

CONCEPT OF A YOGI

By

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Blessing by the Sadguru

Dr. Rajeshwar Prasad, the author of this small book 'concept of a yogi' is one of the best qualified physicians in the country who has been practicing medicine for nearly Six decades. Not satisfied with physical, mental or social well being of people he has tried to cure the spiritual disease of human beings. He has been practicing Vihangam yoga or Sahaj Yoga for the last eighteen years under my guidance and has acquired proficiency in the subject. He has studied the spiritual rhymes of the Vedas, the Upanishads, the Bagawat Gita and literature given to us by saints. I wish him all success in his spiritual pursuits.

Acharya Swatantradeo

Swami Sadafaldeo Vihangam Yoga Sansthan.

Jhunsi, Allahabad, India.

Preface

This small book has been written in the hope of creating a curiosity amongst readers about Sahaj Yoga, a practical method of achieving peace and happiness in the work a day life. God, the fountain head of happiness can be realized by regular practice of Vihangam Yoga twice or thrice a day of course under the guidance of the Sadguru or a person authorized by him. One need not devote a lot of time curtailing one's daily chores. A few minutes of sincere effort is enough to start with. A lot of study and intellect is not essential because it is a practice beyond intellectual effort. Even human being is entitled to become a Vihangam Yoga practitioner provided he follows the path of truth and righteousness.

I have kept the size of this book small so that it does not take a lot of time and effort of the reader. I shall feel my effort rewarded if this small booklet can arouse an interest in the practice of this art of Vihangam Yoga.

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Concept of a Yogi

Rajarshi Dr. Rajeshwar Prasad.

In the beginning was the word and the Word were with God and the Word was God. Thus is described the beginning of Creation. God is the basis of everything that exists and much more. Three fourths is just nectar and only one fourth forms the basis of existence. It is impossible to name this all pervading, Omniscient and omnipotent entity because it existed ever before any language was invented. It is therefore called Word or Light according to the experience of those who have realized it. It is quite apart from the word we hear or the light we see. It is just an experience which cannot be described just as we cannot describe the fragrance of a rose though one who has smelt the flower knows what it is like.

This Word has been named tentatively as God, Jehovah, Ahura, Allah, Paramatma, and Param Akshar in different languages just for convenience. A yogi's ultimate aim is to realize it but those who have realized it fail to express this experience. Whatever they can express is very similar to those words of the revelations of the holy Bible or the Sufi Saints or the Indian Yogi's. It, therefore, appears to be the same reality which is not just a belief and faith but real existence.

The one fourth part of His conscious entity is the active part which plays its role in creation, maintenance and dissolution of the universe. It is called Akshar Brahma in Vedic terminology the rest three fourths is serene nectar. The Akshar Brahma is the all pervading sentient entity which is present in animate as well as inanimate objects in nature. The vastness of Brahma can be imagined by the fact that it regulates the movements of all the stars in space, some of them so far away from us that the light traveling at a speed of 300000 kilometers per second has not yet reached the earth which is in existence for billions of years. All the stars and planets are in constant motion traveling in different directions and at varying speeds; obviously there is a regulator of their movement without they would have collided with one another. This regulator is the Brahma which is so vast that it envelops the whole universe like a protector. The subtleness of this Brahma can be judged by its energy which it is broken. Brahma is present in every atom and is the repository of the tremendous energy generated which the atomic explosion takes place. This is the source of energy which gives us the light and heat from the sun. Perhaps the same holds true of others stars also.

Nature is made of innumerable small particles of matter, particles which are smaller than atoms. There are the ultimate indivisible particles which are called Ultra atoms. They are in existence sincere eternity. In the beginning of creation these insert particles are set in motion by the Akshar Brahma and unite with other ultra atoms to form space or Ether. Space, like other objects in nature is composed of matter, because otherwise the electromagnetic waves will not have any basis on which they could travel vast distances. Space is the subtlest unit of matter. Units of space unite to form Air. Air develops into Fire which is visible to our eyes. Fire gives rise to liquid which gives us taste and liquid develops into the grossest material, Earth which has the property of smell in it. Thus the five elements of nature viz. Ether, Air, Fire, Water and Earth are formed successively by combination of the ultratoms (Paramaanu) with the help of the Brahma. So long the Akshar Brahma is active, creation exists. In the event of the Great Dissolution, the Brahma withdraws its action from the ultra atoms which disintegrate again into the ultimate particles. In this state of dissolution the ultimate particles of nature again rest on the basis of God.

These five elements of nature viz. Ether, Air, Fire, Water and Earth have the property of Sound, perception, sight, taste and smell successively by which they are known to us. The grosser element has the property of the other finer elements because it is formed by the combination of former finer elements. Thus earth has its own property of smell besides the properties taste, sight, and perception by skin and sound.

There exist, since eternity, innumerable active conscious entities in nature called souls. They never die. They take their abode in different bodies where they are responsible for the action carried out by the creatures. Every action has necessity to bear fruit. If the action does not bear its fruit immediately it will have to get its result later. When a body in which the soul lives finishes its life time the soul leaves that body to takes on

another body where the unfilled actions have to bear fruit. The unfilled wish of the soul is responsible for the different bodies that it has to take where the wishes can be fulfilled easily. The souls are conscious entities which are recognized by their inherent capability of wishing, knowing their surroundings and action. Those objects in which these capabilities are lacking are inert and they do not possess a soul. By these criteria plants, shrubs and trees do not have souls though they are capable of breathing, growing and producing energy. The omnipresent source of energy, God, is present even in inert objects like rocks and trees. He is present in all the souls also. The souls are subtler than the ultra atoms of nature. The souls have independence of action, though they are led perforce by their previous habits called sanskara in Sanskrit language. These sanskaras are formed by the actions performed by the soul not only in the present body but in previous bodies also. The unconscious storage of tendencies is formed by wishes and actions not only of the present life but also of previous lives. The different nature noticed in uniovular twins brought up in the identical way in the same family is accounted for by the sanskaras of previous lives. Cases have been known where a child has pointed out the location of his previous birth place and residence which has been verified by observers and found true. The child gradually loses this memory as he grows. Child prodigies are known to have phenomenal calculating capacity and musical efficiency without any education or training. A lady who still can calculate faster than a computer has this capacity since the age of three and a half years. Above example shows that souls carry their habits and tendencies from one life to later lives. They have to keep on taking different bodies so long their wishes remain unfulfilled. Their birth in different families is determined by some unfulfilled transactions with members of the families in which they are born. The sanskaras of the previous life added to the wishes and action of the present life determines the nature of the next body which the soul takes after leaving the present body. If the wishes and actions are animal like, they may enter an animal body in the next birth.

Human being is the highest in creation because of the faculty of discrimination and memory which distinguishes him from other living creatures. The other beings in creation are just controlled by nature while the human being can look at nature objectively and think of controlling it. The modern scientists are trying to probe into the mysteries of nature quite regardless of the conscious forces working behind it. They have invented telescopes to look at different stars and planets. They are sending satellites to find out the structure of the different planets round the sun. They have succeeded in landing on the moon and might land on Mars in future but the vastness of universe is still unknown to him. In trying to find the source of life on earth we have been able to dissect the cells and find out the nucleus and the chromosomes and genes inside them. It has come to light that the genes determine the character of a being. The genes of the living beings are similar to one another showing their common source. This brings us very near the yogic conception of innumerable souls inhabiting different bodies which are responsible for the activities displayed by different beings. Souls are the energy source of all activities in living creatures. The rest of the physical or mental structures are inert in themselves. The mind derives its energy from the soul and appears as the source of the all activities. In sleep the mind becomes inactive but the body keeps on functioning. The regulatory property of the brain, respiratory and digestive systems keep on functioning even in deep sleep. In anesthesia also the vital functions carry on as usual. Thus the mind itself is not the conscious entity. The person is unconscious but not dead if the soul resides in the body. It is only when the soul leaves the body that the person dies. The electrical activity of the brain lasts only till the source of energy; the soul is still in the body.

The activities of the body are regulated by the eight yogic centers in the body located from the bottom of the trunk to the top of the head. They are not located exactly at the anatomic nerve centers as postulated by some Yogies. These energy centers are named from below upwards – Muladhara, Swadhisthana, Manipura, Anahata, Vishuddhi, Agnya, Brahmara and Sahasra. The Hath Yogi, by concentrating on one of these chakras gains certain powers which he can demonstrate in public such as showing feats of strength. Asanas, Pranayama, Mudras, Bandhas are helpful in increasing the energy that the body can derive from the soul. Kundalini, the serpentine power which lies dormant at the bottom of the trunk is awakened by this process of Hath yoga after a very long practice, may be even from life long effort. This has to be practiced only under the constant guidance of a well versed Guru or (preceptor) Hath Yoga, otherwise many adverse bodily or mental afflictions may take place. By Hath Yoga the body becomes strong and supple, physical health improves and the mental capacity increases to some extent.

Raj yoga was propagated by Maharshi Patanjali. His yoga sutra goes a step further than Hath yoga and concentrates on controlling the mind. The yogi prepares himself or herself by constant practice of yama and niyama. Yama involves the practice of truth, non valance, non stealing, control of passion and non hoarding. These qualities are essential for living as a good social being.

Niyama involves the five essential qualities for improving one's ethics. They are cleanliness, contentment, steadfastness, study of scriptures and abiding faith in God. Along with yama and Niyama, Asans and Pranayam also form part of Patanjali yoga sutras. Asanas are different bodily postures which keep the body supple. Pranayam are the exercises of breath control which not only improve respiratory and circulatory systems of the body but is a potent means of controlling the mind. The fifth limb of Patanjali's yoga is Pratyahara which means withdrawing from sexual enjoyments. These five limbs of Raj yoga namely yama, Nityama, Asanas, Pranayama and Prathyara are external practices. Besides these, the practice of Dharana (concentration) Dhyana (meditation) and Samadhi (identification with the object of meditation), are the other three limbs of Raj yoga. These eight fold practices are based on the body and mind and the ultimate aim of Raj yoga is to control the wavering of mind.

Yoga literally means union of the soul with supreme soul or God. This can only be achieved when the soul is released from its bondage with the mind which attaches it to the world. The process by which this can be achieved is called **Brahmavidya** or **Vihangam Yoga** or **Sahaj Yoga**. Hath yoga and Raj yoga played an initial role in this practice but that is just preparation of the body and mind to enable the soul to realize its true nature. It is only after self realization that the soul can move towards God realization or union with the Supreme Soul.

Soul

There are innumerable souls which have been in existence since eternity. They are not born nor do they die. They are conscious entities which are very subtle and are smaller than any material Pramanu or ultra atom. They possess the inherent properties of willing, knowledge and effort which distinguish them from the inert entities which do not have these three properties.

Originally all the souls had their home in close contact of the supreme soul and enjoyed the absolute bliss which is a quality of God or Supreme Soul. This quality comes to the souls only because of their closeness to the supreme Soul. So long the soul clings to the Master as a devotee or Servant he possesses the quality of supreme bliss just as an iron ball when put in close proximity of fire glows like fire but when separated it loses its glow. When the soul starts believing in bliss as its own quality its decline starts and it starts looking for the bliss in the opposite direction. It gets bewildered and gradually is drawn towards the world looking for the happiness that it has lost by its separation from the supreme soul, the foundation head of all happiness. In the world it attaches itself to the mind and sense organs of a physical body in order to enjoy the pleasures that these organs can give. The soul realizes that the worldly pleasures are all associated with pain and then starts hankering for the bliss which it enjoyed in its original home. In the world the soul looks for pleasures in different sense organs but finds pain in the wake of these temporary periods of happiness. This is the cause of dissatisfaction in every field. The soul when it realizes that abiding happiness does not exist in sensual pleasure, it starts looking for it in non worldly pursuits. It tries to find a teacher who can guide him to spiritual pursuits and knocks at the door of many fake teachers who themselves have not any idea of the supreme soul but are capable of showing some miracles to which the disciple gets attracted but after some time is disillusioned. The true spiritual guide, the Sadguru, only knows the path to God realization and is the only teacher who is capable of retracing the path of decline of the soul. The soul has gradually descended to earthly pursuits in search of happiness. The role of the Sadguru is to reverse this process and rise up to the soul's original home near the Almighty Supreme Soul.

The Soul has taken on itself five coats of ignorance, so to say, which it has to shed off before realizing its own resplendent self. This can only be done by constant practice of Sahaj yoga or Vihangam Yoga under the guidance of a true spiritual preceptor or guide, the Sadguru. It is impossible to learn even music without a teacher. Yoga is a much finer art and can be learnt under constant supervision of the Sadguru who guides the disciple by his soul force even at great distances.

The Sadguru

The spiritual has been in existence since creation. This Sadguru is a conscious force which is here in the world to guide erring human being. Sahaj Yoga or Vihangam Yoga is the stream of knowledge which emanates from the original Sadguru. He is present every where to guide the erring souls subtly in a dream. There are a large number of liberated souls who have no interest in the affairs of the world but like to take a form to guide human beings. The third category of Sadguru is one who has by assiduous practice of Sahaj yoga or Vihangam Yoga, attained the status of liberated soul and teaches Vihangam Yoga to those who are anxious to learn it. He also teaches the same method which is eternal Sadguru's. The fourth category of Sadguru is the one who has inherited this knowledge from the third category of Sadguru. This usually inherited by a deserving son or disciple. At one point of time there is only one Sadguru present in human form. The eternal Sadguru or the liberated soul Sadguru can act as a guide in the subtle form. The stream of knowledge flowing in the Sadguru is the same in all the four categories of Sadguru and the relation of a disciple with the Sadguru is at the spiritual level which lasts even when the soul of the disciple leaves one's body to take on another. The progress in Vihangam yoga practice in our life is not lost when the soul leaves the body. The lessons start at the level where the soul left the previous body and progresses further. The contact with the Sadguru is not lost till the Soul gets liberated. It may take many lives, to do so or a very sincere disciple may attain it in this very life. The journey towards God realization is like sailing on an uncharted sea where the Sadguru is the one who has traveled this way and is capable of taking a disciple on the same path. The path has many deviations and one will be lost without the help of a guide, the Sadguru. Just as an inquisitive soul is in search of a Sadguru the Sadguru also looks for a deserving disciple who could be given proper guidance to reach the original home of all souls.

Mind

Mind is an inert entity which takes energy and consciousness from the soul and then behaves like a conscious entity itself. Its origin is at the level of the Akshar Brahma and it has direct connection through the sense organs, to the objects of sensation. It is the subtlest of all organs of the body and by nature is very restless and mobile. Its speed is faster than that of even light. It always moves from one object to another seeking pleasure using sense organs like the organs light, hearing, touch, taste or smell. When we enjoy the pleasure in contact with objects of senses it is actually the mental state that we enjoy. An anxious and worried mind does not enjoy the most pleasurable of sensation. What is most enjoyable at one moment may be painful at another. When the mind is elsewhere many objects may pass by without being noticed. The mind can hold only one object at a moment but its movement is so fast that we can see and hear a person talking to us at the same time. Though it appears that we see with both our eyes at the same time the fact is that at one moment the mind takes the pictures presented by one eye only.

The restless mind dissipates the energy of the soul through the different sense organs all the time except during deep sleep. The soul thus gets great relief and peace during deep sleep. During waking hours the mind dominates over all the activities and the soul who lends energy to the mind is held responsible for all the deeds of the mind or other organs of the body. Thus all the thoughts, speech and actions of the soul and the soul have to reap their fruits. It is the mind which through its actions anchors soul to the phenomenal world and prevents it from seeking its original home near the Almighty. Detachment of the soul from the phenomenal world is a *sine qua non* for its flight to its original home of peace and bliss.

Associated with the mind is another inert entity the intellect. It is like computer which records all the activities of the mind and their results. It records the pleasure giving activities and the painful activities. Its discriminating power enables the mind to select the pleasure giving activities and shun the painful ones. This is how a person gains from experience in the world. This discriminating faculty of the intellect can be used for good as well as bad purposes. An intellectual person can thus be a saint or a villain. The intellect serves its purpose in the phenomenal world only and has no role to play in the spiritual advancement of a person. Very fluent lecturer on spiritual matters may not himself be spiritually very high because the lectures are delivered at the intellectual level. On the other hand a spiritually advanced soul can, by his presence only, influence a large audience without a single spoken word. As an example we can take the development of the atomic energy. It can be used for constructive as well as destructive purposes. The fast means of communication has brought the human beings of the world close to one another? The intellect has to be developed and used in the correct way in order to serve a good purpose. A restless mind is not capable of taking full advantage of intellectual capacity and one has to learn the art and science of quietening one's mind before one can achieve any intellectual advancement. It is the intellect and it distinguishes man from animals. Man is the only living being which can think of a creator and his creation, can find a way out of the miseries of the world and can help other human beings to benefit by his experience. Evolved souls like Christ and Buddha have shown human beings paths by which they can get rid of unhappiness. They have used intellect profitably which tyrants have used it for destruction. Even one highly intellectually developed person can be a boon or a bane to the world.

Yoga, an art and science.

Yoga is the method of quietening and taming the restless mind so that it does not dissipate the energy it derives from the soul, for sensual pleasures. The soul then feels free to move towards its original home near God. Yoga, which literally means union of soul to the supreme Soul, can achieve its goal only if the soul is not anchored to the world by the pleasure seeking mind and other organs of the body. This detachment is the first step of yoga.

The mind is the chain which binds the soul to the phenomenal world and so it has to be located and fixed at different points so that it may be tamed just as a wild animal is tamed before training to obey commands. The mind goes to the objects we see with our eyes most of the time. Only about twenty percent of the time it goes to the objects of other sense organs like hearing, touch, taste or smell. Thus if we fix our gaze at a particular point in our body the mind can be trained to be stationary at that point. This is the first lesson of Vihangam Yoga. The further lessons fix the mind at points which cannot be seen by the eyes and have to be practiced with the eye closed. If we do not start with the first lesson the mind does not easily steady itself. A regular practice under the guidance of the Sadguru for a few months only gives the disciple certain experiences which show that he is on the right path. The Sadguru then gives him the second lesson and the third. There are many yoga teaches who try to start and finish at the second or third stage but the disciple never gries the mind fully inspite of years of practice. They only develop better mental concentration and remain far from the ultimate goal of union if the Soul to the Supreme Soul.

Vihangam Yoga is the ancient Vedic method of transcendental meditation which was practiced by every individual twice or thrice a day so that they could stay on the path of righteousness, earn sufficient wealth, fulfill their desires and ultimately liberate their souls from all bondages. The sole aim of life these days is to earn more and move wealth and increases our worldly desires in the name of standard of living. The result is that we grow richer by our efforts and live an unsatisfied life. The means we use for earning wealth is no consideration. We throw all righteousness to the winds. The result is that we are physically, mentally and socially sick. Unless the individuals in society tread the path of truth and righteousness, there is going to be increasing unrest in society and increasing unhappiness. Unless the individuals improve, social laws cannot improve peace and security in the world. A sure way is to learn and teach the yogic way of living to individuals and groups in society so that we may live at peace with ourselves and with others who are also individual souls living in human form.