

# Self Awakening

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



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## Editor's note

Dear Readers:

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

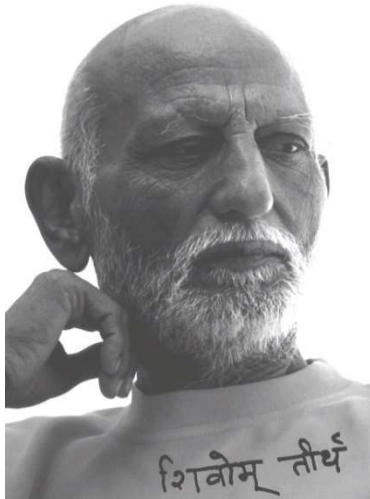
P. P. Shri Narayan Kaka Maharaj of Nashik, India was a leading teacher and exponent of Maha Yoga, a centuries old tradition, whereby a realized Guru (Siddha Guru) awakens the Universal Life Energy (Kundalini) within the Sadhak, eventually leading him/her to self-realization. This ancient tradition (Parampara)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

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

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

Past issues of Self Awakening are archived at <https://www.mahayoga.org/resources/self-awakening>.

## Churning of the Heart - Excerpts



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

### Informal Conversation

Maharajshri was sitting in the courtyard, surrounded by devotees. An informal spiritual discussion was taking place. Maharajshri was saying: "Following the path of Dharma [the code of righteousness] in order to show off to the public degrades a person in Dharma. There is no other sin like that. The feeling of Dharma is a matter of the heart, and it is not possible to open your heart to everyone. To proclaim that one is righteous, to take pride in it, to consider people who do not follow the path of Dharma to be insignificant and hateful makes our own minds im- pure."

Question: "In that case, are all these religious arrangements, sermons and other practices opposed to Dharma?"

Maharajshri: "No. At a certain level they are useful. But as our mental tendencies start to become introverted, all these begin to seem meaningless. Then the mind begins to lose interest in them. That is perhaps the reason why constructing a dharmashala [a rest house for pilgrims], a well or a garden, or celebrating festivals and other such activities are considered obstacles in sadhan in the *Gherand Samhita* [the teachings of hatha yoga according to Yogi Gherand].

Question: "This could bring all kinds of beneficial activities to an end."

Maharajshri: "No. Those who consider them to be their Dharma and sadhana will continue doing them, even if they have great pride. Also, those in whom the natural state of the chitta has dawned and in whom there is no trace of pride - they can carry out these tasks."

## Churning of the Heart - Excerpts (continued)

Question: "Maharajji, I cannot remember his name, but some saint has said that one who is clean on the outside and dirty within holds the key to the doors of hell in his hands."

Maharajshri: "Can there be any doubt about that? The choice of heaven or hell is made on the basis of the state of the chitta. Even if someone performs many praiseworthy acts while hiding his true feelings and trying to look honorable, if his mind is impure, then the doors of hell are wide open for him. A living being tries to hide the impurities in his mind as long as he is alive, but no one can hide anything from God. A living being does not even refrain from cheating God himself. It is a shocking fact.

"The world is selfish and greedy. A child that has been nourished and raised with a lot of hardship forgets those who have helped him as soon as he has grown up. As long as your body is capable of acquiring wealth and carrying out work, everyone dances around you. But once weakness comes, no one even inquires about an old man. A human being tends to his children, his children's children, but does not engage his mind in the worship of God. Where will minds that are so strongly afflicted by attachment go, if not to hell?"

Question: "Someone has said this beautiful thing: 'A man can do anything, but it is difficult for almost everyone to do three things: be generous in poverty, be detached in solitude, and speak the truth before a tyrant.'"

Maharajshri: "Excellent! Such a unique remark."

Question: "But there is one thing I am unable to understand. Very often people prefer to perform sadhan in solitude. Here he is saying it is not possible to remain detached in solitude!"

Maharajshri: "He is correct. In solitude, negative feelings and vasanas [mental tendencies] arise with significantly more strength. Recollections of past experiences are more frequent and because of that the mind becomes unstable. If one is supported by discernment, then a ripened state of detachment can quickly arise while living in society. As one continues to receive the blows of the world, detachment becomes brighter."

Question: "Sahjo Bai has said such a profound thing: 'He who is free from attachments and aversions, he who is totally detached and empty of all desires, he is a Sadhu [saint].'"

Maharajshri: "This statement is full of personal experience. Sahjo Bai was a philosopher, an accomplished spiritual aspirant. The essence of life is hidden in her words. One does not become a saint by adopting a particular appearance. The mind is not colored, only the clothes are colored in order to look like an ascetic. How can love of God germinate in a mind that is drenched in attachments, aversions and worldly inclinations? One who loves God from within is a saint even if he is a householder."

## Churning of the Heart - Excerpts (continued)

Question: "But worldly tendencies are so strong that they do not leave anyone alone. Or one might say that the samskaras of attachment are so deep-rooted that a living being does not wish to give up this world. Does this mean that all these spiritual discussions and sadhana are fruit- less exercises?"

Maharajshri: "The path of spirituality is as straight as an arrow and extremely difficult. This does not imply that no one tries to climb it. Yes, indeed, some people say that the path of devotion is simple and easy, but in my opinion, they do not take devotion seriously. Only a fortunate person is able to reach the peak. If someone wants to enjoy the pleasures of the world and attain self-realization at the same time, that is impossible."

Question: "Adi Shankaracharya Maharaj has probably suggested the same thing when he says that a lover of worldly objects is in bondage, giving up worldly objects is liberation, our body is the worst hell, and the destruction of desire is heaven."

Maharajshri: "That is certainly the case. Love of and attraction to worldly objects are not possible without attachment. Without giving up attachment, worldly objects cannot be given up. The person who uses his body and sense organs to indulge in worldly objects suffers much pain and sorrow in the same body. His body becomes his worst hell. But one who has no desire for worldly objects spends his life in bliss. Heaven is symbolic of a place where there are no sorrows.

"A true saint is free from attachments and aversions. His perceptions of friend and foe cease to exist. Detachment is nothing other than a state empty of attachment and aversion. A state of mind that has no desires is detachment. Detachment is the characteristic of a saint, even if that person is a householder from the worldly point of view."

Question: "Highly advanced spiritual beings have a strong sense of humility and modesty. It is their belief that a person who lives an insignificant life attains a higher position in the abode of God. A person who lives arrogantly in this world is given a very lowly position in the kingdom of God."

Maharajshri: "One who is arrogant has pride in him. Pride is the reason for our fall from the Atma [soul]. Pride is the root cause of all defects. A proud individual cannot think about right and wrong, hence he is very lowly from a spiritual perspective, even though he holds his head high in arrogance. A head that is held high in the world is forced down in the presence of the Lord. One who keeps his head low is raised up in the presence of the Lord. Thus, humility has been given an important place in spiritual practices. All the saints, rishis [seers] and great souls were very humble. This humility is not a disguise; it is genuine.

Question: "Then what is the best way to live life?"

Maharajshri: "To live life in accordance with the wishes of God is the best way to live."

## Churning of the Heart - Excerpts (continued)

Sitting to one side, I was listening to this entire conversation. Now it was time to churn my heart. Am I not engaged in spiritual activities with a sense of attachment? Am I clean externally, but impure within? Am I capable of maintaining my detachment in solitude? Am I a saint who is filled with detachment and empty of desires? Do I live humbly? Do I live life according to the wishes of the Lord?

As I searched my inner self regarding each of these questions, I bent my head with shame. I had not perfected even one of these aspects. If it was a matter of earning a score, I had earned a zero. I had become a successor, and that, too, of a realized mahapurusha like Maharajshri. Now I was also to become a guru [spiritual preceptor]. But my personality was completely lacking from the perspective of sadhan, knowledge and detachment. I burst into tears at the miserable state of my inner self. Even if I wished to run away, where could I go? I went to Maharajshri in his personal quarters and, once again opening my bag of unworthiness, I sat down in front of him.

Maharajshri discounted it. "Have you gone mad? How long must I continue to hear your grievance about being unworthy? And how long will you continue to wander in this maze? Make some good use of the time you waste in these thoughts. Holding tightly to one thing is a mark of worldliness. If the flow of water is stopped, the water becomes dirty. So, march forward, now."

I came out of Maharajshri's room with a small face. My mind was entangled in a strange dilemma. Neither was it able to let go, nor to accept. Maharajshri was firm in his decision, however I had not seen this side of Maharajshri's nature in his conduct with others. So, what does he expect from me?

One day Maharajshri called me. He said, "Because my cottage is tiny, a larger one has been built for me. But what guarantee do we have of life? I am now 78 years old. How much longer will I live? When this bodily cottage itself goes away, what purpose will an external cottage serve?"

When I heard these words from Maharajshri I was frightened. I felt that Maharajshri was giving me a hint. Expressing my concern, I said, "Maharajji! Please do not scare us by saying such things. Right now, your health is very good. For mahatmas, spiritually advanced souls, 78 years is not many. So many people experience a feeling of safety under your protection."

Maharajshri: "You have raised a valid point about sound health. But this body is made up of the five elements. It doesn't take much time for it to malfunction. Anything can happen within the flash of a moment. And everyone has to depart some day or another. What is there to be surprised by or afraid of? One person is ahead, another is behind. This going and coming is a continuous process. All living beings in this world are morsels for time. No one knows when or where he will be swallowed. Those beings who constantly remind themselves of death

## Churning of the Heart - Excerpts (continued)

save themselves from many kinds of inauspicious acts.

"I am relating to you these facts so that you can take care of yourself. Sometimes you say things as if you are going astray, and this is not beneficial, either for you or for the ashram. If you really think about it, you will see that there is no person in this world who is worthy. Everyone is enduring the fruits of their own prarabdha. When a person's time is good, then even those things that are done wrong are sorted out and he is considered worthy. If the time is against you, the exact opposite happens. Yes, some people do take pride in their worthiness.

"The most important fact is that the purpose of your life is guru- seva. Guru-seva is conducting oneself in accordance with the decisions and happiness of the guru. The wish or command of the guru should always be before you, not your worthiness or unworthiness. These are excuses of the mind to escape from guru-seva. All your joys, sorrows, comforts and discomforts are insignificant. Pick one goal and keep walking towards it. Succession and the task of giving diksha [initiations] are opportunities to perform guru-seva. If you maintain this sentiment, then no matter what the world thinks, it will benefit you from a spiritual point of view.

"Do you think that I am unable to see and recognize that you are about to jump into a fire? But that is what I wish -- that you jump into this fire -- because I see your welfare in that. I wish for your mind to be scrubbed so much that it glows. Scrubbing definitely causes pain. Man wants to abandon everything and move aside because he does not want to be scrubbed. However, you must continue to bear the scrubbing. The essence of spirituality is destroying one's ego. Only the person who leaves his ego here can reach the abode of God."

Question: "When the ego is crushed, how will guru-seva and the activities of the ashram continue?"

Maharajshri: "At that time, they will not be needed anymore. But there is no need for you to think about all that. That is a very distant thing. Right now, simply keep on getting your head pounded. The very people you serve will cheat you. The people you love will oppose you. This is the tendency of the world. I see all that which you cannot see. I wish to see you inflamed, tormented, flustered within. This shall be your penance. However, I definitely want to bring one thing to your attention: The people whom you see opposing you will be your greatest well-wishers, revered and respected [by you], because, by drawing the fruit of your actions out of the house of prarabdha and placing it in front of you, they will become the basis for the purification of your chitta. Whatever happens to you, bear it silently and without bringing a word of complaint to your lips. Even by mistake, do not make a negative comment about anyone. This will please me greatly."

Question: "Guru Maharaj! Will I be able to do all this?"

Maharajshri: "The task is very difficult, but I believe that you will be able to do it."

## Churning of the Heart - Excerpts (continued)

Question: "How is all this possible without your blessing?"

Maharajshri: "I genuinely desire that you succeed. Just keep an open mind and tolerate each and every good and bad thing. No grievances toward anyone, no resentment toward anyone. A critic or an adversary, whoever it is, welcome everyone. This is saintliness."

I started to think that Maharajshri must have gained all these experiences after many hardships, and that was the reason why his personality had such a glow. There must be so much patience and generosity in his heart. That must be the reason why he could overcome all these difficulties. Then there was so much sadhan! Such immense knowledge! When I look at all this I am astounded. But neither do I have that much patience, nor generosity. All I have is the support of my guru's grace.

## Dakshina Moorty

Every morning and evening, in the temple of Lord Shankar located in the ashram, an aarti [prayer] was sung:

*Jai Dakshina Moorty, Swami jai Dakshina Moorty.*

Frequently the question would arise in my mind: What exactly is this Dakshina Moorty? I was not aware of an aarti in any other temple in which Lord Shankar was addressed as Dakshina Moorty. If this practice was prevalent in South India, I did not know of it. In the later parts of the aarti, there is no reference to Lord Shankar, and the entire prayer is a description of a guru. I never spoke to Maharajshri about this, but another Swami was visiting the ashram, and I presented my query to him. He said that this was a prayer for a southward facing Lord Shankar. [Dakshin in Sanskrit means south.] I remained silent upon hearing this but was not satisfied with the answer. (Editor: The Dakshina Moorti Aarti is available on YouTube at [https://www.youtube.com/watch?v=7uSGBUO3OMc&ab\\_channel=ShivomVani](https://www.youtube.com/watch?v=7uSGBUO3OMc&ab_channel=ShivomVani) )

Today again, after the aarti, when a gentleman questioned me about this same thing, I could not answer him. I told him that I would speak to Maharajshri and let him know. When I discussed this with Maharajshri during the morning walk, he said, "We have three literary texts available to help us understand Dakshina Moorty: the Dakshina Moorty Upanishad, the aarti of Dakshina Moorty and the Dakshina Moorty Stotra [hymn] composed by Adi Shankaracharya. These can be classified in the following manner:

"The Dakshina Moorty Upanishad, or the realm of worship, which we can call *Anvopaaya* [spiritual practice with a sense of doership];

"The aarti of Dakshina Moorty, which represents the realm of sadhan, and can be referred to as *Shaktopaaya* [effortless spiritual practice];

## Churning of the Heart - Excerpts (continued)

"And the Dakshina Moorty Stotra [hymn to Dakshina Moorty], representing the realm of knowledge. This is *Shambhavopaaya* [a state wherein the aspirant is free from all mental and physical boundaries and experiences the entire creation as his body] (Editor: The Dakshina Moorty Stotra is available at [https://greenmesg.org/stotras/shiva/dakshinamurthy\\_stotram.php](https://greenmesg.org/stotras/shiva/dakshinamurthy_stotram.php) ).

"Intricate study of these three will certainly help a great deal in understanding this subject.

"The first thing that must be understood is the exact meaning of Dakshina. In the Dakshina Moorty Upanishad, the meaning of Dakshina is given in the following manner: That buddhi or intellect, which is the tattva [the true principle], jnana [the true knowledge], and rupini [one who assumes all the forms in the universe], and shines due to the light of Brahma, is Dakshina. She is the mouth of, or the entrance into, the manifestation of the Divine Principle. The proponents of Brahma [the Absolute, the self-existent spirit] call it Dakshinamukh Shiva. This means that Dakshinamukh is not a combination of the words Dakshin and aamukh [facing south] but Dakshina and mukh [mouth or door]. Generally, it is interpreted to mean Dakshinaamukh, that is, facing south. But, according to the Upanishad, it is the Shakti of the soul, because the intellect is also the activity of this Shakti that reflects the knowing aspect [the giver of knowledge] of the soul upon the chitta. This same Shakti is also the cause of knowledge of the world in the form of intellect, and also the opening, or door, to knowledge of the Self. The Lord is also the essence of Shakti, and hence the Lord himself is called Dakshina Moorty. He is the Guru, he is the goal, and he is also the means of achieving it,

"Era after era, kalpa after kalpa [one day of Brahma, which consists of 4,320,000,000 years] have passed by, yet Dakshina Moorty, in the form of the guru, has not undergone any change. He remains eternally young, whereas the disciples [jivas, the individual beings] whose state is established in the chitta continue to take birth and die. Sometimes they attain youth or grow old. This eternal Guru, in the form of Dakshina, provides energy to the gross and inanimate chitta and transforms himself into intellect, and into Maya [the grand illusion]. He spreads himself over the intellect and, of his own accord, he frees the intellect from Maya through silent instructions. His conduct is always beneficial to the world. He is so kind that he manifests himself to his disciples of his own accord. Just as the gift of the active power of the Guru to the chitta is silent, similarly his instruction of knowledge is silent, and it gives rise to divine silence within the disciple, just as it is said in the aarti that "divine silence is awakened through instruction."

Question: "What is the difference between silence and divine silence?"

Maharajshri: "In silence, speech is kept under control. This control is generally limited only to *vaikhari* [audible speech]. If the mind becomes engrossed in japa or meditation, then, in that silence, by focusing the mind on the desired object one can reach up to *madhyama* [mental speech. ideas and thoughts], or even reach *pashyanti* [the finest impulse of sound. a level where sound vibrations rise from the Mooladhar and reach up to the heart, the first

## Churning of the Heart - Excerpts (continued)

manifested consciousness, the seat of all knowledge]. But in divine silence, all four sounds - *para* [transcendent sound, pure consciousness], *pashyanti*, *madhyama* and *vaikhari* are silenced. Internally or externally, there is no object in front of one. All objects of perception, that is the entire universe, are dissolved. The soul becomes established in its own self. This state is higher than the natural state of silence of the *chitta*, and it cannot be attained through any external means of instruction. Inner divine instructions and silence alone are necessary for this, which only *Dakshina* is capable of doing."

Question: "This means that the inner, conscious power is the power of *Dakshina*, which an individual has received from God in the form of *Dakshina*. The activities of *Dakshina* are the cause of bondage, and this very *Dakshina* frees one from bondage and is the giver of *moksha*. This *moksha*-giving aspect of *Dakshina* is called *Guru*."

Answer: "That is exactly how it is. Welfare, the giver of welfare and the path of welfare - all of them reside within. Externally there is only drifting. So long as the mind drifts, an individual wanders externally. Once he receives the grace of a *Guru*, his attention is turned inwards."

Question: "What is the significance of the statement that the *Guru* sits on the earth at the root of the banyan tree?"

Maharajshri: "This visible world is like a banyan tree whose root is God, or *Guru*, alone. That the *Guru*, in the form of *Dakshina*, sits at the root of the banyan tree implies that the dormant *Shakti* is situated in the *Mooladhar*. The fundamental principle of *Mooladhar* is the earth. Similar to the seed of a huge banyan tree, an infinite storehouse of knowledge is present in the *Guru*, who is situated in the *Mooladhar* just as the tree is inherent in the seed. However, for the seed to become a huge banyan tree, the seed must be planted and germinated in the earth, indicating that the silent instructions originate from the *Mooladhar*."

Question: "The *Guru*, knowledge of the *Guru* and the path of the *Guru* everything is present within. So, what is the need for a *Guru* in physical form?"

Maharajshri: "The human body is merely a collection of the five physical elements, whether it is the body of a devotee or a worldly person. How can this false body be a representation of *Dakshina Moorty*? Yet this false body is also illuminated by *Dakshina Moorty*. Generally, *Dakshina* is present and active in every physical body, but if an individual accepts someone as his *guru* merely on the basis of this fact, then one will have to accept all humans as *gurus*. The term *Guru* is applied only to that physical body which has, at the minimum, attained the capability of opening the mouth of *Dakshina*. For example, a temple and a regular home are both made of bricks, stones, sand, cement, and so forth. But a regular home cannot be called a temple. Only that place is a temple where a specific form of God [a particular deity] has been ceremonially installed. However, even this line of thought is incomplete. If this premise is accepted, then every spiritual aspirant in whom the mouth of *Dakshina* has

## Churning of the Heart - Excerpts (continued)

been opened will become a Guru, even though the task of thinning out his desires is still in process. Therefore, opening of the mouth of Dakshina is not enough. The cause of bondage must also be loosened. The power of propagating the Shakti and authoritative knowledge of its nature must have dawned within him, and he must also be granted the right to awaken it in others.

"Yoga Darshan talks about the loosening up of samskaras [accumulated impressions], which are the cause of bondage, not of their total eradication. This means that the layers of samskaras on the Shakti [power] of Dakshina become so infinitesimal that the light of the Shakti glimmers through them and starts to spread out within the chitta. In the elementary stage, only the kriya of the Shakti is experienced, however, Shakti and its activity are two different things. As the kriyas become subtle and peaceful, the Dakshina Moorty aspect of Shakti begins to manifest and is called *ghata avastha* [See *Hatha Yoga Pradipika*, chapter 4]. At this time, if such an event takes place, then one can initiate the work of a Guru. There is one more way. If a guru wishes, he can place a disciple who is equipped with the awakened Shakti on the seat of a guru. In such circumstances, the resolve of the guru works through the disciple.

Bhagvadpad Shankar [Adi Shankaracharya] has said in his Dakshina Moorty Stotra that after the door of Dakshina has opened, seeking the complete protection of the divine power, or completely surrendering to it, is called *sadhan*. He has also indicated that before the opening of the door we can accept ego and personal effort up to a certain point, but after Dakshina has been awakened surrender is the only personal effort that remains. If, on the other hand, one holds on to the support of one's ego, then the activities of the Dakshina Shakti come to an end.

"Whether it be worldly knowledge or spiritual knowledge from texts, everything is still reflected knowledge. In the chitta there is no self-illuminated knowledge. Everything is drawn from other sources and has been acquired in a state where the self-illuminated, discriminative [knowledgeable] aspect of the soul is reflected on the chitta. This means that knowledge is not an object. The actual goal of a human is to experience this discriminative, or knowledgeable aspect of the soul. This knowledgeable aspect spreads everywhere through the medium of the sense organs. It also activates the chitta, and the purpose of knowledge is the communion of this knowledgeable aspect with the chitta. Once this is experienced, the state of *samadhi* is reached and, hence, the world is dissolved. The natural state is achieved, and this gross, physical world becomes secondary.

"When the door of Dakshina is opened, its compassionate *lila* [divine sport] begins within the individual being. Dakshina is always engaged in divine sport, but the individual being, engulfed in pride, is not able to comprehend this. Goddess Dakshina is the giver of knowledge. She continuously reflects her natural aspects on the chitta, but the individual being covers his chitta with a veil of ignorance, due to which neither can Dakshina be experienced, nor her natural state. As a result, all the activities and dispositions of the individual being become deliberate. The dominance of his pride is responsible for his pitiable

## Churning of the Heart - Excerpts (continued)

condition. Only Dakshina Shakti is capable of bringing him out of this state. In his pride, the individual being can only suffer.

"The door of Dakshina is always open. In the extroverted state [the process of creation] it is directed toward the world, and in the intro-verted state it is directed toward the soul. 'Opening of the mouth, or door' is merely a formal usage. In its flow toward the world, Dakshina drips from the holes of vasanas [mental tendencies] in the chitta and its Dakshina form remains suppressed. Just as the Sun is not visible because of the clouds even as it shines, similarly Dakshina, in spite of being eternal and self-illuminating, is also not experienced due to ignorance.

"After the door of Dakshina has opened toward the soul, seeking the shelter of the Divine Power, or complete surrender to it, is called sadhan. In the aarti, the same pure and all-knowing aspect of the soul is worshipped in the form of Lord Shankar, who is not only the lord of this Dakshina Shakti, but is also the very essence of Dakshina himself, who, by showering his grace on disciples through the medium of the guru's body, begins to assimilate his power within, and thus perform the task of removing Maya. Lord Shankar is called the 'annihilator, or 'lord of dissolution, because by initiating the process of assimilating the Dakshina Shakti within himself and creating a state of dissolution within the disciple, he destroys the disciple's internal individual world. It is believed that the beginning of this process is the goal of sadhan.

"In the aarti of Dakshina Moorty, the operations of the Guru, his effect, and the knowledge about the doer that arises in the disciple are described as follows:

*Drishtipaata sankalp matra se jagati kundalini  
kriyavati kridaye karati, jaye na jo varani.*

The Kundalini is awakened by a mere glance or resolve, Kriyavati [the awakened Kundalini] performs various activities that are not accumulated [as samskaras].

"Once the disciple has obtained the grace of the Guru, what happens next? On this subject it states,

*Shata chakron ko vedh urdhva gati praano ki hoti  
divya maona upadesha jagata, nishtha ki jyoti.*

On piercing the six chakras, the prana rises upwards, divine silent instruction kindles the flame of faith.

"These lines deserve special attention. Dakshina herself remains silent, yet she works toward the welfare of the disciple. Through her silent state she teaches the aspirant about silence. This instruction is also given silently, and the aspirant receives it in silence. The internal

## Churning of the Heart - Excerpts (continued)

functions of spirituality are invisible and unfathomable to the world. Therefore, from the perspective of the world all this takes place in silence. However, internally, all the doubts of the disciple begin to be resolved, the process of removing the layers of Maya continues uninterrupted, and samskaras and vasanas are also progressively destroyed. The Lord performs the task of creation, maintenance and dissolution in silence. As long as an individual lives in this world he talks. Once he distances himself from the world, he becomes silent."

Question: "But different sounds materialize through kriyas. How can the instructions be silent?"

Maharajshri: "The sounds made in kriyas are the process of the purification of the chitta; their influence and knowledge are silent. It is like the waves of the ocean, which make a lot of noise as they rise and subside, but at the end what is present is the calm sea."

Question: "Does Dakshina Shakti take the form of the world?"

Maharajshri: "No. It does not take the form of the world. The world is merely a perception. Just as we sit in a theatre and watch a movie on a screen, viewing different scenes and incidents that are all merely perceptions, illusions, so, in reality, none of this actually happens. An individual believes that this is the truth and involves himself in it. The wave is an imagination; reality is the ocean. The impressions of imagination also make a great deal of noise as they accumulate and as they dissolve, but what is left behind is silence. Scriptural as well as intellectual knowledge is also mere noise. With experiential knowledge comes silence."

Question: "Guru Maharaj, I have a request. If you were to write a book on the subject of Dakshina Moorty that gives a detailed explanation of all three the Dakshina Moorty Upanishad, the Dakshina Moorty Stotra and our aarti - it would be a great boon for aspirants."

Maharajshri: "I have written whatever I had to write. How much more time do I have? If it is possible for you, I suggest that you write something on this subject."

I was taken aback upon hearing this. For a brief moment I did not know what to say. Then I composed myself and said, "You have already asked me to write something on the Shaktipat Sutras that you composed. I do not know if I will be able to complete that task. Now you are suggesting that I should write on Dakshina Moorty."

Maharajshri: "Don't worry about your ability. All abilities are inherent in Dakshina Moorty. If you surrender to Dakshina, she will take care of everything."

I remained silent on hearing Maharajshri's remark.

## Churning of the Heart - Excerpts (continued)

Presented here with kind permission from Swami Shivom Tirth Ashram, Inc.

Thanks to Mrs. Alison Kamat for transcribing the excerpts.

“Churning of the Heart” trilogy by P. P. Swami Shivom Tirth Maharaj is available from:  
Devatma Shakti Society  
92-93, Navali Gav  
Post Dahisar, via Mumbra, Thane 400612, India

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

## Answers to Questions from Sadhaks

**Question:** I would like to try out Maha Yoga. Please let me know how I should proceed.

**Answer:** Our website (<https://mahayoga.org>) has a lot of information about Maha Yoga. The website's main menu has various sections such as 'About Mahayoga', 'Mahayoga Resources', 'About Us' and so on. Please go through all the pages especially in the first section named 'About Mahayoga'. Once you go through the details given in the first section, you will have enough of an idea of what Maha Yoga is all about.

Please try to follow 'Mahayoga Introductory Practice' (details mentioned on page <https://mahayoga.org/about/introductory-practice>). There are no rules/restrictions to be followed while you are undertaking the introductory practice. This is a 'hands-on' approach to Maha Yoga meditation and a recommended step especially in your case.

Also, you may watch Maha Yoga videos (available in English, Hindi and Marathi) on our YouTube channel. There is a playlist named 'Mahayoga Introduction' which has 5 videos. Feel free to go through those videos and follow the instructions given in the videos. The link to the playlist is <https://www.youtube.com/playlist?list=PLlvzoh8NCGFoiaWT3nmG2j2dycG6uDdcp> .

After having tried out the introductory practice, if you continue to remain interested in Maha Yoga and would like to get initiated into it, you are welcome to apply for Maha Yoga Shaktipat Deeksha (initiation) online from the home page of our website (<https://www.mahayoga.org/home>) . Getting initiated requires a Sadhak to make a commitment to follow certain rules and restrictions as described here: <https://www.mahayoga.org/initiation/introduction> . The next Deeksha Day is on March 26<sup>th</sup>, 2024.

**Question:** I received Maha Yoga Deeksha (initiation) a few years ago. However, I would like to know what a Mantra given by a Guru (Guru Mantra) does to a Sadhak.

**Answer:** Since you are a Sadhak who has already received Maha Yoga Deeksha, I am sure you are aware that the Deeksha of our Parampara is not a Mantra Deeksha. It is a Sankalpa Deeksha. So, the question of receiving a Mantra from a Guru in our Parampara does not arise. You are welcome to chant any Mantra of your choice when you are not sitting for Maha Yoga Sadhan. But when you sit for Sadhan, please do not do anything with intent, including chanting a Mantra. If the chanting of a Mantra happens automatically during Maha Yoga Sadhan as a Kriya, please allow it to happen and simply observe that it is happening. Do not chant the Mantra with your own intent during Sadhan.

If you are asking the question for purely academic reasons, some Maha Yoga Paramparas (lineages) and other Yoga Paramparas do use Guru Mantras to initiate a Sadhak and to help him during Sadhan. Such Mantras granted by Gurus in some Maha Yoga Paramparas are imbued with the Guru's Sankalpa, which, along with the sounds in the Mantra, help activate the Prana Shakti within a Sadhak, and make it progress through the appropriate Chakras. In

## Answers to Questions from Sadhaks (continued)

other Yoga Paramparas that do not involve Shaktipat, it is only the sounds in the Mantra that help a Sadhak's mind become calm, and in rare instances might help activate the Prana Shakti within a Sadhak. But, in all these traditions/Paramparas that rely on a Guru Mantra, eventually, a Sadhak has to go beyond the use of the Mantra and has to surrender to the Prana Shakti within him to attain Self Enlightenment. The Mantra itself is simply a device to either transfer Shakti from a Maha Yoga Guru to the Sadhak (Shaktipat), or to just help the Sadhak calm his/her mind.

**Question:** I am a Maha Yoga Sadhak and I have a couple of questions about Karma.

I understand that the goal of Maha Yoga is the elimination of all Samskaras (impressions from our current and past lives) that have been accumulated in our Chitta (mind stuff). But I also wonder if Karma (effects of past actions) is the same as Samskaras, and if it too would get eliminated with regular and diligent Maha Yoga Sadhan?

If not, please advise me on how/where Karma is accumulated and how it affects our reincarnation and rebirth and shapes our current and future lives, and how it can be eliminated or nullified.

Looking forward to your kind advice.

**Answer:** You are exactly right that the goal of Maha Yoga Sadhan is to have all the Samskaras in a Sadhak's Chitta get eliminated, thereby enabling him to experience his true self, i.e., achieve Self-Realization/Enlightenment. But first, we should be clear about the definition of terms like "Karma", "Samskara", etc.

"Karma" means "action". It is not "effects of past actions", it is the action itself. In popular jargon, the term "Karma" is conflated with "effects of past actions". But the "effects of past actions" should be referred to as "Karma Phal" or the "fruits of the actions". This is also referred to as Prarabdha. Karma Phal/Prarabdha are not the same as Samskaras, which are the impressions from our past and current lives that result in our tendencies to act in certain ways.

We usually commit Karma (action) with some intent as to what we will accomplish by that Karma (action), i.e., it will result in something that we desire, or prevent something that we do not desire. And it is exactly this kind of action/Karma that is done with the intent for getting its fruit/result that creates within our Chitta the Samskaras (impressions that result in our tendencies to act in certain ways) and attachments and aversions. Lord Krishna is very explicit in the Bhagvad Geeta that we are all entitled to do Karma/action, but we are not entitled to the fruits of the Karma. That is how he points us in the direction of doing actions/Karma solely because it is our duty to do them, not for the fruit/result of the actions. This type of Karma/action is also called Nishkama Karma, i.e., Karma/action done without Kama (attachment to the fruit of the action). Nishkama Karma, i.e., actions taken

## Answers to Questions from Sadhaks (continued)

with a sense of duty, not for their fruit/results, does not create new Samskaras or reinforce existing Samskaras.

The Karma/actions that we have committed in our past lives and in our current life, with the intent of getting something we want or avoiding something we don't want, has resulted in the Samskaras we currently harbor in our Chitta. These Samskaras cause certain types of thoughts to arise in our minds and drive our tendencies to act in certain ways. Maha Yoga Sadhan does result in the gradual elimination of accumulated Samskaras. How does this happen?

When we sit for Maha Yoga Sadhan and surrender to the awakened Prana Shakti (Guru Tattva) within us, the Samskaras we have accumulated over our past and current lives get expressed as thoughts, energy flows, or physical actions. They all don't get expressed at the same time during Sadhan. One Samskara might get expressed resulting in a random thought arising in the Sadhak's mind (mental Kriya). Then, at some other time, another Samskara might get expressed as an energy flow (Pranic Kriya). And at still another time a Samskara getting expressed might cause the Sadhak to have some involuntary physical movement (physical Kriya).

When these Kriyas happen, if the Sadhak simply observes them without having any attachment to them or aversion or fear of them, gradually the effect of the Samskaras that underlie the Kriyas gets reduced and eventually eliminated from the Sadhak's Chitta. Thus, he is able to automatically lose the tendencies that were driving him before he began to sit for Maha Yoga Sadhan. And if he is able to prevent new Samskaras from developing and accumulating by engaging only in Nishkama Karma (actions undertaken without any consideration of the fruits of the actions), he will gradually be able to completely clear his Chitta of all accumulated Samskaras, thereby experiencing Self Enlightenment.

Now, about your question of whether the "effects of past actions" "would be eliminated by regular and diligent Maha Yoga Sadhan". As we mentioned above, "effects of past actions"/Karma Phal/Prarabdha are not the same as "Samskaras". Samskaras, which are inherently impressions that drive our tendencies, can get eliminated by diligent Maha Yoga Sadhan and by practicing Nishkama Karma, but Karma Phal/ Prarabdha cannot be eliminated except by enduring the effects/fruits of past actions, i.e., by experiencing them in a detached manner.

The key here is to go through those experiences without creating new attachments/aversions/tendencies/Samskaras or reinforcing existing ones. Maha Yoga Sadhan and Nishkama Karma do help one develop the attitude needed and the ability to endure the effects of Karma Phal/Prarabdha in a detached manner, thereby eliminating them eventually, but Maha Yoga Sadhan by itself does not result in the elimination of Karma Phal/Prarabdha.

## Answers to Questions from Sadhaks (continued)

We are aware, from your previous communications, that you have had to endure many physical ailments as well as some mental stress. Our advice to you is to seek treatment for your issues whenever and wherever possible, but endure whatever issues remain with a sense of detachment. The practice of Maha Yoga Sadhan and developing an attitude of Nishkama Karma will help you endure the issues that remain with a sense of detachment, eventually freeing you from the Prarabdha you came here with and without developing new Samskaras or reinforcing existing ones.

Each of us has an opportunity in our current life to completely eliminate Samskaras and Karma Phal/Prarabdha by a combination of Maha Yoga Sadhan, the practice of Nishkama Karma, and the enduring of Karma Phal/Prarabdha in a detached manner, thereby achieving Self-Realization and getting out of the birth - death - rebirth loop. However, if we are unable to do so, for whatever reason, upon death, we carry forward what remains of the Samskaras and Prarabdha into our next life.

**Question:** I received Maha Yoga Deeksha (initiation) a few months ago. Given the importance of surrender in Maha Yoga practice should I continue to follow the two directions below:

- Initially a Sadhak should inhale breath speedily and exhale slowly for seven or eight times
- Think that you are not the body but only the pure air which is the gross manifestation of Prana (Life Energy)?

**Answer:** Yes, you can continue to begin your Sadhan with the initial structured breathing a few times and having the initial thought that you are not the body but are the gross manifestation of the Prana Shakti. But there is no hard and fast rule that you do so. Some Sadhaks benefit from it as it separates their Sadhan time from what they were doing before they sat for Sadhan. But other Sadhaks get into the meditative state right away and do not have to begin with the structured breathing and the explicit thinking part. It is also important to have an attitude of surrendering to the awakened Prana Shakti within you when you sit for Sadhan.

In any case, once you have done the structured breathing and the explicit thinking part for say your first 30 seconds or so and have relaxed your body, quit doing anything explicitly. Let your body resume its normal and automatic breathing, surrender to the awakened Prana Shakti within you and gradually put yourself in the role of an observer (Sakshi) of what happens. If certain physical Kriyas happen (they might be subtle or vigorous), let them happen; simply observe them. If you feel some sort of energy flows within your body, once again they might be subtle or vigorous, simply observe them. If some random thoughts arise in your mind, do not get frustrated, simply observe them. These are all physical/Pranic/mental Kriyas and the Sadhak's role is to simply observe them as they happen, not make them happen, or get attached to or afraid of them when they happen, not

## Answers to Questions from Sadhaks (continued)

expect them to happen nor get frustrated if they don't happen. This is all a process of bringing up Samskaras (impressions from current and past lives) and getting rid of them by playing the detached role of an observer during Sadhan. If no specific Kriyas happen, simply observe your normal and automatic breathing, since that is a Kriya that happens to all of us as long as we are alive.

**Question:** I think I have a big problem of being lazy. I find it very difficult to wake up early to sit for Sadhan, so I just keep postponing it. I really want to sit for Sadhan regularly, but I am not sure I know how to overcome my laziness. Please advise.

**Answer:** The only solution to laziness is to not be lazy. That's it.

If you cannot wake up early enough to sit for Sadhan, then figure out another time when you might be able to do so. Nobody else can advise you on when you should sit for Sadhan; it is entirely up to you to figure that out and to get over your laziness. You have to have enthusiasm (लग्न - lagan) to sit for Sadhan, and such enthusiasm can only come from within yourself. The more you sit for Sadhan the more enthusiastic you will become about sitting for Sadhan. So, make a commitment to yourself that you will sit for Sadhan every day, figure out when you can devote an uninterrupted hour to do so, and draw on your willpower to honor the commitment you have made to yourself. Once you begin to sit for Sadhan every day you will gradually develop the लग्न (enthusiasm) for it, and once that happens you will get addicted to it and you won't be able to go through a day without sitting for Sadhan!

So, draw on your willpower in the initial stages and the लग्न will follow.

**Question:** I am a Maha Yoga Sadhak, but more recently I have been wondering about the true nature of God. Some people say that God does not have any form or attributes (Nirguna) while others show Him/Her as having form and attributes (Saguna). Is the worship of God in Saguna form easier for self-realization than Nirguna worship? How can I develop the Bhakti (devotion) needed for worshipping Saguna God?

**Answer:** God, who we refer to as Paramatma (Universal Soul) is within us all and is formless and infinite. Paramatma is the Tattva (principle) that pervades all creation.

It is very difficult for most people to understand an abstract concept like a formless and infinite Paramatma; they personalize the Paramatma and depending on their Samskaras (accumulated impressions from current and past lives), depict the Paramatma in some physical form. This is the basis for all religions that are devoted to one form or other of the formless and infinite Paramatma. They embody the Paramatma (the common Tattva) into various Roopas (forms) such as Lord Rama, Lord Krishna, Lord Dattatreya, Jesus Christ, Gautama Buddha, Mohammed, etc. Of course, all these personifications are based on the fact that these historical entities were self-realized (some to a greater extent than others, perhaps) and were able to lead their followers to various levels of self-realization. So, it

## Answers to Questions from Sadhaks (continued)

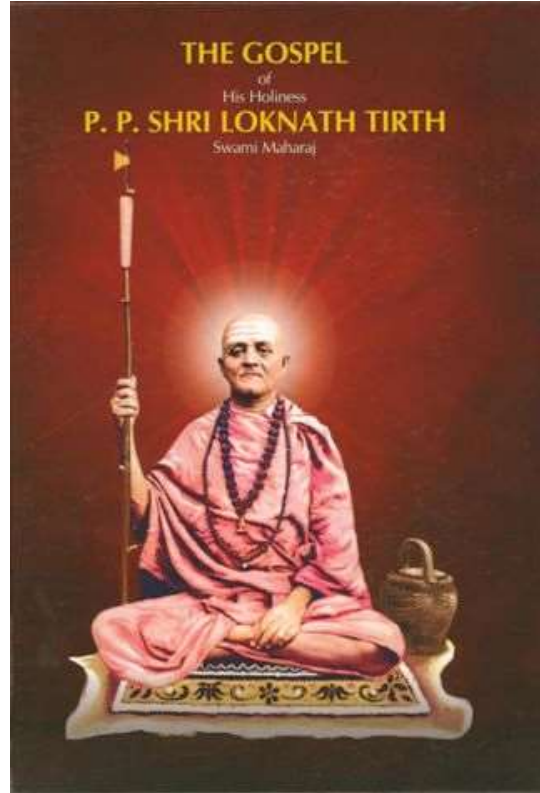
was easy for their followers to see God/Paramatma in them and surrender to such embodied entities rather than surrendering to an abstract concept like the formless Paramatma or the awakened Prana Shakti (once again, a manifestation of the Paramatma) within. In other instances, Paramatma, which has no attributes (Gunas) i.e. it is Nirguni, was depicted by various easily understood attributes (Gunas) such as creation, sustenance and destruction. This led to the embodiment of these primary attributes as Lord Brahma, Lord Vishnu and Lord Shiva, with various sub-attributes assigned to the rest of the pantheon of Gods such as Lord Ganesh, Mother Shakti and all her Roopas, etc. Many people find it easier to pray to, meditate on, and surrender to Saguna entities such as these.

However, while it might seem easier to follow a Saguna path, as Radha did in her adoration of Lord Krishna, it is very difficult for a Sadhak to develop devotion (Bhakti) to a Saguna form of God when his Samskaras do not naturally create such Bhakti within him. So, unless you have a natural devotion towards Lord Krishna or Lord Ganesh or Jesus Christ, etc., it is very difficult to develop such Bhakti with intent. Practicing Maha Yoga Sadhan might bring up some Sanchit (accumulated) Samskaras from within a Sadhak's Chitta (mind-stuff) which might lead to such Bhakti in due course, but otherwise one has to have such Samskaras already brought up in one's Chitta to have such Bhakti occur naturally. Also, most Sadhaks who follow such Saguna devotion-based paths encounter a great deal of difficulty in the final stage of self-realization. This is when they have to free themselves from the concept that their Saguna object of devotion is separate from them to the reality that the Nirguni Paramatma is within them and has been there all along! Radha was able to do this when she saw herself as Lord Krishna; that Radha and Krishna are one and the same. But it was because of her Samskaras that led her to Lord Krishna and the eventual realization through his grace that she and he were one and the same. Most Sadhaks pursuing the Saguna path may not be as lucky.

It is far easier, in our opinion, to practice Maha Yoga Sadhan and do nothing with intent during Sadhan, simply surrendering to the awakened Prana Shakti within (a manifestation of the Paramatma) so she can do what is needed to lead the Sadhak to self-realization. One does not need to contemplate on a Saguna form of God or try to understand the abstract concept of a Nirguni, formless and infinite Paramatma. Just leave it up to the awakened Prana Shakti to take us where we need to go and have faith that she will get us there. If during the course of Maha Yoga Sadhan you develop a Bhakti/devotion to a specific Saguna form of Paramatma, then that is fine. It would indicate that there are some Sanchit Samskaras related to such Bhakti that you need to experience and observe, before those Samskaras get eliminated from your Chitta. But otherwise, there is no need to try to intentionally develop Bhakti for any Saguna form of God.

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

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



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

Copies of the book are available in India for Rs. 299 plus postage at:

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

Phone: +91-253-2311616

## Upcoming Events:

### Deeksha Day (Initiation Day) on March 26<sup>th</sup>, 2024

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

### 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 <https://www.mahayoga.org/aboutus/program-calendar>

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.

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](https://twitter.com/Mahayoga_Org).

We are also on Instagram at [https://www.instagram.com/mahayoga\\_org/](https://www.instagram.com/mahayoga_org/)

Maha Yoga event videos can be found at

<https://www.youtube.com/@SiddhayogaMahayoga/featured>



॥ एष योगस्य परमो विधिः ॥

This is the Highest Path of Yoga

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The goals of our e-newsletter are:

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

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

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

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

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