

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.

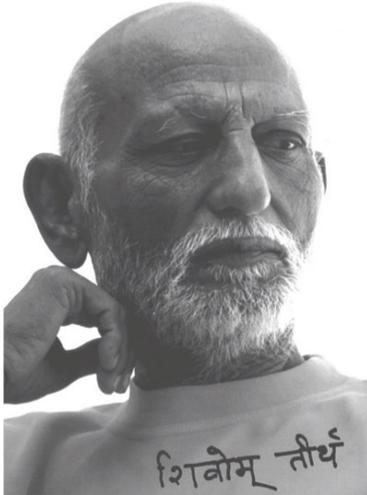
P. P. Shri Narayan Kaka Maharaj of Nashik, India was a leading teacher and exponent of Maha Yoga, a centuries old tradition, whereby a realized Guru (Siddha Guru) awakens the Universal Life Energy (Kundalini) within the Sadhak, eventually leading him/her to self-realization. This ancient tradition (Parampara)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

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.

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 19th 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 chapter below describes Maharajshri's experiences with an invisible Master (a highly realized being), interspersed with a discussion on Karma Yoga based on the third chapter of the Bhagvad Geeta. It puts into context the very different needs of Sadhaks at different stages of their spiritual journey and the importance of having ones Shakti become awakened to experience the feeling of surrender so essential for Self-Enlightenment

The Invisible Master: The Third Chapter of the Gita

It was about three o'clock in the afternoon. Maharajshri had risen after a short rest and was sitting on his chair. I do not remember which book I was reading, but my mind was not able to focus on the book. Maharajshri had said that invisible masters live in the mountain range of Vindhyaachal. He used to see some of them now and then. "Are there such invisible masters in the Himalayas as well? Do people see them here also? Maharajshri has not said anything about this so far. Does Maharajshri want to keep these things a secret? If that is the case then why does he talk about this in Dewas? Why can we not see those great beings? Perhaps we do not deserve to see them." Numerous such thoughts were going through my mind. Finally I asked Maharajshri.

At first he laughed loudly and then became very serious. "Invisible masters are also present here. They dwell at great heights. They have independent cottages and ashrams as well. Their places are invisible just like them. When they are gracious to someone they appear before him, and also take many of them to their dwellings. Some stay at the same place and do sadhana and others go about. Their movements are very fast. In the blink of an eye they go from one place to another.

Churning of the Heart - Excerpts (continued)

“These great masters have many supernatural powers [siddhis], such as the ability to become visible or invisible, astral travel, and so forth, which they use only for the benefit of spiritual aspirants. It is definitely a great power to become invisible and reappear at will, but it is highly astonishing that they can also make their dwellings invisible and visible at will. This is their natural state. They do not have any ego about that. If they had any ego they would not remain in seclusion, and they would display their supernatural powers. To show off one's powers and to make good use of them are two different things. They use their powers to find spiritual seekers, to learn and help solve their spiritual problems. Such great masters are discovered through true good fortune because they do not travel much. They mostly remain absorbed in the state of samadhi. Their siddhis are not like black magic or spells. This is just a specific stage in the spiritual process.”

Question: “What are their cottages and ashrams like?”

Answer: “Their cottages are natural caves. There are no material comforts because they do not need comforts. There is no kitchen, bathroom or living room. For relaxing there is no better means than samadhi [meditation]. They do not need a kitchen because they do not eat anything. Everything is made of the five basic elements, and they take energy directly from those elements. Scientists would not understand this. This is a yogic process, related to yogic science. These processes take place at very subtle levels. Their ashrams are large caves where five or more great beings are absorbed in their sadhana.”

Question: “How did you come to know about this?”

Answer: “In this physical body I have not been to such places. But I have had an opportunity to go to such places in the subtle body. Once I was traveling in the subtle body and saw two or three caves. In each cave one great soul was dwelling. Then I entered a big cave that could be called an ashram. Six great beings were deeply absorbed in samadhi there. I could not talk to any of them because they were all in samadhi.”

Question: “Doesn't the fear of wild animals trouble them?”

Answer: “If a wild animal enters the cave they lose their killing instinct due to the effect of spiritual vibrations. Another thing is that these great beings cannot be seen with physical eyes if they do not want to be seen. The animals have only physical eyes so they cannot see them.”

Question: “I have heard that sadhaks have no problem with birth and death. If they leave one body, in the next body they are eager and ready to begin their sadhana. These great beings have tremendous longevity and remain absorbed in sadhana for thousands of years. Do they fear death and get attached to their body?”

Answer: “This is a way of thinking. They have no attachment to the body or fear of death. In one long life they experience birth and death again and again. What an average person

Churning of the Heart - Excerpts (continued)

experiences only through birth and death these invisible masters experience in the same lifetime. They can witness birth and death experiences occurring separately from themselves, and they rejoice in it. A common being experiences an obstacle in his sadhana with death, then he is reborn and has to go through childhood. He also experiences that he will someday face death. If he has done good karmas then he may be born as a human being and progress spiritually. For these masters, sadhana goes on incessantly.

“Sometimes a great being has to take birth into the world for some specific purpose. These great men have totally surrendered to God's will and command. Without any thought in their minds, they follow God's command and return to their place upon completion of the mission.

“The prarabdha of some of these great beings is not fully depleted yet. It may be good prarabdha, but it is still prarabdha. In spite of attaining so many supernatural powers, at some time some samskara of some lifetime may arise and he may have to come back to the world. Because their inner state is so high they do not accumulate new samskaras. They behave according to prarabdha, deplete prarabdha, and go back to their place.”

Question: “These concepts would not be acceptable to the modern and, so-called, progressive and scientific world.”

Answer: “There is no need for convincing anyone. These things cannot be discussed with an average person. Common people are not ready to hear this, and even if they heard it they would not understand. Their minds are so polluted that they cannot see anything other than the world of their desires. For them spirituality is nothing other than an indulgence, or a pastime, since it encourages one to do nothing else in life. If such people do not believe in these things what does it matter to us? Even if you falsify a truth thousands of times it will remain the truth.”

Question: “You talked about these things in Dewas. Does that mean that people there are worthy of this?”

Answer: “I would not have talked about this in Dewas, but letters from the devotees of Agasha were coming there and the secret was divulged so it had to be mentioned. I had to talk about that a little. I never talked at length about invisible masters in Vindhyachal. When any sadhak had related experiences I would confirm that there were a few invisible masters in the area.”

People waiting in the lower level of the building had come upstairs now. Maharajshri also stopped talking on the subject. I also did not ask any further questions.

The evening program of the lecture on the Gita resumed, and Maharajshri read his verse on the third chapter:

Churning of the Heart - Excerpts (continued)

Yasyaanukampayaa buddhihi karmapashairvimuchyate, Yogeshwaram rishikesham pranamaami punaha punaha.

I bow repeatedly to that king of yogis, Rishikesh, by whose grace and compassion the intellect is freed from the shackles of karma.

"In the second chapter Lord Krishna shows that sthitaprajna, or Buddhi Yoga, is the first goal to be achieved. Listening to this, Arjuna had a natural question as to why was he being pushed into to this horrific war if Buddhi Yoga, stability of the mind, was the best objective. This problem is faced by most sadhaks. All of them are trying to achieve stability of the mind by ignoring responsibilities and work, but Lord Krishna gives a direct answer, saying that if you do not perform your duties and do work, how will you achieve steadiness of the mind? Favorable and unfavorable situations keep arising due to one's destiny. Facing those situations, you must do your karma with detachment and with peace of mind in order to deplete prarabdha, or destiny. This alone gives rise to the state of a sthitaprajna. If you do not face your circumstances then neither will the mind be purified, nor will the intellect become steady. Elsewhere in the Gita, Lord Krishna explained this by saying that that nivritti [freedom from action] comes from pravritti [performing karmic duties].

"Without doing karma one cannot attain freedom from karma. If you give up karma then how will you attain the desired state? The only way to exhaust prarabdha is to endure the fruits of your destiny. No one can exist without doing karma. The individual soul is bound to take action depending upon the proportion of qualities – sattva, rajas and tamas – in the mind. If a lazy person sits inactively then he will wander in the kingdom of his mind. The person who continues to do his work without attachment to the results, one day, with God's grace, will become worthy of Buddhi Yoga.

"Just as ignorant people do karma with attachment, the enlightened person must do karma to give guidance to others for their spiritual benefit. The jnani must do karma without attachment, but not advise Karma Yoga to those who cannot be detached due to their mental state. Otherwise those people, unable to give up attachment, may give up action and become lethargic."

Question: "Why do people commit sins?"

Answer: "The force of qualities [gunas] makes people commit sins or do good deeds. The whole universe contains the three qualities. It is controlled by the qualities and impelled by the qualities. When the influence of tamo guna or rajo guna becomes dominant within, then the person surrenders to lust, anger and attachment.

"The desire of lust is never satiated. The fire of lust keeps burning inside; in fact, it will not be an exaggeration if we say that it keeps growing. As long as such samskaras and the predominance of rajo guna and tamo guna persist, this fire will not be extinguished. Anger flares up when desires are not fulfilled, an obstacle arises, or things do not go according to

Churning of the Heart - Excerpts (continued)

one's wishes. Just as the flame of desire flares up, the fire of anger may flare up at any time. In his anger and lust a person loses control over himself, the sense of discrimination of good and bad dwindles away, and a person blinded by desires and anger may do anything harmful. You must regard desires and anger as your greatest enemies. Try to protect yourself from them. Put an end to their root cause, which exists in the form of samskaras in the chitta. The sure way to this is to endure with a peaceful mind, to be detached from the fruits of your actions, and to practice Karma Yoga. You can do all this. Remove all doubts and misconceptions from your minds. You are the master of your inner spiritual power. Nothing is impossible for you. God's gracious hand is on your head.

“Just as a mirror gets dirty with smoke from fire, the mind gets dirty with the fire of vices. From attachment arises desire and from aversion arises anger. Expectations arise out of attachment and, when hopes are not fulfilled, anger bursts out. For overcoming lust and anger the only way is to get rid of attachment and aversion.”

Question: "Is this path separate from Shaktipat?"

Answer: “No. This must be practiced simultaneously with following the path of the sadhan of Shaktipat. Spirituality is not at all possible without the awakening of the Shakti. Karma Yoga is nothing other than efforts to exhaust destiny. So far Lord Krishna is only giving intellectual wisdom. Later he will use Shakti and give inner experiences. The scripture develops slowly, step-by-step. The inner journey starts from outside. One can only imagine the inner journey while he remains outside.

“It is the fundamental duty of a man to have self-control, fulfill his duties, drive away anger and desires from within, and open up the path to spirituality.”

I used to find time alone with Maharajshri after he rose from his afternoon rest. I resumed the conversation from the previous day about the invisible masters by asking, “Yesterday you were telling us about Karma Yoga without attachment and that it was a necessity from an aspirant's point of view, but those invisible masters do not do anything besides sadhana. Is that correct?”

Maharajshri said, “You should understand this. Spiritual discipline changes with time, place, condition, and the state and level of a person. Things that are essential in the beginning become superfluous with progress. There will definitely be some differences between an aspirant languishing in this world, having an impure chitta, troubled by desires and tendencies, and an aspirant with a pure mind who has risen far above the world. The rules and discipline for a worldly sadhak are unavoidable, but an evolved sadhak has left the circle of this discipline. The subject of detached Karma Yoga was not mentioned with the invisible masters in mind. People in the shackles of the world are innumerable. How many invisible masters are there? These commandments are for the individual souls in the world.”

Question: "Have you ever touched these invisible great beings?"

Churning of the Heart - Excerpts (continued)

Answer: "I understand what you are asking. You wonder whether the vision of these invisible great men is real or simply an experience in meditation. Do they have any physical power and existence or not? The reason for this doubt is that the individual soul dwells so much in a physical realm that he wants to gauge everything from a physical perspective. He wants to bring God also down to the physical level. He does not want to give up gross materialism, and also wants to experience the subtle realm on the basis of gross matter.

"No, I have never tried to touch them. It is also inappropriate to do so. I have only bowed to them and that, too, from a distance. Just a short time had passed after my initiation when I first had such an experience. I had arranged to stay in a room in a dharmashala. Because it was winter very few pilgrims used to come. I was alone in the whole dharmashala so there was ample opportunity for sadhan. I was experiencing forceful kriyas of Hatha Yoga. I would often stand on my head, stretch my legs and roll around. Perhaps there were samskaras of Hatha Yoga from some lifetime. I was sitting in sadhan one day. The room was locked from inside. Suddenly my eyes opened. In the air a tall and well-built old master appeared. His eyes and face were shining with divine light. He was naked and totally intoxicated with spirituality. At the time I did not even remember how the master had entered the room, locked as it was from inside! I stood up and bowed. The only sign of old age was his white hair. He stood quietly and looked at me. With his hand, he gestured toward me, indicating that I should sit down. Once I was seated he slowly came to me and placed his hand on my head. Thus I did not touch him, but he touched me. I experienced the touch of his fingers on my head. My eyes closed.

"My first experience of the subtle body leaving the physical body took place then. This was due to the grace of that master. My physical body was sitting with legs crossed and eyes closed. I was watching the body. The master stood opposite me, looking at the body. Then he turned toward my subtle body, raised his hands and blessed me without saying anything. Then he disappeared into the air as I watched. Thus at first I saw him with my gross eyes, then I saw him with my subtle body, then he disappeared in front of the subtle body. This means that his state was subtler than the subtlest, but when he wished he could be seen with gross eyes. In other words, he manifested on the physical level. If he wished, someone could see him in subtle form with their subtle body, but when he rose to an even more subtle level, no one could see him, either with physical eyes or with the subtle body."

Question: "If his level is so subtle then how could he take the form of a physical body?"

Answer: "A common person can neither generate a gross body, nor leave the body at will. His physical body is his home as long as he is alive. Whether he likes it or not, he is helpless. This kriya of the invisible master is under the control of his will. Whenever they want they can manifest in a physical body from a subtle body. When they wish they can fold the physical body into the subtle body. And whenever they want they can fold in both, the physical and subtle bodies, into a much more subtle form.

Question: "Are their physical bodies similar to those of all other physical bodies?"

Churning of the Heart - Excerpts (continued)

Answer: "Yes. They are similar to common bodies, but they have much more of the prana [life-force] element. It can be said that even in the physical state their bodies are closer to the state of pure knowledge, or consciousness. Those who have the power to travel in space must increase the percentage of the air element in their bodies prior to space travel, so that their bodies become light enough to travel in space. These masters do not need any such special technique. Their bodies are made up of consciousness from the beginning. They become invisible as soon as they merge their physical bodies into the subtle bodies.

"Even *Yoga Darshan* describes the siddhi, the miraculous power, of disappearing. For this the yogi concentrates on the form of his body and paralyzes the vision of the viewer. Thus he stops the viewer's power of sight from operating. As a result the knowledge of his presence is not acquired. But the technique of becoming invisible of these masters is different. He merges his physical body into the subtle body and thus his body goes beyond the grasp of the gross senses. The body of the yogi who practices the siddhi of invisibility remains present, but cannot be seen. The bodies of these masters fold into their subtle bodies and merge with them."

Question: "That is possibly why they do not feel hungry."

Answer: "Yes. When prana is working on the basis of the physical body, then the body needs food to function. When the body asks for food it is called hunger. But when a siddha [a perfected being] primarily dwells in the subtle body, which consists of only consciousness and manifests only occasionally in the physical body, why does he need to eat and drink?"

Question: "What happened after that master became invisible?"

Answer: "For a while I stood near my physical body and then involuntarily started to fly. I crossed the banks of the River Ganges, went around Swargashram and reached Dev Prayag, flying over the mountains. I took a bath in the Ganges and returned the same way, flying. The door was locked. The physical body would not have been able to enter. But this was not an obstacle that would stop the subtle body. My physical body was sitting in the same cross-legged position. It cannot be said that it was in samadhi because at that time there was no ego in the body. It was in the subtle body, and the subtle body was watching the physical body. The physical body did not see the subtle body because the senses were non-functional. Even otherwise the subtle body is beyond the reach of the physical senses. I re-entered my physical body."

In the meantime we heard the sound of people coming up the stairs; the subject of the invisible masters could not progress further. The subject of our satsang was changed and a gentleman asked:

Question: "Is it not the sole meaning of all that you said yesterday that, without performing action, one cannot deplete destiny?"

Churning of the Heart - Excerpts (continued)

Answer: "That is the meaning. Still, although all perform, action their destiny is not depleted. On the contrary it keeps growing because people do not perform actions with the goal and feelings with which they must be done. They do not want to give up attachment and ego. They do not want to let go of impurities. They do not want to perform the action for God. No one wants to understand the real form of service and duty. No one has the patience, enthusiasm, seriousness and tolerance needed for sadhana. How, then, can destiny be depleted? Everyone performs action [karma], but with attachment. People do not understand the meaning, nature and feelings of selfless action. Even when they give donations and do good deeds they are bound by them. Even while doing service and sadhana, their ego continues to grow."

Question: "Maharajshri, please talk about something higher than worldly matters."

Answer: "It is you people who do not rise above worldly affairs. There are many topics of a higher level to talk about, but that can be done only when you are free of worldly matters. You have grabbed worldly affairs as if you will never give them up. How can the subject move higher?"

Question: "Does this mean that until worldly behavior is purified, sadhana cannot even commence?"

Answer: "No, it does not mean that. Efforts for wholesome worldly behavior and sadhana must continue simultaneously. But you cannot go within until you have established purity in your behavior in the world. Pure worldly behavior means to push the mind inwards from outside, and sadhana means to pull the mind inside from within. Both have the same objective: to pull the mind inwards. But if the mind remains extrovert, towards the world, and shackled in worldly affairs, tied in attachment and attractions, it will not be possible to push it inwards or pull it inwards from within. Karma Yoga purifies one of worldly activities and breaks the chains of attachment."

Question: "From what you are saying, it sounds as if this path of sadhana involves effort, and there is little room for spontaneous kriyas of Shakti and surrender."

Answer: "No. That is not what I want to say. As long as the ego is strong there must be effort to perform action, but there should be surrender of the fruit of that action. Finally, as long as you are protecting the ego of the mind, you have to start from there. The baggage of destiny that you carry on your head will have to be thrown away sooner or later. The miracle of destiny is that if you do not start to throw it away, it keeps growing. Karma Yoga is the name of the solution that weakens ego and reduces prarabdha [destiny]."

"Awakening of Shakti is most important in any case. With the awakening, on the one hand personal knowledge of the falsehood of ego is gained, and on the other hand hidden samskaras in the chitta are dug out and thrown away so they do not take the form of future destiny. But the difficulty is that the experiences of sadhan are forgotten during worldly

Churning of the Heart - Excerpts (continued)

activities and one is filled with ego again. As long as a sadhak cannot maintain the state of an observer while performing worldly actions he has only one way out: to change the nature of worldly activities done with ego.”

Question: “On the one hand you talk about the high state of the invisible masters, and on the other hand you talk about purifying common behavior. This is causing some confusion.”

Answer: “There is no nothing confusing in what I said. This is about the level and state of an aspirant. The sadhan of each person will be appropriate to his worthiness. With continuity in sadhan the state of the aspirant and the form of his spiritual practice – both change. All aspirants are not at the same level, even after Shaktipat. The knowledge of the Gita starts with vishaad [despondency], passes through beautiful passages of knowledge and devotion, and ends with surrender. The final goal of the Gita is not self-realization or God-realization, but surrender to God. God-realization is the fruit of surrender, but its first and foremost goal is Buddhi Yoga [yoga of the intellect]. After narrating the whole Gita, the Lord says,

Sarva dharmaan parityajya maamekam sharanam vraja.

Give up all other duties and take refuge in me, surrender to me.

“The awakening of Shakti is important to understand the feeling of surrender and to gain experiential knowledge of that which the Lord has called rajvidya gudhvidya [the king of all knowledge, the secret mystic knowledge]. The Gita ends with the direct experience of surrender to this king of all knowledge. One can reach the peak of a mountain only by climbing one step after another.

“The final teaching of the Gita is that a human being cannot do anything. He can only nurture ego, and that ego contaminates the psyche. The individual soul who surrenders to God, God will purify his chitta. The essence of the Gita is to surrender to God.”

Question: “But you were asking us to make efforts and perform action.”

Answer: “Whether someone says it or not, as long as the ego exists in the mind the individual will depend on his own efforts. The ego of the individual soul is shattered while doing karma, and only then is he ready to surrender. Lord Krishna also, in the Gita, at first teaches that one should take action. Then he shows what the results are when one takes action on his own. ‘Give up all efforts and ego and take refuge in me. After you take refuge I will free you from all the sins.’”

Question: “This means the basic problem is giving up ego. Then what is the necessity of awakening the Shakti?”

Answer: “Awakening of the Shakti is essential, especially for giving up ego, because only after that does one gain the knowledge of the witness-state [Sakshi Bhava] through personal

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experience. And after that one realizes the hollowness of the ego and the feeling of surrender arises. Surrender is a state of mind. It is not just a blank and transient feeling. Temporary feelings may arise from reading books and listening to lectures. But steadfast surrender can arise only after the awakening of Shakti.

“Subsequently, when Lord Krishna says, ‘I will free those devotees from all their sins who have a full sense of surrender,’ it means that God’s Shakti will awaken within the devotee, and with its workings it will free him from all his samskaras. Karma with a sense of surrender is real Karma Yoga. Surrender gives Buddhi Yoga. Surrender is the ultimate teaching of the Gita. The Gita ends with the counsel of surrender. There is nothing more to say after that.”

Question: "Why did the great Sage Vyasa write the Gita as a part of the Mahabharata? He could have made it an independent scripture."

Answer: “In my opinion, writing the Gita in the middle of the Mahabharata is more appropriate because the complete background of the Gita is the Mahabharata. The knowledge of the Gita was imparted to Arjuna, but he was not the main character of the Mahabharata. The main character was Grandsire Bhishma. The Mahabharata begins with the narration of his birth and it ends with his death. If you want to see the highest embodiment of the knowledge of the Gita, it can be seen in the life of Grandsire Bhishma. For the happiness of his father he gave up his own happiness and accepted the responsibility of protecting the royal throne. For the sake of his vow he had to give support to adharma [divergence from the moral law, injustice], and also had to bear the intolerable act of the disrobing of Draupadi. His heart and blessings were with the Pandavas but he had to go to war on behalf of Duryodhana. As a result of his blessings the Pandavas emerged victorious, but he had to lose his life for taking the side of injustice. He himself showed the Pandavas the means to his death.

“The Gita is the heart, or the center, of the Mahabharata. The fuller elaboration of the knowledge of the Gita is known as the Mahabharata. The Mahabharata is the basis for the Gita. If such a deep and serious subject is presented without any basis then it becomes impossible to grasp. It is difficult to understand the Gita in spite of such a basis, but it is easier to understand because of the story and the qualities of the characters of the Mahabharata. It is certain that each and every character and every event in the Mahabharata is meant to provide a deeper understanding of some spiritual instruction. Some characters reflect demonic qualities and some represent divinity. Vyasa took the trouble of writing such an enormous book in order to explain the Gita.

“Vyasa presented the human mind as the ground of dharma [duty], and the human body as the Kurukshetra [the battlefield for the great war of the Mahabharata]. The Pandavas were to represent divinity and the Kauravas demonic tendencies. The limits of demonic attitude can be seen in the character of Duryodhana and Shakuni, and divinity is represented in Vidura and Yudhishtira. The role of someone blinded with infatuation is given to Dhritrashtra. In the midst of all these, Grandsire Bhishma is a sattvic spiritual aspirant. The

Churning of the Heart - Excerpts (continued)

cause for the manifestation of Gita-jnana [the Knowledge embodied in the Gita] is Arjuna's despondency. These painful scenes and events of inner conflicts and dilemmas are presented as the principles in the Gita. The same thing is expressed elaborately in the Mahabharata with innumerable examples. Thus the Mahabharata and the Gita complement each other."

In the meantime voices from the ground floor were heard informing us that the evening tea was ready. All of us went downstairs. As the time was right, I resumed the conversation about invisible masters. I asked, "You were saying that the invisible masters live in caves in the Himalayas. Are there similar caves in Vindhyaachal, although that range is not so high?"

Answer: "Caves are merely a pretext for lodging; otherwise they do not need caves to stay in. They can stay anywhere – in the open, on riverbanks, on mountain tops or in dense forests. Densely populated or solitary, both are acceptable to them. Neither do the changing seasons affect them, nor does the hustle and bustle of the world. They have no problem living in Vindhyaachal or anywhere else in the world. However there are caves in Vindhyaachal, as well."

Question: "I am struck with wonder as I listen to all these amazing things."

Answer: "Yes. This is amazing for worldly people. By remaining in a state of samadhi most of the time they receive many akalpita siddhis [non-artificial and unexpected powers]. One such siddhi – I have not read even the slightest mention of this in the books of yoga – is that they experience birth and death without giving up their body. Thus they go through many species while staying in the same body."

Question: "How many such great beings exist?"

Answer: "It is hard to say how many of these great beings exist, but one thing is certain: They are not innumerable like the creatures that wander on the earth. Only once in many ages does one odd great master reach such a high state."

Question: "Will each and every sadhak go through this stage?"

Answer: "I do not think so, but one thing is certain: The spiritual journey is very long. Who knows how long a particular being has been wandering at the gross physical level? He does not have even the slightest idea or hint about his journey through the subtle spheres. According to the scriptures, Kak Bhushundi has been observing the creation and dissolution of universes for a very long time, whereas these invisible masters, while dwelling in subtle spheres, are still drifting and wandering in the gross physical world.

"The objective of a sadhak is to attain that state which is beyond the subtle and physical, as well as within the subtle and physical. All aspirants have their own experiences, their own stages, and their own spiritual goals. All of them cannot be guided with the same stick. A sadhak dominated by yoga and a sadhak dominated by devotion will be very different in

Churning of the Heart - Excerpts (continued)

their feelings, thinking and levels. The path of the person following jnana will be very different. As long as aspirants have a heart and a mind their feelings and thoughts will differ."

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

P. P. Shri Kaka Maharaj's Legacy - Bringing the Gift of Maha Yoga to the World

November 5th this year will mark the ninth anniversary of the departure of P. P. Shri Narayan Dhekane Kaka Maharaj from this earth. This article, which first appeared in the November 2017 issue of this e-newsletter, was written to memorialize that event by reflecting on a very important aspect of his legacy - his devotion to share the gift of Maha Yoga with everyone on earth.

The scriptures tell us that Maha Yoga originated from Lord Shiva himself in the form of Shambhavi Deeksha (initiation from Shambho - another name for Lord Shiva). Under this approach, the Sadhak (spiritual seeker) after intensely praying to Lord Shiva for Self-Enlightenment would receive the Deeksha directly from the Lord himself and instantly experience Self-Enlightenment. However this type of Deeksha is not available in our current Kali Yuga, the age of strife and discord, which began in the 4th millennium BC. Since then, there have been two types of approaches available to Sadhaks. The first of these is Anavopaya (matter-driven), whereby Sadhaks through years of effort-based yoga practices such as Hatha, Laya, Mantra/Japa, Raja, etc. under the supervision and guidance of an external Guru, eventually get their Prana Shakti (Mother Energy) awakened and then get on a path towards Self-Enlightenment, again guided by an external Guru until they finally experience Self-Enlightenment provided they have observed the strictures of the Yoga practices all along.

In contrast to the Anavopaya approach, the second approach, which is called Shaktopaya (Shakti, or energy-driven), does not require a Sadhak to make any effort on his part at all! Under this approach, also called Maha Yoga or Siddha Yoga, a Siddha (capable) Guru instantly awakens the Prana Shakti within a Sadhak during Shaktipat Deeksha (transference of Mother Energy from the Siddha Guru to the Sadhak). The Siddha Guru does this in one of four ways: by having the Sadhak chant a Mantra, or by touching the Sadhak in a specific way, or by giving the Sadhak an intense look, or simply by launching a Sankalpa (intent) that the Deeksha happen. Following Maha Yoga Deeksha, the awakened Prana Shakti within the Sadhak, also referred to as the Guru Tattva (Guru Principle), becomes the Guru within him. And when the Sadhak surrenders to the awakened Prana Shakti during Maha Yoga Sadhan and otherwise, he enables the Prana Shakti to purify his Chitta (mind-stuff) and to guide him eventually to Self-Enlightenment.

This gift of Maha Yoga has been present in our Kali Yuga over the centuries and was brought into our historical times by P. P. Swami Gangadhar Tirth Maharaj in the mid-nineteenth century in India. It was passed by him to his disciple P. P. Swami Narayan Tirth Dev Maharaj, who in turn passed it on to his disciples, thus establishing the Maha Yoga lineage in our times, primarily through the Tirth lineage of renunciates. But, the availability of this incredible gift was limited to Sadhaks in eastern and north-eastern India, and it was only through the efforts of P. P. Swami Loknath Tirth Maharaj and P. P. Swami Vishnu Tirth Maharaj that Maha Yoga was brought to western, central, northern and southern parts of India.

P. P. Shri Kaka Maharaj's Legacy - Bringing the Gift of Maha Yoga to the World (continued)

Despite its availability in many parts of India, it was not very easy for Sadhaks to actually receive Maha Yoga Shaktipat Deeksha. Sadhaks had to be in the presence of the Siddha Guru during Deeksha, which made it quite difficult for Sadhaks who did not live close to a Siddha Guru and lacked funds for transportation to be in the Guru's presence, to receive Deeksha.

P. P. Shri Gulavani Maharaj changed all that in the mid-twentieth century. He realized that while the various modes of transference of energy (Mantra, touch, and look) seem different and require the Sadhak to be in the Guru's presence, none of these approaches work without the Guru's Sankalpa (intent) underlying them. Since the Siddha Guru's Sankalpa is the underlying cause that makes Maha Yoga Deeksha happen, it did not matter whether the Sadhak was in the presence of a Siddha Guru or anywhere else in the world. All that mattered was a strong desire on part of the Sadhak to receive Deeksha and for the Siddha Guru to have a strong intent for Deeksha to happen for that Sadhak. P. P. Shri Gulavani Maharaj therefore began accepting applications for Deeksha from Sadhaks in India and from elsewhere in the world without needing them to be in his presence during Deeksha. Sadhaks could write a letter to him seeking Maha Yoga Shaktipat Deeksha. And for those Sadhaks whose applications he accepted he would respond to them citing the rules and restrictions they needed to observe, and if they agreed to follow the rules and restrictions he would give them a date and time to sit for Maha Yoga Shaktipat Deeksha in their own homes, and Deeksha would happen for them just as it would for Sadhaks who were in his presence. This "post-card Deeksha" was quite an innovation, that resulted in bringing Maha Yoga to large numbers of Sadhaks, primarily in India, but also to some in other parts of the world, who would never have been able receive the incredible gift of Maha Yoga Deeksha. I was among those fortunate to have received Maha Yoga Shaktipat Deeksha from P. P. Shri Gulavani Maharaj in this manner while living in Mumbai as a college student, without having to travel to Pune to be in his presence.

Like P. P. Shri Gulavani Maharaj and some of the other stalwarts of our Maha Yoga lineage before him, P. P. Shri Narayan Dhekane Kaka Maharaj was an innovator par excellence. He took P. P. Shri Gulavani Maharaj's concept of making the gift of Maha Yoga being made available to more Sadhaks, several notches further - by increasing the awareness of Maha Yoga on a global scale and making it available to people all over the world through the several initiatives he undertook.

With the availability of internet-based communications, beginning with e-mails, P. P. Shri Kaka Maharaj launched the "internet Deeksha" whereby a Sadhak anywhere in the world could request Deeksha and all communication would be internet-based. Many Sadhaks, even all the way on the opposite side of the world from Nashik, India, received Deeksha in this manner and were able to communicate with P. P. Shri Kaka Maharaj on a regular basis through that medium. Sadhaks from all over the world sent him e-mails thanking him, being awed at the experiences they had during and after Deeksha, and finding it difficult to

P. P. Shri Kaka Maharaj's Legacy - Bringing the Gift of Maha Yoga to the World (continued)

believe their good fortune at being able to receive the gift of Maha Yoga Shaktipat Deeksha thousands of miles away. P. P. Shri Kaka Maharaj also leveraged internet-based communications to inform Sadhaks all over the world about Maha Yoga by initiating the creation of the Maha Yoga website (www.mahayoga.org), launching Self Awakening, the quarterly Maha Yoga e-newsletter (archived at <http://mahayoga.org/selfawakening.aspx>), and developing a social media presence on sites such as Facebook and Twitter.

While increasing Maha Yoga awareness globally, P. P. Shri Kaka Maharaj had a strong sense that he did not need to be judgmental about the worthiness of a Sadhak to receive Maha Yoga Deeksha. He never tried to push Sadhaks to receive Deeksha and was a strong believer in not increasing the number of Dixit Sadhaks just to play the numbers game, but he strongly believed that Maha Yoga Deeksha should be made available to all humans, and anyone who earnestly wanted to receive Deeksha should be able to receive it regardless of his/her perceived "worthiness". This was in contrast to many other Siddha Gurus who refused to grant Deeksha to Sadhaks they deemed to be unworthy. P. P. Shri Kaka Maharaj would say, "Who am I to judge whether a particular Sadhak is worthy of Deeksha or not; just the fact that he has sincerely asked for Deeksha makes him deserving, in my opinion." He would then add, "In these days and times when most people are busy pursuing material things, it is rare to find people interested in spiritual matters. So, if I find someone who is very much interested in receiving Deeksha, I feel there must be something in that person's current life or in his past lives that is driving him to do so." He would also say, "If I have a box of Pedhas (Indian sweets), I want to share it with others, so their mouths would be sweetened too. I want as many people on this earth to know that the Pedhas I am enjoying are available to them as well and if they truly want them, who am I to deny them?"

P. P. Shri Kaka Maharaj's desire to share the sweet gift of Maha Yoga with as many of his fellow human beings as possible, while at the same time not wanting to push Sadhaks to receive Shaktipat Deeksha, led him to another innovation - creation of the Introductory Practice of Maha Yoga (described at <http://mahayoga.org/mahayoga-introductory-practice.aspx>) so Sadhaks all over the world could get a taste of Maha Yoga. Sadhaks who have heard about Maha Yoga but are not ready to make the lifetime commitment to follow the rules and restrictions for receiving Maha Yoga Shaktipat Deeksha can try out the Introductory Practice as a precursor to actually receiving Deeksha. The Introductory Practice has the Sankalpa (intent) of P. P. Shri Kaka Maharaj behind it, so if a Sadhak sits for the Practice with a sense of surrender to the Prana Shakti and to the Maha Yoga lineage, the Prana Shakti within him will likely get awakened and he will be able to experience first-hand what Maha Yoga Sadhan is all about. Many Sadhaks from all over the world who have tried the Introductory Practice in the privacy of their own homes shared with P. P. Shri Kaka Maharaj and with other Maha Yoga authorities their amazing experiences and several of them have gone on to receive formal Maha Yoga Shaktipat Deeksha.

In addition to the above initiatives to increase awareness of the incredible gift of Maha Yoga all over the world, P. P. Shri Kaka Maharaj took it upon himself, even during his advancing

P. P. Shri Kaka Maharaj's Legacy - Bringing the Gift of Maha Yoga to the World (continued)

years, to travel all over India and to various other countries to spread the word. He established Maha Yoga sites in a number of cities in India and traveled to the United Kingdom, the United States and various countries in the Middle East, meeting with Sadhaks, giving short lectures on what Maha Yoga is all about, and more importantly, having Sadhaks actually participate in the Introductory Practice of Maha Yoga.

He strongly believed that Maha Yoga has to be actually experienced by Sadhaks in order for them to overcome their skepticism that such a gift is even possible. So, instead of giving long lectures of what Maha Yoga is and why it works, he would have Sadhaks sit for ten minutes or so and actually experience the sense of calm that comes about as the Prana Shakti within them gets turned inward. At a peace event in California on September 11, 2007, P. P. Shri Kaka Maharaj was invited to give a talk on Maha Yoga. In contrast with many of the other presenters who gave long talks about their spiritual approaches, P. P. Shri Kaka Maharaj just said a few words about Maha Yoga, but then asked the attendees to participate in what he called a practical Maha Yoga meditation. Very quickly, the audience got transformed as they began to experience the calmness and the experiences that occur during the Introductory Practice of Maha Yoga. At the end of the designated time, most attendees had a hard time even opening their eyes, having become so absorbed in the meditative experience. The organizers of the event later sent P. P. Shri Kaka Maharaj a note thanking him for giving them and the attendees such a wonderful experience instead of just a talk on spirituality. He had indeed shared with the attendees the Pedhas (sweets) of Maha Yoga by giving them a taste of the sweets instead of just describing what they looked like.

P. P. Shri Kaka Maharaj continued his push to take the gift of Maha Yoga to the world even to the last year of his stay on earth. In May, 2012 he convened a Maha Yoga Global Meet in Pune, India that was attended by hundreds of Sadhaks from all over the world. Even at his advanced age and despite his declining health he actively participated in various activities during the meet, gave a splendid talk on Maha Yoga, and as was his practice, led the attendees in a Maha Yoga meditation that gave them a taste of what Maha Yoga is all about. This was indeed the crowning achievement of a lifetime devoted to bringing Maha Yoga to the world.

* * *

On a personal note, I was fortunate to have received Maha Yoga Deeksha from P. P. Shri Gulavani Maharaj, but being a college student at IIT Bombay at that time, and later having moved to the U. S., I did not get the opportunity to spend a lot of time in P. P. Shri Gulvani Maharaj's presence during his lifetime. But, I did get a chance to be in the presence of P. P. Shri Kaka Maharaj on numerous occasions in India and in the U. S. and I sensed the same Guru Tattva in him that I had experienced in the presence of P. P. Shri Gulavani Maharaj, who was in fact P. P. Shri Kaka Maharaj's senior Guru Bandhu (brother-disciples of the same Guru, P. P. Swami Loknath Tirth Maharaj). I also had the good fortune to have P. P. Shri Kaka Maharaj indulge me by allowing me to engage with him in long discussions on all kinds

P. P. Shri Kaka Maharaj's Legacy - Bringing the Gift of Maha Yoga to the World (continued)

of topics related to Maha Yoga, which led to my conducting and publishing four significant discussions with him on Maha Yoga and his heartfelt drive to bring the gift of Maha Yoga to the world at large. These discussions were published in the May 2009, May 2010, February 2011 and February 2012 issues of this e-newsletter, Self-Awakening (archived at <https://www.mahayoga.org/selfawakening.aspx>), and they provide a first-hand window into P. P. Kaka Maharaj's perspective on Maha Yoga and his intense desire to make it available to everyone on earth.

By: Dilip Kamat

Answers to Questions from Sadhaks

Question: In October 1998, when I was a student in Iran with no knowledge of Yoga, I experienced a flow like a rope or a snake rising within me, I lost awareness of my body and felt like my sense of self extended all around me to the grass and the trees that were in the yard where I was sitting. I felt a sense of calm when this happened, and I had similar experiences a few times during the following few months. These experiences got me interested in Yoga and after trying out Reiki, and several other similar approaches, including Sufism, I eventually found out about Maha Yoga and asked and received Deeksha from P. P. Kaka Maharaj in 2009. However, I did not experience anything special then so I tried other approaches like Yogananda Maharaj's Kriya Yoga, Arhatic Yoga, Pranic Healing, etc., etc. (Sadhak provided a detailed history of his spiritual attempts - Editor)

Finally, earlier this year, P. P. Kaka Maharaj's name came up in my mind and I thought of reconnecting with Maha Yoga and sought your guidance which you kindly provided. I have been sitting for Sadhan regularly since then, but I do not experience any physical Kriyas. I do sometimes feel the movement of energy circulating in my body and in the middle of my forehead. I intend to continue to sit for Sadhan on a regular basis, but I sometimes feel like I need to have more experiences or have my Kundalini get re-awakened. Please advise.

Answer: It is clear from the detailed history of your spiritual journey that you are a true Sadhak (seeker). It also seems likely that you might have experienced Kundalini awakening in a prior life, which might explain the experiences you had in 1998. However, you seem to have a tendency to flit around like a butterfly, not quite sure of what you are tasting is honey or just water. This tendency causes you to fly from one flower to another, thinking that there might be better tasting honey in the next flower you alight on. And you keep doing this despite having the source of honey right within yourself!

So, my suggestion to you is to put aside any doubt you might have on whether or not your Kundalini/Prana Shakti has been awakened. She was most likely awakened in a prior life, and having received Maha Yoga Shaktipat in 2009, she has definitely been awakened and aligned. And once the Prana Shakti is awakened within a Sadhak, she will stay awakened and help the Sadhak progress on his spiritual journey, but only if the Sadhak allows her to do so by sitting for Maha Yoga Sadhan on a regular basis.

So, please sit for Sadhan with full faith in the awakening having happened, surrender to the awakened Prana Shakti within you, putting yourself in the role of an observer and not having any specific expectations or fear of whatever Kriyas that happen. If the Kriyas are too subtle for you to observe, simply direct your attention to your normal breathing process, which is a Kriya that happens to all of us while alive. Also, please be patient. Often Kriyas can be very subtle for new Sadhaks to observe, but sitting for Maha Yoga Sadhan on a daily basis will enable you to become more aware of them. And please quit looking for other external Gurus or other spiritual paths. The Guru Tattva within you, the awakened Prana Shakti, is the only Guru you need. Surrender to her during Maha Yoga Sadhan and allow her to take you on your spiritual path.

Answers to Questions from Sadhaks (continued)

Question: I received Maha Yoga Shaktipat Deeksha a couple of years ago and I continue to sit for Sadhan regularly. Kriyas continue unabated. As soon as I begin, my body begins to shake and I experience jerks in my head and neck regions especially. Sometimes there are shivers and occasionally, what seem like energetic surges. I try to maintain a witness stance, but thoughts often intrude, so I focus awareness on the breath. I know there are no time limits to this process and it is in Prana Shakti's hands, but is there any advice as to how to refine and 'work along' with the cleansing process when not directly engaged in sadhana? I sense how we conduct our inner and outer lives can either help or hinder Shakti's ascent.

Answer: Glad to read that you are progressing very well in your Sadhan. When thoughts intrude during Sadhan, just direct your attention to the Kriyas that are happening; or if there aren't any Kriyas happening, simply observe your normal and automatic breathing. No need to "focus" on your normal breathing process, simply observe it by redirecting your attention to it. Incidentally, the process of Kriyas happening is the process by which the Samskaras underlying the Kriyas get eliminated from a Sadhak's Chitta (mind stuff). But the Sadhak should observe the Kriyas with a sense of detachment; not look forward to them happening, not get attached to them, nor fear them. If a Sadhak gets attached to Kriyas, those attachments will in fact create new Samskaras, which will retard the process of elimination of Samskaras from a Sadhak's Chitta.

Your question regarding what you can do to "refine and work along" with the cleansing process suggests that you do indeed have a sophisticated understanding of Maha Yoga. You clearly do understand the importance of putting yourself in the hands of the awakened Prana Shakti within you during Sadhan, but are wondering how you can help the cleansing process happen when you are not sitting for Sadhan. Great question!

At a general level, while you are clearly progressing very well, and you are also clearly aware that one cannot push the cleansing process to speed up during Sadhan, it is best to not be too goal-oriented, not just on the spiritual side but also in your day-to-day life. Being goal-oriented results in the creation of new Samskaras when a Sadhak acts with intent to fulfil the goals he sets for himself. Instead, if he adopts the attitude of a Karma Yogi, i.e. he acts with a sense of duty in the conduct of his actions without focusing on the fruits of those actions; the actions do not result in the creation of new Samskaras. Lord Krishna in the Bhagvad Geeta tells us to develop an attitude that we have a "right to action but not to the fruits of the action". Daily Maha Yoga Sadhan will gradually and automatically bring about such a change of attitude in a Sadhak in the conduct of his day-to-day life, but this change in awareness can get accelerated somewhat if a Sadhak becomes aware of it and is able to develop a sense of detachment towards the fruits of his actions. This does not at all mean that a Sadhak should not do what is needed in his day-to-day life; in fact Lord Krishna tells us that we have an obligation to act to fulfil our duties in our daily lives, but he urges us to conduct those actions without having our eye on the fruits of those actions. In a way, by developing the attitude of a Karma Yogi in his day-to-day life, a Sadhak is simply extending the attitude he has during Maha Yoga Sadhan to the times when he is not sitting for Sadhan.

Answers to Questions from Sadhaks (continued)

So, my suggestion to you would be to try to develop the attitude of a Karma Yogi and be patient. Try not to be too goal oriented in your spiritual life as well as your day-to-day life. Gradually, as the Samskaras underlying the intense physical Kriyas that you experience during Sadhan will get eliminated from your Chitta, the Kriyas will get more and more subtle and Pranic (energy flows) and your mind will also become calm. In turn, sitting for Sadhan on a daily basis and perhaps extending the time or frequency of Sadhan, will also gradually help develop in you the attitude of a Karma Yogi, reinforcing your spiritual path.

Question: In some of the writings on Maha Yoga it is mentioned that a Sadhak (aspirant) may be able to determine what Samskaras from his past are getting manifested as Kriyas during Sadhan. But I wonder how one could do that. I think I experience temptations and inspirations that arise in my mind as the Shakti seems to express past Samskaras, but I never have clarity if that is indeed the case. It might just be some random desires or laziness that is getting expressed. Should I be concerned about this?

Answer: Yes, a Sadhak can try to figure out what aspect(s) of his past Samskaras are getting manifested as Kriyas during Maha Yoga Sadhan, or as inspirations or temptations or other mental activity, even in his day-to-day life.

However, trying to figure out why certain Kriyas or mental activity are happening can often be a waste of time, because very few of us have the detachment that is necessary to view these expressions in an objective manner. It is best for us Sadhaks to not devote much effort and mental energy in trying to interpret such manifestations, but rather play the role of simply observing them in a detached manner and letting go of them. This will help us to avoid the creation of new attachments and aversions, while developing a sense of detachment that is essential for spiritual growth on the Maha Yoga path.

Question: I have been accepted for receiving Maha Yoga Deeksha (initiation) on November 2nd this year by the Maha Yoga Ashram in Pune, India. Will it be okay for me to receive Maha Yoga Deeksha from the Nashik Ashram as well on the Deeksha Day scheduled for November 14th?

Answer: There is no need for you to apply to receive Maha Yoga Deeksha from both Ashram locations. The Deeksha granted by both Ashrams is one and the same, coming from the same lineage that can be traced in recent times to P. P. Swami Gangadhar Tirth Maharaj in the 19th century. And once a Deeksha has happened for a Sadhak there is no need for him/her to seek another one.

So, it is entirely up to you whether you want to receive Deeksha from the Pune or the Nashik Ashram. Please let us know what you would like to do. If you decide to go ahead with the Deeksha from the Pune Ashram on November 2nd, you are of course welcome to sit for

Answers to Questions from Sadhaks (continued)

Sadhan at 6 am on the Nashik Ashram's Deeksha Day on November 14th, as are all Sadhaks around the world.

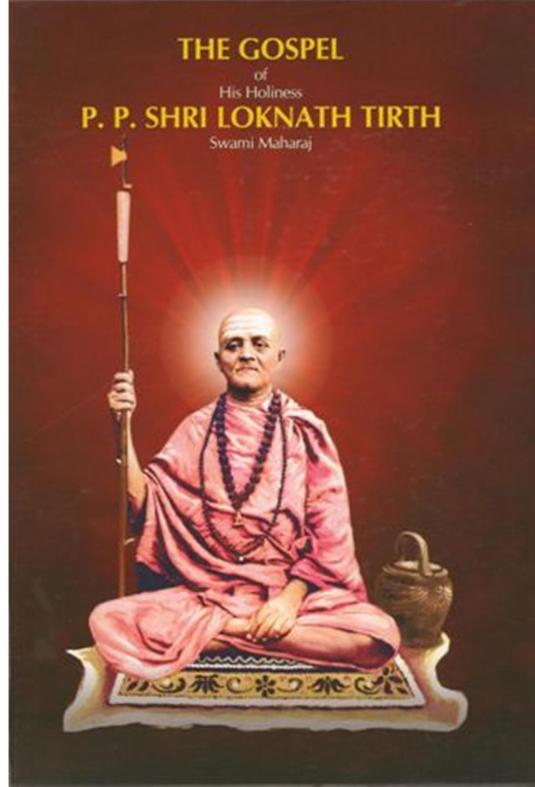
Question: I received Maha Yoga Deeksha two years ago. But nowadays I feel like I am losing strength. The Chakras in my body are awakened but I feel the need to get additional power from the Guru. I would like to request that the Guru grant me another Shaktipat Maha Yoga Deeksha.

Answer: Once Maha Yoga Deeksha has happened, there is absolutely no need for a Sadhak to receive another Maha Yoga Deeksha. To those who would ask for a second Deeksha, or a more powerful Deeksha, the late P. P. Shri Kaka Maharaj used to say, "Asking for a second Deeksha is like asking someone to switch on a light bulb which is already switched on". Just as one cannot switch on a light that is already lit, a person who has been initiated cannot be initiated once again.

Please continue to sit for Maha Yoga Sadhan on a regular basis, surrender to the awakened Prana Shakti within you and simply allow her to do what is needed for your spiritual progress. During Sadhan you should simply play the role of an observer while allowing the awakened Prana Shakti within you to be the "doer". And please don't get too concerned about losing or gaining strength or what Chakras are awakened or not. Put your full faith in the awakened Prana Shakti (the Guru Tattva) and let her guide you on your spiritual journey.

Editor's note: Please send your questions regarding Maha Yoga and Shaktipat to: 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 14th, 2021

Those desirous of receiving Maha Yoga Deeksha (initiation) should go to the website: 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>. **Due to the Coronavirus pandemic, these Shibirs and other communal events at the Nashik Ashram might be suspended consistent with the governmental directives. Please check with the Ashram for when such events will resume.**

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. 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.

Due to the Coronavirus pandemic, this and other communal events at the Ashram have been suspended indefinitely consistent with the governmental directives. Please check with the Ashram for when such events will resume.

The Thane Ashram is located at:

A/9 Sector # 7, Behind Omega Apartments

Vasant Bungalow, Shree Nagar, Wagle Estate, Thane 400604, India

Website Updates:

We have a Facebook page, Mahayoga World at:

<https://www.facebook.com/SiddhayogaMahayogaGlobal/>.

We also have a Twitter feed at https://twitter.com/Mahayoga_Org.



॥ एष योगस्य परमो विधिः ॥

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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

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

May all desire to follow this nectarous Siddhayoga Path!