

A Book revealing the Secrets of the Vedic Yoga and Rishi tradition

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Pt. Vamadeva Shastri (Vedacharya David Frawley) a Vedic scholar, Philosopher, international lecturer and the Padma Sri awardee is a well-known name in the field of philosophic writing. *Inner Tantric Yoga, Mantra Yoga and primal sound, Tantric Yoga and The wisdom Goddesses, Yoga and Aurveda, Yoga and the sacred Fire, Yoga for your Type, and The Yoga of Herbs* are the classic books from David Frawley's philosophic pen.

In the same series of yogic and spiritual writing **Vedic Yoga: the Path of The Rishi** is the master stroke of David Frawley's yogic pen. It is a most brilliantly authored book that throws much light not only on the ways of the ancient Rishis, but also on the whole of the Rishi tradition from ancient to the modern periods in a very practical way. Yogic Knowledge is not merely information collected from books and other sources rather it is the knowledge which can be gained from one's personal experience. This is exactly true in the case of David Frawley who himself is a

yogi and has experienced Yoga in his life. That is why in the very first chapter: **My Journey Into The Vedic world**, The author begins with his own experience of the Vedic Yoga. He discusses how Vedic Yoga differs from modern Yoga in many ways and that the Vedic Yoga is vast and multi dimensional. It requires adaptation at an individual level. It contains all aspects of Yoga from life style to devotion and deeper meditation. The author argues that yogic spiritual teachings exist in their own eternal dimension in the cosmic mind. Today a new receptivity to the higher teachings is slowly emerging on the planet, as use gradually enter once more into the ages, of spiritual light.

The Vedas contain an energy of renewal and transformation, and their power is rising once again, with a Vedic renaissance in India over the last two centuries that has recently become global. the author writes how during his visit to the Aurobindo Ashram, Pondichery in Dec. of 1988, had an extraordinary vision during one of M.P. Pandit's program and that during

the meditation he fell into a deep trance. He also shares the experience he had during his meeting with k. Natesan, one of the oldest living disciples of Maharshi Raman in the Raman Maharshi Ashram in early 1991; and that his meeting Natesan was for him a transforming experience, that provided a new understanding of the Vedic vision that had strongly motivated him.

He argues that entry into the Vedic world can't be achieved by the mind alone. It requires Yoga in the sense of holding the mind in a calm, concentrated, and silent space so that the eternal veda can be mirrored within it. The Vedic mantras arise in the silence of the heart as the vibration of space.

The II chapter of the book throws Light on **the background of the Vedic Yoga**. The Vedic Yoga deals with the eternal and universal tradition of *sanatan Dharma*. It is impersonal, transcending all personal and cultural biases. It is beyond all names and forms, organizations and institutions, available to all those who are receptive to it within their own minds and hearts. The Yoga tradition or Yoga Dharma rests upon this greater *sanatan Dharma* tradition of living in harmony with the conscious universe, all living creatures and all the forces of nature in matter, energy and mind. The Vedas don't speak of any particular religion but of *manav dharma*, the *Dharma* of humanity. i.e. a yogic humanity.

How can we change our nature from the Asura to the Deva, and bring about a higher yogic humanity as the natural state of human beings? Is our nature not something fixed? Can't we be only what we are? These are the questions which generally arise in the minds of the spiritual seekers.

The author very brilliantly answers all these questions. We as human beings have two

natures, caught up in the inertia of physical existence, and an inner spiritual nature that transcends time and space. We contain both the Deva and the Asura within us. The Vedas show us how to link our biological nature with our spiritual nature. The Vedas don't try to change our nature artificially, but rather show us how we can link our outer nature with our inner nature as spiritual beings, which affords a higher evolution in consciousness.

Nature is always practicing Yoga in her process as inner sacrifice. Yoga works with the intelligence of nature that is impersonal and universal.

The author argues that our current human intelligence can't take us out of creaturely limitations. Therefore, for the universalization of our being we must connect to the higher intelligence within and around us that transcends words and thoughts as we know them to be.

In the III chapter: **Foundations of the Vedic Yoga**, The author clarifies that if we discriminate our inner nature and our outer manifestation, we will find the entire universe residing within our own heart. To realize that, we simply withdraw from our personal thoughts into the witnessing seer. The IV chapter of the book deals with **the Vedic Yoga and the Vedic deities**. The author very brilliantly explains that the Vedic view of the universe is of two fundamental principles of Agni and Soma that comprehend the main dualities of life which, though different in manifestation, are ultimately one. The entire Vedic Yoga is based upon the underlying polarity and mutual transformability of Agni and Soma. The **Kundalini** Agni as it rises up, the spine cools down and the soma nectar as it descends down the spine becomes hotter. At a certain state of awareness, the yogi can

experience, a light like a million Suns, in brightness and like a million Moons, in coolness and delight at the same time.

Towards the end of the book (that is the Vth chapter: **The way of The Rishi** the readers can come across the photographs of the great modern vedic Rishis like KavyaKantha Ganpati muni, Daivarata, Mahashi Raman, Maharshi Aurobindo, K. Natesan, shivananda Murty, kapil shastry and M.P. Pandit.

After going through these photographs, the readers, of course, can have the experience of being in the company of these great yogis for a while. The photographs of the great yogis, vibrating spiritual sparks really calms down the mental modifications of the reader for a while. The author explains that the Vedic Yoga depends upon leading a Vedic life or the life of a Rishi in a Vedic light.

Becoming a Rishi resembles becoming a great yogi in the Raja Yoga tradition or a siddha. It requires tremendous work on body, heart, and mind, from the deepest subconscious levels to the highest consciousness. This requires a great deal of tapas (penance) and *sadhana* (spiritual discipline). It is a matter of total immersion in the practice without seeking any

personal goal or result. The Rishi Yoga requires the highest self – just as in the Yoga of knowledge.

Thus the vision and ideal of the Rishis and the Vedic system of Yoga have been very brilliantly presented by the author in the modern context, thereby dispelling the darkness and fog of ignorance, and so many doubts of the spiritual aspirants. Frawley, clarifies the connection between classical Yoga and Vedic Yoga, and the Vedic roots of Yoga philosophy. By interpreting the tradition of Vedic Yoga and Rishi tradition in the light of modern knowledge and contemporary needs Frawley very beautifully builds a bridge between the modern and the ancient.

The references from different ancient yogic and spiritual texts make it really very authentic. The simplicity of language and style really makes it very communicative to the readers. Of course, this book can simultaneously be tasted, chewed and digested by the readers. This book should be cherished by spiritual aspirant of all traditions and paths, as it is a treasure for the true Yoga and spiritual seekers and a reference book for the academicians as well.