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.
Proposal for Sanyas

My state of mind started to improve after a few days. I was happy like before and kept watching the Leela of the world. I saw that everyone was looking at each other's faults, but no one was looking at their own weaknesses. Everyone was sneaking around looking for flaws in others, even those that might be imaginary. Perhaps God created the world to watch this show. I saw that everyone was stiff with ego. Everyone was proud and praising himself, but when you searched their hearts there was unhappiness. I watched and was struck with wonder at God's play. I once read in the newspaper that there was a robbery in a temple. The thief even removed and stole God's garments. When I told that to Maharajshri he laughed a lot and said, "The thief does not care whether those things belong to a person or to God. He just wants the loot."

Whenever I looked within I was ashamed of myself. Here, also, the condition was the same. The same ego and anger. What weakness was not there? But on my head was the mark of a sadhak. I also had an appetite for praise. Without knowing, I used to praise myself. If the food was flavorful, I would eat a few extra bites. Is this the reward of sadhana? Is this what I grasped from the company of Maharajshri? Where was Maharajshri's pure personality? Here I was filled with filth! Then my mind would be sad.

Often I tried to console myself by thinking that this was the condition of the whole world. "You are not alone." The very next moment I would realize that this is not the way a sadhak
Churning of the Heart - Excerpts (continued)

should think. If the world has weaknesses it does not mean that your own weaknesses do not matter. Let the world be what it is. Just be concerned with your own mind. Then, suddenly, I would remember great personalities. They lived in the same world but they did not let the world influence their minds. How much hardship they must have faced! Kabir has said, “Observe your own actions, even if your hut is in the hands of people who slit throats.” Why do you get sad? Every one receives according to what they have done. You reap as you sow.

My mind was such that sometimes it would watch and laugh to see the world jumping and bouncing. At other times it would be drawn into this activity. This caused a dilemma. I wondered why my mind was getting affected. Always it was due to impurities of the mind. “How do I clean my mind? I am doing sadhana and I am doing seva.” The next moment I would be assailed by the thought, “This is your ego talking. Who are you to do sadhana? Are you doing seva? It is Shakti that is awakened within you doing sadhana. This Guru-Shakti is performing your seva [service]. This ego of yours is interfering with the purification of your mind.” Then I would relax.

These controversies kept returning to my mind. I would be filled with hope sometimes, and with despair at other times. As I sat in the meditation cave I would hear the sounds of the sadhaks’ kriyas and my mind would be happy and hopeful. But when I saw their behavior and listened to their conversation, hopelessness would engulf me. My mind was still absorbing impressions of the world around. The flow of hope did not spring from within me. I was still oscillating in this dilemma when another event took place that completely shook me.

We were on our morning walk when suddenly Maharajshri stopped and said, “You must take sanyas (join the monastic order) now.”

I was stupefied. Maharajshri said this so suddenly. I did not say a word for quite some time. Maharajshri also became totally quiet after speaking. I came to my senses after a while and said, “If this is your wish then it is a command for me. But, with your permission, I would like to say something. It is the same question of worthiness. Am I worthy of sanyas? In my opinion I am not ready. Your wish is my command, but would it be appropriate for me to take sanyas without deserving it?”

Answer: “Do you think that I am saying this to you without thinking? I know what your weaknesses are. No one can deserve this if they have such weaknesses. Still, why did I recommend sanyas to you? Think about that.

“It is a common belief in society that sanyas must be taken, or should be taken, after becoming a siddha [a perfect being], but this is a false belief. One thing is clear: that there is no other goal for you but spirituality. It is another question whether you deserve sanyas or not, but your goal is defined. The answer is hidden in this framework.

“There are two types of sanyas. The first type is vidvat sanyas. It means, ‘I am taking sanyas because I have attained what I had to attain. Now there is nothing more to attain or know,
so I take sanyas? In today’s age, one rarely sees such a sanyasi, one who has experienced the ultimate reality, in other words, a siddha, a perfect being. Some people also say that vidvat sanyas is that sanyas which a person takes by himself, without a Guru. I do not know what the basis is of this understanding.

“The second type is vidvisha sanyas. The goal of this is nothing other than the vision of the ultimate reality. The intellect decides that the world is a house of miseries; hence there is no interest in attaining worldly happiness. “I take sanyas because now my whole life is dedicated to attaining the final truth? Most of the sanyasis [monks] today are in this category. How many of them are seriously trying to find the ultimate truth is a different issue. But the goal and meaning of vidvisha sanyas is this.

“Your sanyas will be vidvisha sanyas, and you will try, initially, to be worthy of vidvat sanyas. Once you become deserving of that, automatically you will be established in vidvat sanyas. It is possible this may happen in this life, or it may take more than this life. If you think about it, today you are already a vidvisha sanyasi. Only the ceremony has not been performed. Your aim is already established. I am simply talking about performing the formal ritual.”

I had no answer to Maharajshri’s logic. But I was stuck, like a person who is entrenched in firm ideas or feelings. No matter how much someone explains and tries to logically convince him, a person who is stuck is not willing to change his ideas. It seems that all efforts to explain touch his ears and return without entering his head. My mind was stuck in a cycle of thoughts about deserving and not deserving. Maharajshri’s words were unable to reach my heart. Maharajshri’s ideas were not penetrating me. Perhaps my perspective was different, or my mental state was different. But it was Guru Maharajshri’s wish, without any selfish motive. He was always wishing the best for the disciple. I was helpless because I had suffered the effects of questioning my Guru’s wish. I said, “Very well, Maharajji.”

Maharajshri said, “It is the duty of a Guru to assign work to a disciple that is appropriate for him. If he is doing something that is not good for him then the Guru must distance the disciple from that. If the disciple is in a dilemma he should give him guidance; he should remind him if he is ignoring something that he must not. This is why a Guru is required. As long as pure distinction of good and bad has not arisen within, it is best to follow the Guru’s instructions. In fact, everyone is proud of their intellect, but everyone is prone to make mistakes. One may repent later, but even then one does not give up ego. A simple way to end this ego is to offer yourself to someone.”
Churning of the Heart - Excerpts (continued)

Presented here with kind permission from Swami Shivom Tirth Ashram, Inc. Thanks to Mrs. Alison Kamat for transcribing the excerpts.

“Churning of the Heart” trilogy by P. P. Swami Shivom Tirth Maharaj is available from:
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The Gospel of His Holiness P. P. Shri Loknath Tirth Swami Maharaj - Excerpts

These edited excerpts are from the book, *The Gospel of His Holiness P. P. Shri Loknath Tirth Swami Maharaj*. P. P. Shri Loknath Tirth Swami Maharaj (hereafter referred to as Swamiji) was the Siddha Guru who initiated P. P. Shri Gulawani Maharaj and P. P. Shri Narayan Kaka Dhekane Maharaj into Maha/Siddha Yoga. The following excerpts describe how Swamiji was directed by the Universal Mother Energy to come down from his blissful abode in the Himalayas to Central and Southern parts of India to spread the message of Maha Yoga, and in doing so how he met with and initiated P. P. Shri Gulawani Maharaj.

“Go to the South” - Directive from the Universal Mother

The panoramic natural beauty of the Tehri region, a district in the state of Uttarakhand in the Himalayas in India, is highly conductive to arouse divine feelings of calmness, serenity and bliss in those who visit the area.

In such a serene and holy atmosphere Swamiji (then known as Swami Chinmayanand Saraswati) stayed alone for about two years constantly occupied in performing his spiritual practices. No one else other than Swamiji himself knew in which particular area he stayed, how he faced the cold, what food he ate etc. He had surrendered himself totally to the 'Shakti' (the Universal Mother Energy) and devoted his entire time to spiritual Sadhan. It was then that he started receiving directives and guidance from the Universal Mother, from within himself, during his spiritual practice.

One day, during his Sadhan, he clearly heard the words 'Go to the South'. Swamiji ignored it thinking it was a hallucination. The next day during his Sadhan, he again heard the same words in the same voice. Swamiji felt astonished and started thinking about it, but came to no conclusion. On the third day he heard the very same words in the same voice with greater emphasis. Now, however, he realized that it was the Supreme Universal Mother who was guiding, directing and inspiring him in his further activities. He left the forests of Tehri with total surrender to the will of the Supreme Universal Mother and reached the town of Hathras (at age 30) via Uttarkashi, Devprayag, Hrishikesh and Haridwar.

Swamiji arrived at Hathras in 1922 just before the beginning of Chaturmas, a holy period when Sannyasis (renunciates), who are not expected to stay in one place for more than three days at other times, are obligated to stay in one place for a couple of months and do
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penance, practice austerities, fasting and other religious observances. Since Chaturmas was about to begin, Swamiji began looking for suitable temple premises where he could stay till the end of Chaturmas. He identified a temple near the town, yet away from the crowd.

Swamiji spent the period of Chaturmas at the temple and as the period was about to get over it was obligatory for Swamiji to leave Hathras, but he had no idea as to where he should go, because he had not received any guidance from the Universal Mother. Just a few hours before the end of the Chaturmas period, however, Swamiji received clear direction and guidance during his routine early morning Sadhan, as regards his further activity. The Mother Kali ordered “Go further south. You are destined to work in the South. It is through you that the people in the South will get familiar with Shaktipat Yoga (Mahayoga) and you will get many followers of this spiritual path, which will lead them to their liberation. I have already blessed your Grand Spiritual Master Shri Narayandeo Tirth that the spark of spiritual knowledge given to him will spread throughout the length and breadth of this country and abroad. You are destined to carry it to the South. Do not wait here anymore. Immediately go further South to accomplish the task given to you.”

On receiving these clear, distinct and detailed directives from the Universal Mother, Swamiji rejoiced, as he now knew very clearly what he had to do. He now knew his life’s mission as well. After taking a bath, Swamiji completed his remaining religious routine, had some food and left for the railway station of Hathras. He looked at the railway timetable, enquired about the trains going to the South and went to the ticket window. But he remembered that he was penniless. Yet, to his surprise a rich man, who had come to the ticket window to purchase his own ticket, politely enquired, “Swamiji, where do you want to go?” Swamiji replied, “To the south”. Swamiji could not specify the exact destination where he had to go, as he himself was not aware of it. The well-to-do man, however, on his own purchased a ticket for Swamiji up to Hoshangabad in Madhya Pradesh (Hoshangabad is situated on the banks of holy Narmada river, approximately 650 kilometres south of Hathras) and handed it over to him. That traveller further informed Swamiji that the train for Hoshangabad was at night. He also purchased some fruits, handed them over to Swamiji and left for his own journey. All this happened as if it was God’s wish and Swamiji was pleased with the event, without any surprise, as he had now totally surrendered himself to the will of the Universal Mother Kali. Swamiji reached Hoshangabad on the southern banks of the holy river Narmada. It is said that, southern India starts from the south bank of the holy Narmada because it divides India horizontally.

Well-designed arrangements by the Supreme Mother

Shri Wamanrao Gulawani was born in a very religious and pious Maharashtrian Brahmin family in December 1886 about 5½ years earlier than the birth of Shri Yogeshchandra (Swamiji’s name as a child), at a village Kudutri in Kolhapur district of the said state. He met his first Spiritual Master, Paramhansa Parivrajakacharya Shri Vasudevanand Saraswati Swami Maharaj in the year 1907 at Nrusinhawadi (Kolhapur district) in Maharashtra and
developed a sense of deep attraction and reverence towards him. Even after the sad demise of his spiritual master Swami Vasudevanand Sarawatiji in 1914, Shri Wamanrao Gulawani vehemently pursued spiritual practices and various Yogasanas for 'Self Realization', which was his ultimate aim. However, he did not derive much satisfaction from these practices as he was not successful in having his Kundalini Shakti, the dormant Mother Energy within him, get awakened, which is considered vital for the purposes of Self Realization. In his search for a spiritual master, he decided to visit a co-disciple of his in Hoshangabad, Shri Govind Maharaj Pandit, and arrived in Hoshangabad in August 1922 along with his mother. This was the second aspect of the destined meeting between Shri Wamanrao Gulawani (who was later referred to as P. P. Shri Gulawani Maharaj) and Swamiji (who was then known as Swami Chinmayanand Saraswati). Bringing both these great spiritual personalities together, however, needed certain other events to happen, which were also taken care of well by the Universal Mother Kali.

A prominent citizen, from Nagpur city (Maharashtra), Shri Sadashivrao Madhavrao Parande, was transferred to Hoshangabad as a sub-judge in 1921. He later became a district judge. This intelligent man, though highly educated and well established in Society, was deeply interested in Yoga and spirituality. He was well read even in the Indian Tantra Cult, and had read in a treatise on Kularnava Tantra (a book on the Kula tradition of Shaktism and Tantric Shaivism) that, “A real spiritual master can instantaneously awaken the Kundalini Shakti in an aspirant by simply transmitting some of the spiritual power within him, to the disciple through ‘Vedha Deeksha’ (Shaktipat Initiation) method of Shakti-Pat Yoga. But, such Spiritual Masters being really extremely rare, it is very difficult to come across one.”

Shri Parande took this as a challenge and was very keen to find such a master. He thought that he might be successful in this effort if he could come across a Sanyasi from Bengal, the home of mystic and Tantric cults, who might lead him to such a master. Accordingly he put some of his friends and acquaintances on this job. One of them was Shri Chatterjee, a local pleader who originally hailed from Bengal.

One day a Swami came to Shri Chatterjee’s door asking for alms (Bhiksha). Through his window Shri Chatterjee saw a very young and brilliant Sanyasi was standing before his door. He immediately approached the Sanyasi who revealed to him that he too was from Bengal and that he was temporarily staying at Mangalwar Ghat on the river Narmada. (The Sanyasi seeking alms at Shri Chatterjee’s home was in fact Swamiji.) That same afternoon Shri Chatterjee informed Shri Parande about his meeting the Sanyasi from Bengal.

Shri Parande met Swamiji at Mangalwar Ghat on the banks of river Narmada in Hoshangabad and invited him to come to his home for receiving Bhiksha. The very next day, as agreed, Swamiji visited Shri Parande’s home, precisely at the appointed time. After the meal (Bhiksha) Shri Parande put his query about ‘Vedha Deeksha’ to the Swamiji. Shri Parande enquired, “Swamiji, whether during your wide travels, have you come across any saint or Sanyasi who could instantly transmit Spiritual Power to an aspirant, by the dint of his own
will power?” At this question, Swamiji at once become solemn and seriously and confidently answered, “Yes, I have seen”. With anxiety, Shri Parande asked for the address of such a Sanyasi, to which Swamiji replied, “I am a renunciate. I can’t speak a lie. And looking to your curiosity and feelings behind your query, I cannot even keep quiet. To answer your question precisely, let me reveal that I can myself initiate an aspirant through ‘Vedha Deeksha’”. Shri Parande was taken aback that, in such a short time his very little effort was almost immediately rewarded with brilliant success, in coming across such a Sanyasi as described in the text on the Kularnava Tantra.

In the meantime, Shri Wamanrao Gulawani, after reaching Hoshangabad, straightaway went to the temple of Lord Dattatreya at Kharra Ghat on the banks of river Narmada; where he met Shri Govind Maharaj Pandit, from whom he desired to learn further yoga techniques of breath control, to awaken the latent Kundalini Shakti in him.

Shri Parande frequently used to visit Shri Govind Maharaj Pandit (who was staying near temple of Lord Dattatreya at Kharra Ghat. That is how Shri Wamanrao Gulawani and Shri Parande became close friends in due course because of their common interests in Spirituality. They often went for an evening stroll along with a few other friends who shared their interests, discussing their experiences and sharing knowledge of Yoga and spirituality.

On one such evening, Shri Parande was very keen to share his most recent finding whereby his friend, Shri Narayan Prasad Dubey, had very recently experienced Shaktipat Deeksha consistent with the scriptural mentions in the treatise on Kularnava Tantra. He told Shri Wamanrao Gulawani and the others in the group that a great Sanyasi, belonging to the Shaktipat tradition had arrived at Mangalwar Ghat a few days earlier, and that he had the capacity to awaken the dormant Kundalini Shakti in an aspirant simply by the dint of his spiritual will power as mentioned in the KularnavaTantra. Shri Parande further added, “In this method, once the Kundalini Shakti in a person is awakened by the grace of such a spiritual Master, that Power (Shakti) itself takes care of all further spiritual development, leading the person to Self-Realization. The aspirant or disciple need not do anything voluntarily by his own effort. To ascertain the truth in this matter, I had sent one of my associates, Shri Narayan Prasad Dubey to the said Swamiji, this morning. Shri Dubey reported his experiences to me this afternoon. He looked to be in a highly cheerful and pleasurable mood during the course of narration of his Deeksha experience itself.”

Shri Parande further said, “I have ascertained the truth to the extent I could. You may meet Swami Chinmayanand Saraswati (as Swamiji was known at that time) and let us confirm the facts. This very young and brilliant Swamiji hails from Bengal and at present nobody else in Maharashtra seems to know about the Shaktipat tradition of spirituality.”
The group found the narration by Shri Parande to be very interesting, as they had neither heard nor read anything on the subject. Shri Parande showed to them his copy of the treatise on Kularnava Tantra, to provide authentic scriptural information on the subject. The next evening, all five friends in the group went to visit Shri Swami Chinmayanand Saraswati (Swamiji, as he was known then) at Mangalwar Ghat on the banks of the river Narmada, during their evening stroll.

Swamiji was sitting in a calm posture in the room. He looked very young and brilliant. The divine glory radiating from the face of Swamiji attracted the visitors, who were much older in age compared to Swamiji. They had met a number of Sanyasis, quite old and even young, but none of them had seen such a young and brilliant Sanyasi in their past lives so far. They developed a feeling of deep reverence at first sight towards Swami Chinmayanand Saraswati. Shri Parande introduced each of the persons to Swamiji. They really intended to speak to Swamiji, but everybody was taken over by serenity and silence.

They noticed someone sitting in a corner in the same room, who was sometimes breathing rapidly and sometimes, seemed breathless. His head was moving in a circular manner. The visitors looked towards him and Shri Parande noticed that it was Shri Narayan Prasad Dubey. Swamiji asked him "How are you Narayan Prasad?" Shri Prasad replied, "Swamiji by your kind grace I am fine. The skin disease I was suffering from is also getting cured fast." Swamiji said, "It is all God's grace." Shri Parande asked, "Swamiji what are the different experiences one gets after Deeksha (initiation)?" Swamiji said, "People get a variety of experiences on physical, mental and spiritual planes. Some people perform various Yogic postures unknown to them earlier. Some create different sounds, some breathe deeply and fast, some laugh, cry or sing devotional songs and some people get divine visions. The scriptures say that there are more than 1.25 lakh (125,000) distinct experiences in number."

Shri Parande asked, "How do these experiences affect the mind?" Swamiji replied, "Ask Narayan Prasad. Prasadji narrate your experiences."

Narayan Prasad said, "Though I have been initiated just 4-5 days before, I am experiencing enthusiasm and divine joy. I find myself very light in weight. The freshness and delight I am experiencing is beyond words."

At this stage, Shri Wamanrao Gulawani enquired, "Does it mean that the dormant Serpent Power (Kundalini) has awakened?" Swamiji briefly replied, "The Kundalini-Shakti in a person is basically a supremely conscious, intelligent and dynamic force (Chaitanya). It is also infinitely potent and blissful, after its arousal from the normal, apparently sleeping state at the base of the spinal cord (Mooladhar Chakra - Pelvic plexus). When awakened, it starts movements leading to the spiritual evolution of the aspirant. As it is infinitely dynamic and blissful, the aspirant starts feeling highly enthusiastic, active and delightful, in a divine sense."
Shri Wamanrao Gulawani was deeply satisfied by the easy, simple and brief reply from Swami Chinmayanandji, which was based on real life experience and was not a mere quotation from any scripture.

Everybody prostrated before Swamiji and returned very happily. On the way Shri Parande said, “Wamanrao, it seems to be a very brilliant and enlightening method of rapid Spiritual evolution. We must learn it and spread it throughout Maharashtra and beyond”. Shri Wamanrao Gulawani replied, “I am grateful to you for arranging this meeting with Swamiji. Things will take place as per divine wish.”

Thus, the Universal Mother planned well and arranged for the first meeting between the great Spiritual Master of Shaktipat Vidya (knowledge), Swami Chinmayanand Saraswati, who came all the way from the deep forests of the Northern Himalayas; and Shri Wamanrao Gulawani from Barshi (Maharashtra), a very simple, sincere, devoted and pious man, who was fully dedicated to attaining his ‘Self-Realization, through awakening of the Dormant Serpent Power (Kundalini-Shakti) in him. They were quite unfamiliar with each other hitherto, yet all the relevant events for bringing them together happened within a period of just a few weeks and they met each other.

Swamiji used to talk very little, but precisely and to the point using very simple language. He believed more in an actual experience rather than talks, and he could initiate spiritual experiences in any sincere aspirant. Swami Chinmayanand was totally selfless. He used to immediately return the fruits, coconuts, or money presented to him as an offering, to the same disciple or person. He was an ideal renunciate, who knew only to give spiritual experiences, happiness and bliss to those who visited him. Most of the time, he used to be engrossed in Nijananda that is own divine bliss.

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Those days, the four aspirants of truth, namely Shri Wamanrao Gulawani, Shri Shankar Ajegaonkar (resident of Hingoli, Maharashtra), Shri Baba Mahajan (resident of Barshi, Maharashtra) and Shri Vaidya (Head Master of the school in Barshi where Shri Wamanrao Gulawani was working then as a drawing teacher) along with Shri Parande used to meet Swami Chinmayanand Saraswatiji (later known as PP Shri Loknath Tirth Swami Maharaj) everyday, during their evening walks.

At one point Shri Baba Mahajan became keenly interested in receiving Shaktipat Deeksha which Swamiji granted him by transmitting the spiritual power by touch. Shri Mahajan immediately began experiencing Kriyas (involuntary movements). He was thrown into divine bliss and the trunk portion of his body started rotating in a circular manner. He also started breathing rapidly and his body got covered with sweat. All this happened for about an hour after which his eyes opened involuntarily. Shri Mahajan got up from his seat and prostrated
before Swamiji in gratitude. Swamiji told him that he had now been initiated and that he should continue his spiritual practice for at least an hour every day. When Shri Mahajan told his friends about his initiation they all wanted to know what exactly happened to him during the process of initiation. Shri Mahajan unfortunately could not describe what happened to his friends because Swamiji had told him not to talk about his experiences with others. However, he agreed to demonstrate his experiences to them and sat for Sadhan in front of his friends. The Kriyas he had experienced began happening once again with increasing vigour and any observer could have noted that the Kriyas were happening involuntarily, without any effort on part of Shri Mahajan. Observing Shri Mahajan, Shri Gulawani was left without any doubt about the genuineness of the Shaktipat Deeksha (initiation).

Soon after, Swamiji became sick and Shri Wamanrao Gulawani decided to bring him to his temporary residence in Hoshangabad so he and his mother, Smt. Uma Devi, could take care of him. Shri Gulawani, however, had not yet firmly decided to get initiated in Shaktipat from Swamiji. Shri Wamanrao Gulawani’s mother, readily and happily consented to bring Swamiji to their home.

During his earlier month of stay (at Hoshangabad) Swamiji had undergone repeated fasts, either on health grounds or because of circumstances, which is why his health had deteriorated. As Smt. Uma Devi began preparing and feeding him various nutritious foods with the care and affection of a mother, Swamiji’s health began to improve.

**Shri Wamanrao Gulawani receives Shaktipat Deeksha**

One day, around 3.30 am in the morning, Shri Wamanrao Gulawani had a dream of getting initiated from Swamiji. In his dream Swamiji said to him, “Waman, come and sit here. You are going to be initiated today. Now, get an experience of whether the Serpent Power in you gets awakened or not. Close your eyes.” With these words, Swamiji blessed Shri Wamanrao Gulawani by touching the upper part of his head, and in his dream he began experiencing various bodily movements (Kriyas) as a result. The increasing vigor and rapidity of these bodily movements threw him out of his dream and caused him to open his eyes. He looked around to note that Swamiji was sitting, performing his own spiritual practice (Sadhan) in a calm and serene mood which made him realize that it was all only a dream.

Though it was a pleasant dream, Shri Gulawani did not mention it to anyone and continued with his normal activities. Swamiji too started his daily routine with his usual spirit of detachment, as just a witness to all that was happening around him. That evening, Swamiji
went for a walk with Shri Gulawani and his friends. However at one point Swamiji abruptly stopped the evening stroll and decided to return home. While the others in the group continued their walk, Shri Shankar Ajegaonkar and Shri Gulawani returned home with Swamiji.

Upon returning home, Swamiji sat on a cot. Shri Wamanrao Gulawani and Shri Shankarrao (Ajegaonkar) were sitting opposite to him, on a cotton carpet. That evening, the usual holy and pious atmosphere in the house was more serene. All of a sudden, Swamiji began inquiring of Shri Wamanrao Gulawani.

Swamiji: What are the benefits of practicing the breathing exercises (Pranayam) that you do regularly?

Shri Gulawani: My body feels light. Nothing more specific.

Swamiji: You had started doing these exercises with a specific purpose. Has your Kundalini Shakti (the dormant Serpent Power) awakened?

Shri Gulawani: Not yet, Swamiji.

Swamiji: Waman, how much pains you are taking for the purpose. You have a lot of perseverance and tolerance. I feel sympathy for you. How long are you going to continue with these exercises?

Shri Gulawani: Swamiji, it all depends upon your kind grace. Will I get these real experiences, after awakening of the Kundalini Shakti in me?

Swamiji: Why should you not get those experiences? You shall definitely get them. Does anyone require candlelight to see the Sun? Take it now. Close your eyes.

Before Swamiji could complete his sentence 'Close your eyes' there was a sudden upsurge of the spiritual Serpent Power in Shri Wamanrao Gulawani and as a result the upper half of his body began rotating vigorously after his sitting posture got automatically tightened, to become firm in the Padmasana posture. His body was rising off the ground and rapidly coming down. His entire body was vibrant and dripping with sweat. His breathing was occurring at a rapid pace like the movements of a blacksmith’s bellows. These activities continued for about an hour.

Thus Shri Wamanrao Gulawani, later to be known as P. P. Shri Gulawani Maharaj, was initiated in Shaktipat Yoga by P. P. Shri Chinmayanand Saraswati Swami Maharaj, later to be
The Gospel of His Holiness P. P. Shri Loknath Tirth Swami Maharaj - Excerpts (continued)

known as P. P. Shri Loknath Tirth Swami Maharaj, in a fraction of a split second, by the dint of his spiritual grace and will power. The dormant Serpent Power (Kundalini Shakti) in Shri Gulawani, which could not be aroused earlier with rigorous Pranayam and other Yogic exercises conducted by his own efforts, was thus awakened spontaneously. Shri Wamanrao Gulawani thus had a real live experience of the effects of spiritual grace by his Spiritual Master P. P. Chinmayanand Saraswati Swami Maharaj (later known as P. P. Shri Loknath Tirth Swami Maharaj).

Shri Parande at a later date asked, “Swamiji, you have initiated a number of aspirants so far, yet the effects of Deeksha (initiation) on Shri Wamanrao Gulawani seem to be simply great. Is it true and if so, why?” Swamiji replied, “Yes, it is absolutely true. His past deeds over a number of births are so much pious that his behavior is very, very moral, virtuous and holy. Accordingly, his sacred body and crystal clear pure mind were very much apt for the seeds of spiritual power sown by his master to generate results on that scale.”
**Answers to Questions from Sadhaks**

**Question:** I was wondering if it might be possible to see and experience God (Ishwar Darshan) with the practice of Siddha/Maha Yoga. Also will it be possible for me to get some Siddhis (miraculous powers) through the practice?

**Answer:** Maha/Siddha Yoga is the highest and easiest path to attain Self Enlightenment. A Maha Yoga Sadhak who has received Shaktipat Deeksha from a Siddha Guru and sits for Maha Yoga Sadhan diligently on a daily basis can expect to experience Self Enlightenment in his current or next life. Ishwar Darshan in Yoga means experiencing the Ishwar (God) within you, because Ishwar resides in each and every one of us as the Atma (Individual Soul), which is in fact part and parcel of the ParamAtma (Universal Soul). It is only the koshas of (1) our body, (2) the Prana Shakti within us, (3) our mind, (4) the accumulation of Samskaras (strong impressions) over our current and past lives and (5) our ego, that keep each of us from experientially realizing that our Atma is one and the same as the ParamAtma. Maha Yoga helps us eliminate the effect of these koshas that causes us to see our Atma as separate from the ParamAtma, thus eventually leading to Self-Realization, which is the Ishwar Darshan we all seek, i.e. experiencing the Ishwar within ourselves. For a more complete understanding of the five koshas and the role Maha Yoga can play in eliminating them, please read the article *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)).

P. P. Prakash Prabhune Maharaj is a Siddha Guru who is capable of awakening the Kundalini Shakti within a Sadhak. He represents our lineage (Parampara) which originates from Lord Shiva and which can be directly traced in historical times to the middle of the 19th century to P. P. Swami Gangadhar Tirth Maharaj.

The practice of Maha Yoga can lead some Sadhaks to experience certain types of Siddhis (miraculous powers). But it is very important to understand that such Siddhis are significant obstructions to Self-Enlightenment. A Sadhak should never hope or intend to acquire any Siddhis; they are traps on the path to Self-Enlightenment. If the acquisition of Siddhis is what you want to achieve, I would suggest that Maha Yoga is not the right path for you. Nor should a Sadhak aspire to become a Siddha Guru. The Maha Yoga approach is one of surrendering to the awakened Prana Shakti within you, the Guru Tattva that resides within a Sadhak following Maha Yoga Shaktipat Deeksha. Wanting to acquire Siddhis, or pursuing them if they happen, will only result in the accumulation of Samskaras, which will keep the Sadhak from experiencing the ParamAtma within him. It can also result in building up ones ego which runs completely counter to the Maha Yoga approach of surrendering ones ego to the awakened Prana Shakti/Guru Tattva within oneself.

**Question:** The next Deeksha (initiation) Day is several months away and I am anxious to receive Maha Yoga Deeksha soon so I can get started on my spiritual path without having to wait that long. I am also concerned that I might forget the date of the Deeksha Day by the time it arrives. Will it be possible for me to receive Deeksha before the next Deeksha Day?
Answers to Questions from Sadhaks (continued)

**Answer:** We are sorry; we cannot initiate anyone before the announced Deeksha date. The Deeksha dates are announced after considering various aspects including but not limited to auspicious days. Hence, it is not possible to initiate you before the announced Deeksha date.

‘Getting initiated’ is a life changing event for someone who is inclined to spirituality and especially interested in Kundalini Awakening. Hence, we would hope that, those who have applied for receiving Maha Yoga Deeksha are really looking forward to the day of Initiation and will not forget such a significant event.

Please note that, there is no need for you to wait until the next Deeksha Day to start Maha Yoga meditation (Sadhana) and begin your spiritual journey. You can start meditating right away, every day for as much time as you want by following the Introductory Practice of Maha Yoga. This Introductory Practice is very simple and is described here [https://www.mahayoga.org/mahayoga-introductory-practice.aspx](https://www.mahayoga.org/mahayoga-introductory-practice.aspx). There is no difference between the Sadhan described in the Introductory Practice versus the Sadhan one would undertake after receiving Maha Yoga Deeksha. They both are exactly the same. The only difference is that in Introductory Practice the person sitting for Sadhan has not been initiated. The Introductory Practice is a good way to start getting yourself into the habit of sitting for meditation every day. It has the intent (Sankalpa) of P. P. Kaka Maharaj behind it; so many Sadhaks begin to get spiritual experiences that are quite similar to those experienced after Maha Yoga Deeksha.

**Question:** I sat for Sadhan yesterday which was Amavasya (new moon day) as instructed on the Introductory Practice web page and began experiencing involuntary body movements, and at the end of an hour found myself off the Asana (carpet) sitting on the floor. Should I be concerned about this? I wonder if it happened because it was an Amavasya day. Did Deeksha already happen for me or will I need to get initiated on the next Deeksha Day?

**Answer:** Very glad to read that you have started the Introductory Practice of Maha Yoga and have already begun to experience what Maha Yoga is all about. It does not much matter whether it was Amavasya or whatever tithi you began the practice on. What matters is the fact that you began experiencing the Kriyas that indicate an awakening of the Prana Shakti within you. The Introductory Practice has the intent of P. P. Kaka Maharaj underlying it, so many Sadhaks who sit for it with an attitude of surrender and a strong desire to have the Prana Shakti within them get awakened, begin to experience some of the Kriyas (involuntary movements) that typically happen during/after Maha Yoga Deeksha. Please do not be too concerned if your bodily movements cause you to move off your Asana. If you notice it has happened, you can simply get up and go sit on your Asana.

Please continue to sit for the Introductory Practice every day, and at the designated time on the next Deeksha Day, when the Deeksha will happen. The Deeksha Day is typically a propitious day, so to the extent you are concerned about having begun the Introductory Practice on an Amavasya day, experiencing the formal Deeksha on the next Deeksha Day
Answers to Questions from Sadhaks (continued)

should very much ease those concerns. Receiving Deeksha will also speed up your spiritual journey, because it will have the intent of P. P. Prabhune Maharaj, who currently represents our Maha Yoga Parampara, underlying it.

**Question:** Lately, when I sit for Maha Yoga Sadhan I fall backwards and find myself off the Asana and then the Kriyas (involuntary body movements) begin to happen. Should I stop the Kriyas and get back on the Asana to make sure I am practicing Maha Yoga in the right manner?

**Answer:** There is no “right” practice of Maha Yoga. A Sadhak should not do anything with his own intent other than to surrender to the awakened Prana Shakti within him when he sits for Sadhan.

So please allow the awakened Prana Shakti within you to be the “doer” with you only playing the role of an observer (Sakshi). If the Shakti causes your body to fall back off the Asana, unless it causes you great discomfort, please allow it to happen. And when other Kriyas begin to happen, just observe them without having fear of them or attachment to them. So, think of Maha Yoga Sadhan as putting the awakened Prana Shakti within you in the driver’s seat with you going just for the ride. Whatever the Prana Shakti makes happen during Sadhan, in the form of physical, Pranic or mental Kriyas, is up to her. And when you simply play the role of a detached observer, the Samskaras (impressions from current and past lives) and Vruttis (tendencies) underlying the Kriyas will gradually get eliminated from your Chitta (mind stuff), which is the entire purpose of Maha Yoga - चित्त वृत्ति निरोधः (Chitta Vruti Nirodhah - elimination of Vruttis from ones Chitta).

**Question:** I live in Canada and I am deeply interested in the subject of Maha Yoga but I am a very new student. I am writing to inquire if there are any books/Shastras that may be recommended to better understand this subject.

**Answer:** Glad to read that you are interested in Maha Yoga and would like to get a better understanding of that subject. While there are a lot of books and references in the Shastras related to Maha Yoga (also known as Siddha Yoga), most of the available material is in Hindi or other Indian languages. There are a few books in English (original and English translations) written by P. P. Swami Vishnu Tirth Maharaj and P. P. Swami Shivom Tirth Maharaj, but I am not sure about their availability in the US and Canada. But if you want to get a good understanding of Maha Yoga I would suggest the following reading list:

- **A Short Description of Maha Yoga**  
  [Link](http://mahayoga.org/library/Short%20description%20of%20Maha%20Yoga.pdf),

- **Maha Yoga - the Key to Self-Realization**  
  [Link](http://mahayoga.org/library/Maha%20Yoga%20the%20Key%20to%20Self-Realization.pdf).
Answers to Questions from Sadhaks (continued)

- The Importance of Acceptance and Patience
  (http://mahayoga.org/library/The%20Importance%20of%20Acceptance%20and%20Patience.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/mahayoga-library.aspx).

There is also a lot of material available at our website www.mahayoga.org. And we have been publishing excerpts from the English translations of the first and second volumes of Churning of the Heart by P. P. Swami Shivom Tirth Maharaj in our quarterly e-newsletter Self Awakening archived at https://mahayoga.org/selfawakening.aspx. The archived e-newsletters also have a section on Answers to Questions from Sadhaks that you might find interesting. You can also subscribe to the e-newsletter, at no charge, at our Maha Yoga webpage at http://www.mahayoga.org/index.aspx.

Having said all that about the available reading material, I would like to emphasize that Maha Yoga is a Yoga of experience rather than an intellectual exercise. While reading about it will give you a good grounding on what Maha Yoga is all about, it is very important for Sadhaks to actually experience it instead of just reading about it. If you are interested in experiencing what Maha Yoga Sadhan is like, you are welcome to try out the Introductory Practice of Maha Yoga as described here http://mahayoga.org/mahayoga-introductory-practice.aspx. The Introductory Practice has the Sankalpa (intent) of P. P. Kaka Maharaj behind it and many Sadhaks who try it out undergo experiences quite similar to what Sadhaks experience during Maha Yoga Sadhan (meditation). Please try it out as an experiential introduction to the practice of Maha Yoga meditation.

Question: I would like to try out the Introductory Practice of Maha Yoga, but I was wondering if you would recommend a specific time that would be most propitious for meditation.

Answer: While the best time to sit for Sadhan/meditation is Brahma Muhurta (an hour or so before sunrise) you can sit for the Introductory Practice every day at whatever time is convenient for you, except during the three or so hours after a meal when the food you have eaten is getting digested. But please sit for Sadhan or the Introductory Practice without having any expectations of what should or should not happen, and with an attitude of surrendering to the Prana Shakti (Universal Life Energy) within you rather than with an intent of “doing” something yourself. Please allow the Prana Shakti within you to be the “doer” with you only playing the role of an observer.

Question: Is the practice of Maha Yoga safe for a person suffering from schizophrenia? Does it have the potential to cure a person from schizophrenia or other mental diseases? Is it okay for such a person to apply for Maha Yoga Deeksha so he can get cured of the mental disease he is suffering from?
**Answers to Questions from Sadhaks (continued)**

**Answer:** Maha Yoga is safe for anyone to practice. And the practice of Maha Yoga has the potential to benefit a Sadhak (seeker) in many different ways, including getting rid of bad habits and tendencies such as anger, avarice, low self-worth, sloth, etc., and even the cure of psychological maladies. However, anyone who practices Maha Yoga should do so only if he has an earnest desire to attain Self Enlightenment and not just for any material, psychological or psychic reason, i.e. he should be a true Sadhak (seeker). If someone practices Maha Yoga with the primary intent for it to benefit him materially, psychically or psychologically, he is likely to be disappointed, and in some cases it can even result in adverse effects.

So, I would suggest that you (or whoever you have written your e-mail on behalf of - henceforward referred to as “you”) should not apply for Maha Yoga Deeksha with the intent of curing schizophrenia or any other similar psychological malady. Instead, I would suggest that you try out the Introductory Practice of Maha Yoga as described here [https://mahayoga.org/mahayoga-introductory-practice.aspx](https://mahayoga.org/mahayoga-introductory-practice.aspx). The Introductory Practice has the Sankalpa (intent) of P. P. Kaka Maharaj behind it, so it has the potential to be of great spiritual help to those who are interested in trying out Maha Yoga, but for whatever reasons are not yet truly committed to achieving Self Enlightenment. Please sit for the Introductory Practice without having any expectations for what should or should not happen; simply observe your normal and automatic breathing process and surrender yourself to the Prana Shakti within you (represented by your normal and automatic breathing). Put yourself in the hands of the Prana Shakti within you and simply play the role of an observer (Sakshi) of what happens. If by diligently trying out the Introductory Practice every day for several weeks, you find yourself developing spiritually, are beginning to experience a sense of peace and calm and are beginning to feel truly committed to achieving Self Enlightenment, then you can consider applying for Maha Yoga Deeksha. If, by that time, you have become a true seeker of Self Enlightenment, i.e. a true Sadhak, you will be well on your way to be cured of your mental malady, a byproduct of the Introductory Practice, but not its main goal.

**Question:** I am 29 years old and my family would like me to get married. I am wondering if getting married would retard my spiritual progress. Please advise.

**Answer:** Progress in spiritual life does not depend on whether or not one is a Sannyasi (renunciate), a Brahmachari (celibate) or a householder. One can remain a Brahmachari or even take up Sannyas, but if one’s mind remains occupied by material desires (Vasanas) and one’s Samskaras (accumulated impressions from one’s past and current life) make it impossible to get rid of those desires, then spiritual progress becomes impossible. In our Maha Yoga tradition (Parampara), there have been Sannyasis, Brahmacharis and householders, Gurus as well as Sadhaks, so we do not believe that it is essential to be in one or the other of those roles for us to achieve spiritual progress. P. P. Kaka Maharaj was a Brahmachari, but the current Deekshadhikari in charge of our Maha Yoga world headquarters in Nashik, P. P. Prakash Prabhune Maharaj, is a householder, as are most of the other Deekshadhikaris of our Parampara. It is best for each of us to be in the role that is
compelled/indicated by our accumulated Samskaras and Vruttis, and allow the practice of Maha Yoga to help us cleanse our Chitta (mind stuff) of those Samskaras and Vruttis to achieve the spiritual goal of Self Enlightenment.

Our suggestion to you would be to do an honest appraisal of what Samskaras and Vruttis drive you in your day to day life. If you find yourself completely without Vasanas (material desires) and are convinced that you have the Virakti (detachment) to remain a Brahmachari or even take up Sannyas, and feel comfortable that you will not have one foot in Brahmacharya and the other wanting to step into the world of a householder, then please remain a Brahmachari. On the other hand, like it is for most of us Sadhaks, if your honest self-appraisal indicates that Vasanas do indeed play a significant role in your day-to-day life and you do not have the Virakti needed to continue to remain a Brahmachari, please go ahead and get married. After marriage, you can continue your practice of Maha Yoga (if you are already doing so), and allow the awakened Prana Shakti within you to gradually get rid of the Vasanas, the Samskaras and the Vruttis. This path, if practiced diligently, will inevitably lead you to become a Karma Yogi, i.e. someone who goes through his day to day life with his actions driven by a sense of duty while remaining detached from the fruits of his actions. At that stage it will not much matter if you are a householder or a Brahmachari or a Sannyasi. The spiritual path ahead will be the same regardless.

**Question:** I have already taken Shaktipat from the lineage of P. P. Swami Shivom Tirtha Maharaj. But I am not sure if I received Shaktipat Deeksha or something else. Is it possible for me to receive Shaktipat Deeksha from your Maha Yoga lineage as well?

**Answer:** If you have already received Maha Yoga Deeksha from the lineage of P. P. Swami Shivom Tirth Maharaj, there is no need for you to seek Deeksha once again. P. P. Swami Shivom Tirth Maharaj is from the same Maha Yoga lineage as ours, so if Deeksha happened for you already, then there is no need for you to apply once again at our Maha Yoga website.

As regards your questioning whether Deeksha happened for you or not, if it was indicated to you that the Deeksha was granted by a Deekshadhikari of P. P. Swami Shivom Tirth Maharaj’s lineage, please be assured that it has happened. Sometimes the Kriyas that happen during Deeksha can be quite subtle for many Sadhaks to notice, but they become quite evident if the Sadhak sits for Sadhan on a regular basis. So please continue to sit for Sadhan daily with an attitude of surrendering to the awakened Prana Shakti within you, without having any expectations of what should or should not happen. Put yourself in the hands of the awakened Prana Shakti within you, with you only playing the role of an observer. Just observe what happens in a detached manner. If after a few months of this you do not feel like you have received Maha Yoga Deeksha, please contact the P. P. Swami Shivom Tirth Maharaj’s Ashram and have them guide you.

**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 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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To Unsubscribe: Send us an email to (self.awakening@gmail.com) and put ‘UNSUBSCRIBE’ in the subject line.

May all desire to follow this nectarous Siddhayoga Path!