

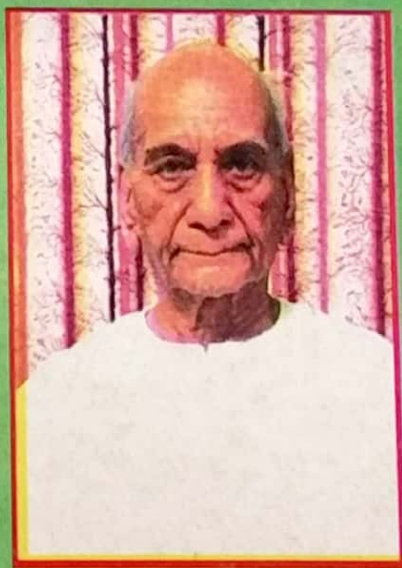
ATYAKAM!



SATYASANKALP!!

॥ SRI SUKRIT DEOAYA NAMAH ॥

LECTURES ON VIHANGAM YOGA



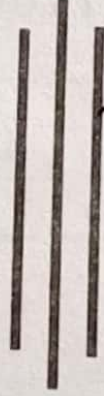
By
Rajarshi Prof. Triloki Nath Pandey
Ex President
All India Vihangam Yoga Sansthan

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सत्यकाम!

सत्यसंकल्प!!

LECTURES
ON
VIHANGAM YOGA



By

Rajarshi Prof. Triloki Nath Pandey

president

All India Vihangam yoga Santsthan.

Dedicated

To

The Holy Feet of His Holiness Most Reverend
the present Sadguru Anant Sri Acharya Swatantradeo
Ji Maharaj I learnt some thing from and still have to
learn a lot.

His Most Humble

Disciple

Rajarshi Prof. Triloki Nath Pandey

BLESSING

Blessing from The Present Sadguru, His Holiness Anant Sri Acharya Swatantradeo Ji Maharaj.

Rajarshi Prof. Triloki Nath Pandey has been practising Vihangam Yoga for more than fifty years, He was initiated into this Yoga by His Holiness Anant Sri Sadguru Sadafaldeo Ji Maharaj himself. He served Sadgurudeo during his kalpa-penance at the Shoonya Shikhar Ashram Paurhi, Garhwal in the Himalayas, at Maharshi Sadafaldeo Ashram, Jhunsi, Allahabad, at Madhumati Ashram Gaya and several other places during his prachar-tours.

He also served the First Parmpara Sadguru, Anant Sri Acharya Dharmachandradeo Ji Maharaj with equal sincerity and unflinching devotion.

He is serving me too with the same love and firm faith and has proved himself to be an obedient and humble disciple with no desire for self-praise or propagation. With my permission he has visited almost all the states of the country with the mission of spreading Vihangam Yoga. His lectures on Vihangam Yoga were received with due applause by the audience all over the

country. He has been often accompanying me in my prachar-tours to the remotest parts of the nation and has been serving me with due devotion and attention then. I personally feel, Prof. Pandey has grasped the principle of Vihangam Yoga in right earnest. With my permission he has translated into English the works of Sri Swami Ji, Chaturvediya Brahmavidya Bhashya, Swarved Bhashya Vol. 1 and 2, Swarved Uttarardha Bhashya and Bijak Bhashya.

Seeing his selfless service, he was conferred by me the status of Prime Minister, All India Vihangam Yoga Sansthan along with the status of Rajarshi, a post of reverence of Vihangam Yoga Sant Samaj. He proved equal to this responsible assignment given to him. Then in the year 1987, he was promoted to the rank of President, All India Vihangam Yoga Sansthan and is still holding this post. He is discharging his duties at present at Maharshi Sadafaldeo Ashram, Jhunsi (Allahabad) with perfect earnestness and devotion.

Due to his amiable and unassuming nature Rajarshi Prof. Pandey has endeared himself to all the members of Vihangam Yoga all over the country. As desired by me, he has put down the lectures he delivered at several places and these are being published collectively in this booklet, Lectures On Vihangam Yoga.

I am sure these lectures will be of much help to those who want to know something about Vihangam

Yoga and its utility in life and being inspired by these, they will like to receive the practical lesson of Vihangam Yoga as those listening to Prof. Pandey did during his prachar-programme.

My blessings are with Rajarshi Pandey and I wish him a long life as well as onward progress in spiritual achievements.

Dec. 15, 1996.

Acharya Swatantradeo

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1.

Maharshi Sadafaldeo : The Great Vihangam Yogi of Modern Age.

Dear Audience!

I am going to introduce to you a unique personality, His Holiness Maharshi Sadafaldeoji Maharaj who renovated Vihangam Yoga in the present era. You may be surprised to hear the term Vihangam Yoga, which, I think, you have never heard of till now. You must have been acquainted with the different names of Yoga which have been prevalent in India and outside for a pretty long time. You have, I hope, heard about Rajyoga, Hathyoga, Mantrayoga, Layayoga and few other types of Yoga about which much has been written and discussed publicly before an audience.

I may be permitted to tell you that Vihangam Yoga is not a new one. It is named as Paravidya, Madhuvidya, Sahaj Yoga, Brahmadevidya and Devayan

Path in our scriptures. All these terms refer to the same method which deals with the theory and practice of God-realization in life. The word, Vihangam, has been referred to indirectly in the Vedas at different places. In one of the textual richas the soul has been referred to as a bird and is asked to ascend the divine firmament and therefrom get into the purely conscious realm of the Lord :

‘सुपर्णोऽसि गरुत्मान् दिवं गच्छ स्वःपत।’

‘Suparnosi garutman divam gach svahpata.’

These words of the Vedic richa speak of the soul as a bird and desire it to soar high up into the sky and then enter the region of the conscious Supreme Entity. Vihangam Yoga finds its reference in the saintly tréatise of Kabir, in which he states that the Vihangam technique is taught to desirous seekers by saints proficient in it. In one of his devotional songs he asserts ---

‘मारग विहँग बतावे सन्त जना’

‘Marag Vihang batawe Sant jana’

The Vihangam is a sanskrit word meaning a bird. A bird flies into the air on its wings unsupported by any material or solid base. All other

creatures, right from a small ant to the huge animal, elephant require some solid base to move from one place to the other, Similarly the soul residing in every living entity is a conscious object. It requires ten external organs of action and knowledge to act and get knowledge of material objects of the world, It also needs the four internal media existing inside the body : the mind, the intellect, the chitta and the ego for the same sake. But the soul can't perceive or actually visualise the Superconscious, All-pervading Entity, the Supreme Lord with the aforesaid external and internal media. It has first to free itself from all these and realize its own conscious self and with the help of its conscious ray emanating from it, it can actually see, touch and be in constant communion with the Conscious Lord. This is what the theory of Vihangam Yoga is. This method of realizing the Supreme Lord has also been spoken of as the fish-way (meen marg) in the saintly literature of Kabir. A small fish is able to go against the forceful flow of a current in the river. Except it all other creatures, however heavy and physically strong they may be, can't do so. They are likely to be washed away with the strong flow of water in a river. A fish can ascend through the falling current

of a waterfall to the solid top of the mountain wherefrom the water is falling down. No other creature is able to do so. Likewise the conscious ray of the soul called Surati in the philosophic term can go against the wordly attraction and reach above to the highest conscious region said to be the abode of Almighty. This unique technique was lost in oblivion after the Mahabharat war. It was brought to the threshold of the common public by Saint Kabir in the fifteenth century when he came to this world as a messenger of the Lord. But afterwards it again passed away from the common access. It appeared with the coming of His Holiness, Most Reverend, Maharshi Sadafaldeo Ji Maharaj who was born in a renowned yogi family in the lineage of Maharshi Shringi in village Pakari in the district of Ballia (U. P.) India. Maharshi Sadafaldeo saw the light of the day in the year 1888 on the fourth day of the first fortnight of Bhadrapada, of Vikram Samvat 1945. His forefather, Baba Lalji Rao, six generations above, was a great yogi who used to sit in a firm yogic posture in meditation for six months continuously. "Morning shows the day and the child shows the man." This proverb exactly fits the case of Maharshi Sadafaldeo Ji Maharaj While still a child

of two, he sat aloof on a wooden plank and asked his father, mother and other elderly members of his house to lay prostrate before him, as he was a great saint. Persons thought that the child was just making fun and they reverently touched his feet. The same boy when began going to school could not continue his studies. He got education only upto primary stage. He wanted to learn Sanskrit in order to know the secret of God-realization by going through the ancient scriptures. But the scholars of Sanskrit in Kashi, who were Brahmins by caste, did not agree to impart him the knowledge of Sanskrit, as he hailed from a Kshatriya family. Being disappointed, boy Sadafal decided to practise Yoga, because he had heard that ancient saints and seers got invaluable and deep knowledge of every thing by practising yoga. As a result he sat in meditation practising 'Unmunimudra' which Lord Krishna has taught in the Gita. Maharshi Sadafaldeo practised this first lesson of yoga for controlling mind continuously for three years. He sat in meditation in a secluded place in Siddhasana, a yogic posture, for six hours every day. One night while he was meditating thus, he found that his room was filled up with effulgence. He also heard a sweet and soothing voice from the

void. "This won't lead you to attaining the Supreme Lord, as this practice is based on material sense organs." Sometimes while in a state of meditation, he felt that someone put one of the fingers on the uppermost point of his head. On opening his eyes, he found none there. He could not make out who had spoken so sweetly and who had touched his head with his finger. Later on when Swamiji began practising yoga inside his cave at Vrittikoot Ashram, Pakari, he met a saint with light effulging from him, in the early hours of morning in a lonely field. This saint initiated him into the conscious technique of Vihangam Yoga and asked him not to come out of his cave before the public until a period of six months of 'anusthan' was complete. Swamiji later on realized that the saint he had met was not a common one. He was the Eternal True Teacher, Nitya Anadi Sadguru. The Lord is Eternal and the way of realizing Him is also eternal. As such the teacher teaching the scientific technique of realizing the Lord is also eternal. He is gifted with the power of materialising his body whenever he wills. He also appears in the physical form in all the four ages viz Satyuga, Treta, Dwapar and Kaliyuga and teaches the technique of Vihangam Yoga, the only way of

God-realization, to deserving aspirants. A reference to this effect has been made in the Vedas at several places.

त्वादूतमग्ने अमृतं युगे युगे हव्यवाहं दधिरे पायुमीड्यम् ।
देवासश्च मर्तासश्च जागृविं विभुं विश्वपतिं नमसानिषेदिरे । ।

--ऋग्वेद

Tvadutamagnei amritam yugei yugei
havya vaham dadhirei payumidyam.
Deivasasca martyasasca jagrivim
vibhum visvapatim namasa niseidirei.

--Rg. Veda.

O Lord! your messenger comes to this world with your nectarian message to emancipate the suffering humanity and leads it to Thee: People as well as gods can't know Him. We lay ourselves prostrate to his holy feet. When Swami Sadafaldeo sat in his cave with a firm decision to realize God, a thought haunted his mind. 'The country is slave and you want to get salvation'. He tried to drive away this idea from his mind saying there were so many persons who were concerned with the breaking the shackles of bondage of Mother India. He thought he must have only one determination of realizing the Almighty and freeing himself from the cycle of birth

and death. But he found that the thought of country's independence again hovered over his mind. Then he made a pledge that the country should also be emancipated from the alien rule and on the completion of his six months' cave-anusthan, he came outside and went to Danapur Cantonment in Bihar. He delivered a revolutionary speech and addressed the Indian soldiers to come forward and fight for the freedom of the motherland. This was in the year 1920 and the British Government was in full swing in India at that time. He was at once arrested and sent behind the bar for two years. Swamiji was thus the first person who set the ball of Satyagrah rolling, because Satyagrah movement under the leadership of Mahatma Gandhi was started one year later in the year 1921.

Swamiji was much distressed and so he composed a prayer to the Almighty requesting Him to drive the alien government out of the country and make her a free nation. This prayer was recited by his disciples and Swamiji called it an Adhyatmic Prayoga, a spiritual medium-- for putting an end to the foreign rule in India. He asserted that a thought

or decision taken on the firm footing of spiritualism by a yogi never goes in vain. And his statement proved to be true, when Mahatma Gandhi uttered the words 'Quit India' in his historical announcement to the English on August 9, in the year 1942. Every particle of the country echoed and re-echoed with the words 'Quit India' and the English had to leave India bag and baggage. On the Independence Day, the 15th of August 1947, Swamiji hoisted tricolour national flag along with his own white one embossed with letter 'अ' therein.

After completion of his seventeen years of arduous penance in his cave at Vrittikoot Ashram Pakari, he performed a Hawan Yajna with one lac of Vedic richas and then took a pledge to teach the technique of Vihangam Yoga to people of the world without any consideration of caste, creed, community, country, religion, faith and whatsoever. He began preaching the principle of Vihangam Yoga and also gave practical initiation to deserving persons both male and female and exhorted them to practise yoga regularly every day and actually see of what invaluable utility it was for them. Quite a good number of persons came flocking under his banner

and after having received the Yogic Deeksha went away fully satisfied. I have told you in the very beginning that Swamiji was not very much learned from School or college point of view. But the knowledge he acquired in course of his meditation was vast and par excellence. He wrote several books on Vihangam Yoga, principle and practice and also wrote commentary on the richas dealing with Brahmavidya in the four Vedas. His unique treatise 'Swarveda' in Hindi written in his cave at the Shoonya Shikhar Ashram, Himalayas in Garhwal district, U.P. is of immense worth for the aspirants of Vihangam Yoga. No such book on the philosophy of Vihangam Yoga was written ever before.

Swamiji received a great set-back when he met several obstacles in the path of his preaching. Persons not knowing the ins and outs of this spiritual science began opposing Swamiji and criticised him vehemently. They said that Vihangam Yoga was not the correct way of God-realization, as it had no footing in our scriptures. Once some of them poisoned the milk which Swamiji took. Swamiji knew that the milk he had taken was poisoned. So he took it out of his belly by performing 'Gajkarani Kriya'.

Being annoyed Swami Ji decided to give up preaching, as he thought what he had to do with it. Why should he bother about the propagation of this scientific way people were so ignorant of? So he went to the Ganga Bank in Jhoonsi (Prayag) where he had done a lot of penance and meditation earlier. He began living in a cave dug out in the bank of the Ganga. One afternoon he met a saint standing with his face set to the flowing river. Swami Ji approached him and at his request the saint came into his cave with him. There Swami ji discussed the principle of Vihangam Yoga with him. Swami Ji felt extremely surprised when the saint began telling some secrets of top order which only Swami Ji knew. The saint disclosed some more secrets which Swami Ji had not come across as yet. The saint laid stress on the preaching of the Scientific way of Vihangam Yoga and asked Swami Ji to continue the same. He instructed him to scale over all the obstacles and conferred on Maharshi Sadafaldeo the status of Abhyas Siddha Sadguru. The saint repeatedly told him that it was his duty to emancipate the suffering humanity of the world and for that great cause he was born in a famous yogi family.

Swami Ji touched the lotus feet of the saint who was none other than the Eternal True Teacher.

The saint at once disappeared and Swami Ji felt greatly exalted and encouraged at the Eternal Sadguru's version and returned to this Ashram. He took up the task of teaching Vihangam Yoga in right earnest. Now he felt as if all the difficulties were automatically solved wherever he went. Within a short span of time Swami Ji traversed distances throughout the length and breadth of India, addressing huge gatherings and initiating deserving persons into the practical lesson of Vihangam Yoga.

In course of time Swami Ji set up a printing press named Adhyatmic Yantralaya, at Janakpur in Gaya (Bihar). At the same place now stands Madhumati Ashram Swami Ji had already given a name to. In Gujarat Swami Ji had a huge following and he established Dandák Van Ashram at Bansda and Rajarshi Sardar Shardool Singh, the then Prime Minister of All India Sant Samaj liberally donated several acres of fertile land for the said Ashram. Swami Ji had practised all the branches of Yoga--Rajyoga, Hathyoga, Mantrayoga, Layayoga and a great many others too. But he asserted that Vihangam Yoga surpasses all the rest. All other types of yoga gave miraculous power to practitioners

but it was Vihangam Yoga that was the only way of realizing the Supreme Lord, as it is practised on conscious plane. The soul in its real form is the practitioner whereas in other yogas, the soul has to use physical and mental media for practising them and they utterly fail to lead the practitioner to the supremely conscious plane.

You may ask what material gain the practitioner of Vihangam Yoga has. You should note that the practitioner of Vihangam Yoga has an all-round development of his personality. He is physically disease-free, mentally tension-free, intellectually brilliant and spiritually strong. He is able to enjoy untold bliss which is one of the attributes of the Lord. The awakening of the serpentine power results after a prolonged practice of Rajyoga and Hathayoga. But by practising Vihangam Yoga it results in much less time. Then the practitioner is able to cross the limit of material bondage and sails comfortably on the conscious plane of the Supreme Lord. This state of happiness beggars description. No word can express the type of bliss a practitioner of Vihangam Yoga is endowed with. The practitioner actually realizes his own self, the soul and thereby is actually able to see and unite his soul with the Lord. When

this union takes place once, it is never thwarted. It is very difficult to recognise a Vihangam Yogi, because he doesn't have any outer guise, no saffron attire, no garland, no trishool or damaroo (a kind of musical instrument) . He does not grow plaits of hair on his head to give him a saintly look. He lives a simple life with the members of his family and attends to his duties in a better way than a common man. His actions don't bind him and force him to reap the fruits thereof. He is a liberated soul and does a lot of service to the suffering humanity by preaching the technique of Vihangam Yoga.

A Vihangam Yogi doesn't die an ordinary death. He casts away his mortal coils at his sweet will sitting in a yogic posture, in a scientific way. He looks at his own death face to face and is not at all afraid of it, as a worldly person is. His Holiness Maharshi Sadafaldeo Ji Maharaj shed his mortal physique in the scientific way of Yoga in the year 1954 on the 9th day of Magha Shukla by sitting firm in Siddhasana. He also spoke for fifteen minutes from the void in the same stress and voice he used to speak while he was alive. Those present there were greatly surprised to listen to him thus.

To remove their confusion Swami Ji recited the lines of Ram Charit Manas written by Goswami Tulsidas thus. 'A great Yogi can walk without legs, hear without ears, taste without mouth and speak without using the 'speech organ.' He also asserted that he was not dying. He was just leaving his mortal coils. He knew the science of 'parmanu' (atom) and he can materialise his physical form at his will and then make it dissolve into parmanu again. Thus he can perform a good many marvelous feats which a Vihangam Yogi is naturally gifted with. And actually he has appeared before his disciples a number of times in the same form which they recognised. He also has saved the lives of many of them at the most critical moment. He is also with his disciples in an unseen form, himself seeing and guiding them all.

Before leaving his body thus, he put the task of preaching Vihangam Yoga on the shoulders of his son and disciple Acharya Sri Dharmachandradeo Ji Maharaj who was the first inheritor of Swami Ji. Acharya Sri inherited all the spiritual powers of Swami Ji and was known as the first Parampara Sadguru. Before his departure from this world, Acharya Sri bestowed all his power on the Second

Parampara Sadguru, the present Swami Swatantradeo Ji Maharaj who is the youngest of his three sons and also his devoted disciple.

The science of Vihangam Yoga is being preached under the guidance of the present Sadguru His Holiness Acharya Swatantradeo Ji Maharaj throughout the world. He is a unique personality possessing all the spiritual powers which a true teacher of Vihangam Yoga is expected to have.

With these words and my humble prostration to the holy feet of Sadgurudeo, I appeal to you all to come forward and learn this easy and scientific technique for which we charge no fee or dakshina. The only fee or dakshina is your ten minutes' time every morning and evening which you will have to use in practising this yoga. I assure you, my friends! that you will get immense and untold peace of mind and happiness you never had had in your life till now.

Be blessed you all.



2.

MAN AND HIS GOAL

Dear Listeners!

I am going to deal with the topic 'Man and His Goal.'

Man is the most powerful of all other beings created in this universe. He is gifted with wonderful talents of head and heart that other living beings lack so helplessly. This is why he is the Supreme Commander of all other living and non-living entities including the various forces of nature such as water, fire, air, earth, sky and electricity. He has devoted himself to the study of various things in numerous spheres and has achieved wonderful knowledge thereof. But the goal of all human efforts is to attain happiness in life. Now the question is whether man has been able to achieve this in his life. A poor man craves for riches thinking that he can be happy being rich. But does a rich man attain happiness in life? No doubt, a rich man's worldly wants are fulfilled

with the help of money he possesses. This is of course, an age that gives importance to riches. But is a rich man really happy and carefree like a poor man who feels satisfied with what small earning he has to support with? A labourer engaged in hard jobs in the field or in the factory snorts at night amidst his unfulfilled wants, whereas a rich man rolling in wealth turns restlessly in bed eagerly waiting to have a wink of sound sleep. Wherein lies the secret of happiness then? Similar is the case with other men who are deprived of this or that worldly thing and for which they are found exerting day in and day out, as they feel that their wants being fulfilled they will be happy in this world. But is there any end of human wants? It is, no doubt, quite good that they are endless, as they keep us active and are the cause of our worldly progress. But mere worldly progress is of little help to give us real happiness. Worldly achievements provides us with physical comforts. But are we only physical bodies that need physical satisfaction? No. We are spirits, souls, atman- a conscious element without which this human body becomes a thing of horror and detest. This soul or spirit

has its own need. As a matter of fact, it is the soul that perceives, acts and stands in need of happiness. The body and its various parts are the various means with which the soul acts and perceives. Let us examine in detail the working of the soul with its various media.

Our body has ten organs or senses existing outwardly. They are visible as they are located in the outer part of the body. This is why they are called 'Bahyakaran'. Karan i.e. means is the important agency with which the doer does a work. For example, we write with a pen. A pen thus helps us in writing something and it is a means or karan to write with. The sense of smell is the two nostrils. With these one can have the knowledge of good or bad smell. The two ears are the sense of hearing. Skin is the sense of touch. Tongue is the sense of taste. The two eyes comprise the sense of sight. These are the five organs that impart knowledge of the outer world to the soul. The five organs of action are legs, hands, speech and the two excretory organs. The soul does all works with their help. If any of these is not in perfect order, we cannot do our work properly. Besides these ten outer agencies that are called 'Bahyakaran', there are four inner organs

called 'Antahkaran'. They are so called as they are situated in the inner part of the body. These are mind, intellect, ego and chitta. Of these, mind known as 'Mana' in Sanskrit is the subtlest and most agile. When the ray of consciousness from the soul combined with the mind passes through the senses and their combined assembly makes contact with the outer world, the soul acts or perceives something in the world. If a man's mind is not in contact with the outer sense, no knowledge or action can be had. If our mind is somewhere else, we fail to see anything that may have passed by us. Therefore, for gaining knowledge or performing an action, the unity of this trio-soul, mind and senses- is a must.

If we observe minutely, we feel that our mind is never at rest. It is always flowing outside through the senses to the outer world. It is also constantly taking the conscious energy of the soul with it. Even if we are not doing any work, and are sitting still, our mind is not at rest. It is active doing something, thinking, speaking, making plans and engaged in various unwarranted activities. All the time the conscious energy of the soul is there along with the mind. It is ever in the grip of the mind. This is the

greatest bondage of the soul. So long as the soul is attached to the mind, it is devoid of peace and happiness. The spiritual science teaches us the technique of controlling our mind. For this there are a few prescribed and long-experimented steps by following which we can put a check on our conscious energy constantly flowing outside along with our mind. By practising these one by one, we come to a stage when we get our mind completely detached from our soul. At this stage the mind gets completely absorbed in the cause from which it got its origin. This stage is really a very high state to be achieved in the field of spiritual science i.e. yoga. It is then that all our mental and useless musings come to a complete standstill. Then we actually feel our soul existing separately from our mind. This self realization is a state to be actually perceived and not only to be thought of. 'तदा द्रष्टुः स्वरूपेवस्थानम्' (Tada drastuh svaroopeivasthanam) So says the great seer Patanjali. The soul exists in its own pure form then. That is, the soul realizes its own self. This sublime stage is called 'Turiya' in the language of Yoga Philosophy.

Then we proceed further for the realization of the Omnipresent, Omniscient and Omnipotent entity

called 'God'. God is the subtlest of all other things existing here, there and everywhere. He is all pervading. The thing that pervades another thing is subtler or finer than the thing pervaded. For example fragrance is finer than the flower it pervades. For the realization or experience of something fine or subtle, some sort of subtle medium is necessary. The knowledge of the gross and material cannot be had without a gross and material medium. This is why we have to use our eyes, ears, nostrils, skin and tongue to get the knowledge of sight, sound, smell, touch and taste respectively. If any of these organs is defective and not in the proper working order, we are deprived of the knowledge dependent on that particular organ. A man with defective eye-sight or completely without it cannot see the things of the world properly or not at all. We, as souls, fail miserably to see anything if we have no eyes. Similar is the case with objects dependent on other organs of our body.

Now God is not gross or material. He is something very fine, very subtle, a conscious entity. As such, the knowledge of God cannot be had with the help of our senses made of gross and material

elements. The four material organs-- mind, intellect, ego and chitta, referred to earlier, are also the product of finer material elements. As such, they too prove ineffective as the media of God-realization

‘यतो वाचो निवर्तन्ते अप्राप्य मनसा सह’

Yato vaco nivartantei aprapya mansa saha.

So says the Upanishad. Speech and mind return from there after not attaining the Ultimate Reality. So nothing other than our soul itself is the proper and only medium of attaining and realizing God, the Ultimate Conscious. Now that our soul is bereft of all these fine and gross material media in the ‘Turiya’ state, it stands fit as a medium of realizing the subtle and supernatural entity-- **God**, whom we speak of differently in different languages. So with the help of a particular technique, our soul sends forth its conscious energy to experience the Lord. This superfine conscious energy of the soul is called कासा (Kasa), चित्तिकला (citikala) or सुरति (surati.) *By the constant practice and armed with its own purely conscious medium the soul experiences God. This is called ‘योग’ or the joining of the soul with God. This stage is called तुरियातीत (Triyatita) in the words of philosophy. Then starts the state of Samadhi.*

Maharshi Patanjali expresses this state of the soul by 'तदेवार्थमात्र निर्भासं स्वरूपं शून्यमिव समाधिः' (Tadeovarthamatra nirbhasam swaropa shoonyamiva samadhih.) The achievement of this sublime state is the real goal of man's life. This stage of the soul can be understood by means of an example. The state of the soul is like that of a piece of iron flung inside a blazing fire. The iron-piece then attains all the attributes of fire. It becomes red-hot, emits light, is able to burn a thing like fire. Similarly, the soul in constant contact with God, forgetful of its own limitations and existence, derives all the divine attributes that God is said to be in possession of. It then feels itself to be Omnipresent, Omniscient and Omnipotent like the Lord. But as a piece of iron is not completely converted into fire, similarly the soul too does not lose its ultimate existence and become God. The piece of iron taken out of fire again turns to be a mere piece of iron devoid of all its fiery qualities. Similarly, the soul removed from God's direct contact, loses all the divine elements it was being gifted with then. This is what is known as the fall of man from Heaven. This is called the returning of the soul from the state of freedom or emancipation.

Thus real happiness, power, knowledge and all other rare qualities that man can wish for can be had through the realization of God and this realization is not something like thinking or imagining about God. It is the achievement of God, something like having Him, possessing Him and all His attributes accompanying Him. By so doing man attains real bliss in life and then all his other desires are fully satiated and he becomes happy. Such a man is called **आप्तकाम** (Aptakam) one whose all desires are fulfilled.

To attain this sublime state of life, we have to follow the particular technique under the guidance of one who has himself reached that stage and is fully conversant with the particular ways leading to that state. Such a man is known as **सद्गुरु'**-- the great spiritual master of mankind. It is, therefore, urgently required that we try to find out such a master and obtain the scientific technique of attaining this coveted state of life. Unless the people of the world in general follow this spiritual way of life, real happiness, peace and prosperity are things far remote and rare in this world. This technique is not limited to people of a particular caste, creed or nation. It is meant for man all over the universe. It is not something like a sect, or narrow way of life. It is a

science of the spirit or soul suited to every man, the learned and the illiterate, man and woman, the grown-up and the aged and all the people of the world at large. This is what the universal religion is.

In the modern era the science of attaining the highest goal spoken about here, was renovated by His Holiness Maharshi Sadafaldeo Ji Maharaj of Pakari, District Ballia (U.P.) , India. He practised this science called Vihangam Yoga, Paravidya, Brahmvidya, Sahaj Yoga, for seventeen years, right from the age of eleven and experienced all the ins and outs of this yoga. He took a pledge to preach this yoga to all the persons of the world desirous of learning and practising it.

At present His second successor, His Holiness Acharya Swatantradeo Ji Maharaj is guiding persons to realize this great truth. One desirous of practising it should learn and practise it for at least ten minutes every morning and evening and see how much good one gets gradually. It is not something like to be believed. It is to be practised and actually seen how a person can free himself from all worldly agonies and various diseases like blood-pressure, heart-troubles, diabetes etc, resulting therefrom. No

amount of lecture can bring peace and solace to listener unless he learns this unique technique of Vihangam Yoga and himself sees that he is having the most coveted peace and happiness in life.

Peace be unto you all.



3.

YOGA : THE SCIENCE OF GOD-REALIZATION

Dear Souls!

Yoga is a term derived from 'युज' (yuj), a word in Sanskrit meaning unification or union. This union is of two conscious entities, the soul and the Lord. The union between two similar things is permanent and durable, whereas that between two dissimilar objects is short-lived and unnatural.

So yoga is the scientific process of uniting the soul with the Lord. Both the soul and the Lord are conscious entities. The soul is very small, smaller even than the atom, an important invention of modern science. This atom, being split into Electron, Proton and Neutron is but a gross form of atom. The real atom is much smaller than the present one. Atom defined by the great sage **Kanad** is the finest form of matter which allows no further division. Such atom can't be seen by any

physical instrument, however fine or superfine it may be. It can be seen by a soul that has acquired its own purely conscious form by adopting the scientific and age-old technique of Vihangam Yoga.

The Lord, God, Supreme Entity, Allah, Ishwar, Brahma or Parabrahma is the name of one and the same conscious Entity in different words of various languages. This Supreme Entity is an All-pervading, All-blissful, Omnipresent, Omnipotent and Omniscient Entity, beyond the access of mind, speech and physical organs. He can, however, be realized by the process of Vihangam Yoga, which is a purely conscious and scientific technique. Then the soul unites itself with this All-powerful, Ever existing Entity called God. In fact, this unity of the soul with God is the real Yoga.

Yoga is now a word that has found favour with all the civilised countries of the world. But this yoga is not the real process of uniting the soul with the Lord. It is some methods practised on physical, mental, intellectual or vocal level. And all these methods are material. These are not conscious. These do not take the practitioner to the state of self realization. and unless one realizes one's own soul, one can't unite it with the Lord.

The different postures practised on physical level are beneficial to our body. They make us physically

strong and disease-free. The various processes of breathing exercises (pranayams) too help us in maintaining our health and improving it. They also help us in making our memory strong. The six processes of Hathyoga, Neti, Dhauti, Nauli, Basti, Kapalbhati and Tratak are practised on physical level and not on the conscious one. As such, these too make us keep fit only physically.

The recitation of some special terms, God's name or offering prayers in some holy place is done with the help of speech or utmost with the help of mind. As speech and mind too are a bit material and not purely conscious, these techniques also fail to make us realize our soul and thereafter the Lord.

Similarly all other processes whether to meditate on the eight plexis (chakras) of the body or adopt any other rituals or rites are of little help to us in getting permanent peace and happiness for which we are ever persevering. It does not mean that all the aforesaid ways and means don't fetch us any fruitful gain. They do bring us something that surprises us and also others. They give us miraculous powers. But they still lack peace of mind and provide sometimes pain and sometimes pleasure. Maharshi Patanjali in his famous book of philosophy on yoga has referred to

several such miracles one can get by concentrating one's energy on different points in the body. He has described how a practitioner of yoga can free himself from the urge of hunger and thirst, how he can disappear from the sight of a common person, how he can know about his previous births and so on and so forth. But even then he can't have a look at his own conscious self nor can he unite his soul with the Almighty Lord. So he can't free himself from the cycle of birth and death and therefore suffers a number of miseries.

Dear souls! I don't want to thrust my views on you. I simply request you to see whether or not you still lack permanent peace and happiness inspite of the fact that you strive day and night to achieve these. I ask you just to seek within your heart of hearts whether you don't feel restless at times. Does your mind not stray hither and thither unnecessarily? Are you fully satisfied with the present state of affairs? Is your family relation congenial? Don't you find that your relation with people outside your home is sometimes strained and unpleasing? Don't you feel yourself sometimes helpless in overcoming all these obstacles?

You will decidedly agree with me to what I enquire of. Now my last query is if you actually

want to learn the simplest method which can steer clear of all your problems and bestow upon you long standing peace and happiness. If you so desire and if you are eager to get the know-- how of it, I am ready to initiate you into the simplest technique of Vihangam Yoga of our sages and saints of yore, by forgetting which you are all, so to say, groping in the darkness to attain the goal of your life : peace and pleasure.

But before I do so, I request you to listen to me a few minutes more. The golden way I am going to introduce to you is not my own. It is someone else's. It is also not a new one. It is as old as the Creation itself. You all know that God is an All-pervading conscious entity. He is not born or dies. He is Ever-lasting having no beginning or end. So the method of realizing the Lord too must be equally everlasting having no beginning or end. And the Teacher teaching that method also must be as ancient as this universe itself.

But human beings are not perfect. The divine knowledge they get, degenerates with the passage of time. And a time comes when this knowledge of God- realization disappears from the common approach. As a result, several ways and means based

on mind, body and other material objects crop up. People follow one or other of these and do not get the real peace they covet so much. Then Great Souls appear in human forms and bring this invaluable and scientific technique down to the general mass. Such great souls are called True Teachers-- SADGURUS. They are of four types-- NITYA ANADI i.e. everlasting, bodiless personality able to incarnate Himself at His sweet will. He is not born of a couple. He appears in any human form within the twinkling of an eye. He is possessed with great divine power. He knows the scientific methods of assimilating and disassimilating atomic particles through which He creates His Physical body and also makes it dissolve into atoms.

The second type of such a True Teacher is one born of a couple and empowered by the Nitya Anadi Sadguru to preach Brahmaavidya-- the science of God-realization to desirous persons. He is not required to practise the method Himself, because He is gifted with the divine power by the Everlasting Sadguru (True teacher) Himself. He is called SWAYAM SIDDH SADGURU i.e. one who has himself acquired (accomplishment) and starts preaching.

The third type of Sadguru is one who undertakes strenuous penance for a pretty long time. He is taught and guided by Nitya Anadi Sadguru who manifests Himself before him from time to time. At last, The Great True Teacher bestows upon this practitioner the authority and power of a True Teacher and such a great soul is called ABHYAS SIDDH SADGURU. During the present age, we are fortunate enough to get such a True Teacher in the form of His Holiness SADGURU SADAFAL DEO JI MAHARAJ. He saw the light of the day in the year 1888 in a Yogi family of Village-- Pakari, District-- Ballia, (U.P.), India. His ancestors were great Yogies and some of them sat in meditation continuously for six months.

Sadguru Sadafaldeo Ji Maharaj began practising yoga from the early age of eleven. He practised it for seventeen long years in his selfmade cave at VRITTIKOOT ASHRAM PAKARI, BALLIA, in his cave at SHOONYA SHIKHAR ASHRAM HIMALAYAS, at JHOONSI ASHRAM (PRAYAG) on the bank of Ganga and at several other sacred places. He undertook a number of yoga anusthans (Continuous Practice) lasting continuously for six months. Being pleased with his great sacrifice and perseverance, Nitya

Anadi Sadguru endowed him with the authority of True Teacher. He began preaching the scientific way of Vihangam Yoga from his Vrittikoot Ashram where his cave, the place of his penance still stands. He took the pledge of disseminating this science to all the desirous persons, men and women of the world irrespective of caste, creed, colour, religion and faith. He set aside his mortal coils at his Jhoonsi Ashram (Prayag) in his usual yogic sitting posture in the year 1954, when the famous **Mahakumbh** fair was held there. After relinquishing His body, He spoke in His usual voice from the air for fifteen minutes directing His descendent and disciples to put His body in **SAMADHI**, He had got already constructed before His death.

You may feel surprised to learn that Sadgurudeo Ji is no more in His body but He creates one whenever required with the knowledge of atomic power. He usually spoke of it in His life-time. He still appears before His disciples and protects them from dangers and guides them to proceed onward.

The fourth kind of True Teacher is called the **PARAMPARA SADGURU**. He is a great soul that inherits the Abhyas Siddha Sadguru who empowers him to fulfil the mission of his worldwide preaching. He

may be either the son or a disciple in whom the Abhyas Siddh Sadguru flows the current of His great knowledge and directs him to initiate the desirous people into Vihangam Yoga.

Before leaving his body Sadguru Sadafaldeo Ji Maharaj made his son and disciple, Acharya Dharmchandradeo Ji Maharaj His successor. He set him on his sublime seat and made him **PARAMPARA SADGURU** by letting flow His yogic power into him.

Acharya Dharmchandradeo Ji Maharaj preached this science of God-realization throughout India for fifteen years and breathed his last in September 1969. Before doing so he endowed his son and disciple, Acharya Swatantradeo Ji Maharaj with the power of True Teacher who is the second Sadguru in the tradition.

During his regime, the science of Vihangam Yoga is not only being preached throughout the length and breadth of the country, but it has been taken abroad announcing its clarion call to arise and learn this easy technique and enjoy bliss and redemption from bondages of suffering and unrest.

May God bless you all.



4.

THE MESSAGE OF GITA

Dear friends and all those interested in the science of yoga!

You know that The Gita is a small book held high in esteem not only in India, but also in almost all the countries of the world. Its translation into different languages of the world speaks of its greatness. This book contains the valuable teachings of Lord Krishna to Arjuna in the battle-field of Kurukshetra. Krishna is working as a charioteer then. When asked by Arjuna, he brings his chariot in the middle of the two armies, Kauravas and Pandavas standing before each other before the beginning of the battle.

Arjun casts a glance over the army which is ready to fight with his. He finds that his reverend master, Acharya Drona, who so lovingly taught him the technique of archery, is from the Kaurava-side. Similarly, his aged grandpa, Bhishma Pitamah, who loved him so dearly, when he was a mere boy and who

had instructed him so many useful things that a competent grand father likes to instruct his grandson, too was from the opposite side. Besides these, there were other near and dear ones, his own kith and kin, his cousin, Duryodhana and a great many others whom he will have to fight. Arjuna shudders to think that he will have to hit them with his arrows, spill their blood and kill them. And all this he will do for getting back the share of his kingdom which Duryodhana was not inclined to give. Arjuna fails to understand how he will stand the cruel sight resulting from the great war. Thinking so, he retires to the rear part of the chariot and decides not to fight. He is even ready to lead the life of a recluse living on alms and not to engage himself in the cruel fight. At this, Lord Krishna reminds him of his duty as a Kshatriya warrior and tells him to fight and not to recede, because if he did so, his brother, Duryodhana and the warriors on his side would take him for a coward and laugh and jeer at him. Then how could he bear that insult? Even if he did so, his being called a coward would be a great blemish which would tar all the laurels he had won in different battles at different times till then.

Finding himself in a fix, what to do and what not to do, Arjuna surrenders himself to Lord Krishna as a disciple does to his Guru's feet. He says---

कार्पण्यदोषोपहत स्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् । ।

--गीता २।७

Karpanya dosho pahata swabhavah
pricchami twam dharma-sammoo-rhachetah.
Yacchreayah syanniscitam broohi tanmen
shiyasteham sadhimam twam prapa nam.

--Gita 2/7

O Lord! I am in a fix and am not able to decide the line of action. I am your disciple. I surrender myself to you with a request to guide me to action beneficial to me.

Hearing this Lord Krishna speaks to Arjun about the philosophy of Atma, Karmayoga, Jyanyoga and the technique of doing one's job, being unattached and unaffected by the result thereof. Krishna tells Arjuna that the soul is very small and conscious. It is smaller than our atom. It is neither born nor does it die. It leaves the body which becomes old and not worth living in, just as one

discards old and worn clothes and puts on new ones. It can't be burnt by fire, dried by air, killed with a weapon or moistened by water. It is an eternal entity and is never destroyed. Moreover a person who is born must die one day or the other. As such the warriors who are here before you, O Arjun! will die, even if you don't kill them. If you don't fight and run away from the battlefield, it will wash out all your reputation as a great archer and that will be more painful to you than death itself.

If you are killed in this war, you will attain the realm of heaven and if you win, you will rule over this world. Even if you don't want to get heaven or kingdom, you must fight, taking pleasure and pain, victory and defeat, gain and loss as equal. You should not rejoice in victory and be aggrieved with sorrow in defeat. You must not feel happy when you have some gain and be melancholy when you get loss in life. You must not be affected by favourable or adverse situations and go on doing your duty in this world. This is the way of a Jyanyogi and you must adopt it.

Then speaking about the technique of Karmayoga, Krishna exhorts Arjuna to do his duties,

being in a state of yoga. In this way he can be unattached with the outcome resulting thereof. Not being affected by success or failure, he must do his duties being in such a state of yoga.

योगस्यः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते । ।

—गीता २।४८

**Yogasthah kuru karmani
sangam tyaktwa dhananjaya.**

**Sidhyasidhyoh samo bhootwa
samatwam yoga uchyata.**

--Gita 2/48

Now the question is how to perform duties, being 'Yogasthah' i.e. in a state of yoga. What is this yoga? who will teach the method of this yoga? Speaking about Karmayoga scholars of Gita suggest to do one's duty. Doing one's duty they say, is Kramyoga. The theory, 'work is worship' has got its origin from this very suggestion. But the word 'Karmayoga' consists of two words-- Karma and Yoga. So doing one's work is not yoga. If it were so, all persons doing their duties must be yogis, which they are not. As a matter of fact, the status of a yogi is very great. A yogi is said to be greater

than an ascetic under taking penance, he is greater than a Jnani, one versed in scriptural knowledge. He is even greater than a common person doing his work. This is what Lord Krishna says to Arjuna and therefore asks him to be a yogi.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद् योगी भवार्जुन ।।

—गीता ६/४६

Tapasvibhyodhiko yogi

jnanibhyopi matodhikah.

Karmibhyashchadhiko yogi

tasmat yogi bhawarjuna.

--Gita 6/47

Again stressing the importance of yogi Lord Krishna asserts that only a yogi attains the sublime status most coveted by human being.

Reading scriptures, performing yajnas and making contributions to deserving persons are good works bringing forth good results. But a yogi surpasses all these, as he attains the blissful state.

वेदेषु यज्ञेषु तपः सुचैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चायम् ।।

—गीता ८/२८

Vedeshu yajneshu tapah suchaiva
 daneshu yatpunayafalam pradishtam.
 Atyeti tatsarvamidam veditwa yogi
 param sthanmupaiti chadyam.

--Gita 8/28

And what is this yoga? The yoga of various kinds now being taught in the form of different physical postures, meditating on different plexis in the body, closing eyes and doing Sadhana on different points in the head or listening to the 'Anahad' sounds, doing Pranayam etc, are not yoga in the real sense. Lord Krishna defines yoga that can be practised continuously without break. Of course nobody can keep practising or performing yogic Asans day and night, nobody can keep concentrating on different plexis of the body, no one can keep closing his eyes and go on meditating all the time. And Lord Krishna instructs Arjuna to be in a state of yoga all the time. He asserts that a yogi knowing this technique never falls down into the mesh of ignorance and attachment.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
 तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ।।

--गीता ८/२७

Naite sriti parth jananyogimuhyati kashnana.
Tasmat sarveshu kaleshu योग्युक्तो भवार्जुन.

-- Gita 8/27.

Quite similar definition has been propounded by His Holiness Maharashi Sadafal Deo Ji Maharaj, Himalaya Yogi in his unique treatise 'SWARVED' written in the cave of his Ashram Shoonya Shikhar in the Himalayas. Born in the year 1888 in a Yogi family in the lineage of Rishi Shringi. Sadguru Sadafal Deo Ji Maharaj undertook difficult penance for seventeen years and practised 'VIHANGAM YOGA'. This Yoga was in practice till the Mahabharat age and after that it was lost in the oblivion. About five hundred years ago, this unique yoga was brought to the door of common person by SANT KABIR, but was again forgotten after his departure from this world.

Maharsshi Sadafal Deo Ji got the credit of renovating this scientific process of Brahmavidya also known as Vihangam Yoga, Sahaj Yoga, Madhu Vidya, Para Vidya, Devayan path, in the holy scriptures of India. This great master has taken a solemn pledge to teach the practical method of Vihangam Yoga to the desirous and sincere seekers of the whole world irrespective of caste, creed, religion, sect, age and sex.

In this great book 'SWARVED' Sadguru deo says that yoga is not performing different physical postures. It is also not a matter of offering prayers, reciting some mantras or the holy name of the Lord through speech. It is also not doing Pranayam or Kumbhaka.

योग न वाणी से बने, योग न आसन साध।

योग न प्राणायाम है, कुम्भक विविध न साध।।

--स्वर्दे ५/१/१४

Yoga na vane se bane yoga na asan sadh.

Yoga na pranayam hai kumbhak vividh na sadh.

--Svarved 5/1/16

In another couplet Maharshi Sadafaldeo Ji Maharaj defines yoga as a constant union of the soul with the Lord. When this union takes place, the soul is never separated from the Almighty.

परम पुरुष अरु आत्मा, सन्धि निरन्तर योग।

जड़ माया व्यापे नहीं, कभी न होय वियोग।।

--स्वर्दे ५/१/१७

Pramapurush aru atama, sandhi nirantar yoga.

Jada maya vyapei naheen, kabhee na hoya viyoga.

--Svarved 5/1/17

In another couplet also he defines yoga as the union of the soul with the Lord. Yoga is the secret technique to be learnt from Sadguru for making this union.

योग कहत हैं जोड़ को, योग कहत हैं सन्धि।

योग रहस्य उपाय में, जीव ब्रह्म की सन्धि।।

--स्वर्देद ४।२।११

Yoga kahat hain joad a ko, yoga kahat hain sandhi.

Yoga rahasya upaya mein, jeev brahma kee sandhi.

So it is clear that yoga is a special process through which a practitioner may keep his conscious energy fixed to the All-pervading conscious power, we address Him differently in different languages.

For those who believe in Monism (advaitvad) there can be no yoga, because yoga does not admit of a single object. It requires two objects both conscious and their union is named yoga.

Great scientists of the world have achieved wonderful success in the realm of materialism. They have invented objects which a layman could not even dream of, They are, no doubt, still engaged in unveiling the mystery of the universe. But they are still, in the words of Sir Issac Newton, picking pebbles, while the vast ocean of knowledge lies before them unexplored. These scientific inventions

have helped humanity a lot in leading comfortable life. But they have also done a great wrong. The young generation has turned atheist. They boast of the achievements scientists have succeeded in securing and put a question mark on God Himself.

Young Men! just think a while. Your scientists have succeeded in getting oxygen confined in a cylinder and they can save the life of a person, near death. Have you ever thought as to who has created such a huge store of oxygen in the atmosphere in which every living being breathes? Your scientists have put man on the moon. But have they created the myriads of stars which are greater than even your sun? Certainly not. They have not come out of their own. God, I tell you, whatever you call Him, is an incomparable conscious entity, which can be seen, touched and also tasted. This is what our scriptures assert. This is what our great seers have taught and this is still being taught. Even Lord Krishna has firmly stated that Brahama can be touched, and one can always keep one's soul united with Brahama and be absolved of all imprints. By doing so the most coveted bliss can be enjoyed.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते । ।

**Yunjannewam sadatmanam
yogai vigat kalmashah.
Sukhen brahma sanshparsham
atyantam sukhamashnute.**

-- Gita 6/20

As a matter of fact, the Gita is Brahamavidya Yogashastra. At the end of each chapter, we find this written in this book. So to workshop Lord Krishna and recite His Holy name is no doubt, a good thing. But this much is not enough. The real devotee of the Lord is he who follows His instruction which He gave to Arjuna. To practise yoga taught in the Gita is what one should aim at. You may ask what benefit a person can derive by practising yoga. Well, don't you feel that your mind is fickle? It doesn't stay at one point. Sometimes it thinks of good and useful things and just the next moment it goes to the reverse direction.

All sorts of nuisance pouring in, you feel perturbed. Your children, while reading books, sometimes can't concentrate, You don't know how to give rest to the mind. Even when you go to bed at night, your mind does not rest. It keeps on pondering over so many things which you don't like at all. You want to get rid of all these bickerings

of the mind. But you are unable. You suffer from worries, mental tensions. You resort to some tranquilizing drug, some intoxicant. Even then you fail to enjoy a sound sleep.

My friend ! the Gita gives you the solution. Approach one who is well-versed in the science of yoga and who has himself experienced all the aspects of yoga. Lord Krishna calls such a person Jnani or 'Tatwadarshi'. Seek such a one. Humbly serve him and then put before him your problem. He will initiate you into the yoga Lord Krishna had taught to Arjuna. Don't despair. There is still a hope for you. You may adopt this scientific technique and see how useful it is to you. So don't delay. Follow the advice of Lord Krishna whom you hold in such a high esteem.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः । ।

--गीता ४।३४

Tadviddhi pranipatena

pariprashnen sevaya.

Upadekshyanti tei jnanam

jnaninah tatwa darshinah.

--Gita 4/34

This technique of enjoying peace of mind, our Sadguru Swatantradeo Ji Maharaj, the present Acharya of Vihangam Yoga teaches. He is the descendent of Maharshi Sadafaldeo Ji Maharaj of Vrittikoot Ashram, Pakari, Dist. Ballia, U.P. (India) . The first lesson of this yoga I am authorised to teach.

If you want, You may learn it and practise it for 10 minutes morning and evening everyday and see the result. You will be surprised to see that you have got a very nice process. You will also feel sad, why you did not get it till now. Practise it and then you will be given higher lessons in Vihangam Yoga by degrees. Then you will tell others about the utility of this Yoga.

May the Lord bless you all.



5.

IMPORTANCE OF VIHANGAM YOGA IN INDUSTRY

Dear Gentlemen!

Let me first thank you all for giving me an opportunity to express my views regarding Vihangam Yoga and how it can be helpful to those who are associated with industries in our country.

Now I want to tell you what Vihangam Yoga is and how it is different from other practices of yoga and how it is more efficacious than all others. For this I want to direct your attention to our ancient treatises-- **Vedas**, the oldest books ever written in the world. The word Veda is derived from a sanskrit word-- **vid**, meaning knowledge. These valuable books contain knowledge pertaining to every essential object useful in our life. These are written not by one or two persons. These books consist of actual feelings of thousand and one seers and sages of our land. These they acquired not by reading some books, but by practising certain scientific methods

and visualised these branches of knowledge actually in a state of deep mediatation known as a state of Samadhi.

This technique of yoga is called Vihangam Yoga. It is also known as Paravidya, Mdhuvidya, Sahaj Yoga, and Deoyan path. Yoga means union between two similar entities. Union between two different objects can't be permanent. Vihangam Yoga means union of the soul with the Lord on the purest spiritual plane. You may feel hesitant to accept these two words-- **Soul** and **God**. It is but quite natural, because you have not actually seen either of the two. But you are a person gifted with the poweer of thinking with the help of your intellect. Have you ever thought who you are? Are you the body with all the organs thereof? What is the element which is there workintg in your body? When it goes out, the body with all its organs becomes dead and useless So what is this? This is what our predecessors have named Atma, Soul, Rooh, Spirit or a conscious entity. It is finer than the finest of the atom that science has discovered at present. It has desire, knowledge and power to exert. It is a conscious entity. It is this conscïous object that can feel, that gets pain or pleasure. It is this soul that gets perturbed when confronted with alien situations and that feels joy when amidst

congenial ones. So this is what you are. Every one of you, each one of us is endeavouring to get what? For what are we all doing all sorts of works? The only aim of every human being is to get permanent peace and happiness. Just stop and think a bit whether you are actually having these. Of course you are not, what the reason is, have you ever thought of? If not, you must understand that this whole universe and all the things in it are ever changing. So an object that is undergoing constant change can't offer you any permanent feeling, permanent peace and happiness. Now the question is where and how to get these.

Our ancient seers have asserted that permanent peace and happiness are attributes of an All Pervading conscious Entty known as God, Ishwar, Parmatma, Allah, whatever you call Him. As a matter of fact this Constant Omnipresent Entity can't be given any name. Just see what names you give to your children. You call them Satish, Karan, Ritu and all that. You adresss your child as 'W', Rinku, Rinki and by all such meaningless words. What does it show? It only shows that the conscioous entity residing inside the soul in the human frame can't be addressed by any particular name. We call it differently in different languages. But our ancient

seers and sages have actually seen this conscious object. They have realised that permanent bliss is the attributes of this very Entity. It can't be had from any object of the ever changing world. So the main goal of our life, us, the seekers of peace and happiness is to attain this Blissful Entity. But it is conscious. It can be perceived through the media of our conscious soul and not by any other medium such as physical organs viz. eyes, ears, speech nor even through the mind which is to some extent subtly material. This state is attained by practising the technique of Vihangam Yoga, because this yoga-practise is done on a conscious plane alone. This plane is achieved only after you realize your own soul, your own conscious self, free from the access of the physical organs of the body and even being free from the internal organ called the mind i.e. 'Mana'.

In other techniques of yoga, Hathyoga, Rajyoga, Mantrayoga, Layayoga, the practitioner is not able to get complete freedom from the bickerings of the mind. The mind stands at rest for sometime but it is always with our conscious self.

So long as it is there, and we are enveloped around with the mind, we can't actually visualise our own conscious form. In practising Vihangam

Yoga, its fourth lesson, the practitioner attains his own self, free from the shackles of the mind. Then with the subtle conscious ray of his soul, he unites himself with the Lord, the Blissful Entity you address in your own way and language. Then a constant state of permanent peace and happiness dawns on the practitioner of Vihangam Yoga.

Now let us see how the practice of Vihangam Yoga benefits the owners, directors, managers, officers and all the persons working in an industry. The very first lesson of Vihangam Yoga gives you the technique of making your mind stable. You know, the mind is ever moving. It never rests. It also gets tired. It gets bored by monotony. It is under all sorts of tension resulting from so many worries that we have in our day-to-day life. We want to give our mind rest. For this we divert it to so many types of recreations. For this you have clubs in your industries. You present before your workers T.V. programmes and movies. You hold acting of plays and cultural programmes only to divert your mind from the load of work your mind is at present under. But even by providing all these amenities you can't provide complete rest to your own mind and to the mind of those working in your industries. Again, you

engage yourself in doing different types of worship. You offer prayers in your own ways and in your respective languages. But even then you are not free from worries and you don't get mental rest. At night you retire to your bed comfortably made to suit your choice. You lie down on it to sleep. But what is this? In spite of all your efforts you don't have even a wink of it. All the gains and failures come hovering on your mind then. You feel restless. Then what do you do? You resort to some intoxicant. You take some drug to induce sleep, You also smoke and try to read some light literature hoping to get sleep. But even then, you fail to have a sound sleep. You dream or gradually suffer from insomnia, blood pressure, diabetes, heart-trouble and such other ailments accruing from sleeplessness and the state of unrest of the mind.

I don't decry the various ways of diverting your mind by all sorts of entertaining programmes referred to above. But I certainly denounce your habit of taking narcotics to induce sleep which is not at all sleep in the real form. It is some sort of beguiling one's own self that one is asleep. The result is that you feel heavy, lazy and uneasy when you get up

in the morning. You don't get happiness and the feel of freshness that a sound sleep bestows. By degrees you fall ill. Your working capacity and that of your workers run down. You try to recoup it by reducing the working hours and days in your workshop. You also offer overtime remuneration to allure your workers to overwork. They feel happy to get such occasions. But do you feel that by providing such situations you could improve the working capacity of yourself and that of your workers? I think, you don't.

So my sincere advice to you all is to practise the first lesson of Vihangam Yoga, I am authorised to initiate you into at least ten minutes every morning and evening and see for yourself what ability of mind and also of body you attain. I must tell you that this is the ancientmost technique practised by our ancestors and preached by Lord Krishna during the Mahabharat War. This technique and its other stages were lost from the knowledge of the common man by passing of time. This unique yoga-technique, Vihangam Yoga, has been renovated by His Holiness Sadguru Sadafaldeo Ji Maharaj after strenuous practice of seventeen long years in the Himalayan caves and at his Ashram Vrittikoot, village & p.o.

Pakari, Dist. Ballia (U.P.) India.

Vihangam Yoga is not based on any blind belief. It is based on solid experiences that the practitioner gets actually. As you advance in this practice, you will see that you are able to get rid of all intoxicants, drugs, smoking habits, chewing tobacco and all that. It will improve your health and make you mentally sound and spiritually strong. It will also add to your work-capacity, ethics and work-culture. By practising other stages by and by you will actually see your own soul, your own self and with that you will also unite yourself with the Lord and get unique bliss you are all hankering after so much.

The scientific technique of Vihangam Yoga is being taught throughout India and also abroad by His Holiness Acharya Sri Swantantradeo Ji Maharaj, the present Sadguru of Maharshi Sadafaldeo Ashram Gangatat, Jhunsi Allahabad (Indida). He has graciously authorised me to initiate desirous persons into the first lesson of this Yoga, irrespective of caste, creed, religion, age, sex and all that. So my most sincere appeal to you all is to learn this simple and scientific process for which no fee or dakshina is charged, The only fee or dakshina is your ten

minutes' time, you have to devote both morning and evening everyday. Then you will yourself see what better change is taking place in you. What benefit you are having, you will yourself perceive. Then other lessons leading to attaining your ownself and thereby the All blissful Lord will be imparted to you. By practising those you will get permanent peace and happiness in your life. For practising this Yoga you are not required at all to leave your job, put on any saffron attire or assume any saintly guise. You are not to leave your hearth and home for practising this Sahaj Yoga or Vihangam Yoga, The only thing which you will have to do is to practise this simple method everyday regularly and then you will yourself feel that you have adopted the right method and will proceed on your path onward.

May the Lord bless you all. May you enjoy peace and happiness in life.



THE END