



MAHAJRYA
buddhist tradition

THE SIDDHA PATH





Saddhu

In Sanskrit, saddhu describes a holy person or entity. This is used after someone has completed (accomplished) some task with excellence or fulfillment, often in a commitment to religious life or spiritual life.

Generally speaking, someone who has accomplished him or her self is said to be enlightened and empowered, Saddhu.

(The above is taken from the internet.)



Maha Vajra

Maha Vajra is a modern spiritual teacher. His teachings contain wisdom from more than 30 years of experience on a spiritual path.

He is a master of oriental and occidental spirituality alike, yet most of what he teaches he acquired during his enlightenment experience. Although he is a Buddhist Acharya (master), his teachings are from Buddhism, Taoism, Hinduism, Kabbalah, Christianity, and are non-dogmatic.

*"You can find enlightenment
only if your mind belongs to you".*

-MV

In Maha Vajra's own words:

"Since early childhood, I have been interested in spirituality. I have spent my life learning and practicing spirituality. The death of my brother, when I was 18, threw me in an even deeper quest for enlightenment.

After training for seven years in Hinduism and becoming a young Swami, I delved into Buddhism. I was ordained as a Buddhist priest in 2007, in the Japanese Jodo (pure land) tradition. From there, I founded the Mahajrya Buddhist Tradition, and started traveling the world to give teachings of happiness and compassion.

I am a modern enlightened spiritual master.
I am only a master of myself, and of no one else."

We recommend you buy Maha Vajra's book ***Develop ESP and Supernatural Abilities*** to be able to capture his whole technique and philosophy (mahavajra.com).

This brief electronic document is meant to serve only as a general guide and only to be used when guided by a competent spiritual teacher in the Mahajrya Buddhist Tradition.

The path of Powers is known in the Hindu tradition as the Siddha path, where they learn about Siddhi, which are the various abilities and powers. Everywhere in books and on the web, you can find series of mantras and techniques, but few or none deliver the desired results. The main reason is that it takes a certain level of training before entering into the Siddha path. Knowing mantras is not enough.

Supernatural means beyond the natural. What exists beyond nature is what created it. It is the spiritual world of consciousness. If you did not complete the extraneous training so far, you will attain success very slowly with the following training, unless you already have years of training behind you. However, since you did do all the trainings suggested in this book (referring to the book *Develop ESP and Supernatural Abilities*), you will have some success with the following training within a few months. Thus, it takes patience anyway.

All the information found here is meant to lead you on the path of consciousness so that you can really learn about the mechanism of the universe when you exist consciously as the Self, aware of the realm of consciousness that pervades everything.

Charging elemental mantras is not absolutely essential before you continue, but it will be helpful in attaining the full efficiency of the second Siddhi.

Each Siddhi is a single word, accompanied by a philosophical concept to keep in mind throughout the meditation.

You need to be sitting still, relaxed. If possible, do not rest your spine on anything. Try to keep your back standing on its own, without putting tension on it. Your spine can be slightly bent for comfort.

Before you have Siddhi meditation, you have to prepare your Self, soul, mind, heart and body. Each practice should go as follows:

- Prayer to the unique God concept, within the tradition of your choice, or in an un-defined manner.
- Recite a mala of your choice (i.e.: mantra of Peace to calm your mind, or any other mantra).
- Two minutes of pranayama.
- Finally a minimum of 20 minutes of Siddhi of meditation.

Also, when you are done, do not forget to keep a positive attitude, even to recite positive affirmations for at least 20 minutes.

To do a Siddhi meditation, mentally repeat the Siddhi word every few seconds, with a calm neutral attitude.

While you keep in mind a calmly paced mantra, contemplate the philosophical concept of the Siddhi. Let the short mantra and the philosophy resonate in your consciousness. Delve inside yourself. Immerse yourself in the world of consciousness.

After a few minutes, let go of the philosophical contemplation, to remain in a state of awareness while you repeat the mantra. Come back to the mental contemplation only if your mind wavers, and then let go again.

I understand the temptation to go as fast as possible through each of the Siddhis, until you reach the Siddhi that you wish to develop. This would only result in failure. You have to practice each Siddhi, step by step, for a long period of time. You have to meditate with the first Siddhi until you feel its effect in your body and your mind, when you experience something greater than the human self.

There is no set rule for this, especially because it is difficult to identify when we are ready to hop onto the next step. You should have a minimum of twenty meditation periods (20 days) with a single Siddhi before you go to the next Siddhi. Even if you feel strong spiritual influences, it does not mean that you are done with this Siddhi. You should also have a minimum of one month of practice with each Siddhi. If you are the type of person who rarely feels anything, follow the above rules to guide yourself.

There are a few different traditions of the Siddha Path, each with their own mantra order. I will instruct you with the path that I have learned. Please do not compare to other paths. They are all good. Yet, stick to a single Siddhi Path.

You are invited to read the complete list of Siddhis, so that you may encourage yourself in persevering in your practice. The Siddhis can manifest quite impressive phenomena, when they are mastered with years of meditation. All along, resist the temptation to go too fast. Travel the path like it was explained. Or else, it might result in failure to develop any supernatural ability at all.

Discretion is advised. Although anyone may read about the Siddhis just about everywhere, keeping the mantras silent is a cornerstone of the practice. Each time you will mention the Siddhi aloud, you will impoverish your chances of success with the Siddhi. Instead, when we wish to speak of a specific Siddhi, we call it by its number, or concept, We'd say "the first Siddhi" or "the smallest Siddhi," instead of naming the mantra itself. The energy you put to reserve the use of the mantras to your mental recitation, will be greatly amplifying the effect and speed at which you will develop the Siddhis.

More so, you should not tell anyone at twch Siddhi you are in the path, or which one is your Siddhi of predilection in the path. This entire process must remain personal.

In the tradition where I was shown the Siddhi path, it was strictly forbidden to even say the mantras with the mouth, unless it was by a teacher at the moment of teaching it.

Otherwise, no one ever told any mantra aloud. You should develop this level of reverence for your own development.

WARNING: The Siddhis are meant to expand your consciousness and help you evolve as a spiritual being. They all deliver side-effects very interesting to the human animal nature (the ego). If you end up using the Siddhis in ways to harm others, or to acquire goods that are not meant to be yours, the karmic price to pay will be heavier than with other types of offense done thru natural means. These Siddhis are traps for the human ego, to entrain you in acting with virtue.

If you see yourself becoming arrogant, pretentious, or driven to do parlor tricks, take a step back and observe yourself. You must remain in control of your human behavior. You must behave with virtue, humility, and with great discernment. Your choices must be driven by a sense of justice and compassion.

The Siddhis

1. ANIMA

The first Siddhi is "Anima." It is a Sanskrit word that means "Smallest." It is not the same word as the latin "anima" that means Self or Soul. The Sanskrit ANIMA refers to the smallest, most refined substance into which all things dwell. Every atom, every particle or wave, bathes in this infinitely smaller substance. This Substance is your God.

When you pray to the Christ, this is the universal Christ pervading everything. In the Hindu path, we think that "Vishnu pervades the universe entirely." Everything is made from, and within Vishnu. Everything is made from, and bathes in the Highest Self, the highest consciousness. During the meditation on the first siddhi, recite the word over and over, thinking of the smallest substance that is everywhere. Your mind might waver between a small point to think of the smallest, and then on the size of the universe to imagine it pervades everything. You can use such concepts to help you start, but quickly, you should forget about a single point, or the whole of the universe.

Simply contemplate that the Highest Self that is God is all-pervading.

2. MAHIMA

The second Siddhi is "Mahima" which means "greatest" or "biggest." While you recite the single-word mantra, thinking of the biggest thing or force, contemplate the five elements. You can browse thru the five elements one at a time, or all together continually. Remember that the five elements are not the coarse physical manifestation, but the five conceptual energies that created everything. If you repeat words in your mind like "earth, fire, heaven, water, air" you will be inhibiting the effect of the mantra-word itself.

Thus, you can start the meditation by remembering the concepts of the five elements using words, but quickly go to the un-worded concept of the five elements, and repeat only the Siddhi word MAHIMA. During the practice, you will contemplate that the five elements are Vishnu, the Christ, the created universe. The son of God, that was the all-substance during the practice of "Anima," now is the spiritual energy of the five elements, in the form of the biggest energies of the universe.

3. GARIMA

The third Siddhi is "Garima," which means "heavy." It not only refers to weight, but also to gravity and all other types of natural forces. During the practice of this Siddhi, do not only contemplate the concept of heaviness, but also on the concept of the pulling force, the attracting magnetism, and the atomic forces. Vishnu/Christ/Buddha is the force of the universe in operation.

4. LAGHIMA

"Laghima" means "light weight," or weightlessness. It is a state of mind where the previous forces that operate the universe are set free, liberated from any attachment, from any bond. During this Siddhi, contemplate that the Vishnu/Christ/Buddha is the force that freely drives the five elements in the universe. The son of God is the energy and power behind the five elements. Feel light, feel the lightness, feel the driving force behind the universal elements.

5. PRAPTI

"Prapti" means "Reach" in some circumstances, and "Obtain" in others. It is about our capacity to reach our goals. This Siddhi gives us the ability to obtain anything we set our minds to. During this Siddhi meditation, contemplate that the Vishnu/Christ/Buddha is the source of our ego. All that we are, in human nature, is created by the source of all things.

6. PRAKAMYA

"Prakamyā" means "Irresistible will." This Siddhi gives the ultimate will power. It provides the drive to accomplishing anything, with determination and unaltered perseverance. Meditate on Vishnu/Christ/Buddha as the Supreme Self that is the single consciousness that flows thru all beings.

7. ISHITVA

"Ishitva" means "supremacy." In nature, animals tend to feel the radiance of authority of other animals. It is not only determinant in the food chain, but even amongst a pack, it influences higherarchy. Those with lesser radiance will naturally respect those with more radiance.

This Siddhi provides such a radiance of supremacy, of kingship, and it will provide an influence in your relationships with other. This is one of the ego traps. At high levels, it is also thru this Siddhi that acquires the ability to control the illusion and the senses of others.

during this Siddhi meditation, contemplate that the Supreme Self, the Vishnu/Christ/Buddha, is the controller of the illusion of the senses in all beings. You must focus on the Supreme Self, beyond your human nature.

8. VASHITVA

"Vashitva" means something close to "One's own will," and implied freedom of will, and the domination of other's will. This Siddhi is accomplished by meditating on the Supreme Self being the commander of the universe. It is, however, the biggest trap of the Siddha Path. When used to prevent others' free-will, the karmic impact is immediate and tenfold. You should use this Siddhi to free yourself and others.

9. KAAMARUTATTVA

"Kaamarutattva" means "Consummation of all tru desires." With this Siddhi, all the desires that you really hold true, will be accomplished, or manifest by themselves.

Only authentic desires will manifest. If you think you would like to have lots of money, but deep inside, your real desire is to have security in the form of a stable roof, then a house might manifest itself, without the money, or just with enough money for the house. Try to identify your real desires. This Siddhi is accomplished by meditating on the Creator as an omnipresent force, expanding and transcending reality. The Creator is Bramha, or the Father, or Amitabha Buddha, and it is ever present, everywhere, transcending reality.

10. ANUMI MATTVAM

"Anumi Mattvam" helps you attain a supreme state of absence of thirst, hunger, disease, misery, old age and death; meditate on the Supreme Self in your human self, being the embodiment of virtue. You must also be neutral in your life, to be unaffected by nature.

Here ends the continuous Siddha Path. If you go thru this path within less than nine months, do not expect miracles. If you spend one year per Siddhi, meditating everyday, you will certainly accomplish them. Or, you could go thru them on a monthly basis, and come back to them afterwards. Practicing the Siddhi meditation develops faith, since you are continually contemplating your higher self, and the Supreme Self.

From time to time, I like to review all the basic Siddhis. I set to meditate, prepare myself accordingly, then I start with the first Siddhi, and spend around 5 minutes on each. Since I don't really time myself, I end up meditating for 45 to 60 minutes. Yet, most of the time, I will come to a point where I will simply transcend. Transcending is a goal to attain. The more you transcend, the more you will eventually transcend consciously, becoming the Higher Self and retain consciousness of it.