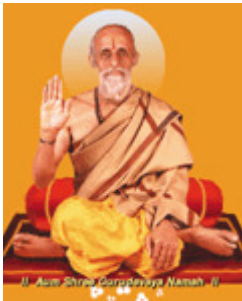


# Self Awakening

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Maha Yoga - Simplest, no cost and highest method of 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, a very simple, no cost and effective method of self-realization.

P. P. Shri Narayan Kaka Maharaj of Nashik, India is 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.

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 help keep Sadhaks 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 P. P. Shri Kaka Maharaj.

We were very heartened by the response we received from our readers in the survey we conducted a couple of months ago. For the most part, readers were very enthusiastic about the type of content we have published in previous issues and we intend to continue with many of those themes. Some readers have suggested that we include material on Maha Yoga written by luminaries such as P. P. Gulavani Maharaj and others, information about the Maha Yoga lineage (Parampara) and excerpts from commentaries on scriptures and texts on Yoga. We intend to be responsive to these suggestions and with this issue we are publishing an article written by P. P. Gulavani Maharaj in 1940. Future issues will include material on Maha Yoga lineage and commentaries on scriptures as appropriate and as available.

Some readers have also suggested that we include experiences of Maha Yoga Sadhaks during Sadhan (meditation) and comments from P. P. Kaka Maharaj on Sadhak experiences. While I am sure this can make quite interesting reading, it is not something we intend to do. Our tradition discourages Sadhaks from sharing their experiences during Sadhan with other Sadhaks for some very good reasons. First, the whole purpose of Maha Yoga is to experience the Divine which resides in us all by merging our distinct egos with the Divine, thus eliminating our perceived separateness. Sharing ones experiences during Sadhan can

## Editor's note (continued)

result in boosting ones ego, making one feel that such experiences are important ends in themselves and are the result of ones own elevated "status" or unique capabilities, which goes counter to the whole purpose of Maha Yoga. And second, readers who read about the experiences of other Sadhaks during Sadhan might feel concerned that they are not having similar experiences and hence might get discouraged about their own Sadhan. This is what P. P. Kaka Maharaj had to say in the February 2009 issue of Self Awakening in response to a Sadhak's concerns about his not experiencing some of what he had read/heard about Sadhak experiences during Sadhan:

"It is very important to keep in mind that each Sadhak's experiences are unique and will depend to a large extent on one's Karma and the diligence with which one sits for Sadhana. There is a tendency for Sadhaks to dwell on what experiences they are having and which ones they aren't, and being concerned that they are not making appropriate progress if they are not experiencing all the experiences they have read about in books and magazines. This is very counter-productive because it is not at all necessary for each Sadhak to get all or any of the experiences one reads about in books and magazines. It is very important to remember that experiences during Sadhana are not ends in themselves but are only the means by which the Prana Shakti achieves the specific type of spiritual purification needed by you. So you will only experience those activities/feelings/sensations that are uniquely essential for your spiritual progress. Focusing on the experiences themselves will only lead to enhancing one's ego or to an unnecessary feeling of despair, both of which will detract from making further spiritual progress. It is important for you to observe your automatic breathing, be aware of what you are experiencing, and enjoy those experiences that are pleasant or blissful, but not dwell too much on the experiences per se."

Experiences during Sadhan should only be shared with the Guru for the above reasons. Of course, the sharing of life experiences in terms of how the diligent practice of Maha Yoga can make us all happier and better Sadhaks is more than welcome. Such sharing, especially if it is done in order to help other Sadhaks (and not to enhance one's ego), will be very helpful in achieving virtual Satsang, which is one of the key objectives of this e-newsletter.

With this first issue of Volume 2 we are also initiating some changes in the e-newsletter format in response to input we received from the reader survey. Some readers correctly pointed out that the two column format we previously had might be quite appropriate for printed material, but it requires readers who read the e-newsletter on a computer screen to have to scroll up and down twice per page. Therefore we will be using the single column format from now on. And we are also increasing the font size to make it somewhat easier to read.

As I have mentioned in previous issues of Self Awakening, the success of this e-newsletter will depend upon Sadhak participation through their contribution of content. Sadhaks are therefore encouraged to contribute news about Maha Yoga-related events in their parts of the world, thoughtful articles and life experiences (not experiences during Sadhan), and questions about Maha Yoga and their Sadhan (practice) they would like P. P. Shri Kaka Maharaj to address. Many of the readers who responded to the survey expressed a desire to contribute such material for the e-newsletter. We look forward to receiving such content from those who want to contribute. Please send any content or questions you would like to submit to [self.awakening@gmail.com](mailto:self.awakening@gmail.com).

## Shaktipat - The Transmission of Spiritual Power



P. P. Gulavani Maharaj (left) wrote this article, which was published in the magazine Kalyan Kalpataru on July 25, 1940. He was the elder Gurubandhu (brother disciples of the same Guru) of P. P. Kaka Maharaj, both of them having been initiated at various times by P. P. Loknath Tirth Swami Maharaj. This article has been only lightly edited in order to preserve its original tone and intent.

There is a process by which a real Spiritual Teacher (Guru) imparts his spiritual power to his disciple. This process is known as Shaktipat or transmission of spiritual power. A teacher who possesses this power of transmission can convey his knowledge of Truth, or the knowledge of the way of Union with the Divine (Yoga), to a deserving disciple in an instant without any effort whatsoever on part of the disciple. Nay, such a Guru can transform his disciple into his own likeness, स्वीयं साम्यं विधत्ते as the great teacher, Adi Shankaracharya declares in the first verse of his work, the Vedanta Kesari. Tukaram, the great saint of Maharashtra, conveys the same idea in one of his Abhangas (devotional songs) where he says, that the real teachers make their devoted disciples exactly like themselves in no time. A philosopher's stone, he says cannot stand in comparison with the Guru whose greatness is beyond all measure. Jnyaneshwar, the crown-jewel of Indian saints, declares in choicest terms the greatness of the real Guru in Bhavarth Dipika (his commentary on the Bhagwad Geeta) to the effect that, a man on whom the real Guru lets fall his glance or on whose head he places his lotus hand, be he however small and insignificant a being, is at once raised to a status equal to the Lord of the Universe himself. He who has the good luck of receiving spiritual teaching from a real Guru is at once freed from all dualities and is established in his own real self. The Guru gives and the disciple at once receives the "Mahavakya" or the great word of Vedanta, and at the same moment finds himself transformed into a living embodiment of the great word. Jnyaneshwar then proceeds to describe how Lord Krishna, in the Bhagwad Geeta, transformed Arjun, his greatest devotee, into his likeness by transmitting his spiritual power to him. The Lord extended his right hand with its dark-blue colour and the radiance of the bracelet around his wrist and embraced his loving devotee, Arjun, to his heart. The Lord intended to give him that transcendent experience of self where no speech or intelligence can enter and the embrace was a device for the purpose. Heart met heart and the content of the teacher was poured into the disciple and without giving up the dual form, Arjun was made one with Shri Krishna.

The realization of Brahma is never attained merely through a study of the Shastras (spiritual texts). It is the grace of the Guru that brings it to the disciple. Samartha Ramdas, the 17<sup>th</sup> century saint from Maharashtra, states emphatically that no true knowledge is possible without a real Guru. This is corroborated by the Shastras

## Shaktipat - The Transmission of Spiritual Power (continued)

(spiritual texts) themselves. “Neither words nor a keen intelligence, nor any amount of listening to spiritual discourses can make one realize the spiritual self”, say the Upanishadas - “It is only the grace of the Guru that brings that realization”. Power of the nectarean glance of the Guru representing immeasurable streams of compassion finds a beautiful expression in the words of Shri Adi Shankaracharya in the following verse -

तद् ब्रह्मैवाहमस्मीत्यनुभव उदितो यस्य कस्यपि चेद्वै ।  
 पुंसः श्रीसद्गुरुणामतुलितकरुणापूर्णपीयूषदृष्टया ॥  
 जीवन्मुक्तः सा एव भ्रमविधुरमना निर्गते नाह्युपाधौ ।  
 नित्यानन्दैकधाम प्रविशति परमं नष्टसंदेहवृत्तिः ॥

To whomsoever is brought the realization of the truth, “I am the Brahma”, by the ambrosial glance full of immeasurable compassion of the Guru, he is liberated while yet in this body with his mind freed from all delusion and doubt. He enters the supreme abode of eternal Anand (bliss).

Thus the Vedas, the Puranas, the Tantras (spiritual texts), and saints from various historical eras have all testified to the idea of transmission of spiritual power from a true Guru to his disciples. The Yogvasistha describes how Sage Vasistha transmitted his spiritual power to Shri Ram Chandra to raise him into a state of Asamprajnata Samadhi or complete absorption in Brahma. Upon this, the great Sage Vishwamitra said to Sage Vasistha, “O high souled Vasistha, son of Brahma, thou art really great, thou hast established thy greatness by transmitting the power in an instant”. The Yogvasistha then mentions in the next verse the three methods of transmitting power into the body of the disciple, दर्शनात्स्पर्शनाच्छब्दात्कृपया शिष्यदेहके - by sight, touch and word, all through the grace of Guru. The process of transmission is also described in greater details in the Suta-Sanhita of the Skand-Puran (another spiritual text). The Tantric works also give a long description of initiation through transmission. The Nath Sampradaya (Nath tradition/lineage) is the most noted of all the spiritual traditions in initiating disciples through the transmission of power. This lineage is as ancient as spiritual knowledge and the Science of Yoga. Gurus possessing this mighty and effective power of transmission are very rare these days, but they are not altogether extinct. Mahatmas (great souls) with such rare capabilities continue to exist in this world, living their lives without revealing their true selves and when they come across deserving disciples infuse in them the spiritual powers they possess.

Teachers possessing the knowledge and the ability to transmit this yogic power, thus rousing the power of Kundalini (universal life energy) in the disciple are, as we have said, occasionally met with here and there. The experience I had with such a Mahatma forms the basis of this article. It may not be of any practical benefit to

## Shaktipat - The Transmission of Spiritual Power (continued)

the general reader but if it only succeeds in convincing him that such men of perfection who can transmit the yogic power into others really exist, and that one can avail oneself of their grace, I shall consider my attempt to have been amply repaid. For if a Sadhak fortunately comes across such a Mahatma and succeeds in obtaining his grace, he can easily realize the object and purpose of his human existence.

The primary objective of yoga is to attain Samadhi in which state all modifications and disturbances of the mind are stilled. To achieve this objective using traditional yoga practices, one has to go through the eightfold process of yoga, which is very difficult to practice - under the guidance of a qualified Guru. A slight error in this Sadhan may result in injury to the practitioner. This difficulty prevents many an ardent seeker from pursuing the path of yoga which comprises a long course of Asanas (postures), Pranayam (controlled breathing), the practice of various Mudras (hand postures), the rousing of the Kundalini power and thereafter the opening the gateway of the central nerve within the spinal cord and directing the Prana (life energy) from the base of the spine to an upward course towards the cerebral region of the brain. Now, this entire process can be brought about almost without any effort on part of the Sadhak (practitioner) through Shaktipat, or the transmission of spiritual power to the Sadhak by a Guru who is capable of doing so.

The effect of such transmission is immediate on a Sadhak who is healthy, has control over his mind and senses, and possesses an unswerving faith in the Guru. The one thing needed above all others is sincere service of the Guru and gaining of his favor.

The four methods of transmission have been mentioned in the following passage:-

विद्धि स्थूलं सूक्ष्मं सूक्ष्मतरं सूक्ष्मतममपि क्रमतः ।  
स्पर्शन-भाषण-दर्शन-संकल्पजनै त्वत्तश्चतुर्धा तत् ॥

These are transmission (1) through touch, (2) through the spoken word, (3) through sight and (4) through thought, and are characterized as the gross, the subtle, the subtler and the subtlest respectively.

यथा पक्षी स्वपक्षाभ्यां शिशून् संबर्धयेच्छूनैः ।  
स्पर्शदीक्षोपदेशस्तु ताद्रशः कथितः प्रिये ॥  
स्वामत्थानि यथा कूर्मी वीक्षणैव पोषयेत् ।  
दृग्दीक्षाख्योपदेशस्तु तादृशः कथितः प्रिये ॥  
यथा मत्स्यी स्वतनयान् ध्यानमात्रेण पोषयेत् ।  
वेधदीक्षोपदेशस्तु मनसः स्यात्तथाविधः ॥

## Shaktipat - The Transmission of Spiritual Power (continued)

These verses describe three of the methods of initiation, the Sparsha-Diksha (initiation by touch) resembling the action of a bird which nourishes its babes by keeping them under its wings, the Drig-Diksha (initiation by sight) resembling the action of a tortoise which nourishes its young ones simply by keeping an eye over them, and the Vedha-Diksha (initiation by concentration of the will) resembling the action of a fish which nourishes its infants by concentrating its will on them. There is no mention here of Shabda-Diksha (initiation by word) which can be of two kinds, initiating the disciple by chanting a Mantra or by blessing him by a word of mouth and thus infusing yogic power in him.

The following verse describes the signs which indicate that spiritual power has been transmitted to a disciple.

देहपातस्तथा कम्पः परमानन्दहर्षणे ।  
स्वेदो रोमाश्च इत्येतच्छक्तिपातस्य लक्षणम् ॥

“The signs of transmission are - falling of the body, tremor, ecstatic delight, perspiration and thrill.”

Some Sadhaks immediately feel the ascent of the Kundalini energy from the Muladhar (chakra/center at the base of the spine) to the Brahmarandhra (chakra/center at the top of the brain), which brings about a sense of perfect peace in their minds. The Sadhak feels a great change come over his body. All these experiences on the first day, may continue for varying amounts of time, in some cases for half an hour only and in others three hours at a stretch, and then cease. So long as the Power is working, the Sadhak will not be inclined to open his eyes. Any attempt to open them will cause discomfort. But when the Power stops working, his eyes will open automatically. The closing and opening of the eyes will indicate whether the Power is working or if it has ceased to work. Whenever the Sadhak closes his eyes he will feel a variety of movements going on in his body. He should not obstruct or put any obstacles in the way of the inner working. He should simply watch it as a witness without assuming any responsibility for it, for it is the work of a divine power consciously acting from within. And in this state he will feel very happy, indeed, and his faith will grow strong and unshakable.

Appearance of light, hearing of the inner sound, lifting up of the body on the Asana (seat), and the automatic occurrence of different processes of Pranayam with their different Bandhas (locks) usually follow a little later.

Once the yogic power of the Sadhak is awakened by the Grace of the Guru, the intentional practice of Asan, Pranayam, Mudra and other specific practices of yoga lose their utility for him. These Asanas, Pranayams and Mudras are practiced only to help the awakened power to reach Brahmarandhra. When the passage of ascent is



## Shaktipat - The Transmission of Spiritual Power (continued)

opened for the ascending yogic power, these processes become unnecessary and the mind gets progressively established in peace.

There are occasions when a Sadhak possessing no prior knowledge of Asan, Pranayam or other yoga practices may be seen doing all these processes exactly as prescribed in the Shastras (yoga texts) under the influence of the transmitted power, just like a yogi who has had training in Yoga for several years. The fact is that the Kundalini power herself gets all these things done according to the needs and demands of the case for the spiritual growth of the Sadhak.

The most difficult processes of yoga are done automatically with no efforts needed on part of the Sadhak. The processes of Pranayam - Purak (inhalation), Rechak (exhalation) and Kumbhak (retention) - take place automatically as needed. A two minute Kumbhak is mastered in a week or two. All this takes place without any risk to the practitioner, for the awakened power herself sees to it that nothing is done which may do harm to the Sadhak. The Sadhak proceeds safely with his Sadhan which practically works out itself. All the Sadhak needs to do is sit for Sadhan regularly.

When a teacher has awakened the Kundalini power by transmission in his disciple, the power of transmission grows in the latter as he grows into the likeness of his Guru. So the power of transmission continues in a line of succession from Guru to the disciple. The seed of the power is sown in him by the Guru, so that the disciple, when commanded by the Guru, may impart the same power to his disciples and thus continue the line of succession. This privilege, however, is not available to every disciple. In some cases, the disciple himself benefits from the presence of his awakened power but cannot transfer it to anybody else, as pointed out in the following verse:-

स्थूलं ज्ञानं द्विविधं गुरुसाम्यासाम्यतत्त्वभेदेन ।  
दीपप्रस्तरयोरिव संस्पर्शात्स्निग्धवर्त्ययसोः ॥

The gross method of transmission (i.e. transmission by touch) is of two kinds according to the difference in the kind of Guru. One is like the oil lamp which lights up any oiled wick the moment it touches it and gives to it the same power of lighting other wicks and thus continues the line of succession. The other is like the mythical philosopher's stone which by touch can turn iron into gold but does not impart the same power to the gold. It lacks the power of continuing the line of succession. The disciple of the first type of Guru fulfills his own life and becomes the source of the fulfillment of the life of others and the disciple of the second category only redeems himself but cannot redeem others.

## Shaktipat - The Transmission of Spiritual Power (continued)

Similarly, transmission through word is also of two kinds:

तद्वद् द्विविधं सूक्ष्मं शब्दश्रवणेन कोकिलाभ्युदययोः ।  
तत्सुतमयुरयोरिव तद्विज्ञेयं यथासंख्यम् ॥

The moment a young cuckoo, brought up by a crow, hears the voice of a mature cuckoo, it gains its voice which has the power of awakening the same consciousness in other young cuckoos. And the line of succession through word thus continues unbroken. The peacock, however, is delighted to hear the thundering of the cloud but cannot, like the cloud, delight other peacocks by its voice. Here the line of succession is not continued.

The same difference is to be found in the case of transmission through sight.

इत्थं सूक्ष्मतरमपि द्विविधं कूर्म्यां निरीक्षणात्तस्याः ।  
पुत्र्यास्तथैव सवित्तुर्निरीक्षणात् कोकमिथुनस्य ॥

The subtler method of transmission (i.e. through sight) is also of two kinds. The tortoise nourishes its young ones by a mere concentration of its sight and the young ones get from it the same power which awakens in them when it is needed for the same purpose. They are not conscious of it until they grow and give birth to their own babes. A disciple of this category, similarly, is not conscious of the power of transmission and continuing the succession given to him by the Guru so long as he does not find his own disciples. But when he does, he will find himself capable of transmitting spiritual power to his disciples just as his Guru did to him. The ruddy goose pair, on the other hand, is delighted to see the sun but they themselves cannot delight others of their kind.

Lastly, the transmission through will:

सूक्ष्मतरमपि द्विविधं मत्स्याः संकल्पतस्तु तद्वहित्तुः ।  
वृष्टिर्नगरादिजनिर्मात्रिकसंकल्पतश्च भुवि तद्वत् ॥

The subtlest method of transmission, which is through thought and the concentration of will, is also of two kinds. The one resembles the action of the fish nourishing its young ones by the concentration of will and the other the action of a magician who creates towns and cities. The former gives its ability to nourish its young to its babies as well, but the latter is incapable of giving such power to his creation.



## Shaktipat - The Transmission of Spiritual Power (continued)

In all cases quoted above the power of continuing the line of succession seems to have been vested in the mother. The Guru is, therefore, rightly called the mother.

Once the Transmission of Power is effected in a disciple by his Guru, all the yogic processes of Asan, Pranayam, Mudra, Pratyahar, Dharana and Dhyana are easily and automatically mastered by the former. He will require no special effort or struggle of any kind and guidance for this purpose. For the awakened power herself will guide the Sadhak through all these processes.

The greatest point in favour of this kind of Sadhan after Shaktipat (transmission of yogic power to the disciple by a capable Guru) is that the Sadhak is always safe against injury and harm of any kind. Ordinary yogic practices of Asan, Pranayam, etc. are attended with risks as the Hathayoga Pradipika (treatise on Hatha Yoga) points out that an error in such practice may bring about all forms of physical ailments - अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः । . But the Sadhan pointed out here is a natural Sadhan and it frees the body from all diseases and even the most incurable malady is thereby thrown out of the system. A worldly man can avail himself of its various advantages. The delight and peace, the great boons one expects to get from the arduous and difficult process of Yoga are easily attained through this Sadhan. A Sadhak following other paths of Sadhan has to pass through a trying period of painful experiments in the hope of attaining bliss at the end of a difficult course of discipline. But this Sadhan brings with it bliss and when the power within is awakened, the Power herself leads the sadhak to the goal of Self-Realization. The Power continues to work incessantly until the disciple attains the supreme state. In the meanwhile, if it becomes necessary for the Sadhak in exceptional cases to pass through many lives, the awakened power will continue awakened and will never sleep again until the goal is reached. Such is the assurance of the Guru in this path of Sadhan. All that has been said above will, it is hoped, convince the reader of the great importance of awakening the Kundalini power.

Once the Sadhak is initiated through the Transmission of Power, he cannot by himself do any process of Yoga nor can he feel happy in doing it. It is the impulse of the Power within that he will obey. Any disobedience on his part will make him miserable. When a man, for instance, is overtaken by the sense of sleep, he cannot do without sleeping. If he acts against the natural impulse, he will be restless and unhappy. It is sleep alone which will give him rest and happiness. Similarly, when the Sadhak sits on his Asan, if there comes to him an impulse from the Power within to do a particular thing or to make a particular movement, he must act accordingly. If he disobeys he is troubled and restless. But if on the other hand, he opens himself to the action from within and follows it, he is calm and happy.

Sadhaks who pin their faith on personal effort are unlikely to yield to and solely depend on a Power beyond their personality. But the way of Shaktipat, the Transmission of Power, is a way of surrender to the Power within and dependence

## Shaktipat - The Transmission of Spiritual Power (continued)

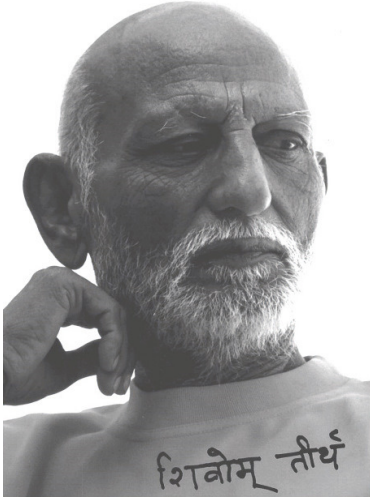
on it for spiritual progress. The Sadhak initiated into it should have no thought and concerns about the progress he would make during his present term of life. He should be happy to be led where the Power within leads him as the Power protects him from all disasters and leads him to his spiritual destiny. For those who aspire to achieve Yoga (spiritual union with the Divine), under modern conditions, there is no easier method to follow than the process of Shaktipat, the Transmission of Power. Whoever, therefore, comes in contact with any Mahatma having the Power of Transmission, should not lose the opportunity of gaining his favour and thus realizing the object of his life. In this age of Kali, this method is like the immortal drink of the heavens brought to the mortals of this earth. There is no easier, no more effective Sadhan than this, always lifting the Sadhak above grief and sorrow, above the misguided activities of the little and perverted mind and bringing him Supreme Peace. In conclusion, let us pray to God in the words of Adi Shankaracharya in the Shivananda Lahari (spiritual text):

त्वत्पादाम्बुजमर्चयामि परमं त्वां चिन्तयाम्यन्वहं ।  
 त्वामीशं शरणं ब्रजामि वचसा त्वामेव याचे विभो ॥  
 वीक्षां मे दिश चाक्षुषीं सकरुणां दिव्यैश्चिरं प्रार्थितां ।  
 शम्भो लोकगुरो मदीयमनसः सौख्योपदेशं कुरु ॥

“I worship Thy lotus feet and meditate on Thee, O Supreme: I take refuge in Thee, O Lord, and by word of mouth beg of Thee to initiate me into Thy acceptance by transmission through Thine eye full of compassion, which is ever so eagerly desired by the Gods. Teach my mind, O Shambhu - the world-Teacher, the way to real happiness”.

Shri Vaman Dattatraya Gulavani, Pune, July 25<sup>th</sup> 1940

## Churning of the Heart - Excerpt



The following is an excerpt 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 second half of the 19<sup>th</sup> 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. These excerpts are published here with the kind permission of Swami Shivom Tirth Ashram, Inc. For those Sadhaks who are interested, copies of the trilogy are available at [Amazon.com](http://Amazon.com)

### My Initiation and the Science of Shaktipat

In this excerpt, Shri Om Prakash (P. P. Swami Shivom Tirth Maharaj's given name before he became a Sannyasi) has recently arrived in Dewas, a town in central India where P.P. Swami Vishnu Tirth Maharaj's ashram was located. The year is 1959.

In those days most of the ashramites spoke Marathi. The Indian princely states had only recently dissolved. The official language of the princely state of Dewas had been Marathi. As a result, the dominance of Marathi was still intact there. Most of the visitors to the ashram also conversed in Marathi. I had just come directly from Punjab. I had been living in Himachal only for a short time. I was absolutely unacquainted with Marathi. How was I to understand it? I couldn't understand even one word. When Maharajshri returned from Nepal, I noticed that he spoke very good and fluent Marathi. People would talk amongst themselves and I would simply stare at them. The customs and practices, eating habits, clothing, language - everything was so different from Punjab. Of course, people would try to talk to me in Hindi, but I did not even know how to speak Hindi properly. On listening to my Hindi mixed with Punjabi, people would laugh. But what could be done about that? Slowly I began to understand the languages.

While living in Himachal Pradesh, I had grown accustomed to living without work. On coming to Dewas, I had a great deal of work. Every morning, I would accompany Maharajshri for a walk, then make tea for the ashram, then go to the bazaar for purchasing. In those days Maharajshri had a cataract in his eyes, so I had to read the newspaper to him and then get started on the activities of the ashram. I did not even know how to request initiation. I thought Maharajshri knew I had come for initiation and that was enough. "Whenever he feels it's time," I thought, "he will tell me."

## Churning of the Heart - Excerpt (continued)

Eventually that day dawned. The bramhachari from Garwhal was also awaiting initiation, and so was a gentleman from Bombay. Maharajshri told me, “Tomorrow is the initiation for these people. You too, sit down with them.” I said “yes,” but did not understand the meaning of “sitting down.” When I asked someone I was told, “Tomorrow is your initiation. You also sit down in the cave. Go and get your stuff.”

I said, “Stuff? What stuff?” I was completely unaware of such things and utterly ignorant.

He said, “A garland, flowers, fruits, sweets, a coconut, the material for Puja and anything else you wish to bring, along with dakshina (a monetary donation).”

Now I realized that I did not even have a single paisa (coin) with me. While coming to Dewas, with the couple of rupees remaining from the forty rupees I was given, I had bought a small metal pot for water and a towel. Now where was I to get my offering? Was all this stuff essential for initiation? There was a gentleman who served Maharajshri, whom Maharajshri like a lot and who also was fond of me. I, in turn, respected him greatly. I always had his support. On speaking to him, he gave me a rupee to go to the bazaar and buy whatever I wished. I went to the bazaar and bought a garland for four annas (a fourth of a rupee). With twelve annas left in my hand, I wondered what else to buy. Finally I decided that a garland was good enough and returned the twelve annas to the gentleman. The Garwhali baba gave me two bananas and an apple. My plate was decorated.

The next day, early in the morning, everyone came to the cave as scheduled. The man from Bombay had gathered so much stuff that half the cave was filled with it. The Garwhali bramhachari must have spent around a hundred rupees or so. I was sitting there with a plate containing two bananas and an apple. After the Puja, Maharajshri started reciting some shlokas (Sanskrit verses). Then he placed his hand on the head of each initiate. Even before Maharajshri had returned to his seat, my body leapt three or four feet up in the air with great force and fell down with a big thud. After that, very rapid kriyas (automatic movements) began. My veins tightened. I began to frown, tremble, sweat, cry and shout. After sitting for a while, Maharajshri left, but the intensity of my kriyas showed no signs of diminishing. Gradually all the other people got up and left, but at noon my kriyas still had the same intensity. At times I would start dancing and at other times I would roll on the ground. My eyes wouldn't open. The call for lunch struck my ears, but who wanted to get up? I was experiencing a unique bliss, even as I cried and screamed. The whole cave seemed to be spinning.

Around noon someone brought me outside the cave. I emerged as if I were in a state of intoxication. How could I eat my lunch? I just slumped down. I

## Churning of the Heart - Excerpt (continued)

remembered and incident of the past. There was a babaji, a mendicant, in Nangal. In those days I was working there at the Sanatana Dharma Association Library. One day I met the babaji there. Afterwards he told someone, "That boy is good but his lock is closed, someone needs to open it." Had this closed lock been opened? Was Maharajshri the one who opened the lock?

Then I recalled an article by Swami Ramtirth, where he had written that all the Sadhaks of the world are false. The only true Sadhak is God alone. At the time, I couldn't understand the essence of that article, but now it seemed as if the mist before my eyes were thinning out. A human has pride, and with this pride he does his sadhana (spiritual practices involving conscious effort), but because it is done with pride, the effort is rendered useless. What is the need of pride in spiritual practices? God is the only one who can make his Shakti (power) turn inward and, through the medium of the mind and the body of the spiritual aspirant, perform spiritual practices for the benefit of the aspirant. God, nevertheless, does not feel proud, does not impose obligations, does not expect praise and does not demand a reward.

The memory of the banks of the Sutlej, in Himachal Pradesh, came back. Solitude, peace and beauty were there, but I had no idea about these experiences. I began to feel that the joy I had experienced there was merely a perception. Will today's joy also end up being simply my imagination and my perception? I had been hearing that the awakening of the Shakti is very rare. Worshippers and ascetics perform long penance for this in forests, their eyelids droop as they study the exercises, the yogic postures and pranayaam (breath control), but still Shakti is not awakened. Yet all this happened to me in the wink of an eye with such ease. Should one call this fate or a result of Maharajshri's kindness? Possibly both. I was so fortunate.

As I thought about this my pride awakened. Now I could be called a Sadhak! But at once my delusion of pride was broken and I became cautious. "What's this? Why this pride? And that too, for something you haven't done." I began to sob. Possibly this was a kriya, too. This is how a kriya happens. Anywhere, anytime, even when you are just sitting. My head bowed down at the feet of Maharajshri. Truly the scriptures and the saints haven't sung the praises of the Guru in vain. Now both the external and internal forms of the Guru were in front of me. To understand the true nature of a Guru, the blessings of a Guru are essential. One should continue his efforts but acquisition is solely due to grace. I kept thinking about all these things or, rather, all these thoughts arose within me. Associated with these thoughts were knowledge, experience and emotion. Hurrah! Hurrah! O my Gurudev, by receiving your grace, I have been blessed with divine fulfillment!

But suddenly - what happened? Sparks of impurities began to explode inside me. Waves of passion started rising in the deep ocean of my mind. Only a moment ago I was sitting in an ecstatic state, then suddenly - what happened? One moment I

## Churning of the Heart - Excerpt (continued)

would be detached from impurities and observe them, the next moment I would start flowing in the current of my impurities. For a while I remained in this enigmatic state of attachment and detachment. My mind would fill with sorrow, then a ray of light would burst out. It seemed as if someone were throwing all the dirty things out of the house. But there was so much dirt! How long would he be occupied with this cleaning? I hoped he wouldn't tire out. And again my mind grew calm.

When we went for the next morning walk, Maharajshri initiated the following conversation: "Our lineage began with Swami Gangadhar Tirth Maharaj. A resident of Puri (a town in the state of Orissa), Swamiji was a spiritual aspirant who loved solitude. He thought, 'It's a frighteningly dark age. The wrath of indulgence, pride, selfishness, lust and anger is everywhere. Everyone is in an extremely unstable state of mind. Even if they wish to remember God, they are unable to do so. Hence they are caught in the whirlpool of this ocean of desires. They also do not have any support and, even if they do, it is only imaginary. However, if they somehow get a direct spiritual experience, a strong support will be available to them. Their spiritual practice will progress with its help. I am a Sanyasi (renunciate). I hope to find someone through whom the people can be given this experience.' Finally he found this person in the form of Swami Narayan Tirth Dev Maharaj. Swami Gangadhar Tirth Maharaj's resolve had great power because he did not desire anything for himself, neither wealth nor grandeur nor prestige. This is the nature of a true renunciate. As a result of the strength of Swamiji's resolve, spiritual aspirants initiated in Shaktipat are seen in all parts of India today."

Maharajshri continued. "The inner awakening of the Shakti not only provides support, but also gives strength for action, gives direct experience, places one in the frame of mind of an observer, and purifies the mind. Devotion is impossible without all this. By his divine grace, Swami Gangadhar Tirth Maharaj made arrangements for the well-being of mankind in spite of being detached from worldly activity. From this, one comes to know the great concern he had for the common masses."

Upon hearing this I asked, "Does a renunciate have to refrain from all kinds of action? To run an ashram, give initiation, give sermons and so forth - aren't all these activities for public welfare?"

Maharajshri replied, "There are different categories and different levels of renunciates. One person is slightly detached, another is more so, while a third is totally detached. The more detached a person is, the greater his renunciation.

"Many whom you consider renunciates are not renunciates at all. Desire to have disciples, attachment to the ashram, the desire to succeed, and pride in oratory or



## Churning of the Heart - Excerpt (continued)

writing are typical of a worldly person, not a renunciate. Sannyas (renunciation) is an ashram (the fourth stage of life according to Hindu scripture) and detachment is a state of mind. Renunciates who are full of pride are not renunciates at all.

“Someone who genuinely has a desire for public welfare, who does not have the feelings of attachment, ambition, love, hate, and so forth, or who has them but has overcome them with discipline, can surely be considered a renunciate. To him who is totally detached, all actions seem to be traps, however pure, satvic (harmonious) or obliging he might be toward others. Hence he always prefers solitude. Swami Gangadhar Tirth Maharaj was such a great soul, an absolute renunciate. He did not involve himself in anyone’s welfare or misfortune, nor did he visit anyone. He was not interested in anything other than spiritual practices. Due to his prarabdha (destiny), Swami Gangadhar Tirth Maharaj had to sustain his body, but while doing so he lived a life full of spirituality.”

My next question was, “The Guru blesses the disciple by giving him his divine power. Does this mean the Guru loses some of his own power?”

Maharajshri replied, “The Guru does not give any power, he simply directs his kind attention toward the disciple. The power, Shakti, is already present in every being and there is no need for any external power. There is no other power existing outside. A living being needs the Guru-Shakti (the power of the Guru) only to awaken the dormant power which is extroverted, directed towards the world. The power and giving the support of that power are two different things. Out of sheer kindness the Guru extends support to the disciple. The Guru’s power returns to him after awakening the dormant power within the disciple. This is Shaktipat. Many spiritual practices are prevalent these days that seek the support of the chitta (minds) of the saints; the biographies of saints are studied. People discuss incidents pertaining to the lives of saints; they sing divine songs composed by them. But all this is carried out with a sense of emotion, with conscious effort and with ego. This is not Shaktipat. Shaktipat, the descent of power, takes place only when it is conducted by a Guru. One does not seek the support of another mind, it is given. One gets the support of the psychic power of the Guru only when the Guru, out of his own resolve, extends his psychic power. This is Shaktipat.”

My next query was, “But people will consider kriyas to be a bout of madness.”

Maharajshri answered, “People do call it madness, but this is due to their ignorance. Kriyas appear to be madness, but if you think about it, there is a big difference between the two. People can see the body, but not the psyche. The infinitesimal changes that take place in the psyche do not meet their eye. The world is based on sight, whereas spirituality is a subject of the invisible. The world attempts to understand everything by direct experience or proof. If it cannot understand something, it is labeled madness, whereas, in reality, this itself is its own foolishness.

## Churning of the Heart - Excerpt (continued)

“There is one similarity in the kriyas during Sadhan (effortless spiritual practice) and madness. The bases for both are samskaras (accumulated impressions). These impressions do not become thinned out through madness, whereas in Sadhan they come to an end. In madness the intellect is agitated, whereas in Sadhan it remains normal. In madness there is a possibility of something unfavorable happening, whereas in Sadhan there is no such possibility. The acts of madness cannot be stopped until the bout of madness comes to an end. On the other hand, the movements occurring during Sadhan can be stopped at will.”

Once again I commented, “When you were in Nepal, one day a Sadhak was doing his Sadhan in the cave. He was having kriyas - loud screams. At the time a policeman was walking behind the ashram. When he heard the screams he thought someone was being beaten. He climbed over the fence and came inside. He sternly asked who was being beaten and by whom. Many attempts were made to explain the facts to him but he was unable to understand. On hearing the commotion the aspirant came out of the cave. The policeman asked him, “What was the problem? Why were you screaming?” He said that he was doing his Sadhan. When the policeman asked what Sadhan meant, everyone started laughing. During Sadhan such problems can arise. There are other people in the house; there are neighbors. People can interpret things in their own way. They will surely say, ‘What kind of spiritual practice is this?’”

On hearing this Maharajshri laughed and said, “This is indeed a problem for spiritual aspirants who experience very intense kriyas. At times it is difficult to control them. Here the ashram is far from town. There is a cave for doing sadhan, so one can do sadhan here with a free mind. The kriyas will also happen freely. Where such a facility is not available, the kriyas automatically get controlled, either due to embarrassment or out of fear. So there is no reason to be afraid. Some aspirants have extremely violent kriyas and they can get out of control. If such a situation arises, it is the task of the Guru to reduce the intensity of the kriyas and bring them under control.”

Maharajshri continued, “I remember when I received initiation, in Rishikesh in 1933. At that time I, too, did not know much about initiation. I had intense and strange kriyas, such, possibly, as no one else has had. I haven’t met anyone with such an experience. Many people were convinced that I was mad. I rented a room in the city. Looking at the intensity of my kriyas, the landlord asked me to vacate the place. I felt there was no need for me to control the kriyas and even if I tried they wouldn’t submit to my control. Now I feel that, if at that time my kriyas would have been under my control, then it would have been very beneficial for my Sadhan. When kriyas become extremely intense it is like overflowing water spilling out of a vessel. The higher the intensity of the kriyas, the greater is the loss of power. The occurrence of intense kriyas is not a bad thing because whatever qualities are

dominant in the mind will be expressed in kriyas, but it is also very important to have control. One should be able to stop kriyas at will. Hence my instructions to spiritual aspirants are to develop control along with the progress of their kriyas.” By now we had returned to the ashram and so our conversation ended here.

**Presented here with kind permission from Swami Shivom Tirth Ashram, Inc.**

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## Experience of a Sadhak

### A Dream Deeksha (Initiation)

**Author's note:** This experience of initiation was told to me by my Gurubandhu Shri A.N. who wishes to remain anonymous. This has been read and approved by him.

I have known Shri A.N. since 1973. His family used to live very close to where I lived. Like me, he belongs to the Goud Saraswat Brahmin (GSB) community. The GSB diet, like that of Bengali Brahmins, includes non-vegetarian food, mainly fish but occasionally lamb and chicken as well. They also use onion and garlic in their food preparations.

Shri A.N. used to visit P. P. Shri Gulavani Maharaj, along with his friend and acquaintance Shri Gopalrao Ashtaputre, who had been initiated previously by Shri Maharaj. Shri Ashtaputre often tried to convince Shri A.N. to also get initiated. However, Shri A.N. would always refrain, as it would mean sacrificing non-vegetarian food for good and he did not feel that he could do that. He was habituated to eating non-vegetarian food from birth and felt it would be virtually impossible for him to voluntarily give it up. However, he continued to take Darshan of Shri Maharaj because he felt a certain peace in his presence.

One Thursday, which is considered auspicious, Shri A.N. had a dream. He dreamt that while he was taking Darshan of Shri Maharaj, Maharaj did a very peculiar thing. In his dream Maharaj stroked Shri A.N.'s back from the waist upwards i.e. he roused his Kundalini Shakti. The very same day, he went to Shri Maharaj along with Shri Ashtaputre and narrated his dream to him.

On hearing the dream Shri Maharaj said "What you have seen in the dream is one hundred percent true". (In Marathi - Swapanaat pahilele poornapane satya aahe).

"But Maharaj, please give me Deeksha again, so I can feel the satisfaction of being initiated", replied Shri A.N.

Shri Maharaj replied "There is no need to do so. It is like washing an already washed (laundered) cloth". (In Marathi - Ekda dhutalela kapda punha dhunyasaarkhe aahe)

"But Maharaj, I belong to the GSB community and we are habituated to eating non-vegetarian food, so much so that we crave for it"

Shri Maharaj replied "The craving will go away automatically" (In Marathi - Jaail halloo haloo)

## Experience of a Sadhak (continued)

On returning home, Shri A.N. narrated the incident to his mother. His mother replied, “Look, today is Thursday. For the next three days, i.e. Friday, Saturday & Sunday, I shall prepare and cook all the non-vegetarian preparations you particularly like. Eat to your heart’s content. You can give up non-vegetarian food from Monday onwards. From then on I shall cook vegetarian food without onions and garlic, especially for you”.

For the next three days his mother prepared his favourite non-vegetarian dishes and Shri A.N. ate to his heart’s content. From Monday onwards he gave up eating non-vegetarian food for good.

Shri A.N. has had many remarkable spiritual experiences since his dream initiation, only some of which he has revealed to me. Some of his experiences he has been commanded not to reveal to anybody. Hence I have never asked him about them. Suffice it is to say that he has even received guidance from H. H. Vasudevanand Saraswati Swami Maharaj himself, the spiritual Guru of Shri Gulavani Maharaj.

According to me two things are noteworthy about the initiation. He got Deeksha without formally asking for it and second, he lost his craving since childhood for non-vegetarian food within a matter of three days following a simple assertion by Shri Gulavani Maharaj to that effect. This is the power of a simple utterance by a true Guru Maharaj.

**Narrated by Shri Uday Rege**

## Answers to questions from Sadhaks

- **Question:** Can a person become a perfect Siddha/Maha Yogi and still remain a Grihastha (householder)?

**Answer:** Yes, one can definitely achieve perfection as a Siddha/Maha Yogi and continue to remain a Grihastha. Prabhu Ramchandra is a wonderful example of such a person. Following Shaktipat Deeksha, which he received from Sage Vasistha, he achieved the Samadhi state, yet continued to remain a Grihastha. So please go ahead on your path of Siddha/Maha Yoga without being concerned that your Grihastha status will be an obstacle.

As you might be aware, there is an entire approach to Yoga called Karma Yoga (Path of Action). Under this approach, followers become Yogis by continuing to do Karma (action) but being detached from the fruits of their actions. This is what Grihasthas are urged to follow in their day to day lives. Karma Yoga, however, is one of the most difficult approaches to Yoga for a Sadhak to pursue by himself. Fortunately, Siddha/Maha Yoga encompasses this and all the other approaches to Yoga within itself. Once a Sadhak is initiated into Siddha Yoga, all he has to do is submit to the Prana Shakti which resides in us all. This enables the Sadhak to automatically follow whatever approaches to Yoga that are most appropriate and needed for his progress, given the Samskaras from his current and prior lives. With diligent practice of Sadhana a Siddha Yogi will gradually and automatically find himself becoming more and more detached from the fruits of his actions (Karma Yogi), develop a sense of devotion to God/ParamAtma (Bhakti Yogi), practice a more virtuous life with the automatic occurrence of needed Pranayam and Asanas during Sadhana (Raja Yoga), etc., etc. In other words, he will be well on his way to becoming a true Yogi in the simplest, effortless and most appropriate manner.

- **Question:** I understand that a person desirous of receiving Shaktipat Deeksha does not need to be physically in the presence of P. P. Kaka Maharaj during the Deeksha. How does this happen and work?

**Answer:** You are correct, physical proximity of the Sadhak and the Guru is not needed for Shaktipat Deeksha. There are various ways of administering Deeksha. P.P. Shri Kaka Maharaj gives a form of Deeksha called Sankalpa Deeksha (Deeksha through thought), in which he prays to his guru H.H. Shri Loknath Tirth Swami Maharaj and asks him to shower his blessings on the person seeking Deeksha.

The procedure is quite amazing in its nature. We have received reports of people involved in their day-to-day activities when they felt something suddenly happening to them. Later, when they thought about it, they realized that they had applied for Deeksha but they had forgotten to sit for



## Answers to questions from Sadhaks (continued)

Deeksha at the designated time. What they felt was the experience of receiving deeksha without even having sat specifically to receive it at their homes as suggested.

- **Question:** Does receiving Deeksha result in the Kundalini Shakti of the Sadhak being activated? Does it result in the automatic opening of the seven Chakras?

**Answer:** When a Sadhak receives Deeksha, his Kundalini Shakti, the Universal Life Energy which resides and lies dormant in all of us, gets activated and awakened. Signs of awakening are innumerable and can be unique to each Sadhak based on his Samskaras and his needs for further spiritual progress. However, these signs cannot and should not be categorized as indicative of specific milestones or the opening of specific Chakras. The concepts and descriptions of Chakras definitely have their bases in Yogic practices, but followers of Maha/Siddha Yoga need not get involved in deciphering their experiences in terms of which specific Chakras have been opened, etc.

The path of Maha/Siddha Yoga does not call for a Sadhak to follow any specific Yogic practices or do anything in an active sense. In fact, once the Kundalini Shakti is activated, during Sadhan the Sadhak should just “sit” and surrender to the Shakti and let the Shakti do what it needs to do. The Sadhak should not consider himself as the doer at all. He should rest assured that progress will happen automatically if he lets the Shakti do all the work. If a Sadhak begins to consider himself as the doer, his ego will get involved in his Sadhan and this will retard his progress. Since the Sadhak is not the doer, attempts to analyze progress of the path the Shakti takes will only lead to unnecessary confusion and distractions. All the Sadhak needs to do is “sit” for Sadhan and let the Mother Shakti do what is needed. The more time a Sadhak spends in “sitting” for Sadhan instead of analyzing the progress of Mother Energy, the better off he will be.

- **Question:** I have heard that Naam Japa (chanting of the name of God) should be obtained from one’s Guru. Does this mean that one should not chant the Naam (name) of one’s choice? Does one have to be careful about the Laya (speed and frequency) of chanting? Is it okay to chant mantras such as “Digambara, Digambara Shripad Vallabha Digambara” without Guru’s advice? Etc. etc.

**Answer:** Questions such as the above have been answered in previous issues of “Self Awakening”; see for example, the section on answers to Sadhak questions from the May1, 2009 issue which is archived at [www.mahayoga.org](http://www.mahayoga.org).

## Answers to questions from Sadhaks (continued)

But in the interest of clarifying this and other such issues which keep coming up, here is the answer to this and similar other questions.

It is very important to remember that the Maha Yoga approach does not require or ask the Sadhak to do anything. He is not asked to perform intentionally any of the Yoga practices such as Asanas, Mudras, Naam Japa, etc. All he is asked to do is “sit” for Sadhan, to relax his body, surrender to the Mother Energy and to observe his normal breathing. If during Sadhan he finds himself **automatically** engaging in Naam Japa or Asanas or Mudras, or any of the other Yogic practices, he should let them happen and just play the role of an observer. It is important for him to let happen whatever happens automatically, but not **intentionally** do anything. Further, the question related to a Sadhak receiving a Mantra from P. P. Kaka Maharaj does not arise. P. P. Kaka Maharaj gives Sankalpa Deeksha (initiation by means of thought/intent), not Mantra Deeksha. During Sadhan, if a Sadhak finds himself **automatically** chanting a Mantra, he has nothing to worry about in terms of whether it is the right Mantra for him or is the frequency of his chanting right, etc. He can rest assured that when he surrenders his body and mind to the Mother Energy during Sadhan, She will not allow any harm to come to him. A Sadhak should always remember that he is not the “doer” when he sits for Sadhan; it is the Mother Energy which automatically makes things happen for the Sadhak’s spiritual progress.

Of course, at other times besides Sadhan, a Sadhak may chant a Mantra to calm his mind, if he wants to do so. As has been explained in previous issues of this e-newsletter Japa of Mantras without the Pranav (Aum) sound can be performed anywhere and at any time. So a Sadhak can perform the chant “Digambara, Digambara Shripad Vallabha Digambara” anywhere. However, Mantras with the Pranav sound should not be performed without following the norms specified; and there is literature available on this topic, including a book by Mr. V. K. Phadke. We, however, do not have any specific guidance on this topic. The Maha Yoga path we follow involves the Sadhak surrendering to the Mother Energy during Sadhan and **letting things happen, not doing** anything specific.

## Two-Day Convention on MahaYoga at Alandi, Pune

The ever divine town of Alandi, blessed by the great thirteenth century Dnyan-Avatar, Sant Dnyaneshwar Maharaj recently witnessed a two-day convention on Maha Yoga organized under the joint aegis of Sant Dnyaneshwar Maharaj Trust, Alandi and the Pune Chapter of P.P. Shree Loknath Teerth Swami Maharaj Mahayoga Trust, Nashik.



**The audience**

Various speakers, including those delivering Kirtan (a unique prose-cum-devotional poetry format of conveying spiritual thoughts) effectively drove home the point that the Kundalini-awakening and experience-producing knowledge that Sant Dnyaneshwar Maharaj had, is available to anyone who asks a true and capable Guru for it with ardent devotion, regardless of race, religion, caste, creed or social and financial status.



**A pensive Kaka Maharaj**

The convention was inaugurated on the June 6<sup>th</sup> by Shri Sudhir Pimpale, Chairman of Sant Dnyaneshwar Maharaj Trust, in the auspicious presence of P.P. Shri Narayan Kaka Dhekane Maharaj, as well as residents of Alandi town and people who had come in large numbers from all over Maharashtra State.

Immediately after inauguration, the attending Sadhaks participated in a one-hour collective Sadhana. This was followed by P. P. Kaka Maharaj giving a discourse on Maha Yoga to all those attending and included a brief session of preparatory Maha Yoga practice. The day also witnessed the Shej-Aarti by P.P. Narayan Kaka Maharaj at the Samadhi of Sant Dnyaneshwar Maharaj.

## Two-Day Convention on MahaYoga at Alandi (continued)



**Shree Makarand-bua Ramdasi**

The evening was made even more blissful by one of the most eye-opening Kirtans delivered by Dr. Shri Narayan Swami Jadhav of Alandi. Both, the morning as well as the evening discourses beautifully brought out the oneness of humanity as well as the ultimate oneness of all the spiritual paths.

The next day, the honor of Maha-Puja went to P.P. Shri Kaka Maharaj. After the Maha-Puja, Shree Makarand-bua Ramdasi, an authority of the Samarth Ramdas Swami Tradition gave a spiritual discourse. This was followed by the Maha Yoga Sadhaks participating in a huge procession, circumambulating the entire town of Alandi in honor of Guru-Maharaj. This procession also brought out local residents to the street, arousing their curiosity and winning their respect for the path of Maha Yoga.



**Shri Narayan Jadhav performing Kirtan**

The convention concluded with a one-hour discourse delivered by P.P. Shri Narayan Kaka Maharaj. In his discourse P. P. Kaka Maharaj beautifully brought out the fact that surrendering to the Prana Shakti (Universal Life Energy) that lies within each of us does not at all have a connotation of loss, particularly when one's baser self, represented by the senses and the mind, is surrendering to one's higher self. Such surrender is in fact the opening of the door to attaining communion with the Divine. He also drove home the point that the universal practice of Maha Yoga, whose basis is Prana Shakti (a gross manifestation of which is the air which we all humans breathe) will eliminate the unnecessary differences and mutual enmity amongst us, paving the way for a peaceful planet.

**Reported by Shri Anand M. Kulkarni**

## Group Meditation in Southern California

Sadhaks in Los Angeles, California area have started a Samuhik Sadhana (group meditation) and Purvabhyas (introductory meditation) session. The first such meeting was held on June 28<sup>th</sup> 2009 at residence of Mrs. Pallavi Tadwalkar and Dr. Tadwalkar.

A Purvabhyas session was conducted for those who had not yet received Deeksha (initiation), while the Sadhaks who had already received Deeksha sat for Sadhana in a separate room. Initially we had decided to get together every two months considering the driving distances. However everyone enjoyed the session so much that we all decided and agreed to get together once every month.

Our next meeting will be held on Aug 9<sup>th</sup> 2009 at 10.30 am. Anyone living in Los Angeles area who is interested in attending the group meditation and Purvabhyas session can contact us at any of the following email addresses for more information about the event.  
[nawatsh@yahoo.com](mailto:nawatsh@yahoo.com),  
[sindhoorella@gmail.com](mailto:sindhoorella@gmail.com)  
[vishtad@yahoo.com](mailto:vishtad@yahoo.com)

The Southern California group will also be participating in “Datta Maharaj Janmashatabdi” celebrating the 100<sup>th</sup> year of birth of P. P. Datta Maharaj Kavishwar, who succeeded P. P. Gulavani Maharaj in leading our Shaktipat tradition. Sadhaks in our group have resolved to make the following contributions celebrating the centenary in our next meeting on August 9<sup>th</sup>.

1. Conducting Purvabhyas sessions in Southern California.
2. Doing Japa of “Digambara, Digambara”.
3. Singing of “Ghoratsankat Nashan Stotra”.

P. P. Datta Maharaj’s 100<sup>th</sup> birth anniversary event is organized by “Datta Maharaj Janmashatabdi” committee and everyone is encouraged to participate in it by making non-monetary contributions such as the above. The list of contributions can be found in the last two pages of the document when you the link below. The contributions should be communicated back to the committee. The format for communication, keeping counts, chart of the contributions is presented in the last two pages of the link.

<http://www.shrivasudevanandsaraswati.org/PDF/dattamaraj%20jeevan%20darshan.pdf>

Reported by Ms. Shilpa Nawathe



## Universal Brotherhood Day and Global Maha Yoga Trial - September 20<sup>th</sup>, 2009 from 6:28 am to 6:49 am local time

P. P. Shri Kaka Maharaj would like to invite everyone on this earth to participate in a Universal Brotherhood Day and Global Introductory Trial of Mahayoga Shaktipat (Siddhayoga) for the uplift of all humankind. This introductory trial will be held on September 20<sup>th</sup>, 2009, from 6:28 am to 6:49 am local time. Those interested can participate during that time at no cost, from the privacy of their own homes. All are eligible to participate in this trial regardless of religion, race, sex, age, caste or creed. This world-wide trial can be considered to be a “trailer” or a precursor for the awakening of one’s Kundalini Shakti (Universal Life Energy) through Shaktipat (transfer of Energy) from a Siddha Yoga Master. It is a rare opportunity to experience first-hand such a transmission of Energy from a Siddha Guru.

Here’s how to participate:

- At the designated time (September 20<sup>th</sup>, 2009, from 6:28 am to 6:49 am local time) sit comfortably with your eyes closed in a quiet location in your home. Instantly observe a wave of energy along your spinal column.
- Relax your body completely in order to minimize the awareness of your body.
- Let your mind observe your involuntary breathing.
- Observe your experiences during the designated time interval and if you wish you may share them by e-mail with P. P. Narayan Kaka Maharaj at ([mahayoga\\_kaka@yahoo.com](mailto:mahayoga_kaka@yahoo.com)).



## Upcoming Events:

Deeksha Day (Initiation Day) on September 20<sup>th</sup>, 2009

Those desirous of receiving Maha Yoga Deeksha (initiation) should go to the website: [www.mahayoga.org](http://www.mahayoga.org) for instructions.

Universal Brotherhood Day/Global Maha Yoga Trial on September 20<sup>th</sup>, 2009

Please see announcement on the previous page

Shri Nrusinghwadi Yatra (for Mahayoga Sadhaks only) from October 12<sup>th</sup> to 16<sup>th</sup>, 2009

12/Oct/09 - Departure

13/Oct/09 - Maha Puja

14/Oct/09 - Shri Mahalaxmi Darshan (Kolhapur)

15/Oct/09 - Gurudwadashi

16/Oct/09 - Return Journey

Please go to [www.mahayoga.org](http://www.mahayoga.org) for further details.

### San Francisco Bay Area, US

Introductory meditation (Purvabhyas) sessions for interested non-Sadhaks and Sadhaks are held each month in the San Francisco Bay area. Sadhaks also meet each month to conduct a Samuhik Sadhana (group meditation). For information about future such events in the Bay Area please contact Mrs. Neha Vishwarupe at ([neha.vishwarupe@gmail.com](mailto:neha.vishwarupe@gmail.com)).

### Los Angeles area, US - Group Meditation on August 9, 2009

The next Group Meditation session will be held on Aug 9<sup>th</sup> 2009 at 10.30 am. Anyone living in Los Angeles area who is interested in participating in the group meditation and Purvabhyas session can contact us at any of the following email addresses for more information about the event.

[nawatsh@yahoo.com](mailto:nawatsh@yahoo.com),

[sindhoorella@gmail.com](mailto:sindhoorella@gmail.com)

[vishtad@yahoo.com](mailto:vishtad@yahoo.com)

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## Correction

The photograph on page 16 of Volume 1, Issue 4 of the Self Awakening e-newsletter identified the scene as "View from Rameshwaram". As some alert readers pointed out it is in fact a photograph is of the Vivekananda Smarak at Kanya Kumari.



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line.

## What's New

The Ashram website has been updated with lots of new  
information. Please go to:

<http://www.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. Ask Kaka Maharaj for guidance on Siddha Yoga
5. Share news about Siddha/Maha Yoga events around the  
world

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

[Self.awakening@gmail.com](mailto:Self.awakening@gmail.com)

**We're on the Web!**

<http://www.mahayoga.org/>

**May all desire to follow this nectarous Siddhayoga Path!**