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.
The Upheaval of Succession

It was the beginning of 1964. Winter was just over and spring was coming. New foliage was sprouting on the trees. Flower buds had started to come up. It was very pleasant when Maharajshri went for his morning walk. A light fragrance had spread all around. The sky was partially cloudy. A few drops of rain were coming down. Both of us had umbrellas.

We had reached the road. I started the conversation. “Since you have chosen and announced a successor would it not be appropriate to publish it? The successor will be satisfied and it will make him aware of his responsibilities, as well. He still seems to be in a dilemma.”

Maharajshri said, “Does this mean you have made up your mind not to accept being my successor?”

Seeing that the subject of my succession was resurfacing I became somewhat nervous. I said, “Maharajji, I have explained several times that I consider myself to be totally unworthy. I neither have the knowledge, nor have I done enough austerity, nor do I have the right personality, nor the desire. I do not even know whether my primary stage has begun or not. When I look inside I see only darkness. It is your divine grace that you give me the opportunity to serve at your feet. I feel that succession can increase my ego. And you tell us that ego is the biggest obstacle on the spiritual path.”

Maharajshri said, “If I tell you something repeatedly, I must surely understand something. If you are talking about worthiness then that can be known only when the right time and opportunity come, whether someone is deserving or not. If everyone in the world believed they were undeserving then no work would be undertaken. Is it not enough that I wish it so?
Do you not believe that it is your duty to respect my wish?” Maharajshri became quiet after that but I went into deep thought. Both of us were thinking deeply.

It was correct that my duty was to respect Maharajshri’s wish. It was also true that there is little difference between wish and command. But my lack of faith in myself was even stronger. My attention kept going toward my state of mind, which seemed totally incapable of carrying this burden. I had no knowledge and no strength, not even the strength to do austerities. At the time I could not understand what I was to realize later, after Maharajshri had merged with the Absolute: that everything is being accomplished by Guru-Shakti, the power of the Guru. Now I know that it was my ego saying that “I” will have to run the ashram. However at that time this ego stood before me as a great obstacle. “It will be my responsibility; I will have to do everything.” My ego was interfering with my duty. I did not understand that human beings are only toys in the hands of God. No one knows what lila he wants to do, or when. This was my lack of understanding. But what was I to do? I was like an ignorant child plagued with ego.

I checked myself again and again. I evaluated myself again and again, and finally came to the conclusion that the job was very big and my shoulders were very weak. “I am totally incapable of shouldering such a great responsibility.” I decided not to respect Maharajshri’s wish because at this time my ego had become much more important than Guruji. The ashram seemed like a blazing fire pit lit with a flame of problems and complications. I had run away from the heat of this world and sought refuge at my Guru’s feet, and Maharajshri, with his infinite grace, gave me that shelter. Why then was I being thrown into the fire of ashram affairs, greater even than the affairs of a family? I did not understand then that one must burn in order to shine. Impurities of the mind do not turn to ashes without burning. Perhaps Maharajshri was throwing me into the blazing fire for that purpose, but at that time I was unable to comprehend this.

Once in a while I started to feel slightly angry towards Maharajshri. “Why does he urge me repeatedly when I am refusing again and again. Is he determined to show my failure to the world, or does he want to disturb my mental peace?” At that time I even forgot that the Guru never wants to harm the disciple. It is possible that the disciple might find the path difficult and slippery, but travelling on that difficult path would be for his own benefit.

How cunning and crafty a human being can be! He finds so many schemes and excuses to escape. He hides beautifully what he has in his mind and shows something else on the surface. In truth I was afraid of being the successor. I saw my weaknesses. I wanted to save myself from jumping into the fire, but I covered all that creatively under the camouflage of Guru-seva, serving the Guru. Service rendered to the Guru as a shield to protect oneself is not Guru-seva at all. I was also such an egoistic and hypocritical devotee of my Guru that I had no hesitation in putting on the mantle of Guru-seva. I told Maharajshri, “My mind is extremely satisfied in doing service at your feet. This is my succession; this is my sadhan. Besides, you have announced someone else to be your successor anyway. It is my request that I remain at your feet.”

Maharajshri said, “All right. I will never, ever again ask you to be the successor. I had thought it was for your benefit only, but your mind did not accept it. You want to be free from activities, but it is better for you to be involved. You accept the fact that your mind is
Churning of the Heart - Excerpts (continued)

still impure. It cannot be purified by retiring, but rather by walking a path full of activities. It cannot be burned by the workings of prarabdha either. For that one must face circumstances, one must taste joys and miseries, one must swallow fame and insult. The activities of the world are like a fire pit that burns impurities to ashes, and you are trying to save yourself. Some time or the other you will have to burn.”

With the very first sentence that Maharajshri spoke my move seemed to be successful. I did not pay much attention to what he said afterward. I was very happy and started to feel light, as if a heavy load had been lifted from me. In my excitement I grabbed his feet, but he did not respond.

With the passage of time I realized how accurate Maharajshri’s evaluation and conclusion was. He was an advanced master, a mahapurusha, with extremely subtle perception. Along with his own chitta, he was capable of peeking into another’s chitta. But disciples hinder their own progress on the spiritual path due to their ego and ignorance. The irony is that the disciple does not even realize he has lost the true path. He is intoxicated by a favorable outcome. This is the sense of individuality. The ego changes his direction, his sadhan and his destination so much so that he forgets his real Self. That is what happened to me.

A Mental Dilemma

I used Guru-seva as a shield and temporarily became happy, but this event had scarred the face of my sense of service. I performed my services as before, but the enthusiasm, joy, love and surrender were missing. My service turned into heartless, mechanical work.

Tenderness of the heart and sweetness were replaced with inertness and dryness. Although Maharajshri was so close, it felt as if some distance had been created. The intoxicating and uplifting joy of the mind had disappeared. It was the same ashram and the same work, but life had become flavorless.

I would go to the cave for meditation as before, but the force of kriyas had stopped. It felt as if kriya-Shakti was displeased. I started to grow tired of sadhan in a short time, and I would give it up, get up and go away, to the extent that I felt like hiding my face even when I saw smiling flowers. Now I started to hate myself. Unnecessary and bad thoughts came like storms into my mind as if someone had pushed me from heaven into hell.

Maharajshri had almost stopped talking during the morning walks. Most of the time he would end a conversation with a yes or a no. Sometimes we returned from our walk without a single word. Maharajshri began to stay more and more in a meditative state and the storm of the dilemma kept on rising in my mind. During the morning walk one day, I had to ask, “Have I made a mistake that you have created a distance between you and me? May I know the reason for your displeasure so that I can correct my mistake?”.

Maharajshri said, “I have told you many times that a Guru is never displeased with a disciple. He may not remain pleased, but he is never displeased. You must understand the difference between not being pleased and being displeased. If the Guru does not remain pleased with the disciple the natural flow of love and blessings stops, but a Guru’s
displeasure would be a misfortune for the disciple. A Guru does not wish misfortune for a disciple under any circumstance, so the question of the Guru's displeasure just does not arise. If God wishes he may punish someone, but a Guru prays to God to forgive his disciple. Thus my displeasure is your misconception.

"It is mentioned in the Skanda Purana that the sun gives light during the day and the moon during the night. A lamp removes only the darkness in the house with its light, but a Guru keeps a flame of light ablaze in the hearts of disciples at all times. The Guru destroys the darkness of ignorance within the disciple with the light of his knowledge. The Guru is the holiest water for the disciple. How can he even imagine misfortune for a disciple? It is the function of holy water to impart purity."

I said, “Maharajshri, my sadhana has slowed down. My peace of mind has disappeared. My mind feels totally empty.”

Answer: “If one wishes to, one can very well understand his own mistake. Since you have asked I am telling you this. Sometimes the matter may be small but its result can be deadly. The significance of anything is understood only by its effect. A small event can bring a great change in life. A short-lived earthquake or storm can destroy thousands of lives. You just turned your face and the scenery changed. One wave of water may drown a huge ship in the bottom of the ocean. In the same way one small thought in the mind can change the flow of an entire life.

"Whether you realize it or not, you have been serving me for certain but you were proud of this service. This ego has continued to grow inside. Then there was another pride within you. You believed that those involved in activities lag behind in spirituality, and that you are moving toward nivritti [abstinence from activity]. With this pride about the goal of abstinence from activities you have shown disinterest in managing the ashram. You did not even consider that this was the Guru's wish. Is it not Guru-seva to respect and act according to your Guru's wish? You have lost track of the fact that Guru-seva is selfless. You have missed the essence of Guru-seva in the pride of serving the Guru. Your secretly nourished ego finally bursts out one day, just as a dam across a huge lake becomes weak and breaks creating havoc and a flood. Your ego understood neither your duty, nor the sanctity of the Guru-shishya [Guru-disciple] relationship. The Guru always wishes the best for the disciple, so his mind is not influenced. The one whose mind is influenced is not a Guru, but Shakti may tolerate the Guru's insult or it may not. Perhaps Shakti did not tolerate it, became upset with you, and retracted the kriyas.

"On the one hand the relationship between the Guru and disciple is beneficial to both. But on the other hand it is very delicate as well. The relationship of many years can encounter difficulties in a second. The Guru has kind affection for the disciple, and the disciple has faith and surrender toward the Guru. As soon as the slightest doubt or ego arises a crack may develop in the relationship. In my insistence there was only affection and no selfish interest, but your surrender had a flaw. Therefore you were incapable of respecting my wish. I detached my mind from this thought and decided never to talk about it in the future, but perhaps Shakti was upset. Feelings and thoughts in the mind can make or spoil situations. A person knows what is in his mind, so look inside your own mind."
Maharajshri was quiet after saying this and I started to slide into a deep valley of thoughts. We did not talk about anything else on the road. In the afternoon when Maharajshri got up after his rest, finding an opportune moment, I asked, “Perhaps I have a sense of ego regarding service to you, but it was more about worthiness. Otherwise I am ready to do anything at your slightest indication.”

Maharajshri said, “I read a book. I do not remember its name now. Someone went to a Guru for initiation. Guruji asked, ‘Would you jump into the fire of Hell if I asked you to do so? If you are ready to jump without even saying yes then talk to me.’ The responsibility of the ashram looked like a burning fire and you started to run. This is your unworthiness. That is it. Now this topic is over. I will not start this subject again. But get rid of the thought that I am displeased with you.”

The subject of succession was closed for the time being.

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:
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92-93, Navali Gav
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Excerpts from Siddha Yoga (Maha Yoga)


- A diligent follower of Maha Yoga (Siddha Yoga) is able to maintain the equilibrium of his mind and body in all circumstances of stress and strain.

- It is worth remembering that, all the experiences described in Maha Yoga literature/books are not acquired by each and every aspirant but only those experiences are experienced which are essential for the perfection of that aspirant.

- As a spiritual master is divinity incarnate (Guru Tattva) the progress of an aspirant is commensurate with the degree of intensity of respect which he has for his spiritual master. The initiated should try to have no untoward feelings for his spiritual master or for his initiated fellow-brothers. Otherwise it will mar his progress. If there is good, friendly and brotherly relationship among the disciples of the spiritual master the progress of spiritual power (Guru Tattva) is more rapid.

- What type of Maha Yoga (Siddha Yoga) experiences and to whom they are assigned is decided by the serpent power (Kundalini Shakti). Each and every individual gets different experiences. The initiate has to simply observe whatever divine experiences come to his lot. An initiate might receive spiritual experiences on the day of initiation itself or sometimes after several days. The initiate should not reveal his experiences to anyone other than his spiritual master.

- After initiation an aspirant usually gets some experiences, and he pursues the spiritual path with enthusiasm. But after some time he feels that he is not progressing as quickly and hence he does not remain diligent in his daily spiritual practice. Regardless of how the aspirant feels, the Kundalini continues her forward march in a gross or subtle way, till she attains perfection. Hence without being despaired, keeping full faith in the power transmitted by the spiritual master and relying on earlier experiences as the testimony of the real path, he should continue his meditation (Sadhan) with greater spirit and enthusiasm.

- Many aspirants say, “We simply sit for meditation but we don’t get any sort of experiences, therefore we don’t have any attraction to sit for meditation”. Just as during the monsoon the sky is overcast by clouds which obstructs the sight of the Sun, the powerful impressions of past and present actions (Samskaras) hamper spiritual
progress and the gross spiritual experiences apparently seem to recede. Manifestation of experiences begins as soon as the sky-blocking clouds get dispersed; the rays of the Sun of Self-Consciousness will become visible and the presence of the activated Kundalini Shakti will be felt in a gross or subtle form.

- Before beginning Maha Yoga Sadhan (meditation), the practice of deep breathing is good to get started. Deep breathing (performed eight to ten times, or more if necessary) or the practice of Bhasrika (rapid inhalation and exhalation) will definitely enhance spiritual progress. The correct way to do deep breathing is to inhale quickly through both nostrils, hold it for some time and then exhale it slowly. It is a quick way to open up both the nostrils and remove fatigue of mind.

- The impressions of past actions (Samskaras) tend to continue to cloud the mind even after experiencing the awakened Kundalini Shakti, for no measures of any kind have been previously taken to purify the mind and these impressions hamper spiritual progress. After the awakening of the Kundalini Shakti by the grace of a spiritual master, if the impressions of the past actions are not wiped out, they tend to create various doubts and suspicion in the mind of the aspirant. However, with regular Sadhan, the gradual purification of the mind will happen as impressions of past actions (Samskaras) get gradually wiped out. Therefore, after initiation (awakening of the Kundalini Shakti) it is quite essential that regular spiritual practice (Maha Yoga Sadhan) should be adhered to. As P. P. Narayan Kaka Dhekane Maharaj used to say “NO SADHAN (MEDITATION), NO FOOD”.

- In the practice of meditation, aspirant should be determined and optimistic. After the initiation, when the practice of meditation for a couple of years does not yield any apparent results, one may naturally wonder how long he has to continue with the meditation (in the pursuit of spiritual progress). It is important to remember that initially, all the activities intended for purification take place slowly. Aspirants should watch patiently with steadfast state of mind the actions which take place automatically by the influence of the serpent power (Kundalini Shakti). The iron-wired brush cannot be accepted for washing clothes. Therefore undue haste is of no use. Meditation should be performed with immense patience.

Shri Devendra Rajput helped transcribe the above excerpts (Editor)
**Answers to Questions from Sadhaks**

**Question:** Diksha happened for me on 10 December 2018 here in Tempe, Arizona, USA. I'm a master's student studying computer science. I don't know why my Sadhan is not consistent. Whenever I sit for sadhan, mind wonders off. I have yet to receive the blissful state of Shakti. I need some guidance.

**Answer:** It is quite common for Sadhaks to feel distracted during Maha Yoga Sadhan as all kinds of thoughts seem to arise one after the other. There are two ways to address this common problem. The first is to realize the fact that the eruption of thoughts during Sadhan is itself a Kriya (involuntary activity). So, if you are able to observe your thought process itself, just observe the fact that a thought has arisen and observe the thought process itself, as you would any physical or Pranic Kriya, in a non-judgmental manner. Gradually, the thought you were observing will stop and will likely be replaced by another thought. When you notice the first thought having stopped, but before the next thought having arisen, you might notice a short gap. This is the period of thoughtlessness that most new Sadhaks fail to notice. But that is the period of thoughtlessness that the Sadhak needs to allow the awakened Prana Shakti within him to extend for longer periods. And the best way to allow Her to do so is to observe the thought process itself; putting yourself in the role of an observer of your thoughts as well as the period between two thoughts in a detached and non-judgmental manner. Just put yourself only playing the role of an observer (Sakshi) of your thoughts and allowing the awakened Prana Shakti within you be the sole “doer” during Maha Yoga Sadhan.

On the other hand, if you find it difficult to observe your thoughts in a dispassionate and detached manner, whenever you find yourself getting distracted by a chain of thoughts, simply redirect your attention to your normal and automatic breathing process. Our automatic breathing process is itself a Kriya that we all experience as long as we are alive; so simply redirect your attention to that Kriya, and the thought that you were getting distracted by will disappear. But another thought will likely take its place, and when it happens, once again redirect your attention to your normal breathing process. This might seem difficult at first, but by the repeated redirection of your attention to your normal and automatic breathing process during Sadhan, you will begin to actually learn to play the role of an observer (Sakshi) during Sadhan. And gradually, you will find yourself observing your thoughts as they arise in your Chitta and disappear from it as you let them go, to where you will begin to notice the gap between two thoughts. This is the period of thoughtlessness that you should allow the awakened Prana Shakti within you to extend for you without you trying to extend it yourself. Just observe your thought process or your normal breathing process without you being the doer of anything during Sadhan. Simply surrender to the awakened Prana Shakti within you and let her do what is needed for your spiritual progress without being anticipatory, or judgmental. Just observe, don’t do anything. It will all come in due course, the sooner you put yourself in the role of an observer rather than the doer. And please be patient. The following article might be worth a read: *The Importance of Acceptance and Patience* (http://mahayoga.org/library/The%20Importance%20of%20Acceptance%20and%20Patience.pdf)
Answers to Questions from Sadhaks (continued)

Question: According to Maha-Siddha Yoga is the highest truth impersonal or personal or both? Is there beside the material world a spiritual world with or without individuality? Are we eternal souls or eternal Brahman or both?

Answer: The highest truth, or the reality as we understand it, is not personal; i.e. it is the eternal truth, the Param Atma (eternal impersonal universal soul) of which we all are a part. On the spiritual path to get there, many Sadhaks experience the impersonal truth as personal entities (God forms), while many others do not. Whether or not a Maha Yoga Sadhak has experiences with God forms or with the Impersonal on his spiritual journey depends entirely on the Samskaras (impressions from his current and past lives) he has accumulated in his Chitta (mind stuff). The entire purpose of Maha Yoga is to have the awakened Prana Shakti within a Sadhak eliminate all Samskaras and Vruttis (tendencies) from his Chitta, leading eventually to him experiencing his Atma (soul) being one with the Param Atma. Thus, eventually, even the Samskaras associated with a Sadhak experiencing God forms will get eliminated from his Chitta leading to the experience of oneness with the Param Atma, which is Self-Enlightenment.

Thus we exist in the material world, where the materiality of our world fools us into believing and thinking of each of us as separate entities with egos and separate souls. But this is just an illusion that Maha Yoga helps us overcome, not just as a theoretical construct put forward by the Guru in his or her discourses, but through the reality we are able to actually experience through Maha Yoga Sadhan (meditation). Thus, the spiritual world co-exists with our material world. It is only by actually experiencing it through Sadhan do we realize what it is. So, yes, we are eternal souls, in fact the Atma (soul) within us is part and parcel of the Param Atma (Universal Soul). It is only the layers (Koshas) of materiality that keep us from actually experiencing ourselves as one with the Param Atma. And Maha Yoga Sadhan is a sure fire way to eventually get there. This article specifically addresses your questions related to the nature of reality: Maha Yoga - the Key to Self-Realization (http://mahayoga.org/library/Maha%20Yoga%20the%20Key%20to%20Self-Realization.pdf).

Question: During meditation I sometimes feel dizzy and lightheaded and I almost feel as if I am going to vomit and pass out. This has happened to me three times now, and when it happens I find myself unable to sit up for an hour. When the feeling comes I feel like I am going to choke to death so I quickly stop meditating and take a shower and after a while I feel okay. Secondly most of the times when I gaze at my forehead or third eye during meditation while concentrating on the breath I feel a sharp pain or unpleasant painful sensation on my forehead. Please let me know what I should do.

Answer: Please let me suggest that you do not do anything with your own intent when you sit for meditation/Maha Yoga Sadhan. Please do not try to gaze at your forehead or third eye, or concentrate on your breath. Just sit for Maha Yoga Sadhan (meditation) with an attitude of surrender to the awakened Prana Shakti (Universal Life Energy) within you. Put yourself in the role of an observer, not the “doer”, and simply observe what happens. Do not concentrate on your breath; just observe your breathing process in a detached manner,
without trying to manage/control it in any way. Do not anticipate any Kriyas (involuntary activities) or get attached to or afraid of them. Just observe them. The awakened Prana Shakti is like the Mother who has held your hand and is taking you down the path of your spiritual development. Simply allow her to do what is needed for your spiritual progress. If you try to do anything with your own intent during Maha Yoga Sadhan it could negate the beneficial effects of Sadhan and could lead to unpleasant experiences.

However, if some unpleasant experiences happen during Sadhan despite you having an attitude of surrender to the awakened Prana Shakti within you, please do not be afraid of any such experiences. They are most likely Kriyas that are happening as the awakened Prana Shakti brings up Samskaras (impressions) from your current or past lives to help eliminate them from your Chitta (mind stuff). Just observe these experiences in a detached manner and without fear and let them pass. The Mother Energy which is causing such Kriyas to happen for your spiritual progress, will not let you be harmed by them. But if you do find some of these Kriyas as being unpleasant and are unable to tolerate them, you can open your eyes for a while to regain your composure and calm and resume your Sadhan. Gradually, the unpleasant experiences will cease to happen as the Samskaras that underlie them get eliminated from your Chitta, and you will begin to have other more calming experiences.

Question: I have been meditating for over 3 years, and really want to accelerate on my spiritual journey and have contacts with the Devi (Goddess). What procedure do I need to follow to get initiated?

Answer: If you are interested in receiving Maha Yoga Shaktipat Deeksha (initiation) you can apply for it online at [http://mahayoga.org/](http://mahayoga.org/). Receiving Maha Yoga Deeksha will certainly accelerate your spiritual journey. Whether or not you experience having “contact with the Devi” will depend entirely on the nature of the Samskaras you have accumulated over your current and past lives. But please be advised that having such an experience is not central to experiencing Self-Enlightenment. Sadhaks who receive Maha Yoga Deeksha and sit for Sadhan on a regular basis are certain to experience Self-Enlightenment either in their current life or the next one.

If you are not interested in receiving Maha Yoga Deeksha at this time, but are interested in understanding what Maha Yoga is all about, you are welcome to try out the Introductory Practice as described here: [http://mahayoga.org/mahayoga-introductory-practice.aspx](http://mahayoga.org/mahayoga-introductory-practice.aspx). If you are interested in learning more about Maha Yoga, we would suggest the following reading list:

- The four Discussions with P. P. Kaka Maharaj that can be found in the Article Library at our Maha Yoga webpage ([http://mahayoga.org/mahayoga-library.aspx](http://mahayoga.org/mahayoga-library.aspx)).
- **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)),

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**Answers to Questions from Sadhaks (continued)**
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- Maha Yoga - the Key to Self-Realization
  (http://mahayoga.org/library/Maha%20Yoga%20the%20Key%20to%20Self-Realization.pdf)
- The Importance of Acceptance and Patience
  (http://mahayoga.org/library/The%20Importance%20of%20Acceptance%20and%20Patience.pdf)

There is also a lot of material available at our website www.mahayoga.org.

**Question:** I was recently initiated into Maha Yoga. I have noticed that sometime after meditation I always feel sexually aroused. I try to resist it but it is difficult to do so, so I inevitably have sex with my wife. Please help me understand why it is so.

**Answer:** Our Parampara (lineage) does not have any rules regarding sex and sexuality; there is no need for a Sadhak to practice Brahmacharya (celibacy) or become a Sannyasi (renunciates). Some of the Gurus in our Parampara have been Brahmacharis or Sannyasis, but there are many others who have been householders, including P. P. Prabhune Maharaj. In fact quite a few Sadhaks experience a heightened sex drive after Deeksha, as the awakened Prana Shakti brings up sex-related Samskaras (impressions) from a Sadhak’s current and past lives into his Chitta (mind stuff) during Maha Yoga Sadhan and even otherwise. Sometimes this can result in Sadhaks feeling like their sexual drive has increased and might push some Sadhaks to over-indulge in sex. But please understand that the emergence of sexual thoughts during Sadhan and otherwise is a result of the awakened Prana Shakti getting sex-related Samskaras from your past expressed as thoughts, i.e. mental Kriyas. You can simply observe them and let them go, or strengthen those Samskaras by acting on them, or create new Samskaras by dwelling on them, which will be counter to the entire purpose of Maha Yoga Sadhan which is to have all the accumulated Samskaras get eliminated.

So, my suggestion to you is to simply observe the sex-related thoughts that come up in your Chitta during Sadhan as if they were just another type of mental Kiya (involuntary activity). Try not to dwell on them or get attached to them, nor feel guilty about them, nor indulge them. Simply observe such thoughts as they arise and let them go. **If you have a hard time putting yourself in the role of an observer of sexual or other thoughts, try directing your attention to your normal breathing when such thoughts arise.** Gradually you will be able to put yourself in the role of an observer of such thoughts (mental Kriyas) and let them go, which will result in the elimination of the underlying Samskaras, which is the primary goal of sitting for Maha Yoga Sadhan. Only when all the Samskaras and Vrittis (tendencies) accumulated during your current and past lives get eliminated from your Chitta will you begin to actually experience Self Enlightenment.

As I mentioned above, the objective of Maha Yoga Sadhan is to eliminate all Samskaras, whether they are sex-related or otherwise, from one’s Chitta, by playing the role of an observer of one’s thoughts as they arise during Sadhan rather than acting on them. However,
as long as you are unable to put yourself in the role of an observer and feel compelled to
fulfill the sexual urges that come up during Sadhan, there is no need to feel guilty about it.
Guilt will only result in the creation of other new Samskaras, which would be quite counter-
productive. With regular Sadhan you will gradually and experientially learn to play the role
of an observer of your thoughts (mental Kriyas) regardless of what type of thoughts arise in
your Chitta. When that happens, you will be able to observe in a detached manner the
sexual urges as they arise, and be able to let them go instead of indulging in them, thus
eliminating the Samskaras that underlie the upwelling of such thoughts and urges. But until
then sit for Sadhan regularly, and if you indulge in your urges, understand that it is normal
and not feel guilty about it.

Question: I received Deeksha several months ago. Almost immediately, when sitting for
sadhana, my body begins to shake/vibrate/jerk. The vibrations are particularly present in
the upper back, neck and head regions. They are not painful but sometimes strong and quite
noticeable. I also shiver and experience various bodily or “energetic” sensations as well.
When I try to stop any of this (as an experiment), it continues to happen despite my efforts
so I am sure that I am not consciously initiating any of these events.

I did not experience any of this before Deeksha and the change has been consistent every
time I sit for meditation. It only happens when sitting for sadhana. I have tried to adopt a
passive, accepting view as much as I can, believing that these are most likely kriyas, but I
sometimes find it difficult to focus on my breathing when mind wanders or I am experiencing
these things. Is it ok to focus on these experiences with a “let it be” attitude? Any guidance
would be appreciated.

Answer: It is clear from the experiences you have described that you are progressing very
well on your spiritual path. You are clearly experiencing physical and Pranic (energy) Kriyas
(involuntary activities). Do not get attached to them, fear them, hope for, or anticipate
them. Just allow them to happen, do not try to impede them or amplify them; simply
observe them as they are happening in a detached manner. When the Kriyas are happening,
whether they are physical, Pranic or mental (flow of thoughts), simply observe them as they
are happening. No need to “focus” on them, just observe them with a “let it be”
(detached) attitude. Do not try to observe your normal breathing at such times, just
observe the Kriyas. If there are no Kriyas happening or you find it difficult to observe the
flow of thoughts (mental Kriya), only then direct your attention to (i.e. observe) your normal
breathing process, which is the Kriya that we all experience as long as we are alive.

Question: I received the initiation letter and I followed the instructions in the letter and sat
for Deeksha at the indicated time. I didn’t think of anything in particular. I just sat down on
the floor facing north. After a short while, I felt an unusual hot spot on my right hand close
to the fingers briefly. I have no idea what that was. After that I felt the energy rising up
from my Muladhara and it went to my right leg first and concentrated there. After that it
Answers to Questions from Sadhaks (continued)

went to the rest of my body. Thank you for this Birthday gift, I will continue to do this sadhana every day for one hour as suggested and I will continue your dietary rules as well.

What should I do with the photos of the two gurus you sent me and are there any other instructions or remarks?

Please explain the rules for women during four days of their menstrual period? I am not Indian; I live overseas so some things are not fully clear sometimes.

Answer: Glad to read that the Maha Yoga Shaktipat Deeksha clearly happened for you on the last Deeksha Day. What you experienced were Kriyas (involuntary activities) that result from the awakened Prana Shakti within you bringing up Samskaras (impressions) from your current and past lives. Also glad to read that you will be sitting for Maha Yoga Sadhan on a regular basis and intend to follow the dietary rules as recommended. Doing so will help you progress very well on your spiritual path.

The photos of the Guru are sent to you as a token to give you a sense of their physical appearance as they were at the time the photographs were taken. Please understand that these are just physical images of the Gurus from our lineage. The Guru Tattva (the spiritual essence of the Guru and the lineage) resides within you in the form of the awakened Prana Shakti (Mother Energy) following the initiation. When you sit for Maha Yoga Sadhan, it is to this Guru Tattva, the awakened Prana Shakti within you, that you should surrender, and allow Her to be the “doer” with you playing the role of an observer (Sakshi). The physical, Pranic (energy based), or mental Kriyas that happen are the work of the awakened Prana Shakti, the Guru Tattva, within you as She gets done through you what is needed for your spiritual progress. Many Sadhaks who find the Guru Tattva within them to be an abstraction that they cannot relate to directly, find it quite helpful to surrender themselves at the beginning of their Maha Yoga Sadhan to the images of the embodied forms of the Gurus in the photographs. Some Sadhaks also frame and install photos/pictures of the Gurus on their altar to help them reduce their egos and have faith in the Maha Yoga lineage. You are also welcome to do so if you think it might help you surrender to the Guru Tattva within you at the beginning of when you sit for Maha Yoga Sadhan or simply to keep your faith in Maha Yoga and reduce your ego.

Women are asked not to sit for Maha Yoga Sadhan during the four days of their menstrual period. This is because during menstruation, the energy (Pranic) flow in women is directed downward to enable menstrual discharge, and sitting for Maha Yoga Sadhan during that period could make the Prana energy within them flow upward, thus potentially obstructing the menstruation process. Such restrictions do not need to be followed by women post menopause.

Editor’s note: Please send your questions regarding Maha Yoga and Shaktipat to: self.awakening@gmail.com.
Maha Yoga Center Established at Narasimha Wadi

P. P. Shri Narayan Kaka Dhekane Maharaj had an intense desire to establish Maha Yoga Ashrams in the four corners of India to honor the memory of his Guru P. P. Loknath Tirth Swami Maharaj. Accordingly, in his lifetime, Ashrams were established in Kashi (Varanasi) in northern India, Rameshwaram in the south, Pithapuram in the east, Narasimha Wadi in the west, and for good measure, in Hoshangabad in central India.

Of these Ashrams, the one in Narasimha Wadi is also the location where the second Avatar (incarnation) of Lord Dattatreya, Shriman Parmahans Parivrajakacharya Shri Narasimha Saraswati Swami Maharaj spent twelve years in meditation and in 1434 AD his followers established his Padukas (foot imprints) there prior to his departure to Ganagapur. Followers of Lord Dattatreya to this day experience his divine presence at that location.

About 125 years ago, Yogiraj P. P. Shri Gulavani Maharaj began his Maha Yoga Sadhan in the divine presence of the Padukas, and throughout his life he supported and actively participated every year in the festivities related to the celebration of the life of P. P. Narasimha Saraswati Swami Maharaj as an Avatar of Lord Dattatreya. Gradually, P. P. Gulavani Maharaj’s visits to Narasimha Wadi took the form of pilgrimages for Maha Yoga Sadhaks, who flocked to that location from all over India for the three days following Guru Dwadashi (twelfth day of the moon) each year.

This tradition of pilgrims flocking to Narasimha Wadi has continued following the departure of P. P. Gulavani Maharaj from this earth. And consistent with P. P. Narayan Kaka Dhekane Maharaj’s intent to provide pilgrims an Ashram at the location so they could stay there and meditate, on June 1st 2019 the P. P. Loknath Tirth Swami Maharaj Ashram and Sadhana Center was established and opened to the public at Narasimha Wadi in India.

The Maha Yoga center provides Sadhaks an opportunity to sit for Maha Yoga Sadhan at a location where the second Avatar of Lord Dattatreya himself meditated for twelve years, thus enabling their Sadhan to benefit from the energy prevalent there. It is a great opportunity for Sadhaks to get a boost of progress on their spiritual journey under the guidance of P. P. Prabhune Maharaj.

Reported in Marathi by Shri Mandar Bedare and translated by Shri Dilip Kamat
Maha Yoga Center Established at Narasimha Wadi (continued)

Communal Maha Yoga Sadhan at the Narasimha Wadi Ashram
Akshayya Tritiya Program at Nashik Ashram

On the auspicious occasion of Akshayya Tritiya, the first ever live broadcast was attempted from Nashik Ashram on its official Facebook page at https://www.facebook.com/SiddhayogaMahayogaGlobal/.

Akshayya Tritiya, which falls on the third day of the month of Vaishakh, according to the Hindu calendar, is considered one of the most auspicious days of the year. This year, Akshayya Tritiya happened to fall on April 26, 2020. It was decided to broadcast the evening Aarti at the Ashram followed by a short discourse for multiple reasons. It had been almost a month that everyone had been locked down in their homes due to the Coronavirus pandemic. The Nashik Ashram too, had been closed for public visits in accordance with government guidelines. No sadhak was able to visit the Ashram for several weeks. Hence Ashram authorities felt it was necessary to boost the morale of the sadhaks by enabling them to be virtually present at the Ashram. Akshayya Tritiya was the best opportunity to provide such a boost. The entire program was conducted in Hindi language instead of the regional language (Marathi) so Sadhaks all over India could understand the proceedings.

At exactly 7 PM (Indian Standard Time), the live broadcast began with Aarti recitation. It was followed by various other Shloka recitations including Ramraksha. Later, Shri Nikhil Prabhune, one of the trustees of the Ashram, welcomed the audience and appealed to everyone to comply with the rules/regulations issued by the government to fight the Coronavirus pandemic. Then, P. P. Shri Suryakant Rakhe Maharaj, another trustee of the Ashram, gave a short discourse before the broadcast ended.

P. P. Shri Suryakant Rakhe Maharaj mentioned that, Akshayya Tritiya is considered as one of the most auspicious days because it is believed that, whatever endeavor one undertakes, one is able to continue the task/activity without any sudden/abrupt stoppages (अक्षय्य = A-Kshayya = without stoppages). He also prayed at the lotus feet of P. P. Shri Loknath Tirth Swami Maharaj and P. P. Shri Kaka Maharaj to shower their blessings on Sadhaks to enable them to continue their meditation (Sadhan) without any problems for a very long time.

The day of Akshayya Tritiya has special significance for the Shaktipat lineage because on this day, the P. P. Shri Gangadhar Tirth Swami Maharaj initiated P. P. Shri Narayandev Tirth Swami Maharaj on 25th April 1889. Akshayya Tritiya, therefore, is considered to be the 'Founding Day' of our Shaktipat lineage in modern times. It is not just a significant day for the Shaktipat
lineage, but also for the Nashik Ashram, because it happens to be the 'Foundation Day' for the Ashram. It was on the Akshayya Tritiya day on May 16, 1988 P. P. Shri Narayan Kaka Dhekane Maharaj founded the Nashik Ashram as the “चरणाभिषेक” (primary location of the footprints) of his spiritual Guru, P. P. Shri Loknath Tirth Swami Maharaj at the hands of Vidyavachaspati P. P. Shri Datta Maharaj Kavishwar of Pune.

Before closing his speech, PP Shri Suryakant Rakhe Maharaj also congratulated all those who were initiated at 6 AM that morning. He urged everyone to surrender themselves to the awakened Prana Shakti and meditate diligently. Lastly he reiterated the fact that Maha Yoga is the easiest of the path that directly and effortlessly leads one to achieve self-realization.

The broadcast lasted for almost an hour and had a peak viewership of 139 Sadhaks. Many of the viewers mentioned that they were happy to attend because it was a long time since they had visited the Ashram. The video of the Akshayya Tritiya event at the Nashik Ashram is available to view at the following URL


Reported by Shri Milind Joshi
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. Gulgani 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 October 19th, 2020
Those desirous of receiving Maha Yoga Deeksha (initiation) should go to the website: www.mahayoga.org for instructions. The online application form is also available at the website. Future dates for Deeksha Days are posted on the Maha Yoga program calendar at http://mahayoga.org/progcal.aspx.

Maha Yoga Sadhan Shibirs (workshops) at Nashik Ashram
The Nashik Ashram holds Maha Yoga Sadhan Shibirs on the first Sunday of each month from 8 am to 2 pm. Sadhaks sit for Samuhik (Communal) Sadhan, which is followed by a discourse on Yoga. Maha Prasad (lunch) is also served. About 250 Sadhaks typically attend this monthly event. These and other events at the Nashik Ashram and at other locations are posted at http://www.mahayoga.org/progcal.aspx. Due to the Coronavirus pandemic, these Shibirs and other communal events at the Nashik Ashram have been suspended indefinitely consistent with the governmental directives. Please check with the Ashram for when such events will resume.

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

Lecture Series at the Maha Yoga Ashram in Thane, Maharashtra, India
The Thane Ashram hosts a series of lectures/talks on Maha Yoga and Yoga on the first Sunday of every month. Due to the Coronavirus pandemic, this and other communal events at the Ashram have been suspended indefinitely consistent with the governmental directives. Please check with the Ashram for when such events will resume.

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

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 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!