

# Self Awakening

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Maha Yoga - Effortless, joyful and no-cost path to Self-Realization



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## Editor's note

Dear Readers:

The purpose of this quarterly newsletter, Self Awakening, is to inform Sadhaks (seekers of self-realization) and other readers about Maha Yoga, an effortless, joyful and no cost path to Self-Realization.

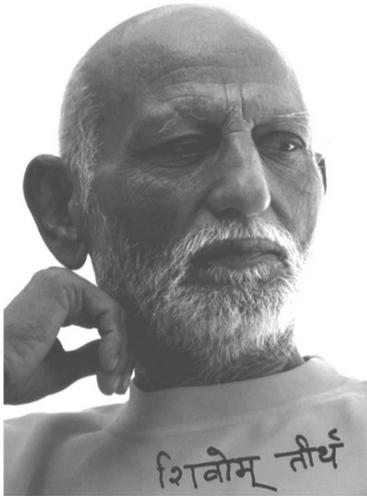
P. P. Shri Narayan Kaka Maharaj of Nashik, India was a leading teacher and exponent of Maha Yoga, a centuries old tradition, whereby a realized Guru (Siddha Guru) awakens the Universal Life Energy (Kundalini) within the Sadhak, eventually leading him/her to self-realization. This ancient tradition (Parampara) continues under the leadership of several Siddha Gurus, including the fourteen designated by P. P. Kaka Maharaj as Deekshadhikaris (those authorized to initiate Sadhaks into Maha Yoga). Additional details about Maha Yoga are available at [www.mahayoga.org](http://www.mahayoga.org).

To the thousands of Sadhaks in the Maha Yoga tradition all over the world and other interested readers, this e-newsletter is intended to provide virtual Satsang. It is intended to encourage Sadhaks to remain engaged in Maha Yoga, be informed about Maha Yoga-related events around the world, and to provide a forum for getting guidance about Maha Yoga from leaders from P. P. Shri Kaka Maharaj's lineage.

Readers are urged to contribute questions, thoughtful articles, interesting life experiences related to Maha Yoga and news about Maha Yoga-related events to this e-newsletter. Reminiscences of P. P. Kaka Maharaj are also most welcome. We will be glad to include them in future issues. Please send any content, comments, or questions you would like to submit to [self.awakening@gmail.com](mailto:self.awakening@gmail.com).

Past issues of Self Awakening are archived at <http://www.mahayoga.org/selfawakening.aspx>.

## Churning of the Heart - Excerpts



These excerpts are from P. P. Swami Shivom Tirth Maharaj's trilogy, "Churning of the Heart". P. P. Swami Shivom Tirth Maharaj (left) was from the same Shaktipat lineage as P. P. Shri Kaka Maharaj, a lineage which can be traced in recent times to P. P. Swami Gangadhar Tirth Maharaj who lived in the 19<sup>th</sup> century. In these excerpts, P. P. Swami Shivom Tirth Maharaj describes his experiences and interactions with his Guru, P. P. Swami Vishnu Tirth Maharaj, who he refers to as Maharajshri or Maharajji. They are published here with the kind permission of Swami Shivom Tirth Ashram, Inc.

The two excerpts below beautifully explain the fundamentals of Maha Yoga by drawing on two different allegories. In the first one Maharajshri compares the awakened Prana Shakti to Garuda, the vehicle of Lord Vishnu; but instead portrays Garuda as the vehicle that carries Sadhaks to the omnipresent Lord Vishnu, i.e. Self-Enlightenment, rather than the other way around. In the second excerpt he compares the awakened Prana Shakti with the Ganges River that flows vigorously past the rocks and obstacles as it descends from the mountains (analogous to vigorous Kriyas experienced by new Sadhaks) to flowing serenely as it approaches her beloved, the ocean with which she eventually merges.

## The Stay in Rishikesh

Towards the end of 1962, Maharajshri went to Rishikesh. Several people from Dewas were with him. Maharajshri preferred to go there in the winter. In the first place, very few tourists went there during winter, and many saints living there traveled during that season, so the environment was peaceful. The cottage of a saint became available for Maharajshri right on the banks of the Ganges, near Triveni Ghat. We all stayed in the cottage. Maharajshri used to take a bath in the Ganges every day. First he would take 8-10 dips in the river, then rub his body, then again dip in the river, then rub his body again. He enjoyed bathing in the Ganges in all seasons. He would visit Garuda Chatti at least once during these trips to Rishikesh. Now there is a road on the other side of the Ganges, but in those days, beyond Rishikesh, there were only footpaths. The first stop used to be Garuda Chatti. Now Garuda Chatti exists only in name. Only a small tea stall, an empty ruin of Kali Kamali Dharmashala, and a deserted temple of Garuda remain, about four miles after crossing the Laxman Jhula. The beauty of the Himalayas can be seen there.

I still remember the scene of Maharajshri seated in the courtyard of the Garuda Temple, surrounded by devotees. The discussion was spiritual. Maharajshri said, "A human being is in such an illusion. He believes that the world is the cause of happiness and misery. The world is before him, as well as within. He sleeps and wakes up in the world. He does not know anything besides the world, neither is he interested in knowing more. Every moment is spent in illusion, and every step is taken within the same illusion. He forgets that the world is inert and cannot be active without being mixed with life force, the power of consciousness. The

## Churning of the Heart - Excerpts (continued)

lifelessness of the body is realized at death. At that time the life force [Prana-Shakti] has ceased working through the medium of the body and has left the body. Every act of an individual is also lifeless. He may be served food, but he cannot eat a bite until the life force puts the hand in motion to take the food and place it in the mouth.

“The fruit of karma of an individual is also lifeless, because life force is required to turn karma into prarabdha [destiny]. To experience the fruits of karma the body alone is not enough; it needs to combine with life force. The individual soul is so unintelligent that he has forgotten the power of the life force and considers the world, karma and the fruits of karma as everything. The shining of the sun, the floating of clouds, the rain, the growing trees, the karma of an individual soul, resolves, feelings – everything is the activity of the power of consciousness. How misdirected the individual soul is! Can a jail arrest someone and lock someone up on its own? Can a jiva [the individual soul] take even a breath in the absence of the active life force? Can dinner be ready just by getting all the ingredients together? Can one go anywhere without the motion of the body? The experience of that life force is spirituality. The removal of the illusion is spirituality. Manifestation of the truth is spirituality.

“The world is unnecessarily blamed for being the cause of bondage. How can the lifeless world be the cause of bondage or liberation? If you must believe then believe that the world is the cause of liberation as well as bondage. In reality, it is not the world but attachment to the world that is the cause of bondage, and detachment from the world is the cause of liberation. This attachment is the main problem for the individual soul. When it arises it becomes the cause of bondage, and when it withdraws it gives liberation. The world is only an apparent screen on which attachment rises and sets. The real basis is the chitta [psyche], on which the play of attachment goes on and on. This drama keeps the being so engrossed that he has lost all his senses and is submerged in the world.

“The divine power is everywhere. It is in each and every cell of the body, and in each and every particle. It is the doer, the giver and the cause of every undulation in the chitta [psyche] of the individual soul. When the chitta of the jiva abandons its refuge in the divine power and becomes egoistic, then the omnipresence of God disappears. The chitta of the individual soul, his body and the world become inanimate, and when this quality of inertia expands further it persists for life after life. A living being takes birth in dense oblivion, lives a life in stupor, and dies in ignorance. This dense oblivion also is nothing other than a state of the chitta [psyche], and it does not end for a long time.”

High mountain peaks lush with greenery were towering all around. In the center the sweet sound of the flowing Ganges was pleasing to the ears. Somewhere streams were flowing and somewhere birds were chirping. Maharajshri went on talking in this peaceful place, so abundant with natural beauty, and all the devotees were listening as if enchanted by his words. A few persons from the village in the mountains also came and sat in the back. Whether they were able to understand anything or not they alone could tell, but they were sitting comfortably and quietly.

## Churning of the Heart - Excerpts (continued)

“Like two ends of a line, at one end of the world there is bondage and on the other there is liberation. Bondage and liberation coexist in the chitta [psyche]. But liberation is suppressed in one corner and bondage is dancing freely. The kingdom of bondage is huge; his army is strong and always ready to face the enemy. Great warriors, such as desire, lust, anger and selfishness, are his generals. Just as King Indra [king of the heavenly beings] had to flee due to fear of demons, so moksha [liberation] hides its head. Moksha [liberation] is always alone, without any army and without any companion. It possesses limitless strength but all that strength is bottled up. The entire kingdom belongs to him, but he owns nothing. Moksha [liberation] is like Shiva. Although he gives everything to the world, Shiva himself applies ashes to his body and lives in a cemetery, or goes to the Kailash Mountain peak and remains in Samadhi. He gives blessings and strength even to the demons and he himself falls into difficulty.

“Moksha [liberation] means freedom from the duality of happiness and misery in the world. The world is filled with duality. With the affluence of the world the dichotomy of happiness and misery increases. Even if affluence does not continue for as long as the world itself, duality remains. The affluence, comforts and luxuries of the world perpetuate duality, and as long as there is prarabdha the world is not going to leave you alone. It is like a black blanket that will not leave you even if you wish to give it up. In reality, the individual soul has grabbed the world and is crying out. What stupidity, what ignorance! The individual soul puts his hand in the fire and then shouts, ‘Help! I am burning!’

“The world is an enigma. When was it created? How was it made? Why was it made? Nobody knows. It is even hard to say whether God has answers. God only knows. It is said that God knows, but common people are troubled by it. It is said that the world only appears to be real. It may be so, but it has been influencing our chitta [psyche] and our chitta goes on collecting the effects. The science of spirituality says the cause of this is attachment. This attachment transforms ego into pride. Attachment creates prarabdha [destiny] and causes experiences of happiness and miseries. Therefore the individual soul must give up attachment.

“Attachment makes one imagine a different world within than the world made by God, a world of my family, my money, my body, my karma and its fruits. This ‘Me, mine and yours’ is nothing but attachment, whereas, in reality, nothing is yours. All this is given to the individual soul for experiencing and fulfilling one’s duties. As soon as the feeling of ‘mine’ appears, happiness and miseries arise. Then why in the world succumb to ‘me and mine’? Why not experience everything as God’s? This is where the journey of spirituality begins. Whatever prarabdha presents – happiness or misery – both are taken as the grace of God. If there is fame or disgrace one endures them equally. Thus each and every moment of life is spent in the service of God. This is the basis of spirituality.”

Question: “We came from Dewas and are listening to your nectar- like words in the beautiful surroundings of the Himalaya. Is this also prarabdha?”

## Churning of the Heart - Excerpts (continued)

Answer: “Yes, this is prarabdha, and the difficulties along the journey were also prarabdha. Prarabdha presents different circumstances, and your reaction to them is your karma.”

Question: “To endure prarabdha with peaceful acceptance is sadhan?”

Answer: “Yes, tolerance, or peaceful acceptance, is definitely sadhan. But prarabdha is mainly for depleting existing samskaras and preventing the accumulation of new samskaras. Earnestness, generosity and forgiveness play a major role in this. But if this is the limit of the aspirant’s sadhana then it is not easy to hold fast to this mood, and when it is disturbed the sadhan of depleting prarabdha is lost. Therefore cultivating a feeling of God’s omnipresence is essential. A mood is only a mood; it changes continually. To hold fast to this mood it is essential to keep doing puja, reciting scriptures, mantras, japa, and so forth. Once the experience of God’s energy occurs within, then that experience becomes a support for the mood [of detachment] that opens the pathway to the experience of God’s presence everywhere in the world.

“The world is a beautiful garden full of flowers, vines and trees. It is attractive, and the basis of its beauty and fragrance is God’s omnipresence. But the truth is hidden behind the beauty and fragrance of the garden. The garden will perish one day. The blooming flowers will wilt one day. Trees and vines spread, but they will dry one day. This garden is temporary, but the omnipresent Shakti of God is eternal and real. As long as the mind of a person clings to the world, it goes on blooming and wilting, spreading and drying along with the world. This is the experience of happiness and unhappiness. Therefore attention must be focused on the omnipresence of God, and experiences in the world must be lived with detachment.”

Evening was approaching so it was best to return. The villagers from the mountain also were ready to get up and go. The sun was going behind the mountains and the shadows of the trees were very long. Everyone had a cup of tea at the tea stall and started to go towards Rishikesh. Maharajshri continued with the spiritual discussion along the way.

“Garuda is considered to be the vehicle of Lord Vishnu. He flies in the sky at a very high speed. Nothing can interfere with his high speed. Second, Garuda is the enemy of poisonous snakes. He eats them. In the old days there were two main problems for travelers. One was fatigue and the other was fear of poisonous snakes in the jungle. At the first stop a temple of Garuda was constructed. Travelers prayed to Garuda for a speedy completion of their yatra [pilgrimage]. They would pray, ‘Let us not grow tired, just as you do not get tired while flying. Let us fly as you do. Oh, Lord, please protect us from poisonous snakes along the way. We are on a pilgrimage for a glimpse of Lord Vishnu, thus we surrender to you.’

“Now we will try to understand this allegory from a spiritual point of view. The journey of the Uttara Khanda [the northern sector] is an external symbol of the inner spiritual journey. The inner journey is very long, hard and arduous. Repeatedly the aspirant is disappointed and says, ‘I cannot continue: The poisonous snakes of worldly pleasure move about him and

## Churning of the Heart - Excerpts (continued)

at times even bite. The poison of the bites creates huge obstacles. Garuda is a symbol of Prana-Shakti [life force]. Prana-Shakti moves our vital air around. It performs internal and external functions with spontaneity. Shakti is the only destroyer of worldly desires. Lord Vishnu maintains the world and helps devotees through the medium of Shakti. To move forward to reach Lord Vishnu, devotees must surrender to the inner Shakti in the form of Garuda. This is the secret of Garuda puja.

“In the path of devotion, Garuda is the Kundalini. Lord Vishnu sends his vehicle, Garuda, meaning Shakti, to bring his devotees. In other words, with the awakening of Shakti a vehicle is made available to the devotee. You all know that the spiritual journey, after awakening, becomes easy like a railway journey. That is why it is called Shaktopaaya [solution through Shakti]. Anvopaaya is like walking on foot. Garuda is a vehicle that not only helps in completing the journey speedily, but also removes obstacles. Lord Vishnu does not really need a vehicle for himself because he is omnipresent from the beginning. His vehicle is useful to his devotees in his name. The power of Vishnu is called Garuda in some places, and Mahamaya in others.”

By now we had arrived at Laxman Jhula. We had crossed the Ganges while looking into its depths. Horse carriages were available for hire. Now even taxis are available. Now there is also a bridge between Rishikesh and Laxman Jhula. In those days such facilities did not exist.

## A Description of the Ganges River

It was evening; the sun was ready to set. Maharajshri was sitting on the sandy bank of the Ganges and watching the river continuously. Suddenly he said, “Like the Ganges, the inner Ganga [river] is also very deep and fast. Who knows what samskaras are stuck in the depth of our chitta and how old they are? Ganga dives forcefully to great depths and brings up samskaras from the bottom to the surface of its flowing waters. In reality, this inner Ganga is much deeper. Many of its kriyas [spontaneous activities] take place so invisibly and secretly that even the aspirant himself is not aware of them. The way in which the Ganges makes a loud noise when its waters strike large rocks – similarly, when samskaras are brought out and many obstacles come forth, multifarious kriyas manifest and the inner Ganga marches on and on. When the Ganges strikes the rocks, the rocks continue to exist, but the inner Ganga takes a sigh of relief only after removing inner obstacles.

“There is a mythological story in the scriptures that says when Ganga was brought to Earth by Bhagiratha; it first descended into the locks of Lord Shankar’s hair. Its flow started from there. The visible world is knotted and spread out like the locks of Lord Shankar’s hair. The whole creation, animate and inanimate nature, has spread like the matted locks of Lord Shiva’s hair. The whole creation, including the mind, intellect, Sushumna and the six chakras, are part of the expanse of the matted locks of Shiva’s hair. The Earth is the grossest form of his locks, and it is the element pertaining to the Mooladhar chakra. The Ganga descends into the Mooladhar chakra. This is the awakening of the Shakti. First, the

## Churning of the Heart - Excerpts (continued)

Ganges wanders in the locks of Shiva's hair. Kundalini has to move in circles to open the kundals [twirls], and only after that does it start to rise in the Sushumna. Removing one obstacle after another, passing through waves of various moods and plays, the inner Ganga proceeds to merge with her beloved, the soul. Sometimes her flow separates into many streams, and at other times it merges back into one. During floods she breaks through her banks, then again returns within her main boundaries and starts the journey again to meet her beloved. As the beloved ocean approaches near, her noise and force subside and her kriyas become very serene. The work of destroying deep samskaras is over. Still the eagerness and joy of meeting her beloved keeps on growing. After she merges with the ocean the individual's separate identity vanishes."

Question: "Yesterday you made Shakti the high flying Garuda, and today you made it the Ganges and took it to the depths of patal— the nether world. Which of the two similes are appropriate? I am in a dilemma."

Answer: "The same subject can be analyzed from many angles, styles and attitudes. As you go deeper into the chitta [psyche], you will start rising into the sky within the chitta. The great saint Kabir says, 'I dove into the ocean, but came out in the sky.' In the same way, the higher Garuda flies the deeper the aspirant will dive. As the flow of Ganga touches greater depths, the higher in the sky of the heart the aspirant will dwell. All these ups and downs are the imagination of the mind. The aspirant attains a state beyond dimension only after rising above the land of imagination."

It grew dark so everyone came into the cottage. I was busy preparing dinner but my ears were attending Maharajshri. Maharajshri continued further on the subject of the Ganges. "The Ganges River has attained the status of the main pillar of Indian spiritual culture. Sanyasis [renunciates] desire to be swept away by the waters of the Ganges after death. Remains of householders after cremation are immersed in the flow of the Ganges. These are external symbols of one's desire to flow in the inner Ganga. On the banks of the Ganges there are thousands of ashrams and cottages of mahatmas. My Shaktipat initiation and sanyas diksha [initiation into the monastic order] took place on the banks of the Ganges. I also wish to take my last breath on the banks of the Ganges, and that my body be immersed in its flow. I do not wish that a shrine be built over my body because eventually it will be turned into a source of income.

"Yes, so I was talking about the Ganges. Focusing on the Ganges, devotees have given rise to many different feelings. These sentiments have proven beneficial to devotees and other people. People look at the Ganges not as a river, but as a mother. Thus devotees have had many divine experiences in the beauty of the Ganges. God has given me a beautiful ashram in Dewas; the lure of the Ganges forces me to come back again and again."

## Churning of the Heart - Excerpts (continued)

Presented here with kind permission from Swami Shivom Tirth Ashram, Inc. Thanks to Mrs. Alison Kamat for transcribing the excerpts.

“Churning of the Heart” trilogy by P. P. Swami Shivom Tirth Maharaj is available from:  
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## Answers to Questions from Sadhaks

**Question:** I live in Ireland and I am interested in spirituality. Do you have any advice for me on Kundalini awakenings?

**Answer:** Kundalini awakenings can happen in many different ways. For some Sadhaks (seekers) they can happen after years of effort-based yoga practices under the guidance of competent Gurus. In some cases they can happen spontaneously if a Sadhak in his/her previous life had had his Kundalini awakened. Or they can also happen instantaneously driven by the intent (Sankalpa) of a Siddha Guru (a Guru capable of awakening the Kundalini within a Sadhak). This Sankalpa-driven awakening of the Kundalini within a Sadhak who asks for it with a genuine desire for spiritual growth is also called Shaktipat Deeksha (initiation through the descent of Shakti/Universal Life Energy from the Guru to the Sadhak). This approach is also referred to as Siddha Yoga or Maha Yoga.

Our Parampara (lineage) is a Maha Yoga Shaktipat Parampara, which originates from Lord Shiva, but has been documented in recent times beginning with P. P. Swami Gangadhar Tirth Maharaj in the mid-19<sup>th</sup> century. This approach is the easiest and most reliable way to have one's Kundalini become awakened. All a Sadhak need do is to have a sincere desire for spiritual growth and Self-Enlightenment, apply on-line to request Shaktipat Deeksha to happen, agree to follow certain dietary and other rules and restrictions, and at the specified date and time sit in his own home to receive the Deeksha. It does not cost the Sadhak anything at all financially. So, our advice to you would be to apply for Maha Yoga Shaktipat Deeksha from our website <http://mahayoga.org/> if you are so inclined.

If you do not want to apply for Maha Yoga Shaktipat Deeksha but you want to have an experiential sense for what Maha Yoga is all about, you are welcome to try out the Introductory Practice of Maha Yoga as described here <http://www.mahayoga.org/mahayoga-introductory-practice.aspx>. The Introductory Practice has P. P. Kaka Maharaj's Sankalpa (intent) underlying it and many Sadhaks who have tried it get experiences that are quite similar to those that Sadhaks experience after Maha Yoga Shaktipat Deeksha. In case you apply for Deeksha you can also try out the Introductory Practice while you wait for the next Deeksha Day.

**Question:** When I sit for Maha Yoga Sadhan physical Kriyas like Yogasanas happen quite frequently. I also experience Antarik Kumbhak (retention of breath within the lungs after inhalation) quite often. But sometimes the duration of breath retention during this Kriya becomes quite long and when that happens I can feel the Prana Shakti coming down from the upper part of my body towards the lower part and I become concerned that I might lose consciousness. That's when I intentionally exhale and take a breath. Please guide me.

**Answer:** Glad to read that you are experiencing vigorous Kriyas like Yogasanas and Antarik Kumbhak. Your concern is indeed quite understandable, but please do not worry about becoming unconscious when Antarik Kumbhak happens during Maha Yoga Sadhan. The awakened Prana Shakti will never do a Sadhak any harm, and the Kumbhak will get released before you become unconscious. But please make sure that you are not holding in the

## Answers to Questions from Sadhaks (continued)

Kumbhak with your own effort. If you get the feeling that you are about to become unconscious, just do what you have been doing, i.e. exhale and inhale to stop the Kumbhak.

**Question:** I am a Maha Yoga Sadhak and I would like to have my child to also receive Maha Yoga Deeksha (initiation). I was wondering if there is a minimum age requirement for a person to receive Deeksha and if there is no age-based criterion then can a child's parents decide when a child should receive Deeksha?

**Answer:** There is no age-based criterion for receiving Maha Yoga Shaktipat Deeksha.

However, for Deeksha to happen for any Sadhak, the following three conditions have to be in place:

- The Sadhak needs to have an intense desire to receive Deeksha
- A Siddha Guru, i.e. a Guru capable of granting Shaktipat Deeksha, needs to have a Sankalpa (strong intent) that the Deeksha happen for the Sadhak who has requested it
- The Sadhak needs to have faith in the Siddha Guru and in the Guru Parampara

Clearly, the first and third conditions are unlikely to be met in the case of most young children, and even in the case of many adults, even though their parents (or others) might desire for them to receive Deeksha. So Deeksha is highly unlikely to happen in such cases. In very rare instances, as in the case of Sant Dnyaneshwar Maharaj and others like him, who come to this earth already in spiritually advanced stages, Deeksha can happen at a very young age. But in such cases the Sadhak has already had his Prana Shakti become awakened in a previous life and has taken birth in his/her current life only to fulfill certain conditions in his/her Prarabdha. And in such cases no third party (parents or others) is needed for Deeksha to happen. Such a Sadhak automatically encounters his/her Deeksha Guru at whatever age Prarabdha dictates and Deeksha happens automatically.

You did not mention in your e-mail the age of your child or where he/she is in his/her spiritual development. So I can only guide you in general terms.

It is quite understandable for Maha Yoga Sadhaks who are parents to want their children to also receive Maha Yoga Deeksha. But please do not develop any attachment to having Deeksha happen for your child as early as possible. Each one of us has spent many lifetimes just getting to a stage when we have come to understand the spiritual reality and eventually getting exposed to the possibility of Maha Yoga Deeksha to put us on a path to become Self Enlightened. Please allow your child to evolve spiritually, with your guidance of course, to when he/she seeks Deeksha out of his/her own free will, rather than you pushing him/her to ask for Deeksha. When we push or pressure others (other souls) to receive Deeksha, it only results in us developing new Samskaras, which retards our own spiritual growth and does not in the least help those we intend to help. That is why those of us who are involved in Maha Yoga Prasar only want everyone to know that such a thing like Maha Yoga Shaktipat Deeksha

## Answers to Questions from Sadhaks (continued)

is available for the asking. We never push anyone to receive Deeksha; they have to ask for it based on their own conviction.

You don't need for me to tell you this but if your child is in his/her formative years, you can try to instill Sattvik values in him/her. If older and going to school, you can guide him/her to try out the Introductory Practice as described here <http://mahayoga.org/mahayoga-introductory-practice.aspx>. P. P. Kaka Maharaj used to have even primary school children participate in trying out the Introductory Practice, with great success. You can also encourage your child to chant any basic Mantra/Japa at certain times when he/she is not sitting for the Introductory Practice. As your child reaches an age when he/she can understand spiritual matters you might introduce him/her to Maha Yoga concepts such as Deeksha/Guru's role/Sadhan, etc. And only when your child develops a strong desire on his/her own to receive Deeksha should you encourage him/her to seek it.

**Question:** I wake up at 5 am every morning to sit for Maha Yoga meditation. After an hour of meditation I feel sleepy so I go back to sleep at 6 am and I wake up again after 7:30 am. I have heard that Sadhaks typically do not feel sleepy after they have meditated, but I sure do and I sleep quite well after my morning meditation. Shouldn't meditation make me feel more active rather than sleepy? Should I continue to do what I am doing or should I sit for meditation after I wake up at 7:30 am instead?

**Answer:** Brahma Muhurta, which is considered to be an hour before sunrise, is supposed to be the best time to sit for Sadhan. So, your waking up at 5 am to sit for Sadhan for an hour is great.

How Sadhaks feel after Sadhan can vary depending on what happens during Sadhan. Since what happens during Sadhan is very much dependent on the specific Samskaras that are being worked on by the awakened Prana Shakti, what a Sadhak experiences during Sadhan can be quite different compared to the experiences of other Sadhaks, and even for the same Sadhak as the nature of his Sadhan changes over months and years. So, there is no such rule that Sadhan makes Sadhaks feel more active. Some Sadhaks might feel more active after Sadhan while others might feel a sense of calm, and still others might even fall asleep during Sadhan. Your being able to go back to sleep after Sadhan is just fine; nothing to worry about.

**Question:** I would like to know what Mantra I should chant. Some Sadhaks who worship Krishna chant his name or some other form of Vishnu, while others who worship Shiva chant mantras that include his name. Please advise.

**Answer:** In our Parampara (lineage), Maha Yoga Sadhaks are not asked to chant any mantra with intent during Maha Yoga Sadhan. When they sit for Sadhan, they should surrender to the awakened Prana Shakti within and let the Shakti do what is needed. If a Sadhak finds

## Answers to Questions from Sadhaks (continued)

herself chanting a mantra during Sadhan without any intent on her part that is fine, but she should not do so with any specific intent.

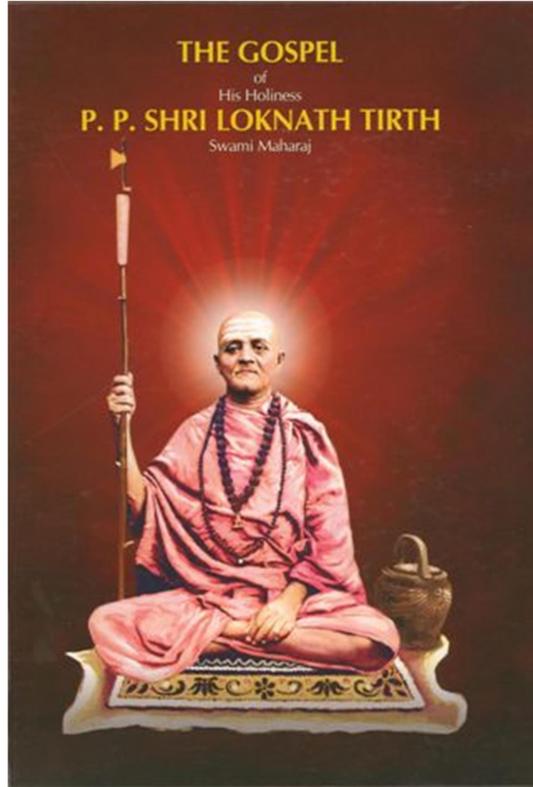
Having said that, if a Sadhak wants to chant a mantra when she is not sitting for Sadhan, that is perfectly fine. It is not necessary to do so, but if it helps the Sadhak spiritually then it would be good for her to chant when she is not sitting for Sadhan. The mantra could be one that she may have found herself chanting involuntarily during Sadhan, or it could be some other mantra that she finds helpful. Such a mantra could be the chanting of a simple mantra like “So-Ham”, which is also referred to as Ajapa Japa. Or it could be the chanting of a long mantra like “Digambara, Digambara, Sripad Vallabh Digambara”, which is a mantra of the Datta Sampradaya, which also has had a strong influence on our Maha Yoga Parampara. A Sadhak can also chant a mantra related to her Kula Daivat (family tradition), or to whatever form of God she feels an affinity towards. The entire purpose of chanting when a Sadhak is not sitting for Sadhan is to enable her to stay connected with the awareness of the Prana Shakti within her, which is a manifestation of the ParamAtma, and helping her develop a sense of detachment as she performs her duties and actions in her day-to-day life. This helps a Sadhak avoid adding to the Samskaras she has accumulated over her current and past lives, consistent with the goal of Sadhan which is to eliminate all the Samskaras and Vrittis in her Chitta.

Ultimately, the Maha Yoga tradition is Nirguna/Advaita (formless God), despite some of the terminology that some Sadhaks might see as Saguna/Dvaita (God having form). So, if you have an affinity to any specific form of God (Hindu or from any religion), you can chant a mantra to keep you connected with God (ParamAtma) when you are not sitting for Sadhan. It does not matter if the God form is an avatar of Vishnu or any form of Shiva or Shakti or Datta (which incorporates all three aspects of ParamAtma - Brahma, Vishnu and Mahesh) or a form of God from whatever religion a Sadhak belongs to. These are all manifestations/aspects of the same formless Universal Energy, the ParamAtma, which pervades the entire universe. If you do not have such an affinity to a specific form of the ParamAtma, you can chant the So-Ham mantra, with each breath; “So” when you inhale and “Ham” when you exhale.

Please read the article *Maha Yoga - the Key to Self-Realization* that had appeared in the February 2017 issue of Self Awakening (<https://tinyurl.com/y7tkmesv>) for a description of the three aspects of the ParamAtma and the role Maha Yoga can play in helping Sadhaks experience the ParamAtma within themselves, which is Self-Realization.

**Editor’s note: Please send your questions regarding Maha Yoga and Shaktipat to: [self.awakening@gmail.com](mailto:self.awakening@gmail.com).**

## P. P. Loknath Tirth Swami Maharaj's biography- English translation



The English language translation of P. P. Loknath Tirth Swami Maharaj's biography is available in hardcover edition. P. P. Loknath Tirth Swami Maharaj was the Shaktipat Deeksha Guru of P. P. Narayan Kaka Dhekane Maharaj as well as P. P. Gulvani Maharaj. The original biography was written in the Marathi language by Shri A. S. Potbhare and it was translated into English by Dr. R. V. Urankar.

Copies of the book are available in India for Rs. 299 plus postage at:  
P. P. Shri Loknath Tirth Swami Maharaj Mahayoga Trust  
P. P. Shri Loknath Tirth Swami Maharaj Chowk,  
Shrirang Nagar, Gangapur Road  
Nashik, Maharashtra, India 422013

Phone: +91-253-2311616

A couple of copies of the book are available for Sadhaks in North America. Those interested can send an e-mail including their postal address, to [self.awakening@gmail.com](mailto:self.awakening@gmail.com). The cost, including shipping, will be \$11 for shipment within the US, but about \$24 for shipment to other countries.

## Upcoming Events:

### **Deeksha Day (Initiation Day) on August 15<sup>th</sup>, 2018**

Those desirous of receiving Maha Yoga Deeksha (initiation) should go to the website: [www.mahayoga.org](http://www.mahayoga.org) for instructions. The online application form is also available at the website. Future dates for Deeksha Days are posted on the Maha Yoga program calendar at <http://mahayoga.org/progcal.aspx>.

### **Maha Yoga Sadhan Shibirs (workshops) at Nashik Ashram**

The Nashik Ashram holds Maha Yoga Sadhan Shibirs on the first Sunday of each month from 8 am to 2 pm. Sadhaks sit for Samuhik (Communal) Sadhan, which is followed by a discourse on Yoga. Maha Prasad (lunch) is also served. About 250 Sadhaks typically attend this monthly event. These and other events at the Nashik Ashram and at other locations are posted at <http://www.mahayoga.org/progcal.aspx>.

The Nashik Ashram is located at:

P.P. Shri Loknath Tirth Swami Maharaj Mahayoga Trust  
P.P. Shri Loknath Tirth Swami Maharaj Chowk, Shrirang Nagar, Gangapur Road,  
Nashik 422013, Maharashtra, India.  
Tel. no.: +91 - 253 - 2311616

### **Lecture Series at the Maha Yoga Ashram in Thane, Maharashtra, India**

The Thane Ashram hosts a series of lectures/talks on Maha Yoga and Yoga on the first Sunday of every month.

The Thane Ashram is located at:

A/9 Sector # 7, Behind Omega Apartments  
Vasant Bungalow, Shree Nagar, Wagle Estate, Thane 400604, India

Please contact P. P. Dr. Deshpande Maharaj in Thane, India at 22-2581-2811 for additional information. The Thane Ashram also hosts Samuhik Sadhan (communal Sadhan) every Sunday from 8:30 am to 9:30 am. The lecture will follow the Samuhik Sadhan (communal Sadhan) on the first Sunday of every month.

## Website Updates:

We have an active discussion group at:

<http://groups.yahoo.com/group/kundalinishaktipatayoga/>

Please feel free to post messages there about Maha Yoga, the website, or this e-newsletter. You will need to join the group to read or post messages.

We also have a Facebook page, Mahayoga World at:

<https://www.facebook.com/groups/mahayogaworld>.

We also have a Twitter feed at [https://twitter.com/Mahayoga\\_Org](https://twitter.com/Mahayoga_Org). Please check it out for photographs of the recent events held at various Maha Yoga Ashrams.



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**Editor:** Mr. Dilip Kamat

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The goals of our e-newsletter are:

1. Spread the word about Siddha/Maha Yoga.
2. Provide virtual Satsang to Sadhaks
3. Share relevant life experiences which might help the Sadhak community
4. Seek and provide guidance on Siddha/Maha Yoga
5. Share news about Siddha/Maha Yoga events around the world

If you want to contribute content (articles, news reports, questions, life experiences) or comments related to any of the above objectives please send them to:

[self.awakening@gmail.com](mailto:self.awakening@gmail.com)

**We're on the Web!**  
<http://www.mahayoga.org/>

**May all desire to follow this nectarous Siddhayoga Path!**