

# 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.

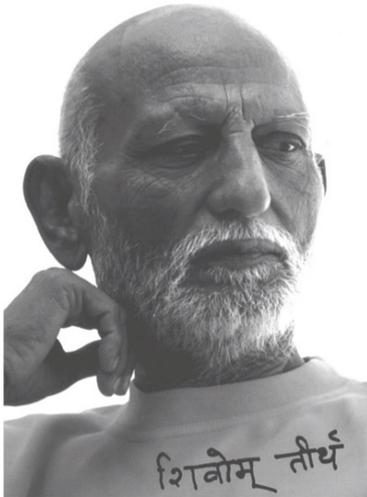
P. P. Shri Narayan Kaka Maharaj of Nashik, India was a leading teacher and exponent of Maha Yoga, a centuries old tradition, whereby a realized Guru (Siddha Guru) awakens the Universal Life Energy (Kundalini) within the Sadhak, eventually leading him/her to self-realization. This ancient tradition (Parampara) 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.

## Hope and Despair

Along with the inner flow of thoughts and emotions, a continuous rise and fall goes on in the inner realms of the mind. One moment the mind is riding the horse of hope; the next moment it may be in the abyss of despair. The whole world swings in such a mental state. I was not an exception to this mental weaving and unweaving. My mind kept on rising and falling continuously.

In a discussion on this subject Maharajshri said, "From hope to despair and then despair followed by new hope. A new despair following new hope and again new hope. Thus the mill of hope and despair keeps on turning. Life passes by in this grind. A human being nurtures a boundless storehouse of hope and despair within. Hope surfaces sometimes, and despair at other times. Life may end, but hope and despair never do. At the time of death, too, a human being passes away with the hope of living.

"Usually the basis for hope in a human being is the world. The world keeps changing its form and hope changes its form with it. By the time hope is fulfilled, the world has already changed its form. This hope has been called an unholy vasana [mental modification] by the authors of the scriptures because this mental modification keeps a living being entangled forever. It is as if someone strikes another person until he is seriously wounded, then he treats him and gives him food. As soon as the victim is little better he starts to beat him again. In the same way hope kills the person by making him yearn. Life passes by in despair. Still the flame of hope keeps burning.

"Just as night follows day, waves in the ocean rise and fall, and one is repeatedly tormented by hunger even after eating again and again, in the same way hope and despair keep chasing

## Churning of the Heart - Excerpts (continued)

each other. Sometimes hope is visible and at other times one experiences despair. Hope does not die, nor does despair go away. Life is just another name for hope and despair.

“A worldly person is a slave of hope and despair. He cannot let go of either one, even if he wishes to. If he could give them up he would not be what he is. His life is like sunshine and shadow. As soon as the rays of hope are visible, darkness descends. The life of a sadhak is different from the life of a worldly person. He has hopes, but no despair. He remains hopeful until he meets his beloved. Only a devotee or a sadhak can keep hope alive and never, ever let despair approach him, because his hope does not depend upon the transitory world but upon the unchangeable God. His mind is not focused outward, but inward. Hope from the world and vasanas makes the mind fickle and restless. But the life of a sadhak is just the opposite. Once his hope of union with God is fulfilled he transcends hope. Then new hopes do not arise. Hence the hope of uniting with God is called a holy vasana.

“An aspirant never gives up the path of love for God in despair no matter how adverse the circumstances. The path of love is always filled with difficulties. Obstacles are presented by the world. Inner impurities rise up as roadblocks. The one who can face these difficulties while upholding the torch of hope is a true sadhak. Were Mirabai and Tukaram not tried enough by circumstances? Did Kabir and Narsi Mehta worry about poverty? Did Jnaneshwar bow before the tortures of society? Did any of the saints get mentally agitated and let despair even sprout? A true aspirant does not know how to despair. It would mean mistrust of God. An aspirant can give up the world. He can endure miseries, insult, defamation, but he cannot give up faith in God. Hence the question of despair just does not arise. The so-called aspirants who harbor the pride of being aspirants must look within and see whether the fierce dance of hope and despair goes on in their mind. If the answer is yes then how can they join the ranks of sadhaks?

“A devoted sadhak cries in front of his dear God. He pleads, blames his mind, and expresses his sorrows, but does not give up hope. He never gives up hope for God's grace. He believes that someday his life will certainly bloom when worldly desires release him, and he will meet his God. ‘Perhaps my mind is still attracted to worldly pleasures but one day I will surely be free from them. Now my mind is filled with nothing but darkness. There is not a single ray of hope visible. But I am not despairing. God will surely listen to my cry one day.’ To keep this type of hope alive while waiting for God is devotion.

“The essence of this is that there is nothing wrong in maintaining hope if it is not for the world, but for God. This birth and death is only a Lila, a play, for a devotee. It is like going backstage to change one's costume and returning to the stage in a new one. This is why death and rebirth is not relevant for him. He maintains hope for life after life. He comes to the world with the hope of meeting God. If he does not find God he goes away holding on to his desire. All the rest is the Lila, or the divine play, of the Lord. If the flow of hope turns toward the world then he is caught in the whirlpool of hope and despair. If the flow of hope turns toward God or the inner-self then he becomes a devotee, a sadhak. There is nothing wrong with hope if it is not tied to despair.”

## Churning of the Heart - Excerpts (continued)

### Ego: A Problem

I went to Indore for two days with Maharajshri. We stayed with a gentleman. There was discord between him and his brother. Narrating his story, he said he was very unhappy about this. "He is my neighbor as well as my brother because he lives in half of the building. He fights every day."

Maharajshri said, "I understand your difficulty. A brother on the one hand and a neighbor on top of that. It is going to be difficult if discord persists. Think about the following seriously:

(1) This is the trend of this age. There must be countless families like this in which quarrels occur between brothers. One of the reasons for this is narrow-mindedness; the other is the distribution of the inheritance. As the era itself is such, you are not alone. Quarrels between brothers have taken the form of a national problem.

(2) Because you are a sadhak you will understand the situation in relation to sadhana. Your brother is not a sadhak so he cannot understand this point. I frequently talk about prarabdha. Prarabdha has the central role in whatever situations, convenient or otherwise, come in front of a human. The only way to deplete prarabdha is to endure the effect of prarabdha without becoming disturbed. You can also explain to your brother that there is no benefit in causing distress to both families. If you live cohesively, both families will be happy and both will gain strength."

Question: "Even among the members of the same spiritual family [organization], where all are sadhaks and do sadhana and understand the issue, enmity still exists there?"

Answer: [In a serious tone] "Quarrels also take place between Guru-brothers [those initiated by the same Guru] because they do not understand the essence of sadhan in spite of being sadhaks. Their ego makes them fight. They become sadhaks but their ego does not disappear at once. If someone tries to crush one's ego, his ego also tries to make him fall from his sadhan by retaliating with an equal and opposite force. Whoever attacks with greater force is successful. It is clear that many sadhaks are in the primary stages of their sadhan, and at that time ego is very powerful, hence its attack also will be strong. This is the root cause of all fights."

Question: "Can't a Guru control these situations?"

Answer: "First of all, the Gurus of today are themselves in the primary stages of sadhan. It is not their spiritual progress, but their ego that has made them a Guru. They fundamentally lack depth, generosity and tolerance. They themselves are involved in different kinds of fights, so how can they pull someone else out of it! Even if the Guru is capable then the question that arises is, 'What is the capacity of the disciple's mind to absorb the instructions of the Guru?' If the sun is shining but the doors and windows of your home are shut, how can the sunlight enter? A person may deprive himself of the sun that is shining outside. The same thing is true for the teachings of the Guru. If the disciple has shut the door of his mind, how can teachings enter his mind?"

## Churning of the Heart - Excerpts (continued)

Question: “When they listen to the teachings of the Guru they are influenced by it at that time, but who-knows-what happens, the disciple forgets all his teachings and behaves as he did before.”

Answer: “During a satsang [spiritual discourse] the ego temporarily is suppressed. The mind appears as if it is influenced by the teachings. A wave comes and drenches the mind. Everything dries up in a little while. The water of love evaporates and ego raises its head again. The teachings do take the disciple into the land of God on a temporary basis. He can only see a glimpse and then he forgets everything. He remains where he was.

“A satsang is definitely called a ‘Sat-sang’ [in the company of Sat, the true being, the Universal Self], but, in reality, it is association with holy men. If, even once, a true association [sang] with the Universal Self, the true being (Sat), takes place its effects are limitless. Sat is either the Universal Self, or it is the power of the Self. A real glimpse of that would change one's whole life. But that kind of satsang does not occur. What is the use of a discourse if it does not give any experience of the land of God? This is a thought-provoking question for those who give discourses. Now let us look at the disciples. It is true that today one may be able to find a real Guru, but it is even harder to find a real disciple. A real disciple is one who is sincerely eager to find the truth. Who is hungry for spirituality? Who is restless for self-realization and is ready to give up everything to attain his goal? Do you see anyone like that among those who are busy fighting? A real disciple does not have time to get involved in fights and arguments. Fighting means the focus is the world, and that implies indifference toward spirituality. Those who are not focused toward the soul – what more can be expected from them than fights and strife, jumping and bouncing?

“The behavior, perspective and speech of a spiritually-oriented true disciple are totally different. A true disciple is favorable toward spirituality and adverse to the world. He is compassionate, sympathetic and a personification of love. Humility and simplicity are his nature. Even if he wants to fight with someone he cannot.”

Question: “If one looks from your point of view, hardly anyone will qualify as a true disciple.”

Answer: “Yes. There is a lot of noise about spirituality but it is not seen anywhere. A true Guru and a true disciple – both are extremely hard to find. In the name of religion there are many power plays, but religion is in a bad state. A brother fights with a brother, a husband with a wife, neighbors, and so forth. No one gets along. Everywhere selfishness and ego rule. In the middle of this a real sadhak is crushed, but that is his sadhana. He is peaceful even then. If he sees the world running, he laughs. If he sees the world sad, he feels sympathy. If he sees that the world is absorbed in pleasures, he prays to God to protect it. He blossoms in all sufferings. The more difficulty he faces, the more he shines.”

Question: “Such an aspirant is impossible to find!”

Answer: “Such sadhaks are not available everywhere like the stones on the roadside. Even if someone is like that the world does not recognize him. The world looks at the external form of a person, the pomp, worldly wisdom, and style of communication and skill in worldly affairs. Forgetting the sentiment in the heart the world remains engrossed in the ragas and

## Churning of the Heart - Excerpts (continued)

the notes, the melodies and the beats. The world pays greater attention to artistic aspects of an art.”

Question: “Even God does not take care of his own world?”

Answer: “All this is a divine sport for God. He lets the sinful get puffed up and takes them to the mountaintop. Then he drops them to the ground with force. They are unable even to get up. A sadhak climbs the mountain of spirituality slowly, carefully, clinging to rocks and, at times, skipping over things. His speed is slow like the turtle but he keeps climbing constantly. How can someone who is involved in quarrels and fights climb this slope? He does not even turn in that direction.”

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 have been accepted for receiving Maha Yoga Shaktipat Deeksha (initiation) on the next Deeksha Day. I have the following questions regarding the initiation and my life after it:

1. Initiation Time is scheduled for 6 am. Does that mean we already need to be meditating before 6 am or should I just for Deeksha beginning 6 am?
2. Do I need to be wearing white clothes for receiving Deeksha?
3. Do I need to close all doors to the room when I sit for the initiation? How long will the initiation take; does it happen in a matter of seconds or will it take a much longer time?
4. After initiation will I go back to being a normal pathetic human being or will the initiation heal me and make me more active, aware and loving so I can progress more rapidly on my spiritual path?
5. Will I need to have, or can I have, a second Deeksha after the first initiation? Also, who should I consider my Gurudev after initiation?
6. Will initiation be hard and painful? Will it make me fall to the ground and cause my body to move here and there, or make me cry or shout?

**Answer:** Glad to read that you have applied for Maha Yoga Shaktipat Deeksha (initiation) and will be receiving it on the next Deeksha Day.

Here are the answers to your questions:

1. Please follow the instructions you were sent about getting prepared for the Deeksha. Please make sure you are ready to sit for Deeksha at 6:00 am local time. You do not need to sit for meditation before 6:00 am. The meditation (Sadhan) will begin when you sit for Deeksha at 6:00 am.
2. You do not need to wear white clothes for receiving Deeksha. Wear loose clothes that will not restrict you from any physical movements. The instructions call for placing a 6' X 6' woolen or thick cloth on the floor as an Asana (seat) on top of which you can place a white cloth. This is what you can use as an Asana (seat) to sit on when you are ready to receive Deeksha. The reason to have a white cloth on top of the Asana is to avoid any distraction in case you open your eyes during Deeksha or when you sit for Sadhan (meditation) subsequent to Deeksha. If you do not have a white sheet, just use a plain sheet of any light color.
3. It is better to sit for Deeksha (and Sadhan following Deeksha) in a room where your meditation (Sadhan) does not get interrupted by distractions from others or external noises. Also if physical Kriyas (involuntary activities/movements) happen during Deeksha/Sadhan it is better to be in a place where others who have not received Deeksha cannot see you, since it might cause them to wonder why you are experiencing physical movements (Kriyas) if they happen for you. Therefore, closing the doors and windows is advisable; it will give you the privacy you might need and

## Answers to Questions from Sadhaks (continued)

also help in minimizing distractions. Sadhaks are asked to sit for Deeksha and Sadhan every day following Deeksha, for at least an hour.

The Deeksha itself happens at 6:00 am on Deeksha Day. Some Sadhaks can feel it happen instantaneously, while some others may experience it gradually during that first hour when they sit for receiving Deeksha, and still others might not experience it for a few days following Deeksha. In some cases, Sadhaks have also experienced their Prana Shakti becoming awakened even before Deeksha Day. The timing for a Sadhak to actually experience Deeksha will depend on the readiness of the Sadhak, the intensity of his desire to receive Deeksha, as well as the Samskaras he has accumulated over his current and past lives.

4. First of all no human being is pathetic. We all have within us an Atma (Soul) that is part and parcel of the ParamAtma (Universal Soul) that animates the entire universe. Maha Yoga Shaktipat Deeksha is only the beginning of the process whereby the normally outward-directed Prana Shakti (Universal Life Energy) within a person gets directed inward (also referred to as the Kundalini Shakti becoming awakened), a very important first step on a spiritual journey that will eventually lead the Sadhak to actually experience his Atma being one with the ParamAtma - i.e. Self-Realization.

Please bear in mind that the Deeksha is just the beginning of a Sadhak's spiritual journey. His spiritual progress will be entirely dependent on how diligent he is in sitting for Sadhan every day following Deeksha so as to allow the awakened Prana Shakti within him to get rid of the Samskaras (impressions), Vrittis (tendencies) and Vasanas (desires) he has accumulated over many lifetimes. His progress will also depend on whether he lives his day-to-day life accumulating new Samskaras and strengthening existing Samskaras in his Chitta (mind stuff), or if he lives his day-to-day life with a sense of detachment to the fruits of his actions. If a Sadhak is diligent in sitting for Maha Yoga Sadhan every day and he lives his day-to-day life with a sense of detachment to the fruits of his actions, he will progress rapidly on his spiritual journey, and he will experience the daily Sadhan as being blissful and self-reinforcing.

5. Once Deeksha has happened for a Sadhak, i.e., the Prana Shakti within him has become inward-directed (awakened), there is no need for him to receive Deeksha again. The current Deeksha Guru is P. P. Shri Prakash Prabhune Maharaj, so you can consider him as the Guru who will be granting you the Grace of Deeksha. But the Deeksha Gurus of our Parampara (lineage) consider their role as being that of a postman; i.e. they deliver what is their duty to deliver. Maha Yoga Deeksha is a Deeksha of the Parampara, which in historical times can be traced to P. P. Swami Gangadhar Tirth Maharaj in the mid-19<sup>th</sup> century, but which originates from Lord Shiva. So the Deeksha comes from the Grace of our Parampara and originally from Lord Shiva.

## Answers to Questions from Sadhaks (continued)

6. What happens during Deeksha is entirely dependent on the readiness of the Sadhak, his level of surrender to the awakened Prana Shakti within him, the intensity of his desire to receive Deeksha and the nature of the accumulated Samskaras within his Chitta. Some Sadhaks experience it like a jolt, while others experience it in a much more sedate manner. Some might experience intense physical Kriyas (involuntary movements), while others may experience more subtle Pranic or mental Kriyas. There is no one template for what happens during Deeksha. Also, there is no need to be judgmental about what happens. Please make sure you surrender to the awakened Prana Shakti within you, allow Her to be the “doer”; you simply play the role of an observer. Please do not wish for any specific Kriyas to happen, or get elated if they happen, nor feel disappointed if they do not happen. Just observe what happens with a sense of detachment. This is just the beginning of a journey that you have spent multiple lifetimes getting to.

**Question:** Recently when I have been sitting for Maha Yoga Sadhan (meditation), my body automatically inhales air into my lungs, and then it squeezes out all the air from my lungs and my stomach shrinks and my breathing stops completely until I forcefully begin to take a breath. This happens repeatedly. Also, I sometimes find my head turning left and right very fast several times. Is this normal or am I doing something wrong?

**Answer:** What you are experiencing during Maha Yoga Sadhan are Kriyas (involuntary activities).

For example, the Kriya of having the air from your lungs getting squeezed out is a type of Kumbhak called Bahir Kumbhak. The other involuntary activities you are experiencing are also types of physical Kriyas that happen in the early stages of spiritual development of Sadhaks. They are good signs that Maha Yoga Deeksha happened for you and you are making good progress. Just observe the Kriyas without fear of, or attachment to, any of them. Gradually, they will subside as the Samskaras underlying them get eliminated from your Chitta, and they will likely get replaced by other Kriyas that may be physical or Pranic or mental depending on the nature of the Samskaras (impressions) that get brought up into your Chitta and get expressed as Kriyas.

This is the entire purpose of Maha Yoga, to have all the Samskaras a Sadhak has accumulated over lifetimes get eliminated from his Chitta through the expression of the accumulated Samskaras as Kriyas during Sadhan. When all the accumulated Samskaras have been eliminated, the Sadhak will begin to experience the Atma within himself as being one and the same as the all-pervading ParamAtma. That is when he reaches Self-Enlightenment.

So, you are on the right track. Please continue to sit for Sadhan on a regular basis, as you have been doing. And simply observe the awakened Prana Shakti do what she needs to do to take you towards Self-Realization.

## Answers to Questions from Sadhaks (continued)

**Question:** I will be receiving Maha Yoga Deeksha (initiation) on the next Deeksha Day. I would like to get guidance on the following questions:

1. Will it be possible for me to speak with Guruji P. P. Prakash Prabhune Maharaj before initiation? If yes, please give me his contact information.
2. Will I be getting Mantra Deeksha on Deeksha Day as well?
3. Is Sankalpa (intent-based) Deeksha as effective as Sparsha (touch-based) Deeksha?
4. Will I get guidance from Guruji after Deeksha, so I can share with him the experiences I have during Sadhan?

**Answer:** Glad to read that you will be receiving Deeksha on the next Deeksha Day. Here are the answers to your specific questions.

1. Yes, you can speak with P. P. Prakash Prabhune Maharaj before initiation. Here's his contact information:

Telephone numbers:

+91-253-2311614

+91-9420694635

Address:

**P.P. Shri. Prakash Bhaskar Prabhune Maharaj**

4, Bhagyoday, Shrirang Nagar, Gangapur Road, Nashik - 422 013

Address of the Nashik Ashram:

P.P. Shri Loknath Tirth Swami Maharaj Mahayoga Trust

P.P. Shri Loknath Tirth Swami Maharaj Chowk, Shrirang Nagar, Near Gangapur Road, Nashik 422013, Maharashtra, INDIA.

2. The Maha Yoga Shaktipat Deeksha of our Parampara is not a Mantra Deeksha. It is a pure Sankalpa (intent-driven) Deeksha. The other forms of Shaktipat Deeksha, such as through touch (Sparsha), word (Mantra) or glance, all have to have the will and intent of the Siddha Guru underlying them. In our Parampara (lineage), the physical forms of transmission of Shakti are deemed to be unnecessary. It is only through the intent and the will of the Siddha Guru that the Deeksha happens. When you sit for Deeksha surrender yourself to the Prana Shakti within you and simply observe what happens. Please do not do anything with your own intent. During Deeksha, the Prana Shakti within you will get awakened. Simply allow the awakening Prana Shakti within you be the "doer" (Karta) with you playing the role of an "observer" (Sakshi). For some, the Kriyas (involuntary physical, Pranic or mental activities) that happen can be vigorous, whereas for others they can be very subtle. Please do not have any expectations of what might happen or not happen. If vigorous Kriyas happen, let them happen. If subtle Kriyas happen also let them happen. Please simply observe them without fear or attachment. By the way, if you find yourself chanting a Mantra during Deeksha without any specific intent on your part, simply treat it as a Kriya and

## Answers to Questions from Sadhaks (continued)

observe that it is happening. But please do not chant a Mantra or do anything with your own intent during Deeksha. Just be in the role of an observer.

3. As mentioned above, the Siddha Guru's Sankalpa (intent) is the key to Maha Yoga Shaktipat Deeksha, whether it is conducted by the Guru granting a Mantra to the Sadhak, or by the Guru's touch or glance. They all can be equally effective. It is just that in our Parampara the physical forms of transmission are deemed to be unnecessary.
4. Yes, of course you can get guidance from P. P. Prabhune Maharaj or other Deekshadhikaris (those who can grant Maha Yoga Deeksha) or senior Sadhaks after Deeksha happens. Please feel free to contact P. P. Prabhune Maharaj by phone or in person if you want to visit him or the Ashram in Nashik. You can also seek guidance by e-mail sent to [info@mahayoga.org](mailto:info@mahayoga.org) or to [self.awakening@gmail.com](mailto:self.awakening@gmail.com).

**Question:** I will be receiving Maha Yoga Deeksha on the next Deeksha Day. I have a few questions that I would like to get some guidance on.

1. I have been doing Pranayam (structured breathing), and generally when I do Pranayam I concentrate on my third eye region (between the eyebrows), so when I inhale or exhale with my eyes closed I can feel some kind of strange feeling in that region. I think it has now become a habit and when I close eyes and breathe in or out I get that strange feeling between my eyebrows. Do I need to do anything different when I sit for Maha Yoga Sadhan?
2. If I have to concentrate on my breathing, I feel that my breathing is very shallow. The air/Pranavayu that I inhale is very small so is my exhaling. Should I increase the inhaling and exhaling of breath?
3. When I close my eyes after sometime if feel sleepy a bit and feel that I might have fallen asleep. I then come back from that and feel the air flowing in and out. What should I do about it?

**Answer:** Glad to read that you will be receiving Maha Yoga Deeksha. Here are the answers to your specific questions.

1. When you sit for Maha Yoga Deeksha, or Sadhan after Deeksha happens, please do not do anything with your own intent. Simply close your eyes and observe yourself breathing. Do not try to control your breath as you would if you were doing Pranayam. Just breathe normally and observe yourself. During Deeksha, the Prana Shakti within you will get awakened. Simply surrender to her and allow the awakening Prana Shakti within you to be the "doer" (Karta), with you playing the role of an "observer" (Sakshi). For some Sadhaks, the Kriyas (involuntary physical, Pranic or mental activities) that happen can be vigorous, whereas for others they can be very subtle. Please do not have any expectations of what might happen or not

## Answers to Questions from Sadhaks (continued)

happen. If vigorous Kriyas happen, let them happen. If subtle Kriyas happen also let them happen. Please simply observe them without fear or attachment. Please do not concentrate on your third eye region or anywhere else with your own intent during Maha Yoga Deeksha or Sadhan. If you want to do Pranayam or specific Asanas or Mudras, please do them when you are not sitting for Maha Yoga Deeksha or Sadhan. Your attitude during Deeksha and Maha Yoga Sadhan should be one of complete surrender to the awakened Prana Shakti within you. If specific types of Pranayam, Asanas or Mudras happen during Deeksha or Sadhan, without any intent on your part, simply treat them as Kriyas and observe that they are happening, without getting attached to them or being afraid of them.

2. As mentioned above, please do not concentrate on anything or do anything with intent during Maha Yoga Deeksha or Sadhan. Just breathe normally and simply observe what happens.
3. If you fall asleep during Sadhan that is fine. When you wake up continue to keep your eyes closed and continue sitting for Sadhan and observe your breathing process or Kriyas if they happen.

**Question:** Today I sat for Maha Yoga Deeksha for an hour with my eyes closed as instructed. I noticed a few involuntary actions of my hands and towards the end of the meditation I felt as if I had some difficulty in breathing, as if I was involuntarily holding my breath. Otherwise I did not have any other Kriyas and there were many thoughts coming up in my mind but I tried to get it back to observing my breath. I am sure the Prana Shakti will take its own time in awakening me but I will keep sitting for meditation.

I also wanted to check if I can do Maha Yoga meditation at any time. For example can I do the meditation at 12 am and sleep thereafter or do it at 4 am and then sleep at 5:30 am.

**Answer:** The involuntary hand actions, which might have been some form of Mudras (hand gestures), and the feeling you had of difficulty in breathing, which might have been a type of Kumbhak (breath retention or stoppage), indicate that Deeksha clearly happened for you. There might have been other more subtle indications as well, that might become clearer to you the more consistently you sit for Sadhan. When such involuntary activities (Kriyas) happen, either physically, or mentally or in the flow of Prana within your body, please do not try to stop them unless they become unbearable. Just surrender to the awakened Prana Shakti within you and play the role of an observer. The Kriyas happen during Sadhan when the Samskaras that the awakened Prana Shakti brings up into your Chitta (mind stuff) get expressed. By simply observing the Kriyas without getting attached to them or being afraid of them, and just letting them go, the Samskaras underlying the Kriyas will gradually get eliminated, eventually revealing to you experientially that the Atma that resides within you is the same as the ParamAtma that pervades the universe.

## Answers to Questions from Sadhaks (continued)

As mentioned above, the breathing difficulty you had during Sadhan might have been the result of a Kumbhak happening to you. There are two types of Kumbhak, Antar Kumbhak - when after inhalation the breathing stops for a while and the breath is retained within the lungs for some time before exhalation begins, and Bahir Kumbhak - when after exhalation has emptied the lungs of air, the breathing stops and the lungs remain emptied for some time before the next inhalation begins. Please do not try to do these Kriyas with your own intent, but when such Kriyas happen automatically, do not try to stop them unless you feel like you are going to faint. Just observe that they are happening without fear or attachment. If you feel faint or feel like you may be about to faint, just open your eyes and the Kriya will stop. Usually this is not needed because the Prana Shakti will automatically stop the Kriya, but just in case that doesn't happen, please be aware that you can stop the Kriya by opening your eyes. When random thoughts arise during Sadhan, observing your normal breathing, a Kriya we all have as long as we are alive, is exactly the right thing to do.

We do not use the term "doing" Maha Yoga. We just sit for Maha Yoga Sadhan and allow the Sadhan to happen. The Sadhan happens when we surrender ourselves to the awakened Prana Shakti within us. But to answer your question about when to sit for Maha Yoga Sadhan, it is fine to sit for Sadhan at any time of the day or night, but not for four hours after a meal. That is because for about four hours after a meal the Prana Shakti within us is active in our abdomen digesting the food we have eaten, and we do not want the Sadhan to interfere with the process of digestion or for the digestion process to interfere with our Sadhan. Brahma Muhurta, which is about an hour before sunrise is considered by some to be the best time to sit for Sadhan. But you can sit for Sadhan any time it is convenient to you, with the exception of the four hours after a meal. And it is perfectly fine to go to sleep after the Sadhan is over.

**Question:** Today was Deeksha Day! I felt very calm with only few and occasional thoughts. Kept observing my breathing which was very slow and steady. Felt "surges" in my spine and a sense of warmth in my upper back, neck and head region. I also experienced occasional subtle jerking and body vibrations. I did become momentarily irritated at some background noises which distracted my sense of calmness but was able to redirect my attention to my breath and regain a sense of peace. Hope the annoyance did not disrupt the flow of grace. My eyes internally lifted gently towards the Ajna chakra (between the eyebrows) and I found myself spontaneously chanting RAM HARI RAM mentally. This still lingers in my consciousness and is interesting since I have no knowledge or experience of this chant (if it is one) or what it means. Hoping all went well. I must now work on faith, patience and acceptance of what the Deeksha brings. Slow and steady wins the race! Thanks to the gurus and lineage for this grace and opportunity. (From a Sadhak living in the United States - Editor)

**Answer:** Very glad to read that the Deeksha happened for you on Deeksha Day. The surges you felt in your spine and the sense of warmth you felt in your upper back, neck and head are Pranic Kriyas (involuntary activities) where the Prana Shakti (Universal Mother Energy) within you became awakened and got expressed as the movement of Prana within your

## Answers to Questions from Sadhaks (continued)

body. The subtle jerking and body vibrations are physical Kriyas as are your eyes lifting towards the Ajna Chakra, while the spontaneous chanting of the Mantra “Ram Hari Ram” mentally is a mental Kriya.

So, you have already experienced the three types of Kriyas, physical, Pranic and mental. Please do not get attached to them or fear them, simply observe them and let them go. The Kriyas are the result of the awakened Prana Shakti within you bringing up into your Chitta (mind stuff) Samskaras (impressions and tendencies) from your current and past lives which then get expressed as physical, Pranic or mental involuntary activities, or Kriyas. By simply observing the Kriyas in a detached manner during Maha Yoga Sadhan, the Samskaras underlying them get gradually eliminated. And when all the Samskaras (“good” or “bad”) accumulated over lifetimes get eliminated from a Sadhak’s Chitta, he experiences Self Enlightenment, i.e. he experiences the oneness of his Atma (soul) with the Param Atma (Universal Soul). By the way, you did exactly the right thing by turning your attention to your breath/breathing process when you found yourself getting irritated by some background noises. By directing your attention to your normal breathing process/breath you put yourself in the role of being an observer (Sakshi) of the Kriya (involuntary activity) of breathing, which we all experience as long as we are alive, instead of being the “doer” and getting irritated in reaction to the noises.

Incidentally, “Ram Hari Ram” Mantra is a part of the Maha Mantra that goes:

Hare Ram, Hare Ram  
Ram Ram, Hare Hare  
Hare Krishna, Hare Krishna  
Krishna Krishna, Hare Hare

There are various forms of this Mantra, but Hari/Hare is an alternative name of Lord Krishna and Ram refers to Lord Rama; both Krishna and Rama are forms of Lord Vishnu, the universal soul. The term “Hare” also refers to Radha, who was one of Krishna’s consorts, or the energy that animates the universe. So, the Mantra refers to the Rama/Hari/Krishna/Vishnu - the Universal Soul, as well as Hare/Radha the energy that animates the Universe. The fact that you were spontaneously chanting this Mantra without any knowledge or experience of chanting it in your current life, suggests that it is a result of Samskaras (impressions) from your past lives when you might have been actively chanting the Mantra. You are most welcome to actively/intentionally chant the Mantra when you are not sitting for Maha Yoga Sadhan, but please do not chant it with intent during Maha Yoga Sadhan. If you find yourself mentally (or verbally) chanting this Mantra spontaneously during Sadhan without any intent on your part, allow it to happen while observing yourself chanting it. While this is a “good” (Sattvik) Kriya that is being expressed as “good” Samskaras from your past life/lives are getting brought up into your Chitta, please avoid getting attached to it. The entire objective of Maha Yoga Sadhan is to eliminate Samskaras be they “good”/Sattvik or “bad”/Tamasik/ Rajasik.

## Answers to Questions from Sadhaks (continued)

It seems that you are off to a great start on the path to Self Enlightenment. Please sit for Maha Yoga Sadhan every day, surrender to the awakened Prana Shakti within you, and simply observe what happens without developing attachments to or fear of what happens.

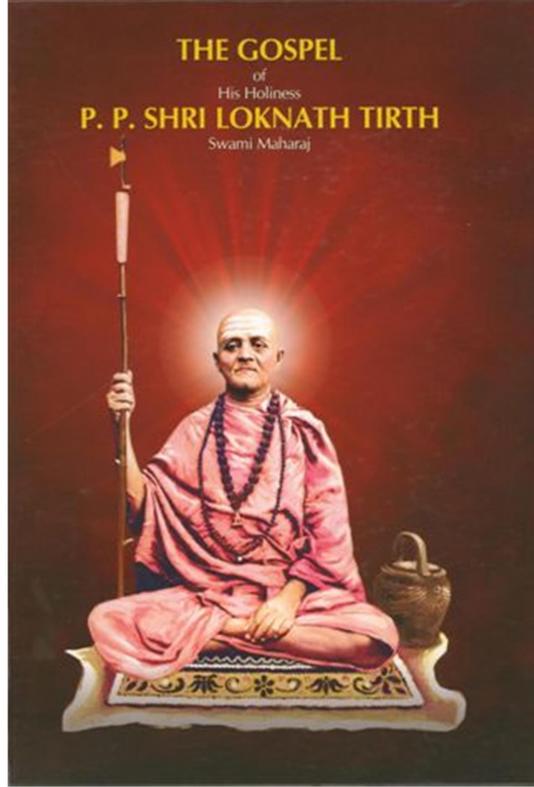
**Question:** Is it okay to practice Raja yoga (as in Patanjali Yoga Sutras) while being a Siddha Yoga sadhak?

**Answer:** Yes, it is okay for a Siddha/Maha Yoga Sadhak to practice the other effort-based Yoga forms such as Hatha Yoga, Raja Yoga, etc. when he is not sitting for Siddha/Maha Yoga Sadhan (meditation).

However when the Sadhak sits for Siddha/Maha Yoga Sadhan, he should not do anything with intent or with his own effort. He should simply sit comfortably, relax his body, surrender himself to the awakened Prana Shakti (Universal Life Energy) within him, allow Her to be the “doer” while he plays the role of an observer. If Yoga Asanas or Mudras or other type of physical Kriyas (involuntary activities) happen during Siddha/Maha Yoga Sadhan he should allow them to happen and simply observe that they are happening without getting attached to them or being afraid of them. The same goes for Pranic Kriyas, when he might experience the flow of Prana (Universal Life Energy) within himself or for mental Kriyas (the flow of thoughts) - he should simply observe them as they happen and not do anything with intent during Maha Yoga Sadhan.

**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

## Upcoming Events:

### **Deeksha Day (Initiation Day) on November 27<sup>th</sup>, 2019**

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/SiddhayogaMahayogaGlobal/>.

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!**