

# 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 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.

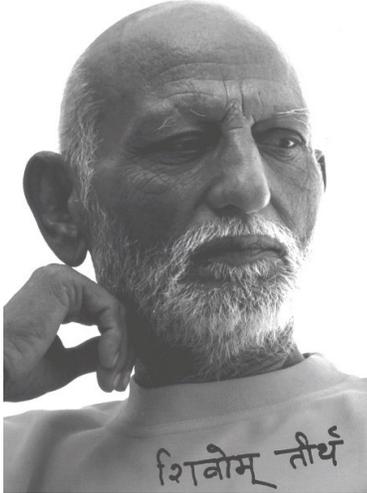
To the thousands of Sadhaks in the Maha Yoga tradition all over the world and other interested readers, this e-newsletter is intended to provide virtual Satsang. It is intended to encourage Sadhaks to remain engaged in Maha Yoga, be informed about Maha Yoga-related events around the world, and to provide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

The success of this e-newsletter will depend upon Sadhak participation and 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 addressed. Comments and suggestions regarding this e-newsletter are also most welcome. Many readers have contributed questions on various aspects of Maha Yoga, and we would like to encourage such continued enthusiasm in that regards. However, we would also like our readers to contribute thoughtful articles, interesting life experiences related to Maha Yoga and news about Maha Yoga-related events. We look forward to receiving such content from those who want to contribute. Please send any content, comments, or questions you would like to submit to [self.awakening@gmail.com](mailto:self.awakening@gmail.com).

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## Churning of the Heart - Excerpt



The following is a chapter 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 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 or Maharajji. 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

## The Stained Jug

In this excerpt, Swami Shivom Tirth Maharaj discusses how he learnt the importance of Sadhan as the key to the ongoing cleansing of one's chitta (mind-stuff). He also discusses how Maharajshri taught him key lessons related to becoming a Karma Yogi; maintaining equanimity while going through the ups and downs of daily life, and doing one's duties to the best of one's abilities without developing any attachments to the results. - Editor

At the upper end of Maharajshri's bedstead, a copper jug filled with water and a glass used to be kept on a small table. He would drink water after his afternoon rest and upon waking up in the morning. Once when, as always, I cleaned the jug, filled it with water and placed it on the table, Maharajshri saw stains on it and said, "If you are unable to remove the stains on the jug, how will you clean the filth of your chitta?"

I stood there stupefied, like a statue. I did not know what to say. Maharajshri had said such a profound thing through the example of the jug. Maharajshri himself broke the silence and said, "Keep a watch on your mind while cleaning utensils, washing clothes or sweeping. The stains on the mind must be removed just as I remove the stains on the jug. Thus cleaning the jug will not merely be cleaning the jug. It will become sadhan. If every conduct and action in the world is done thoughtfully, then it can be given the form of sadhan. If one thinks that the jug is only for holding water and that it does not matter if the stains remain or not, then the jug will surely be filled but the stains will remain. This carelessness will become an obstacle and stand in the way of the purification of your chitta. While doing social activities and sadhan, purification of the mind will be impossible.

## Churning of the Heart - Excerpt (continued)

“Just as one must scrub a utensil to remove its stains, similarly one must scrub the mind to make it pure. These scrubblings can be either of devotion or of yoga, but actual scrubblings are felt during social interaction. When a common person feels this scrubbing, he starts screaming. Perhaps by screaming he feels the process less but the filth remains. That is the difference between a householder and an aspirant. A householder screams when he feels the scrubbing of the mind. An aspirant endures it with patience and does not place obstacles in the way of the process. He hopes that the mind will continue to be washed and that its shine will increase. Just as a lamp has to burn itself to spread light, similarly a devoted aspirant has to burn the mind in the fire of devotion, yoga and dutiful action for the purification of the mind.

“If the jug is cleaned daily, then it remains clean and it does not take a lot of effort to keep it so. The nature of cleaning daily is called continuous sadhan. The world keeps on influencing the mind. Knowingly or unknowingly, dirt keeps on accumulating. If the mind is cleaned daily with the soap and ashes of devotion, knowledge, yoga, detachment and repentance, then the mind remains pure and one does not have to make too much effort. Beginning all actions with a sense of service is especially helpful. You are initiated in Shaktipat; you have the experience of inner kriyas. The dirt accumulated today is eroded in the morning sadhan. The question remains of the erosion of past accumulations and prarabdha and the impressions that will be accumulated in the future. All your caution, continuous sadhan, sense of surrender and sense of service are essential for that. If you maintain a sense of observation and surrender, then the task of cleaning the mind becomes faster in the kriyas of Shakti. Earlier deep stains would be inflicted on the mind, but they will start to fade slowly if a continuous system of their erosion is maintained.

“All sadhan is for cleaning dirt, be it the dirt of illusion, be it subtle dirt, or dirt of doership and enjoyment. “Dirt” here means the impurities that are accumulated in the chitta. The stains from this dirt become visible on the chitta. Slowly a being forgets that this is dirt. He accepts the dirt as his nature, is inspired by it, and ends up doing grievous wrongs. When the tendencies of an aspirant rise in him and he becomes aware of dirt, he strives for purification. Initially his attempt is halfhearted, just as you filled the jug and replaced it without removing the stains. Slowly seriousness and caution start to come and purity starts to manifest.

“I am cautioning you, not demoralizing you. Your sadhan has just begun. If a temperament of negligence and carelessness is fostered now, then it will be difficult to remove it. Carelessness can be controlled only by carefulness. The continuity of sadhan can be established only by carefulness and only upon being careful will the inner stains become visible to you. Thus the earlier you become aware, the greater will be your welfare. As every second passes one’s life span is slightly reduced. The entire life of a being passes away in carelessness. By virtue of being your Guru, I think it is my duty to caution you. The world is full of worldly people. Who cares for the other?”

There was a ten- to twelve-foot deep ditch in front of the ashram. Now, it is inside the ashram and, after filling it, a school and a ceremonial hall have been built on top of it. As

## Churning of the Heart - Excerpt (continued)

the ditch was between the town and the ashram, a small bridge had been built over it. It was hardly a bridge. A car chassis had been laid across after laying stones on both the sides, and a tin sheet had been hammered to it.

It rained heavily one night. The hill water drained into the ditch. The flow was very strong and the bridge collapsed. The soil on both the sides had fallen in. As we were leaving for the morning walk, we saw that the bridge had collapsed. Maharajshri laughed very loudly when he saw it. Upon seeing Maharajshri laugh so loudly, I wondered what was so humorous about this incident. The bridge was ruined and one should, I thought, have responded seriously. When I asked him, he said, "The bridge was supposed to fall and so it fell. It cannot rise by itself. You endure it either by laughing or crying. You still have to endure it, so why not do it with laughter?"

I said, "But Maharajshri, it definitely makes one feel bad. Now it will have to be rebuilt on either side. It will definitely involve expense."

Maharajshri said, "The expense is not going to go away if I cry. Whether I accept it with laughter or tears, expenditure must be made. Then why not do it with laughter." And Maharajshri again started laughing loudly.

After remaining silent for a while he said, "These are the times when one comes to know the state of the chitta and an aspirant is tested. When some work is slightly spoiled, the chitta is spoiled even more. Even if something minor happens against the wishes of the mind, it becomes agitated. Even if there is a small altercation with somebody, the mind gets upset. Nothing is achieved by losing the composure of the mind. There is only the loss of composure. That is the difference between a worldly person and an aspirant. An aspirant always remains alert while keeping a watch on his mind. Even if it shakes a little, he composes himself. This is called remaining balanced in loss and profit."

I asked a question. "Does this mean that if some work is spoiled, then one should let it remain so and become negligent towards it?"

Maharajshri replied, "It definitely does not mean that we should be negligent. One must definitely try to improve work that encounters difficulties, but without affecting the chitta. That is the duty of a human. A duty must be performed, but the duty is limited to doing the karma. It is not necessary that the work definitely improve after the attempt, thus one should not worry about results at all. If a project is successful, one should also not feel proud about it. Pride is an influence on the mind. In this way, to the extent to which a person prevents his mind from being affected, he will be saved from the accumulation of impressions."

I said, "Is the effect on the chitta a form of attachment and aversion?"

He said, "Attachment and aversion are definitely there. Now you developed an attachment for this bridge, thus you became worried at its loss. If we have an aversion for something,

## Churning of the Heart - Excerpt (continued)

and if it happens or confronts us, then we become upset. Attachment and aversion arise not just for people, but also for styles of worship, ways of life, ways of thinking, honor and respect, and everything else. We wish that our opinion be accepted, or that a particular person's opinion not be accepted, and otherwise we become sad. If we are doing something, we do not feel like putting it aside. If we are doing nothing, then we feel like doing nothing. All these are attachments and aversions."

I responded to this. "This means that attachment and aversion are very deeply rooted in us. They make us dance in every field and at every moment, sometimes by giving rise to pleasure or pride, sometimes by tormenting the heart."

He said, "That is how it is. We do not even know when, where or how we are playing into the hands of attachment and aversion. In fact, we spend most of our day under the influence of attachment and aversion. That is the reason we feel happy or sorrowful, respected or insulted, Just as when termites infect a piece a wood they eat it from within, similarly attachment and aversion go on eating our insides. Until we are freed from them and reach a natural state, we are obligated to practice dutiful action."

Now I do not remember what I was writing in those days. There was ashram work throughout the day, but I would take time to write out of my periods of rest. Generally, even while working, I would be thinking about the subject on which I was writing. As described earlier, a jug of water and a glass used to be kept at the upper end of Maharajshri's bedstead. One day it so happened that I forgot to clean the jug and fill it with water. I forgot everything. Even in the afternoon at rest time, I remained busy with my writing and forgot about the water entirely. I used to go into Maharajshri's room immediately after he got up from his rest. On that day I was so occupied with my writing that I was late in that, too. When I entered Maharajshri's room, I saw that he was sitting on his cushion, peaceful and silent. On seeing me he said, "Today there was no water in the jug at all. I have been thirsty for a long time, but now that our bramhachariji has become a writer, he does not have time to spare from his writing. Anyway don't worry about me. My time will pass in some way or the other."

Upon hearing this, I was buried in shame. It seemed as if someone had gagged me. What could I say? There was no justification for my error. I said hesitatingly, "Maharajji, I did not remember. I forgot." I speedily went and offered a glass of water.

Now sitting outside the temple, clasping my head, I thought, "It was due to my writing habit that today's undesirable incident took place. If I had not been busy with my writing, I would not have forgotten. My Guruji was sitting thirsty today and I kept on writing. What benefit is there in such writing?"

I cursed my writing again and again as I got up. Meanwhile Maharajshri had come out into the courtyard and was seated on a chair. I bowed to him and humbly told him, "Maharajji, I committed a big mistake today. This happened due to my writing. Henceforth, I have given up writing. There will not be a mistake in the future. I beg your forgiveness."

## Churning of the Heart - Excerpt (continued)

Maharajshri laughed. “This mistake did not take place due to your writing. It happened due to your attachment to writing. Give up the attachment. There is no need to give up writing. A human considers some work important and other work secondary. The importance of filling the jug with water, of cleaning the cottage or of washing clothes is the same as that of doing sadhan. When it is your duty to do a particular task, at that time that work is important. This demonstrates that the work is not important, duty is. You believed that the work of writing was more important and became attached to it. You considered the task of filling water in the jug unimportant and forgot it. That’s where you made a mistake. There is no problem with the work of writing.

“Putting the letter in the envelope, sticking on a postage stamp and dropping it in the mailbox are as important as writing the letter. If all these are not in order, then writing the letter itself is a waste. Negligence towards work, when that work is your duty, spoils the work. Discipline your mind in such a way that it remains focused while doing your dutiful actions and that upon completing them you are mentally free. Now if you think about the subject of writing even while working, that is wrong. In this way the mind goes out of control. Thoughts about work might come to you during writing. That is wrong, too. Concentrating on writing at the time of writing, and on work at the time of work, is the way to control the mind, Now pacify the anger that you are feeling towards writing. It does not matter how harmonious the subject is to which you have an attachment. It is still a cause of bondage.”

I asked what could possibly be the relationship between performing one’s duty with concentration, and spirituality. Maharajshri answered, “There is a relationship and it is intimate. If the mind cannot focus on karma, it means that the mind does not have the habit of concentration. A mind that can concentrate will concentrate on everything it undertakes. No one can attain one-pointedness in Dhyana [intensified concentration] with a restless mind. It is a question of ending restlessness.”

**Presented here with kind permission from Swami Shivom Tirth Ashram, Inc. Thanks to Mrs. Alison Kamat for transcribing this and all previous excerpts from “Churning of the Heart”.**

“Churning of the Heart” trilogy by P. P. Swami Shivom Tirth Maharaj is available from Amazon.com, or in India from:  
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## Bringing Maha Yoga to the World

As many of you are aware, P. P. Kaka Maharaj would like to make people all over the world aware of the great gift of Maha Yoga, its potential to personally benefit each and every human being on earth, and its message of Universal Brotherhood. Towards that end, he convened the first Mahayoga Global Meet (MGM) in Pune, India earlier this year from May 1<sup>st</sup> - 3<sup>rd</sup>, 2012 which was attended by over 450 people from all over the world in addition to thousands of attendees from India. While this event was a tremendous success, P. P. Kaka Maharaj would like Maha Yoga Sadhaks from all over the world to keep the spirit of MGM 2012 alive by continuing to spread the message of Maha Yoga to as many people as possible. And many Sadhaks from around the world have enthusiastically responded to his urgings by seeking guidance on what they can do to help make it happen. This article is an attempt to provide some direction to Sadhaks on how best to go about bringing Maha Yoga to the world.

### Why is it important to spread the message of Maha Yoga all over the world?

Maha Yoga is an extremely simple, but very powerful approach for actually experiencing the Prana Shakti (Universal Life Energy - our common Mother) which resides in all of us, leading eventually to individual bliss and Self Realization. It is also a no-cost approach available to all, regardless of the differences which typically divide us - race, religion, nationality, caste, creed, age, gender, status, etc.

Since everyone on earth is eligible and capable of practicing Maha Yoga, it is our duty to make them all aware that this great gift is available to them for their taking. As P. P. Kaka Maharaj has said, "It is as if someone has brought me several boxes of Pedhas (Indian sweets) and I simply want to share them with others". As a by-product of this effort, if more and more people around the world actually begin to experience the oneness of us all, the world could well be on its way to actually realizing the ideal of Universal Brotherhood, thus promoting universal peace and making the world a better place.

### How is this different from spreading a particular religion?

First, Maha Yoga is not a religion. It does not call for the worship of any God or Goddess as a "being" separate from us and superior to us, to whom we must pay obeisance in order to achieve material or spiritual gain, either in this life or in the thereafter. It is not faith-based, and while some aspects of it are not explained by our current knowledge of science, its practice is entirely experiential. Maha Yoga Sadhaks practice Maha Yoga not because of their faith in it but because it results in real and tangible experiences that enable a Sadhak to actually get in touch with a blissful reality which underlies all of creation, but of which most of us are completely unaware. Over the past few decades, modern science has begun to probe into these realms, and the results thus far corroborate the reality of such experiences and the physical and psychological benefits that arise from them.

## Bringing Maha Yoga to the World (continued)

Second, unlike some of the proselytizing religions, such as many branches of Islam and Christianity, the purpose of spreading the message of Maha Yoga is **not** to “convert” anyone from their religion at all. In fact we urge Maha Yoga Sadhaks to not even think about changing their religion but to continue to practice the religion they were brought up in or are currently following. This is because the transcendent experiences that Maha Yoga will bring to them will enhance their faith and improve their understanding of their “native” religion, and any attempts on their part to convert to another religion will likely delay and confuse their own interpretation of such experiences. If a Sadhak does not practice any religion, that is fine as well. His/her experiences with Maha Yoga practice will likely be more secular, but equally blissful.

Third, while our understanding of Maha Yoga is derived from Hindu scriptures, at its core, Maha Yoga principles are the foundations of most of the world’s religions. In fact, Maha Yoga practice takes a Sadhak to the root of all religions and religious experiences, which is the actual communion (Yoga) of oneself and one’s ego with the Universal Life Energy which resides in us all. Maha Yoga not only talks about Universal Brotherhood but enables a Sadhak to actually experience it.

Fourth, when we talk about “spreading the message” of Maha Yoga, it is important to keep in mind that all we want to do is to make everyone aware of Maha Yoga, i.e. spread the word (Prasar). Our intent is **not to urge people to receive Deeksha** (formal Maha Yoga initiation) nor is it to have everyone become a Maha Yoga Sadhak. We do not want to proselytize or preach (Prachar). It is Maha Yoga Prasar, not Maha Yoga Prachar.

Our role here is **only to increase awareness** of Maha Yoga, i.e., what it is, it’s practical and spiritual value, the ease with which it can be practiced, the fact that there is no cost associated with it, and that it is available to all who have any desire to develop themselves spiritually. We also want people to actually experience it by giving them an opportunity to sit for a few minutes in silent Maha Yoga meditation (Introductory Approach to Maha Yoga). Once a person becomes aware of this approach, it is entirely up to the person what he does with it, whether he continues to practice the Introductory Approach or asks for and receives Deeksha, etc. As P. P. Kaka Maharaj has said, we are not interested in boosting followership; we simply want everyone to know that this simple and easy path to spiritual enlightenment and Universal Brotherhood is available to all.

### What can a Sadhak do to participate in Maha Yoga Prasar?

There are many ways for a Sadhak to participate in Maha Yoga Prasar. He/she can talk about Maha Yoga with friends and relatives who he thinks might be interested in Yoga or other spiritual approaches. He can discuss with them what Maha Yoga is, what it is based on, and if they are open to it, he can guide them through the Introductory Approach to Maha Yoga as described at <http://mahayoga.org/introductorypractice.htm>. He can also introduce them to the Maha Yoga website [www.mahayoga.org](http://www.mahayoga.org). However, a Sadhak should never share his personal experiences during Sadhan with anyone else other than his Guru.

## Bringing Maha Yoga to the World (continued)

In addition to such one-on-one approaches, Sadhaks in India who are interested in participating in Maha Yoga Prasar can arrange community gatherings or events at schools and colleges, where they could invite Deekshadhikaris (those who are authorized to grant Maha Yoga Deeksha) or other Maha Yoga authorities to give talks on Maha Yoga. Those Sadhaks in India or elsewhere, who do not have such access to Maha Yoga authorities, but who are comfortable speaking to larger audiences and have a good understanding of Maha Yoga, can also give short talks on Maha Yoga at various venues. Such talks should always include a short session of Maha Yoga Sadhan (meditation), with audience members participating in the Introductory Approach. It is important for Sadhaks to have a good grounding in and understanding of Maha Yoga to speak to such audiences, but for those who are interested, a “straw man” for such a speech can be found on page 12.

There are many venues available for Sadhaks in India to conduct such events at community halls, schools, colleges and temples. However, for Sadhaks outside India, obtaining access to schools and other such organizations that come under the purview of governments can be quite difficult, particularly in countries where the practice of Yoga is equated with the practice of a specific religion. But Sadhaks who are interested in Prasar can try nonetheless, especially if they can convince relevant authorities that Maha Yoga is not a religion at all but a secular practice that can bring tangible benefits to practitioners. In many countries outside of India, institutions such as student organizations at colleges, churches belonging to the Universalist and other such tolerant denominations, community organizations, retirement homes and Yoga studios, are more open to convening Maha Yoga talks and “workshops”. So Sadhaks outside India who are desirous of participating in Prasar may try contacting such organizations to gauge their interest/willingness. Here again, they may give general audiences a short talk on Maha Yoga followed by a short meditation session using the Introductory Approach.

Sadhaks who are good writers can also participate in Prasar by writing articles on Maha Yoga directed towards non-Sadhaks for publication in secular or religious publications. Such articles could describe briefly what Maha Yoga is all about and how it can help everyone experience a sense of calm in how they navigate their lives in our troubled times. Those Sadhaks who are comfortable using the internet, and the social and other media that reside on it, can also make judicious use of such media for posting information about Maha Yoga for non-Sadhaks. However, Sadhaks are encouraged to clear all such communication with P. P. Kaka Maharaj and other Maha Yoga authorities prior to submitting it for publication or posting it on the internet, to make sure it is accurate. Sadhaks may also submit such material to [self.awakening@gmail.com](mailto:self.awakening@gmail.com) for guidance.

### What should a Sadhak not do in the practice of Maha Yoga Prasar?

A Sadhak participating in Prasar should be mindful of:

- **Not getting his/her ego involved:** The purpose of Maha Yoga Prasar is simply to increase its awareness among people all over the world. What people do once they

## Bringing Maha Yoga to the World (continued)

become aware that a gift as wonderful as Maha Yoga is available for the asking is entirely up to them. It is extremely important for all of us Sadhaks participating in Prasar to keep this in mind, because in the absence of such an attitude, participating in Prasar will only cause our egos to get involved with, and attached to, what we think are the results of Prasar, and our own spiritual progress will suffer as a consequence. As P. P. Prabhune Maharaj has said, “One should not get involved in Prasar to boost followership or to boost one’s ego. That is completely counter to the teachings of Maha Yoga”.

Not getting our egos involved while participating in Prasar, however, is a difficult proposition and requires a Sadhak to develop an attitude of surrender to the awakened Prana Shakti even outside of Maha Yoga Sadhan. It is quite easy for a Sadhak to feel that the talk he gave on Maha Yoga and the Introductory Approach session that he led the audience through, resulted in several audience members experiencing some of the wondrous effects of Maha Yoga Sadhan. If the Sadhak considers himself the “doer” in such situations, participating in Prasar will undoubtedly result in boosting his ego. But, if he develops an attitude that the awakened Shakti (Mother Energy) within him is the “doer”, and his own actions during Prasar and the impact they have on the audience are all the work of the Mother Energy and not his own, then his ego will not grow. As P. P. Kaka Maharaj has said, “If the Sadhak realizes that Prasar is itself a form of Sadhan; that it “happens” because of the Shakti, and does not get “done” by him, his spiritual growth will not be negatively affected, in fact it will get accelerated”.

- **Not putting down other spiritual practices:** All of us on this earth are on our own individual spiritual paths; some of them might be winding paths, others might zig and zag back and forth, still others might be more direct; but they are all in the direction of eventual spiritual evolution. So there is no reason for anyone to feel that the path one person is taking is better than that of another. All approaches have their place. If a Sadhak participates in Maha Yoga Prasar with an attitude that Maha Yoga is the only path to spiritual progress, it will inevitably result in the boosting of his ego and harm his spiritual development. In fact he will be participating in Prasar out of a sense of superiority to others rather than a sense of surrender to the Mother Energy.
- **Not sharing his/her experiences during Sadhan:** During Maha Yoga Prasar, especially in one-on-one discussions, Sadhaks might feel tempted to share their experiences during Sadhan in order to impress non-Sadhaks about the wondrous effects of Maha Yoga. It is important at such times, to keep in mind that the experiences a Sadhak has during Sadhan should not be shared with anyone other than his Guru.

Such experiences are a part of the cleansing process whereby the accumulated impressions (Sanchit Samskaras) from a Sadhak’s past lives and his current one are being eliminated from his Chitta (mind stuff). This “garbage removal” gets manifested in the form of Kriyas (involuntary physical, mental or Pranic activities), which at times can be pleasurable and at times not so much. During Sadhan, a Sadhak

## Bringing Maha Yoga to the World (continued)

should just observe the Kriyas as they happen and simply let them go. A common trap for Sadhaks is to develop attachments to such Kriyas and to think of them as markers of spiritual progress. When a Sadhak talks to others about his experiences during Sadhan, it can result in the boosting of his ego and the reinforcing of his attachment to specific Kriyas. This goes counter to the entire purpose of Maha Yoga which is to do away with such attachments.

- **Not urging/pushing anyone to request Deeksha (initiation):** A Sadhak's role is simply to make people aware of the Maha Yoga path and to let them experience it through the Introductory Approach. It is entirely up to the people whether they choose to follow the Maha Yoga path or not. When someone makes a request for receiving Deeksha, he makes a commitment that will have an impact on him during his current and future lives. It is a decision that should not be taken lightly, and it has to come from an inner conviction on part of the person making the request that he is completely willing to make the needed commitment. If a person makes such a request because of any external pressure he might be feeling, he is unlikely to have the needed commitment for Deeksha to happen, and even if it does happen, it will most likely not result in the spiritual uplift of the person. In fact, if a person is not spiritually ready to receive Deeksha, he might get turned off by the experience and he might even regress spiritually. So a Sadhak who urges/pressures non-Sadhaks to apply for Deeksha is not doing them any favor. And to the extent such an appeal to non-Sadhaks comes from a sense of proselytizing on part of the Sadhak participating in Prasar, it might result in enhancing the Sadhak's ego, thus retarding his own spiritual progress.

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So, Sadhaks are encouraged by P. P. Kaka Maharaj to participate in Maha Yoga Prasar all over the world. His thoughts on Prasar can also be found in the discussion I had with him in December 2011, which is available at

[http://mahayoga.org/newsletter/Self\\_Awakening\\_Vol\\_4\\_Issue\\_3.pdf](http://mahayoga.org/newsletter/Self_Awakening_Vol_4_Issue_3.pdf).

By Dilip Kamat

## Maha Yoga - The Simple, Easy and Free Path to Self-Realization

Sadhaks who are interested in participating in Maha Yoga Prasar are welcome to use the following speech as a “straw man” which they can tailor to their own style and preferences. Please use it as appropriate.

Thank you for inviting me to your temple/church/institution/yoga-group. I am privileged to be speaking to such an esteemed group of people on this important topic of Maha Yoga.

It is obvious to me that since you have chosen to attend this talk you are all seekers and aspirants who have some curiosity about Yoga. Many of you might also have experience with one or more forms of Yoga. But in order to make sure that we are all on the same page about Yoga, I would like to spend a little bit of time explaining what Yoga is before I get to the topic of Maha Yoga.

So, what is Yoga? As most religions teach us, all human beings have three distinct elements - body, mind and spirit. All of us are aware of our bodies, and most of us are aware of our minds. However, far too many of us are unaware of the spirit that resides in each one of us. Our normal awareness often extends only to our bodies and to our minds. Only rarely do some of us get the experience of being actually aware of our own spiritual existence. The objective of Yoga is to extend our Awareness beyond our bodies and our minds to the spirit (Prana), which is the Universal Life Energy (Chaitanya) that lies dormant in each and every one of us. When our Awareness merges with the Chaitanya we get happiness and satisfaction in all aspects of our lives, eventually leading to eternal bliss. This union of our Awareness with the Chaitanya is the true meaning of the term Yoga, which means “union” in Sanskrit.

The dormant bit of Chaitanya, or the Universal Life Energy, which resides in all of us, is referred to in Yoga terminology as the Kundalini Shakti or Kundalini Energy. Since our brains are usually chockfull of the physical and mental clutter of our day-to-day lives, the Kundalini in most of us gets pushed to the opposite end of our nervous system, the base of our spine (Mooladhara Chakra). There it lies dormant in its subtle form leaving most of us completely unaware of its existence throughout our lives. It is, however, our very own portion of the Chaitanya, which, if activated/awakened/enabled, will eventually find its way to our spiritual center in the brain (Sahasrara Chakra), leading to our own Awareness merging with the Chaitanya - i.e. achieving self-realization.

Over the centuries, philosophers, seers and yogis in India have developed several Yoga approaches to achieving this union. For example, Hatha Yoga emphasizes physical postures (asanas). But, while the physical postures make the body worry-free and supple, Hatha Yoga was primarily developed to get the mind focused on the slow and deliberate execution of those postures. This slow and deliberate execution of the Yoga postures results in reducing brain clutter and enabling the Yogi’s Awareness to unite with the Chaitanya.

## Maha Yoga - The Simple, Easy and Free Path to Self-Realization (continued)

Another form of Yoga is Mantra Yoga, which involves chanting a mantra. It is intended to achieve the same result by having the mind focus on the chanting and the sound associated with the mantra, thus letting the chanter's Awareness merge with the Chaitanya.

In Bhakti Yoga, or the Yoga of Devotion, the devotee gets so immersed in the object of his devotion that it enables his Awareness eventually to merge completely with the Chaitanya. Often the devotee sees his own Chaitanya or Universal Life Energy manifest itself as the object of his devotion and worship.

Raja Yoga involves getting the Kundalini activated by living a virtuous life and with the diligent practice of Asanas, Pranayam (regulated breathing) and transcendental meditation. Other Yogas also involve similar themes to clear the brain of the physical and mental clutter that usually inhabits it so as to enable our Awareness to merge with the Chaitanya.

While it is possible to have one's Kundalini be awakened, and for our Awareness to get merged eventually with the Chaitanya, solely through the rigorous practice of one or more Yogas or other spiritual/religious paths, it is a very difficult and arduous undertaking. Most of us do not have the patience and the diligence required, nor do we have the appropriate Gurus (teachers) to guide us along those paths. As a result, in this day and age, very few of us are able to achieve the happiness and the eternal bliss of having our Awareness be merged with the Chaitanya.

There is, however, another Yoga path available, the easy and simple path of Maha/Siddha Yoga. Under this approach a Siddha Guru (Spiritual Master) through his grace and through the sheer power of his will, absorbs all the negative Karma (results of past actions) of his disciple, and during initiation awakens the dormant Kundalini Shakti in his disciple. Anyone desirous of such an initiation (Deeksha) does not have to do anything other than pray and request, in all earnestness, for such a favor from a Siddha Guru, have faith in the Siddha Guru, and follow the Guru's simple instructions at the time of initiation.

Once the Kundalini is awakened during initiation, the intrinsic power of the Kundalini begins its work, which through regular meditation (Sadhan) will lead the initiated (Sadhak) through amazing spiritual experiences and eventually to Self-Realization, i.e. the merger of his Awareness with the Chaitanya.

The tradition of Siddha Yoga is an ancient one, having been passed down over the centuries in India by Siddha Gurus to their disciples. It is described in the ancient Indian texts - the Vedas and the Puranas, in Lord Shri Krishna's Bhagwad Geeta, and even in more recent (13<sup>th</sup> century) works of Shri Dnyaneshwar Maharaj. The sage Shri Vasishtha is known to have initiated Lord Shri Rama into this path as did Lord Shri Krishna initiate Arjuna as stated in the Mahabharata. Shri Dnyaneshwar Maharaj was also thus initiated by his spiritual master, Shri Nivruttinath Maharaj. Likewise, Shri Ramakrishna Paramahansa, by a mere touch, graced Swami Vivekananda with the spiritual power that eventually led him to Self-Realization. This ancient tradition continues to this day through a few Siddha Gurus

## Maha Yoga - The Simple, Easy and Free Path to Self-Realization (continued)

primarily situated in India, but has been made available in recent years to initiates all over the world.

As I mentioned earlier, the important difference between Siddha/Maha Yoga and other Yoga paths is that while followers of other approaches have to make strenuous efforts under the careful direction of appropriate Gurus in order to achieve Self-Realization, followers of Maha Yoga, once initiated, do not need to undertake such arduous efforts. During Sadhan, a Maha Yoga initiate will automatically experience the physical and mental practices of other Yoga or spiritual paths depending on the specific requirements of his body, mind and the accumulated impressions of his past deeds (Karma).

If an initiate needs specific Asanas and Pranayam (regulated breathing) to purify his body, mind and spirit (Prana), these Yogic practices will happen automatically. He does not need to do anything intentionally other than sit for Sadhan and let what happens, happen. He simply surrenders to the awakened Prana Shakti within him and lets her do what is needed. She becomes the doer; the initiate's role is to just observe what happens.

If the initiate needs a mantra, he will receive it in a dream or through divine utterances during Sadhan. The initiate will also find his spiritual progress getting accelerated and he will be able to attain deeper meditative stages than he had experienced before.

Like-wise it is also observed that initiates automatically give up bad habits and addictions, and their eating and sleeping habits also change for the better.

In other words, once awakened by a Siddha Guru, the awakened Kundalini Shakti becomes the initiate's Guru, and during his Sadhan and otherwise, helps direct his actions and practices to enable him to make rapid and significant progress toward Self-Realization.

So, by now you must be wondering: How do I get started on Maha Yoga? Do I need to get initiated to experience it, or is it possible to get an initial experience of Maha Yoga without having to get formally initiated?

In fact, there is an introductory approach to get exactly this type of an experience. So instead of just talking about Maha Yoga let us try this small experiment:

- First close your eyes and be comfortable.
- Keep your body completely relaxed. The more relaxed your body the better will be your meditative experience
- Feel the sensation of a current rising up and up along your spine
- Breathe normally, but just observe your involuntary breathing. Allow the Life Energy, your breath, the Prana to wander in and out.
- Think that you are not the body but only the pure air which is the gross manifestation of Prana (Life Energy)

## Maha Yoga - The Simple, Easy and Free Path to Self-Realization (continued)

- Don't try to do anything actively. Maha Yoga is not a Yoga of "doing"; it is a Yoga of "happening". Just let your body be relaxed and free to do whatever happens, just observe your involuntary breathing
- If you find your mind wandering, redirect your attention to your automatic breathing
- Let us meditate this way for 10 minutes.

(Let everyone meditate for 10 minutes.)

So how did everyone do? Does anyone have any interesting experiences to share with us all? Did you all experience a sense of calmness? Did any of you experience a sense of bliss?

(Engage the audience for a short while in back and forth if the audience is so inclined.)

What we have just done here is a precursor to formal initiation (Deeksha). This is not a formal initiation, but an experiment to give you all a taste for the type of meditation you can experience once initiated. You can do at home what we have just done here, for 10 minutes or even longer, as long as you feel like enjoying the calmness that you all just experienced. If you do this daily, even without getting formally initiated, you will experience a diminishing of the normal mental clutter, and it might result in many of you actually experiencing your true self or Chaitanya (Universal Life Energy). This is the preliminary stage of the path leading to supreme bliss.

At some point, however, some of you might become interested in receiving a formal initiation (Deeksha) and are wondering what all that is about.

As I had mentioned earlier, the key to Siddha Yoga is to have one's dormant Kundalini Energy be awakened by a Siddha Guru. This is usually done during an Initiation (Deeksha) when the Siddha Guru transmits his spiritual energy to the disciple either through touch, word (mantra), glance, or simply through sheer will power. The basic principle underlying these four ways is ultimately the will of the Siddha Guru, with the first three being nothing more than different modes for manifesting the Guru's will. The transmission of spiritual power by the Siddha Guru to the person being initiated is also called Shaktipat, or the descent of spiritual energy - i.e. the descent of spiritual energy from the Guru to the initiated.

In addition to having a Siddha Guru be willing to initiate an aspirant into Siddha Yoga, it is very important for the aspirant himself to have an earnest desire to get initiated and have faith in the Siddha Guru. When these elements are present, an aspirant can get initiated in his/her own home, even without being in the physical presence of a Siddha Guru.

By making an earnest request for initiation through a letter/fax/e-mail and fixing a date and time for initiation, an aspirant can get initiated half-way across the world. Some aspirants even get initiated simply by participating in spiritual congregations of initiates during their meditation sessions (sadhana). Others have been known to have received initiation just by reading books on Siddha Yoga.

## Maha Yoga - The Simple, Easy and Free Path to Self-Realization (continued)

Our next formal initiation will be on (state date), and those desirous of getting formally initiated can pick up an initiation request form (Deeksha Patra) on their way out, or communicate with our Siddha Guru, P.P. Kaka Maharaj by going to our web-site [www.mahayoga.org](http://www.mahayoga.org) and requesting initiation.

Formal Siddha Yoga initiation (Deeksha) is available to all aspirants without regard to age, sex, religion, race, caste, creed or background. Even the most hateful/vicious/wicked person can get initiated. The Mother Energy will purify him/her until he/she achieves enlightenment. One's religion is also irrelevant. The Universal Life Energy is our common Mother and resides in everyone, so letting this Energy be our Guru is an option available to all regardless of religion.

The Deeksha is also free of charge! There is no cost to requesting and receiving Deeksha. And the benefits are tremendous! Not only is one launched on a path to enlightenment, but along the way, as the Mother Energy begins its process of purification Sadhaks will begin to enjoy life more, begin to lose interest in any vices they might have, and their physical and mental health will also begin to improve. So there is really no excuse for not pursuing this simple, easy and free path to enlightenment. If one doesn't want to make a commitment to receiving a formal Deeksha, one always has the "introductory" path available.

I want to leave you all with a final note of Universal Brotherhood and Sisterhood! We are all children of one Mother, the Universal Life Energy. We all have our separate egos, but in reality we are all connected through our common Mother and are truly manifestations of the same Universal Life Energy. I pray to the Mother Energy that you all get to experience her presence in each and every one of you! I also pray that you will take this message to as many other people you will come in contact with so that people everywhere understand that Universal Brotherhood and Sisterhood is not just a theoretical concept but is in fact a reality that can actually be experienced by each and every one of us!

**By Dilip Kamat**

## Answers to questions from Sadhaks

- **Question:** I am a student and I received Shaktipat Deeksha (Maha Yoga initiation) a few months ago. However, I sometimes worry whether or not P. P. Kaka Maharaj has accepted me as his disciple and whether I will ever get enlightened. I would really like to become enlightened and sometimes I have self-doubt and I begin to wonder if I have been really initiated or if I am deluding myself. I wonder if I should do some Guru Seva (service to the Guru) to make sure I am accepted by P. P. Kaka Maharaj as one of his disciples.

**Answer:** If you have received Deeksha, you do not need to worry about whether or not P. P. Kaka Maharaj has accepted you as “his disciple”. If Deeksha has happened, then it is clear that your Kundalini Shakti was awakened during Deeksha and your responsibility is to sit for Sadhan on a regular basis. Do not sit for Sadhan with any expectations of what will or will not happen; simply surrender to the awakened Prana Shakti within you and observe what happens. The Kriyas that happen are a function of your Sanchit Samskaras (accumulated impressions of past actions, from your prior lives and your current one), and the role of Kriyas during Sadhan is to bring up the Sanchit Samskaras and get rid of them. Since every Sadhak has a unique set of Sanchit Samskaras, the Kriyas that each Sadhak will experience are different. Your role during Sadhan is to just observe this Chitta cleansing activity and not expect, desire, or get attached to any specific Kriyas.

The Kriyas are simply the process of Kachra (garbage) removal. So, there is no reason to get attached to them or feel that P. P. Kaka Maharaj has not accepted you as “his disciple” if you don’t experience a particular Kriya you have read about or heard of from one of your friends.

P. P. Kaka Maharaj has the same feeling of love towards all of his initiates. He considers himself the postman whose job it is to deliver the “letter” of Deeksha to all who ask for it, and once it is delivered it is entirely up to the Sadhak to do what he wants with it.

The more you sit for Sadhan on a regular basis, with an attitude of surrender to the awakened Prana Shakti within you, and not having any expectations, attachment or anxiety about what happens, the more you will progress on the spiritual path. And if you are interested in Guru Seva, sitting for Sadhan on a regular basis is the best Guru Seva you can perform. That is all that P. P. Kaka Maharaj asks of Sadhaks. Enlightenment will come; you just have to surrender to the Prana Shakti through Sadhan on a regular basis for it to happen. There are no short-cuts to this. And you must have patience!

- **Question:** I have been accepted to receive Shaktipat Deeksha on the next Deeksha Day. In the meanwhile I have been chanting the Hare Krishna Mantra and trying to follow it. Recently, I saw a video of Guru Siyag giving a Mantra to an initiate and I was wondering how that compared with the simplicity of Maha Yoga. I would appreciate any guidance.

**Answer:** I am glad to read that while you are awaiting initiation, you are practicing chanting a mantra and have heard about Guru Siyag’s approach to Siddha Yoga, which is initiation through the chanting of a mantra. Maha/Siddha Yoga involves the Siddha Guru

## Answers to questions from Sadhaks (continued)

awakening the Universal Life Energy (Prana Shakti) within a seeker (Sadhak) through either touch, sight, the granting of a mantra, or simply the Guru's wish (Sankalpa).

P. P. Kaka Maharaj grants Deeksha through Sankalpa, i.e. simply through his wish. He does not require a Sadhak to chant any Mantra or do anything other than to sit comfortably, close his eyes, and surrender to the Prana Shakti within. Prior to receiving Deeksha, P. P. Kaka Maharaj suggests that Sadhaks follow the Introductory Approach to Maha Yoga as described here <http://mahayoga.org/introductorypractice.htm>. This is a precursor to formal Maha Yoga Deeksha, and in many instances Sadhaks who practice the Introductory Approach actually experience Maha Yoga Sadhan even prior to receiving Deeksha. A key to Maha Yoga, (and unlike other forms of Yoga such as Mantra Yoga, Hatha Yoga, etc.), is for the Sadhak to not intentionally do anything other than to surrender to the Prana Shakti within him. The Sadhak does not need to chant any mantra, nor do any Asanas or Mudras or specific Pranayam. All he need do is to observe his normal breathing, and if he experiences any involuntary physical movements or the flow of nervous energy or the emanation of different thoughts, he should simply observe what happens and not be in the role of the "doer". His role during Maha Yoga meditation (Sadhan) should simply be that of an observer and not the doer.

The beauty of this approach is that right from the start it eliminates the role of the Sadhak's ego in his Sadhan (meditation practice). So, the spiritual experiences a Sadhak may have during Sadhan cannot be attributed to the Sadhak's active role in having achieved them, thus they do not contribute to his ego, which is often the case in other forms of Yoga which require a Sadhak to "do" something. In that sense also, Maha/Siddha Yoga is even simpler and easier than Mantra Yoga which requires the chanting of a Mantra. So my suggestion to you is that you try the Introductory Approach described in the link above until Deeksha Day. There is no need to chant any Mantra, but to simply observe your normal and automatic breathing. If random thoughts arise during this process, simply redirect your attention to your normal and automatic breathing. If you experience bodily movements or other subtler (nervous energy or mental) activities, simply observe them and not intentionally try to do anything. Such involuntary activities are called Kriyas in Sanskrit and are quite normal for Sadhak's to experience during Sadhan. Some of these might be pleasurable while others might cause some concern; but please do not get attached to (or afraid of) any of these Kriyas. The occurrence of Kriyas during Maha Yoga Sadhan is the normal process of spiritual cleansing whereby the accumulated impressions of past activities (Samskaras), from a Sadhak's current life and from prior lives, are being brought up and eliminated. Following Deeksha, you can simply sit for Maha Yoga Sadhan and surrender to the awakened Prana Shakti - the Mother Energy - within and let her do what is needed for your spiritual progress. Simply have faith in her, surrender to her and she will surely take you to Self Realization.

- **Question:** I received Shaktipat Deeksha through my application to your website and continue sitting for Sadhan for an hour a day. It is a calming experience and I like it, but I have been wondering whether or not I am developing spiritually as one would expect,

## Answers to questions from Sadhaks (continued)

because I am not really experiencing many Kriyas. I am the type of person who likes to keep updated on these things, and want to make sure I am progressing spiritually. I would appreciate any advice.

**Answer:** Congratulations on your receiving Shaktipat Deeksha. Glad to read that you are able to sit regularly for Sadhan for an hour on a daily basis and find it to be a stilling/calming experience. The important thing is to sit for Sadhan regularly with an attitude of surrender to the awakened Kundalini Shakti within you. That is all one needs to do.

Please do not worry about what happens or does not happen during Sadhan. An important role of Sadhan is to allow the activated Prana Shakti to free a Sadhak of Sanchit Samskaras (accumulated impressions from the Sadhak's current and past lives) and to purify the Sadhak's physical, subtle and causal bodies. The feelings he experiences during Sadhan, the Kriyas (involuntary activities) that happen, the thoughts that arise, all are the work of the activated Prana Shakti removing the dirt of the Sadhak's accumulated Samskaras and removing any blockages to the free flow of Prana Shakti. Think of this process as the removal of "garbage" from within the Sadhak and of purifying the subtle pathways for the Prana Shakti to move where needed.

The Kriyas that happen during Sadhan all depend on the nature of the Sanchit Samskaras of the Sadhak and the presence of blockages in the Pranic pathways. If the awakened Prana Shakti is in the process of working off Rajasik (activity inducing) Samskaras from a Sadhak's current and prior lives he will likely experience physical Kriyas such as pranayam, asanas, bodily shaking, etc. If instead a Sadhak's Tamasik (indolence inducing) Samskaras are being worked off he will likely experience negative emotions such as fear, jealousy, indolence, etc. If Sattvik (spirituality inducing) Samskaras are being worked off he might have visions of God, hear wonderful sounds, experience a sense of calm, single pointedness, etc. By the way, the essential purpose of Sadhan is to get rid of all Sanchit Samskaras, whether they are Rajasik, Tamasik or Sattvik, so that all the Koshas (layers) covering the Atman get removed and the Sadhak eventually experiences Self-Realization. No one can predict, or anticipate with any degree of certainty, what type of Kriyas a Sadhak might experience; what happens is the work of the all-knowing awakened Prana Shakti within the Sadhak himself. The Sadhak's only role during Sadhan should be that of an observer (Sakshi), not the doer (Karta).

Often, the Kriyas that happen are quite subtle. They may take the form of subtle movements of the body which you might not even notice. Sometimes they might appear as subtle vibrations or movement in the Prana Shakti which flows within you. At other times, you might notice some seemingly random thoughts arise, which might have just been below the surface, but are being brought up by the Prana Shakti. You might think of these thoughts as distractions, but in fact they are likely to be the work of the Prana Shakti pulling them out for your notice so you can observe them and let them go, thus removing some Sanchit Samskaras which need to be removed. Please keep in mind that the Kriyas that happen, whether physical, mental or Pranic, are all the work of the

## Answers to questions from Sadhaks (continued)

awakened Prana Shakti. Our role as Sadhaks is to simply observe them; not wish for or anticipate any specific Kriya, or get disappointed if some Kriya or the other does not happen. Being attached to Kriyas is like being attached to the act of “garbage removal”. Incidentally, just the fact that you are able to sit for an hour for Sadhan is in itself a Kriya that is helping you become centered. If you find yourself preoccupied by seemingly random thoughts, either simply observe those thoughts as they arise, or if you are unable to do so, just observe your automatic breathing. Automatic breathing is one Kriya that all of us who are alive are able to experience, so simply observe it as it happens.

The only solution to your concern is to sit for Sadhan regularly as you have been doing, follow the above suggestions and have patience. Please be assured that your Prana Shakti is awakened, and as long as you sit for Sadhan on a regular basis and surrender to the awakened Prana Shakti within, you will be on the path of spiritual progress, but there is no shortcut. Please sit for Sadhan with no preconceived notions or expectations of Kriyas and let Mother Prana Shakti take care of you. She will surely take you where you need/want to go!

- **Question:** Why are we asked to sit facing either the North or the East during Sadhan, especially given that Prana Shakti is present everywhere?

**Answer:** You are right in saying that Prana Shakti is present everywhere.

So, one can sit for Sadhan regardless of the direction one faces. However, the Shastras (scriptures) suggest that if one faces the North or the East, the effect of Sadhan is somewhat enhanced.

My hypothesis is that this might be because the Earth’s magnetic field interacts with the solar wind and creates subtle channels for the flow of Prana Shakti to be easier in certain directions compared with others. Given the North-South direction of the Earth’s magnetic field and the East-West rotation of the earth, this apparently results in Sadhan being more enhanced if one faces North or East. I have also heard some Maha Yoga authorities suggest that by facing North or East we are more aligned with the Yogis and Siddhas who reside in the Himalayas, thereby benefitting from the enhanced Prana Shakti flows that emanate from them.

- **Question:** I received Deeksha in January this year and since then I have been trying to sit for Sadhan every day but I have not been as diligent as I would like to. But when I do sit for Sadhan I sometimes find myself lying on the floor while physical Kriyas (involuntary activities) continue to happen, and at other times I just fall asleep. I wonder if my falling asleep is a form of Kriya or an obstacle to Sadhan.

In recent weeks I find myself becoming overcome by emotions when I see pictures of P. P. Kaka Maharaj and of Gods and Goddesses, while doing Pooja (ritual worship), or when I

## Answers to questions from Sadhaks (continued)

listen to Abhangas (devotional songs). I feel the presence of the Mother Energy within me and I become concerned that I might start experiencing Kriyas in front of non-Sadhaks. I try to control myself and I am generally able to do so, but please guide me on this issue as well.

Also, since Deeksha happened, I feel like emotions and feelings from my past have begun to surface more and more. I feel overcome by sexual urges, lust, anger, and such negative feelings which I might have suppressed in the past. I try to suppress such feelings by trying to distract my mind with other thoughts and by chanting Mantras, which works sometimes, but not as consistently as I would like. Please let me know what I can do to control such feelings and emotions.

**Answer:** Congratulations on your having received Deeksha this January! Your description of what you are going through suggests that you are on the right path following Deeksha. Your experiences and concerns are very much in line with those that Sadhaks experience in the early stages after having had Deeksha happen. In most cases these early phases do not last for very long and Sadhaks move on to a stage when the experiences are more joyous and fascinating. Overall, there is nothing you need to worry about other than being diligent and regular in sitting for Sadhan.

About your specific queries: yes, falling asleep during Sadhan is a form of Kriya, and so is your experience of being overcome by a sense of Bhakti (devotion) during Pooja and other such activities. Even experiencing anger or a strong sexual urge during Sadhan are also types of Kriyas. You have nothing to worry about. Please understand that the Kriyas that happen, whether physical, Pranic or mental, are by-products of the purification process as the awakened Prana Shakti brings out and eliminates the accumulated impressions (Sanchit Samskaras) of your past lives and your current life. As a Sadhak's Tamasik tendencies get brought up, he experiences Kriyas such as falling asleep, encountering negative thoughts such as jealousy, anger, hatred, sexual urges, etc. As a Sadhak's Rajasik tendencies get worked on, physical Kriyas such as Pranayam, Asanas, Mudras, various physical and energetic activities, etc. happen. As a Sadhak's Sattvik tendencies get purified, he experiences Bhakti, a sense of being in the presence of the Divine, etc. So, everything you described is indicative of the awakened Prana Shakti doing its job of bringing out various types of Sanchit Samskaras and cleansing you of them.

When these types of Kriyas happen during Sadhan, please do not try to control them or to suppress them. Simply observe them. As soon as you put yourself in the role of the observer (Sakshi) you will detach yourself from them and allow the Prana Shakti to eliminate them from the trove of accumulated Samskaras. The purpose of Sadhan is to allow the Prana Shakti to bring out all these Samskaras into your awareness, and by you observing this process in a detached manner; it results in the removal of those Samskaras from the accumulated "memory" in your "hard drive" (Vignyanmaya Kosha). This is the garbage removal (Kachra removal) process of Sadhan. It has an important corollary: do not get attached to any of the Kriyas. Once a Kriya happens and its job gets done, the

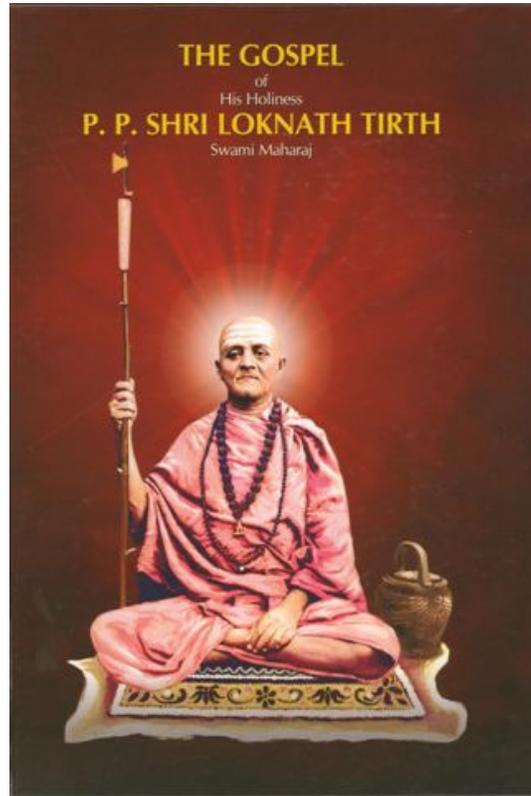
## Answers to questions from Sadhaks (continued)

Kachra gets removed and the Kriya does not need to happen again, unless you continue to add new Kachra with new attachments and aversions. A second corollary is that for this process to function well a Sadhak needs to allow the activated Prana Shakti to do her job of Kachra removal every day, because we bring in new Kachra every day with the attachments and aversions we develop on a daily basis. Therefore, as long as we have a trove of Sanchit Samskaras and develop new attachments and aversions, i.e. we do not operate as Karma Yogis, we need to sit for Sadhan every day. That is the reason P. P. Kaka Maharaj urges all Sadhaks to sit regularly and diligently for Sadhan. If you sit for Sadhan every day, it will reduce the incidence of Kriyas happening when you are not sitting for Sadhan, and you will easily be able to stop them if they happen when you are in public places.

So, don't worry about the Kriyas you are experiencing. Simply observe them without trying to suppress them during Sadhan, or becoming attached to them. Sit for Sadhan regularly and surrender to the awakened Prana Shakti within you when you do so.

**Editor's note: Please send your questions regarding Maha Yoga and Shaktipat to: [self.awakening@gmail.com](mailto:self.awakening@gmail.com).**

## P. P. Loknath Tirth Swami Maharaj's biography- English translation now available



The English language translation of P. P. Loknath Tirth Swami Maharaj's biography is now 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 Vasudevanand Saraswati Swami Maharaj &  
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Sadhaks outside of India can send an e-mail indicating their interest, including their postal address, to [self.awakening@gmail.com](mailto:self.awakening@gmail.com). The price will be determined by the number of orders received from each country and estimated shipping cost, and Sadhaks will be notified accordingly. The price is unlikely to exceed US\$20.

## Universal Brotherhood Day and Global Maha Yoga Trial - August 2<sup>nd</sup>, 2012 from 6:17 am to 6:38 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 Maha Yoga Shaktipat (Siddhayoga) for the uplift of all humankind. This introductory trial will be held on August 2nd, 2012, from 6:17 am to 6:38 am local time, i.e. **based on the clock in your own country and time-zone**. 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, gender, 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 (on August 2nd, 2012, from 6:17 am 6:38 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 August 2<sup>nd</sup>, 2012

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 August 2<sup>nd</sup>, 2012

Please see announcement on page 27.

Lecture Series at the Maha Yoga Ashram in Thane, Maharashtra, India

The Thane Ashram hosts lectures/talks on Maha Yoga and Yoga on the first Sunday of every month. The Thane Ashram is located at:

A/9 Sector # 7, Behind Omega Apartments

Vasant Bungalow, Shree Nagar, Wagle Estate, Thane 400604

Please contact P. P. Dr. Deshpande Maharaj in Thane, India at 22-2581-2811 for additional information. The Thane Ashram also hosts Samuhik Sadhan (communal Sadhan) every Sunday from 8:30 am to 9:30 am. The lecture will follow the Samuhik Sadhan (communal Sadhan) on the first Sunday of every month.

## Website Updates:

The Maha Yoga videos website at <http://www.mahayogavideos.org/> has available videos of various Maha Yoga related events and speeches by P. P. Kaka Maharaj. The videos from Mahayoga Global Meet 2012 will be posted there in a few days.

We also have an active discussion group at:

<http://groups.yahoo.com/group/kundalinishaktipatayoga/>

Please feel free to post messages there about Maha Yoga, the website, or this e-newsletter. You will need to join the group to read or post messages.

## New Maha Yoga Blog:

We are also trying to get started a Maha Yoga blog at <http://mahayoga-blog.blogspot.com/>. The purpose of the blog is to share with Sadhaks P. P. Kaka Maharaj's guidance on issues related to Maha Yoga, and to keep them updated on Maha Yoga-related events and new developments. Please feel free to join the blog and comment on the content.



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## 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](mailto:self.awakening@gmail.com)

**We're on the Web!**  
<http://www.mahayoga.org/>

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