Editor’s note

Dear Readers:

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

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

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

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

Past issues of Self Awakening are archived at http://www.mahayoga.org/selfawakening.aspx.
Churning of the Heart - Excerpts

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

The first excerpt below describes pilgrimage to holy places at the foot of the Himalayas as opening the door to spirituality, but only if conducted with the right mindset. The second excerpt provides insight into how a Sadhak should approach the knowledge hidden in the Bhagvad Gita.

The Story of Rishikesh

Rishikesh and Haridwar must be regarded as one pilgrimage spot. Rishikesh is like an extension of Haridwar. Haridwar can be compared to a doorway to heaven because from this point onwards is the land of spirituality: the Himalayas and the Ganges. It is studded with many ashrams and cottages of many spiritual masters. The scenery is very beautiful and peaceful. In the lower part of Haridwar the Ganges flows in the flat meadows, and in the upper areas it is surrounded by the lovely ranges of the Himalayas. The main place for a holy bath in Haridwar is Har ki Paudi. There are many other places, such as Chandidevi, Dakshewara Mahadeva, Bhim Goda, and so forth. Many ashrams now have beautiful temples.

After coming to Rishikesh, Maharajshri’s desire to live near the Ganges was rekindled. He already had thoughts of giving up his body here. Every year, for two to three months, Maharajshri would come to Rishikesh. Every time new arrangements had to be made for his place of stay. So the thought was to build a small place here. The search for a place in Rishikesh and Haridwar began. Finally a faithful devotee of Maharajshri donated a piece of land in the area of Muni Ki Reti, of Maharajshri’s choice. This happened in 1965. Construction started. This is where the Yogshri Peeth Ashram is today.

A few people came from Indore to stay with Maharajshri. It was the custom to visit Garuda Chatti every year. We crossed the Ganges in a boat. A retired judge used to live in Swargashram. He was a disciple of Yoganandji Maharaj [Maharajshri’s Guru - editor].
Yoganandji used to live in a cottage next to his home. Maharajshri’s initiation had taken place in the judge’s house. We saw the room in which the initiation was performed. We also saw the cottage in which Yoganandji used to live, and then proceeded to Garuda Chatti.

We resumed our journey along a beautiful, winding road beside the Ganges — high mountains decked with greenery on their slopes, playful monkeys all around among peaceful and beautiful surroundings. There was no change in Garuda Chatti: the same old tea stall, a deserted dharmashala, a temple of Garuda, and one small pier leading to the Ganges. We cooked a meal and ate there. Once again we had a spiritual discussion in the courtyard of the Garuda temple.

Maharajshri was saying, “It is said that some sages were fed-up with their troubles with demons and took refuge in God. God was moved. He killed the demons and gave this land to the sages. It was named Rishikesh. It is the entrance to the Himalayan spiritual land, lying just inside the gate. A sadhak needs to live in a pure and sattvic environment as long as he is prone to be influenced by the world. In reality, our mind is Rishikesh, and our mind is the land of demons, as well. The mind is the world of desire, and the mind is the land of spirituality. As long as the mind soaks up worldly influences one feels that he needs to stay in spiritual places.

“Every corner of India is a tirth [holy place] because in every place some great being or the other has spent time in spiritual pursuits, spread spiritual rays, made the place sattvic and sacred, and made it holy. As time has passed demonic attitudes have negatively affected these places and their spiritual vibrations have vanished. Because of this people regard one place as spiritual and another as worldly, but everywhere in India spirituality is sprinkled, either in manifest or in hidden form.

“A human being has a doubting nature. That is his greatest obstacle. Doubt can give birth to many fantasies. Spiritual aspirants are not untouched by doubt, and worldly people suffer with doubt totally. Doubting minds not only nourish doubt in their own minds, but they pour doubt into the minds of others, as well. Faith and doubt are at opposite ends. Doubt cannot grow where there is faith. A faithful person will see every place in India as a holy place. He will look for God in every person; see God’s work in every action. But a doubting person will sense negativity everywhere. He will see tricks and deceit in everything. This thinking turns a holy place into a common place.

“Doubt is the worst of all feelings among humans. It turns even God into a demon. Sometimes one begins to question the existence of God. Doubt creates discord among happy families and destroys them. It shakes the foundation of happy, prosperous and strong sovereign nations. It can poison the loving and sweet relations of a father and son, Guru and disciple, and between friends. Doubts have ruined holy places in India more than anything else. It has cracked the faith of devotees and made them worldly, and made holy places unholy.
“In earlier days faithful devotees came to Haridwar to enter the land of penance of the Himalayas. They arrived in Rishikesh and began their pilgrimage at Garuda Chatti. This was the first stop on their inner journey. From here an eagle [Garuda] flying in the internal sky, with its wings extended in the form of life-force (prana), took them on the pilgrimage flight through Badrinath, Kedarnath, Gangotri and Yamunotri. Human beings befoul the Ganges, which descends into the plains from the winding passes and peaks of the Himalaya - the matted locks of Shankar’s hair. The inner journey took a pilgrim back to the source of his being where he could find pure nectar, happiness and bliss. One saw Kedarnath, steady in its natural, formless state; Badrinath, where Narayan rests happily in the ocean of milk; and Garuda Chatti, the symbol and first stop of this inner journey.

“These days this journey of the northern area is completed comfortably, in cars and so forth, within eight days. A person does not even have an opportunity to move away from the world and get lost in the joy of inner beauty. In older days the pilgrimages were externally difficult but internally blissful. Now the first stop of Garuda Chatti is not even part of the pilgrimage. There are neither external symbols, nor an inner state. Neither does a Garuda extend its wings of prana and fly upon the air, nor does any pilgrimage take place. Only entertainment and travel remain.”

Question: “According to you, the significance of Garuda Chatti in the external pilgrimage is the same as the mooladhar [the first chakra, located at the base of the spine] in the internal journey.”

Answer: “Haridwar is the symbol of the mooladhar, where Shakti enters sushumna [a channel leading up the spine]. Outside the doorway is the world, and inside is infinite and limitless spirituality. If you take one step outside then you are in the world. With one step inside you are in the spiritual world of Rishikesh. Haridwar is also known as Gangadwar, the door to the Ganges, because it takes one to the source of the Ganges. Just as the river Ganges flows into the low-lying fields, it flows into the lower spiritual planes as well, suppressed under worldly influences. The pathway to its origin starts in Haridwar/mooladhar. This is why Haridwar is a symbol of mooladhar.

Garuda Chatti is the swadhishthana [the second chakra, located near the reproductive organs] of the inner journey. After crossing the entrance of Haridwar the first step inside is Rishikesh. And when you take the second step you are in Garuda Chatti, the symbol of swadhishthana. Swadhishthana means ‘one’s own place’ or ‘home.’ This is why the temple of Garuda is not in Haridwar or Rishikesh. From here Garuda, or prana, is ready for the inner flight with the help of air. The real pilgrimage starts from swadhishthana.”

Question: “What is the relationship between the inner and external pilgrimage?”

Answer: “In the form that pilgrimage has taken these days there is no relationship. The main objective of pilgrimage has lost its significance today. There may be some pilgrims who still value the inner pilgrimage. In earlier days the pilgrimage was made to endure the hardships
of travel, to rise above honor and humiliation, to be in the company of ascetics and saints, to purify the mind, and to fill the mind with love for God. All this was done to prepare oneself for the inner pilgrimage. Everything else was secondary. Today the inner journey is secondary, and comfort and honor have become important.

“The external pilgrimage was made as a symbol to become detached from the world, to develop devotion, and to prepare the mind for the inner pilgrimage. This used to be a preliminary preparation, where one learned about generosity and tolerance. During the journey one used to do japa, visit different temples and holy places, and spend time with ascetics and saints. Slowly the sadhak would pass through the entrance at Haridwar, meaning mooladhara, go to Rishikesh, and then reach Garuda Chatti and get established in swadhishthana. Then only would the purpose of his external pilgrimage be fulfilled.”

Question: “This pilgrimage would sometimes result in time being wasted. Would it not be utilized better in sadhan?”

Answer: “I never said that a pilgrimage is essential for everyone. If someone is able to sit in sadhan then he does not need to go on a pilgrimage. He can sit in one place and do sadhan. But if your mind is not stable and it is hard to steady your mind in sadhan then the question of a pilgrimage arises.”

Now we started our return trip to Rishikesh. On the way Maharajshri said, “Those who live in Haridwar, Rishikesh or Garuda Chatti do not pay attention to these things because they do not fall into the category of pilgrims. They live on the banks of the Ganges but do not bathe in the Ganges. They do not realize where they are standing. Those who live in Garuda Chatti are not established in swadhishthana. This is the condition of everyone in holy places. A temple priest spends his whole life in a temple but his attention is on the gifts people offer. People who sing religious songs spend their whole life singing but their attention is focused on notes and beats. Pilgrims also think that their main purpose is to visit all these places but they are unaware of the true purpose. Today the result of all this is before us.”

**Gita Knowledge**

Usually Maharajshri would bathe in the Ganges at the place where the Chandrabhaga and the Ganges meet. After bathing he would go to the temple of Shankar, situated in the Chandrabhaga, and then return to his lodgings. During the evening walk he would go to Muni Ki Reti, where the new ashram was under construction. People asked Maharajshri to talk on the Gita. Maharajshri accepted the request happily. The talk was scheduled one evening. Maharajshri said, “The Gita is such a great and mystic scripture that it is not easy to understand and explain its real meaning. What is its purpose? What are its principles and traditions? Different scholars of the Gita have interpreted the Gita differently and written commentaries on it. It is possible that there is no other book on which commentaries have
been written in so many different languages. On the one hand Shankaracharya calls it a scripture emphasizing advaita [non-duality]; on the other hand teachers of bhakti call it a book of devotion and love. Scholars enamored of the Guru call it a book illuminating the Guru-disciple relationship. According to Tilak Maharaj [Bal Gangadhar Tilak], the Gita is a book on Karma Yoga. From the sixth to the ninth chapter it seems as if it is all about yoga. Those following the path of Shaktipat believe it is a book on Shaktipat, and say that the rajvidya rajguhya [the king of knowledge and the king of mysteries] is nothing other than the path of Shaktipat. This shows that the Gita is filled with so much that one can find whatever he is looking for in it.

“This is the only book in which vishaad [dejection] is called yoga. In dejection one is unhappy. How can that be yoga? This is the genius of the Gita. Usually books ask one to give up dejection, to get out of it. But the distinctiveness of the Gita is that it says giving up dejection requires the help of dejection itself. To overcome some impediment, can the obstacle itself be used as a device? If a high mountain stands in front of you, it can be crossed by climbing over. The obstacle helps one in getting beyond the obstacle. To cross an ocean, a boat has to sail with the support of the water of the ocean. In the same way, if you want to give up the world then dive into the world and swim to get out of it. The path way to renounce the world goes through the world itself. To fight with an enemy it is necessary to have an enemy. If the enemy is not in front of you on the battlefield then how can the enemy be killed? If you run away from the battlefield then how will you drive away the enemy? Who will kill them? Who will drive them away?

“If someone makes the world the means of rising above the world then the world does not remain an obstacle. It becomes a device to remove the obstacle; a path opens up. This dejection is the foundation upon which Gita jnana [knowledge] stands. The path of devotion described in the Gita does not mean ringing bells and cymbals in front of God. It is not a path of taking vows and fasting. It is, rather, a way to live in the world so that you are not influenced by the world, and so that the world is not affected by your ways. The Karma Yoga [the yoga of action] of the Gita is not just a way of doing karma. It is, rather, a Karma Yoga in which you do work while remaining free from it. While performing your duties and fulfilling your duties you remain free from obsession, greed, hatred, illusion and jealousy. Real Karma Yoga is a technique for becoming free from the bondage of karma while performing karma. The knowledge given in the Gita does not end with the turning of pages. It is not a path of Jnana Yoga [the yoga of knowledge] in which you keep on arguing and developing new principles day-by-day. The knowledge rises from within. As long as illusion persists, no amount of book knowledge will prove beneficial. The signs of jnana, knowledge, must manifest in your behavior. Knowledge pervades everything in the world but, due to illusion, only ignorance is visible. If the world is a cause of ignorance for some then the same world will be the cause of the removal of ignorance and of kindling knowledge.

“To grasp the knowledge of the Gita one must understand the difference between vishaad [dejection] and vikshep [distress]. Lord Krishna took dejection as the basis, not distress. In distress, the mind becomes restless when it is disturbed about worldly comforts and pleasures. The immediate causes of this restlessness are desire, anger, greed, ego and
selfishness. The psyche is dominated by rajas [disturbing qualities] and tamas [inertial qualities]. The mind keeps on flying around in worldly pleasures. When these pleasures are not available, or situations develop so that they may be lost, then the mind is perturbed and agitated. Such a state of mind is not appropriate for grasping the knowledge of the Gita.

“The mind of Arjuna was not perturbed; it was sad. And it was dominated by sattva [harmonious and good qualities]. It was not hungry for worldly pleasures. If it were then he would have been ready to kill his relatives, but it was not like that. He did feel attachment to his relatives, but the attachment was of a mind filled with a willingness to renounce everything, and not of a mind deep in desire for sensuous pleasures. Therefore Arjuna said, “I will not kill them for the kingdom of Hastinapur, not even for the whole universe. I will give up my arms. Seeing me without arms they may kill me, but I will not kill them. I will tolerate the insult of being called a coward because I ran away from the battlefield. I will accept the ascetic life of the forest, and I will beg alms for survival, but I will not kill them.” All this shows his detachment. Only then, when the mind attains such a state, does a Guru like Krishna come and cut and throw away the ignorance of attachment with the axe of knowledge. This is when one becomes worthy of the knowledge of the Gita.

“The relationship between the Guru and disciple has become impure these days. Neither can you find Gurus like Krishna, nor disciples like Arjuna. The relationship of the Guru and disciple has become a game. How can a Guru who is still attached free a disciple from bondage? And disciples are no better. The truth is that one meets a Guru depending on his own mindset. If the heart is filled with worldly happiness and pleasures then he will find a Guru who will show a garden decked with those pleasures. Arjuna said, ‘Shadhi mam twam prapannam.’ ‘I have come to you for refuge. Please give me wisdom.’ It is essential that the disciple surrender to the Guru. The Guru should not give lectures before the disciple has expressed his desire for knowledge and surrender. In such a situation the objective would not be to benefit the disciple, but rather to catch the disciple and keep him under control. The disciple, for his part, says whatever he pleases, but he also keeps his ego intact instead of surrendering to the Guru’s feet.

“Teachings must be given at the proper time. Lord Krishna and Arjuna were friends and relatives. Thousands of occasions must have arisen when Krishna could have imparted knowledge, but neither was the relationship of Guru-disciple established, nor had Arjuna sought refuge, nor was his mind ready to receive and grasp knowledge. The iron was not hot at those times. It would not have changed its shape no matter how hard it was pounded. Such a situation took place only on the battlefield of Kurukshetra. At that time the Guru-disciple relationship, surrender and Arjuna’s mental state were all in the proper state. The iron was hot. Lord Krishna hit it, and the knowledge of the Gita was revealed.

“When Arjuna saw Dronacharya [Arjuna’s Guru in the art of war] and others in the enemy camp he was filled with attachment. Within the same mind feelings of detachment and allegiance arose at the same time. This was most unusual. On the one hand he recoiled from war due to his attachment, and at the same time he declared that he would renounce the
world and lead a life of an ascetic. His mind was faced with a dilemma, a dilemma of detachment and attachment. He was unable to decide right from wrong. In this type of situation a Guru is needed most. This is when he surrendered as a disciple to Lord Krishna. The Lord accepted him in his grace. Then the knowledge of the Gita was revealed. Surrender and discipleship are two important conditions under which knowledge manifests. Arjuna was a worthy disciple. He had control over his senses, he was not attached, and he had surrendered. He was lost because his mind was clouded by the delusion of love. He was not distraught, but he was dejected.

“This subject deserves serious thinking, both by the Guru and the disciple. A disciple must consider, before requesting initiation, whether he deserves what he is asking for. A Guru must also consider what the person deserves. I am not saying that the Guru should refuse, regarding a person as unworthy. But the disciple should be directed to do the sadhana of which he is capable. And when he is ready he must be initiated. Because he is a Guru, the Guru cannot refuse anyone, but he also cannot overlook the fact that someone is worthy or unworthy. Generally a disciple comes to a Guru when he is disturbed. His detachment is momentary due to a passing disturbance. As soon as the cause of the disturbance disappears the intoxication of detachment also passes. But dejection mostly takes place due to a dilemma of right and wrong. One thinks about spirituality and not about worldly pleasures.

“Lord Rama also had the same kind of dejection. When he returned from a pilgrimage his mind was dominated by a strong sense of detachment. He had no desire to do anything. He wanted to go to the forest and do sadhana. That was when knowledge was imparted to him by Sage Vasishtha. He showed him the falseness of the world, and involved him in the work of the world with a sense of duty.

“Some people believe that the Gita really starts with the second chapter. They say that the first chapter only provides the background. But, in reality, the first chapter is the foundation of the Gita. It describes the prerequisites for attaining the knowledge of the Gita. In the very first chapter Arjuna’s mind is filled with despondency. The dejected and detached state of mind of the disciple is as essential as the discourse of the Guru. Scriptures on Tantra say that initiation must be given at the time when there is an equal balance between the samskaras of sins and good karma. In Arjuna’s mind false attachment and detachment were vibrating equally and simultaneously. He surrendered and became a disciple, and then the knowledge of the Gita was revealed.

“Today people want to gain the knowledge of the Gita without becoming an Arjuna and without bringing out Krishna. Gita-jnana is revealed only when Krishna and Arjuna meet as Guru and disciple. If one of them is absent then it cannot take place and the knowledge remains hidden. Often the disciple is not like Arjuna and the Guru is not like Krishna. How, then, can the Gita manifest? Gita-jnana cannot be attained from books and commentaries, from lectures and discourses, from contemplation and meditation. You have to awaken the sleeping Arjuna within. You have to discover the Krishna that is hidden. Then only will the knowledge of the Gita be revealed.”
Churning of the Heart - Excerpts (continued)

The next day Maharajshri and others went for a bath in the Ganges and sat on the sand on its banks. Someone asked, “Only one sentiment can be in the heart at one time: either anger or love, generosity or miserliness, discernment or illusion. How can both contrary feelings arise at the same time?”

Answer: “It can happen. If there is only one feeling, that is fine, but everyone is in a dilemma at some time or the other. A dilemma means that two contrary feelings arise at the same time. It means you do not know which one to accept and which one to give up. Is it good to go toward the world or toward spirituality? How do you express this condition? You say, ‘One mind says this, and the other mind says that.’ But the mind is only one, and two feelings have arisen at the same time. A person in such a dilemma needs a guide. When there is a conflict between sin and virtue, that is the best time to give initiation. People face dilemmas in worldly affairs as well as in their spiritual path. On one side the world pulls, and on the other side spirituality attracts. It often happens that a person wants follow a path of spirituality, but he cannot decide what his duty is. His attachment comes in disguise, puts on a cloak of discretion and makes him wander.”

Question: “At some point the dilemma is resolved and the mind makes a decision. Where is the difficulty?”

Answer: “The difficulty is making a decision that is correct and beneficial. The mind may make improper decisions. The sadhak wants someone to help him in this process and take him forward on the spiritual path. The difficulty is that, although the sadhak wants to go in the direction of spirituality, delusion intervenes to change his direction. Arjuna was not hungry for worldly pleasures; he was detached from them. His path was not toward pleasures but he did love his relatives. Delusion took advantage of this weakness. Arjuna was overcome by delusion, which resulted in his dilemma.”

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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 met Shri Narayan Dhekane and how Shri Dhekane became P. P. Shri Narayan Kaka Maharaj

Swamiji meets Shri Narayan Dhekane

It is Shri Balasaheb Wakde (a devout disciple of Swamiji in Pune), who brought Shri Narayan Dhekane, who was then a college going student of about 20 to 21 years of age, to Swamiji. When Shri Narayan Dhekane requested Swamiji, through Shri Balasaheb, for an ‘Initiation’ (Deeksha), on an auspicious occasion of a Thursday, Swamiji said, “He is now studying in a College, we will see later.” However, when Shri Narayan Dhekane went to meet Swamiji on the following Saturday, Swamiji of his own accord told him to come for Deeksha, the very next day morning. Shri Balasaheb Wakde questioned Swamiji as to how he agreed to initiate Shri Narayan Dhekane within three days, having refused it earlier on the previous Thursday. Swamiji replied, “He (Shri Narayan Dhekane) and me have had very strong ties from earlier births (Runanubandha).” Hearing this from Swamiji, Shri Balasaheb, to clear his own doubt, put a very searching question to Swamiji, “Swamiji, how did you realize these close ties?” Swamiji answered, "When I refused to initiate Narayan, since then during my own spiritual practice my life force (Prana) was not able to rise. When I took a decision (Sankalpa) to initiate him, my life force (Prana) at once started rising up. This is the experience because of our close ties."

Shri Narayan Dhekane becomes P. P. Shri Narayan Kaka Dhekane Maharaj

Among the disciples of Swamiji, who had close contacts with him, Shri Narayanrao Dhekane was an invaluable gem of a disciple. He was brought into contact with Swamiji by Shri Balasaheb Wakde. He was hardly 20-21 years of age then and was pursuing his engineering/science studies. We have already seen earlier that because he was a student, Swamiji initially had denied his initiation; yet three days later, Swamiji of his own accord,
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granted his request for initiation because of the close ties between him and Shri Narayanrao Dhekane during earlier births. The latencies of spirituality already present in him were strongly revived due to initiation from Swamiji and they flourished very rapidly because of his repeated contacts with his Master, particularly when Swamiji would come to stay in Pune. P. P. Shri Narayanrao Dhekane Kaka Maharaj eventually became a great Spiritual Master himself and having initiated thousands of aspirants he remained highly active in propagating ‘Shaktipat Yoga’ until his departure from this world in November 2012. His reverence and affection towards Swamiji were beyond words. Each of his very breath, he devoted to Swamiji with total surrender. Those who spent time with him experienced that his very existence was one with his Master P. P. Shri Loknath Tirth Swami Maharaj.

From his early childhood, Shri Narayanrao had a deep interest in physical exercises, various yogic postures and the science of yoga itself. He had a deep attraction towards spirituality as well at a very young age and he considered himself very fortunate to have come into contact with Swamiji. After initiation he would regularly visit Swamiji everyday whenever Swamiji was in Pune. After leaving his home in the morning to go to college, he used to first pay his respects to Swamiji. He would spend at least 30-45 minutes in Swamiji’s company and after prostrating before him once again, would leave for attending his college. Many a times he would visit Swamiji again in the evening. His attraction towards Swamiji was inexpressibly immense.

Shri Narayanrao was an enthusiastic youth, who could perform even very difficult yogic postures quite comfortably with ease. One day he demonstrated some of these yogic postures such as ‘Purna Matsendryasana’ to Swamiji, which were also highly appreciated by Yogiraj Shri Gulawani Maharaj, who also was present on the occasion. Swamiji too liked these postures as they were being performed in a methodic, systematic and classical manner. If Shri Narayanrao missed a visit, Swamiji used to inquire about him, because he also had developed affection towards this young disciple.

Once, Shri Narayanrao complained that he did not have proper appetite. Shri Gulawani Maharaj was also sitting with Swamiji, looking at whom Swamiji said, “Look, how I will make it right now.” Swamiji told Shri Narayanrao to show his stomach and passed his hand gently touching his stomach. Since then Shri Narayanrao never had any stomach trouble. Yet, Swamiji used to ask him sometimes, as to how was his stomach and appetite.

Since initiation, the spiritual sittings of Shri Narayanrao had been quite calm and quiet. Once his sitting posture got fixed and his spinal cord became upright, vertical to the ground, his spiritual sittings used to be as steadfast as a brilliant flame of an oil lamp placed in a secure place free from any wind. Swamiji used to take great interest in him and Shri Balasaheb Wakde. Both of them always availed of the opportunity of taking an evening stroll along with
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Swamiji. Though a staunch renunciate, Swamiji was more than well versed with different faculties and facets of life and Shri Narayanrao as well as Shri Balasaheb Wakde derived a lot of benefit from their chats with Swamiji during the evening strolls. During such chats, Swamiji used to narrate interesting real life events and episodes in a lighter vein, imparting spiritual values and wisdom.

Once, Shri Narayanrao and Swamiji had gone for an evening walk along the banks of the river Mula in Pune. Some young couples, in romantic moods, were also strolling along the banks of the river engaging in ‘amorous alliance’ somewhat liberally, without any fear of being identified due to increasing darkness during dusk. Shri Narayanrao said to Swamiji, “See Swamiji, how these people are behaving without observing any kind of restraints.” Swamiji replied, “They are the really liberated souls! We are the people, bound by socio-religious and spiritual constraints, not them!”

Swamiji possessed a number of mystic and occult powers such as clairaudience and clairvoyance. Once, Swamiji was staying with Shri Shankarrao Markand and Shri Narayanrao happened to go there to meet him. Shri Narayanrao, by way of service to Swamiji started lightly pressing his legs. All of a sudden Swamiji said, “I can see, from sitting here, what Shri Wakde is doing at his house just now.” And he asked Shri Narayanrao, whether he wanted to learn that mystic method. Shri Narayanrao answered, “Swamiji, I need your kind grace and nothing else. Such occult powers are likely to mislead an aspirant; therefore, it is better not to have them. Divine grace alone, from you Swamiji, is all that I require.” Swamiji was highly pleased and impressed with this answer from his disciple.

On another occasion, Swamiji asked Shri Narayanrao, whether he would like to have another type of mystic power known as ‘Veer-Vidya. Shri Narayanrao, once again declined the offer politely, saying, “Swamiji I require only your kind grace and nothing else.”

In the same context, Swamiji narrated his own experience with one of his disciples. Once, he revealed the secrets leading to acquisition of the mystic power of attracting any person on this earth, by use of ‘Veer-Vidya’. The person to whom Swamiji imparted this knowledge followed Swamiji’s instructions and his experiences in the matter were excellent. But later on, he started misusing these mystic powers to attract young women towards him. Any woman, he intended, would get attracted to him and he started taking advantage of them. When Swamiji noticed his ethical downfall, he withdrew the mystic power he had given to that person once and for all. Swamiji further added that these mystic methods are really wonderful, but through their misuse a disciple can get ruined and therefore, no one should aspire to acquire such powers, as long as one is a disciple.
Swamiji had a melodious voice. He used to sing devotional songs written in Bengali or Hindi. Though many a times, the literal meaning of some of the words, was not clear to the listeners; yet, they used to feel deeply happy from within, looking at the facial expressions and the Divine mood in which Swamiji used to get absorbed. The purport of the song used to touch the heart of the audience directly. Swamiji, looking at the youthful Shri Narayanrao, would sometimes sing a song in Hindi, which meant, “Youth lasts only for a very short time (Do din ka youvan re baba! Do din ka youvan!!),” a call to all about the impermanence of youth and life in general.

Once, Shri Narayanrao, with great affection and reverence, invited Shri Loknath Tirth Swami Maharaj at his home, for ‘Bhiksha’ (lunch). His parents and brothers were very happy to receive Swami Maharaj at their home. Observing traditional purity and piety, all of them made nice arrangements for Swamiji’s food. Swamiji too was very happy to have ‘Bhiksha’ with the Dhekane family and he blessed them all.

According to Shri Narayanrao Dhekane Maharaj, Swamiji always used to sit upright, even while reading or writing. Once he got absorbed in reading his devotional or religious literature, he would not feel bothered by whosoever visited him. The atmosphere in the room would become utterly serene, peaceful, pleasurable and full of enthusiasm. While he would read, visitors and disciples would also become silent and sit before Swamiji, without any movement, as if under a hypnotic spell of the spiritual and blissful environment; a kind of bliss never felt earlier, particularly by new visitors. A number of questions in the minds of such visitors would melt away and a sense of attraction towards Swamiji would develop very quickly at a subconscious level.

Once, at a festive lunch, after completion of a religious ceremony, Swamiji himself was serving food to his disciples and others gathered for the occasion. Shri Narayanrao was also taking his food, sitting in one of the rows. Swamiji came close to him and insisted upon him to take a little more food, as is traditional in such socio-religious gatherings. However, Shri Narayanrao did not need anything more as his stomach was already full. But Swamiji was insisting very keenly. Shri Narayanrao bent upon his plate and looking to Swamiji loudly said, “No please, No please”. He said so with a view to avoid waste of holy food (Prasad). Swamiji immediately said to the neighboring disciple, “See how he is looking like a ferocious tiger!” and Swamiji went ahead without serving him any more food.

Shri Narayanrao always stayed in touch with Swamiji, whenever the latter was in Varanasi or elsewhere through postal correspondence. He completed his education leading to the

P. P. Kaka Maharaj
degrees of Bachelor of Engineering and Bachelor of Science in 1953 in Pune, while keeping close contacts with Swamiji. He later secured a good Grade 1 post, in the Water Supply Department of the Government of Maharashtra. Subsequently, he acquired his degree of Master of Engineering, in Public health [M.E. (P.H.)] from Calcutta University in 1963. Having taken an oath of celibacy, he never married, served his parents until their last. He retired from his post of Superintending Engineer in Government of Maharashtra, in May 1985.

Immediately after his retirement, Shri Narayanrao established 'P.P. Shri Loknath Tirth Swami Maharaj Trust' at Nashik in December 1985 where hundreds of disciples from the city of Nashik and elsewhere come to perform their spiritual practice every day. He completed the stupendous task of initiating innumerable disciples in Mahayoga that is Siddhayoga, through Shaktipat Diksha. These numerous disciples, spread all over India and abroad, have also set up 'Siddhayoga' centers, in many important cities and towns. Nursing a desire to let everyone become a follower of 'Siddhayoga' and achieve peace, bliss and Divine perfection; during his lifetime P. P. Shri Narayan Kaka Dhekane Maharaj worked tirelessly to propagate the knowledge, information and practice of this great spiritual path of Siddhayoga, which his disciples have continued to this day. He participated in and gave lectures on 'Siddhayoga', in a number of International Spiritual Conferences. At the end of such conferences, Shri Narayan Kaka would generally give a live demonstration of 'Siddhayoga' meditation involving the entire audience, during which time members of the audience could experience the bliss of Siddhayoga meditation.

Shri Narayan Kaka Dhekane Maharaj was a great Spiritual Master. With over six decades of spiritual practice in the tradition of Siddha/Maha Yoga he fully dedicated his life to P. P. Shri Loknath Tirth Swami Maharaj and his work of propagation of Siddhayoga as his own life-mission. Some of the very sincere disciples of Shri Narayan Kaka have, by now, become Spiritual Masters themselves, through their own 'Sadhan' and the blessings of their Master P. P. Shri Narayan Kaka Dhekane Maharaj and they in turn are initiating more and more aspirants in the tradition of Maha/Siddha Yoga through Shaktipat Diksha.
**Answers to Questions from Sadhaks**

**Question:** We think of the Shakti to be working in our body even we are not sitting for Sadhan, right? And presumably it may have some kind of a plan for us. If that is the case, will doing things like Pranayam even when we are not sitting for Maha Yoga Sadhan hinder our progress?

Asking because I would like to teach Yogi Bhajan’s Kundalini Yoga, which works through Asana, Pranayam, etc.? That is because I need a new job and this option is the most attractive to me. But I’m also very dedicated to sit for Maha Yoga Sadhan and don’t want to do anything that would hinder my progress on the Maha Yoga path.

**Answer:** Yes, the Shakti is at work not only during Maha Yoga Sadhan but at other times as well. But she works for our spiritual growth only when we allow her to be in charge, i.e. when we surrender to her during Sadhan when, through the process of Kriyas, she helps eliminate the accumulated Samskaras (impressions from our current and past lives) in our Chitta (mind stuff).

Intent-driven actions when we are not sitting for Sadhan have the potential to strengthen existing Samskaras or create new Samskaras. But that does not mean that we should not do anything when we are not sitting for Sadhan. We all have jobs we need to do and responsibilities to take care of in our day-to-day lives. Actions done with a sense of duty, without concern for the fruits of the actions, do not result in the creation of attachments or aversions; thus they do not strengthen or add to one’s accumulation of Samskaras. This is the essence of Karma Yoga, the Yoga of Action. A Sadhak can be a butcher in his day-to-day life, without in any way being concerned that doing so will harm his spiritual growth; if he does his job with a sense of detachment and sees it as his duty to take care of himself and his family. His actions will not result in strengthening existing Samskaras or in creating new ones. So, if you decide to take up the job of teaching Yogi Bhajan’s Kundalini Yoga with a sense of detachment and an attitude of doing your duty to take care of yourself and your family, you will in essence be practicing Karma Yoga. So, it will not retard your spiritual growth. If you do Pranayam or Asanas with intent when you are teaching Kundalini Yoga that should be just fine.

All of us Maha Yoga Sadhaks who have our day-to-day duties and responsibilities need to practice Karma Yoga as well in our day-to-day (non-Sadhan) lives. This is your step in that direction. Doing so explicitly is a good thing for spiritual growth.

**Question:** I am scheduled to receive Maha Yoga Deeksha on the next Deeksha Day, but meanwhile I have been doing the Introductory Practice. I was very much inspired by a video I watched related to the Introductory Practice of Maha Yoga and I have begun doing the Introductory Practice as indicated in the video. The first time I tried it, while I was doing the Kriyas, I felt some involuntary vibrations in my spine. So, I was wondering if it will be okay for me to do the various Pranayams suggested in the Introductory Practice such as the Mula
Answers to Questions from Sadhaks (continued)

Bandha, Jalandhar Bandha, etc. Also will it be good for me to do the Kriyas suggested in the Introductory Practice video?

Answer: Glad to read that you will be receiving Maha Yoga Shaktipat Deeksha on the next Deeksha Day. Also glad to read that you are trying out the Introductory Practice in the interim.

I am not sure what video you watched regarding the Introductory Practice of Maha Yoga, but the Introductory Practice (described here http://mahayoga.org/mahayoga-introductory-practice.aspx) does not call for the Sadhak doing any Pranayam, Bandhas, Mudras, or anything else with intent. Unlike other forms of intent-based Yoga like Hatha, Laya, Raja and Mantra, a Maha Yoga Sadhak should not do anything with his/her own intent when he/she is sitting for Maha Yoga Sadhan or for the Maha Yoga Introductory Practice.

As described on the web-page, just sit in a relaxed manner so you lose awareness of your body, surrender yourself to the Prana Shakti (Universal Life Energy) within you, and let her be the “doer” (Karta) with you playing the role of an “observer” (Sakshi). Simply observe what happens. Do not do any Pranayam, Mudra, Asana or Bandha with intent during the Introductory Practice or during Maha Yoga Sadhan. If you find yourself automatically chanting a Mantra or involuntarily doing some form of Asana, Pranayam, Mudra or Bandha, etc., without having any intention of doing so, just allow it to happen. Simply observe that it is happening without getting attached to the involuntary activity (Kriya) or being afraid of it. The same goes for Pranic Kriyas, when you might experience the flow of Prana (Universal Life Energy) within yourself or for mental Kriyas (the flow of thoughts) - simply observe them as they happen and not do anything with intent during Maha Yoga Sadhan.

As a new Sadhak it might be difficult for you to observe your thoughts, so when you find yourself becoming distracted by the flow of thoughts that arise during Sadhan, simply direct your attention to your normal breathing process. Our normal breathing process is a Kriya that happens to all of us as long as we are alive, so by observing this Kriya of normal and automatic breathing, we learn how to put ourselves in the role of an observer (Sakshi) rather than being the “doer” during Sadhan.

Question: I am from Serbia and I have been interested in spirituality for quite some time. I was initiated in ordo templi orientis order in 2003 as knight of east and west degree and was told that I am not the man of earth any more, whatever that means. I also received Maha Yoga Shaktipat Deeksha from your Maha Yoga lineage a few years ago, and more recently I received Shaktipat from Ian Esman in Belgrade as well. However, I have lost my grounding and Mr. Esman has suggested that I stop meditating and check with you about how I can regain my grounding. Please advise.

Answer: It seems from all the activity you have been involved with looking for all different types of initiations that you are a seeker (Sadhak). However, your approach of going from
Answers to Questions from Sadhaks (continued)

one Guru to another, suggests a level of restlessness that is not very consistent with making progress on the Maha Yoga path. We assume Maha Yoga Shaktipat happened in your case when you sat for Maha Yoga Shaktipat Deeksha some years ago. It is very important for Sadhaks to keep in mind that once Maha Yoga Shaktipat Deeksha has happened, i.e. the Prana Shakti within them has been awakened by a Siddha Guru; there is no need for them to seek other initiations. Looking for other initiations is like trying to switch on a light that is already switched on. Once the light is switched on, i.e. the Prana Shakti within a Sadhak has been awakened, all a Sadhak need do is to sit for Maha Yoga Sadhan (meditation) regularly, for at least an hour every day, surrender to the awakened Prana Shakti within him and allow her to do what is needed for his spiritual progress. The awakened Prana Shakti within you is the Inner Guru, the Guru Tattva that will guide you on the Maha Yoga path. So why go around looking for other Gurus when you have the Guru sitting right within you?

A Sadhak also needs to accept whatever happens during Maha Yoga Sadhan with a sense of detachment, not fear the Kriyas that happen nor get attached to them, and be patient in his realization that the awakened Prana Shakti within him will do what is needed for his optimal spiritual progress. The acceptance of what happens and the patience to stay on the path without second-guessing the activities of the Prana Shakti within, i.e. the Inner Guru, are key to spiritual progress. Please read the article on The Importance of Acceptance and Patience (https://mahayoga.org/library/The%20Importance%20of%20Acceptance%20and%20Patience.pdf) that has appeared in our e-newsletter, Self-Awakening, on just this topic. Please read it carefully because it is written to address the lack of acceptance and the impatience many Maha Yoga Sadhaks feel when they get concerned that they are not progressing as rapidly as they think they should.

Having said all that, I would like to suggest that you continue to sit for Maha Yoga Sadhan on a regular basis, with an attitude of surrendering to the awakened Prana Shakti within you and allow her to be the “doer” with you playing the role of an observer. Please do not anticipate anything that might happen, simply observe it in a detached manner. Do not get attached to any of the Kriyas, nor fear them. Just observe them and let them happen without trying to enhance them or restrain them. Also, please don’t get impatient with the notion that your progress is not happening as rapidly as you think it should. Each Sadhak comes to Maha Yoga with a unique accumulation of Samskaras (impressions from his current and past lives). The entire point of Maha Yoga Sadhan is to allow the awakened Prana Shakti within the Sadhak to bring up these past Samskaras into the Sadhak’s Chitta (mind stuff) and have them get expressed as physical, mental or Pranic Kriyas. By simply observing these Kriyas without fearing them or getting attached to them, the Samskaras underlying the Kriyas get eliminated from the Sadhak’s Chitta. Eventually, with regular Maha Yoga Sadhan, when the Samskaras have all been eliminated, the Sadhak will experience the Atma (soul) within him uncovered by the layers (Koshas) and see the Atma within as being the same as the Param Atma, the Universal Soul. Please read the article Maha Yoga - the Key to Self-Realization (https://mahayoga.org/library/Maha%20Yoga%20the%20Key%20to%20Self-Realization.pdf) to get an understanding on this topic.
So, please stay on the Maha Yoga path. Once the Prana Shakti within a Sadhak is awakened, she will only get done what is good for the Sadhak’s spiritual progress. So, simply allow her to do what is needed by sitting for Maha Yoga Sadhan on a regular basis. The awakened Prana Shakti within you will help you get back on track if you approach Maha Yoga with an attitude of acceptance and patience.

**Question:** Some people say that it is inappropriate for any Guru to grant Shaktipat Deeksha to anyone in these times, when we don’t have the rule of Lord Shiva any more. So, how does your Maha Yoga lineage justify granting such Deeksha to Sadhaks?

**Answer:** Maha Yoga originates from Lord Shiva himself in the form of Shambhavi Deeksha (Deeksha granted by Lord Shiva himself), which prior to the beginning of Kali Yuga was available to Sadhaks seeking it. This Deeksha enabled a Sadhak who received Deeksha from Lord Shiva himself, or from his representative, to **instantly** achieve Self Enlightenment without having to sit for Sadhan over a period of time to get to that stage. It is our understanding that this form of Deeksha, the Shambhavi Deeksha, is no longer available in the Kali Yuga we now live in.

However, there are two approaches still available to Sadhaks seeking Self Enlightenment, the first one being Shaktopaya (Shakti-driven) and the second one being Anavopaya (matter-driven). The Shaktopaya approach is the approach of our Maha Yoga Parampara whereby a Siddha Guru awakens the Prana Shakti in a Sadhak by granting him Shaktipat Deeksha. And following this Deeksha, the Sadhak needs to sit for Maha Yoga Sadhan regularly in order to allow the awakened Prana Shakti within him to gradually get rid of the Samskaras he has accumulated in his current and past lives (Chitta Vrutti Nirodhah), eventually leading to Self-Enlightenment. The Shaktopaya approach is an effortless approach where the Sadhak surrenders to the awakened Prana Shakti within him and the Shakti does all the hard work needed to take him eventually to Self-Enlightenment.

In contrast to the Shaktopaya approach, the Anavopaya (matter-driven) approach requires the Sadhak to make all the efforts needed to even simply get his Prana Shakti awakened. Anavopaya comprises all the effort-based Yoga approaches such as Mantra, Laya, Raja and Hatha, whereby the Sadhak has to practice these approaches as the “doer” under the guidance of an experienced Guru.

So, while the Shambhavi Deeksha is no longer being available in these times, the Shaktopaya approach, as embodied by the Shaktipat Deeksha of our Maha Yoga Parampara (lineage) is still available to Sadhaks. This Deeksha can be granted by a Siddha Guru through his touch, sight, the granting of a Mantra, or simply his Sankalpa (intent). But regardless of the specific method a Siddha Guru uses, his Sankalpa is the key. This was the underlying principle used by P. P. Gulavani Maharaj to make Maha Yoga become available through Sankalpa Deeksha for Sadhaks who requested it without their having to be in his physical presence. This was essentially the step that enabled Maha Yoga to become
“globalized”. And this principle was further generalized and extended by P. P. Kaka Maharaj by making available the Introductory Approach (Purvabhyas) to Sadhaks who simply want to experience Maha Yoga without having to make the commitments needed to receive formal Maha Yoga Deeksha. The Purvabhyas approach works only because it has P. P. Kaka Maharaj’s Sankalpa underlying it, so it is essentially an extension of the Sankalpa Deeksha approach as well.

**Question:** I have seen some videos of Shaktipat in which the initiate falls down, some cry, some laugh, some do Kriyas totally unaware of themselves. Nothing of that kind has happened to me and it has been a matter of disappointment. All I feel is pressure in my head which I tend to focus on and which sometimes causes my head to hurt. I was wondering that if an aspirant is physically in the presence of the Guru, the Guru can evaluate his spiritual potentiality and transmit energy according to it. Is it true? Will it do any good if I come to Nashik to be in the presence of the Guru? I understand that the kriyas may subtle. But after watching the live Shaktipat videos, I feel something is missing or wrong with me.

**Answer:** Let me first address the issue of you feeling pressure in your head during Maha Yoga Sadhan. It is not at all uncommon for Sadhaks to feel pressure in their heads during Maha Yoga Sadhan. This happens because the Prana flow is encountering some blockages and is working on cleaning out the pathways for enabling the free flow of Prana (Nadi Shuddhi). Think of it as a Pranic Kriya (involuntary activity). The key is to not focus on it and get worked up about it. Just observe the Kriya and let it go. Do not fear it, or focus on it, or get stressed. Simply observe it and let it go. Focusing on the pressure sensation will only cause stress in your Chitta and will create new Samskaras that will need to get eliminated further down the road. Therefore it is best to just observe such Kriyas with a sense of detachment and patience.

Each Sadhak comes with a unique set of accumulated Samskaras (impressions from current and past lives) and the Prarabdha (likely destiny) that they result in. The Sadhak does not have a choice but to live through the fruits of the Prarabdha. A non-Sadhak just continues to accumulate Samskaras in his day-to-day life and the Prarabdha that develops from the accumulation will eventually result in outcomes that may be very hurtful to him. In contrast, a Maha Yoga Sadhak allows the awakened Prana Shakti to bring up Samskaras and express them as Kriyas during Sadhan; and if the Sadhak simply observes these Kriyas and lets them happen without getting attached to them or being fearful of them, the underlying Samskaras get eliminated from his Chitta. Thus a Maha Yoga Sadhak is far better equipped to deal with the fruits of his Prarabdha than a non-Sadhak.

Once the Samskaras that underlie the Pranic Kriyas you are experiencing get eliminated (i.e. the blockages to the free flow of Prana get eliminated), the feeling of pressure on/in your head will stop. But please do not try to anticipate it or get frustrated that it isn’t happening
sooner. Just take it in stride, being thankful that the process of Kriyas happening during Sadhan will be for your best. Just leave everything in the good hands of the awakened Prana Shakti within you. She will get done what is best for you.

Now, regarding your question about being in the presence of the Guru during Shaktipat, it is absolutely unnecessary. Maha Yoga Deeksha is a pure Sankalpa Deeksha. There are other forms of Deeksha such as by touch, by sight and by Mantra, but underlying all these forms of Deeksha is the Sankalpa (intent) of the Deeksha Guru. Without the Sankalpa of the Guru, Deeksha will not happen, either in the Guru's presence or otherwise. And when the Guru makes the Sankalpa what he does is to pray to Mother Shakti and to the Maha Yoga Parampara, which goes all the way back to Lord Shiva, to grant Deeksha to all the Sadhaks who have been accepted to receive Deeksha all over the world. Once he does that, his Chitta merges for an instant with the Chittas of the Sadhaks when they sit for Deeksha with an attitude of surrender to the Guru Tattva within them, regardless of where they are located in the world.

In Mantra Deeksha, the syllables of the Mantra don’t matter much; it is the Guru’s intent that underlies the granting of the Mantra and activating it for the Sadhak. By chanting the Guru-given Mantra, or in the other two approaches by getting touched by the Guru or engaging the Guru’s sight, only helps the Sadhak sit for Deeksha with an attitude of surrender. In the pure Sankalpa Deeksha approach used by the Gurus in our Parampara since P. P. Gulvani Maharaj introduced this practice, the rituals the Sadhak is asked to perform before Deeksha are intended to help the Sadhak develop the attitude of surrender that is important for the Sadhak to have during Deeksha. Therefore, the Sadhak does not need to be in the Guru’s presence during Deeksha at all. All he need do is to have an attitude of surrender to the Guru Tattva and to the Maha Yoga Parampara and sit as suggested in the Deeksha e-mail he receives prior to Deeksha. That will allow the Guru’s Chitta to merge for an instant with the Sadhak’s Chitta so Deeksha can happen.

You seem to continue to have doubts about you having received Deeksha. But your experience of feeling pressure in your head during Sadhan is a very clear indication that Deeksha happened for you. The specific Kriya experiences for every Sadhak are different. Some who have a preponderance of Rajasik or Tamasik Samskaras and Vrittis (tendencies) tend to experience aggressive physical Kriyas such as violent or vigorous bodily movements, including Asanas and Mudras and forms of Pranayam which they may be completely unaware of, etc., or emotional ones like crying, laughing, singing, falling asleep, getting angry, etc. Sadhaks who have a preponderance of Sattvik Samskaras tend to experience Kriyas that are more Prana-related and therefore more subtle. But very few Sadhaks come to Maha Yoga with only one type of Samskaras; all three types are present in most Sadhaks. Therefore those who experience physical or emotional Kriyas initially will over time begin experiencing the Pranic ones when the preponderance of the remaining Samskaras in their Chittas becomes more Sattvik as the Rajasik and Tamasik Samskaras begin to get eliminated. On the other hand, those who begin by experiencing Pranic Kriyas initially will over time likely begin to experience physical and emotional Kriyas as the trove
Answers to Questions from Sadhaks (continued)

of Sattvik Samskaras in their Chitta gets reduced and the other two types of Samskaras begin to dominate. Please always remember that the Kriyas that happen are a byproduct of the elimination of accumulated Samskaras. They are not the purpose of Sadhan; the elimination of Samskaras, be they Rajasik, Tamasik or Sattvik, is the main purpose of Sadhan. The Kriyas are just a manifestation of the garbage of Samskaras being removed; the eventual state is for all Kriyas to stop, when the Chitta has been cleared of all Samskaras and Vrittis. That is the entire purpose of Yoga as described in Patanjali’s Yoga Sutra of “Chitta Vritti Nirodhah”.

So, my suggestion to you is that instead of being disappointed by your Maha Yoga experiences thus far and thinking that perhaps Deeksha did not happen for you because you were not in the presence of the Guru or because you may not be worthy, etc. etc., please take it as a given that Deeksha happened and quit comparing your experiences with others you might see on YouTube, or read or hear described elsewhere. If and when physical and/or emotional Kriyas are needed for your Chitta to be cleared of Rajasik and Tamasik Samskaras, they will no doubt happen. Please don’t think of yourself as inferior or superior to those Sadhaks who have those kinds of experiences. We are all different and we come to Maha Yoga with a different set of Samskaras. The awakened Prana Shakti will take care of each of us Sadhaks. We just have to allow her to do her job by sitting for Sadhan regularly.

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 February 19th, 2021
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. However, the Nashik Ashram is now open, subject to COVID 19 Guidelines.

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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May all desire to follow this nectarous Siddhayoga Path!