

# Self Awakening

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



## Contents

Editor's note	1
Churning of the Heart	2
Answers to questions	8
Book announcement	14
Upcoming events	15
Website updates	16
How to contribute content	17

## 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.

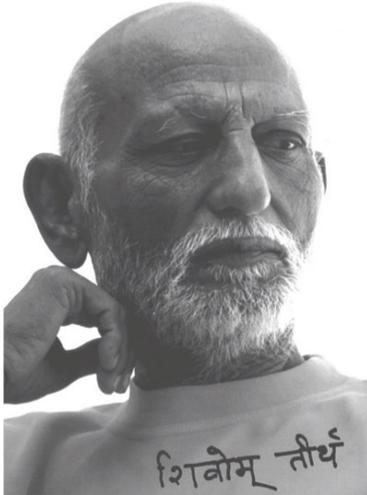
P. P. Shri Narayan Kaka Maharaj of Nashik, India was a leading teacher and exponent of Maha Yoga, a centuries old tradition, whereby a realized Guru (Siddha Guru) awakens the Universal Life Energy (Kundalini) within the Sadhak, eventually leading him/her to self-realization. This ancient tradition (Parampara) 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 excerpt below explains the importance for Maha Yoga Sadhaks to experientially understand that while we have a physical body, our true self and the Atma lies within a subtle body. It is only through repeated out-of-body experiences a Sadhak has during Maha Yoga Sadhan does his attachment to his physical body eventually get eliminated. Such experiences, while essential for spiritual growth, can also lead to certain types of Siddhis (supernatural powers). Sadhaks have to be careful not to fall into the traps such Siddhis can create if and when they arise. - Editor

## The Experience of Two Bodies

It was a hot summer afternoon. I was sitting on a bench on the verandah of the building near the cave. My eyes were open. My mind was filled with unusual peace. It felt as if the entire world had distanced itself from me. Suddenly I saw my own body before my eyes, separated from me, strolling in the garden in front of me. For a moment I was stunned. Then again I saw my body start to walk. Sometimes it climbed the stairs and at times it came down. At times it would pluck a flower from the chandani trees in the front and sometimes it would leap and jump like a monkey. The scene stayed before me for a while and then disappeared.

I thought, "What was that? I have two bodies! The body had the same face, the same height, weight and form, the same clothes. How is this possible? What kind of illusion is this? Which is my real body, this or that? Was I sitting on the bench or strolling in the garden! Am I going mad?" I remained lost in this mystery for quite some time.

After Maharajshri went to bed at night I went to the cave to meditate. For some time physical kriyas occurred. Thoughts about the experience of the day came simultaneously. Suddenly the physical kriyas stopped. The torrent of thoughts also stopped. My mind became dazed and tranquil. I went into a kind of meditative state, and in that state saw my dead body lying on the floor. I was standing next to it watching it. Relatives and friends were hugging the dead body and crying. The house was gripped with mourning. I stood there laughing. I also felt like crying at the foolishness of the mourners. How foolish they are! Those who believe that their body belongs to them do not know that, one day, the condition of their body will be the same.

## Churning of the Heart - Excerpts (continued)

What an experience Goddess Kriya-Shakti gave! I was alive and dead at the same time! I was the seer as well as the seen. How did one body become two? I was the one for whom people were crying, as well as the one who watched them cry. What an amazing experience of life and death together! I drowned deep in thought again. One wave of thought would subside in the mind and another would rise. Now I was lying on a bed in a half-awake state. I experienced my body starting to separate and become two. Slowly a second body came out of the first and stood apart in the air. My body lay there like a corpse. I looked at it for a little while, then started to fly. I crossed the sky, flew over rivers, forests and towns, and reached a land of lush greenery full of flowers and fragrance. After traveling over that land I returned and found my body still lying lifeless. I re-entered my body. The body was filled with life again. My trance was broken.

Within a few hours I had three experiences of my body becoming two. These experiences made me think deeply. I was unable to understand what Kriya-Shakti was trying to explain to me. What samskaras were being cleared? What sheath was being removed? I am only one. My whole life I have been only one. How then can I experience myself as two? What is the secret? Is my dual personality manifesting? All kinds of questions and doubts began to erupt. I passed the entire night in thought.

During the morning walk I expressed my problem to Maharajshri. I described the three experiences and asked him what they meant, Maharajshri said, "Attachment to the body is not cleared without such experiences. No matter how much reflection and contemplation you do, no matter how much self-study, japa and worship you do, yoga and pranayama you do, your attachment to the body will not be destroyed. Repeated experiences like these bring the understanding that life is separate from the body and may leave the being at any time. Then the process of detachment from the body begins. A single experience like this is not enough. I will explain the subject systematically.

"Your first experience is called Swaroopa Darshan, seeing one's own form separate from one's self. You see your body separate from yourself just as you see your form in a mirror. There aren't two bodies, but it seems as if there are. This experience does not depend on the subtle body; the physical body is simply seen as a reflection. A second body arising out of one body is experienced when the subtle body is separated from the physical body. Nothing like this takes place in Swaroopa Darshan. Swaroopa Darshan is not an experience, but a feeling of an experience. This feeling does not even begin to destroy bodily attachment, but it is a first step in that direction. It initiates the awareness of two bodies from only one body. The activity of your second body is definitely similar to that of your original body, based upon the same samskaras, but your ego did not leave the body. The ego identity was still present in the physical body only.

"In the second experience, you saw your corpse. The end of your physical body was right there, present in front of you. When death is visible, one is afraid because of one's attachment to the body. The destruction of attachment to the body can begin. Your attachment to the body has not yet ended because your ego identity still exists in the body.

## Churning of the Heart - Excerpts (continued)

In that experience, the death that you see is not of your body but of the image of the body. It is as if someone were to act like he was dying, and then saw a picture of his own act of being dead. This is a very gross example, whereas your experience took place at the subtle level. Here, also, the subtle body did not separate from the physical body. It is also only a feeling, in which the subtle ego identity remains in the physical body. It is based on accumulated impressions. Thus it is much more significant and has greater effect. Seeing friends and relatives cry strengthens the sense of the futility of the world. This is part of the journey of detachment from the body.

“Your third experience is clearer because in that you observe your body after separating from it. Your physical body becomes your body’s reflection. Your ego identity, the witness, escapes from the physical body along with your subtle body and the body lies like a corpse. This is not a feeling; it is an experience. Prana [life force] still remains in the physical body, but all its activities are at a standstill. Both bodies remain tied through a thin thread of consciousness, which keeps the physical body alive, but its activities take place in the subtle body only. This is the experience of death while being alive. Here the subtle body separates from the experiences of the physical body. This is the beginning of the destruction of attachment to the body. The destruction is not complete until impressions of this experience remain in the psyche. While such experiences are taking place attachment to the body appears to have ended, but as soon as the experience is over attachment resurfaces. Therefore such experiences must occur repeatedly.

“There is one more thing: Right now these experiences are not under the control of your resolve. They are a play of Shakti, depending upon your accumulated impressions. They may occur often based on certain factors. A stage may come where they come under the control of your resolve, then the subtle body could leave the physical body and remain separate as long as you wish and re-enter when you please. Then the attachment to the body really begins to be destroyed. Now the kriya controls you; then the kriya will be in your control. But to reach this stage the ego identity must rise above the psyche [chitta] and settle in pure consciousness. The science of entering another body is related to this. If you attain mastery in this science then you may enter any dead body with your subtle body. The body then will be less important to you and your attachment to it will end.

“We often experience in our dreams that we are one of the characters in the dream, and we see the reflection of our individual self along with the entire dream, like a spectator. One of our forms is a part of the dream; another form is the spectator watching the dream. However the form that is a part of the dream does not have the sense of an observer or any ego, and hence this experience does not destroy attachment to the body.

“The physical body is enwrapped by a subtle body. The subtle senses of the subtle body manifest and become gross. Sometimes they take the form of a human, and sometimes of an animal or bird. At death the subtle senses merge back into the subtle body. Some aspirants experience this while they are alive. Subtle senses, along with the mind and ego, separate from the physical body and merge into the subtle body. The aspirant realizes that the

## Churning of the Heart - Excerpts (continued)

physical body is lifeless. The subtle body is the true personality of the individual soul. The subtle body is tied to the physical body by a cord of consciousness. Through the medium of this subtle cord, the subtle senses manifest as physical senses. Through the same cord of consciousness, resolves, mental tendencies, emotions and ill will reach the physical senses. Death means the breaking of this cord that connects the subtle and physical bodies. When the subtle body moves out and goes away while the subtle cord remains connected, it gives the experience of the separateness of the subtle and gross bodies.”

This analysis clarified the following:

- (1) The separation of the subtle body from the gross physical body is an experience.
- (2) This experience can occur frequently on the basis of accumulated impressions.
- (3) It is also possible that this experience may never repeat.
- (4) The goal of this experience is to remove the sense of attachment to the body.
- (5) It may be regarded as a siddhi [supernatural power] that arises in sadhan.

Question: “There doesn’t seem to be any mention of this science in *Yoga Darshan*.”

Answer: “It is mentioned in the form of an aphorism in *Yoga Darshan*. A chitta [psyche] may be formed that is free from mind-stuff and does not have any accumulated impressions. If this technique is used with the help of the subtle body for some special purpose then it is not the nirmaana-chitta [the created psyche] but it is a siddha-chitta [the pure psyche]. This is what Adi Shankaracharya did. When Bharati, the wife of Mandan Mishra, initiated a debate pertaining to the science of sex, he did not have any knowledge of that field and so he asked for a period of one month to prepare his answer. A king of the area had just died. Shankaracharya established his own body in a meditative state in a cave. He left his physical body and entered the dead body of the king with his subtle body. The king came to life. While maintaining the chastity of his own body, Shankaracharya attained knowledge of the science of sex through the king’s gross physical body. His subtle body was present in the gross physical body of the king. Hence the impressions of that knowledge could accumulate in it and the memory of that knowledge was also retained. This was not the nirmaana-chitta, it was a siddha-chitta. However, if the ego identity remains in the physical body and a new chitta that is free from ego is created then it is a nirmaana-chitta. This is how it is referred to in *Yoga Darshan*. Since *Yoga Darshan* is a scripture written in the form of aphorisms, most things are conveyed through hints.”

Question: “Without this experience, are there no other means of getting rid of attachment to the body?”

Answer: “No. That is not the case. It is not necessary to have the experience of a subtle body giving up the physical body. But it is necessary that, somehow, the separation of the subtle body and physical body be experienced. Only after this experience will the aspirant believe himself to be separate from the physical body. Knowledge of the scriptures can make one think – the aspirant can fly high in the sky of imagination – but it cannot give

## Churning of the Heart - Excerpts (continued)

direct experiential knowledge. Only after this experience does the aspirant's detachment mature. Bear in mind that this experience is only about the distinction of the gross and subtle levels in the nature, not about the difference between inertness and consciousness. Nonetheless, the aspirant must go through this experience first."

Question: "If, in the tradition of Shaktipat, an aspirant experiences consciousness from the very beginning then what is the need for the experience of gross and subtle levels of creation?"

Answer: "The experience of consciousness that you are talking about in the tradition of Shaktipat is not the experience of Shakti, but that of the activities of Shakti, through the medium of the chitta and senses, based on samskaras [accumulated impressions]. This does not lift the aspirant above the body, nor does he begin to experience a feeling of separation of the body from the self. Layers must be removed from the chitta in order to experience separateness of the subtle body from the physical body. This is the first thing Shakti does after awakening. This is the primary stage of any aspirant, no matter what his experiences are and how intense they are. Up until that point he has believed himself to be a part of the physical world only. Full knowledge of the distinction between the physical and subtle bodies is acquired only after the layers covering the chitta are removed."

Question: "Does that mean that the study of scriptures, the recital of verses from the scriptures, worship and spiritual practice, japa and pranayama and so forth, are all useless?"

Answer: "No, they are not useless. But they are not the ultimate answer to everything. They represent efforts of the aspirant toward awakening. The experience of the physical and subtle levels does not depend on these efforts. It depends on the experience of the workings of the Shakti. All these efforts are done to initiate the activities of the shakti."

Question: "Is attachment to the body destroyed once the distinction of the physical and subtle bodies is experienced?"

Answer: "No. Attachment to the body does not go away with one such experience. One must have that experience repeatedly. Each time samskaras will diminish a little. Eventually total detachment will arise, and attachment to the body will go away completely."

Question: "This indicates that the spiritual journey is very long. Aspirants very quickly begin to celebrate, believing that they are fulfilled. But the reality is that the layers over their chitta are not yet removed and the attachment to their body is intact. There is no question that there remain many steep climbs and other milestones along the way."

Answer: "Each aspirant can decide this independently, by looking within. The experience of separation of the gross and subtle bodies takes place at a very subtle level, whereas, mostly, aspirants are still involved in the external characteristics of materialism, such as desires, anger, ego and selfishness. This is why it is conveyed repeatedly that spirituality is not a

## Churning of the Heart - Excerpts (continued)

subject only of words. The layers of Maya dissolve one after another. It is going to take time. This is a journey of many lifetimes, and that, too, if it goes on continually.”

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:

Devatma Shakti Society

92-93, Navali Gav

Post Dahisar, via Mumbra, Thane 400612, India

Tel. No.: (+91) 22-65148183

## Answers to Questions from Sadhaks

**Question:** I am 24 years old and I live in the city of Atlanta in the U.S.A. I have been on my own spiritual path for a few years now, and I have a burning desire to be liberated in this life-time. I have been meditating and have had some spiritual experiences as well. One experience I had was during a dream when a Siddha came to me and both of his eyes were shining with a golden light emanating from them. I was blinded by this light and instantly the chakras in my body became activated and I heard Nada (sound) in my ears as my mind became forcefully pulled into a void. I believe what I experienced was the true Shaktipat according to the scriptures. Unfortunately I became startled by this since I was not expecting a dream like this to occur, and my mind did not fully surrender in this void that this siddha graced me with. I am writing to you to humbly ask you if there is any way I can come across such a Siddha who can grace me as happened in my dream where his eyes were beaming with a golden light. I feel bad having missed the first opportunity. My goal is Self-realization in this life-time. Everyday all I think about is receiving Deeksha from such a siddha, and experiencing the phenomena described in yogic texts like divine vision and smell. My desire and resolve is very strong. Can you please help me find such as Siddha?

**Answer:** Glad to read that you have been on your own spiritual path for a few years and have an intense desire to be liberated in your current life. Also glad to read that you have had some spiritual experiences and also experienced what you believe to be true Shaktipat in a recent dream. And you are now wondering if you can receive the grace of Shaktipat Deeksha from a Siddha Guru.

My short answer to you is: Yes, you can apply for receiving Shaktipat Deeksha from a Siddha Guru, P. P. Prakash Prabhune Maharaj, who is authorized to grant Shaktipat Deeksha in the lineage of P. P. Kaka Maharaj, a Shaktipat lineage that can be traced in historical times to P. P. Swami Gangadhar Tirth Maharaj in the mid-19<sup>th</sup> century. I am not sure if the Shaktipat experience you will have when Deeksha happens will be identical to the one you had in your dream, but it will be the true Shaktipat Deeksha, intent-driven (Sankalpa-driven), not one done through the granting of a Mantra, or by touch, or by the glance/sight of the Siddha Guru. Incidentally, all forms of Shaktipat Deeksha, whether conducted by the granting of Mantra, by touch or by the glance/sight of a Siddha Guru, have to have the Guru's strong intent underlying them, without which the Deeksha just cannot happen. In P. P. Kaka Maharaj's tradition, the Shaktipat Deeksha is entirely intent driven, not requiring the Sadhak to chant a Mantra, or be touched physically or through the sight/glance of the Siddha Guru, all of which require the Sadhak to be in the physical presence of the Siddha Guru. Instead, the Sadhak can be half way around the world from the Siddha Guru, and in the privacy of his own home the Sadhak can actually experience Maha Yoga Shaktipat Deeksha at the designated time on the designated Deeksha Day.

As I mentioned above, P. P. Prakash Prabhune Maharaj is the current Siddha Guru in our Maha Yoga lineage who grants Shaktipat Deeksha to Sadhaks who apply for it, and he does so for Sadhaks all over the world on certain auspicious days during the year. We refer to such days as Deeksha Days, when Sadhaks who have applied for receiving Deeksha and whose applications have been approved, can receive Deeksha in the privacy of their own

## Answers to Questions from Sadhaks (continued)

homes. You can apply for Maha Yoga Shaktipat Deeksha at no cost, online at the Maha Yoga website at <http://www.mahayoga.org/index.aspx> by clicking on “Click here to apply for initiation” in the “Upcoming Initiation Date” box.

Meanwhile, if you are interested in experiencing Maha Yoga prior to receiving a formal Shaktipat initiation on the next Deeksha Day, you can try out the Introductory Practice of Maha Yoga as described here <http://www.mahayoga.org/mahayoga-introductory-practice.aspx>. The Introductory Practice has the Sankalpa (intent) of P. P. Kaka Maharaj himself, and many Sadhaks who try it out get a taste for what Maha Yoga is all about. Unlike other Yoga forms which are effort-based and which require a Sadhak to make the effort to practice that form of Yoga for years under the guidance of a Guru just to have their Prana Shakti become awakened, Maha Yoga is an effortless form of Yoga. So, when you sit for the Introductory Practice of Maha Yoga, do not “do” anything with intent. Just sit comfortably, keep your body relaxed, observe your involuntary and normal process of breathing in and out (not “do” any Pranayama or structured breathing). And if you experience any involuntary physical movements, any flows of energy within your body, or the emergence of thoughts, (these involuntary activities are referred to as Kriyas) just observe whatever is happening and redirect your attention back to your normal and involuntary breathing. The key is to not “do” anything with intent, but to put yourself in the role of an observer (Sakshi) of whatever is happening. Sit for this Introductory Practice on a daily basis and feel free to share with us your experiences.

**Question:** I have been pursuing Shri Ramana Maharshi’s Self Inquiry approach for the past couple of years. I practice this approach twice a day, every day. For the past one and a half year I have been experiencing Pranotthana (Prana Shakti rising) in my body. I experience some sensations in my head and in my back as well as mild involuntary body movements sometimes. I would like to know if I will be able to receive Maha Yoga Deeksha and if I do, whether it would create a conflict with my current practice

If Maha Yoga initiation is not going to be possible for me, please let me know if it would help me to follow any dietary restrictions. I have some digestive issues for which I currently take some honey every day. Will it be okay for me to continue this practice? I live in Hyderabad, India, and if needed I can travel to any of your centers. Please let me know.

**Answer:** Glad to read that you have been practicing Raman Maharshi’s Self Inquiry for the past two years and have experienced Pranotthana. You may continue with your practice and eventually you may experience actual Kundalini awakening. However, if you are interested in receiving Maha Yoga Shaktipat Deeksha, you can apply for it online at <http://mahayoga.org/>, and if accepted you can receive Deeksha on the next Deeksha (initiation) Day in the privacy of your own home.

Unlike other yoga forms that require years of effort on part of the Sadhak simply to have his Kundalini become awakened, Maha Yoga Shaktipat Deeksha usually results in the immediate awakening of the Kundalini Shakti within the Sadhak without any effort on his

## Answers to Questions from Sadhaks (continued)

part. Following Deeksha the Sadhak is asked to sit for Maha Yoga Sadhan on a daily basis for at least an hour, surrender to the awakened Prana Shakti within him, and allow her to do the work of eliminating the Samskaras and Vrutis that the Sadhak has accumulated over his current and past lives, without any effort or intent on the Sadhak's part. The elimination of the Samskaras is usually accompanied by physical, mental or Pranic Kriyas (involuntary activities). This is the process whereby the Samskaras get brought up into the Sadhak's Chitta (mind stuff) by the awakened Prana Shakti and get expressed through the Kriyas that happen during Sadhan. By simply observing the Kriyas that happen and not developing any attachment to them or aversion from them, the Samskaras and the Vrutis that underlie the Kriyas get gradually eliminated from the Sadhak's Chitta. By having the accumulation of Samskaras get gradually reduced from his Chitta during Sadhan through the Kriyas that happen, and by reducing or completely avoiding the accumulation of new Samskaras (or enhancing existing Samskaras) when he is not sitting for Maha Yoga Sadhan, the trove of all accumulated Samskaras gets gradually eliminated. This is when he achieves the state of Yoga (union) as described in Patanjali's Yoga Sutras as चित्त वृत्ति निरोधः (Chitta Vrutti Nirodhah) or Self Enlightenment.

After Maha Yoga Deeksha a Sadhak is welcome to practice other Yoga forms such as your practice of Self Inquiry. However, while sitting for Maha Yoga Sadhan, a Sadhak should simply sit and surrender to the awakened Prana Shakti within him and not do anything with intent, while allowing the Prana Shakti, the Guru Tattva within him, to be the Doer (Karta). The Sadhak's role during Maha Yoga Sadhan should only be that of an observer (Sakshi). So, there is no conflict with your current practice, but please make sure that you keep the practice of Maha Yoga Sadhan separate from your Self Inquiry practice.

About your questions related to Maha Yoga Deeksha and what a Sadhak should do in preparation for Maha Yoga Deeksha and rules and restrictions he should follow after Deeksha, here are three links that address them.

<http://mahayoga.org/mahayoga-initiation-intro.aspx>

<http://mahayoga.org/mahayoga-initiation-procedure.aspx>

<http://mahayoga.org/mahayoga-initiation-rules.aspx>

The dietary rules described in the link above do not prohibit the consumption of honey, so if you need to consume it for your dietary needs, that should be perfectly fine.

We make it a point not to push Sadhaks to seek Maha Yoga Deeksha. So if you are interested in receiving Deeksha and are willing to observe the rules and restrictions described in the links above, you are welcome to apply for Deeksha online. If you are not very keen on receiving Deeksha but would like to try out what Maha Yoga is all about, you are welcome to try out the Introductory Practice of Maha Yoga as described here

<http://mahayoga.org/mahayoga-introductory-practice.aspx>. The Introductory Practice has the Sankalpa (intent) of P. P. Kaka Maharaj behind it and many Sadhaks who try it out undergo experiences quite similar to what Sadhaks experience during Maha Yoga

## Answers to Questions from Sadhaks (continued)

Sadhan. You are welcome to try it out, and even if you apply for Deeksha you can sit for the Introductory Practice as you await the next Deeksha Day.

As I mentioned to you earlier you do not need to be in the presence of the Maha Yoga Shaktipat Guru (P. P. Prakash Prabhune Maharaj) on the day of Deeksha or when you sit for Sadhan. The headquarters of P. P. Kaka Maharaj's Maha Yoga Parampara are located in Nashik, India, however, there are several Maha Yoga Centers in various places in India, including in Hyderabad. You can find the contact list here: <http://mahayoga.org/contact-list.aspx>. Please feel free to contact P. P. Niturkar Maharaj, who is designated as the contact person and Deekshadhikari in Hyderabad. You are of course welcome to contact P. P. Prabhune Maharaj as well, and visit him in Nashik at the Ashram there at your convenience.

**Question:** I received Maha Yoga Deeksha many years ago. As I have grown older, I have become unable to sit for Sadhan with my legs crossed. Please advise.

**Answer:** Given that you have received Deeksha a long time ago, it is quite likely that the Kriyas you are currently experiencing during Sadhan are of the calmer variety rather than the vigorous physical Kriyas that new Sadhaks typically experience in the early months and years after Deeksha. If that is the case, you can sit on a chair or sofa that will enable you to sit comfortably while losing awareness of your body during Sadhan. However, if you typically experience vigorous physical Kriyas during Sadhan, please continue to sit on your Asana on the floor, in any position that you find comfortable to sit in, that will allow for the free movement of your body but not cause you to topple over and hurt yourself. You don't have to sit cross-legged. The key is to sit in a position that is stable enough that will also allow you to lose awareness of your body during Sadhan.

**Question:** I am seeking guidance on my intent to become either a Sannyasi or a Brahmachari and live a celibate life. I sit for Sadhan regularly and I feel a need for Brahmacharya in order to progress spiritually. But I am unable to maintain the lifestyle and commitments of a Brahmachari. Please advise.

**Answer:** Please understand that, Sannyas (renunciate) Deeksha is something quite different and is not a requirement for Maha Yoga Sadhaks. Most Maha Yoga Sadhaks are/were not Sannyasis, including Siddha Gurus such as P. P. Kaka Maharaj, P. P. Prabhune Maharaj, P. P. Gulvani Maharaj and many others in the lineage. However, some Maha Yoga Sadhaks and Siddha Gurus are/have been Sannyasis, but they are exceptions in the broader Maha Yoga Sadhak community. Some Maha Yoga Sadhaks and Siddha Gurus practice Brahmacharya (celibacy). P. P. Kaka Maharaj, P. P. Gulvani Maharaj and some others in the Maha Yoga lineage have practiced Brahmacharya and some have also taken Brahmacharya Deeksha. **But neither Sannyas Deeksha nor Brahmacharya Deeksha are needed for the practice of Maha Yoga.** You can progress on the path even if you are a householder (a married person with children).

## Answers to Questions from Sadhaks (continued)

**Question:** I received Maha Yoga Deeksha a few months ago. I have been continuing to sit regularly for meditation and I wanted to tell you about my progress.

Over the past several days, especially during Navratri (nine day festival held in honor of the Mother Energy - Editor) I have experienced strong involuntary bodily movements during Sadhan. The first time was on the first day of Navratri and again two days later. I have also experienced the flow of Kundalini energy, however the last time it happened I felt as if there was a glitch in the flow. It felt like the Kundalini energy was rising slowly up my spine and was encountering leakage and blocks. I feel my heart Chakra is blocked and it is difficult to remove the blocks. When I relax and do Pranayama I feel energized and I feel the rise of Prana energy up my spine. Please guide me.

**Answer:** Glad to read that you received Deeksha a few months ago and are sitting for Sadhan (meditation) regularly. Also glad to read that you are experiencing physical and Pranic Kriyas. The bodily movements you are experiencing are physical Kriyas and the flows of energy you are experiencing are Pranic Kriyas. The fact that you are experiencing such Kriyas indicates good progress on your spiritual path. Please do not get attached to the Kriyas or fear them. Just observe them in a dispassionate manner and let them go. Do not concern yourself about whether the Shakti is moving slow or fast, or whether there is a blockage at any specific Chakra. Just sit for Sadhan on a regular basis and allow the awakened Prana Shakti within you to do what is needed for your spiritual progress.

When you sit for Sadhan do not “do” anything with intent. Allow the awakened Prana Shakti within you to be the “doer”. You should simply observe what happens in the role of an observer, not be the doer. So, if there are any blockages, don’t think that you should be “doing” something to remove the blocks. The awakened Prana Shakti will do what is needed to remove any blockages, your role is to surrender to her during Sadhan and allow her to do what is needed for your spiritual progress. Just be patient; the Prana Shakti will have everything done the right way for your spiritual progress. Also don’t “do” any Pranayama with intent during Maha Yoga Sadhan. Just breathe normally. If any specific type of Pranayama happens during Sadhan simply observe that it is happening, not try to influence it in any manner. You are of course welcome to do Pranayama when you are not sitting for Maha Yoga Sadhan.

Since Maha Yoga is a Yoga of experience rather than an intellectual exercise, we do not encourage Sadhaks to intellectualize it by focusing too much on reading about it rather than actually practicing it. However, given where you are on your spiritual path, I think it would be useful for you to develop a good understanding of Maha Yoga, especially given that you have received Deeksha recently. The Article Library at our Maha Yoga webpage (<http://mahayoga.org/article-library.aspx>) has four Discussions with P. P. Kaka Maharaj that you might find helpful. I would also suggest that you read some of the articles listed there. The articles *Maha Yoga - the Key to Self-Realization* (<http://mahayoga.org/library/Maha%20Yoga%20the%20Key%20to%20Self-Realization.pdf>) and

## Answers to Questions from Sadhaks (continued)

*The importance of Acceptance and Patience*

(<http://mahayoga.org/library/The%20Importance%20of%20Acceptance%20and%20Patience.pdf>) can be quite helpful for new Sadhaks to get a better understanding of Maha Yoga, especially the role of Sadhan and the Kriyas that happen during Sadhan.

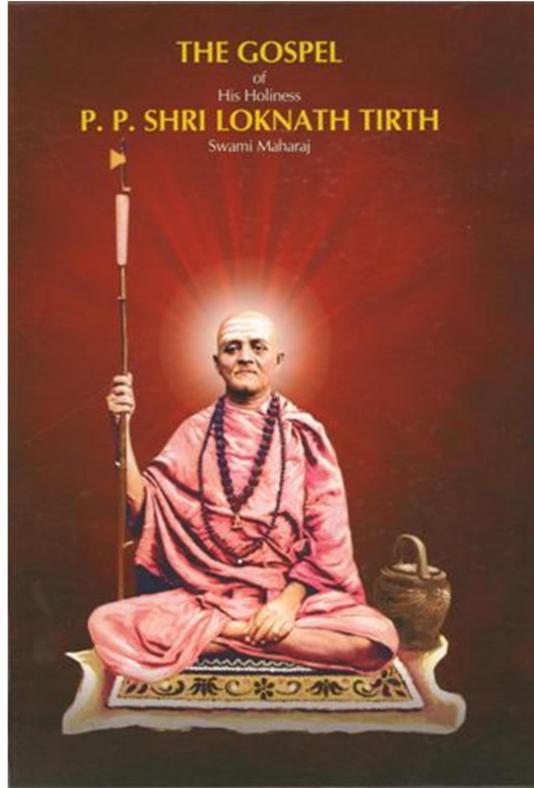
**Question:** I recently received Maha Yoga Deeksha (initiation) for which I had applied online at the Maha Yoga website. Given that there are several Deekshadhikaris (those authorized to grant Maha Yoga Shaktipat Deeksha) in P. P. Kaka Maharaj's lineage, who should I see as my Deeksha Guru?

**Answer:** Since P. P. Kaka Maharaj made the Sankalpa (intent) for the Deeksha to happen to those who apply for it through the Maha Yoga website he created ([www.mahayoga.org](http://www.mahayoga.org)), you should consider P. P. Prabhune Maharaj, who is the current head of P. P. Kaka Maharaj's organization, as your Deeksha Guru. However, it is important to understand that the Maha Yoga Deeksha is not the Deeksha of one Deekshadhikari, but it is the Deeksha of the Maha Yoga Parampara (lineage) which is an ancient Parampara of the Tirth lineage beginning with Lord Shiva, with the earliest known Guru being P. P. Swami Gangadhar Tirth Maharaj who lived in the mid-nineteenth century.

Furthermore, the specific Parampara is relevant only from a worldly perspective. From a spiritual perspective, the Gurutattva (the spiritual essence of what the Guru represents) has no physical or human identity. It is, as we all are, elements of the all-pervading energy field that underlies the universe. However, for our spiritual progress as individuals, the identification of a Deeksha Guru is important so we can subsume our egos into the Gurutattva he/she represents. So, you should consider P. P. Prabhune Maharaj, who is in charge of the world headquarter of the Maha Yoga organization that P. P. Kaka Maharaj created, as your Deeksha Guru.

**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 December 10<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.



**P.P. Shri Loknath Tirth Swami  
Maharaj Mahayoga Trust**  
Shrirang Nagar, Gangapur Road,  
Nashik 422013, Maharashtra, INDIA

Phone: 91 - 253 - 2311616

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

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## How to contribute content to the e-newsletter

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!**