Self Awakening

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

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.
The First Chapter of the Gita

The next day a gentleman opened a discussion of the Gita with this question: “Who deserves to receive the knowledge of the Gita?”

Answer: “Only that person deserves to receive the knowledge of the Gita who is in vishaad [dejection]. I have already discussed the differences between vishaad [dejection] and vikshep [distress]. In theory, all desires going toward spirituality are worthy, but real worthiness comes after one becomes detached. To understand worthiness according to the Gita, we need to understand Arjuna’s state of mind because he deserved and received the knowledge of the Gita. Lord Krishna did not give these teachings to Duryodhana because his mind was perturbed. When Lord Krishna went to Hastinapur as a messenger of peace he tried to reason with him, but this had no effect. It is true that not even the Lord can make those understand who do not want to. Arjuna was sad. He wanted to understand, and therefore he came to take refuge in Krishna’s guidance. He was detached, he had control over his senses, and he was prepared for the teachings. The land was tilled and soft, so Lord Krishna planted the seeds.”

Question: “Other brothers of Arjuna [the Pandavas] were also detached and had control over their senses. Why was the knowledge revealed to Arjuna only?”

Answer: “Only Arjuna was in dejection, no one else.”

Question: “Does this mean that all the commentaries written on the Gita are useless? If the knowledge manifests from within then what is the need for the Gita?”
Churning of the Heart - Excerpts (continued)

Answer: “The state of dejection comes into many people's lives but they cannot take advantage of it. When there is a dilemma toward duties they slide toward the world. Constant study of the commentaries written on the Gita, other sadhana and religious undertakings, and constant practice of Karma Yoga will help develop the mind to take advantage of dejection. I have written a verse on each of the eighteen chapters of the Gita. The verse on the first chapter is as follows:

Vishaadeapishito yogi, Gitaadhyayan tatparah;
Muchyate shoka santaapaat-shaantimaapnoti shaashvatam.

If a yogi is in the state of dejection and becomes an eager and ardent student of the Gita,
He will be released from his suffering and attain eternal peace.

All the knowledge has been interlaced in seven hundred verses -- twenty eight hundred aphorisms of the Gita. It is hard for an average person to understand. Therefore scholars have tried to make it simple and understandable by writing commentaries. However some scholars have expressed contradictory opinions and raised confusion. People remain entangled in scholarly debates. Generally they wander in literary and verbal interpretations. They forget to study their own mind, for which the knowledge given in the Gita is like a pillar of light. If people first read the Gita on their own in order to understand it, and then read commentaries and accept what feels correct, then their life can turn around. In this verse a yogi or a person with detachment is said to deserve the knowledge of the Gita.”

The Accidental Beginning of Kriyas:
The Second Chapter of the Gita

There was a retired colonel from Dehradun, a normal, worldly person with no involvement in spiritual pursuits. One day, as he was seated, he suddenly began to have very forceful kriyas. He tried hard to stop them but his efforts were futile. People said he was having fits of madness. The colonel told people that, while it was happening, he was aware of everything around him. How could he be mad? Doctors could not find anything wrong with him. He had a friend in Rishikesh whom he told about his condition. The friend understood everything and advised him to write a letter to Maharajshri in Dewas. Maharajshri replied, saying that he was travelling to Rishikesh and that the colonel must come and meet him there.

The friend informed the colonel that Maharajshri had come to Rishikesh. He came to see Maharajshri one day. After introductions he explained his problem. “Maharajshri, I do not understand what happens. I may be just sitting and suddenly a force comes. I start to dance and jump, cry and quiver. I try to control myself but I cannot. People say I am getting bouts of madness. I am afraid.”
By then Maharajshri understood that there was nothing wrong with him, that these were
symptoms of awakened Shakti, and that people were unable to understand. It was natural
that they did not understand because they did not know about Shakti.

Maharajshri said, “Colonel Saheb, this is not a disease. It is your good fortune. These are
signs of the awakening of the Shakti. This is the fruit of pious karmas of some past birth. You
are afraid of these signs, but yogis, devotees and ascetics thirst for them. I assure you that
you have no disease. Physically and mentally you are totally healthy. Your Shakti has turned
inwards and has become active. You are confused because you do not know these things.”

Question: “But people say this is madness. Doctors have also confused me because they talk
in a roundabout manner.”

Answer: “This is not a subject for doctors at all. They can examine things at the physical
level only. What do they know about inner samskaras and the activities of Shakti? People
also speak out of ignorance Awakening of Shakti is an important turn on the path of
spirituality”

Question: “But Maharajshri, spirituality has never been a part of my life. I have preferred to
eat, drink and have fun. I have never done any worship, studied scriptures, recited prayers,
or done anything else that is spiritual. How did this spirituality manifest then? I do not even
have a Guru.”

Answer: “This present life is a part of a continuous cycle of life and death. In one life the
individual soul may be totally indifferent toward spirituality, and in others spirituality may
be very strong. You must have done intense austerities in some past life. Your Shakti must
have awakened in that life and you must have had strong kriyas. Then your sins arose and
you became uninterested in spirituality. Your kriyas became latent. You became a purely
worldly person. This continued into this lifetime. Sixty years of your life have passed. The
condition of your samskaras has changed again. The signs of awakening of Shakti and violent
kriyas have started to show again. With changes in samskaras, life also changes. Even though
all this knowledge is within you, you are un aware of it.”

Question: “Does this mean that this is not a kind of madness?”

Answer: “Not in the least. In madness the force of mental defects arises. When that takes
place the person does not know what is happening or what he is doing. You do not have an
upsurge of mental disturbance. This is a surge of Shakti and your mind remains stable.
Because of the strong force of Shakti you lose control over it, which should not happen. Still,
you remain aware of what is happening and what you are doing. This is the difference
between kriya and madness.”

Then Maharajshri gave him two books, *Devatma Shakti* and *Shaktipat* [written by Vishnu
Tirth], and asked him to buy a copy of *Mahayoga Vijnana* [written by Sri Yogananda]
Churning of the Heart - Excerpts (continued)

Maharaj]. He said, “Study these books and you will know that these things do happen. You will also know why they happen and what their purpose is. Then your confusion will disappear. Then you can decide what to do.”

It was evening. Maharajshri had returned from his walk. It was time for his discourse on the Gita. This satsang continued for many days. Discussion on the discourses would take place at other times, as well. Some memories have become hazy and some concepts were very difficult, so I have made efforts to simplify them. Some of them are not included in this book because the book is written with the average aspirant and reader in mind.

Maharajshri said, “The verse written by me on the second chapter of the Gita, goes like this:

Karmanaa badhyate jivaha, karmanaa muchyate hi saha
Karmasu kaushalam yogam, saakhya tatvam bhaje sadaa.

It is true that karma puts an individual soul in bondage, and only karma releases one from bondage.
Yoga is to do karma competently. For this an individual must always remember the essential knowledge and do karma competently.

“First, it is necessary to understand what it means to do karma [actions] competently. It is to do karma in such a manner that, even while doing the karma, you are not bound by it. Competence here is to remain free from karma even while performing karma; not to accumulate impressions while doing karma; not to get attached to what you are doing. Not to get happy or unhappy from the results of your actions is competent karma. To do only correct things and not do inappropriate things is karma with competence. To give up one’s own benefits to benefit others is competent karma. To maintain balance of mind even in adverse circumstances is competent karma. To be free from ego in favorable situations is competent karma. Generally, doing something well is called competent karma, but the Gita’s ideas about competency are different. Generally, in the world, competency is decided on the basis of the world, the body, the way of working, and the results of karma. The physical body is present in the visible world. On the basis of the workings of the body, competence is decided. The world does not realize that the body and the mind are only the medium, not the doer. The body becomes active on the basis of thoughts and resolves in the mind. Competence ought to be measured on the mental level. Happiness and misery, honor and insult, are experienced by the mind only. Attachment and passion, hatred and avarice, take place in the mind. Surrender to God is also through the mind. Only the mind can be attached or detached from karma or action.

“Incompetent karma is a cause of bondage. It is the sense of doership and the cause of accumulating impressions; it is the influence of the fruit or result of the action; it is not duty and it is selfishness. Incompetent karma addresses the world. It is contrary to spirituality and gives birth to vasanas. It is only harmful and damaging. This is why Lord Krishna says that karma done with competency gives liberation, and incompetent karma causes bondage.
Churning of the Heart - Excerpts (continued)

“The cord that establishes the relationship between the world and the jiva [individual soul] is attachment. If this link of attachment does not exist then the jiva, even in the middle of the world, can be free of the world. He appears to be doing karma, but in reality he is free from karma. A knot in the form of attachment binds the two ends of the cord. Even when the two ends are tied they are separate, but a feeling develops that they are one. The feeling of oneness of the jiva and chitta [psyche], oneness of the body and mind, oneness of the mind and the world, and oneness of the body and the world are due to this knot. These feelings come and go, other feelings of oneness take their place, and the knot remains intact. The jiva remains lost in these feelings. He goes on doing karma [action] with incompetence, and Shakti goes on flowing in the direction of the world. This is the mockery of the jiva. For peace and happiness the jiva must go home. He has to turn within.

“The journey toward the real home begins only when Shakti begins to flow inward. Karma Yoga, or the yoga of action, doing karma with competence, and all other spiritual practices are preparation for that. The biggest obstacle in the inward flow of Shakti is prarabdha, which creates favorable and unfavorable circumstances. An individual soul is also influenced by attachment, does karma with incompetence, and misses the opportunities for a break in the sequence of the formation of prarabdha. Competent karma is the beginning of a break in prarabdha. This is Karma Yoga, this is a sense of duty, and this is selfless service.

“Competent karma is the means of attaining the state of sthitaprajna [the state of steadfast wisdom], or Buddhi Yoga [the yoga of intellect]. Incompetence does not mean that the being lacks competence. By nature a being is competent, but he has put on a cover of incompetence. For regaining competence one does not have to perform any practice, but he must remove the layer of incompetence. Competence is in the nature of the being and incompetence is unnatural. To do karma with competence is only letting the being’s natural quality come forth.

“The ability to bear and maintain a balanced mind through joys and miseries arising out of prarabdha is imparted by competency. It is the cause of the depletion of prarabdha. Forbearance, contentment, forgiveness and generosity are all deeply related to competency. If these qualities are lacking then a person cannot attain competence. If someone is too strong then he can never be forbearing and forgiving. Anger and revenge are hindrances to competence. Due to these a person loses balance of the mind.

“A suspicious nature also affects competency. A suspicious person looks at everything — people and situations — with doubt. His mind always remains fearful, fickle and inclined towards the world. By turning away from competency and becoming attached to the world, he develops incompetence.

“The union of the world that exists within, in the form of the samskaras in the chitta and the visible world stifles the competency of an individual soul. The world is compared to a river that has five origins, five tributaries and five whirlpools. The five origins are the samskaras of the pleasures of sound, touch, appearance, taste and smell. The five
tributaries are the actions performed through the five senses, and the five types of sensuality are the five whirlpools. The person caught in a whirlpool is an incompetent person. He goes on sinking in the waves of desires, anger, greed, infatuation and indulgence. If he wants to come to the bank he cannot, because by the time he even wishes to do so a new wave sweeps him into its current. Competence means the ability to swim across the river and reach the shore.

“True knowledge will arise from within over time, and will release the individual soul from the cycle of birth and death forever. The first encampment of the inner journey is Buddhi Yoga [the yoga of intellect], sthitaprajna, a balanced state of mind. For attaining this, intellectual understanding is helpful. This knowledge can be acquired through study and recitation of scriptures, contemplation, satsang, prayers and spiritual songs. These give guidance and new enthusiasm to the heart and faith in God, and remove doubts. This sadhana is included in Anvopaaya. If the aspirant grasps the technique of not getting involved in the bond age of karma then he can be released from a huge load of miseries. This involves efforts to bring one’s mind into a special state that enables one to go further on the inner journey. When the mind is balanced, this means that the significance of the world has come to an end. This state of mind is essential for concentration and meditation. That element that remains eternal and stable behind every happening in the universe can be found only after acquiring this mental state.”

On one side of the building the Ganges was flowing. On the other side was a road with more buildings on its opposite side. In those buildings people were fighting with each other loudly. Some were using harsh words. Then they began to fight with canes. They began to scream and yell as if a riot had started. The discourse had to stop. In a little while dogs started barking. Possibly a dog from another territory had entered.

Question: “Why do human beings fight over little things?”

Answer: “The question is not whether it is a small matter or a big matter. The question is how important the matter is for a particular person. A small matter can be big if it is made important. Then ego rises and anger mixes with it. Thus a fight starts. Most fights take place due to a lack of tolerance. A person cannot tolerate something because of his ego, and things get blown out of proportion.”

Question: “Do animals also fight?”

Answer: “Fights between animals are usually related to food. Animals do not have feelings of ego and insult. They do not think much. Their greed is usually limited to food. They fight for that. Birds and animals are also naturally attached to their offspring. When a bitch gives birth she gets very hungry and eats two or three puppies. She becomes attached to those that remain. If she feels that someone is likely to harm them she prepares to attack.”
Churning of the Heart - Excerpts (continued)

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Thanks to Mrs. Alison Kamat for transcribing the excerpts.

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

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With warm Blessings,

I am glad to note that you are interested in receiving Shaktipat Deeksha (initiation) and you have agreed to follow the rules and restrictions for your whole life in order to get initiated. After having taken a bath/shower and finishing your daily chores, at 6am on Saturday, 27th October, 1973, make an offering of flowers and a coconut to God and bow deeply. Thereafter, sit on an Asana (mat or cushion placed on the floor), in a quiet place and alone if possible, facing either East or North, with your eyes closed. Sit in a relaxed position without trying to control your body/posture and just observe what happens to you. Don’t do anything intentionally, such as, chanting a Mantra or trying to concentrate your mind, etc. Despite you not doing anything intentionally, if there is any involuntary body movement, let it happen. If any of the ‘Kriyas’ (involuntary movements/actions) such as your body or neck moving in a circular motion, rocking motion, speaking various kinds of words/tongues, laughing, crying, feeling sleepy, feeling body tremors, feeling drowsiness, losing body control, sweating, feeling goose bumps, feeling extremely happy and fresh, Asanas (Yoga postures), Bandhas (Yogic locks of energy flows in specific sections of the body) and Mudras (symbolic hand gestures) happening involuntarily, seeing light/illumination, getting visions of various Deities etc. happen, let them happen. Don’t try to prevent them from happening. No need to worry or be afraid if such things happen. By God’s grace, you will be able to feel the awakening of Shakti, the Spiritual Power. You may get up from meditation when your eyes open automatically or you have a strong urge to open your eyes. Thereafter, sit for Sadhan (meditation) based on your convenience/availability of time in the morning or evening. Bow down to God before sitting for meditation. After 15 days following the initiation, please inform me of your experiences. Greetings and blessings to you and your family.
Important Information

1) Things to do on the day of initiation:

- The coconut offered on Deeksha day should be consumed by family members on the same day itself. You don’t need to offer coconuts each time you sit for Sadhan thereafter.

- On Deeksha day, it is essential to take a bath before getting initiated. Later on, prior to morning Sadhan, there is no requirement to take a bath; you may do so if you wish. For evening Sadhan, freshen up/wash your hands/legs before sitting down. There is no need to take a bath.

- On Deeksha day, it is essential to sit at the given time. Do not panic if you miss the exact time due to any unavoidable circumstances. Missing the exact time will not create any problems in awakening the Kundalini Shakti. Later on, set a fixed time in the morning or evening for meditation.

2) Timing of Meditation: It helps if you sit for Sadhan at a fixed time in the morning and evening. It regularizes the Sadhan and it will improve your ability to sit for Sadhan without any breaks. It makes you habitually get pulled to sit for Sadhan at a certain time, just as you get pulled to having food when you get hungry at a certain time.

Sitting for Sadhan for at least an hour every day in the morning and evening is essential. You can also sit for Sadhan in the afternoon or midnight if possible. If you miss Sadhan on a certain day due to unavoidable circumstances, please sit for Sadhan when you can. If you are unable to sit for Sadhan on any given day due to social, practical, physical or psychological reasons, there is no need to feel disheartened.

Please do not sit for Sadhan for at least three hours after lunch/dinner. No Sadhan on a full or completely empty stomach. If your stomach is completely empty and you want to sit for Sadhan, eat a small portion before sitting.

No sitting for Sadhan during the period of mourning following a death in the family. You may sit for Sadhan during the period following a child birth in the family. Ensure there is no breeze or airflow on your body during Sadhan. No bright light or any other bright illumination in the room / place of meditation. Please do not sit for Sadhan if there is no separate room/place available when away from home.

3) Place of Meditation: Preferably sit for Sadhan in a quiet separate place/room. Please make sure that there is no one coming or going around you during Sadhan. It helps if you sit for Sadhan in the same place/room every day. If this is not possible, sitting for Sadhan at difference places is also acceptable. The more quiet, clean and pleasant the meditation
4) Asana/Sitting Place: Do not sit for Sadhan on a cot/bed or a table; essentially avoid sitting high from the ground because there is a possibility of falling off. Asana should be at least five or six foot in length and width, soft and comfortable. A thick rug or a folded sheet is preferable over mattresses. Place the asana in the center of the room not near any of the walls. This avoids the possibility of getting hurt if vigorous physical Kriyas happen during Sadhan. Keep plenty of open space around the asana. It is preferable to avoid letting anyone else sit on or use your asana. This eliminates the possibility of their negativity affecting you.

5) Clothing: It is better to wear loose clothing during Sadhan so it does not restrict body movements. Men may wear Dhoti (traditional Indian cotton leg wear). The Kriyas may not happen freely if there are more than necessary clothes on the body. Wear appropriate clothes in the winter. Also keep a handkerchief to wipe any saliva or runny nose during Sadhan. Wash the handkerchief daily.

6) Sitting Method: Begin the meditation sitting cross-legged in a comfortable posture and keeping the spinal cord straight. Kapil Mahamuni (Vedic sage, founder of the Samkhya school of Hindu philosophy) in Sankhyasutra states that, स्थिरसुखमास्तमिति न नियमः: (Asana is the one that makes one comfortable and stabilizes the mind and the body. Nothing else matters). There is no need to intentionally sit in Padmasana or Siddhasana (Yogic postures); doing so will cause you to retain control over your body and consciousness and will create obstructions in the automatic Kriyas that happen during Sadhan. Kriyas need to happen free of any limitations or obstructions during Sadhan. Sitting in cross-legged position (in a simple posture) helps the Shakti to make the Kriyas happen easily leading to faster progress on this path. If sitting in a position for a longer period of time creates numbness/stiffness in the legs, one may change the position (of the legs). Those suffering from knee pain may meditate sitting straight with their legs stretched. Also, if there is any lower back discomfort, they may meditate lying down.
7) **Objective of Sadhan**: Self-Enlightenment is the only true objective of Sadhan. Material happiness, the curing of physical ailments, success at work or business, etc. are not its objectives. Its purpose is to increasingly create in the Sadhak a sense of detachment from the material world, a feeling of devotion to God, and a strong desire to achieve Self Enlightenment and Moksha (freedom from the endless cycle of birth and death). Sadhan purifies the body, the pathways of energy in the body, the mind and the Chitta (meta-mind also referred to as “mind stuff”) eventually leading to Self-Enlightenment; its only true objective.

8) **Kriyas during Sadhan**: Once the Shakti is awakened in a Sadhak during Shaktipat Deeksha, the Kriyas that happen during Sadhan thereafter are part of the process of purification and the removal of obstacles on the path to Self-Enlightenment. However, Sadhaks should not look forward to or expect specific Kriyas to happen or not happen. Only those Kriyas that help the progress of the Sadhak will happen. Unnecessary Kriyas (ones not helpful for progress) will not happen. Sadhan and the Kriyas that happen during Sadhan are person-specific. An individual Sadhak will not experience all types of Kriyas. Some Sadhaks may not experience any Kriyas because the spiritual progress they might have made in their previous lives does not require the Kriyas to happen in their current one. They are able to experience Dhyan (state of pure consciousness) even without having to go through the Kriya process. Such Sadhaks should not feel disheartened and equate lack of Kriyas happening to not getting initiated. Nor should they think they are sinners, or that they are deficient in some manner or that they have not been blessed in the way others have been blessed. Having an urge to sit for Sadhan every day, the involuntary closing of eyes, the mind getting calm, experiencing a feeling of enthusiasm after meditation, etc., are the signs of the Sadhak being on the right path. Kriyas happening or visions of various Deities during Sadhan are not the only signs of good spiritual progress.

For some Sadhaks, Shakti awakening during Deeksha can happen at a subtle level and it may take them a few days of regular Sadhan to experience Kriyas at a gross level. Other Sadhaks, who might be suffering from some subtle or undiscovered ailments, might also experience a delay in the happening of Kriyas during Sadhan. All such shortcomings get cleared by awakened Shakti during Sadhan and once the obstructions get removed, Kriyas will start happening. Sometimes, the Kriyas during Sadhan are so subtle that the Sadhak may not notice them or become aware of them at all. Also, physical or psychological ailments, sorrow, fear, old age, lack of faith and so on can also keep Kriyas from happening. Bad influences/impressions from past lives, skepticism, laziness, attraction to the material world can also keep one from experiencing Kriyas in the initial period after Deeksha.

If you are in public places like houses of worship, etc. and happen to feel the start of Kriyas, try to focus on external things happening around you instead of closing your eyes and directing your attention inward. Try not to experience Kriyas in public, especially in front of strangers. Even when you are at home, do not meditate in the presence of non-Sadhaks. Not knowing what Sadhan is all about; non-Sadhaks may misunderstand what is happening. Also,
there is a possibility of getting affected by negative feelings of non-Sadhaks if Sadhan is performed in their presence.

Every Sadhak has unique mental and physical characteristics. Hence everyone does not experience the same Kriyas; each Sadhak’s Kriya experiences are different from others. In the initial stage, some Sadhaks may experience frightening Kriyas. But, they should not get discouraged by them. Such Kriyas usually do not persist for long and they gradually stop happening. Some may feel that such fearful Kriyas are obstructions to good Sadhan but they surely turn out to be good ones. These are the beneficial Kriyas of the awakened Shakti. Samskaras, which are the physical and mental impressions from the current and past lives of a Sadhak, start getting expressed during Sadhan as Kriyas, and as a result these impressions get gradually erased from the Sadhak’s Chitta. This stabilizes the mind and the body, keeps the sadhak enthusiastic and motivated and keeps him on the path of spiritual progress.

Shaktipat Deeksha brings about big changes in the mind and the body of a Sadhak. Sometimes these changes can cause bodily discomfort, but the Sadhak should not feel disheartened if that happens and lose his enthusiasm for Sadhan. Things may get disorganized if a sadhak keeps feeling lethargic or does not feel like sitting for Sadhan, but he should have patience and keep sitting for Sadhan on a regular basis. In the initial phase following Deeksha, a Sadhak might feel bodily aches, heaviness in his head, numbness, stomach ache, mild fever, cough and cold, unintended ejaculation, unintended passing of urine, etc. The Sadhak should not fear such ailments, if they happen. They are usually the result of the awakened Shakti clearing out any blockages in the energy pathways within the body (Nadi Shuddhi). After sitting for Sadhan regularly for several days after Deeksha, if you feel bodily weakness, loss of appetite, lack of sleep, or a recurrence of a previous ailment, please do not get discouraged or worried. You are unlikely to have any adverse effects from this, in fact, by bringing up these ailments, the awakened Shakti is getting rid of the underlying causes of the ailments and it will only improve your physical and mental strength and you will begin to experience greater inner peace as a result.

After the Kundalini Shakti gets awakened, whatever Mantra, Tantra, Japa (meditative repetition of a mantra) etc. happens involuntarily during Sadhan, or might have been done before Deeksha with intent, begins to bear fruit. Some Sadhaks also experience visions of Deities. So, depending on the Sadhak’s accumulated Samskaras, “good” or “bad” Kriyas might happen, but regardless of the type of Kriyas that happen, the process of Kriyas happening results in the Sadhak progressing spiritually and increasingly gaining inner peace.

It is a positive sign if one feels sleepy when Kriyas are happening. This often results in the elimination of physical discomforts and gives boost to Sadhan thereby making the Sadhak feel encouraged. But, that does not mean that a Sadhak should increase the time he sleeps driven by laziness when he is not sitting for Sadhan.
If, during sadhan, the body leans forward and forehead touches the ground or the body falls flat backwards, the Sadhak should sit up again when he becomes aware of it.

Kriyas happen during Sadhan for the cleansing of the Sadhak’s body and mind. They continue to happen until the Sadhak’s Chitta is completely cleansed. In that process the good/bad impressions of a Sadhak’s current and past lives (accumulated Samskaras) get eliminated, which clears the path for the Sushumna Nadi (Most Gracious energy flow pathway which runs from the base of the spine to the crown of the head – the path leading to enlightenment) by removing all blockages. The Prana Shakti (Universal Life Energy) is then easily able to enter the ब्रह्म रंग्र (Bramha Randhra, a mystical opening in the crown of the head, a passage through which life enters, and can exit the body). Once the Prana Shakti enters the Sushumna Nadi, the Kriyas gradually stop happening. All of the Prana Shakti does not enter the Sushumna Nadi right away. As the process of cleansing of the body, the energy pathways within the body (Nadis), and the mind, happens during Sadhan, more and more of the Prana Shakti enters the Sushumna Nadi. When that happens, the Sadhak’s Chitta (mind stuff) gets focused and he experiences being one with the Universal Consciousness. Initially this state lasts for a very short time hence a Sadhak may not even notice it. But with regular Sadhan, a Sadhak’s accumulated Samskaras get further reduced enabling, the Sadhak to stay in this state for longer and longer times, until eventually, with the complete elimination of accumulated Samskaras the Sadhak experiences the Samadhi state (a state of divine ecstasy in which Sadhak experiences union with the infinite spirit, universal truth, complete oneness with everything).

Some Sadhaks may feel that the Kriyas are not happening automatically; rather they are being done by them on a conscious basis. But, one should not harbor doubts along those lines. If vigorous Kriyas happen when a Sadhak visits a temple or Satsang (Kirtan/Bhajan, a spiritual discourse or sacred gathering of devotees), then one should avoid visiting such places till one is able to control the Kriyas.

9) Thought Flow and Mental Calm: When Sadhan begins to happen, it often gets interrupted by all types of good or bad thoughts that constantly keep coming up. Good or bad thoughts related to experiences from the past lives, problems or issues in one’s current life, and thoughts of the future too continue to appear. All of these keep the mind from becoming calm. Samskaras and longings from unfulfilled desires from current and past lives cause the eruption of all kinds of thoughts. As a result, in the initial stages of Sadhan, the Sadhak finds it difficult to eliminate such thoughts and experience the calmness of mind. Until all such desires, expectations, wants, needs and other impressions get eliminated, the Sadhak will not be able to experience mental calm.

When a surge of thoughts arises during Sadhan, a Sadhak can get discouraged. He might think that he is sitting for Sadhan to experience mental calm, but instead the exact opposite seems to be happening. At such times, he might try to suppress the thoughts or fight the thoughts or even try to get rid of those thoughts by doing Manan, Japa, Dhyan, etc. Here it
is very important for a Sadhak to keep in mind that Maha Yoga is a path of surrender, and
that he should not actively try to suppress the thoughts that arise. Let the thoughts come.
The arising of thoughts itself could be a type of Kriya that is happening. The eruption of
thoughts gets rid of hidden Samskaras, such as desires, need for fulfilment of expectations,
seeking of enjoyments for the senses, etc. This process cleanses the mind. Once the
cleansing process finishes the mind will automatically become calm.

Diseases, lethargy, doubt, laziness, constant seeking of enjoyment of senses, grief,
ignorance, pride, hate, violence, failure to observe the stipulated rules/restrictions
pertaining to behavior and food, surge of bad impressions from past lives, tendency to
commit sins, bad desires and so on create problems in being able to get the mind to calm
down. Diligent Sadhan gets rid of such problems, cleanses the mind, the body and the
pathways of energy flow within the body, and enables the mind to become calm. The
Sadhak’s mind becomes calmer and the Vruttis (tendencies) of his Chitta get further
eliminated as more and more cleansing happens. The elimination of all Vruttis of the Chitta,
the complete absence of thoughts arising, and complete lack of desires is a very high
spiritual state. Only with the prolonged, diligent and respectful practice of Sadhan, and the
Grace of God, does one get to this state.

10) Miscellaneous Instructions:
(1) Women should not sit for Sadhan during their menstruation period. (2) During Sadhan, if
the eyes open for some reason, simply close the eyes and continue. (3) Get some rest after
Sadhan and then begin other activities. (4) Write a diary in the early days of Sadhan after
receiving Deeksha noting daily experiences. Later on only note down special or significant
experiences. Reading those entries is especially useful if there is a low phase in Sadhan. (5)
Do not talk to others about your own experiences. (8) Prior to getting initiated, if one was
doing any japa, mantra etc. one may continue to do so when not sitting for Sadhan. Such
activities will not interfere or obstruct Sadhan. (6) If there is illness, please get appropriate
medication. (7) You may do light exercises such as some Asanas, Surya Namaskar or taking a
walk etc. if desired, but do not undertake heavy exercises.
**Answers to Questions from Sadhaks**

**Question:** I have been approved for receiving Maha Yoga Shaktipat Deeksha (initiation) on the next Deeksha Day and I am looking forward to it. But 20 years ago I received Deeksha from another tradition, and under that tradition I was able to sit and chant Mantras for several hours at a time. Was that evidence of Shakti awakening? If it was evidence of Shakti awakening, does that mean that the Shakti within me is already awakened and I do not need to sit for receiving Maha Yoga Shaktipat Deeksha on the next Deeksha Day?

**Answer:** In our tradition, when the Prana Shakti in a Sadhak is awakened by him having received Maha Yoga Shaktipat Deeksha from a Siddha Guru, he experiences **involuntary** activities, physical, mental or Pranic, which are called Kriyas usually during Deeksha and later when he sits for Maha Yoga Sadhan on a daily basis. For some Sadhaks, these involuntary activities can be subtle (hard to notice) and for some they can be quite vigorous. During Sadhan, the Sadhak is asked to sit with an attitude of surrendering to the awakened Shakti within him and allowing her to be the “doer” with the Sadhak only playing the role of an “observer”.

The Sadhak is not supposed to do anything with intent during Maha Yoga Sadhan in our tradition. If he finds his body experiencing involuntary movements (physical Kriyas), or thoughts arising in his mind without any intent on his part (mental Kriyas), or the feeling of movement of energy within him without him intending that it happen (mental Kriyas) he is asked to simply observe them in a detached manner, not suppress them or enhance them. This process of the Kriyas happening during Sadhan occurs as the awakened Prana Shakti within the Sadhak brings up Samskaras (impressions from his current and past lives) into his Chitta (mind-stuff), and by simply observing the Kriyas as they happen with an attitude of detachment, the Samskaras and Vruttis (tendencies) the Sadhak has accumulated during his current and prior lifetimes, gradually get eliminated. This is the entire purpose of Yoga, Maha Yoga Deeksha and Maha Yoga Sadhan following Deeksha - the elimination of all accumulated Samskaras and Vruttis from the Sadhak’s Chitta (mind stuff). And when that happens, the various layers (Koshas) that keep him from experiencing the Param Atma (Universal Soul) within him get eliminated and he experiences Self Enlightenment.

So, the fact that you were able to chant Mantras for several hours following the Deeksha 20 years ago does not mean that you were experiencing involuntary Kriyas of the type I mentioned above. If you were chanting the Mantras with intent on your part, we do not consider them to be Kriyas in our Maha Yoga tradition. If the chanting of Mantras happened involuntarily, as happens in some cases, then that would be considered to be a Kriya. So, it seems that Shaktipat, or the awakening of the Prana Shakti within you, did not happen 20 years ago. So please go ahead and sit for Maha Yoga Deeksha on the next Deeksha Day and follow the instructions that were sent to you for receiving Deeksha. And meanwhile you can try out the Introductory Practice [https://mahayoga.org/mahayoga-introductory-practice.aspx](https://mahayoga.org/mahayoga-introductory-practice.aspx).

**Question:** I have applied online for receiving Maha Yoga Shaktipat Deeksha on the next Deeksha Day. Will I be getting a Mantra that I can chant while receiving Deeksha and during...
Answers to Questions from Sadhaks (continued)

Sadhan afterwards? Also, is it possible to receive Deeksha from a specific Deeksha Guru such as P. P. Dr. Deshpande Maharaj?

**Answer:** Very glad to read that you are interested in receiving Maha Yoga Shaktipat Deeksha. There are various forms of Shaktipat Deeksha; through the glance of a Siddha Guru, through the touch (Sparsha) of a Siddha Guru, through the Mantra granted by a Siddha Guru, or by the sheer intent (Sankalpa) of a Siddha Guru. In all these forms of Shaktipat Deeksha, it is the intent of the Siddha Guru that is the key. The Guru’s glance, or touch or the granting of a Mantra, are just external devices to underscore the Guru’s intent. Without the Guru’s intent none of the other three forms of Deeksha will result in the awakening of the Sadhak’s Prana Shakti.

The Shaktipat Deeksha of our Parampara (lineage) is a Sankalpa (Intent-driven) Deeksha. It does not require any of the external devices like glance, touch or Mantra to awaken the Prana Shakti in a Sadhak. The Sadhak does not even need to be in the Guru’s presence for the Deeksha to happen. Which is why, a Sadhak who has been approved to receive our Maha Yoga Shaktipat Deeksha can sit for Deeksha in the privacy of his own home, with an attitude of surrendering to the Guru’s intent, have the prana Shakti within him get awakened, and simply observe what happens.

The Siddha Guru who will be granting the Deeksha for which you have applied online is P. P. Shri Prakash Prabhune Maharaj, who is in charge of the world headquarters (located in Nashik, India) of our Maha Yoga Parampara. He is also the chief trustee of P. P. Shri Loknath Tirth Swami Maharaj Maha Yoga Trust and is the lead disciple of P. P. Shri Narayan Kaka Maharaj, who led our Maha Yoga Parampara until his passing in 2012. So, P. P. Prakash Prabhune Maharaj will be the Deeksha Guru for the Deeksha you have applied for. P. P. Shri Deshpande Maharaj, who is located in Thane, India, also has the authority to grant the Deeksha of our Parampara, and whether you receive Deeksha from him or from P. P. Shri Prakash Prabhune Maharaj, you will be receiving the Maha Yoga Shaktipat Deeksha of our Parampara. The specific Gurus who grant Deeksha only think of their roles as being similar to postmen who are delivering to the Sadhak the Deeksha of our Parampara which originates from Lord Shiva himself. So, if your online application for receiving Deeksha is approved, and you follow the instructions you receive and sit for Deeksha in the privacy of your own home, the Deeksha Guru will be P. P. Shri Prakash Prabhune Maharaj. But if you want to receive Deeksha specifically from P. P. Deshpande Maharaj you can withdraw your online application for Deeksha and separately request Deeksha from P. P. Deshpande Maharaj instead. But regardless, the Deeksha you receive will be the Deeksha of our Parampara. By the way, if you go ahead with P. P. Shri Prakash Prabhune Maharaj’s Deeksha on the next Deeksha Day, you are of course welcome to seek guidance from any of the Maha Yoga Deeksha Gurus of our Parampara. So, you are also welcome to seek P. P. Deshpande Maharaj’s guidance following Deeksha if you so desire.
Questions and Answers (continued)

Question: I am currently in a financial crisis and I was told that I would benefit from remotely receiving Shaktipat Deeksha. Can you help me in this regards?

Answer: Our Maha Yoga tradition is geared towards helping Sadhaks (seekers of spirituality) on the spiritual plane, not on a material basis. Many Sadhaks, when they are able to get centered spiritually, also tend to benefit in their performance at work because of the detached attitude they are able to develop regarding the fruits of their actions. Please read the article Maha Yoga - A Key to Success beginning page 19 of our June, 2012 Self Awakening e-newsletter archived at https://mahayoga.org/newsletter/Self%20Awakening%20Vol%204%20Issue%204.pdf to understand why this happens.

So, you are welcome to apply for and receive Maha Yoga Shaktipat Deeksha in the privacy of your own home (i.e. remotely) and benefit spiritually and perhaps in your day-to-day life as well. You can apply on line for Shaktipat Deeksha at https://mahayoga.org/. You will receive instructions for what you need to do to receive Deeksha after you apply for it.

Meantime, while you await Deeksha, you are welcome to try out the Introductory Practice of Maha Yoga as described here: https://mahayoga.org/mahayoga-introductory-practice.aspx.

Question: I am a 20 year old man from Hong Kong, China and I sit for Maha Yoga Sadhan (meditation) every day. Recently, during Sadhan, I have been feeling the Kundalini (Universal Life Energy) rise along my spine all the way up to my Crown Chakra (Sahasrara), and when that happens I feel a very intense tingling sensation there. Since I have heard that the goal of the Kundalini is to rise up to the Crown Chakra I wonder what comes next. Does it mean that the Shakti has experienced union with Shiva and that once she fully unites with Shiva I will have attained spiritual enlightenment? What should I do next?

Answer: Congratulations on your recent experiences during Sadhan, since they indicate that you are making progress along the Maha Yoga path! While individual experiences vary, an experience such as the one you described is indicative of the Kundalini having been awakened. Many Sadhaks have such an experience during Shaktipat Deeksha (initiation) or later during Sadhan, when the Kundalini rises all the way up to the Sahasrara. It indicates that the pathway (Nadi) for the Kundalini to travel up to the Sahasrara has been cleared, at least temporarily.

The trick is to keep that path, as well as all other Nadis clear, so that the Kundalini/Chaitanya/Prana Shakti can pervade your entire being. This is not as trivial as it sounds, because not only the blockages created by our prior Samskaras (results of past actions) need to be cleared, but new ones, created by the Karma (actions) of our day-to-day lives, also need to be removed. Once this happens on a sustained basis, i.e. when one remains in this state at all times, does one reach true spiritual enlightenment.
Diligent and regular Sadhan is a sure-fire way to remove blockages to the Nadis on a continuing basis. Therefore, you don’t need to do anything special, just continue to sit for Sadhan on a regular basis and simply observe the Divine Mother Shakti’s automatic progress. Regular Sadhan will continue the process of Nadi Shuddhi (cleansing of the pathways) and over time will enable you to become one with the Chaitanya Shakti, i.e. reach true spiritual enlightenment.

Incidentally, we urge all Sadhaks not to focus too much on such physical experiences, because they are only one type of indicators of progress and not the end goal. Also, there is a risk that if one pays a lot of attention to such experiences one can get attached to them and such attachments will only enhance one’s ego and retard true spiritual progress. The key to Maha Yoga is to sit diligently for Sadhan, surrender to Chaitanya Shakti i.e. let her be the “doer”, and simply observe what happens without getting one’s ego involved, i.e. with a certain level of detachment.

Question: I have read somewhere that one should not sit for Sadhan between midnight and 3 am. Is this true? Are there any restrictions on the time of day when one should sit for Sadhan?

Answer: There are no specific restrictions for the time of day when one can sit for Sadhan. We only suggest that one not sit for Sadhan for 3 to 4 hours after having a meal, because the digestive processes are active during that time and Sadhan can interfere with those processes and vice versa.

It is a good idea for Sadhaks to sit for Sadhan at specific designated times during the day consistent with their daily routines so Sadhan becomes a regular and habitual part of their daily routine. Of course, as Sadhan duration increases, Sadhaks will need to make adjustments to accommodate for such changes. Morning and evening are good times to sit for Sadhan, especially early morning during the period one and a half hour prior to sunrise (Brahma Muhurta). P. P. Gulvani Maharaj had also suggested that it is very beneficial for Sadhaks to sit for Sadhan when they wake up in the middle of the night after the first round of sleep, even right there on the bed if it is convenient.

Question: I am a Sadhak residing in the US who was initiated into Maha Yoga a few years ago. When I sit for Sadhan (meditation) facing the East I find my Kriyas are more intense. Is there a preferred direction to face when sitting for Sadhan? Is there also a preferred direction to point one’s head toward when sleeping?

Answer: What you have observed is quite correct regarding Sadhan. We recommend that Sadhaks face East or North when they sit for Sadhan since doing so best aligns our bodies with the magnetic fields of the earth and the sun which can have subtle influence on the
**Answers to Questions from Sadhaks (continued)**

Kriyas that happen during Sadhan. For similar reasons we also recommend that Sadhaks sleep with their heads toward the East or South.

**Question:** I am a 33 year old woman living in France and I have been a spiritual person all my life. I have always felt a link to God, the true light and love, within me since my childhood. Feeling compassion for all beings. I have been blessed with unusual spiritual experiences and a great deal of sensitivity to others. Since the age of fifteen I have been on a path of spiritual self-development through self-introspection, meditation, etc. In recent years I have tried Vipassana meditation, Kundalini Yoga, Hatha Yoga, etc. I believe that my Kundalini has been awakened, because about 6 months ago while at a Kundalini Yoga Festival I felt very strong vibrations in my Muladhara Chakra and I had an experience of ecstasy that was quite convincing. To this day I feel the vibrations in my Muladhara Chakra but they are not as intense as they were earlier.

Since the opening of my Muladhara Chakra I have had a desire to seek my true nature, be able to live fully with it and to accelerate my spiritual growth. In that regards I have been wondering why the Kundalini hasn’t progressed beyond the next Chakra, i.e., the Swadhishthana Chakra. Should I do something about it or can I expect it to rise on its own? I would like to get initiated into Maha Yoga, but I am not sure if I will be able to give up eating meat, fish, eggs, garlic, onions and wine, which are so integral to the French diet. Please advise me on what I should do.

**Answer:** Since you have already studied Kundalini Yoga and Vipassana meditation and have already had experiences indicating that the Kundalini Shakti has been awakened, I pray to God to lead you in making further progress on your spiritual journey. In case of any difficulties I would suggest that you discuss them with the Spiritual Master who has already initiated you into Kundalini Yoga. The Spiritual Master will guide you in this regard and please have no doubt that the activated Kundalini Shakti will not stop, and Sadhan will automatically help you in your spiritual progress. Since you have already been initiated, I don’t think it is necessary for you to get initiated once again.

If you still have the desire to get initiated into Maha Yoga you will need to discuss that with the Spiritual Master who has already initiated you into Kundalini Yoga and get his/her permission. You will also need to accept the restrictions on dietary intake which are required for formal initiation (Deeksha). These restrictions have been prescribed by our lineage and are imposed on Sadhaks to ensure their unimpeded progress down the Maha Yoga path once they are initiated. The restrictions enhance Sattva Guna in a Sadhak which is essential for spiritual progress. Eventually, we have to go beyond the three Gunas (Sattva - spiritually enhancing, Rajas - action/activity promoting, and Tamas - ignorance/laziness promoting), but until we get there it is very important to offset the effects of the daily accumulation of Rajas and Tamas (action and indolence) with the spiritual calmness of Sattva.
If you do not want to accept the dietary restrictions and receive formal Deeksha, you are welcome to practice the Introductory Approach to Maha Yoga (as described here https://mahayoga.org/mahayoga-introductory-practice.aspx). This introductory approach is extremely easy to follow and does not require you to observe any of the rules and restrictions associated with formal Deeksha. If you sit for Sadhan every day as described in the approach, your Sadhan will flourish and you will begin to get the spiritual benefits of Maha Yoga.

**Question:** How old does one have to be in order to receive initiation (Shaktipat Deeksha) into Maha Yoga?

**Answer:** Usually we require that a Sadhak be 18 years of age or older in order to receive Deeksha (initiation). This is because we want to make sure that the Sadhak has a certain level of maturity and understands the full meaning and implications of Deeksha. Deeksha is a life-changing experience and it is very important that a Sadhak not seek it to satisfy a whim on the spur of the moment. Also we need to make sure that the Sadhak will be able to observe the rules and restrictions that he agrees to during the Deeksha process and that the conditions at home will support his ability to do so. For that reason we ask one or both parents (if alive) to sign the application form if the Sadhak is younger than 18 years. We have made exceptions to this rule when we have been convinced about the sincerity of the Sadhak seeking Deeksha and his willingness and ability to follow the rules and restrictions.

**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 June 6th, 2021**
Those desirous of receiving Maha Yoga Deeksha (initiation) should go to the website: [www.mahayoga.org](http://www.mahayoga.org) for instructions. The online application form is also available at the website. Future dates for Deeksha Days are posted on the Maha Yoga program calendar at [http://mahayoga.org/progcal.aspx](http://mahayoga.org/progcal.aspx).

**P. P. Shri Narayankaka Dhekane Maharaj Mahayoga Global Trial Day**
Time: From 6.07 am to 6.28 am (Please follow the time in your own country/time zone). Click here for instructions [https://mahayoga.org/GlobalTrial.aspx](https://mahayoga.org/GlobalTrial.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](http://www.mahayoga.org/progcal.aspx). **Due to the Coronavirus pandemic, these Shibirs and other communal events at the Nashik Ashram might be suspended 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. 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. **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
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.
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

Self Awakening is the English language quarterly e-newsletter of the P. P. Shri Loknath Tirth Swami Maharaj Mahayoga Trust.

Editor: Mr. Dilip Kamat

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May all desire to follow this nectarous Siddhayoga Path!