

Modern Science vis-à-vis Vihangam Yoga

Modern Science believes in objects perceived by sense organs with or without the help of various gadgets. Human sense organs are bound by severe limitations. The eyes and ears can see and hear only within a limited spectrum. We do know that an eagle's eye or a dog's ears can see or hear beyond human capabilities. This holds good for other sense organs like those of smell, taste or touch. With the help instruments, which are being invented from time to time, man has been able to extend his perception beyond natural human mind and intellect have also made deductions from certain phenomena occurring in the world. This has led to formulation of many hypotheses from time to time. These hypotheses have been changing since the dawn of civilization and will keep on changing till man is able to realize the truth. The modern scientists have observed that the universe is continuously expanding and this expansion is thought to be due to the process of creation of the universe. The scientists say that the universe will ultimately cease to expand and then the gravitational force will play its role to reduce it again to a cosmic egg. Interestingly, the scientists have put forward the theory of oscillating universe, which states that the cycles of creation and, dissolution will continue endlessly, a well-known Indian concept. What they call 'Cosmic egg' has been termed by the ancient Indian seers as Mool Prakriti(nature), which is said to be composed of three basic substances, via Sattwa, Rajas and Tamas. These three substances combine in different proportions during creation giving rise to a variety of physical objects. This is analogous to the scientific knowledge that the atoms, which the physical objects are composed of, consist of three fundamental particles known as electrons, protons and neutrons and atoms of one object differ from those of the other only in the number and combination of these fundamental particles.

According to modern science the basic forces are three, viz. gravitational, electromagnetic and nuclear, which cause motion in particles and bodies and determine the inter relation among them. What is the origin of these forces? What is that which causes explosion in the cosmic egg? Is there a ruling power, which regulates the movement of stars and the galaxies in this universe whose vastness could be imagined by the fact that light, traveling at the speed of three hundred thousand kilometers per second, has not yet reached our earth, from many of the stars? The scientists have no answer to these questions.

Our sages of yore have discovered answers to these queries. The technique they employed was basically different from that used by the scientists. Unlike the scientists, they neither attempted to develop equipments to bring the universe within the perceiving powers of their sense organs, nor did they invent super computers powerful enough to aid their mental faculties. On the contrary, the ancient spiritualists mastered a technique of withdrawing the flow of consciousness from the senses, mind, and intellect and thus realized the pure conscious form of their real selves. The pure conscious form of an individual is called Atma or the Self, and the state in which it that the Atma(soul) is realized is called Samadhi. They discovered that Atma(the soul) when freed from the bondage of body and mind has great potential power much beyond the concept of modern science. The knowledge gained after dissociating the conscious self from the phenomenal world in the state of Samadhi was verified over and over again for a long span of time by a number of great seers, called Rishis(saint). They handed down their observations to their followers, generation after generation. These observations are codified in the four Vedas and they have not been improved upon or falsified by modern scientists. In fact, the more the science progresses, the more does it come nearer to the recordings in the Vedas. The Vedic Rishis experienced during their Samadhi, a primordial Being, supremely conscious and superbly blissful. It is called Parama Akshara, Parama Brahma or Paramatma(god). When the Atma(soul) unites itself with the Paramatma(god), it is able to imbibe the qualities of Paramatma(god). An iron ball put in the fire of a furnace becomes a glowing red mass of fire itself. Similarly, when the finitely conscious Atma merges with the infinitely conscious Paramatma, it becomes an all-knowing entity and thus acquires the complete knowledge of the entire existence. The technique of achieving the union of Atma and Paramatma is called Yoga in the Vedic sense of the term (yoga literally means union). To distinguish it from various prevalent physical, mental and spiritual practices, which also go by the name of Yoga, the Vedic yoga is called Vihangam Yoga or Sahaja Yoga. It was this yoga that Lord Krishna taught to Arjuna in the celebrated work Bhagwad Gita during the Mahabharata period, some five thousand years ago. This has called Brahma Vidya in the Gita and the Upanishads. The divine knowledge of Vihangam Yoga disappeared gradually after the Mahabharata period. The real mystic saint, Kabir, revived it more than five hundred years ago. In recent times the great Swami Sadafal Deoji Maharaj of village Pakri of Ballia District of U.P rediscovered it. The entire knowledge that he gained in the state, of Samadhi of Vihangam Yoga has been described fully and systematically by him in his unique spiritual work SWARVEDA, a book of poems describing all aspects of spiritual practice in simple language. A detailed commentary has been written by his successor and

son, Acharya Dharam Chandra Deoji Maharaj, and had been published from Adhyatmic Yantralaya, Garhwar, District Ballia, U.P. The Vihangam yogis of today are verifying the experiences described therein just in the same way as was done during the Vedic period.

The Six Fundamental Entities The basic eternal existences are six in number. They are, Paramatma or Parama Purusha (the Supreme Being), Akshara Brahma (the Cosmic Executor), Atma (the Soul), Nitya Anadi Sadguru (the Eternal Spiritual Guide), Prakriti (Nature) and Kala (Time concept). As they are eternal, there was never a time when they did not exist and there will never be a time when they will cease to exist, and thus they have no beginning and no end. The first four of the above entities are-conscious or sentient while the last two, viz. Prakriti and Kala are insentient. The conscious beings are those, which possess the faculties of knowledge, desire and action. Of the two insentient entities, devoid of these faculties, Prakriti(nature) is inert and Kala is neither conscious nor inert. The forms and characteristics of the six eternal entities have been described in detail in the great spiritual work 'SWARVEDA' of Sadguru Sri Sadafal Deoji Maharaj. A brief description of each of these entities is presented.

1. The Supreme, Being (Parama Purusha) The supreme - Being (Parama Purusha) is omniscient, omnipotent and the base of everything that exists. He is also known as Supreme Soul (Paramatma), Supreme Brahma (Para Brahma), and Supreme Word (Sar Shabda) and by various other names. He has been described as Sat-chit-ananda i.e. one who is eternally existent, infinitely conscious and supremely blissful. He is the subtlest of all the subtle and pervades every substance, every soul and the entire universe. He is the internal soul of all the souls. The universe exists in only one-fourth of Him. The remaining three-fourths is pure nectarine bliss. He is eternal, unchangeable and inexpressible. He has been called the Supreme Word or the Unique Light in the Vedas. He is the Lord, the Support, the illuminer, the Regulator and the Witness of each and every activity in the universe.

2. Cosmic Executor (Akshara Brahma) That which creates, sustains and dissolves the universe is Akshara Brahma. All the physical forces as well as mind and Pranas (the life forces) originate from Akshara Brahma. **Scientifically speaking** the Akshara Brahma, which is responsible for 'big bang' in the 'cosmic egg' from which the process of creation starts. The motion in particles is imparted by it. As a matter of fact, all the activities in the world are solely due to it. It is thus the preserver of the world. When the Akshara Brahma withdraws its forces, all the motions cease and the universe collapses to a point, the cosmic egg of modern science. That is what we call dissolution. Like the Supreme Being, it is also eternal unchangeable and pervades the whole universe. It functions under the command of the Supreme Being and is confined to one-fourth of Him, where the creation, regulation and dissolution of the universe take place.

3. Soul (Atma) There is only one Supreme Brahma. There is only one Akshara Brahma as well. But the- souls are innumerable. Though bliss is not the intrinsic quality of a Soul, it possesses the other two qualities like those of the Supreme Being, viz. eternal existence and consciousness. However, there are two, basic differences between the two. Firstly, the consciousness of a soul is limited whereas that of the Supreme Soul is unlimited. Secondly, while the Paramatma remains in one and the same form with its consciousness not undergoing any change, the consciousness of a soul attains different levels in the six states it is known to exist. The six states in one of which a soul exists are Hansa Deha (super-conscious state), Kaivalya Deha (conscious state), Mahakarana Deha (prime causal state), Karana Deha (causal state), Sukshma Deha (subtle body) and Sthoola Deha (gross body).

The Atma is capable of associating itself with Paramatma. In the association of Paramatma the soul's consciousness increases infinitely and at the same time it is a supreme bliss of His. It thus acquires all the qualities of Supreme Being. This is the super conscious state of Atma. In this state there is likelihood that a soul may delude itself to be identical with the Supreme Being. This deluded state of the soul is called its Kaivalya state. A soul is always a soul it never becomes Brahma. A piece of iron fallen in fire becomes red and starts glowing like it. But soon as it is taken out of fire, it gradually loses its qualities of fire and becomes an iron piece again. Kaivalya state meets with a similar fate. As soon as the ego of I am Brahma crops up in the soul, it no longer cares to remain in the zone of nectarine bliss and tends to move towards the zone of creation. When this tendency becomes firm, the soul is said to be in the prime causal state, and finally when it actually enters the zone of creation, it attains the causal state. When it wishes to enjoy worldly pleasures, it acquires a subtle body, which enters into the mother's womb through male and female union and comes out in the manifested world in a gross body. The gross body is equipped with five sense organs (viz. ears, skin, eyes, tongue and nose) to receive sensations of sound, touch, form, taste and odour and five organs of actions (viz. tongue, hands, feet, genital and anus) to perform the functions of speech, grasp, motion, reproduction and excretion. In addition, there are four inner organs, viz. mind, intellect, Chitta and ego. Of these fourteen organs mind is the most important, since it activates and controls all other organs it is the mind through which the consciousness of the soul flows in different organs of the body. The intellect is

endowed with discriminating power. The memories of past actions and various desires and tendencies of the soul are impressed on the Chitta. The ego is responsible for the constant feeling of 'I am the doer' in all actions that one performs. To provide energy to the body and its-various organs for their proper functioning, five life forces, called pranas act incessantly in the body. These life forces are Prana (respiration), Vyana (blood circulation), Samana (digestion), Apana (excretion) and Udana. The last one provides the energy for transplanting the subtle body in the mother's womb and also for separating the, subtle body from the gross body at the end of life. The five Pranas as well as the ten outer organs and four inner organs are all present in the subtle body in seed form. The gross body passes through the stages of birth, childhood, adolescence, youth, senility and death. 'The death', is the separation of the subtle body from the gross body. In the gross body the soul experiences the different worldly pleasures, which are short lived and invariably followed by misery. It goes through the cycle of love and hate, love for the pleasurable objects and hate for those, which give pain. It indulges itself in various actions to fulfill its desires. Each desire feeds and multiplies on other desires. The Atma in the subtle body takes another birth in one of the millions of species depending on the desires and tendencies of the previous lives imprinted on the Chitta. The process is repeated ad infinitum and the soul finds itself shackled in the endless chain of births and deaths. The soul forgets its real nature and identifies itself with its body. When it finds the miseries of its unbearable and craves to find a way out, another, conscious entity, the Eternal Sadguru, begins to guide him on the path of salvation.

4. The Eternal Sadguru The Eternal Sadguru is the messenger of Paramatma. Brahma Vidya (the Divine Wisdom) emanates from Him and he is the Lord of the spiritual domain. In the beginning of the creation, he is sent by the Supreme Being into the world with the light of spiritual knowledge. His only mission is to awaken the suffering souls of the world from the sleepy state of ignorance by shedding upon them the divine light. He liberates the craving and deserving souls from the bondage of Prakriti and enables them to enjoy the nectarine bliss of the Supreme Being. When the current of the spiritual knowledge of the Eternal Guru flows in the soul of a human being, the status of Rishi or Maharishi is attained. The knowledge of Brahma Vidya or Vihangam Yoga, which is found in the Veda the Upanishads, and other holy books is solely due to him. He has been addressed as Sukrit Deo, Atri, Jyoti, Aj and the Sanatan in the Vedas. He has also been mentioned in the Upanishads as Amanava Purusha (Super human being). The Eternal Sadguru sermonizes the spiritual practitioners and the real devotees in his manifested or un-manifested form. He can take a human form when he wills. When humans become too much engrossed in the, allurements of Prakriti and tend to deviate from the true path, of spiritualism, the Eternal Sadguru appears in the world in a human form to salvage the souls. Sometimes he inspires a liberated soul to take a human form and propagate the divine knowledge of Vihangam Yoga. Such a great soul possesses full spiritual knowledge right from his birth and is called a Swayam Siddha Sadguru. Sometimes the Eternal Guru appears before an industrious yogi and guides him to perfection. Such a great yogi is granted the authority to act as a Sadguru. Such a Sadguru is called the Abhyasa Sadguru. There is only one Sadguru at one period of time that carries the authority of the Eternal Sadguru to propagate Brahma Vidya (Vihangam Yoga or Sahaja Yoga). Once a soul has been authorized by the Eternal Sadguru to act as a world preceptor (Jagadguru), he can hand over the science of Brahma Vidya and the authority to propagate it to his progeny or any other deserving disciple. Such a Sadguru is called the Parampara Sadguru. This science of Brahma Vidya can thus be propagated generation after generation, even though the science is one and the way of attainment is also one that has been taught and authorized by the Eternal Sadguru. The knowledge of the phenomenal world, the various sciences and arts of the world, are being taught by different teachers who gain their knowledge from books or experiences with the help of different scientific Instruments. The knowledge so acquired is related to the material universe and the senses. Brahma Vidya or Yoga is knowledge beyond the senses and cannot be studied from books or from a Guru who has not been given the authority by the Eternal Sadguru. This stream of knowledge flows from the Eternal Sadguru through the Sadguru only. Nobody can proclaim himself a, Sadguru by dint of his vast erudition or knowledge of scriptures. The scriptures only hint at the path of righteousness, but they cannot lift up a soul to liberation from the bondage of Prakriti. For this a Sadguru is essential. He uses his soul force to elevate the aspiring soul beyond Prakriti. It is then only that the Yoga Practitioner realises his true self (Atma). The Atma only in its true detached form is capable of real worship of the Supreme Soul (Bhajan). By assiduous worship (Bhajan), the Atma gets united to the Paramatma, the ultimate aim of yoga. Since the worship of the formless Paramatma is not practical, devotion to the Sadguru is the only way to achieve the ultimate goal. The Sadguru has no worldly desires, has nothing to get from the disciple, and hence he comes to the world to fulfill his mission of helping the aspirant to choose the correct path and then guide him through the practice of yoga. The problem, which arises, is that of meeting the Sadguru. For that there must be a burning desire to get

liberation from the worldly bondage (vairagya). Those who seek gratification of the senses can never turn in this direction. Once the desire for liberation is kindled, one seeks a Sadguru. In one's search one may come across a number of half-baked Gurus who teach some kind of mental relaxation, which does give some mental peace but nothing beyond that. Having attained some tranquility one gets stuck up. The Guru is unable to take the disciple beyond that. Some self-proclaimed Gurus who can show some miracles, which are mostly sleight of hand, impress people and get recognition. There are others who are well versed in scriptures and get a good following by dint of their erudition. The soul force of the Sadguru is utterly lacking in them. They lead the disciples astray resulting ultimately in disappointment. Some cheat posing as Gurus, make a business out of Gurudom. With an increasing number of such Gurus, the aspirant may face some difficulty in finding the Sadguru, but will ultimately find him if he has a burning desire. The Sadguru himself looks for deserving and seeking Atmas. There is then a meeting of souls and the Sadguru is glad to lead such souls to their ultimate goal. The aspirant may not recognize the Sadguru but the Sadguru might have instructed him in the science of Brahma Vidya in his previous lives. The Sadguru can easily recognize such souls and gladly guides them to further heights. It is futile to ask the Sadguru for material achievements because that is not a function of the Sadguru. He is there to guide the souls to reach the Supreme Soul, the abode of eternal bliss.

5. NATURE (Prakriti)

All the insentient objects in the universe are composed of one basic substance called Nature or Prakriti. Prakriti Maya and Paramanu is synonymous. Prakriti consists of three gunas - Sattwa, Rajas and Tamas, whose characteristics are illumination, activity and inertia or sluggishness respectively. Guna (in the context of Prakriti) means constituent and not attribute as called by some authors. The three gunas or constituents of Prakriti are basic substances, which do not exist independently when there is no creation, nature or Prakriti exists in its seed (or cosmic egg) form, which is called Mool Prakriti. In Mool Prakriti the three gunas remain in balance and do not interact. The creation starts with the vibration in the Mool Prakriti. As a result of the vibration, the gunas of Prakriti combine in different proportions to give rise to a variety of substances. Each guna is present in active or dormant form in all the substances created. The gunas of Prakriti are analogous with the fundamental particles of atom. According to science, all the physical substances are made up of atoms consisting of electrons, protons and neutrons in specific numbers. The properties of the fundamental particles are similar to those of gunas. Furthermore, the creation of universe a result of a 'big bang' in the cosmic egg, and the theory of oscillating universe propounded by modern science, is strikingly similar to the views of great Indian seers. While modern science is ignorant as to the agency responsible for 'big bang' in the cosmic egg, the Indian Rishis say that it is the Akshara Brahma who imparts vibration in Mool Prakriti and thus starts the creation of the universe. In the process of creation, five basic elements are first created. They are Akasha (space), Vayu (air), Agni (fire), Jala (water) and Prithivi (earth). They are listed here in their decreasing order of subtleness and their respective qualities are sound (Shabda), touch (Sparsa), form (Rupa), taste (Rasa) and smell (Gandha). All objects are made of these five subtle elements. Our five senses are created to receive the five different sensations of the five basic elements. All parts of our bodies are manifestations of Prakriti, except mind and Pranas, which originate from Akshara Brahma.

6. Time (Kala)

Given two events, we can always say whether one of them occurred earlier, later or simultaneously. The concept, on which the chronological order of events is based, is called Kala (Time). Time is an abstract entity and is conceived only through the changes that take place around us. The Prakriti (Nature) undergoes a continuous transformation or change right from the moment of the creation of the universe till its dissolution. These changes indicate the incessant flow of time. Even during the dissolution when no change, whatever, occurs, time does not cease to exist. Like all other conscious and inert objects, time concept also rests with the Supreme Being who decides the duration of the dissolution based on this concept alone. Time is thus an eternal entity. Among the nine kinds of elements mentioned in his Vaisheshika System, the great Seer Kanada has postulated time as a substance. Kala Shukta finds mention in Atharva Veda. It is time under whose fold the galaxies are mobile and the entire universe is cycling. Time is neither conscious nor inert. Still years throughout the world, more as a means to promote the entire zone of creation is ruled by it. The birth and death, inhalation and exhalation and all the experiences of pleasure and pain occur in the domain of time. The soul becomes free from the wheel of time only when it is liberated from the bondage of Prakriti by the technique of Vihangam Yoga under the guidance of a Sadguru.

Essence of Vihangam Yoga

Yoga has been gaining recognition and popularity in recent time under whose fold healthy living rather than spiritual attainment. To this end a number of Indian yogis are engaged in teaching yogic exercises such as Asanas and Pranayama. Some forms of meditations and other practices of very recent origins are also being taught in the name of yoga. Hatha Yoga, Mantra Yoga, Laya Yoga and Raja Yoga is some of the various kinds of yoga, which are popular in India. These are physical or Prakritic(natural) Yogas. They are practiced at the physical level of body, mind, intellect and Pranas and develop their powers appreciably. The ultimate aim of yoga as propounded in the Vedas and the Upanishads is to unite the individual soul (Atma) with the Supreme Soul (Paramatma). This highest form of yoga is called Vihangam Yoga or Brahma Vidya. The knowledge of Vihangam Yoga had disappeared for the last five hundred years and was revived by Sadguru Swami Sadafal Deoji Maharaj in the first half of last century. The literal meaning of the word 'Yoga' is union. Vihangam Yoga is defined as the union of Atma(soul) with Paramatma(god). This union is achieved after Atma frees itself from the shackles of the mind and intellect and attains its pure conscious state. The Supreme Soul is a purely conscious entity and is beyond the reach of the mind and intellect. The mind and intellect are inert by themselves and are activated by the consciousness of the soul. An inert object cannot reach a conscious entity, far less unite with or merge in it. Therefore, the physical yoga's cannot reach the ideal of Vihangam Yoga. Vihangam means a bird. As a bird floats in the air overcoming the gravitational force of the earth, so does the consciousness of the Atma float in the limitless space of pure consciousness leaving behind its physical base i.e. body, mind and intellect. The cessation of mental activities has been defined as Yoga Patanjali. This is the definition of Raja Yoga, prominent among the physical yoga's. Raja Yoga preludes to Vihangam Yoga. In other words, Vihangam Yoga begins where Raja Yoga ends. Maharishi Patanjali in his Yoga Darshan has described eight limbs of yoga.

They are (1) Yama, (2)Niyama (3)Asana (4)Pranayama (5) Pratyahara (6)Dharana (7)Dhyana and (8) Samadhi.

1. Yama: It is a self-imposed code of good conduct in one's relation to other beings in general and to the human society in particular. It includes Ahimsa (not to hurt anybody thoughts, words or deeds), Satya (truthfulness), Asteya (not to usurp anybody's property), Brahma Charya (celibacy in thoughts and deeds) and Aparigraha (not to hoard things beyond one's needs).

2. Niyama: It is concerned with purification of one's body and self. It includes Shoucha (external and internal cleanliness), Santosha (contentment), Tapa (religious austerity), Swadhyaya (study of scriptures) and Ishwar Pranidhana (devotion and surrender to the Almighty). 3. Asanas: These are various yogic postures, which help to keep the body supple and strong. They include the different Bandhs and Mudras, which keep the internal organs toned up, and help in concentration of mind.

4. Pranayama: These are practices involving regulation of breath. These enhance the performance of the respiratory and circulatory systems and help to control the mind.

5. Pratyahara: It is withdrawal of sense organs from the sense objects.

6. Dharana: Concentration at a particular point to the exclusion of any other object.

7. Dhyana: It means meditation with unbroken attention on the object of concentration.

8. Samadhi: It is the complete absorption of one's self in the object of meditation. Here there is complete absence of one's identity, which has merged in its goal. In the highest stage of Raja Yoga or Ashtanga Yoga (eight-limbed yoga) of Patanjali, that is Samadhi, the cessation of all mental activities is achieved. Thus it does not reach the ultimate aim of yoga viz. the union of the individual self with the Supreme Self. This is achieved through Samadhi of Vihangam Yoga only. In Vihangam Yoga the mind is lifted to its source, the Akshara Brahma where it is permanently quietened, just like a river losing its identity in the ocean. Once the soul is freed from bondage of the mind, it realises its true nature and stops identifying itself with the human body. In fact, the soul then acts as the master and guides the mind and the body in the way it likes. Having realized the futility of worldly pleasures, derived through the sense organs and their objects, it soars higher in search of the Absolute Bliss (Paramananda). It is then only that the real meditation of Vihangam Yoga starts, terminating in Samadhi, the ultimate aim of Yoga of meeting with the Supreme

Soul. In this state the soul has attained liberation while residing in the body itself (Jivanmukti). As already stated in the previous chapter, Atma, in the association of Paramatma, assumes all His qualities. In this state if it develops egotism and identifies itself with the Paramatma, it meets with its downfall to the zone of Prakriti, degrading itself successively to the states of Kaivalya, Mahakarana, Karana, Sukshma, and lastly to the gross body. Once the Atma takes on a body it has to perform actions in thoughts, words or deeds. The various actions performed by the soul through mind and other bodily organs, bear fruits and lead to the cycle of births and deaths. The law of Karma (action) is inevitable. Whatever action is done has to bear fruit, if not in this life, in the lives to come. Karma has been classified as Sanchita (hoarded), Prarabdha (actions motivating the present life) and Kriyamana (actions performed in the present life). Sanchita Karmas are actions performed in previous lives, which have accumulated and will produce results in the future lives. Prarabdha Karmas are those actions, which are destined to bear fruits in this life. Kriyamana Karmas will necessarily produce their effects in due course of time. The law of karma explains many enigmas of life. Why is a person born with a silver spoon in his mouth while another under tragic circumstances? Why should two persons born of the same parents and reared under identical conditions shape so differently in life? Why should the newborn children behave differently? Why should two identical twins possess different natures? It is because the different souls in the different bodies have to reap the fruits of actions performed by them in previous lives. There is no escape from that. There is nothing, which happens by chance.

The orderly way in which the vast universe is run cannot simply be a matter of chance or independent happenings. The Supreme Soul is the great co-coordinator and judge who preside over all happenings in this world and beyond. The three Gunas of Prakriti-Sattwa, Rajas and Tamas bound the soul to worldly action. The more engrossed it becomes in Prakriti, the less it realises its true nature and its identity separate from the mind and the body. The deluded soul wanders from one birth to another propelled by the three Gunas of Prakriti and the law of Karma. As soon as there is a burning desire in the self to get liberated from worldly bondage and it submits in all humility to the Sadguru, the reverse journey of the soul towards its real abode starts. By the yogic practices under the guidance of a Sadguru, there is a gradual and successive detachment of the soul from Prakriti and it comes back to its own conscious form. It then devotes itself to the Supreme Being and achieves supreme bliss. In the first stage of yogic practice, the soul detaches its consciousness from the external world and associates itself with the subtle body. In the next stage the mind, intellect and Pranas are left behind and then there is dissociation from the subtle body also. Subsequently the soul dissociates itself from all its relationship with the three Gunas of Prakriti and then the causal body is separated from it. In this yogic state, the soul acquires unlimited strength and brilliance. For attainment of peace and bliss, the soul must be free not only from the physical association, but also from the latent impressions of this association. When the worldly impressions from the soul are rooted out and annihilated in the next stage of yoga, there is a separation of Mahakarana state. The yogi can now sit firmly in complete and unbroken Samadhi and obtain bliss of the Supreme Being. In the Samadhi the Soul acquires the qualities of Brahma due to its association with Him just as an iron ball acquires the properties of fire when it is associated with the fire. In this state a feeling of 'I am the Brahma' develops in the soul. This is Kaivalya state of the Soul. This ego in the soul is due to ignorance and is the main cause of its downfall. So this ego must be discarded through the practice of yoga. In the highest state of yoga, a feeling of relationship between the soul and the Supreme Being as that of a master and servant develops. The soul then attains its purest state of Hansa Deba. In the state of Samadhi, the yogi dives in the infinite ocean of supreme bliss while living in the body, which is the ultimate aim of yoga. Vihangam Yoga, also known as Sahaj Yoga or Madhu Vidya, is the ancient, science of conscious entities described in the Vedas, the Upanishads and the Gita. This was the only art or science of yoga known to the Rishis who practiced and taught to their disciples through the ages.

By a lapse of time the science was lost and later fragments of this yoga appeared in the form of Raja Yoga, Hatha Yoga, Kundalini Yoga, Karma Yoga, Bhakti Yoga, Gyana Yoga, Laya Yoga and a host of others. When the soul becomes associated with Prakriti, mind and its associated senses, different views and notions appear which have given rise to various yogas and its distortions. Vihangam Yoga is the mother of all these ramifications and can be taught only by the Sadguru who is empowered by the original Sadguru, a conscious force described in the Vedas as 'Messenger', Sukrit, Atri, Amanava Purusha or Munindra. While a host of Gurus have appeared, who are teaching various yogas, claiming benefits for the practitioners, it is only the Sadguru of Vihangam Yoga who claims to take- the liberated soul to the Supreme Soul, the Paramatma. Hatha yoga, by means of the various Asanas, Pranayama, bandhs and mudras aims at awakening of the Kundalini. This is achieved in Vihangam Yoga in no time because the knowledge of the eight Chakras or the Psychic centers in the body and the Kundalini become clear-cut by a short practice of this

yoga. The Hatha Yogi may take a lifetime of arduous practice to achieve the same result. Mantra Yoga and Tantra Yoga depend on the repetition of certain code words as Mantra which absorbs the practitioner's mind so deeply that he forgets the world but they are all done at the mental level which is a part of Prakriti and remains with the Prakriti. Vihangam Yoga starts with concentrating the mind but gradually takes the mind up to its source, the Akshara Brahma where it loses its hold on the soul. It is then only that the soul becomes free to leave the bondage of Prakriti and rises up to its master, the Paramatma. By mental acrobatics, arguments and discussions, it is not possible to free the soul from this bondage. It is only by the realization of the true nature of the freed soul and its master that the ultimate aim of Yoga is fulfilled. Karma Yoga, Bhakti Yoga and Gyana Yoga are all small fragments of Vihangam Yoga. They automatically come to the Vihangam Yogi in one lot. In fact, by complete knowledge of the reality of Atma, Paramatma and Prakriti and their qualities, whatever the liberated soul does is Karma Yoga and his devotion to Paramatma from the purely conscious level is real Bhakti Yoga. Discussions and arguments about the Superiority of Karma, Bhakti or Gyana Yoga are mere mental exercises, which do not take the aspirant any further. Learned scholars have written many volumes but they have been mental giant's only and not developed souls. A soul, which has realized the truth, knows and practices all these three Yoga's and has no doubts in his mind about these various Yoga's and hence does not indulge in these discussions. He is a Gyana Yogi, a Bhakti Yogi and a Karma Yogi, all in one.

Gyana Yoga or Yoga of Knowledge One of the paths by which the union of the Individual soul with the Supreme Soul can be achieved is Gyana Yoga. Gyana means the realization of the true nature of the Supreme Soul, the individual soul and the Prakriti. Knowledge as we ordinarily comprehend, comprises of ideas assimilated by the human mind by means of the various sense organs, the eyes, the ears, the nose, the palate and the skin. This may be obtained by direct contact with the objects of the world or by being narrated by a reliable person who has first hand information. In modern Science various gadgets are being used to gather information, which are not obtainable directly through the sense organs. With all the aids available at present or which scientists, might invent later, the information we gather is all about the inert materials of the universe. We might succeed in collecting all the knowledge of the inert material world but the conscious elements can never be known by using inert instruments. Only conscious entities can delve into the realms of the conscious. Though the consciousness of the Supreme Soul pervades all matter, inert as well as conscious, it can only be known by the conscious entities like the individual souls. Thus, a complete knowledge (Gyana) is not possible through the sense organs, the mind or the intellect. They are capable of knowing only the material universe. The conscious elements like the Atma and the Paramatma being subtle are capable of complete knowledge. The Atma (individual soul), though it activates, and illuminates the mind and sense organs, has so to say, forgotten its potentiality and lost its subtlety in association with the inert mind, body and intellect. It has the nature of identifying itself with the individual mind and through it to the organs of the body. It takes part in the various actions and has to bear the fruits of the actions. When the mind leads it to pleasurable actions, as a natural sequence, it takes part in the painful part of the effect also. It thus carries this burden of actions from one body to another by the inexorable law of Karma. The Atma thus keeps on identifying itself with the different embodied forms and does not, realise its free conscious nature, In this state it does not have the capacity to grasp the true character of the Supreme Soul which remains the unknowable, incomprehensible entity as described by the different scriptures, When the Atma realises its true nature which is free from the mind and body, in an unalloyed conscious form, it is quite capable of comprehending the Supreme Soul which always stays in its pure form unaffected by actions and mental processes even though pervading everything. In this pure state the Atma gains correct knowledge of the phenomenal world also as an observer. This is the process of Gyana Yoga. The complete knowledge of the phenomenal world by all possible scientific means leaves our knowledge only incomplete. By all these means, the conscious field is not touched at all even though its presence cannot be denied in everyday working of the phenomenal world. The final step in Gyana Yoga is, therefore, to free the Atma from its affection by the mind which is ever turbulent. The different systems of yoga aim at making the mind tranquil. This may be achieved by different methods of concentration but this achievement is only temporary. The mind springs back to activities as soon as concentration ends and tends to run towards the objects of sensual gratification. It is only when the mind is taken to its source of energy, the Akshara (Hiranyagarbha), that it calms down and then only the Atma can free itself from its association with the mind. The Atma in its pure state of consciousness, then, is able to conceive the true nature of the Supreme Atma as well as the phenomenal world and gets true knowledge (Gyana).

Gyana Yoga has meant differently to diverse schools of thought. One school starts with the assumption that the Supreme Almighty, Immanent Soul is the only reality and the rest of existence is an illusion, Maya. According to them, the individual souls are non-existent and so is the universe. In that we have to deny whatever we perceive by the senses or intellect as well as our own existence. If we are already the Sat-chit-ananda, there should not be any illusion or suffering which seems to be as real as the palms of our hands. Why should the all knowing Supreme Self have any illusion at all? Maya can only occur to a soul who is not omniscient. To ascribe ignorance to the Almighty Supreme Soul is the very denial of His powers. If the individual soul is supposed to be just a chunk of the Supreme Soul, it should possess all the qualities of the Supreme Soul just as a drop of water has the same properties as a river from where it is taken. In actual fact we find that the human soul suffers pleasure and pain so long it is attached to the body. A chunk of sat-chit-ananda should not suffer any pain by its very nature. In that case any effort to reach the Supreme Soul should be meaningless and all the concentration and meditation becomes superfluous. Another school of thought practices denial of everything perceived through the senses and through a process of self hypnosis tries to establish soul's oneness with the Supreme Soul. It is a purely mental process. The effect of self hypnosis can but be temporary while yoga aims at permanent liberation of the soul and its attachment to the source of eternal bliss, the Sat-chit-ananda. Our mind and intellect have to be used only to reach at the probable units of existence of reality. The vast universe of which we do not know even a fraction, the orderly movements occurring in the distant stars and planets for ages, only point to a conscious force which pervades, regulates and encompasses everything. No name will explain it adequately but its processes can be felt within ourselves provided we are aware of it. Otherwise what halts a person from committing a crime for the first time? What prevents a horse from treading on a toad on the road? The mind and intellect have limited capacity and have not been able to comprehend the vastness nor the subtlety of the Supreme Soul. Our sages have perceived the Almighty Soul during the stage of Samadhi when they have left the mind and intellect behind. The individual souls are entities separate from the, Supreme Soul and have to strive hard to reach the ultimate goal, the Sat-chit-ananda. This, the soul is incapable of knowing through the medium of mind and intellect which are meant to work in the sphere of the phenomenal world only because they are a part of the Prakriti. Gyana Yoga or knowledge of the various conscious souls when it has broken the shackles of the mind and intellect and has become capable of reaching up to the Prakriti. The soul has to realise its true nature first before knowing the Supreme Soul and once it has known the supreme Soul, it knows everything about Prakriti also which is pervaded and enveloped by the Omniscient Supreme Being.

Bhakti Yoga or Yoga of Devotion

From time immemorial man has been worshipping one deity or another. Usually the deity was one, which was supposed to be powerful and capable of doing harm to human beings. Powerful forces of nature such as the sun, the rivers, fire, wind and rain were worshipped at some time or another by means of different rituals. Sacrifices of animals were common as a means of propitiating these forces. The idea behind these rituals was to keep the deities appeased so that their anger may not cause harm to the human beings. The great thinkers, with their developed faculties of observation and inference from the working of nature, came to visualize an omnipotent force, which was not only regulating the working of nature, but influencing the working of the living beings also. They also indulged in the sacrificial rites and used foodstuffs and animals as offerings. Some thinkers like Mahavira and the Buddha revolted against the animal sacrifices and the dominance of the priests at the time and preached the doctrine of non-violence and correct conduct, eliminating all kinds of sacrifices. In its place they laid stress on humility of character and austerity in one's life. The followers of these saints started to worship their idols with all devotion. Since then worshipping of idols started as a common practice. Human beings started shaping their deities according to their imagination and bestowing all powers on these deities. The real nature of the omnipresent, omnipotent forces behind the working of the universe was beyond common human conception and hence the devotion to various forms of deities continued. Even those devotional practices have one virtue. They mitigate one's egotistic tendency if practiced sincerely and not as a mere rituals. Beyond this virtue little else can be achieved as well as the qualities attributed by such devotion as Bhakti. The idols and their pictures as well as the qualities

attributed to them are the projections of the human mind and not representation of reality. Unless the real nature of the Supreme Soul, the individual soul and the phenomenal world (Prakriti) is known, any devotion (Bhakti) is a delusion. Thus Gyana Yoga by which this knowledge is obtained is a sine qua non for the practice of Bhakti Yoga. On the other hand Gyana Yoga devoid of Bhakti stops the progress of the individual soul at a certain stage of development. This stage is known as Kaivalya Sharir when

the soul has not shed off its egotism and identifies itself with the Supreme Soul proclaiming "Aham Brahmasmi" (I am Brahma). The soul is likely to have a fall at this stage again into the folds of Prakriti. The liberated soul (Jivana Mukta) should stay on in close contact with the Supreme Soul to enjoy the eternal bliss (Parama Anand). The individual soul in its innate nature must stay as a faithful servant of its masters the supreme soul. This cannot be achieved without unwavering Bhakti and devotion. Thus Gyana Yoga and Bhakti Yoga go hand in hand. Bhakti Yoga without Gyana Yoga is mere delusion and Gyana without Bhakti is an incomplete Yoga. Bhakti is the commonest form of worship or prayer being practiced in the world. It is usually an idol, a picture or a symbol, which is worshipped in nine ways v.i.z. By hearing of the divine attributes, singing His glories, remembrance of the Almighty, devotion to His feet, His adoration, His praise, thinking Him to be the Master and the devotee in the role of friend and complete surrender of oneself to the worshipped symbol. All this leads to annihilation of the ego of the devotee that way he attains peace of mind. In the Gita four kinds of devotees are described. Firstly those who are in distress and seek divine help secondly, those who long for wealth, thirdly those who are seekers of truth and fourthly the man of self-realization. Of these four, the last, the Gyani has been described as the best. The other three also get what they want by sincere devotion and effort but it is the self-realized soul who gets nearest to the Supreme Soul and that is only possible through the medium of Gyana Yoga. Mere performance of rituals can at best be diversion of the mind from mundane worries for the time being. A real devotee does not forget his own self or the Supreme Self for a single moment and enjoys the ultimate bliss all the time.

Karma Yoga or Yoga of Action Karma, in common language, means action done by the individual soul on account of its contact with Prakriti and its Gunas. The tendency of all Karmas is to bind the soul to Prakriti so that the soul becomes more and more attached to Prakriti. The embodied soul has five coverings or Koshas. The first is Annamaya Kosha made of the gross matter of the body, which is formed, from the food that we eat; the second is these Pranas Kosha which is made of prana inside the body which is less gross than the outer body. Third is the Manomaya or the mental sheath which is subtler than the breath. The fourth is Vigyan Maya Kosha or the intellectual sheath. The last comes the Ananadmaya Kosha or bliss sheath, which is the subtlest form of the body.

The Karma affects all coverings according to its nature. As the soul is immortal, life is one continuous existence. When the body dies, the subtle body of the soul as its Sanchita Karma or Prarabdha Karma carries on the unfulfilled actions. The next body that the soul takes has to reap the fruits of Prarabdha Karma necessarily. It indulges in further Karmas with the body and mind, the Kriyamana Karmas, the fruits of which also have to be reaped either in that body or in future bodies. There is no action performed in association with the mind and body, which does not bear fruits. In spite of all, efforts made by the human mind to act without desiring the fruits of action, the desires and passions associated with the mind prevent it from unattached actions. The three Gunas of Prakriti force it to get attached to the desire for fruits of actions. It is only when the mind is not the guiding force behind action, that real unattached actions can be performed. Only such actions do not affect the different Koshas or layers covering the Atma and no further Kriyamana Karmas accumulate. The Prarabdha Karma, to fulfill which the soul takes on a particular body, has necessarily to be gone through. There still remains the bundle of Sanchita Karmas, which the soul has to carry. When the soul realises its pure free form by Gyana (knowledge of reality) the Sanchita Karma burnt out and the liberated soul becomes free from all the five Koshas (Layers of material body).

There is only, one way in which this liberation of the soul can be achieved. This is the way of Sahaja Yoga or Vihangam Yoga or Brahma Vidya. The practitioner of this yoga has to learn the art of service and selfless actions (Vikarma). The mind, at the same time; has to be tamed to become steady and unwavering. This unwavering mind has to be lifted up from the bonds of Prakriti by a Sadguru. Once the mind is lifted up, it merges with its source of energy, the Akshara or Hiranyagarbha. When the mind is lost in its source, the soul (Atma) is freed from the shackles of the mind and becomes free to ascend higher to the Supreme Soul. This is the Jivana Mukta stage of the soul. Now the soul can act using the mind and the body at its command (Akarma). It is only in this stage of development that real unattached actions (Akarma) can be performed. These actions are free from any passion and desire and are performed solely for the good of other souls. The Mukti (freedom) or Nirvana does not occur after the death of the body but in the body itself. This may not be possible in one life but the practitioner of Vihangam Yoga carries the experience through his subtle body to the next life where he starts at the point he left the previous body. The Sadguru is eternal and gives him further guidance. Thus the achievement is never lost.

The performance of unattached actions (Karma Yoga) is not possible unless the Atma (soul) frees itself from the bondage of Prakriti by Brahma Vidya or Vihangam Yoga and becomes a Jivana Mukta. Then it exercises full control over the mind and the body and is free from all selfish desires or passions. It resorts to only benevolent actions called Karma Yoga. Freed from all shackles, it becomes more powerful than ever and is capable of activities far beyond the capacity of ordinary mortals. We read and hear of worldly great men being described as Karma Yogis by their admirers. They are usually workaholics who work for long hours just to earn more money or fame. Their insatiable desires goad them to strenuous work. They are just doing Sakama Karma. There are others who are devoted to social work. They are certainly a boon to society and they are loved and respected by society and it is for that reward that they work hard even neglecting their health and comforts.

Much they desire to be selfless, this desire lurks in his type of action bears fruit whether done willingly or forced by circumstances. It is true that nobody can remain without indulging in some action, mental, verbal or Prakritic. Satoguna, Rajoguna and Tamsoguna force man to indulge in activity. In this state of helplessness it is best to choose actions, which have more of Satoguna than Rajoguna and Tamsoguna. By such actions, one moves on the right path of liberation. Such actions are called Vikarma. It is only when the soul stands as an observer and thinks of all actions performed by the influence of Gunas of Prakriti that is not attached to the fruits of actions and can be called Akarma Yogi. This is only possible after self-realization.

Thus we find that three yoga's i.e. Gyana Yoga, Bhakti Yoga and Karma Yoga are not really three fold paths to attainment of sat-chit-ananda unless the reality is known by Gyana Yoga neither Bhakti nor Karma Yoga is possible. The attainment of full knowledge leads automatically to Nishkama Karma (Unattached Actions) and the innate nature of individual soul in relation to the Supreme Soul being of a servant and master, full knowledge is only possible by unwavering devotion (Bhakti Yoga) to him.

Mission:

Enlighten your Soul, attain Almighty with wonder of Vihangam Yoga practice of minimum 10 minutes each Morning, evening & enjoy eternal Peace & Bliss. We want to exchange ideas on the Vihangm Yoga and its practicality and its internalization in your daily life.

It is Religion-Free: Has no particular religion, meant for all Human beings of any faith, age, sex or nationality.

It is Region-Free: Enjoys global recognition. Devotees from Italy/U.K/ Germany/ Canada/ U.S.A. /Japan/Singapore/China/UAE and Australia are well-rooted besides Home-Country India Nepal as well as Sri Lanka.

Social unrest, political tension, terrorism and other forms of crimes are the results of restlessness of the wandering mind. So long the mind is free to wander, it generates stress and strains and takes away Peace & Happiness which is our prime necessity. Vihangam Yoga comes to rescue. It is unique in character, starts with Mind-control, contributes all round development of our personality. At physical plane: It makes you disease-free, at mental level: Tension-free, at intellectual level, promotes brilliance, and spiritual plane, you find yourself nearest to God, enjoying Eternal peace and happiness. For practicing this Yoga, you are not at all required to leave your job, put on any saffron attire or assume any saintly guise for show, or to leave family & home and go to Jungle/forest. Devote at least 10 minutes at home, in the morning as well as evening. Peace & Happiness would knock your door. This is purely experience-oriented and so you need to learn correct procedure to practice this Vihangam Yoga for quicker experiences.