

Self Awakening

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Maha Yoga - Simplest, no-cost and highest method of self-realization



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, a very simple, no cost and effective method of self-realization.

P. P. Shri Narayan Kaka Maharaj of Nashik, India is 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.

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 help keep Sadhaks 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 P. P. Shri Kaka Maharaj and other Maha Yoga leaders.

As I have mentioned in previous issues of Self Awakening, the success of this e-newsletter will depend upon Sadhak participation through their contribution of content. Sadhaks are therefore encouraged to contribute news about Maha Yoga-related events in their parts of the world, thoughtful articles and life experiences (not experiences during Sadhan), questions about Maha Yoga and their Sadhan (practice) they would like addressed, and any comments and suggestions regarding this e-newsletter. Many readers have contributed questions on various aspects of Maha Yoga, and we would like to encourage such continued enthusiasm in that regards. However, we would also like our readers to contribute thoughtful articles, interesting life experiences related to Maha Yoga and news about Maha Yoga-related events. We look forward to receiving such content from those who want to contribute. Please send any content, comments, or questions you would like to submit to self.awakening@gmail.com.

Contents

Editor's note	1
Maha Yoga Lineage - Part 2	2
Churning of the Heart	7
Answers to questions	15
Experience of an Initiate	20
Universal Brotherhood Day	21
Book announcement	22
Upcoming events	23
Website updates	23
How to contribute content	24

Our Maha Yoga Lineage - Part 2

Editor's note: This is the second of a short series of articles on our Maha Yoga and Shaktipat lineage. In a previous issue (February 2010, archived at <http://www.mahayoga.org/selfawakening.htm> on pages 5 and 6) we presented a couple of charts of our lineage "tree" naming the luminaries who have brought this invaluable gift of Maha Yoga over the centuries to our present times. In this issue we present short descriptions of the lives of the first two documented Gurus beginning with the 18th century P. P. Swami Gangadhar Tirth Maharaj and his only disciple P. P. Swami Narayan Tirth Dev Maharaj. These descriptions are available thanks to Dr. Kurt Keutzer from his web-site at <http://www.eecs.berkeley.edu/~keutzer/kundalini/shivom-tradition.html>

Swami Gangadhar Tirth

The Shaktipat system of Yoga begins with Swami Gangadhar Tirth Maharaj. Although this system is quite old, it has existed secretly like an undercurrent in Hindu society and has been known to a few spiritual aspirants in different places from time immemorial. The nineteenth century witnessed the revival of this tradition with Swami Gangadhar Tirth Maharaj.

Swami Gangadhar Tirth was born into a Brahmin family in District Mathura in the northern part of India in the beginning of the nineteenth century. Who initiated him into the Shaktipat system, what was the extent of his realization, and where he stayed during his formative years is not documented. What information has been gained about him is only this: He had a small cottage near a pond named Chandan Talab in Jagannath Puri in the eastern part of India. This swami was so full of renunciation, fond of solitude and engrossed in his spiritual practices that he neither left his cottage nor invited people to come to his place. Even people living nearby did not know that a realized soul was living near them. During this time, the revered Swamiji was only attended by a single devotee named Karali who used to arrange for food by begging in the nearby village. Swamiji was so indifferent toward the world that he initiated only one disciple into the system of Shaktipat. This one disciple, named Kali Kishore, came to be known as Shri Swami Narayan Tirth Dev Maharaj. It is also a mystery as to exactly when Swami Gangadhar Tirth Maharaj left his mortal body because his only disciple, Swami Narayan Tirth Dev Maharaj, had gone back to his home state of East Bengal after having been initiated into the system of Shaktipat. (Editor's note: In his book, "The Second Dawn", P. P. Swami Shivom Tirth Maharaj believes Swami Gangadhar Tirth Maharaj dissolved his mortal form into the Supreme Being toward the end of the nineteenth century.)

Our Maha Yoga Lineage - Part 2 (continued)

Swami Narayan Tirth

Editor's note: The Shaktipat Initiation of Swami Narayan Tirth Dev Maharaj was celebrated at the Swami Shivom Tirth New York Ashram on April 25, 1993. Shri Swami Shivom Tirth Maharaj was in attendance and he addressed the audience with remarks concerning the significance of this great event. Several other people spoke concerning events from the life of Swami Narayan Tirth, and the following is a transcript of one of these talks:

Today I would like to talk a bit about a marvelous incident which occurred over one hundred years ago. The event I would like to talk about took place in a remote part of Eastern India during the latter part of the nineteenth century. It involved a solitary man, one who had withdrawn from the world and given up all thoughts of worldly pleasures. This holy man lived in a small cottage near a pond called Chandan Talab. Although nowadays this area has become a populated area, in those days the cottage was very isolated and sat next to a great forest. This secluded Sannyasi lived a life of renunciation, spiritual practices, and meditation far from any village or farm. He was full of divine energy, but, because of the high state of his mind, this great man made no attempt to preach or otherwise attract any followers. This saintly man was named Swami Gangadhar Tirth Maharaj.

Swami Gangadhar Tirth Maharaj lived a very simple, solitary life, yet he was very concerned with the affairs of the world. His only contact with the outside world was through a disciple, a humble man who provided his Guru with food by begging in a nearby village. One day, the yogic powers of Swami Gangadhar Tirth revealed to him that difficult times were ahead for ordinary people because of the effects of the age or era in which we now live. The period in which we now live, as you know, is called the Kali- Yuga, or the Age of Darkness. The Swami knew that the effects of the Kali- Yuga made it very difficult for ordinary people to remain on any spiritual path. He knew people would need help in finding spiritual illumination, since the influence of the Kali-Yuga made it difficult for people to advance spiritually unless they had already progressed to a high state of awareness. A most important aspect of this account is that Swami Gangadhar Tirth Maharaj had been blessed with the discovery of a very special means of awakening spiritual consciousness. This was truly a great discovery, since previously the awakening of spiritual consciousness was very difficult. Few people qualified for receiving help even from very advance souls. Because of the effects of the Kali-Yuga, no means were available to advance the cause of ordinary seekers because of these factors.

Now, although the great holy man was in possession of this marvelous means of assisting people in spiritual advancement, he was in a difficult position. He was restrained from spreading word of this remarkable method of awakening the sleeping spiritual energy in a person because of his unique state of awareness. He was in such a high state of spiritual bliss (Samadhi) that it was not within his means to mix with people, to give talks, and to otherwise spread the news of this beneficial spiritual power. So he remained in solitude,

Our Maha Yoga Lineage - Part 2 (continued)

waiting for that special person who would come to receive his gift, and to spread that gift among all those who had desires for spiritual advancement.

The remarkable event that was to take place also involved a young man, almost a boy. The boy was born as Kali Kishore in 1870 in East Bengal in what was then eastern India. He was born into a poor family and was married while he was still very young. However, even at that young age, he longed for a life of spirituality. Along with this longing for a spiritual way of life, he possessed many spiritual qualities. These qualities included detachment from worldly longings and control of his emotions. Soon, this yearning for a spiritual life became very uncomfortable for him, because it led him to make a decision that had a great effect on his later life. Kali Kishore decided at last to leave his home and family in order to seek out someone who could show him the way to find God.

Therefore, he renounced his home and family, and took up the ways of a wandering monk. He traveled widely, and he visited many holy places and sought the company of saintly persons. When he heard stories of holy men giving talks on spiritual matters, he would immediately go wherever they were rumored to be to hear their lectures. But, although he listened to a great many talks and spent as much time as possible in the company of these great men, he still felt unsatisfied, because these men did not reveal to him the truth he longed for. One day the young man was talking about his quest with another man, a Brahmachari (celibate), who was also dedicated to the quest for spiritual enlightenment. When this Brahmachari learned of the longings of Kali Kishore, he told him of a saintly man who lived alone in a secluded wood, and suggested that this great man might assist him in his search. So the young man decided to accompany the Brahmachari to visit this secluded saint.

So it was that, one day, the young Kali Kishore came and stood before Swami Gangadhar Tirth. We know a little about the thoughts that entered their minds as they met. We know that the spiritual master Swami Gangadhar Tirth joyfully received this young aspirant, because he instantly recognized that here before him was a disciple worthy of receiving the special power of spiritual awakening that he had waited so long to share with the world. And young Kali Kishore realized that here was a true sage, one who was capable of taking him to his goal of God- Realization. The Swami questioned the young man and found out about his great desire for a spiritual way of life. He was also informed by Kali Kishore that he had no family ties and was free to take on whatever duties were required of him. And so it was that Swami Gangadhar Tirth immediately arranged for the initiation of the young man with the special system of spiritual awakening that he had discovered.

On the very next morning, just as thousands have done since then, the young man rose early in the morning to take his bath and prepare himself for his spiritual blessing. He carefully bathed, per the direction of the Swami, in the waters of the pond named Chandan Talab near the cottage. At 4:00 AM, he appeared before his Guru, but, being a poor wanderer, he didn't have even a single rupee or any gift to give to his new master, as was the custom. But such gifts from an initiate were not important to this sage. And so, the great Swami, using his special method of transmission of spiritual energy, initiated Kali Kishore and activated

Our Maha Yoga Lineage - Part 2 (continued)

the Kundalini power within him. On April 25, 1889, Shri Swami Gangadhar Tirth Maharaj initiated his first and only known disciple. Shakti, the divine internal power, became immediately active within the young man at the time of his initiation, and he felt the powerful experience of the awakened Kundalini. His body started to shake and tremble; he experienced moods of crying and laughing. All these movements were happening without any conscious thought on his part; they were all the play of an awakened Kundalini within him. The young man was filled with a great joy and was in a heightened state of awareness for three days. On the third day, however, the great Swami had a vision which disturbed him. In his meditation, Swami Gangadhar Tirth saw that this new disciple was not free of family obligations as he had said. When questioned, the young man admitted that he had left behind a wife, mother, and brothers and sisters.

Such were the powers of this Swami Gangadhar Tirth that he could recall the divine energy he had just activated in this boy. He announced his decision, stating that although his Kundalini was activated, the boy would not continue to experience the marvelous benefits of Shakti. The Swami told the boy that he must return to his home and fulfill his duties to his wife and family. However, in spite of his disappointment with the boy for his lie, he could not contain his joy in knowing what the future held for this new disciple. The Mahatma therefore revealed to the boy that he should not be disappointed. "You should not be impatient," the swami revealed, "Everything will be right in the course of time. I have given you a spark of fire. This will surely spread over many parts of the world after some period of time."

Thus the disciple obeyed his new spiritual master, and returned home to fulfill his duties to his wife and family. Surely he was disappointed in, having seemingly reached the great object he had longed for; now saw it, for all he knew, taken away forever. Yet, the young disciple remained true to his Guruji, and upon reaching his home, found a job to provide for his family. Although he continued to sit in meditation, all signs of the awakened Kundalini were missing. Still, he continued his spiritual practices according to the instructions given him by his Guru. And so it was that, one morning, exactly nineteen years, six months, and thirty days later, that he sat down for his morning meditation as usual. Then, suddenly, he again felt the rush of spiritual fire within him. He felt the ecstatic flow of divine energy return to him. He knew then that his Guruji's promise had been true, and that he was now fit to resume his great journey. Rising from meditation, with the great glow of awakened Kundalini still active within his breast, he immediately began to settle his affairs so that he could devote himself to his awakened spiritual energy. Now that all obligations to home and family were fulfilled, he was free to live the life of a renunciate.

He quit his job, and constructed a small cottage outside his home town, where he lived and meditated. His meditative ecstasy was strong and constant. One day, he felt an intense spiritual rapture come over him, and gazing upon a statue of Divine Kali, he felt the sudden urge to clean the statue. He picked up the statue and wiped it clean. Suddenly, the statue began to shine with an intense light, and in a flash of divine insight, he realized that his duty was to awaken the same brilliance within the hearts of men and women. He cast off his ordinary clothes, and put on the saffron robes of a god-seeking man. He took the name

Our Maha Yoga Lineage - Part 2 (continued)

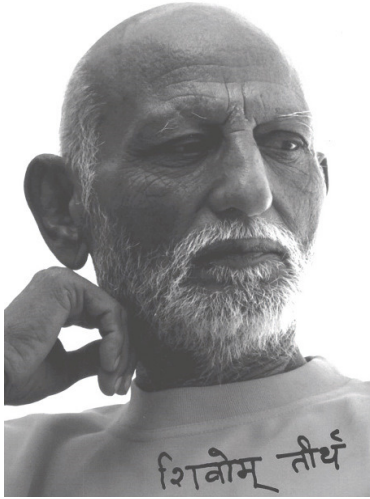
Swami Narayan Tirth and began to receive and bestow blessings on worshipers who heard stories of this new holy man. This power which was now completely active in the Swami was, of course, the system we now know as Shaktipat. And so it was that, instead of being lost, Shaktipat, this most beneficial method of spiritual awakening, was preserved for us and for future generations.

Swami Narayan Tirth soon began to initiate others into the Shaktipat system and as the number of followers grew, he founded a meditation center. The great spiritual personality of Swami Narayan Tirth bloomed as the years went by. The mood of ecstatic communion was constant in this great man, and it was said that he was in continuous meditation. Among the great teachings left by this saint, the following teaching is beautiful in its clarity and simplicity:

1. Get up early before sunrise every day without fail. Fold up your bed and sit in meditation after performing the morning bath.
2. Nature is infinite and extravagant. It is capable of giving you anything you need. You should, however, exploit it only to the extent you need. The sources of nature should never be wasted.
3. Lead a simple life and cherish high spiritual principles. Remain constant during pleasure or pain. Take your work to be the worship of God.
4. Do not interfere mentally in the movements of Shakti during meditation. Surrender yourself completely to Shakti, and give it liberty to operate upon you. Remain a witness throughout and rejoice while Shakti has its play in you.

Finally, and of great importance to us, among those he initiated was Shri Yogananda Maharaj and Swami Purushottam Tirth Maharaj who in turn initiated others in the lineage all the way to present times. Thus this majestic power of spirituality has been handed down over the years and this same power is now available to all of us. Because of this important event, the science of Shaktipat is now spreading all over the world, as predicted by Shri Swami Gangadhar Tirth over one hundred years ago.

Churning of the Heart - Excerpt



The following is a chapter 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. These excerpts are published here with the kind permission of Swami Shivom Tirth Ashram, Inc. For those Sadhaks who are interested, copies of the trilogy are available at Amazon.com

The Role of an Aspirant

In this excerpt, Swami Shivom Tirth Maharaj gets Maharajshri (his Guru, Swami Vishnu Tirth Maharaj) to talk about the importance of patience, the need to surrender oneself to the awakened Shakti, and how regular Sadhan can gradually purify one's Chitta. It addresses many of the questions we often get from Sadhaks who want to "do something" to speed up their spiritual progress. A must read for all Sadhaks. - Editor

Today my childhood memories were refreshed. The lanes of Lahore, its colors, began to dance in front of my eyes. No one knows the various images the mind holds. One day you open it and wonder at all that you have forgotten. You have no idea what the mind will draw out from within and hold before you. At this time there was no reason for, or likelihood of, remembering Lahore, but my mind, as if forcibly, dragged me towards the past.

In those days I used to study in a school. When I sat down to eat, my bread would be hot, so in order to cool it down, I would remove the covering placed on top of it. My mother would say, "No, my son. It's not a good thing to remove the covering from anyone. You should not do it." Now as I thought about it, I realized that Mother conveyed a significant message through the medium of such a small thing. The whole world wanders around wearing clothes, but under those clothes everyone is naked - me, you, everyone. Similarly, everyone's body is clean but their minds are filled with dirt. Only the house that is concealed appears to be clean. Is there a house that has not been occupied by lust, anger and pride? We pull the sheets around us in an attempt to cover ourselves, but we do that by removing the sheets off someone else. We leave the other person to bear the heat and cold

Churning of the Heart - Excerpt (continued)

of the world. This is the way of all beings in the world, some more, some less. It is only a saint who gives away his sheet and covers others.

During our walk I mentioned this childhood memory to Maharajshri and he said, “This is the way of the world. Everyone you see is involved in pulling off the coverings of others. Seeing defects in others, speculating, imagining, hearing other’s faults, believing them and reinforcing them, holding on to one’s belief even after that person has proved that the allegation is false - the world does all this. It is said that those who live in glass houses should not throw stones at others. But here everyone is living in glass houses and throwing stones at others. Is there anyone who has not been touched by anger, desire and pride? Is there anyone not ensnared by lust, greed and attachment? Is there anyone who is not intoxicated by his intelligence, yet revels in others’ defects without even noticing his own? He also spreads them rampantly. There was a great soul in Iran. A royal order was issued to stone him to death. People began to throw stones at him. Another great soul turned up while wandering and said only he should throw a stone who has never committed a sin in his life. Every hand was stopped. Similarly everyone is blind, but everyone taunts and teases others for being so.

“No one has the time, nor the interest to think, to pause and penetrate to the root of the matter. They throw stones merely by looking at other people. They call those who are not throwing stones foolish. These people do not realize that although today it is they who are throwing, tomorrow they will be the target. Today you are busy exposing someone; tomorrow you will also be exposed. This is the rule of the world, what a person does to another today, the same will happen to him tomorrow.

“But the perspective of a spiritual aspirant is different. He considers this behavior of the world as the product of his prarabdha [destiny]. The world does not treat everyone in the same way. The treatment meted out to each being is according to his destiny. It is not necessary that his karma be the same today. If there is praise in his destiny, how can anyone criticize him? He does not see the world at fault in this. If he begins to see faults, he, too, will become a part of the world. This is the specialty of an aspirant. Where the world watches for defects and accumulates defects, an aspirant sees innocence and increases his own innocence. Hence an aspirant is not angered by the world’s behavior, whereas a worldly person becomes sad. If a person exposes another individual, the latter also starts exposing the former in response to his action. Be it true or false, factual or imaginary, somehow the other person has to be insulted. There is a competition in the world, as it were, for belittling others.

“An aspirant sees all this as the play of God. He considers it to be a blessing of God that he has made arrangements for the purification of the mind. In joy or sorrow he sees nothing but the grace of God. Possibly this is the job of Maya: to disillusion people, to make them commit atrocities and in this way purify the chitta of devotees. Maya deserves a salutation; it should be worshipped. If the whole world were pious, who would misbehave with the devotees and purify their minds? People speak ill of Maharshi Vishwamitra for causing grief

Churning of the Heart - Excerpt (continued)

to King Harishchandra, but only a devotee can understand the great favor that Maharshi bestowed on King Harishchandra by weakening his prarabdha.

“Therefore, if the world exposes you, let it do so. This, too, will remove the covers from your chitta. And don’t uncover anyone, because that cover will come and layer your own chitta. Tolerate him who removes your covers, whoever it might be. Do not harbor any hatred towards him, because this will cast a layer of hatred on your own chitta. All this is a play of destiny. Bear it with joy and end it.”

My next comment was, “Generally aspirants grow impatient. They wish to have a short cut for progressing in their spiritual practices, by which they can experience the Self as quickly as possible.”

Maharajshri said, “Such aspirants either cannot perform spiritual practices or they don’t want to. In fact there is no short cut in spiritual practice. If you receive the grace of God, that changes things, but consider all the tasks an aspirant has:”

(i) “To end the feeling of reality about this world. Whereas a worldly person imagines happiness in the world and chases it, an aspirant should see the world as a form of sorrow. Detachment is necessary for this. It is not an easy task to attain the state of detachment - a wholesome detachment full of discrimination and experience, and not a detachment that is a reaction or like a cemetery. In fact, attaining a state of detachment is the toughest part on the path of spirituality. The feeling of attachment is so strong that it does not allow one to withdraw from the world. It takes a long time to achieve this.”

(ii) “Infinite love of God. Currently the love of a human is dispersed. Some is directed toward the world, some toward his body, some toward success, some toward power, and some happens to go to God. Love has to be turned away from all these and directed towards God. The world is visible, the senses are extroverted, God is currently invisible—a subject of feelings or imagination. To arouse infinite love of God is such a difficult task. So much effort and time is required.”

(iii) “Purification of the chitta. Without the destruction of accumulated impressions and desires, neither is detachment strengthened, nor is the feeling about the reality of the world removed, nor is infinite love of God awakened. Spiritual progress remains a mere dream. Accumulated impressions have turned our tendencies outward through the medium of desires. How is one-pointedness of the mind possible with extroverted tendencies? It is possible only for realized souls to maintain a state of spirituality while tendencies are turned outward, while living in the world. The accumulated impressions are so deep-rooted that continuous effort and caution is required to destroy them. And man is still involved in accumulating new impressions. How will the mind be purified? It is not a small or an easy task. This is the most difficult task in the world. A man does not think twice before accumulating impressions, but when it is time to do spiritual practices he searches for shortcuts.

Churning of the Heart - Excerpt (continued)

“These are the reasons why, as I said, people do not want to perform spiritual practices. They make excuses and prefer to waste their time. In fact, that which is the most difficult to achieve, the awakening of the Shakti, has been obtained so easily - isn't that a shortcut? In any case, sadhan has to be done with patience. Impatience in attaining results can disturb the continuity of sadhan.

“This is an age of impatience. The desire to accumulate maximum wealth without hard work, the desire to pass academic courses with good grades without effort, to drive a car at high speeds - these are all examples. The same mental tendency is at work while doing sadhan. Minimum sadhan is expected and the fruits should be obtained as early as possible. The ideal would be to meet a realized soul who places his hand on our head and samadhi is achieved. Thus the world doesn't have to be sacrificed and God is found. Who wants to go through the mess of detachment? It would be better to reach the final destination by a short route. Impatience, wasting time, carelessness and unnecessary tasks have become today's life style.

“In fact this attitude is dangerous even in worldly matters, but in spiritual practice it causes the downfall of the aspirant in his sadhan. Patience is very important for sadhan, and impatience obstructs it. Another thing is that after the awakening of Shakti the aspirant doesn't perform any spiritual practice. He simply surrenders himself to the Shakti. If it is Shakti who performs spiritual practices, then it has the right to decide the goal of the practice as well as the duration. What right does the aspirant have to interfere? Is his surrender merely vocal?

“Yes, there is surely a shorter path by which you can be liberated, without destroying all your accumulated impressions. But if it is not impossible to walk on that path, it is almost impossible. All your duties, your desires, whatever house, family, wealth, grandeur, success or failure you have, offer it at the feet of the Lord. This surrender should not be merely vocal, it should be sincere. After that, whatever success or failure, gain or loss you have, everything belongs to the Lord. Your mind should not be affected. This is the shortest path, but the chitta must be suitable for such surrender. This state of absolute surrender is a very high state and to develop such a chitta, much has to be done. This indicates that, although the path seems short, it is not really so. If such a feeling of surrender develops in the chitta, then the aspirant doesn't have to worry about the purification of the chitta, it is the worry of the one to whom the chitta belongs. He will or will not take care of your house and family. What do you care? Success or failure, everything is his. You are freed by placing the entire burden on his shoulders.

“This path is short, but extremely difficult to reach. Pride does not let you surrender like this. It does not want to let go of worries and efforts. This happens due to lack of trust in God. Where there is no trust, surrender is not possible. Where there is no surrender, how is liberation possible? Thus I have said it is a short path, but only a rare person is able to walk on it. It is such a strange path that if you strive for it, even through lives after lives, that state of mind will not be reached. However, sometimes, without any effort, the mind is filled with emotion and this state arises. In any case, for a normal aspirant the right thing to

Churning of the Heart - Excerpt (continued)

do is give up the wish of attaining quick liberation and direct the mind toward performing spiritual practices with patience. Spirituality is a long process. It is a task that is difficult to achieve. In spite of all the obstacles that come in the way of your spiritual practices, God's grace is always there. No obstacle is stronger than the power of God. There is only the need to seek the shelter of that power. This is surrender. The Shakti awakened within takes care of everything."

Due to my proximity to and my conversations with Maharajshri, a new enthusiasm, a new zeal was arising in my mind. One after the other, the knots inside were being untied. Doubts were being resolved and guidance was obtained. Maharajshri would always remain in his own state of mind. Spiritual joy never distanced itself from his chitta. Neither did any defect arise in his mind. Even today that serene image is present before my eyes as it was. In spite of all this, the defects of my own mind were unwilling to accept defeat. Whenever they found an opportunity, they would show themselves, both in social interactions and in solitude. In solitude they would be more active. When I would do sadhan, or go to sleep or chant, or read, they would arise out of nowhere. Sometimes I would become so engrossed in them it was as if I had merged with them and taken on their form. I would resist, involving my mind in sadhan, but like the waves of the ocean, the waves of defects would keep on rising, one after the other. My efforts did not work at all. Often my body would be working at the ashram but a storm of defects would pervade my mind. I did not know how to get rid of these internal demons. Finally I decided to place my problem before Maharajshri.

On listening, Maharajshri said, "You will become depressed and turn your face away from sadhan one day if you fight the defects within your mind in this way. First, understand certain things very clearly in your mind:"

(i) "It is natural for defects to exist within a human or other living being. What else can be the result of the involvement in attachments for lives upon lives? When one does satsang [spends time in the company of good men] its effect or emotion encompasses the mind. Defects are suppressed but not destroyed from their roots. When the effects of satsang wear off even slightly, defects arise again and make one aware of their existence."

(ii) "For a long time these defects are not going to leave your mind. Many aspirants are involved in sadhan for years. They, too, have good kriyas, perform service and have good sentiments, yet their mental defects are fixed in the mind. Look at me! My whole life has been spent in sadhan yet, at times, defects arise and show themselves. After eons of residence, they are not going to leave their camp - the mind - so easily. Who gives up their power and kingdom with ease? You can make an effort - call God for help, do pranayaam [breath control], chant and read the scriptures - but the defects will not leave the mind now. If you suppress them, they will dominate you even more.

"If you try to fill your mind with sattva guna [good qualities], they will try to remove it. So such a path should be followed whereby, as long as defects are in the mind, they do not cause any trouble."

Churning of the Heart - Excerpt (continued)

(iii) “Even in kriya-sadhana [spiritual practices involving kriyas] great caution must be exercised. The task of kriyas is to bring the accumulated impressions to the forefront, make them favorable, and give them an active form in the chitta. Sattva guna impressions will become sattva guna kriyas. Rajo guna [disturbing qualities] and Tamo guna [inertia] impressions will result in kriyas of disturbing and inertial types, respectively. Impressions full of defects will cause kriyas with defects. The goal of the kriyas is to purify the mind, but many times when defective kriyas take place, the aspirant cannot bear them. He collapses and surrenders to the defect. The kriya is for purification of the chitta, but the aspirant accumulates many more impressions. Therefore kriya-sadhan requires great caution.”

(iv) “By making defects the vehicle of your sadhan, you can proceed towards eliminating them. Here, instead of trying to directly end them, you will have to turn the direction of their flow towards sadhana. If you get angry direct it towards your faults. If you want to beautify yourself, then beautify God or beautify your mind with good qualities. If attachment arises then love God. If the mind is filled with greed then the greed for achieving God’s grace is the best. If you start using your defects like this, then instead of being obstacles they will become your assistants. Then you will start loving your defects, too.”

(v) “There is one more solution that is prevalent in our school, which you possibly haven’t understood or have forgotten. Do not fight the defects, just observe them. In the same way you observe other kriyas, similarly observe the defective kriyas. Let me remind you again that kriyas are for purification. If there is trash in the house, then trash will be thrown out during cleaning. Thus you should not be afraid of defective kriyas. Don’t protect yourself from them, don’t wish they never happened, and don’t stop them. Keep your distance from the kriyas and, without any effort, simply observe them. The action of that defect will be pacified and the associated samskaras will be destroyed. The fruit of defective kriyas with inertial qualities [Tamo guna] is the same as that of kriyas with good qualities [Sattva guna] - that is, purification. Sat, Raja, and Tama represent three qualities. The power causing the kriya [action] is free from these three qualities. If we see it from the perspective of Shakti, then all kriyas are a play of the Shakti on the basis of the gunas [qualities]. From a spiritual perspective, just as tama is an impurity, Sat, too, is an impurity. Therefore the solution is to remain separate from all types of kriyas and observe them. In contrast, the solutions mentioned prior to this one precede sadhan and involve an ego of action.”

(vi) “You can arouse or develop a defect within you; you cannot destroy it. The job of a living being is to spread dirt inside and outside. It is not his job to purify, make sacred or cleanse. These are the works of the conscious-self and only in its pure light can the task of purification be initiated. That is the difference between a living being and the conscious-self. Even if a being attempts to purify, it is simply his false pride. The solution is to let the one responsible for the task perform it. The greater the interference, the longer it will take. Therefore, set your ego aside and simply observe. Let the conscious-self do the job.

Churning of the Heart - Excerpt (continued)

“If the aspirant is simple, sensitive, devotional, and one who does not involve himself in unnecessary speculative arguments and debates, he can continue doing his sadhan with a sense of surrender. Aspirants who have an intellectual inclination are in the habit of thinking logically about everything. For them, clarification of doubts is essential, otherwise doubts will keep on ripening inside the mind and one day destroy sadhan. If you think in depth about these topics the subject will become clear to you. You must understand that waging a war against defects is a waste of energy and time. The more you suppress them, the higher they rebound. Tolerate the momentum of defects; do not surrender to them. If you wish to surrender, surrender to the inner awakened Shakti, which is a benefactor like a mother, a protector like a father, a giver of knowledge like a Guru, and a guide. This is sadhan.”

I said, “Maharajji, when you were in Nepal, I had ample opportunity to listen to the conversations of aspirants. Some aspirants claimed that many people started having kriyas upon coming in contact with them. They believed this to be an achievement of their sadhan and claimed their state to be very advanced. What is your opinion?”

Maharajshri said, “This is a lack of control over kriyas of Shakti. Just as water spills off from a vessel while walking, Shakti, too, can be dissipated in the same way. The result is that the aspirant is unable to progress. The Shakti, instead of climbing up, keeps on scattering outside. For an aspirant, this state is of great concern and requires thought. An aspirant in this situation who considers his state to be advanced and is satisfied with his progress is mistaken. He is squandering the benefits of his sadhan. After some time there is a possibility of his own kriyas coming to an end. The more the Shakti progresses under control, the higher it rises.

“One reason for this dissipation may be that the aspirant has a desire to become a Guru. This tendency is fatal for an aspirant. Nothing has been achieved for the self, yet he has begun to show the way to the others. The purpose of becoming a Guru is not to be worshipped, nor to accumulate wealth. It is to assist the progress of others along with your own. For a Guru, the pride of being a Guru is the cause of his decline. It is natural for one to feel proud upon becoming a Guru if he has had a desire to be one, but as a result, dissipation starts.”

I said, “But a road of welfare for other people is opened.”

Maharajshri said, “It is not opened. When the aspirant’s own Shakti flows without control, then how can he grant control to others? After only a few days, the flow of Shakti in other people could stop because it is not awakened. It is just a temporary influence of another person’s kriyas, and thus only the so-called Guru believes himself to be an advanced aspirant.

“The subject of an aspirant is very intricate. A sensitive and innocent aspirant ascends the steps of progress on the strength of his feelings and devotion, but an intellectual aspirant must understand these intricacies. Here there is slipperiness at every step, a danger every

Churning of the Heart - Excerpt (continued)

second and a fear of getting lost at every turn. Such an aspirant has to forge ahead with extreme caution.

“After Shakti is awakened through initiation, the kriyas of Shakti progress under the control of the Guru’s resolve. Otherwise uncontrollable kriyas start progressing. If there is a weakness in the Guru’s resolve, the kriyas can be uncontrollable. This is a subject for the Guru to think about. If an aspirant pays attention to control in his sadhan, then he can manage his kriyas. An aspirant cannot control the Shakti because Shakti is independent, but he can surely control its kriyas because the basis for the kriyas is the accumulated impressions in his mind. However, one’s control should not become an obstacle in the path of progress. During sadhan one should relax. If the kriya becomes so intense that it is out of control, then restraint is called for. If a disciple cannot do it himself, he should contact his Guru. There are many Gurus who give initiation but cannot control kriyas if they become uncontrollable. Giving initiation is like playing with fire. Eventually the kriyas will soften, and then only bliss will be experienced.”

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“Churning of the Heart” trilogy by P. P. Swami Shivom Tirth Maharaj is available from Amazon.com, or in India from:

Devatma Shakti Society
92-93, Navali Gav
Post Dahisar, via Mumbra
Thane 400612
Tel. No.: 22-65148183

Answers to questions from Sadhaks

- **Question:** I have taken Deeksha recently and I am having lots of divine experiences, thanks to Gurudev. However, I would like to make more rapid spiritual progress than I have been experiencing thus far. I would like to know if my doing Devi Jap (chanting the name of the mother Goddess) or the chanting of other Mantras would speed up my spiritual progress. I also like to chant Gayatri Mantra and Navarnav Mantra. Will all these chanting activities help me make more rapid spiritual progress?

Answer: The purposeful chanting of Mantras such as Gayatri, Kuladevata (Goddess), Navarnav, etc. is intended to awaken the Kundalini Shakti (Universal Life Energy within yourself) and to route it to divine heights. You have already received Deeksha, which means your Kundalini Shakti has been awakened and is already in the process of reaching the divine heights it needs to reach! So you can continue to purposefully chant Mantras if you think that by doing so you will convince yourself that you are making progress, and especially if it will help you fill yourself with “Chaitanya” and devotion. But it is not at all necessary to do so with any intent.

A Maha Yoga Sadhak should not think of himself as the Karta (doer) but he should surrender himself during Sadhan to the Mother Energy and to let her do with him what is needed for his progress. So if Mantra chanting **happens automatically** during Sadhan that is fine. But please avoid, as far as practical, **intentionally** chanting any Mantra during Sadhan. Let your awakened Kundalini Shakti be your guide. Let her do what is needed. If she needs you to chant certain Mantras for your spiritual progress she will do so. There is no need to get your own ego involved in “doing” Jap (chanting) or anything else intentionally. Just let it happen and simply observe what happens.

Also, please don't be too concerned about whether or not you are making rapid progress. The awakened Shakti will make sure you are making the right amount of progress you need and are capable of handling. Simply let her do what is needed by sitting for Sadhan diligently, at least once a day and perhaps twice a day if you are so inclined. I pray to my Gurudev for you to have good progress in your Sadhan.

- **Question:** I have been practicing the introductory approach to Maha Yoga as you have urged non-Dixits (those who have not received formal initiation) to do. However, over the past few days, every time I sit for Sadhan I begin to develop a cough after a short while. Am I doing something wrong which might be causing this to happen, and what should I do about it?

Answer: If you follow the instructions for the introductory Maha Yoga approach (as described on page 15 of Self Awakening e-newsletter Volume 1, Issue 4, May 2009, link: [http://www.mahayoga.org/newsletter/Self Awakening Vol1 Issue 4.pdf](http://www.mahayoga.org/newsletter/Self%20Awakening%20Vol1%20Issue%204.pdf)) you are doing nothing wrong.

If the cough occurs only during Sadhan then it is most likely happening as a part of the purification process that is caused by Sadhan. Think of it as an involuntary physical Kriya

Answers to questions from Sadhaks (continued)

(action) that might be essential for the cleansing of your body and/or mind. Such physical Kriyas often happen as the Mother Energy purifies the body and removes the “Kachra” (accumulated dirt) of past Samskaras. Continue to sit for Sadhan and do not be deterred by such minor discomforts. Diligent practice of the introductory approach will bring you good results eventually.

You may consult a doctor and take appropriate medication if the cough and cold persist and continue to occur when you are not sitting for Sadhan.

- **Question:** I sat for meditation for an hour on Deeksha (initiation) day and felt my body moving in a circular motion during most of that time. What should I infer from this activity?

Answer: Congratulations! You observed a physical Kriya (involuntary action) that is an indication that the divine power has begun the work of purification of your body and mind. Your Kundalini has been awakened and it is causing certain physical Kriyas to happen.

Continue to sit for Sadhan regularly, every day for an hour, and let whatever happens, happen. Do not try to intentionally do anything during Sadhan. Just relax your body and observe what happens. The Prana Shakti which has been awakened will do what is needed to cleanse your Nadis (Nadi Shuddhi). This might take the form of different types of physical movements (Kriyas), including the type of movements you described. Such Kriyas will change over time as you continue to do Sadhan regularly. They might include various types of Pranayams, Asanas or Mudras, or something completely different and new. Simply surrender to the Prana Shakti during Sadhan and allow her to do what is needed. Your role during Sadhan is to simply observe what happens. Once the physical cleansing process is over, physical Kriyas might stop. So do not get attached to any of the physical Kriyas you might experience. They are just a way for Prana Shakti to cleanse your Nadis of all the accumulated effects of your past Samskaras. Please continue to sit for Sadhan on a daily basis.

- **Question:** I am a 21 year old man who received Deeksha last year. I sit for Sadhan regularly, every day for an hour. However, I am getting increasingly frustrated because I am unable to control my urge to masturbate. I do not intentionally seek out sexually stimulating movies or pictures, but I just cannot seem to control my urges in this regard. I feel that if I can overcome such urges I will be able to make more rapid progress on the path of Maha Yoga and it concerns me that I cannot seem to overcome this defect. What should I do about this?

Answer: The urge to masturbate is difficult to control and it affects many young male Sadhaks. Any attempts to intentionally control such urges in the absence of regular Sadhan will only frustrate you more. Regular Sadhan is the only way to reduce Vasanas (negative attachments) such as the urge to masturbate, etc.

Answers to questions from Sadhaks (continued)

There is no reason to feel frustrated about such urges because they are quite natural for most young people and are very difficult to control in the absence of regular Sadhan. You should continue to sit regularly for Sadhan, surrender to the Prana Shakti and simply observe what happens. By doing so you will allow all such desires and attachments to merge into the Prana Shakti and you will gradually and automatically find such urges beginning to decline and your frustration with yourself will also begin to reduce.

You must have patience on this Maha Yoga path, because the only thing you can actively control is the regularity and diligence with which you sit for Sadhan. A Sadhak on this path should not consider himself the “doer” or “Karta”, but should surrender his doership to the Mother Energy or Prana Shakti. Let her do what is needed for your progress, but progress can happen only if you let her do what’s needed by sitting for Sadhan regularly and surrendering to her. If you try to be the “doer” by trying to actively suppress and control your thoughts, you will only be getting in the way of the Mother Energy and your progress will slow as a result. So sit for Sadhan regularly, surrender to the Mother Energy, and let her do with you what is needed at the pace she deems appropriate for your progress. It is as simple as that!

- **Question:** Recently, my responsibilities at work have increased significantly and this has seemed to affect me both physically and mentally. I sit for Sadhan every morning but I find myself getting preoccupied with thoughts about my work, even during Sadhan. Because of this, when I get up from Sadhan I feel increasingly guilty that I am not making sufficient progress during Sadhan. Please grant me your blessings (a booster dose?) so that Mother Energy will give me the courage, patience and resilience to deal with my situation and to make further progress.

Answer: About your other concern that the new responsibilities at work are affecting your Sadhan, please remember that you can’t actively “do” anything during Sadhan to suppress such thoughts. You should not consider yourself to be the Karta or “doer” during Sadhan. Your role during Sadhan should just be that of an observer who has surrendered to his Prana Shakti. Just observe such thoughts as they arise and not dwell on them but just let them go.

If you find it difficult to be an observer of your thoughts, you can turn your attention during Sadhan to observing your natural kriya of normal and automatic breathing (Prana) when such thoughts arise. Doing so will automatically get you away from such thoughts, although they may continue to arise subsequently. When they do recur, turn your attention back to your normal breathing. Over time you will be able to observe your thoughts as they arise and to let them go. The interval between one thought going away and the next thought arising is the time of calm. Regular Sadhan will gradually increase the duration of such intervals, leading to a calming of your mind and the bliss that comes with it.

Also, since you are not the “doer” during Sadhan, there is nothing for you to feel guilty about! The only “doing” you need do during Sadhan is to sit, surrender to the Prana

Answers to questions from Sadhaks (continued)

Shakti, and observe her doings. None of these require any intentional activity on your part, either physical or mental. I pray to my Gurudev for you to have good progress during your Sadhan. But once you have received Deeksha and the Kundalini Shakti (Mother Energy) has been awakened, one does not need any further booster doses. Just sit for Sadhan and let the Mother Energy do what is needed for your progress!

- **Question:** On Deeksha day at the designated time I sat in Padmasana, steadied my body, took a few quick breaths to quiet my mind allowing it to settle (took about 10 minutes), began letting go to the extent I could, and prayed for Shakti to take over myself completely. As instructed, I simply observed what was happening, however, there was not the slightest change in anything! After I got up from the session about an hour later I prayed to Shakti to take me over and teach me to surrender and then went about my day's work as usual. Should I be concerned that I did not have any of the experiences others have mentioned experiencing during Deeksha?

Answer: Actually, the Deeksha seems to have happened quite well. There is absolutely no reason at all to be disappointed. Please be assured that the Deeksha has happened. Keep sitting for Sadhan regularly, for one hour, and simply surrender to Prana Shakti and allow her to do what is needed. Your role should only be that of an observer.

Sadhak's experiences vary tremendously and are based on what the Sadhak needs to have happen for him/her to make progress. Some Sadhaks experience intense physical Kriyas while others do not. Some experience inner peace instantly, while others might take some time. Each of us begins with Deeksha from unique starting points, based on the accumulated Samskaras from our present and former lives. Prana Shakti knows our unique needs and following Deeksha, if we let her, she will guide us and do what is needed for our spiritual progress. Keep in mind that physical kriyas are not ends in themselves; in fact they are indications that the Prana Shakti is encountering obstacles in its process of cleaning up the Nadis (pathways for the flow of Prana Shakti). So the fact that you did not experience any physical kriyas is not at all an indication that Deeksha did not happen. Just keep sitting for Sadhan on a regular basis, in the role of an observer, not a doer, and see what happens. If Prana Shakti encounters obstacles in its purification work, physical kriyas might happen in the future, but once the physical cleansing process is completed all physical Kriyas will most likely stop. So do not get attached to any of the physical kriyas you might experience or get frustrated if you don't experience them. They are just a way for Prana Shakti to cleanse your Nadis of all the accumulated effects of your past Samskaras. A true indicator of whether or not Deeksha has happened is a gradual decline in your attachments and aversions and a sense of peace/contentment as you continue to sit for Sadhan on a regular basis. Nothing else is important from a Sadhak's perspective.

- **Question:** I am a heartfelt seeker who would love to receive Shaktipat Deeksha. However, I have certain medical conditions that make it hard for me to quit eating meat or eggs. For the past several months I have been working on reducing my egg and meat consumption and in fixing my medical problems, which would enable me to become a

Answers to questions from Sadhaks (continued)

complete vegetarian which is a whole hearted intention of mine. May I still qualify to receive Shaktipat Deeksha?

Answer: Glad to read that you are an earnest seeker and are sincerely interested in receiving Shaktipat Deeksha (formal initiation into Maha Yoga). But for the Deeksha to be fully effective, Sadhaks need to abide by the rules and restrictions prescribed, because only by doing so can they reduce the Rajasik and Tamasik tendencies which drive us to physical and mental hyperactivity or indolence depending on which of those two tendencies is dominant. Both these tendencies will work against the effectiveness of Deeksha, will significantly retard progress following Deeksha, and frustrate you because of lack of progress.

Since you are unable to follow the food restrictions needed to receive formal Shaktipat Deeksha at this time, I would suggest that you begin practicing the Introductory Approach to Maha Yoga (as described on page 15 of Self Awakening e-newsletter Volume 1, Issue 4, May 2009, link: <http://www.mahayoga.org/newsletter/Self Awakening Vol1 Issue 4.pdf>). This introductory approach does not require you to follow any restrictions regarding the consumption of meat or eggs so you are free to practice it given your health needs. It will give you a sense of the peace that Maha Yoga Sadhan can bring in your life, just short of the path that formal Shaktipat Deeksha can launch you into. Diligent practice of the introductory approach will gradually result in reducing your attachments and need for eggs and meat, and it will give you the inner strength needed for observing the rules/restrictions for receiving formal Shaktipat Deeksha. When that happens you will be able to apply for and receive formal Deeksha.

Editor's note: Please send your questions regarding Maha Yoga and Shaktipat to: self.awakening@gmail.com.

Experience of a recent Dixit (Initiate)

I am amongst those many fortunate ones who received Maha Yoga Deeksha on May 16th, 2010. I would like to share the following goose-bump inducing experience I had recently related to my search for a Sadguru (true Guru).

Despite my having completed three courses on Vipassana meditation since 2008, with the most recent one at the Global Pagoda in Gorai, near Mumbai in February this year, I had a strong feeling that without the blessings of a Sadguru and without resting in His refuge, I was unlikely to make as rapid a progress in my spiritual growth as I would like. I was aware of Shaktipat Deeksha, but was not fully conversant with it. So I began browsing on Google and found many websites, right from Swami Swaroopanand's Bihar School of Yoga, as well as many ashrams in northern India. But I was not much satisfied. Time passed by and about a fortnight ago or so, I happened to consult with a Pune-based astrologer regarding my horoscope over the phone. In addition to other issues I discussed with him, I also informed him that I was in search of a Sadguru, but I was concerned that I wasn't deserving of one due to the sins of my past. That generous and noble man told me to chant Guru Mantra. So I asked him if I should chant "Ganm Grinm Grom Sahn Guruve Namah"? He said, "No, that is the Mantra for the planet "Guru" (Jupiter), not for finding a spiritual Guru (teacher)", and that I should instead chant "Digambara, Digambara, Shripad Vallabha Digambara" (Mantra for Lord Guru Dattatraya), or something similar.

I religiously started doing so in pursuit of finding a Sadguru. Within about a week, when I was frantically searching on Google, I came across the Maha Yoga website (www.mahayoga.org) in one of the searches. I browsed the site and was delighted to read that P. P. Kaka Maharaj was about to conduct the Global Trial of Maha Yoga and grant Deeksha to those interested on May 16th, 2010. It was May 12th, exactly a week ago. I rang-up Vasudev Niwas in Pune and got the relevant information. I was also informed that P. P. Kaka Maharaj was going to be in Nasik on Deeksha Day on May 16th, and that I needed to submit Deeksha Patra (request) to him before that day, but that he would be in Pune for the next couple of days. Thus I rushed to Pune from Mumbai on 13th morning along with my younger foster brother (Yaash Kulkarni) to personally meet with Maharaj, who was so graceful and kind and showered us with so much love, and even granted us the Deeksha Patra (letter confirming the granting of Deeksha). And the rest is the history, at least for me personally!

The moral of my story is that if HE wishes and if one is destined, Sadguru, who is the purest form of God, appears before us, just as P. P. Kaka Maharaj did for me, to take us to the next spiritual level, liberating us from the suffering and bondage of our material existence!

My billions of prostrations to venerable P. P. Kaka Maharaj!

|| Avadhoot Chintan Shree Gurudev Datta ||

Best regards,

Gaanyesh Kulkarni
Kandivli West, Mumbai, India
May 19th, 2010

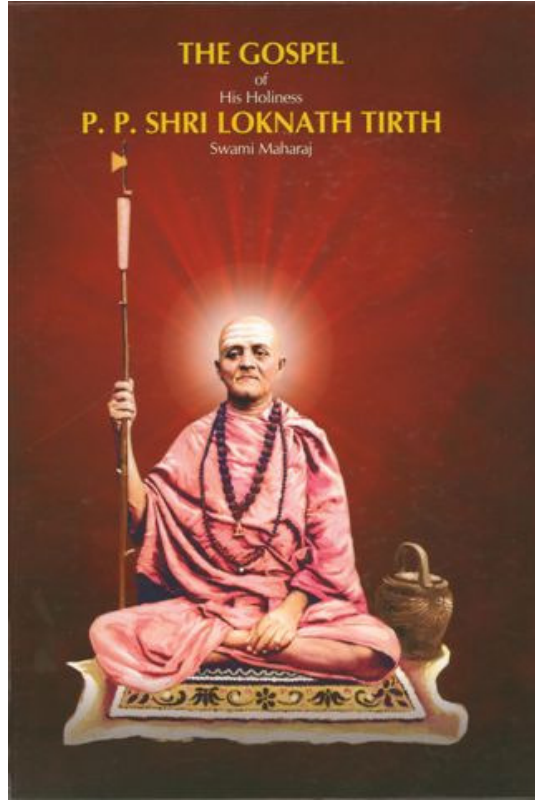
Universal Brotherhood Day and Global Maha Yoga Trial - December 12th, 2010 from 7:03 am to 7:24 am local time

P. P. Shri Kaka Maharaj would like to invite everyone on this earth to participate in a Universal Brotherhood Day and Global Introductory Trial of Maha Yoga Shaktipat (Siddhayoga) for the uplift of all humankind. This introductory trial will be held on December 12th, 2010, from 7:03 am to 7:24 am local time. Those interested can participate during that time at no cost, from the privacy of their own homes. All are eligible to participate in this trial regardless of religion, race, sex, age, caste or creed. This world-wide trial can be considered to be a “trailer” or a precursor for the awakening of one’s Kundalini Shakti (Universal Life Energy) through Shaktipat (transfer of Energy) from a Siddha Yoga Master. It is a rare opportunity to experience first-hand such a transmission of Energy from a Siddha Guru.

Here’s how to participate:

- At the designated time (on December 12th, 2010, from 7:03 am to 7:24 am, local time) sit comfortably with your eyes closed in a quiet location in your home. Instantly observe a wave of energy along your spinal column.
- Relax your body completely in order to minimize the awareness of your body.
- Let your mind observe your involuntary breathing.
- Observe your experiences during the designated time interval and if you wish you may share them by e-mail with P. P. Narayan Kaka Maharaj at (mahayoga_kaka@yahoo.com).

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



The English language translation of P. P. Loknath Tirth Swami Maharaj's biography is now 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 Vasudevanand Saraswati Swami Maharaj &

P. P. Shri Loknath Tirth Swami Maharaj Trust

Vasudev Niwas

41/17 Erandvane,

Pune, India 411004

Phone No. +91-20-25455584

Sadhaks outside of India can send an e-mail indicating their interest, including their postal address, to self.awakening@gmail.com. The price will be determined by the number of orders received from each country and estimated shipping cost, and Sadhaks will be notified accordingly. The price is unlikely to exceed US\$20.

Upcoming Events:

Deeksha Day (Initiation Day) on December 12th, 2010

Those desirous of receiving Maha Yoga Deeksha (initiation) should go to the website: www.mahayoga.org for instructions.

Universal Brotherhood Day/Global Maha Yoga Trial on December 12th, 2010

Please see announcement on page 21.

Website Updates:

The Maha Yoga website www.mahayoga.org has photographs of P. P. Kaka Maharaj being felicitated by the Pune Municipal Corporation in Pune on May 4th, 2010.

We also 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.



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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!