giving 5 rupees and finally 2 rupees to the beggar. One day, the beggar asked the man about the reason. The man said that his expenses had increased, as he got married. The beggar got angry and said, "You should have asked me before getting married. Unnecessarily I lost money." If I think that the association of things are mine, this is my next ignorance. If I think that happiness is outside, and I can be happy, when I change the outside, it is the ignorance of my doer attitude. Others make me miserable is the ignorance of my sufferer attitude. We uselessly look out for happiness and weep for our miseries. I am the soul and my source of happiness is within me and not outside me. Once this determination comes, years of satsang become successful. Happiness and miseries are projections of the mind. Your dharma is only one, "Knower", the one who knows. Other than that you have no other karma or dharma. At the most, if you go into impure mode, you are the one, who thinks about it, more than this, there is no possibility only. You can't change the outside and others can't change you. That is the

arrangement of nature, where there are no curses, blessings or forgiveness; everything else is only your emotions.

Self-realisation: The soul has knowledge, but does your knowledge have soul in it or only non-living things are there in it? **The one, whose knowledge has soul in it all the time is a person, who has got self-realisation. That is the state of the Enlightened One. The one who tries for the same is the spiritual aspirant**. His enthusiasm is such that, why should I bow down to samyagdarshan, that it is just a modification of a moment, if bowing down has to be there, it has to be samyagdarshan bowing down to me. When you have that powerful feeling, samyagdarshan will manifest within you. The modifications have a starting as well as ending. But the substance has no beginning or end. I am the soul, which was always there and which will always be there.

To get self-realisation one needs qualifications. The Enlightened One speaks about qualifications and eligibility. In university education too, certain qualifications are needed, but once you go out of your classroom, you can do whatever you like. But when you become a spiritual aspirant, then you will need qualifications all the time. You will need vairagya and upsham all the time, then only, there will be self-realisation.

The state of the soul is quite strange. When he goes to the saint, he keeps saying yes for everything, he feels what He says is absolutely right or what He has said may be right and I want to do that only. He thinks that if I finish this much work and earn this much money, I will do that only and he goes back in the vicious circle. You are a hypocrite. Now either say no the Enlightened One or say no to sensual pleasures. If you don't do that, you are blind with delusion. **I have to work on my ignorance of I am the body and the source of happiness is outside.** I think that so far I was not happy, as my karma were weak or I did not put in that much effort. I always have the hope that now I will definitely get it in the future. Because of this hope, you are not getting inwardly focused. The Enlightened One is completely focused inwards, but when He looks at you, only love is seen in His eyes, compassion is seen in His eyes. If you want that love and compassion in your eyes, you have to become like Him.

The past has passed, my last time's efforts were not enough, this time I will definitely become a millionaire. We take the example of Muhammad of Ghazni. He tried to win over Somnath 17 times and lost it. Then he was dejected completely and was sitting in a cave. There he saw a spider weaving a web. It kept falling, but finally it succeeded. Muhammad of Ghazni took inspiration from that and fought Somnath for the 18th time and he won the war. We feel that it was great. But just ask Muhammad of Ghazni or Sikandar, "Did you get peace or rest after winning?" We all have the experience of failures, but still we have hope for the future, which keeps us running, deceives us or makes us roam.

You mind has the aim of wealth, power, position, status etc. You run behind it day and night. You get it at the end, but still you keep running. Why? You have gotten used to this running. Earlier there were hopes, needs and desires. Now only habit makes you run all the time. Due to our past instincts, we keep getting deceived by hope. If you sit in the merry-go-round, you may feel that the horse is flying in the sky. But when the merry-go-round stops, you realise that you are at the same place that you were in before. You go around the world in your dreams. At the deathbed, you realise that you wasted all the time but did not do anything to develop yourself. Your ego, desires, jealousy are as they were before.

A pot has some holes, and water goes out of those holes. In the same way, through the holes of hope, all your energies flow towards the external. **Everything is extinguished, but the light of hope is not extinguished. The opposite of hope is detachment**- vairagya. One can't get oil from the sand. The Enlightened One says to have vairagya with discrimination (vivek).

One has to reach the proper decision by doing a lot of satsang. Except for the soul stability and devotion of the Enlightened One, there is no happiness anywhere. This much qualification, eligibility is a must to get self-realisation. Without vairagya and upsham, all the activities are zero only. **Go beyond the hopes, that is vairagya.**

Leo Tolstoy had written a drama "Horse." There was only one character in it. The horse is showing his own confusion in this drama. He says that I don't mind my master riding on me, but how can he say, "This is my horse". Just by riding, I don't become his property. If a mosquito sits on your hand and says that it is my hand, you won't allow him to say that. But we are doing the same thing, we are in this body, and then we say that this body is mine. If we wear some clothes, we say, these are my clothes. We keep saying all these things are mine, we make that projection. Now we have to start breaking this illusion, then only peace can be attained.

In the game of cards, you have the trump card, as the trump is spades, you have got the ace of spades. You feel that the cards are very heavy now. But if the person next to you says that you were cheating by making signs to your partner, so he doesn't accept spades as the trump. The other person says that I don't accept this ace as an ace at all! Now you don't feel that the card is very heavy, it becomes as useless as a paper. You also increase the value in worldly matters and devalue the Absolute Path and we keep making mistakes.

In chess, if you are busy saving the wooden queen, you don't see your real queen (wife). When you attain happiness, you lose your happiness. Now start your inner work. You are doing a lot of renunciation, but you don't give up your desire for it. E.g. If I was eating sweets, I would have eaten five kilos of sweets today. The Enlightened One does not ask you to do only renunciation, he is asking for vairagya and upsham. You devalue things, then things will automatically leave you, you won't have to leave them. If you don't have vairagya, don't expect self-realisation.

If the qualifications are not right, then you will think that once I become an Enlightened One, I will become detached. That is not the case, once you become detached, then only the knowledge will be there. Prabhu used to ask His disciples to read the same scripture 5-10 times. But the disciples were very straightforward so they did not get bored.

A Zen fakir was extremely sad today. He told His disciple that He saw a dream that He was a butterfly and went from one flower to the other flower. The disciple said that it was just a dream, it is false, don't worry. The fakir said that I am just thinking what if I am a butterfly and having a dream of being a Zen fakir. The Enlightened One says, "Your dreams are dreams only, but your reality, truth that you feel, is also a dream only. You are a Pure Soul, become aware and that is the truth.

We can awaken with three things. **1. With the awareness of death 2. By seeing the prosperity of saint 3. By increasing the importance of the soul.** When King Dashrath saw his face in the mirror and saw a few white hair, he became aware that he was nearing death, he decided to give away his kingdom to Rama. His vairagya increased.

If a horse cart is going and a horse stops for a moment, the moment it is whipped, it starts running again. We can see thousands of situations during the day of detachment. The horse of the mind stops for a moment, but again some old instincts, hypnotism of the crowd or family whip you and you start running again. This year, you should be whipped in such a way, that your mind itself gets subtracted, that is liberation. Indolence is slow suicide. Why do you die at every moment with feelings? Now have quietude and walk on the path of The Enlightened One. How do you want to stop? With your own decisions, your power or your helplessness. Death will take you away and you will become helpless. Decision is yours. **Vairagya is the first qualification of self-realisation.**

Upsham: Prabhu has said that Upsham is having constant happiness of the mind, that happiness of mind will break the passions. Vairagya and upsham both have happiness in them. The spiritual aspirant does not achieve happiness at the end of his journey, he is being happy throughout the journey of spiritual aspiration, he gets happiness from that only. Upsham means to become quiet. Keeping silence outside and having a screaming ego within is not upsham. Upsham means in any situation, there is happiness of mind. He does not think justice or injustice; he does not think of why me type of thoughts. Then only it is upsham.

The one who has the attribute of upsham, he feels that all the situations, incidents are unreal or they are too small. He does not throw diamonds to make the crows fly away. He realises that they are my projections, my interpretations, then only he has upsham in him. If a situation seems big and real, if there are reactions, then there is no upsham in that person. The one who has upsham feels that every situation is a drama. If someone dies or there is a birth; for him, everything is just the same. He feels everything is a drama. For him, enemy-friend, respect-insult are just the same.

The father of troubles is sin. The reason for misery is faults. The moment you feel unhappiness; it is due to distortion. Karma can't do anything to me. If I don't get distorted, I am happy, if I get distorted, I am miserable. If I am unhappy, it means that I have ego, abhorrence, anger etc. within me. Mahavira Darshan says, that which is outside cannot make you unhappy, karma is a non-living thing and it is outside, it can't make you unhappy.

Many people say that I am not miserable, but they react. Your reactions stem from misery. Your distortions only affect you. If you are a Vaishnavjan, then you have to offer salutations to all in the world. Instead of that, you look at everyone's flaws only, so you are the worst of the worst lot. Where are your vairagya and upsham after so many years of satsang, if you are seeing other people's flaws? If you don't have vairagya and upsham, and you speak of self-realisation, you should do kshamapna and take atonement.

In the word "Rama", one feels rest, repose, happiness. In the word "Manthara" there is 'Ra' and 'Ma' both, but still due to 'Tha' in between, there is no rest, in fact, there is misery. You also have an ego that comes in the way, because of that you remain disturbed. If you don't have upsham, then years of your satsang has failed completely. Once you imbibe the teaching, then there will be vairagya and upsham and then you will get self-realisation.

A French philosopher went in the room and hugged the table. He said that this table is too straightforward, it is showing itself as what it is and not showing itself as a piano. Remove your mask, you will get pure. You have got intellect. You will be able to cheat anyone but the Enlightened One. You may not show your faults to others, but you can't hide your miseries from the people, they will gossip about you.

A saint used to say, "Don't become a theist, don't become an atheist, just become real, then you will have self-realisation."

We have seen many religious wars. Actually no war can be religious. Even if one party had upsham attribute in it, there would have been no war at all. For self-realisation, you will need vairagya and upasham only. That's why, from the scriptures like Agams, from a trustworthy person, learn the remedy for it and make your own efforts. This is what is suggested by the Enlightened One.

We all have a health advisor- doctor, finance advisor, now we need a spiritual advisor. If we don't have a spiritual advisor, then you are cutting on your trustworthy person. Do not do anything with self-will, you have to learn this path from the Guru only.

You have to listen, contemplate and experience the words of the self-realised, learned Sadguru, then only you will succeed. The association of the Enlightened One is not easy, we need Him at every moment to remain in that state. What should I do? **Study the scriptures- read, contemplate and keep awareness.** Let this awareness remain in all activities. The best is the Sadguru only. One minute of association with Him is also enough. He has the experience of years and He will help you swim the ocean of life and death.

Param Krupalu Dev has written, "For vairagya and upsham, read Bhavnabodh, first two chapters of Yogvasishtha, Panchikaran etc., and think about it." This was for the benefit of the spiritual aspirants. The scriptures will give you direction, but your state of mind has to be changed by you only. What you have understood, has to come at the experiential level. The Guru will support and inspire you.

A scripture like Yogvasishtha, a disciple like Rama and a Guru like Vasishtha were never there in the past and will never be there in the future. This scripture was so dear to Prabhu that He has written in Updeshchhaya, "When Vasishthaji preached to Rama, Rama started offering His kingdom to Vasishthaji. But the Guru did not take the kingdom, He said that you have to get rid of your ignorance, your me and mine attitude. The one whose ignorance is gone, his miseries are gone. The disciple and Guru should be like this." Updeshchhaya - 7.

The peak of India's spirituality. Someone with eligibility, if he looks at the peak, his eyes will be closed, his thought process will stop and this peak is the Enlightened One. The Enlightened One has two forms. 1. Living Guru- Sajivanmurti. 2. Scriptures. Both are the Enlightened One, but one is the direct one and the other one is indirect one.

The Yogvasishtha is famous from Okha to Assam and Kashmir to Kanyakumari. It is available in different languages. For the spiritual aspirant, it is a matchless scripture. It is the best of the spiritual scriptures. Vasishthaji Himself says, "Whatever is there outside, it is there in this scripture and whatever is not there in this scripture, is nowhere else." It is an encyclopedia. The solutions to all the miseries and problems are given here. All the doubts are cleared in it. None of the questions of the world are such, which are not answered here.

This is a Vedanta scripture, and scholars have accepted it as a precious gem. In this scripture, there is the sound of the Upanishads here, it is a soft sound of Vedas. There is a ringing sound of Vedanta. Vedanta Philosophy (Brahmavad) says that there is nothing else but the ultimate reality, which is non-dual.

A father or a mother are not born, a baby is born to parents. From the girl's view point, the day she gets married, she becomes a wife and a man becomes a husband. In darkness, the rope looks like a snake. The soul is a reality and the world is deceptive (Brahma satya, jagat mithya). This is the tune of Brahmavad and Vedas. To destroy the ego, one needs means of yoga, some spiritual aspirations, which are important, and this scripture establishes it.

That the soul attains self-realisation, is the only aim of this human life, this manifestation is only shown in this scripture. No other scripture is as respected as this scripture. It is compared with "Prasthantrayee", which is like "Jinagam". It is a scripture of Vedanta and first two chapters are filled with spirituality. Other four chapters have principles. There are totally six chapters in it.

Prabhu had told Lalluji Muni, "There is nothing wrong in reading and thinking about Yogvasishtha etc., scriptures. We had written ahead that when you read such a scripture or think about it, the soul gets virtues of such a scripture. For the detachment and subsidence, one has to know the principles of knowledge from the Enlightened One, then the soul gets simplicity, non-delusion etc. attributes. For this purpose, read Yogvasishtha, Uttaradhyayan, Sutrakrutang. Keep remembering it. If you have completed reading Yogvasishtha, take some space of time and in that space, read Uttaradhyayan Sutra. Refrain from the insistence of sects because if a soul has got some sect due to his birth, whether spiritually beneficial or not, he does not think about it." "Yogvasishtha's first two chapters have to be read, and read it again and again and think about it. It does not belong to Jainism, but don't have agitation in it." This scripture will prepare us for 'Samaysaar'. There is no testimony any scriptures in this scripture, but there is a lot of logic, examples and testimony of experience.

With the first two chapters, spiritual aspiration will get nourished. The soul, God, Jeev etc., will be talked about, still it is a vast scripture, which has 32,000 shloks. The subject is difficult, principles are deep, still why is it so enchanting? Its style is very interesting, poetic and simple. It has several examples and comparisons, so it becomes entertaining and people can understand it too. This scripture is a blend of stories and philosophy. Even if someone who indulges in sensual pleasures, if he takes the boat of Yogvasishtha, he will get detachment.

Yogvasishtha is written by Maharshi Valmikiji. He has carried this peak, put it in the palanquin of intelligence, He has brought words to us. Purva and Uttar Ramayana are written by Him only. This scripture talks certain things about Jainism, Buddhism, and certain things are like shloks of Gita. This scripture is of a different style than what Valmikiji usually wrote. This scripture is written much before Mahavira spread Jainism or Buddha spread Buddhism, it was much before Gita was created. The spiritual aspirant cannot remain indifferent towards it. Many Enlightened Ones have accepted and sung its praise including Param Krupalu Dev.

Yogvasishtha- Yog means union, union of self to the Pure Self. Vasishtha word comes from the word "Vasu", which means wealth. This wealth is of turning towards the Soul. The one who is stabilised in the Soul, who is abiding in the Self continuously, he is Vasishtha. Knowledge from Vasishtha is Vaasishtha. 'Yogavasishtha Maharamayana' according to philosophers. According to scholars, it is 'Aarshramayana'. Common people call it 'Uttarramayana'.

Uttarramayana means after Ramayana. Purvaramayana is where Rama is a hero, from the birth of Rama till the death of Ravana, everything is shown. It shows His devotion towards the father, love for brothers, one wife only, accepting good conduct etc. In Uttarramayana, Rama is a student and questioning His Guru Vasishtha. At the age of 15-16 years, He went for a pilgrimage of Kailash Mansarovar with His father's ajna and when He came back, He could not pay attention to anything anywhere. He became disinterested in everything. He was detached and he

became weak physically. Prabhu had the same state of detachment, while writing Bhavnabodh. Rama felt that everything was transitory, temporary and false. King Dashrath got worried and asked Vishwamitra Rishi to do something. Vishwamitra asked Rama to go with Him, but He did not want to go anywhere. Then Vishwamitra asked Rishi Vasishtha to speak to Rama. Without the association of the Enlightened One, detachment becomes negativity and it is depression. Detachment + The Enlightened One = Self-realisation. Then Vasishthaji preached to Rama, that teaching is there in this scripture.

Purvaramayana has six chapters: 1. Balkand 2. Ayodhyakand 3. Aranyakand 4. Kishkindhakand 5. Sundarkand 6. Lankakand. Uttarramayana also has six chapters: 1. Vairagya prakaran - dispassion 2. Mumukshu prakaran - seeker of liberation 3. Utpatti prakaran - creation 4. Sthiti prakaran - sustenance 5. Upsham - dissolution. 6. Nirvana - liberation.

Prabhu wrote to Ambalalbhai, "You all are worried about Krushnadasbhai's mental condition and his miseries, it is natural to feel that way. If possible, please make him read all the prakarans from the third prakaran of "Yogvasishtha". All these troubles are because of the mind only. With the inspiration of the mind, the world is created. The thought of delusion creates the world, this is there in prakaran 3,4,5,6. The whole talk is about destroying the desires and inclination. For that, you should be detached, you should be a spiritual aspirant. In Vairagya prakaran, there are 1500 shloks and in Mumukshu prakaran, there are 1000 shloks. There are 33 chapters in Vairagya prakaran and 20 chapters in Mumukshu prakaran.

Vairagya prakaran talks about how for liberation, vairagya is a must. For that, one has to understand the falseness of the world. It shows us the nature of woman, wealth, youth and old age, it will tell us that do not invest over there, as that investment is without returns. The moment illusion is broken, vairagya will be simple.

In Mumukshu prakaran, it will say that passions will be destroyed only with effort and not by the luck. Luck is the effort of the past. Effort is the present effort. Effort of the past brings passions of the present, now effort of the present will help destroy these passions. It talks about four doorkeepers of moksh, which is Prabhu's Patrank - 513. The last chapter talks about association with a saint is a boat to go across the ocean of life and death. The world is born in the mind. The mind makes you see the duality. To become inwardly focused, one has to control the mind. The way sunrise destroys the darkness, if you listen to this right, original path, you will be helped. False teachings of Jeevbhaav and desires for worldly matters will be destroyed. The fox in the jungle will scream so long as it does not listen to the roaring of the lion. Only so long as you have not read Yogvasishtha, you will read other scriptures, is what is said by saints. This scripture will be an efficacious medicine.