Editor’s note

Dear Readers:

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

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

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

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

Past issues of Self Awakening are archived at http://www.mahayoga.org/selfawakening.aspx.
Dreams

The subject of dreams had internally overshadowed my thoughts. One gentleman told me that he first had a vision of Maharajshri in a dream, and then he met Maharajshri in real life. There were a few similar examples, in which people had premonitions in dreams. I was thinking that the basis of dreams is accumulated impressions, which were mere collections of memories of past experiences. How then can dreams give indications of the future? Dreams can only give shape and form to past impressions. I presented my dilemma to Maharajshri.

He explained in the following manner: “It is true that dreams are based on samskaras. They arise during the sleep state and create the world of dreams. But remember that samskaras are of two types: prarabdha [ripened to give fruits in this life] and sanchit (accumulated impressions from the past]. Sanchit samskaras can only bring memories of past experiences. They may recreate things that have been seen, but they cannot give any indication of the future. Prarabdha samskaras are different. A dream based on prarabdha may give an indication of future events. The prarabdha that is ripe and ready to give results may be expressed as an event in a dream. There is nothing surprising about that. Sanchit samskaras are related to the past only, whereas prarabdha can be related to the future as well as the past.

“There was an American lady whose son was a pilot in the Air Force. This lady had a dream one day. She came to an open field surrounded by mountains. The sky was cloudy and a few raindrops were falling. An airplane came flying in the sky. The weather was not clear, and the airplane hit a mountain peak and fell. People ran to the spot where the airplane had
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Crashed. She also ran to the spot. She saw the dead body of her son lying there. The dream was over. The woman woke up.

“At first she was very extremely worried and scared. She started praying to Jesus for her son. Then she convinced herself that it was only a dream and dreams come and go. They are not related to real life. The incident became a thing of the past. She felt relieved.

“After a few days she went to meet a friend in another city. They went out together for a stroll and she saw that they were in the same open field that she had seen in her dream, the same mountains and clouds. It was drizzling and the weather was foggy. She was struck with wonder. Suddenly, an airplane came and hit the mountain and crashed. Both of them ran to the spot where the crashed airplane lay. She saw her son’s dead body lying there.

“Without thinking more about the incident, it may be understood that this dream was related to prarabdha. However it is hard to determine whether a particular dream has anything to do with events that are going to happen or not. For some reason, people have very few dreams based on prarabdha. They mostly come and go, like a movie, and as soon you are out of the theater they are gone. The dream is broken and forgotten.

“Just recently I ran into a similar situation. A girl had many dreams of a temple of Lord Shankara. It was a very ancient temple, situated at a height on the banks of the River Narmada. There was a cremation ground nearby, and the place was peaceful and secluded. This dream came to her three or four times. Then one day she dreamt that the temple was close to Badwah, a town near the Narmada River. One day we all went to find the place. The girl recognized the temple as soon as she saw it. The place was peaceful, close to a cremation ground, near the Narmada River. It was about twelve kilometers from the town of Badwah. Whether this experience has any connection with the future or not, no one knows. The temple is known as Vimleshwar Mahadeva.”

I am reminded of an episode from my earlier life, before I came to the ashram. Only a few days had passed since India received independence. India was divided into two parts. Hundreds of thousands of people were coming and going between India and Pakistan. We all came to Kurukshetra [in India], except for my father, who was still in Lahore [in Pakistan]. On both sides of the border, in India and Pakistan, many people were being killed. One day my mother dreamt that some people were running after my father with knives. My father was trying to save himself and someone stabbed him with a knife.

In those days refugees were coming loaded in trains. We did not have any work to do, so we used to go to the station and check every train to see whether any relatives or friends had come. One day three or four relatives arrived on the train. My father was expected to come with them, but he did not. We were told that he was killed outside the Lahore railway station. Here, again, the role of prarabdha may be clearly seen.

Question: “What is the relationship between dreams and spirituality?”

Churning of the Heart - Excerpts (continued)
Churning of the Heart - Excerpts (continued)

Answer: “Dreams are our best example of the impermanence and transient nature of the world. They seem real when we see them, but they are false as soon as we wake up. This is what happened to King Janak. He lost a war in a dream. He was wandering in the jungle, tired and hungry. As soon as he woke up the dream was gone, and all the royal luxuries were surrounding him. He asked whether this was real, or the dream was real. Ashtavakra replied, “Neither is this real, nor was the dream real. As long as you are sleeping, the dream is real, but when you awaken everything is false. Similarly, as long as a being is in Maya the world is true, but when he wakes up and gains the right knowledge nothing is real. The world is false.”

Question: “The dreams that take the form of prarabdha and become true when you awaken — how can they be called false, specifically when that actually happens in life.”

Answer: “How can the reflection of falsehood be real? When an untruth mixes with untruth, it does not become truth. A false shadow of a dream based on sanchit [accumulated] samskaras is not even visible after you wake up. In a dream based on prarabdha, the reflection of a shadow is visible. But it is false, just as the dream was false.”

Question: “Some people claim that they can interpret every dream and tell its significance. They may say that you were a leader of a gang of bandits in a past life. ‘You used to rob travelers. Once, a young couple was traveling. The woman was loaded with jewelry. You caught both of them, tortured them, and took all her jewelry. Now you must suffer the consequences of your action.’”

Answer: “Who has seen whether someone was a bandit or not in a past life? Whether one had tortured a couple or not? People believe these things because of blind faith. Thus the spiritual significance of a dream is secondary.”

The Mischief of the Mind

One sadhak pronounced, “The mind is troublesome and mischievous. It makes everyone dance. The entire world is troubled by the mind.” What Maharajshri said about the mind in his response to this is as follows:

“The world is an extension of the mind. The world extends as far as the mind extends. The world becomes as the mind is. Where the mind starts to shrink, the world also begins to shrink. Where there is no mind, there is no world either. Where there is a mind, there is also the world. Where there is sorrow in the mind, the world also becomes a source of unhappiness. Where there is happiness in the mind, the world becomes the source of happiness. Where the mind is restless, the world also dances with restlessness. Where the mind is peaceful, every place is filled with peace.”
Churning of the Heart - Excerpts (continued)

(1) Whatever desires and tendencies exist in the mind, the world develops accordingly. With the growth of vasanas in a person, his world also grows with them. Due to this new hopes and worries continue to tighten their grip around him. The chitta of a human being has been so infested with vasanas [mental modifications] that he expects from everyone, he doubts everyone, he is ready to plead in front of anyone, and, if the occasion arises, he is ready to get angry with anyone. Once the wheel of vasanas begins to turn it shows no signs of stopping. It makes the man go around with it.

If the expansion of the mind is extroversion then its contraction is introversion. Once it starts to contract, or shrink, it goes on shrinking (although expansion may introduce obstacles intermittently). It begins to give up the root causes of its expansion: the desires and vasanas. It seems as if a lost traveler has found his way home. At that time his mind dances with joy. He throws away all the unnecessary baggage he was unnecessarily carrying on his head.

(2) The mind is like a pair of eyeglasses through which the living being sees the world. The world appears to be the same color as the shade of the spectacles it wears. The mind wears the spectacles of vasanas, hopes and feelings, and thus the world appears like that. A sensuous man will only see physical beauty everywhere. The world is like an ignited oven for an angry man. A hateful person will see enemies everywhere. A devotee will go to a temple to worship, while a thief will go to steal. Someone considers his father equal to God, and another wants to swallow his wealth. The virtues and vices in our own mind are reflected in the world. The person who finds faults with the world has a storehouse of faults within himself. A virtuous person sees virtues everywhere, and starts to observe his own faults when he sees those of another.

An introverted mind closes the window that opens towards the world. When a devotee looks at the world he sees love everywhere, because his heart is filled with love. He does not see likes and dislikes, jealousy and desires, and selfishness and suspicion anywhere because his eyeglasses are colored with love. He can only see love. He sees everyone moving towards God. Even if someone has wandered off the path he is still searching for God. No one appears bad to him. He never says a single word against anyone. He is neither angry with anyone, nor disappointed with anyone. His attention is turned inwards, even when he looks at the world.

(3) When the mind begins to contract, hopes and desires begin to fall away. Although the world exists, it seems to be dissolving. Its importance ends. The world exists due to vasanas, the mind exists due to vasanas, and the connection between the mind and the world is also due to vasanas. In the absence of vasanas there is no world, no mind and also no connection between the mind and the world. This is sham-dam [quieting and controlling the mind]. This is Pratyahara [recoiling the mind within]. This shrinking and folding-in of the mind is the doorway to spiritual progress. The secret to freedom from the miseries of the world is hidden in this. Expansion of the mind brings nothing but restlessness and turbulence. Withdrawal of the same mind from the world emanates nothing but peace.
(4) The existence of this world [the perception of it being real and eternal] is felt only by the mind. It is the mind who imagines happiness in the midst of the miseries of the world. The mind brings the soul to the world, and imagines the soul where it is not. The mind imagines eternity and stability in this momentary world. The feelings of purity and impurity, pious and impious, arise in the same mind. They first arise in the mind and then spread in the world. For a mind that is empty of these feelings, the existence of the world and itself is nothing else but the Lila, the divine sport, of the Lord.

(5) The world cannot make anyone happy or unhappy. The world is Maya, a show and a fraud. It is the mind who wanders around in the world in order to find the cause of its misery. The mind that is restless and unhappy spreads unhappiness in the world. The world cannot make the mind unhappy, but the mind can certainly inflict pain on the world. At some places it destroys nature, at some places it cuts trees, some places it gravely bleeds, it injures mountain peaks, and at other places with harsh words it disturbs the peaceful minds of others. The world is charged with the live, blissful nature of God. God's sovereign consciousness dances in each and every particle of the world. Unfortunately the unhappy mind sees only unhappiness all around. All this is the play of the mind. With the same mind one can experience light everywhere, or the darkness of unhappiness. The world is what it is. There is light and darkness in the mind. There is unhappiness and contentment, as well as peace and restlessness, in the mind.

(6) The question is whether the mind is steady or restless. Restlessness is the world; peace is spirituality. Restlessness consists of likes and dislikes, anger, greed, desires, vasanas, ego and selfishness. Steadiness includes love, equanimity, compassion, generosity, contentment and profundity. These are opposite states of the same mind. Fickle-mindedness is extroversion and steadiness is introversion.

Question: “How is it that one and the same world, made by God, is a source of misery for some and joy for others?”

Answer: “A living being does not become happy or unhappy due to the world made by God, but by the world of imagination created by himself. If he is not satisfied with the world made by God, pride creates its own separate world within God's world. He divides the world — my home, my family, my language, country and religion, my wealth, fame and success or failure. In this manner his own new world is created that makes him happy and sad.”

Question: “Then this feeling of mine and yours causes the trouble, not the mind. This feeling of mine and yours accelerates the unsteadiness of the mind. Is there any way to be saved from this?”

Answer: “Yes, there is a solution. It is the experience of the universal consciousness that is beyond mine and yours. It is awake and alive in one and all sadhaks. However this feeling of mine and yours does not end as soon as the experience of universal consciousness begins. As
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long as accumulated samskaras of the past are strong, this feeling persists. To weaken them an aspirant must do continuous sadhana for a long, long time.

“We must control our own mind. We must eradicate vasanas, samskaras and perversions from our mind. The world will appear as we want it to appear. If we fall in our mind then we fall in the world, as well. If we rise in our mind then we will rise in the world, as well. First cunning arises in our mind, then we start to walk crooked in the world. As is the mind, so is the world.”

Presented here with kind permission from Swami Shivom Tirth Ashram, Inc.
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“Churning of the Heart” trilogy by P. P. Swami Shivom Tirth Maharaj is available from:
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Question: I would like to know what the Samadhi state is.

Answer: The Samadhi state is experienced by a Sadhak when his Atma merges with the ParamAtma. It is the Yoga (Union) of the Shakti that resides within each of us with the Shiva who pervades the entire universe. It is the Yoga (Union) of the Sadhak’s Atma with the ParamAtma. There are two types of Samadhi states, the Savikalpa - which gives a taste of what the Union is like while still maintaining the separateness of the Sadhak’s Atma from the ParamAtma, and the Nirvikalpa - which is the actual Union of the Sadhak’s Atma with the ParamAtma.

I am not sure if you are a Maha Yoga Sadhak who has received Maha Yoga Deeksha (initiation) or a Sadhak who is just interested in Yoga and is simply curious about what the Samadhi state is like. If you are in the early stages of your spiritual journey, it might be useful for you to develop a good basic understanding of Yoga and Maha Yoga. The Article Library at our Maha Yoga webpage (http://mahayoga.org/article-library.aspx) has four Discussions with P. P. Kaka Maharaj that you might find helpful, and I would also suggest that you read some of the other articles listed there.

The article, Maha Yoga - the Key to Self-Realization (http://mahayoga.org/library/Maha%20Yoga%20the%20Key%20to%20Self-Realization.pdf) would be especially helpful to you to understand what the Samadhi states are in the context of Yoga and Self-Realization.

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

Question: I would like to know what is Khechari Mudra. I had spoken with P. P. Thakar Maharaj (one of the Maha Yoga Deekshadhikaris in Pune, India) about this Mudra and he told me to let things happen driven by the awakened Shakti within me rather than my trying to do specific Mudras or any other Hatha Yoga activities. He cautioned me against doing Hatha Yoga without specific guidance from a Hatha Yoga Guru. But I am still curious about Khechari Mudra.

Answer: Here’s a link to Wikipedia’s entry on Khechari Mudra. https://en.wikipedia.org/wiki/Khecar%C4%AB_mudr%C4%81

If you google it you will find many more links.

But, as P. P. Thakar Maharaj told you, Maha Yoga is not a Yoga of “doing”; it is a Yoga of “happening”. It is very different from Hatha, Mantra, Laya and Raj Yoga, which are Yoga
forms where the Sadhak “does” various things like asanas/mudras, mantra japa, etc. with his own intent. A Maha Yoga Sadhak does not “do” anything with his own intent during Maha Yoga Sadhan, other than to surrender to the awakened Prana Shakti within him and to let Her do what is needed for his spiritual growth. The awakened Prana Shakti is the doer; the Sadhak should only play the role of an “observer” during Maha Yoga Sadhan. If certain asanas, mudras or Pranayam happen during Sadhan he should simply observe them as they happen, without trying to do or modify them in any way, and without fearing them or getting attached to them. If he finds himself automatically chanting a mantra, he should simply observe that fact and continue to play the role of an observer. If any other types of Kriyas (physical, mental or Pranic) happen during Maha Yoga Sadhan, he should also just observe them and not think of himself as the doer. He should also not be afraid of the Kriyas nor should he get attached to them. If Khechari Mudra happens for you during Maha Yoga Sadhan, just observe that it is happening, without fearing it or getting attached to it. If it happens, it happens, if not, fine. It is important for Maha Yoga Sadhaks to have such an attitude of detachment towards what happens during Sadhan. Otherwise, questions like the one you have asked about Khechari Mudra are entirely academic for a Maha Yoga Sadhak. Please don’t devote much time and mental energy on them.

Now, if you are not a Maha Yoga Sadhak, but are interested in Hatha Yoga or the other Yoga forms that have the Sadhak be the “doer”, you are free to follow them. But please make sure you do so under the close guidance of a Guru who has experience in those specific areas and who can observe what you are doing and guide you on your progress and also keep you from doing things that may be quite dangerous. For Maha Yoga Sadhaks, the awakened Prana Shakti within them is the Guru Tattva that guides them by actually “doing” what is needed for the Sadhak’s spiritual growth and enabling the Sadhak to surrender to Her and simply play the role of an observer (Sakshi). Also, the awakened Prana Shakti within the Sadhak becomes his Inner Guru and keeps him from “doing” things that can be dangerous.

**Question:** I was initiated into Maha Yoga many years ago, and I continue to practice Sadhan. I also enjoy reading the Vedanta texts and listening to Vedanta teachers, but I thought it would be interesting to hear the Upanishads taught by someone who is/was also a Maha Yoga Guru. I had heard once that P. P. Swami Vishnu Tirth Maharaj had written a treatise on Vedanta. If that is true, do you know if it was ever translated into English?

On a side note, I met some sadhaks who practice Maha Yoga type of sadhana, but they come from a different lineage. They begin by chanting a mantra given by Lord Dattatreya, "Hari Om Tat Sat Jai Guru Datta,” and then they surrender to the Lord in order to experience spontaneous meditation, including Kriyas. Sri Punitachariji Maharaj is the Guru who was given this mantra by Guru Datta and who freely shares it with others. Have you heard of this? [http://www.sahajyoga.org/](http://www.sahajyoga.org/)
Answers to Questions from Sadhaks (continued)

Answer: P. P. Swami Vishnu Tirth Maharaj wrote several books, including commentaries on the writings of Adi Shankaracharya, who was one of the foremost proponents of Advaita Vedanta. One of those commentaries is on Upanishadvani. However, these commentaries are written in Hindi, and I don’t think there have been any English translations. There is one book P. P. Swami Vishnu Tirth Maharaj wrote in English, Devatma Shakti, which is available on Amazon at https://www.amazon.com/Devatma-Shakti-Kundalini-Divine-Power/dp/B0721YM1H5/ref=sr_1_4?keywords=vishnu+tirth+maharaj&qid=1556818715&s=books&sr=1-4-spell. It is an excellent book on the Kundalini, its “awakening”, Shaktipat and Maha/Siddha Yoga.

I am not familiar with the specific Sahaj Yoga organization for which you provided the link in your e-mail. I have been familiar with the Sahaja Yoga tradition of Shri Nirmala Devi (https://www.sahajayoga.org/). But, regardless of how they are spelled, Sahaj/Sahaja/Maha/Siddha Yoga are all essentially the same. They all are led by Gurus who have had some level of awakening of the Prana/Kundalini Shakti that resides within them, and with differing levels of capability they are able to transmit this awakening to others who are willing to surrender their egos and allow the awakening to happen. This transmission can happen by sight, touch, mantra/japa or simply the intent of the Guru. By the way, transmission by sight, touch and mantra/japa also requires the Guru’s intent for it to happen. (I have not seen any research/reporting on this, but it is my hypothesis that a similar phenomenon also underlies the Pentecostal and other charismatic traditions where practitioners might experience Kriya-like activities.) But, in all these situations, it is important that the Sadhak who is interested in spiritual growth vet the Guru, and more importantly the tradition/lineage, to make sure there is a track record of spiritual growth among the Sadhaks who follow that tradition/lineage and the Sadhak actually experiences the phenomena that have been described. Otherwise, it can lead to situations where the Guru exploits his/her followers who are just blindly following him/her.

It is interesting that the Sahaj Yoga Sadhaks you met recently use a combination of two mantras “Hari Om Tat Sat” and “Jai Guru Datta” to begin their meditation practice. Hari Om Tat Sat means that which is manifest (Hari) and that which is the unmanifest reality (Om) is the truth (Tat Sat) while Jai Guru Datta means Hail to Lord Datta. These can be thought of as Mantras from two different traditions, but they are melded into one. It is interesting that P. P. Kaka Maharaj and before him, P. P. Gulvani Maharaj, who were both Maha Yoga Gurus, were also devotees of Lord Dattatreya (the tradition is referred to as Datta Sampradaya). They did not recommend the chanting with intent of any Mantra during Maha Yoga Sadhan, because one should not do anything with intent during Sadhan, but they and the Datta Sampradaya followerschant “Avdhoot Chintan Shri Gurudev Datta” at other times. Incidentally, if a Sadhak finds himself chanting a Mantra during Maha Yoga Sadhan, that is perfectly fine. But he should be careful to not get attached to it so he does not chant it with intent during Sadhan. If a Mantra happens during Sadhan let it happen.

Incidentally, over the past few months, two of the Shankaracharyas (proponents of Advaita Vedanta) in India visited the Maha Yoga headquarters at the Nashik Ashram. Their discourses
Answers to Questions from Sadhaks (continued)


Question: I received Maha Yoga Deeksha recently and whenever I sit for Sadhan after a few moments my eyebrows automatically lift in upward direction in an extreme manner which sometimes is also followed by frowning. Also after 15-20 min or so, the lower back of my head becomes extremely rigid so much so that I can't even seem to move my head. It remains in this state for a few minutes. But all of these disappear instantaneously when I open my eyes. Am I doing something wrong? Please guide me.

Answer: Glad to read that you received Maha Yoga Deeksha recently. What you are experiencing during Maha Yoga Sadhan are Kriyas, which are involuntary movements/activities. Such activities can be physical, as in your case, or they can be Pranic or mental. They are an integral part of the Maha Yoga Sadhan process whereby a Sadhak’s Chitta (mind stuff) gets cleansed of the Samskaras (lasting impressions) that the Sadhak accumulated during his current and past lives. So, there is nothing for you to worry about. You are not doing anything wrong. You are on the right track.

Please continue to sit regularly for Maha Yoga Sadhan, and when you do so, simply surrender to the awakened Prana Shakti within you and let Her be the “doer”. You should not do anything with intent during Sadhan, you should simply play the role of an observer (Sakshi) and observe the Kriyas that happen without getting attached to them or being afraid of them. The Kriyas happen as various Samskaras from your current and past lives get brought up into your Chitta during Sadhan. These Samskaras get expressed as Kriyas. By simply observing the Kriyas in a detached manner and letting them happen without trying to control them in any manner, the specific Samskaras underlying the Kriyas get erased from your Chitta. So, just observe the Kriyas that are happening. As the Samskaras underlying them get eliminated, the Kriyas that you are experiencing now will stop happening. They will get replaced by other Kriyas that might continue to be physical, or they may be Pranic flows or mental (thoughts that occur without any intent on your part), depending on the specific Samskaras that get expressed in your Chitta.

The entire purpose of Yoga is to have all the Samskaras and the Vruttis (tendencies to act in certain ways) get eliminated from a Sadhak’s Chitta. This is referred to as चित्त वृत्तिः निरोधः in Patanjali’s Yoga Sutras. When all the accumulated Samskaras and Vruttis get eliminated from the Chitta, eventually the Sadhak will experience Self Enlightenment.

Question: I received Maha Yoga Deeksha a long time ago in August 1999. Since then I have been sitting for Sadhan quite regularly. However, I am not satisfied with my progress, although I do experience some Kundalini movement. I sit for Sadhan for nearly an hour, during which time I have some experiences for about 15 minutes, but for the rest of the time
I feel like my mind does not remain quiet and some thought or the other keeps coming into my mind.

I was wondering if there is any solution for this. Should I receive Deeksha once again? If needed, I can also come to Nashik to receive Deeksha. Please advise me on my predicament.

**Answer:** Glad to read that you continue to sit for Sadhan on a regular basis.

The feeling of dissatisfaction with one’s progress is not uncommon for Sadhaks to experience at various stages in their spiritual growth. For some Sadhaks this can happen when the vigorous physical Kriyas they might have been experiencing in the past cease to happen or get reduced in their intensity. For others, their source of dissatisfaction might come from not experiencing physical Kriyas at all, or for a relatively short time during Sadhan. And for still others, they might get concerned that they are getting distracted by random thoughts and the calmness they used to experience during Sadhan has been reduced in duration, etc., etc., etc. And many Sadhaks wonder if they need to receive Deeksha once again to get back on the path of spiritual progress.

So, what you are experiencing is a fairly common issue. The key here is to understand what is the purpose of Maha Yoga Sadhan and what kind of an attitude a Sadhak should have regarding Sadhan so he can continue to progress on his spiritual journey.

The first thing to understand is that the entire purpose of Maha Yoga is to have all the Samskaras (impressions) and Vruttis (tendencies) that a Sadhak has accumulated during his current and past lives get eliminated from his Chitta (mind stuff). This process begins with Maha Yoga Deeksha during which the normally externally directed Prana Shakti gets directed inwards. This is also called the awakening of the Kundalini/Prana Shakti. And once Deeksha has happened, there is no need to receive it again. The Prana Shakti within a Sadhak who has received Deeksha has already developed an ability to get directed inwards, and it will do so when he sits for Maha Yoga Sadhan subsequent to Deeksha with an attitude of surrender to the awakened Prana Shakti within him.

Maha Yoga Deeksha, however, is only the beginning of the process of elimination of the Samskaras and the Vruttis from the Sadhak’s Chitta. In order for this process to continue on a daily basis, the Sadhak needs to sit for Sadhan regularly following Deeksha to allow the awakened Prana Shakti to do what is needed for his spiritual progress. He should sit for Sadhan with an attitude of surrender to the awakened Prana Shakti, allow Her to be the “doer” (Karta), put himself only in the role of an observer (Sakshi), not have any specific expectations for Kriyas to happen, not have fear of, or attachment to, any Kriyas that happen, and be detached and patient with whatever happens during Sadhan.

The Kriyas that happen are entirely dependent on the Samskaras that have been accumulated in the Sadhak’s Chitta. During Maha Yoga Sadhan the awakened Prana Shakti brings up into the Sadhak’s Chitta the Samskaras a Sadhak has accumulated, whereby they
get expressed as Kriyas if the Sadhak allows the Prana Shakti to be in charge, i.e. the doer. If a Sadhak has a preponderance of Tamasik Samskaras, the Kriyas that happen as those Samskaras get brought up will be Tamasik in nature - he might feel sleepy or angry or envious, etc. If the Sadhak has a preponderance of Rajasik tendencies, he is likely to experience physical (Rajasik) Kriyas as those Samskaras get brought up. On the other hand, if a Sadhak has a preponderance of Sattvik Samskaras, they get expressed as joyous experiences or feelings of calm during Sadhan.

By allowing these Kriyas to happen, without getting attached to them or fearing them, the Samskaras and Vruttis underlying the Kriyas get gradually eliminated from the Sadhak’s Chitta. And as specific Samskaras get eliminated, the Kriyas that were happening during Sadhan as an expression of the underlying Samskaras will stop happening. The process of Kriyas happening is the process of Kachra (garbage) removal whereby the awakened Prana Shakti within a Sadhak is gradually eliminating the Kachra of accumulated Samskaras and Vruttis from the Sadhak’s Chitta. So, the fact that you are not experiencing the physical or other vigorous Kriyas you might have experienced in the past are not an indication of lack of progress; it might indicate that the Samskaras underlying those Kriyas have been eliminated from your Chitta - a sign of progress.

I would suggest that you continue to sit for Sadhan as you have been on a regular basis, without having any expectations of what should or should not happen, surrender to the awakened Prana Shakti within you, just play the role of an observer and allow the awakened Prana Shakti to be the doer. Having expectations of, attachments to, or fear of Kriyas only results in new Samskaras being created, thereby reducing the pace of progress. If you are not experiencing physical Kriyas any longer, take it as a sign of progress. If you feel like you are getting distracted by random thoughts arising during Sadhan, put yourself in the role of an observer (Sakshi) and observe those thoughts. The arising of thoughts is itself a Kriya process, and by observing them, the Samskaras underlying the “random” thoughts will get eliminated and you will begin to experience the calmness of Sadhan. If you are unable to observe the thoughts as they arise, simply observe your normal and automatic breathing. This will help you develop the attitude of an observer rather than the doer and gradually, you will begin to observe the thoughts as they arise, which will help in their elimination and result in calming your mind, which is an important objective of Sadhan.

I hope this helps you on your spiritual journey. And of course you are always welcome to go to Nashik to meet P. P. Prakash Prabhune Maharaj. You can inform him in person of your spiritual progress and have him address any issues you might have. If you visit Nashik you might also be able to participate in Samuhik Sadhan at the Ashram. But there is no need for you to receive Deeksha once again, nor do you need to go to Nashik for that purpose.

**Question:** Please be kind enough to explain to me how initiation at a distance is carried out. I live in America and am considering applying for initiation but would like to know what to
Answers to Questions from Sadhaks (continued)

expect. I understand the requirements and these are not a problem. Is there a cost? Thank you for your prompt and detailed response.

Answer: Maha Yoga Deeksha (initiation) is a Sankalpa (intent-based) Deeksha, whereby a Siddha Guru through his grace and the sheer power of his will/intent awakens the dormant Prana/Kundalini Shakti (Universal Life Energy) in a Sadhak who wants to have his Prana Shakti get awakened.

The Sadhak does not have to be in the presence of the Siddha Guru; he can be in his own home, anywhere on this earth, to receive Deeksha. The intent (Sankalpa) of the Guru is not limited by space or time. All a Sadhak need do is to request Deeksha in all earnestness, have faith in the Siddha Guru, and follow the simple instructions for getting initiated in his own home.

Once the Guru’s intent is made, the Sadhak will get initiated, i.e. the externally-directed Prana Shakti within him will get inward directed (this is also known as the awakening of the Prana Shakti) during Deeksha. Following Deeksha, with regular Sadhan (sitting for meditation and surrendering to the awakened Prana Shakti within him), the Prana Shakti will do for the Sadhak what is needed for his spiritual growth through amazing spiritual experiences, eventually leading him to Self-Realization. Maha Yoga Deeksha is granted at no cost to Sadhaks who request it in earnest, regardless of their age, gender, race, religion, caste, creed, status, etc. All that is needed is for the Sadhak to have an earnest desire for spiritual growth. Sadhaks are free to follow whatever religion they want to follow, or no religion at all.

You can apply for Deeksha at [http://mahayoga.org/index.aspx](http://mahayoga.org/index.aspx). Meanwhile, if you want to get a sense for what Maha Yoga is all about, you can try out the Introductory Practice of Maha Yoga as described here [http://mahayoga.org/mahayoga-introductory-practice.aspx](http://mahayoga.org/mahayoga-introductory-practice.aspx). The Introductory Practice has the intent of P. P. Kaka Maharaj underlying it, and many Sadhaks who sit for it have experiences similar to those of Sadhaks who have formally received Deeksha.

Since Maha Yoga is a Yoga of experience rather than an intellectual exercise, we do not encourage Sadhaks to intellectualize it by focusing too much on reading about it rather than actually practicing it. However, if you are interested in developing a good basic understanding of Maha Yoga, especially the role of Sadhan and the Kriyas that happen during Sadhan, we would suggest the following reading list:

- **A Short Description of Maha Yoga** ([http://mahayoga.org/library/Short%20description%20of%20Maha%20Yoga.pdf](http://mahayoga.org/library/Short%20description%20of%20Maha%20Yoga.pdf)),
- The four Discussions with P. P. Kaka Maharaj that can be found in the Article Library at our Maha Yoga webpage ([http://mahayoga.org/article-library.aspx](http://mahayoga.org/article-library.aspx)).
Questions and Answers (continued)

- **Maha Yoga - the Key to Self-Realization**
  ([http://mahayoga.org/library/Maha%20Yoga%20the%20Key%20to%20Self-Realization.pdf](http://mahayoga.org/library/Maha%20Yoga%20the%20Key%20to%20Self-Realization.pdf))
- **The Importance of Acceptance and Patience**

There is also quite a lot of reading material available at our Maha Yoga website [http://www.mahayoga.org/index.aspx](http://www.mahayoga.org/index.aspx).

**Question:** I participated in the Global Trial meditation and have been meditating daily for many years, though not in the Maha Yoga tradition. Today, on the trial day, I experienced a feeling of warmth in the upper part of my body. I did not have any strong physical Kriyas, but did experience moderate twitching and jerking of the spine, especially in the neck and head regions. This happens often during my meditations. My body was more still than usual without much of the usual restlessness. I felt waves or surges of sensation (not sure how to describe it) up and down the spine from time to time. Mood was very calm and serene with few distracting thoughts. I did need to keep surrendering and just watch the breath when thoughts would arise. I must fight the tendency to want or expect more intense physical manifestations as ‘validation’.

I am looking forward to receiving Deeksha.

**Answer:** Glad to read that you participated in the Global Trial and had some calming meditative experiences during the Sadhan while also experiencing some physical and Pranic Kriyas. The “waves or surges of sensations” you experienced are Pranic Kriyas while the twitching and jerking movements of the body are physical Kriyas. But more important than the physical or Pranic Kriyas is the feeling of calm and serenity you experienced.

The Kriyas are simply the result of Samskaras and Vrittis (impressions and tendencies you have developed over your current and past lives) getting expressed during Sadhan. You don’t do the Kriyas; the Kriyas get done by the awakened Prana Shakti within you if you surrender to her and allow her to do what is needed for your spiritual progress. By simply observing the Kriyas as they happen and by not getting attached to them or being afraid of them, the Samskaras underlying the Kriyas will gradually get eliminated from your Chitta (mind stuff). The entire purpose of Maha Yoga Sadhan is to allow the awakened Prana Shakti within you to bring up into your Chitta the Samskaras you have accumulated over your current and past lives which get expressed as physical, mental or Pranic Kriyas. By simply observing the Kriyas as they happen without fear or attachment, the Samskaras underlying them will gradually get eliminated, eventually leading to the awareness of the Atma within you as being one and the same as the ParamAtma (Universal Energy/Soul) that pervades the entire universe.
The process of Kriyas happening is like a process of “garbage removal”. If a Sadhak has a preponderance of Tamasik Samskaras in his Chitta, the Kriyas he experiences during Maha Yoga Sadhan will be Tamasik in nature; i.e. he will experience Tamasik qualities such as indolence, anger, jealousy, etc. as the Tamasik Samskaras in his Chitta get eliminated. If a Sadhak has a preponderance of Rajasik Samskaras accumulated in his Chitta, he will experience vigorous physical and action-focused Kriyas as those Rajasik Samskaras get eliminated. If a Sadhak has a preponderance of Sattvik Samskaras, he will experience Sattvik Kriyas such as feelings of calm, inner joy, devotion to who/what he perceives as God, as the Sattvik Samskaras get expressed during Sadhan.

Most Sadhaks have a mix of all three types of Samskaras and the specific Kriyas that happen will depend on the type of Samskaras that are getting expressed during Maha Yoga Sadhan. Ultimately, all three types of Samskaras will need to get eliminated for a Sadhak to experience Self Enlightenment. So, there is no point in having specific expectations for Kriyas, or attachment to specific types of Kriyas such as “vigorous” or “intense” Kriyas. If a specific Kriya that a Sadhak had been experiencing for a while stops happening, it most likely means that the Samskara underlying it has been eliminated, so the Kriya does not need to happen anymore. A Sadhak should simply surrender to the awakened Prana Shakti within himself; allow Her to be the “doer” while he plays the role of a detached and patient “observer”. When the “garbage” of accumulated Samskaras, that hides and separates the Atma within a Sadhak from the ParamAtma, is eliminated, that’s when the Sadhak becomes experientially aware that he is one with the ParamAtma, i.e. he experiences Self Enlightenment.

So, keep surrendering to the Prana Shakti within you and direct your attention to your normal and automatic breathing process and not have any expectations for more intense physical Kriyas. If they happen, they happen. There is nothing to validate. Recognize the Kriya process for what it is, a process for allowing the Prana Shakti within you to remove the “dirt” of the Samskaras covering your Atma so you can eventually be experientially aware that it is one and the same as the ParamAtma.

Wish you all the best for the Deeksha in September. But meanwhile, please continue to sit for the Introductory Practice of Maha Yoga. The experiences you described suggest that the Prana Shakti within you is already inward directed (awakened) to some extent. The Deeksha will strengthen its inward direction.

Editor’s note: Please send your questions regarding Maha Yoga and Shaktipat to: self.awakening@gmail.com.
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 September 9th, 2019
Those desirous of receiving Maha Yoga Deeksha (initiation) should go to the website: www.mahayoga.org for instructions. The online application form is also available at the website. Future dates for Deeksha Days are posted on the Maha Yoga program calendar at http://mahayoga.org/progcal.aspx.

Maha Yoga Sadhan Shibirs (workshops) at Nashik Ashram
The Nashik Ashram holds Maha Yoga Sadhan Shibirs on the first Sunday of each month from 8 am to 2 pm. Sadhaks sit for Samuhik (Communal) Sadhan, which is followed by a discourse on Yoga. Maha Prasad (lunch) is also served. About 250 Sadhaks typically attend this monthly event. These and other events at the Nashik Ashram and at other locations are posted at http://www.mahayoga.org/progcal.aspx.

The Nashik Ashram is located at:
P.P. Shri Loknath Tirth Swami Maharaj Mahayoga Trust
P.P. Shri Loknath Tirth Swami Maharaj Chowk, Shrirang Nagar, Gangapur Road, Nashik 422013, Maharashtra, India.
Tel. no.: +91 - 253 - 2311616

Lecture Series at the Maha Yoga Ashram in Thane, Maharashtra, India
The Thane Ashram hosts a series of lectures/talks on Maha Yoga and Yoga on the first Sunday of every month.

The Thane Ashram is located at:
A/9 Sector # 7, Behind Omega Apartments
Vasant Bungalow, Shree Nagar, Wagle Estate, Thane 400604, India

Please contact P. P. Dr. Deshpande Maharaj in Thane, India at 22-2581-2811 for additional information. The Thane Ashram also hosts Samuhik Sadhan (communal Sadhan) every Sunday from 8:30 am to 9:30 am. The lecture will follow the Samuhik Sadhan (communal Sadhan) on the first Sunday of every month.
Website Updates:

We have an active discussion group at: http://groups.yahoo.com/group/kundalinishaktipatayoga/
Please feel free to post messages there about Maha Yoga, the website, or this e-newsletter. You will need to join the group to read or post messages.

We also have a Facebook page, Mahayoga World at: https://www.facebook.com/SiddhayogaMahayogaGlobal/.

We also have a Twitter feed at https://twitter.com/Mahayoga_Org. Please check it out for photographs of the recent events held at various Maha Yoga Ashrams.
How to contribute content to the e-newsletter

The goals of our e-newsletter are:

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

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

self.awakening@gmail.com

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Editor: Mr. Dilip Kamat

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May all desire to follow this nectarous Siddhayoga Path!

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http://www.mahayoga.org/