

Satyakam!

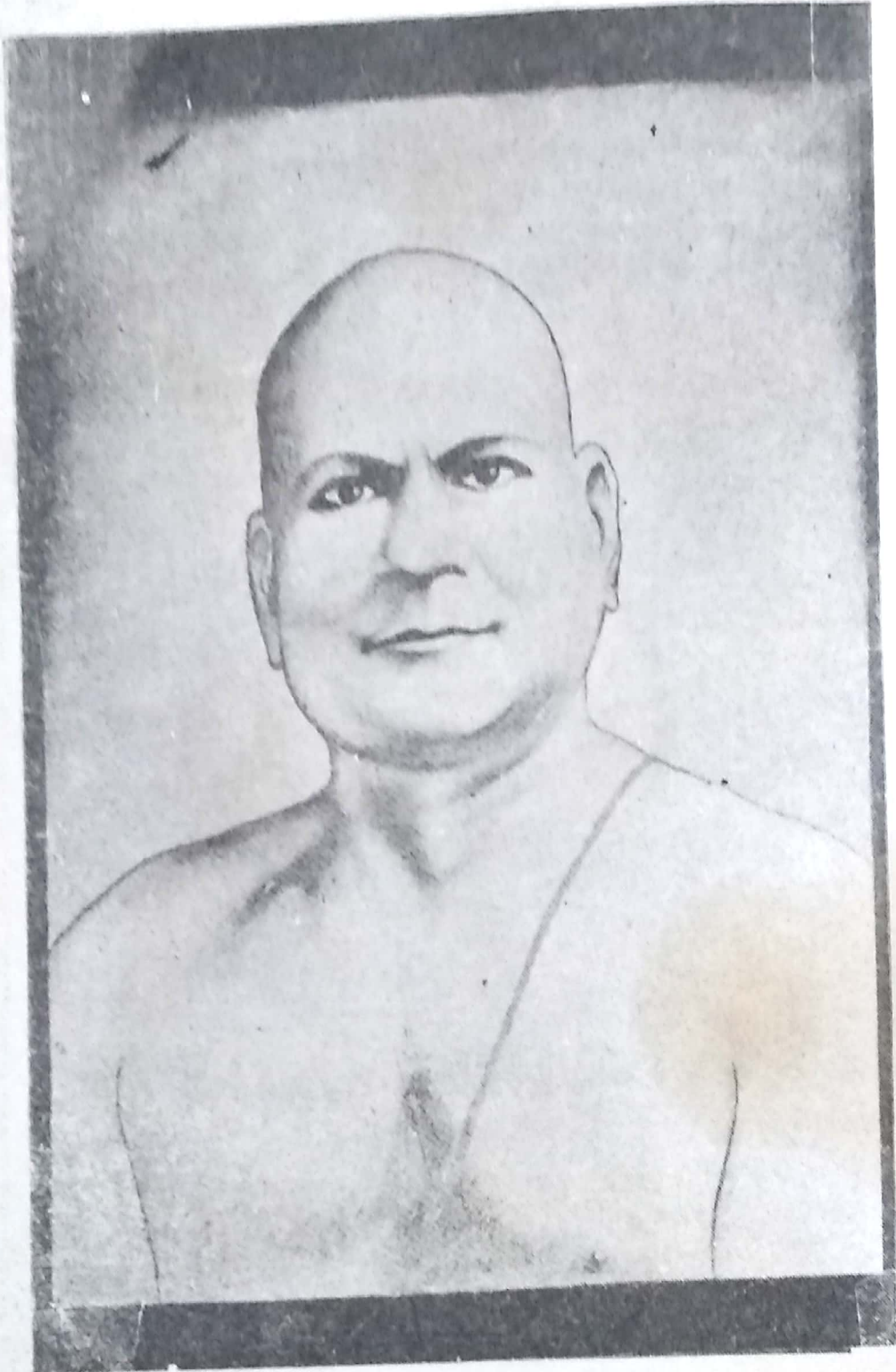
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Satyasankalpi!

TOWARDS GOD REALISATION



Rajarshi Dr. Rajeshwar Prasad
Pradhan Mantri
Akhil Bharatiya Vihangam Yoga Sansthan



अनन्त श्री सद्गुरु सदाफल देव जी महाराज

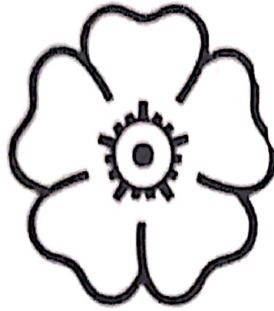
Satyakam!



Satyasankalp!!

★Sri Sukritdevay Namah★

TOWARDS GOD REALISATION



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BLESSING

I offer my best wishes and congratulations to my able disciple, Dr. Rajeshwar Prasad for writing and publishing the book in English, entitled 'Towards God - realisation'. A renowned and expert physician like Dr. Prasad, while being fully conversant with the art of keeping the body fit, is also diligently attempting to know the exact nature of the soul and thereafter the acquisition of the knowledge of the Almighty Brahma. He is a steadfast devotee of the Sadguru, an alert and intelligent thinker, as well as a successful practitioner of yoga. He is endowed with a rare spiritual inquisitiveness and is a scholar of the Vedas, the Geeta and the writings of the Saints. Having a sober and austere personality, he is possessed with a special ability to examine a spiritual principle on a scientific basis. It is an account of this quality that after being satisfied with the principle of Vihangam Yoga, he indulged in the practice of

this yoga and is experiencing and successfully advancing on its different stages. This book, being written on the basis of the study of the literatures of Swamiji Maharaj and its actual practical experiences, will certainly inspire intellectuals of India and abroad to have a glimpse into the superb knowledge of God-realisation and will help in disseminating this knowledge far and wide. This effort of Dr. Prasad is always praise-worthy and shall be fruitful. A lot is expected from an intellectual aspirant like Dr. Rajeshwar Prasad and I am sure he will succeed in his efforts by his constant endeavour in receiving the grace of the Sadguru. I again offer my congratulations to Dr. Prasad and pray to the all powerful Sadguru for his spiritual well being and all round success.

Acharya Sri Swatantra Deoji Maharaj
Vrittikut Ashram, Pakari, Ballia, U.P.

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PREFACE

In this small booklet I have tried my best to present a concise view of God - realisation. Here I have indicated the various relevant opinions regarding the nature and existence of this ultimate reality i.e. God as told in vedas, Upanisads and other sacred books. Our journey to God is a pious internal journey which leads us to the shelter of God who is knowledge absolute, existence absolute and bliss absolute. I have also referred the role of Vihangam Yoga Which is the only conscious science enabling us to reach our ultimate goal. In this regard the preservation of our physical and mental health is also essential.

I prostrate in the pious lotus feet of present Acharya Sri who inspired me to set down these spontaneous overflowed ideas of my heart on paper. I expect that the readers of this booklet will be convinced enough and inspired to get initiation of the practical lessons of Vihangam yoga and lead a blissful spiritual life. I feel myself happiest as this booklet consists the blessings of present Acharya Sri

Dr. Rajeshwar Prasad
Pradhan Mantri
Vihangam Yoga sansthan
Pakari (Balua), U.P. INDIA

SVAGAT GAN

(Welcome song)

to

The Nitya Anadi Sadguru

(The Eternal True Teacher)

Āja svāgata nitya guruvara,
Santa s'ubhāgama āyiyēi.

Adhyātma vidyā divya jyoti,
soma rasa barasāyiyēi.

Dosa duraguna dūra karikei,
s'uddha hansa banāyiyēi.

Bheda gama gati jnāna garajana,
s'akti dvāra hatāyiyēi.

Khulei dvārā s'abda sāgara,
bhakta jana anhavāyiyēi.

Jana sadāfala vis'va s'ks'aka,
s'āna āna bacāyiyēi.

Āja svāgata nitya guruvara,
santa s'ubhagama āyiyēi.



MANGALA GĀN (SONG BENEDICTORY)

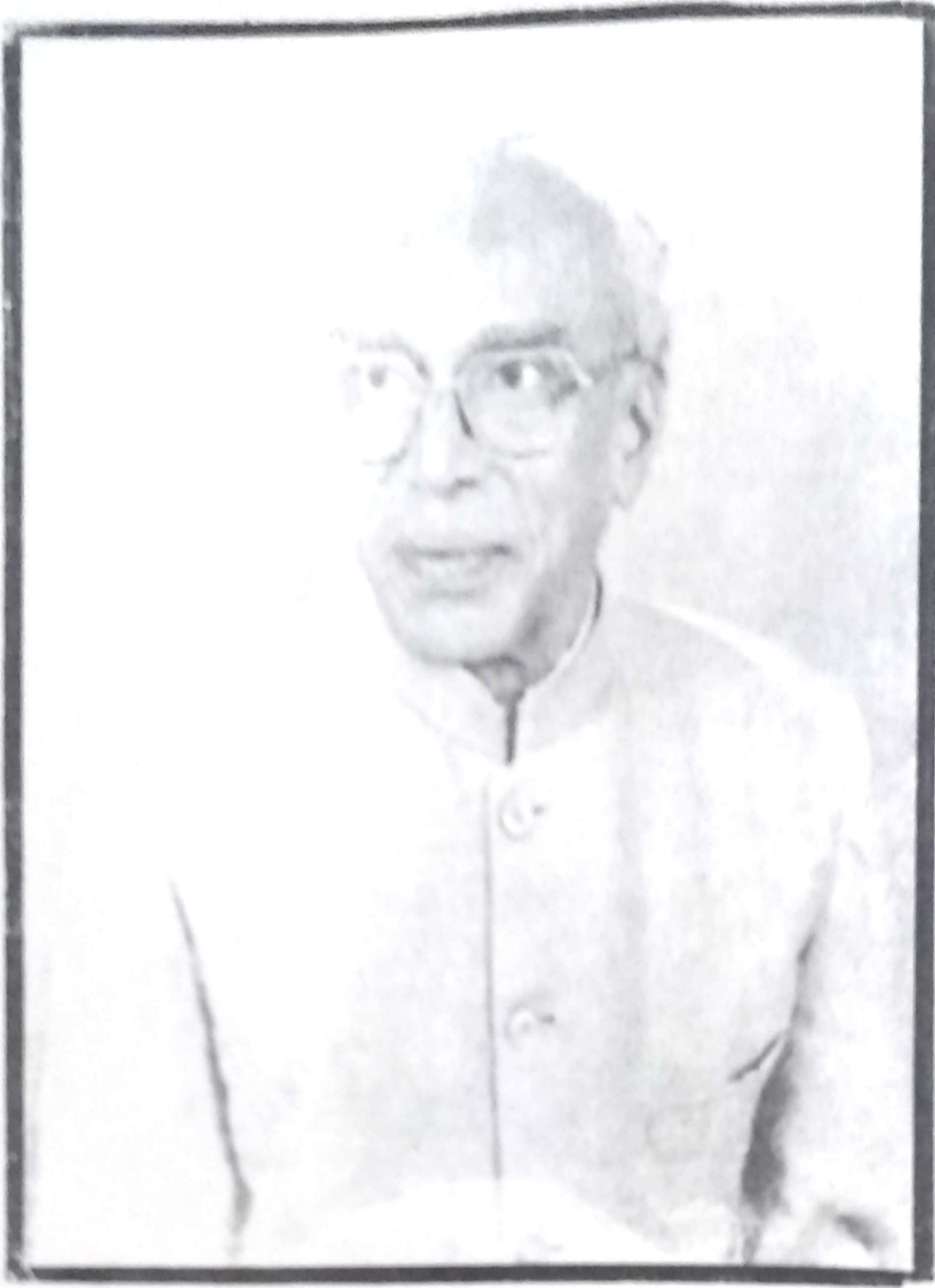
Vis'va s'āntī nāma mangala,
parama guru ko dhyāyiei.
Varga dvandva as'āntī dura kara,
bhāva bheida mitāyiei.

Sārvabhauma samasti sattā,
adhyātma rājya banāyiei.
Bhesa bhāsā bhāva jagamei,
jnāna para daras'āyiei.

Samrddhi sukha s'āntī darātāla,
svarga bhūmi banāyiei.
Vis'va s'iks'aka jana sadāfala,
nī ti svara apanāyiei

Vis'va s'āntī nāma mangala,
parama guru ko dhyāyiei.





राजर्षि डॉ. राजेश्वर प्रसाद

‘प्रधानमंत्री’

सद्गुरु सदाफल देव विहंगम योग संस्थान

पकड़ी, बलिया (उ. प्र.)

TOWARDS GOD REALISATION

GOD - HIS FORM

About one third world population does not believe in the existence of God. Those who do believe, imagine God in differing forms. They imagine God's abode in a place called heaven. From heaven He is supposed to watch our deeds and award punishment or reward for our bad or good deeds on the judgment day. The individual soul is thus condemned to eternal misery in hell or enjoys eternal happiness in heaven with all the imaginable comforts of the world. Most religions do not believe in rebirth. Hence the actions of the present life only are held responsible for the soul's eternal existence in hell or heaven. As all religions believe in the existence of soul, it is the soul who has to reside in hell or heaven according to the actions performed by the body in the present life.

God does not have a form which can be seen by our eyes or perceived by other sense organs. To know an entity we have to have one or more of the following evidences. Either we have to perceive it by our sense organs or have an idea of its presence by its actions. We can have an idea of an object by comparison with a similar looking object just as we explain the shape of the earth by an example of the orange. Lastly we believe the evidence of a person who has seen or perceived the particular object. Our sense organs or intellect can only

grasp inert objects as the sense organs are themselves inert. God is a conscious entity and can be known only by another conscious entity like the soul. God is ever active as can be evidenced by the constant regulation of all the moving stars and planets. Every star and planet is in constant motion round different axes and in the absence of an intelligent regulator would have collided and disintegrated through the ages. The regulation of their movements is possible only by a very powerful, omnipresent conscious force. Just as we infer the presence of clouds when we see lightning, just as we infer the presence of fire when we see smoke. So also we infer the presence of a very powerful, intelligent entity when we see the movement of stars and planets in a planned manner.

God can not be compared to inert object. The nearest approach is the knowledge of electromagnetic force. We can regulate the movement of satellites sent by us in space millions of kilometres away by this force. Can not we think of a similar force regulating the ever moving universe? furthermore the smallest particle that we know of contains tremendous energy which can be manifested in the splitting or fusion of atoms. Where does this energy come from? It is obviously present in the atom itself which shows the presence of God even in the smallest particle. Our ancestors, the sages have perceived this omnipresent omnipotent force and have described it in the following lines of the svetashwara Upanishad and yajurveda (3-8 and 31-18)

वेदाहमेतं पुरुषं महान्तमादित्य वर्णं तमसः परस्तात्।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय॥

I know this greatest of the great soul who is luminous like the sun and beyond all darkness. Having known Him man can transcend death. There is no other way to liberation. Where to find this supreme soul and what are His attributes is expressed in the following couplet of the upanishad.

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च॥

This one Lord is hidden in the hearts of all beings. He is all pervading and exists in all living beings. He is the observer of all actions and the judgements. He is ever conscious untouched by the inert qualities of nature.

Why do we seek god! God is sacchidanand, the existence absolute, knowledge absolute and bliss absolute. He is the fountainhead of all happiness which every one of us desires. All worldly pleasures are followed by pain. They are two sides of the same coin, the quantum of pain always exceeds the amount of pleasure. If we look around we find that the countries which possess all the amenities of life is inhabited by people who have no mental peace which is essential for happiness. They are the people who move from place to place in search of peace and happiness. They visit the so called saints and godmen and in spite of their company do not get peace. The lasting happiness is where the fountain of bliss exists. That fountain is in God and the nearer we are to this fountain our happiness multiplies. The path to this fountain head is known only to a Sadguru who has traversed this path and is capable of leading other human beings to this goal. God does not

reside in places of pilgrimage, in place of worship or any idols or deities and hence the search proves futile inspite of long devotion.

In the words of Sadguru Kabir :-

वस्तु कहीं खोजे कहीं क्योंकर आवे हाथा
सञ्जन सोहि सराहिये जो पारख राखे साथ॥

How can we find an object by looking for it at place where it does not exist. Those wisemen are praiseworthy who keep the knowledgeable person in their company. There are many amongst us who practise Vihangam Yoga but donot give up worshipping other gods and goddesses. They should remember the following words of Kabir Sahab:-

इक साधे सब साधिया, सब साधे इक जाया
जैसे सींचे मूल को, फूले फले अघाय॥

By worshipping different gods, the one God is lost and by worshipping one God we get all. It is just like watering only the root of a tree which grows. flowers and fruits adequately.

When we get a knowledgeable Sadguru, he takes us along the path which has been prescribed by the Vedic Sages. This path is indicated in the following verse:-

पृष्ठात् पृथिव्या अहमन्तरिक्षमारुहमन्तरिक्षादिवमारुहम्
दिवो नाकस्य पृष्ठात् स्वः ज्योतिरगामहमा॥

Rising above the world I reach space, rising above space I reach the sphere of light thence I move through the narrow area to Light itself.

Similar is the declaration by Sadguru Sadaphal Deo ji Maharaj, in the following verse.

प्रकृति आधार तोहि छोडवाऊं, निज स्वरूप ठहराऊंगा।
 सुरति उलटि के गगन चढ़ाऊं डोरी मकर घराऊंगा॥
 महाप्रभु अनन्त दयामय उनसे तोहि मिलाऊंगा।
 कहैं सदाफल परमानन्दा आवागमन मिटाऊंगा॥

“I shall take you byond the world to the sphere of your self. I shall reverse the force of your consciousness take you beyond space through the cord of consciousness which connects the self to the supreme self. The great Lord is very merciful and all pervading and Sadaphal says he will take you to Him and release you from the bondage of rebirth.” Our reversed sadguru swami Sadaphal deo ji Maharaj pledges to take us along the same path which the Vedic sages have indicated. He only asks us to practise the Yogic path as prescribed by him. Along his path which has five steps as one moves higher and higher, one gradually goes beyond the wordly desires and the mind which binds us to the desires of worldly pleasures, loosens its hold on the soul. In the fourth step the mind becomes calm, having reached its origin. The soul is then free to move God ward under the guidance of the Sadguru. At the fifth step the soul has reached the region of the unmanifest Sadguru who is word and Light in one. Having reached this stage the soul stays as the servant of God and has no desire to come back to earth. He hence lives for ever in eternal bliss. This region has been described in Sri Madbhagwadgita in the following verse:—

न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्भाम परमं मम॥

The light of the sun moon or fire is absent in that region. Having gone there, my supreme abode, one does not come back to earth. That region glows in its own cool light.

According to kena upanishad:-

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो।

Neither sight nor speech nor mind can reach that region. In the words of kabir sahab:-

शब्द शब्द सब कोई कहै, वह तो शब्द विदेह।
जिह्वा पर आवै नहीं, निरख परख कर लेह॥
रेख रूप जेहि है नहीं, अधर धरो नहिं देह।
गगन मंडल के मध्य में, देखहु पुरुष विदेह॥
धरि न ध्यान गगन को, लाइन वज्र किवार।
देखो प्रतिमा आपनी, तिनी भये निहाल॥

बरनहु कौन रूप और रेखा। दूसर कौन आहिं जो देखा।।
औ ओंकार आदि नहिं वेदा। ताकर कहहु कौन कुछ मेदा।।

God is described as the word but a word spoken does not indicate what He is. He is without any bodily form. He can be experienced by meditating on a particular point in space. No body can describe His form but those who have experienced give similar description. Omkar is the name given to Him but even this name does not describe Him. There are a number of names by which he is addressed but infact he is nameless.

He can only be experienced by a practitioner of Vihangam yoga under the guidance of a Sadguru. This is a time proved method descibed by many sages of the vedic period and revived by Kabir Sahab six hundred years back and again by Sadguru Sadaphal Deoji Maharaj in recent year.

PREPARATION FOR VIHANGAM YOGA

Brahmavidya, Madhu Vidya or Para Vidya is that science which enables one to know God. The practical aspect of this Science is known as Vihangam yoga or Sahaj yoga. This yoga can be taught only by Sadguru or a person authorized by the Sadguru. This difficult yoga process has been simplified by sadguru sadaphal deo ji Maharaj. In kathopanishad the student has been advised as follows:-

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधता
क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत्कवयो वदन्ति॥

O human beings! wake up, be alert and go to the Sadguru and get the knowledge of God. This knowledge is esoteric and wise men describe the path as hazardous like walking on the edge of a Sword.

An average human being's life achieves nothing more than an animal. He is born, educates himself or herself just to earn a living. He strives hard to get as many amenities for comfort as possible. He gets satisfaction in carrying out some rituals in the name of worship or prayer which caries him no further than giving him momentary respite from wordly botherations. He

produces children and remains entangled throughout life in looking after his or her family. The sum total is a life of a few moments of pleasure and lots of unhappiness. Birds and animals, without the faculty of discrimination and forethought do exactly the same. Human beings are the highest in creation not because of their standard of living but because they have been endowed with the faculty of discrimination between good and evil. They are the only creatures who are capable of reaching the fountain head of all happiness namely God. Sant Tulsidas in his Ram Charit Manas says:—

बड़े भाग्य मानुष तन पाया।

सुर दुर्लभ सद्ग्रन्थन गाया॥

We have earned this human body by good luck which is difficult to get even by the deities so say the scriptures.

We have to choose between two paths. One is the downward path of a life like that of animal and birds and the second is the upward climb towards Godhood. Are we going to create the deities of our choice, infuse life unto them as done before worshipping the deities or pursue a path indicated by our sacred scriptures, the vedas? Worshipping different idols may give us some solace and comfort for the time being but this does not enable us to obtain lasting peace and happiness. The upward path of Vihangam yoga prescribed by the vedas can be shown by the sadguru only. We have to search for the Sadguru and avoid the trap of impostors. Having found the Sadguru we have to win his favour by sincere service and take his help to tread the true upward path of liberation and self

realization. In the vedic period the disciple used to go to the ashram of the Guru and serve him, sometimes for years together to prove his worthiness for this Science of Brahma vidya or Vihangam yoga. Today this path has been made easy by our Sadguru Sadaphal deo ji Maharaj. We have to prove our worthiness to reach the highest rung of the Ladder for God realization.

In the process of meditation our food habits play a vital role. A heavy or rich meal prevents the mind from remaining one pointed. A simple meal is easily digested and is quite tasty if we have good appetite. If we are not hungry there is no harm in foregoing a meal. We crave for a savoury food only if we are not hungry. Food should be taken only to appease hunger and not to bamper our taste buds. Taste is only to chose between healthy and unhealthy food and not to look for savoury but unihealthy dishes. Foregoing a meal or an occasional fast keep our taste healthy and helps in meditation. Long rigorous fast are not helpful at all. There is no place for any intoxicant or stimulant in the life of a yogi. Tobacco in different forms is becoming a fashion in backward countries which the devloped countries are gradually giving it up. An addict of tobacco crave for it more than he craves for food. Tea and coffee is another habit which has become universal. They contain a stimulant, caffeine, which is harmful for those who practise meditation. Similarly bottle drinks like coca cola, pepsicola, seven up, Thums up and similar product all contain small amounts of stimulants and should be avoided. It is better not to keep these drinks in the house as children get addicted

to them. The stronger narcotics, every one agrees, should not be touched at all.

In yoga one has to take adequate care of physical and mental health. Some physical exercise is essential for all age groups. Exercise should be a regular routine just like meals but the same exercise does not suit all age groups. Yogic exercise are the best form of exercise and different yoga Asanas should be adopted for different age groups. An occasional practice of Six limbed yoga of Neti, Dhouti, Nauli, vasti, kapal bhati and Tratak are helpful. Tratak can be omitted as it is a part of Vihangam Yoga itself.

The practice of Patanjali Ashtang yoga makes a good basis for Vihangam yoga. Patanjali yoga or Raj yoga consists of yama, Niyam, Asan, Pranayam, Pratyahar, Dharana, Dhyana and Samadhi. Yama and Niyam should be practised by every citizen of a country. Yama involves, non-violence, truth, non-stealing, regulation of sense enjoyment and no hoarding. They are essential qualities of a good social being. Niyam includes purity of body and mind, contentment, forbearance, study of scriptures and surrender to the Almighty. These are essential personal qualities which make the person fit for the practice of Vihangam yoga.

Most of us are so much attached to blind belief and superstitions that it is difficult to alienate them from these ideas. The idol worshippers may be right in the initial stage of worship but that is just the preliminary stage. It has to be given up if we want to progress on the spiritual path. Some of us having studied the

various scriptures wish to attain this highest goal by sheer arguments and intellectual gymnastics. They forget that God is not attainable by the intellect.

According to kathopanishad :—

नायमात्मा प्रवचनेन लभ्यो, न मेधया न बहुना श्रुतेन।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुंस्वाम्॥

God cannot be obtained by delivering or listening to lecture or by intellectual exercise. He can be obtained by those whom He accepts and for them only He manifests himself in true form.

The greatest obstacle in the attainment of God is our wordly mental and intellectual attachments. By the Practice of Raj Yoga of Patinjali we can transcend this attachment. But to reach God one has to go to the Sadguru who will initiate him to Vihangam yoga or Sahaj yoga. There is only one Sadguru at one period of time.

THE PRACTICE OF VIHANGAM YOGA OR SAHAJ YOGA

In modern age there are a number of yogas which are being practised There are three main yoga - Hath Yoga, Raj Yoga and Sahaj yoga or Vihangam yoga. The other yogas have taken parts of them and given it a different name.

Hath yoga is based on the body and breath control. The aim of this yoga is awakening of the Kundalini. Awakening of the Kundalini power gives certain material attainments. In this yoga one practises Asanas, Pranayam, Mudras, Bundhs and the Six kriyas like Nati, Dhauti, Nauli, Vasti, Tratak and Kapalbhati. These practices keep the body healthy and the mind is partially

controlled because of the close association of the mind with Prana. By long continued practice of Kumbhak Pranayam (Breath holding) the eight chakras, (Nerve Centres) Muladhar, Swadhisthan, Manipurak, Anāhat, Vishudhi, Agyān, Brahma randrakhya and Sahasrara are pierced and kundlini awaking takes place. Hath yogis spend their life time in this practice and then only some of them attain this goal.

Maharshi Patanjali's Raj yoga aims at 'चित्तवृत्ति निरोधः' or steadying of the restless mind. The ultimate result is 'तदा द्रष्टुः स्वरूपेऽवस्थानम्' The yogi realises his own self. Maharshi Patanjali yoga sutra describes the method of control of the mind and the obstacles in the way. This yoga has eight limbs. The first two limbs yama and niyama are the basis of Dharma. Yama includes Non-violence, Truth, non-stealing, reputed behavior of sense organs and non-hoarding. Niyama includes outer and inner cleanliness, contentment, forbearance, study of scriptures and surrender to God. These ten instructions of yama and niyama are almost the same as the ten features of Dharma according to Manusmriti. These are.

वृत्तिः क्षमा दमोस्तेयं शौचमिन्द्रिय निग्रहः।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम्॥

Patience, forgiveness, control of mind, non-stealing, cleanliness of body and mind, control of sense organs, righteousness, learning, truth and control of anger are the ten features of Dharma. In Patanjali's Astanga yoga, besides Yama and Niyam the practitioner is taught Asanas, Pranayam, Pratyahar, Dharana, Dhyān and Samadhi. Asanas and

Pranayam are taught in Hath Yoga also. Pratyahar means withdrawal of the mind from sensual enjoyment. The mind has the habit of running from one sensual object to another and spends all the energy obtained from the soul force in their enjoyment, with the result that Atma (soul) is prevented from realising its own potential. Dharana (consentration), Dhyan (meditation) and Samadhi (trance) are the internal means. The ultimate in Raj yoga are sampragyat and Asampragyat samadi.

According to Maharshi yagyavalkya yoga is the union of the Atma (soul) to Paramatma (Supreme Soul or God) This is the definition of yoga according to the vedas and this was being practised by the sages of yore. Even an average citizen of that time used to practise it at least twice a day. Hath yoga is practised by the body and breath, Raj Yoga by the mind but Vihangam yoga is practised at the level of the soul. After the Mahabharat age this knowledge of Vihangam yoga was lost.

In the Srimad bhagavadgita Lord krishna initiated Arjun, his disciple, in this yoga. The first lesson was as follows :-

शुचौ देशे प्रतिष्ठाप्य स्थिरमानसमात्मनः।
 नात्युच्छ्रितं नातिनीचं चैलाजिन कुशोत्तरम्॥
 तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।
 उपविश्यासने युज्या द्योगमात्मविशुद्धये॥
 समं कायशिरोग्रीवं धारयन्नचलं स्थिरः।
 संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्॥

Choose a clean place which is neither too high nor too low

and spread straw, deerskin and cloth over it. Sit firmly over it and practise yoga for purification of your soul. keep the head, neck and body straight and steady and gaze one pointedly at the tip of your nose.

This is the first Lesson of Vihangam or Sahaj yoga. This is the best way of steadying the wavering mind. Since the worrying mind dissipates the energy of the soul in the objects of the world, the soul force remains weak. When one is awake the mind goes where ever the eye moves, so the sight has to be fixed at a point in order to steady the mind and the tip of the nose is the nearest point of the body which can be seen by the eyes.

Vihangam yoga or sahaj yoga has five stages of concentration and meditation. The first stage has been described in detail in the Gita as noted above. The second and third stages have just been pointed out as follows :-

प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव।

भुवोर्मध्ये प्राणमावेश्य सम्यक् सतं परं पुरुषमुपैति दिव्यम्॥

One who, at the time of death, steadies his breath and mind with devotion at a point between the two eyebrows goes to the supreme soul. This is somewhat a pointer to the second lesson of Vihangam yoga. The third lesson is indicated in the Gita as follows :-

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च।

मूर्ध्न्याध्यायात्मनः प्राणमास्थितो योगधारणाम्॥

ओमित्येक्षरं ब्रह्म बाहरन्मामनुस्मरन्।

यः प्रजातिं त्यजन्देहं स याति परमां गतिम्॥

“Having locked all the doors of the sense organs and having fixed the mind in the region of the heart, the yogi who concentrates at the top of the head, utters the word Om and remembers me at the time of death goes to the supreme goal.”

These instructions were given to the disciple Arjun by the Sadguru Bhagwan krisna. This science should be practised under the guidance of the sadguru only. The books should not be taken as a guide as this is a practical esoteric science.

The fourth and fifth lessons are just indicated in the Swarveda written by Sadguru Sadaphal deo ji Maharaj or in the vedic verses. They are methods of meditation beyond the mundane world and is done by the soul which has become independent of the wordly mind. The soul force is directed to the Supreme soul. The help of a capable Sadguru is a must during these two stages of yoga. Sahaj yoga or Vihangam yoga is a science which has been taught by the eternal Sadguru since creation to the deserving disciples who are desirous of reaching the highest goal of human beings, the union with the supreme soul. It is only the human soul which can reach this goal and Vihangam yoga or sahaj yoga is the only path leading to this ultimate goal. There are numerous ways of prayers and worships but they are all done at the level of the body, the mind or the breath force. God can be reached only by the soul, which is the only conscious force in us. If the soul under the guidance of the sadguru fails to reach the ultimate goal in the life, he is sure to resume his forward journey in the life to come because the soul is attached to the soul of the Sadguru who will never leave him even after the soul leaves the present body.

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