## What Is The Proof That Ramayana Is Related To Yoga?

**Sage Valmiki’s purpose in writing Ramayana was to give the knowledge of Yoga to simple-minded people in a story format.** He avoided making it a Yoga text book. However, he tactfully showed that he is explaining Yoga to us. Let us see a few verses from Valmiki Ramayana that relate to Yoga. Later, we will review hundreds of verses explaining a specific topic in Yoga.

1. **Sage Valmiki mentions in the verse 1-4-6 that his purpose of writing Ramayana is to explain Veda.** We know that the Veda has a vast scope. Verse 1-4-6 narrows our scope, but it is not sufficient.
2. From verses 1-2-33 and 34, we learn that this is a story about the plight of Sita – compared to a wailing bird – and her rescue by Shri Ram. **Do you remember the beginning of Ramayana, where the female bird was in terrible agony over separation from the male bird?** This agony is the same agony the Energy feels over the separation from the Consciousness.
3. Verse 5-16-30 says, “Sita was in the same pitiable condition as a female bird which has lost her companion male bird.” The female bird’s weeping reminded sage Valmiki of Energy’s plight in captivity of Ahamkara in the Muladhara Chakra. There are several verses that describe Sita in same words as Kundalini Shakti / Energy trapped in Muladhara Chakra.
4. Valmiki Ramayana verse 6-117-20 tells us “Shri Ram is AUM.”

**Sage Valmiki wrote Ramayana to guide and help the Energy and the Consciousness reunite within us.** It offers immense help and guidance to anyone who is searching for the Energy or the Consciousness. When we see Ramayana from lenses of Yoga, it becomes a map or a travel guide that leads a Yogi to the Higher Consciousness**. It offers several warning signs and guidance instructions to a Yogi.**

## How Can We Address Questions about Ramayana?

We see that some events or character’s choice in Ramayana makes little sense to us. When we read Ramayana and Yoga books side by side, the knowledge of Yoga helps us explain why characters of Ramayana behave the way they do. Let us see few examples.

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| **Ramayana Question** | **Explanation using Yoga Concept** |
| King Janaka found a box with a baby inside while tilling the land. Is it possible to find a live baby in the untitled land? | Tilling of land and finding a live baby cannot happen at the same time. Sita represents the Energy. She was not born normally. It matches Newton’s law of Energy. Both agree that we cannot create Energy. |
| Why Urmila, Laxman’s wife, did not go to jungle with him? She is Sita’s sister. They must have the same idea of an ideal wife. When Sita went to jungle with her husband, why Urmila stayed back in the palace? Valmiki Ramayana does not mention a reason. | “Urmila” means “waves of passion,” whereas “Laxman” means “devoted mind.” They are quite the opposite qualities of the mind. Laxman focuses on serving Shri Ram, as he represents a mind devoted to god. Urmila represents passion; it cannot coexist with the devoted mind. This is an example of guidance from Ramayana. |
| How did Sita go through fire after Shri Ram defeats Ravana and come out unharmed? Why did Shri Ram allow his beloved wife, rescued after a long struggle, to go through fire? | What can go into the fire and come out unaffected? The answer is fire itself. Fire cannot burn fire; one fire can pass through another fire. Sita represents the Energy. Fire is just one manifestation of Energy. Shri Ram knows her very well. Hence, he puts her through fire, knowing very well that fire cannot possibly harm her. |
| Shri Ram sent Sita back to the jungle again. She was pregnant. Sita is in agreement with Shri Ram’s decision to send her away forever. Why do they separate? | Universal Consciousness had a wish to be many from one and be in multiple forms. To honor that wish, the Energy separated from it and created multitudes of names and forms. If it were not for that wish, there would have been no separation, and therefore, no creation. Similarly, Sita accepted going back to the jungle. It was to honor Shri Ram’s wish and to give birth to his children. When they are together, there is only bliss. There can be no creation, or no children. |

As you can see, the reason behind the choices of characters or events comes from Yoga concepts. These questions are precious. It is very important that we ask the question. When we read Ramayana carefully and see that a character making a choice that we do not understand, we get a question. **This question has actual relevance to you because they originate from your intelligence and experience.** It leads you straight towards a concept of Yoga. Once you understand that answer, it becomes your point-of-entry into Ramayana. From that point, you can interpret Ramayana all by yourself. Now, it becomes “your” Ramayana. It will not be same as “my interpretation of Ramayana”. We may differ in our views, and that is okay. **Our roads can be different, but our destination is same.**

There are several such questions about Ramayana. They all work as a secret message sent in your name. You need to answer only one question on your own. It will establish a link between the sender and you. The sender will know that you are interested in Him. **With a faint smile, He will start pulling you towards Him.**

## Why Should I Learn About Yoga From Ramayana?

**It is correct that Ramayana teaches us about paths of Karma and Bhakti.** Ramayana teaches us about Shri Ram and other characters as great and ideal people. Through them, it teaches us about duty and right action, which is the path of Karma. **In fact, Ramayana teaches us about four different paths, not just about Karma and Bhakti. Please read the story below told to us by Saint Tulsidas.**

## Story: Four Views of Shri Ram Based on Four Types of People

Everyone who knows Ramayana has a question – ‘Was Shri Ram a great human? Or was he a God?’ To answer this question, Saint Tulsidas compared Ramayana with a beautiful lake. This lake has four banks. On each bank of the lake, there is an assembly hall (The Hindi word is “Ghat”, which is a common meeting place). In all assembly halls, people are listening to Ramayana. However, each assembly hall reads the story with a different meaning!

**The first assembly hall is for people who seek direct knowledge of “who am I”.** It leads them directly to the experience of our true nature. We will use the term Universal Consciousness to refer to our true nature. Lord Shiva is the speaker and Goddess Parvati is the listener. Lord Shiva is explaining how Shri Ram is our true nature or Universal Consciousness.

**The second assembly hall is for people who are dedicated to Right Action (Karma).** These people focus on good actions and cultivating good habits. They adore prominent people, ideals, values, and live a very honest life. **They do not see any necessity of God, Godness, or Universal Consciousness to perform the right actions.** They gain experience and knowledge of Universal Consciousness, indirectly by performing proper action. They see Shri Ram as an ideal human being, who is dedicated to right action and adheres to great moral values. Sage Yadnavalkya is the speaker in this hall and sage Bhardwaj is a listener, along with few other people.

**The third assembly hall is for people who take the path of Devotion (Bhakti).** They have a faith that there is a higher power in form of God. They believe God creates that world. Their logic is “if there is a pot, there must be a potter”. If science tells them Big Bang created that universe, then they ask who created Big Bang? **They devote themselves completely to God.** They believe that the God keeps the track of their good actions. They also believe that God returns the results of good action to them, when they need the most. God as an ideal human being is not sufficient to them. **They need a personal relationship with God.** They see God in human form (Saguna). They will gain experience and knowledge of Universal Consciousness, indirectly by their faith. They see Shri Ram as a God, whom they can establish a personal connection by being his devotee. In this hall, a great devotee of God, Sage Kakabhushubdi is the speaker and Garuda, the Eagle, and many others are the listeners.

**The fourth assembly hall is for people who surrender to God.** Their belief about God is same as the people in the third hall. They seek help from God. They want God to rescue them from their troubles. **They do not think they can change their situation without God’s help.** They know that sometimes they are sinners. They seek forgiveness from God for their sins. They believe that God forgives them and absolves them from their sins. God as a strict accountant of good or bad deeds does not work for them. They will gain experience and knowledge of Universal Consciousness indirectly through surrender. They see Shri Ram as someone who helps them in their need, gives them strength to go on, and he absolves them from their sins. Saint Tulsidas is the speaker in this assembly hall, and common people are the listeners.

This story explains that four types of people can see Ramayana form four different angles. Despite being so different, they get the correct guidance from it. Understanding this alone makes Ramayana a beautiful, interesting, and amazing story!

**In this book, we are adding one more angle to Ramayana, without changing a word of Valmiki Ramayana.** We see that we can learn Yoga from it. We will see few examples of guidance Ramayana offers to a Yogi.

Reading Ramayana as a guide of Yoga does not negate its importance to other paths. In fact, it may help us in learning about other paths. The key concepts of Yoga, like Energy and Consciousness etc. come from Samkhya. When we are learning about Yoga, we are indirectly learning about Samkhya. **Samkhya is common to all the paths of spirituality.** **Hence, learning about the key concepts of Samkhya with help of Ramayana is useful information on all the paths of spirituality.** Defeat of Ahamkara is a common goal across all the paths. For this reason, we will study entire Yuddha-Kanda by reading it line by line.

## Which Version of Ramayana do We Refer? Why?

In this book, we will study the first version of Ramayana, the Valmiki Ramayana. It is a "smriti" meaning, it is "from memory". Since it is an ancient document, there are some interjected verses. However, scholars, grammarians, historians standardized the original text. **It is available on the website https://www.valmikiramayan.net.**

We will use this website as a reference source for Valmiki Ramayana. Other versions of Ramayana may have the effect of spiritual practices of that time. For example, Adhyatma Ramayana, which Saint Tulsidas wrote, has significant impressions of Bhakti movement. It adds many stories in Ramayana from Bhakti side of spirituality.

Our purpose here is to see the Valmiki Ramayana from Yoga side of spirituality. As you see in this book, the original Ramayana, the Valmiki Ramayana was written from Yoga side of spirituality. It predates sage Patanjali who wrote Yoga Sutra, sage Kapila who wrote Samkhya-Karika and sage Vyasa who wrote Mahabharata. In this book, we will see how Ramayana explains Samkhya and Yoga.

## Is There Any Way to Know Valmiki Ramayana Without Reading it?

In case reader does not have time or resources to read the Valmiki Ramayana, then the next best source is the YouTube movie: Ramayana - The Legend of Prince Ram (1992). It is available in English and other languages. It is not exactly the same as Valmiki Ramayana, but it is the closest movie we have.

Most of us know Ramayana from watching TV series. Even those who read Ramayana may have read other versions of Ramayana. These are secondary sources. They are useful as they keep story of Ramayana going. But they are not much useful for a spiritual aspirant who must know the original source. No one should rely on Entertainment Industry to provide them any kind of knowledge.

## Why This Book is called Short Version of Yoga Ramayana?

In March 2015, I self-published the e-book Yoga Ramayana. In that book, I included explanations of all the unfamiliar concepts of Yoga and their relationships to Ramayana. Hence, the book became too big to read. Because of the large page count, I could not publish it in print. The e-book is hard to access. Therefore, it did not sell.

To reach the readers, I created a Facebook page <https://www.facebook.com/YogaRamayana/> and posted several of the chapters from the book. I got over million likes and thousands of comments. It gave me confidence that everyone liked the fundamental concept of the book. **Hence, I am rewriting this book to make it short and printable.**

To make the book short and printable, I did not include the explanations of Yoga concepts in this book. In addition, we are not going line by line of Valmiki Ramayana. I have arranged this book in small, easy-to-read sections.

In case the reader wants to read the original Yoga Ramayana book, it is available on Amazon Kindle format.

This my third and final attempt in last 15 years to convey the same message. Honestly, rewriting this book has become a time-consuming and very expensive project for me. Without getting support from readers, it is not possible for me to spend more time and money in conveying this message to readers.

Since this book is about Ramayana, which is considered a “religious document”, Amazon will not allow me to advertise the book. Therefore, there is no way for me to reach the readers. **If you like the concept of the book, please post review or the comments. The word of mouth is the only way this content can reach to other readers.**

For a normal reader, it will take roughly 4 hours to read this book. A 9th grade student can easily understand it. **If you give me 4 hours of your time, I will show you a different side of Ramayana, without changing a line.** I hope you like this book. Welcome to the wonderful and mysterious world of Valmiki Ramayana!