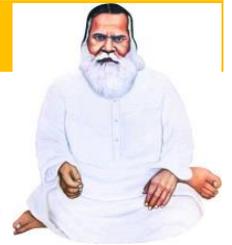




Newsletter



Maharshi Sadafaldeo ji Maharaj

Editorial

This fourth issue of the monthly newsletter delves into the inner realms of human consciousness, and highlights serious topics like inward journey and devotion. The issue carries an introduction to the pioneer of Vihangam Yoga – the master (Sadguru) Sadafaldeo ji Maharaj, and this feature shall become a regular module of future issues of this newsletter.

The section on health touches upon blood pressure management while *Vajrasan* is the chosen body posture for discussion in this issue.

The section on Q&A focusses on the burning topic of peace and happiness, and defines “mind” as a distinct entity, and separate from “intellect”.

Hope this issue resonates with the reader. As always, please do send in your constructive criticisms and suggestions to vysingapore@gmail.com

Inward Journey

Spirituality is not a subject of entertainment, nor is it limited to self-fulfillment. Spirituality is the inward journey of connecting with the inner self, which unfolds when the soul realizes it’s true self, and is completely devoid of all consciousness of subjects around it. Upon the realization of the soul *by the soul*, the journey progresses towards realization of the Supreme Being.

There are several milestones in the inward journey towards the realization of the self and the Supreme Being, and each of these milestones are inner centres of pilgrimage. There are several centres of pilgrimage within the human body, and at each of these pilgrimage centres, or more of the sense organs, the mind, the breath energy (the *prana*), the consciousness of the soul and the soul itself, are purified. The worldly centres of pilgrimage are symbolic, and are actually reflections of the inner centres of pilgrimage.

Most people have no clue about meditation and the experience of the inward journey. It is not surprising, therefore, that the world is busy offering worship, penance and fasting at these worldly centres of pilgrimage, completely oblivious of the true centres of pilgrimage, which lie within.

For example, recitation of *swaha* while making an offering into the sacred fire of the *yagya* without getting rid of the feeling of “I, me and myself” may be merely a good deed, but does not result in getting the full benefit of the *yagya*. The chant of **Om Agnaye Swaha, Idamagne idanna mama** actually means that whatever I am offering is not mine; it belongs to the fire. This chant lifts the *yagya* performer above the feeling of I, me and myself; if it does not, then the inward journey is far from even having being begun.

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We need an enlightened source in our lives who can be our guide during our inward journey of the pilgrimages and beyond, and this needs to be someone who has been there, done that, and is well versed with the trials, tribulations and the pitfalls of the journey.

The inward journey is an extremely mystical and pleasurable one, and only the resolute meditator embarks upon this inward journey through the process of meditation, to reach the ultimate aim of life.

Devotion

Complete surrender to the Lord is called devotion, and calls for developing the eligibility to do so. It requires us to rise above sects, communities, religions and ideologies. It requires us to become neutral and open in our approach, and to become a good receptor. It requires great love towards the Lord. True devotion unfolds itself when we withdraw our lust, indulgence and expectation from worldly objects, and when worldly needs and wants vanish. This is when all love and affection focusses on the Lord, and the energy and consciousness of the soul detaches itself from the mortal world and connects with the Lord.

True devotion results in a resplendent self; a self which is completely filled with peace and happiness. A true devotee is wholly connected with the Lord on a 24/7 basis. The true devotee does not even ask for salvation; he just wants to remain connected with the Lord.

Devotion and worship of God through external/worldly means happens through the connect of the mind, whereas true devotion is an object of the soul. When the consciousness of the soul connects with the Lord, that is the state of true devotion. The rumination of the mind, the reasoning/analysis of the intellect and the picking up of sensory perceptions by the sense organs merely fall under the domain of deeds (*karma*) and are very different from devotion (*bhakti*). Salvation can never be attained through performance of worldly deeds (*karma*). Good worldly deeds merely result in good worldly consequences, not salvation.

True peace and progress requires the deep urge of devotion from within. Devotion through the soul

From the Upanishad

स एष पूर्वेषामपि गुरुः कलेनानवच्छेदात्
— योगदर्शन समाधिपाद 1 / 16

The master (Sadguru) is the source of all knowledge and is beyond the realms of time.

ऊष्मजाण्डज जरायुज उद्भिज्ज सांकल्पिक
सांसिद्धिकं चेति न नियमः
— सांख्य-दर्शन 5 / 111

There are 6 ways in which the soul acquires a macroscopic body – through heat and sweat, through eggs, through child of humans or animals, through bursting of the land (trees, plants etc), through own intent (of the soul), or through inherent powers vested in some souls

leads to salvation. Hence we should pray for true devotion and seek the true path towards the same.

From the Swarved...

रहनी गहनी संत की,
करनी विमल विवेक ।
सत्य सत्य रह सत्य में,
सत्य भेष सत्य टेक ॥

— स्वर्वेद 1 / 1/19



The true saint needs to live a pious life of truth, detachment, good behaviour and true devotion; these then give the saint true eligibility to realize himself and then the Almighty.

Sadguru Sadafaldeoji Maharaj – A Brief Introduction

“I know the complete, absolute truth of this world” was the declaration of this descendant of the clan of Sage Shringi called Sadguru Sadafaldeoji Maharaj. He went on to say further in his spiritual treatise *Swarved* – “I was in a state of salvation, and was ushered into the world in a split second, coming in from the door beyond which only the microscopic consciousness and extremely minute entities like the soul, the brahma and the parabrahma reside.”

Sadguru Sadafaldeoji Maharaj attained self realization and realization of the Almighty after 17 years of rigorous meditation, post which he made yet another declaration – “God Exists, and I shall get you to meet him.”

In the process, he revived the body of knowledge which had become nearly extinct 5,000 years ago, and set up the Vihangam Yoga organization in 1924 at a young age of 36, along with a *maha-yagya* comprising a hundred thousand vedic mantra chanting. The purpose of setting up this organization was to fulfil yet another one of his declarations of “liberating a hundred thousand souls” from the eternal cycle of rebirths.

Sadguru Sadafaldeoji Maharaj composed 35 different books on the subject of spirituality, and all of them are replete with his spiritual experiences during the 17 years of his profound meditation. These books clearly elucidate the theoretical underpinnings of the concept and practice of Vihangam Yoga meditation and allied topics, and have helped several seekers to embark upon the journey of self realization.

For example the books clearly bring out the 4 different sense organs of the soul – the mind, the intellect, the memory bank (*chitta*) and the ego (*ahankar*), and emphasize on the fact that the yogi needs to sharpen his consciousness much finer than the level of these 4 microscopic sense organs of the soul, in order to realize the soul itself first, and thereafter *brahma* (the creator of the mortal universe), followed by *parabrahma* (the Almighty).

The world is still looking to discover the secrets of the universe, whereas Sadguru Sadafaldeoji Maharaj made a planned exit from his body in 1954 and made a speech from the heavens above, before all his

disciplines gathered around his body. He said on the occasion that had the scientists of the world been there at that time, they would have seen how a *yogi* gets out of his body at his own will. He also said that while he was leaving his body, he would be very much around and active, until his declaration of “liberating a hundred thousand souls” from the eternal cycle of rebirths was fulfilled.

... to be continued

Q&A

Q. How to get peace and happiness?

A. A fickle mind is the cause of all worries, troubles, degradation, obstacles and downfall. The mind is tamed through meditation, and this brings peace to the body, mind and soul. True peace and happiness are attained when the consciousness of the soul connects with the creator of this mortal universe (the *brahma*).

Q. What is “mind”?

A. Mind is a sense organ connected with the soul, and its deeds affect the soul. The soul perceives pleasure and pain through the mind, and the 5 senses connected with the mind. The energy of the soul gets dissipated by the mind by connecting it with the 5 sense organs of smell, sight, sound, taste and touch, which in turn are connected with the 5 basic elements of nature – either with sound, air with sound and touch, fire with sound, touch and sight, water with sound, touch, sight and taste and earth with sound, touch, sight, taste and smell.

The soul is deeply entrenched to these subjects of the mortal universe through the mind and the 5 sense organs. The mind generates vivid and ever changing needs and wants of mortal life. Sometimes the mind also wanders towards the Almighty by virtue of its fickle nature, and this is why it is considered to be a catalyst for salvation as well. When the mind is engrossed in worldly subjects through the senses, it is the cause of bondage of the soul. When the same mind is tamed and begins to work for the soul, it becomes the object through which the soul moves towards the inward journey of realization and salvation.

The mind originates from the *Akshar brahma* (the creator of the mortal universe). The mind has a dual nature – it is inert like the rest of the mortal world, and it also possesses its own consciousness and ability to take resolve. It is extremely fickle, and hence taming it is the way forward towards self realization.



Blood Pressure Management

Pressure exerted by the blood on the blood vessels is called blood pressure. A blood pressure of

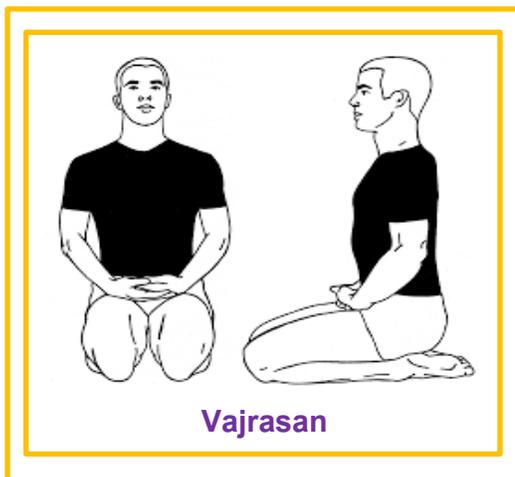
120/80 mm Hg is considered to be normal for the human body.

- ✓ The 120 is called systolic and corresponds to the pressure in the arteries during the contraction of the heart muscle. The 80 refers to diastolic and measures the blood pressure between two back to back contractions of the heart muscle (i.e. the pressure between the heart beats). A blood pressure higher than

140/90 is called hypertension or high blood pressure while a blood pressure lower than 90/60 is called low blood pressure.

- ✓ For high blood pressure patients, reduce the quantity of salt in your diet, manage your body weight, control mental tension and stay away from cigarettes and alcohol etc.
- ✓ For low blood pressure patients, increase the quantity of protein, vitamin B and vitamin C containing foods in your diet, eat fresh fruits, and drink fruit juice and carrot juice at least 3-4 times during the day. Also increase the quantum of milk consumed during the day.

Aasan of the Month



Benefits

- Indigestion, gas, constipation are eliminated
- Reduces fat in the buttocks, lower back and thigh areas
- Strengthens the spine
- Regular practice leads to reduction in knee pain and control over arthritis
- Corrects irregular menstrual periods for women

Caveats

- Do not over exert or try to quickly get over this posture
- Do not attempt if you have existing ailment in the knees or ankles or heels or any problem of the bones
- Pregnant women may refrain from this exercise
- If you feel dizzy, or a back pain begins, or any joint of the body gets into a severe pain upon doing this exercise, then please stop the exercise on an immediate basis

Monthly Rejuvenation Session, Singapore

- Day – Last Sunday of every Month
- Time – 10am -12 noon
- Place – Civil Service Club, 60 Tessensohn Road, Farrer Park, Singapore 217664

Contacts

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