

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.

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Discussion with P. P. Kaka Maharaj

As many readers might be aware, P. P. Kaka Maharaj (Gurudev) has been recovering from a mild paralysis of his right arm which he experienced in August, 2010. His recovery has been quite good thus far, and with doctor-prescribed rest and therapy he has regained a lot of mobility in his affected arm. Despite his affliction, however, P. P. Kaka Maharaj remains as enthusiastic as ever about communicating with Sadhaks and in contributing to spreading awareness of Maha Yoga. On December 14, 2010, the editor of this e-newsletter had the good fortune to spend a couple of hours with him at his home in Nashik, India, (photograph below) and to engage him in a discussion on Maha Yoga. Following are translated and edited excerpts from that discussion.



Editor: Thank you Dear Gurudev for this opportunity to talk to you about Maha Yoga on behalf of the readers of Self Awakening, our quarterly e-newsletter. We have now had similar discussions twice before in which you spoke about your own life experiences and your advice to Sadhaks on Maha Yoga, Shaktipat Deeksha and Sadhan. Those interviews were very well received by readers of the e-newsletter who found inspiration and guidance from you on many of the questions they have on those topics. As you are aware, most of our readers are not renunciates; they are householders with

responsibilities related to family and work. So, this time I would like to get your thoughts on how Maha Yoga affects those of us with work and family responsibilities, and how Sadhaks can better integrate Maha Yoga into the fabric of their day-to-day lives. Shall we begin?

Gurudev: I am glad to hear that the discussions thus far have been helpful to Sadhaks. The topics you are suggesting are clearly very important because we get a lot of questions from Sadhaks about them.

As I have said many times in our previous discussions, once the Prana Shakti (Universal Life Energy) is activated in a Sadhak, the Sadhak should no longer think of himself as the “doer” during Sadhan but he should allow the Shakti to be in charge. This is true for the Sadhak not only during Sadhan but also during other aspects of his life. If we allow the awakened Shakti to guide us in our lives, she being our Universal Mother will only guide us to do what is needed for our ultimate good.

Whatever circumstances occur in a Sadhak’s life will come about only for the Sadhak’s ultimate benefit. He may not realize those benefits right away, but rest assured that they will come. Sometimes, even periods of hardship will prove to be what is necessary for the Sadhak to make progress on his spiritual journey. So a Sadhak shouldn’t worry so much about encountering difficulties in his worldly life. He should of course do his best in the

Discussion with P. P. Kaka Maharaj (continued)

face of difficulties, but he should also try to develop an attitude that Prana Shakti is in charge, and whatever happens, regardless of his efforts, is happening for his own ultimate good.

Editor: That is a good attitude to have, but often people get so wrapped up in their work, that they lose their perspective and let the day-to-day ups and downs affect their mental and spiritual balance. How can Sadhaks develop the attitude you just described?

Gurudev: Clearly we all have to do “Karma” (action), because we all have our duties which we are obligated to fulfill. So we should all be engaged in the Karma necessitated by our duties. But a Sadhak will find if he observes closely, that sometimes at work and even in his family life, beneficial circumstances get created and some things get automatically done even without him having done anything intentionally. He will then realize that even though he himself was unable to do anything to actively cause the situation to happen, it was the activated Prana Shakti that made certain things happen for his ultimate benefit. By the way, the benefit I am talking about here isn’t necessarily material benefit, but it is spiritual benefit, which should be the ultimate aim of all Sadhaks.

A key attitude the Sadhak needs to develop is that of surrendering to Prana Shakti. If the Sadhak develops such an attitude of surrender, everything will be guided by the power of the Prana Shakti itself. Of course the Sadhak will have to do the Karma (actions consistent with his duties) himself, but the circumstances surrounding his Karmic needs will be enabled by the activated Prana Shakti.

Editor: But often, Sadhaks who began their spiritual journey with the best of intentions at the time of their initiation into Maha Yoga (Deeksha), find their priorities beginning to change on account of their jobs, families etc. What can Sadhaks do to reset their priorities?

Gurudev: I know this happens all the time as Sadhaks try to balance their material urges with their desire for spiritual development. There is no easy recourse to this dilemma. Most of us are born on this earth with unfulfilled desires, attachments and aversions from prior lives, which along with the desires and attachments we accumulate in this life, will continue to emerge and affect our day-to-day priorities. The only way to deal with these desires, attachments and aversions is to sit diligently for Sadhan and to completely surrender oneself to Prana Shakti not only during Sadhan but also in our day-to-day lives. Sadhan and the Kriyas that happen during Sadhan when we surrender to Prana Shakti have the effect of cleansing us of our attachments and aversions. And when we develop an attitude of surrender to Prana Shakti while doing our Karmic duties, our life itself becomes Sadhan, and our Karmic actions become the Kriyas that cleanse us from our attachments, desires and aversions.

Editor: That sounds like an excellent way to develop the attitude of a Karma Yogi! It really helps me to understand Karma Yoga in the context of Maha Yoga. But developing such an attitude would also require one to deal with one’s ego, will it not? What can one do to reduce the grip of one’s ego?

Discussion with P. P. Kaka Maharaj (continued)

Gurudev: Ego is a very difficult thing to get rid of, but having an ego is not always bad. If the ego is driven by selfish motives and the pride one has in material achievements, diligent Sadhan and the surrendering of one's Karmic actions to Prana Shakti will gradually reduce its impact. If one's ego leads one to do good things for the uplift of others it is not necessarily a bad thing. It is what drives many of us to do our Karmic duties in our daily lives. Diligent Sadhan and surrender to Prana Shakti will gradually free us from the bad aspects of ego, and when we have fulfilled our Karmic duties it will take us to spiritual states beyond our egos.

Editor: You mentioned the importance of diligent Sadhan. Why is Sadhan so important? Does a Sadhak need to sit for Sadhan every day?

Gurudev: Sadhan is simply a window in our daily lives when we sit quietly, and explicitly surrender ourselves to our common Mother, Prana Shakti, which resides within all of us. Doing so enables us to cleanse ourselves of our attachments and aversions, at least during this small window in our day-to-day lives. So if we want to cleanse ourselves of the daily accumulation of the dirt of attachments and aversions we have to sit for Sadhan on a daily basis. Not only that, but if we want to approach our day-to-day lives with an attitude of surrender to Prana Shakti, we have to be able to take the attitude of surrender during Sadhan and extend it to the remainder of the day when we are not explicitly sitting for Sadhan. Experiencing this attitude of surrender during Sadhan on a regular basis is therefore very important for us to be able to extend that attitude to our day-to-day lives. Therefore I urge all Sadhaks to sit for Sadhan every day.

Editor: Having clarified the point about the importance of Sadhan in one's day-to-day life, I would like to go back to the question of day-to-day priorities. How should a Sadhak go about shaping all the competing priorities of work and family in his daily life?

Gurudev: A Sadhak's day-to-day priorities will depend on the work and family responsibilities he has assumed. He should make sure he executes well all the duties he has signed up for. He should do his duties honestly and sincerely. If he is an employee in an office he should do his job as if it were his own office. That way he can develop a good attitude toward the office and to the work he does there.

Editor: But if the Sadhak gives a high priority to his day-to-day duties is his Sadhan likely to suffer?

Gurudev: His Sadhan will not suffer. When a Sadhak has surrendered to Prana Shakti, the Mother of us all, she will guide him in what he needs to do and will make things happen for him so that his Sadhan does not suffer while he executes his Karmic duties.

Editor: Sometimes a Sadhak might encounter adverse situations at work or at home. How should he deal with such situations? Should he try to overcome them or does his surrender to Prana Shakti also imply that he give up and not fight adverse situations?

Discussion with P. P. Kaka Maharaj (continued)

Gurudev: Surrendering to Prana Shakti does not mean giving up on dealing with adverse situations that arise in one's life. Sometimes one has to deal with such situations in order to fulfill one's Karmic duties. For example, if a Sadhak is being hurt by the actions of another person at work, he should politely discuss with the person how his actions are hurting the Sadhak's own performance and the performance of the unit he is working in. He should look for jointly developing a solution to the problem. He should ask Prana Shakti for guidance in his dealings and he will find that gradually the adverse conditions will begin to improve. He will also begin to get a keener insight into the situation and begin to understand and appreciate the spiritual lessons that might come from having experienced and resolved the adversity. He will also find that he is developing a sense of detachment which will enable him to better deal with adverse situations in the future.

Editor: Thanks for clarifying the important point that surrendering to Prana Shakti does not necessarily mean surrendering to adversity. But some people say that the adversities we encounter in our lives are the result of Prarabdha (destiny) and it is futile for us to fight Prarabdha. What is your guidance to Sadhaks on this issue?

Gurudev: This is a very tricky issue to address, this debate about the importance of Prarabdha (destiny) versus Prayatna (effort). Those who say that everything is driven by Prarabdha will assert that whatever Prayatna one makes is also driven by Prarabdha, so Prarabdha reigns supreme. So it is not a very productive debate. Yoga Vasishtha (a Vedanta scripture) says that while Prarabdha sets the stage, Prayatna is important for what happens. Our duties, given the situation we are in, will necessitate our deeds or Karma.

But we should keep in mind that the fruits, or results of our deeds, are not completely in our hands. As is stated in the Bhagvad Geeta: "Karmanye vadhikaraste ma phaleshu kadachana", which means that one has the right to do Karma, i.e. action, but not to the fruits of the action. And further, in the next line in the couplet, Bhagvan Krishna tells Arjuna to not let expectations of the fruits of an action motivate the action, nor have an attachment to inaction! So when a student is to appear for an exam, he has a duty to appear for the exam, he should not choose the path of inaction, i.e. not appear for the exam. And when he appears for the exam he should do the best he can during the exam, having duly completed his preparatory studies before the exam. That is in his hands. But the marks/results he gets in the exam aren't; so while he is taking the exam he should not concern himself with the marks he is likely to get. He should focus on doing his best answering the questions in the exam. The results of the exam, i.e. the marks he will get, he should leave that to fate.

Editor: That clearly lays out the importance of Prarabdha in setting the stage and the role Prayatna plays in taking us forward. Now changing topics a little bit, what is your advice to new Sadhaks in this context?

Gurudev: The most important thing a new Sadhak can do is to sit for Sadhan regularly, i.e. every day. Gradually, he will begin to see evidence of his spiritual progress. It will take

Discussion with P. P. Kaka Maharaj (continued)

time, as the Sadhan begins the work of gradually erasing the imprints that have been accumulated by him in his current and prior lives. Regular Sadhan will also gradually create in him a sense of detachment which will also help him avoid accumulating new imprints from new attachments and aversions.

How quickly he makes spiritual progress will depend on how big is his pile of accumulated attachments and aversions, how quickly he is reducing the pile through diligent Sadhan, and how much he adds to it on a daily basis with new attachments and aversions. New Sadhaks often worry too much about whether or not they are making sufficient progress. But they should keep in mind that their progress will depend on the equation I just mentioned, and the only thing they can do about it is to sit for Sadhan on a regular basis. And consistent with my earlier answer on action and the fruits of action, a Sadhak has the right and duty to sit for Sadhan regularly, but not to the fruits of Sadhan. He should simply leave it to Mother Prana Shakti to make what needs to happen, happen. He may not reach the enlightened state right away and we don't know if he will reach it in his current birth or his next birth, but he will surely be on his way.

Editor: As you have guided us in prior discussions, the path of Maha Yoga encompasses all other forms of Yoga, i.e. whatever other specific forms of Yoga are needed for the spiritual progress of a particular Sadhak will happen automatically. Does that mean that Sadhaks should not practice specific forms of Yoga other than what happens automatically when they sit for Maha Yoga Sadhan? For example, can they practice Hatha Yoga or Mantra Yoga if they feel so inclined? I am asking this question because many new Sadhaks come from other traditions of Yoga and some would like to continue such practices.

Gurudev: You are correct; our Maha Yoga path does not require the Sadhak to do any specific form of Yoga other than sit for Maha Yoga Sadhan. **Whatever yogic or other Kriyas (actions) happen automatically during Sadhan should be allowed to happen, in whatever form they happen.** Just let Mother Prana Shakti do what is needed during Sadhan and trust her to do what is right for you.

Having said that, it is fine for a Sadhak to do any specific form of Yoga he wants to do **separate from** sitting for Maha Yoga Sadhan. But he should make sure that whatever form of Yoga practice he wants to do such as Hatha, Japa, Mantra Yoga, etc. he should do it with caution and with proper guidance from the Gurus and experts in those areas and as prescribed in the Yoga scriptures. Otherwise he might experience some ill effects from poor execution. For example, if a Sadhak does Hatha Yoga without proper guidance he might hurt himself physically. Doing Japa or Mantra Yoga improperly may result in physical or mental ill effects.

In contrast to **doing** specific Yoga practices outside of Maha Yoga Sadhan, whatever Kriyas, yogic or otherwise, **happen** during Maha Yoga Sadhan should be allowed to happen. The Sadhak need not worry during Sadhan whether or not an Asana is happening as per scripture, or a Japa or Pranayam is happening as prescribed in the texts. Whatever happens during Sadhan is not in the Sadhak's hand and he should simply trust the Prana Shakti, which is the

Discussion with P. P. Kaka Maharaj (continued)

doer during Sadhan, to do what is needed. In fact, if a Sadhak gets some ill effects from his actions outside of Maha Yoga Sadhan, the Kriyas that happen during Maha Yoga Sadhan will also help him get rid of those ill effects. The ill effects will have arisen because they were needed to be expressed and then eliminated by Maha Yoga Sadhan.

Editor: That's wonderful. Your message is very clear. Now, moving to another topic which affects our day-to-day lives, we often hear from Sadhaks and others questioning the importance of restrictions, dietary and otherwise, to the practice of Maha Yoga. What is the purpose of the restrictions and is it important to follow them diligently?

Gurudev: The restrictions are there only for our good, to make sure we don't encounter any difficulties and obstacles in our path to spiritual progress. Following them enables the Prana Shakti within the Sadhak to flow in the desired direction in an unimpeded manner. When a Sadhak receives formal initiation (Deeksha) and he agrees to follow the rules and restrictions, he is making the agreement not with me, but with the Prana Shakti that resides within himself. The effects of following the restrictions or not following them will be felt not by me but by the Sadhak himself. I won't be giving him marks (credit) for following them, but Prana Shakti will. If a Sadhak follows them sincerely, Prana Shakti will reward him by enabling his spiritual progress more rapidly. If a Sadhak creates loopholes to avoid some of the restrictions he will feel the effect of having done so, sometimes even physically. So it is up to the Sadhak to follow the rules and restrictions. It will be better for the Sadhak if he follows them very diligently.

Editor: Another topic unrelated to Maha Yoga Sadhan but which we often hear Sadhaks and others mention is the one about what our feelings should be towards other human beings, especially those who might not be as fortunate as us materially. In that regard, how does the concept of being charitable to others fit with the practice of Maha Yoga?

Gurudev: The material and spiritual situation a person is born into is dependent on the person's accumulated Karma from all his previous lives. And since we are born in each life as an evolutionary step towards eventual spiritual enlightenment, the conditions of our birth are specifically designed to help us work through the accumulated impressions from prior lives. So there is no reason for us to pass judgment on the material or spiritual status of others. We are all evolving spiritually, and our material conditions aren't impediments to that evolution.

Having said that, because our experience of Maha Yoga teaches us that we are all children of a common Universal Mother, Prana Shakti, we automatically develop feelings of compassion towards our brethren. That is the reason we want everyone on earth to become aware of the wonderful gift of Maha Yoga so they can perhaps evolve spiritually at a more rapid pace than suggested by their Prarabdha (destiny). That is why we engage in the Prayatna (effort) to make everyone on earth become aware of Maha Yoga.

In a similar vein, if Sadhaks feels like contributing to the welfare of our materially needy brethren, that is fine as well. But first, a householder Sadhak has a duty to meet his own

Discussion with P. P. Kaka Maharaj (continued)

material needs and those of his family, and he should do his best to meet those needs. Once those material needs are met, however, we may contribute to others whatever excess we have. What is the use of keeping and hoarding material wealth beyond our needs? We can't take it with us from this life to our next. We might as well help those in need. Incidentally, regular Sadhan not only gives us the experience of Universal Brotherhood, it also brings about a sense of detachment towards material things. So it becomes perfectly natural for Sadhaks to have feelings of compassion towards others and to want to contribute to charitable causes for our needy brethren.

Editor: On a related matter, what should a Sadhak's attitude be towards what he might perceive as injustices that happen in society?

Gurudev: There are many forms of perceived injustice, some which we perceive happen to us, and others which we see happening to other people. If others are perceived to cause injustice to us, we shouldn't let that make us angry and disturbed. Make sure we are on the side of the truth and have faith that "Satyameva Jayate" or "the Truth always wins". The truth will always come out, but until it happens the perceived injustice against us can cause us to feel pain. But we have to grin and bear it and not let it get the better of us. Think of that pain as something that has resulted from our past Karma, perhaps from prior births, and we have to go through it in order to progress on our spiritual path.

Everyone on earth, including Gurus and Swamis, goes through periods of pain and anguish, either mental or even physical. We should do what is in our control to alleviate such pain, but if it persists even after efforts to mitigate it, we have to assume that it is the result of our past Karma and use it to progress spiritually. For example, as you are aware I have this problem with my right arm (Gurudev was smiling as he said this). I am getting treated for it, but I have to manage my life despite it. There is no use for me to wish that it hadn't happened. It is much better for me to understand that it has resulted from my past Karma and bear it with patience and understanding.

Editor: And what about the injustices we perceive as happening to others and the pain they go through? How should we deal with that?

Gurudev: Everyone goes through mental and physical pain at various times within their lives. And when we are in physical or mental pain and are suffering as a result, we appreciate the help and kindness we get from others. So when we see others suffer we should be kind to them and help them the way we would like to be helped when we are in need. So of course we should try to help others to the extent we can. Kindness towards others is good for them and for us. Ultimately though, it is the sufferer's own attitude which will enable him to best deal with pain and suffering. In that regards, in the long run, making others aware of Maha Yoga might also help them to better deal with the negative aspects of life on earth.

Editor: As we get in the mode of helping others, do we risk thinking of ourselves as being superior to those we are helping? Is that something to be concerned about?

Discussion with P. P. Kaka Maharaj (continued)

Gurudev: If we are helping someone, we are doing so because we have something that perhaps they do not have, and we are willing to share what we have with them. So it does put us in a “superior” position in one respect. But we should not let our ego get involved in this. We should help others when we can because it is our duty, not for the enhancement of our egos. When one is at a “higher level”, it is one’s duty to help bring others up as well.

Editor: So if we apply this principle to Maha Yoga, should we consider it our duty to make others aware of Maha Yoga?

Gurudev: You can think of the knowledge we have of Maha Yoga as us being in possession of a box of sweets. We can be selfish and keep the entire box for ourselves, or we can share the box with our relatives, friends and neighbors. So rather than thinking of Maha Yoga Prasar (increasing awareness of Maha Yoga) as a duty, we can participate in it with a desire to share with others something we truly enjoy.

Editor: I sometimes wonder though, that for Sadhaks like me who are involved in Maha Yoga Prasar, how do we keep our egos from getting wrapped up in our Prasar efforts?

Gurudev: A certain amount of ego, or “Aham” as we say in Sanskrit, is essential for getting things done. The use of ego for doing something good for others, and selflessly, is a good thing, and the ego that arises from such action will get wiped out immediately once the intended action is completed. The Prasar you are doing is intended not for yourself, but is donated for the good of others, so it will not result in the build up of your ego. In fact selfless work such as Prasar will result in spiritual benefits. If you do Prasar for personal gain then that is a different matter. But we are not involved in that kind of Prasar. Our approach is based on “Chinta Karito Vishvachi”, i.e. we are concerned about the entire world, not ourselves. We would like everyone on this earth to be a Yogi; that is our objective!

Editor: That is an excellent point. I need to always keep that in mind.

Gurudev: As you know, an important principle of Maha Yoga is that the air we all breathe, which represents Prana Shakti, is our common Mother, and by simply closing our eyes we can feel the upward rise of Prana Shakti within us. And as Prana Shakti rises towards the top of the head, the effect of our senses, such as seeing, hearing, tasting, etc. get diminished as they become sublimated into the Prana Shakti. When we are born, Prana Shakti enters our body from the top of our head and as it descends within our body it gives rise to all our senses. When we close our eyes and pay attention to the rising Prana Shakti within us, we begin to reverse that process and begin to experience our true selves unencumbered by our physical senses. Our mind becomes calm, undistracted by our senses and we go beyond happiness or sorrow. That is the path of Yoga. It is so very easy that everyone can become a Yogi!

Editor: So as you say, Prana Shakti resides within us all so we can all become Yogis. Does Prana Shakti reside in animals as well?

Discussion with P. P. Kaka Maharaj (continued)

Gurudev: Yes, it resides in animals as well. However, (smiling) we have restricted our Maha Yoga teachings only to human beings. But seriously, as Dnyaneshwar Maharaj tells us, Prana Shakti resides in all living creatures as well as in non-living things. Dnyaneshwar Maharaj is known to have made a buffalo recite Vedic scriptures. And although it does not indicate that the buffalo was a Vedic scholar, it does suggest that a Siddha Guru, as accomplished as Dnyaneshwar Maharaj, can influence the Prana Shakti in animals. And if you consider his miracle of having moved the wall on which he was sitting, we can understand that Prana Shakti resides in inanimate objects as well, which a Siddha such as Dnyaneshwar Maharaj has the ability to control.

Editor: This discussion of animate and inanimate objects being pervaded by Prana Shakti brings to mind some of the recent scientific thinking about the nature of the universe, which suggests that nearly 75% of the universe is made up of dark energy about which science knows very little. Might this be the energy that we understand to be the Prana Shakti that pervades everything? Is there any value to us Sadhaks attempting to understand the scientific basis of Maha Yoga?

Gurudev: That may be the case, and as someone trained in science and engineering, I find it quite interesting. But I am not sure if there is any real value from the perspective of Maha Yoga Sadhana in attempting to explain Maha Yoga on a scientific basis. Maha Yoga is an experiential process, and through our surrender to the Prana Shakti within us it results in reducing the mental disturbances which arise from the constant emergence of thoughts, eventually leading us to realize our true nature.

So if Maha Yoga Sadhan is to take us beyond the constant churn of thoughts, we need to reduce the activities that cause such thoughts to arise in the first place. This is why I don't encourage Sadhaks to put a lot of effort in reading all kinds of different material on spiritual matters. In response to a question I had asked Maharaj on this topic many years ago, he had written to me that spending a lot of time reading about Maha Yoga is a waste of time. That's because reading is a mental process. And Maha Yoga takes us beyond our mental limitations directly to the Prana Shakti that underlies our existence. Reading beyond what is needed to understand the basic concepts only clutters the mind and causes it to engage in unnecessary thoughts which will only inhibit the experience of being one with the Prana Shakti.

Editor: Changing topics a bit, what would you say is the ultimate objective of Maha Yoga?

Gurudev: The ultimate objective is to become one with the Chaitanya Shakti (Universal Life Energy).

Editor: At all times or just when one is sitting for Sadhan?

Gurudev: At all times, and in a complete manner. At that stage a Yogi is free of all desires, attachments and aversions. He becomes one with the Chaitanya itself.

Discussion with P. P. Kaka Maharaj (continued)

Editor: Is that the same as being in an Avadhoot state?

Gurudev: Very much so. Such a person is beyond the things that affect us in the material world. He is constantly in the realization that he and the Chaitanya Shakti are one. He reaches the Sthitaprajna Avastha. He is truly free while still living. Even though he has a physical body he does not identify with it, he is merely a dweller in it. He will be beyond all dualities such as good or bad, likes or dislikes, etc. He will have no wants at all. As Shri Shankaracharya said, he will even be beyond praying or wishing to meet God because he will be completely beyond any wishes or desires.

Our Maha Yoga approach prepares us for this very stage. We emphasize surrender to Prana Shakti and to let whatever happens, happen. We urge Sadhaks to avoid having desires and wants, including the desire to have a goal such as meeting God. Surrender to Prana Shakti and whatever is needed will be **done**. You don't have to get yourself wrapped up in the **doing**. The Maha Yoga approach is a precursor to the Sthitaprajna state.

Editor: Is this a state one can achieve in this life, or is it beyond us mortals?

Gurudev: Of course one can achieve it in one's lifetime. Why not? We don't know if we will get there right away, but with diligent and extensive Sadhan and by avoiding new attachments and aversions, we will eventually erase all the impressions we have accumulated over all our past lives and the current one. At that stage we will become one with Chaitanya and realize experientially our true nature.

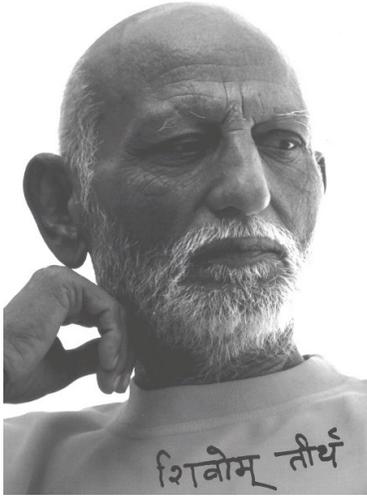
Editor: On that inspiring note I'd like to thank you Gurudev for your time and your patience in discussing some of the more mundane issues which confront many in the Sadhak community, as well as describing the exalted state of being truly free, i.e. the Sthitaprajna state. It has been a personally rewarding experience for me being in your presence and listening to your inspiring message. I am sure readers of the e-newsletter will also find the discussion useful and inspiring.

Gurudev: I pray to my Gurudev for the uplift of everyone on earth, our brothers and sisters, all children of our common Mother!

I would like to thank Dear Gurudev for this lucid discussion on issues which are on the minds of many Sadhaks, especially those of us who still have some worldly responsibilities. Despite his advancing age and his recent illness, he continues to remain as enthusiastic as ever in wanting to take the message of Maha Yoga to the Sadhak community and to the world at large. I hope Sadhaks take his inspiring message to heart, and take advantage of the amazing gift of Maha Yoga which has been made available to us all for the asking. I beg the readers' forgiveness for any mistakes in translation or editing.

Editor

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 19th century. In these excerpts, P. P. Swami Shivom Tirth Maharaj describes his experiences and interactions with his Guru, P. P. Swami Vishnu Tirth Maharaj, who he refers to as Maharajshri or Maharajji. 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

Attachments and Aversions

In this excerpt, Swami Shivom Tirth Maharaj discusses how important it is for Sadhaks to avoid creating new attachments and aversions, but how easy it is to develop them. He describes, in very personal terms, how even an ashramite like himself who has chosen to remain aloof from the material world, can easily fall into the trap of creating new attachments and aversions. - Editor

There was a priest who came to the ashram daily and meditated, but he was not on good terms with the managers of the ashram and one of the bramhacharis. After my arrival at the ashram he became quite close to me and whenever possible also helped me. He addressed me very sweetly. Maharajshri had gone out on a tour. The priest invited me to his house for a meal, which I accepted after some hesitation. The priest served me delicious food, strongly insisting that I eat well. The conduct of his entire family towards me was very loving and full of respect. However along with this, he continuously tried to corrupt my mind against the managers and the bramhachari of the ashram, which made the delicious food seem very bitter and poisonous. I started to see that family as a divine demon, sowing the seeds of demonic impressions in my mind. I repeatedly tried to change the topic, but after some time he would return to it. It seemed that he wished to give vent to all his frustrations in one day. It felt as if hot lead was being poured in my ears.

From a worldly perspective he might be a well-wisher, but from a spiritual standpoint there was no one more harmful than he was. Are such persons really well-wishers? No. While displaying a feeling of kindness and support they serve you sweet poison. They invoke

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feelings of attachment and aversion about someone or the other in your mind. An enemy is better than they are. At least his real nature is known, whereas these so-called well-wishers pollute your mind with poison, which their sweetness makes easy to accept.

At last I finished my meal with a burdened mind and took my leave. All along the way to the ashram I kept thinking about the priest's conduct. Again and again I would feel pity for his mental state. Intermittently I would feel angry, too. Why did he attempt to spoil the mind of an aspirant? There was already a lot of impurity within me. I would feel pity because he was so helpless before the influence of his mental state. Thereafter I never gave the priest an opportunity to talk. Even if he said something, I would find some excuse to sneak away. But never did a feeling of hatred or aversion towards the priest arise in my mind.

There were several people who were determined to follow the wishes and words of Maharajshri, but others behaved very inconsistently. Sitting in the courtyard near Maharajshri's window, I would hear him giving instructions and the reply, "Yes, Maharajji," would also reach my ears. After coming out the same person would say, "He is a Mahatma. He is great. How does he know the conditions existing in the world? We are the ones who have to deal with worldly matters." I would be taken aback on hearing their contradictory talk. Is this the same person, who was saying, "Yes, Yes!" inside a moment ago? Why was there no courage to say the same thing in front of Maharajshri? If you have any difficulty, why not tell it to the Guru? But in front of Maharajshri they act like great devotees, aspirants. Upon coming out they become totally worldly. I couldn't appreciate this hypocritical talk.

Not that all people were like this. There was no shortage of those who took Maharajshri's words seriously. They would place their difficulties in front of Maharajshri. Accordingly they would receive satisfaction from him. Such people were my ideals. Maharajshri would say, "Here is the ideal to strive towards. Whatever you can apply in your own life, do at least that much. As you keep on doing so, your scope of trying will increase and eventually, some day. You will be able to walk naturally in accordance with the ideal. God will help." A majority of people could not do this. They would nod their heads in approval, leave, and later contradict the instructions. Maharajshri would say that the influence of his talk lasts only for the time it takes people to step out of the gates of the ashram. One could see that the influence on these people had worn off even before they left the ashram.

Maharajshri would explain that attachments and aversions are the world. The world is important to him whose mind has attachments and aversions, and the world makes him happy or sad. Therefore moving away from attachments and aversions is spiritual practice. It can also be said that the goal of all spiritual practices is to end the feeling of attachment and aversion. Attachments and aversions are the cause of all mental defects. Anger, greed, attraction, and so forth are born out of attachments and aversions. I am not saying that I did not make mistakes. Due to attachments and aversions, often things would hurt me that should not have, but I would suppress them internally. Often I would get angry but not express it. In general, people in the world are ignorant. Their attention is never drawn towards these matters. They have no control over speech and action. They get excited very

Churning of the Heart - Excerpt (continued)

quickly. They cannot pay attention to things such as what to say, when to speak, where to speak, and so forth. Generally people develop a feeling or thought in one of four ways:

(i) **Imagination.** The mind is very efficient at imagining things. A person imagines something or the other all the time. He builds huge castles of imagination without any basis, then his mind keeps on wavering due to those castles, and speech becomes the medium of spreading them all over the world.

(ii) **Speculation.** Speculation is also built into the nature of a being. “So-and-so met such-and-such person and surely he must have said something about me.” Then one considers many things on the basis of this speculation. “Could he have said something like this? If he has said something like this, I will certainly have to respond.” Just on the basis of such speculation, one starts a campaign against another, and without determining how true or false it is, gossips about whatever comes to mind.

(iii) **Hearsay.** It is also human nature to believe anything that one hears, especially if it is something ill about someone. It is not a good practice to believe something simply because someone has said it, without verifying its authenticity. There is no shortage of people with bad qualities in this world. In fact, every person holds a storehouse of bad qualities within. No one pays attention to their own defects, but everyone is ready to take notice of the smallest infraction of others. Whatever you say to any person, be assured that it will reach many people.

(iv) **Factual.** Facts have their basis in truth. But people associate many imaginary and speculative things with facts and blow them out of proportion. As they travel from one mouth to another, their form expands. Facts are overwhelmed, and what remains is a pile of imaginary and speculative ideas.

I could see people entangled in all the above ways. I had to confront them, too. If there was a factual basis for a complaint, I did not have any problem in explaining or seeking forgiveness. But what could be done about imaginary, speculative and hearsay remarks? I would feel bad when such things were said, no matter who the speaker was. My detachment was not ripe, neither was I a Siddha yogi [a perfect being]. My mind would be in turmoil, but by remembering the teaching of Guru Maharaj that attachments and aversions are the cause of joy and sorrow, I would pacify my mind. I would repeatedly look inside myself. Upon meeting a person whose chitta was dominated by good qualities, it seemed as if a gentle breeze made my heart ecstatic. Upon encountering a worldly person, it seemed as if a hot wind had charred me from within. Guru Maharaj’s state was exactly contrary to this. His mind would always be in the same state. How did Maharajshri attain this state? Would I be able to attain it?

Maharajshri used to say, “Even great intellectuals and ascetics cannot rise above attachments and aversions.” Then what is the chance of poor worldly people and raw aspirants. Here is an incident of one of those days when Guru Maharaj had gone on a tour:

Churning of the Heart - Excerpt (continued)

I was almost alone in the ashram. There was no one to cook, nor any other ashramite. Due to Guru Maharaj's absence, there were hardly any visitors. I did not have much work to do. At such times only thoughts about gardening and planting vegetables, came to my mind. I thought that when Maharajshri returned he would be happy to see vegetables planted. Pride and a desire to be praised had arisen in me. As the spinach, fenugreek, coriander, papaya, and so forth started growing, my pride, too, became stronger. Words of praise started ringing in my ears. I became attached to those vegetables. I would sit in the kitchen courtyard watching them and experience joy within.

In those days there were no walls around the ashram. As it was open on all sides, any one could come and go from anywhere. I was in the kitchen cooking. When I came out, some goats were making a meal of the papaya tree. I was enraged upon seeing this and, grabbing a stick, ran to beat the goats. What chance had I of catching the goats? I chased them over a long distance. I was panting, so I came back. My body was burning with rage and, disarming myself, I lay down. My pride and desire to be praised had been crushed. I did not even feel like having lunch that day. I fell asleep while lying down. I saw Maharajshri in my dream. He said, "Had you not developed an attachment for that farming and those plants? Was there not a desire in you to earn praise? If you had done all this with a sense of duty and service to the Guru, and if you had understood the secret of dutiful action, then you wouldn't have had to bear this dejection and sorrow." I awoke immediately. Maharajshri's words were still echoing in my ears. The mystery of desireless work [Karma Yoga] was still not clear to me. I thought of asking Maharajshri about this on his return, but one thing was clear: Instead of a sense of service, the desire to earn praise was dominant in my mind. This hope was the cause of my dejection.

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:

Devatma Shakti Society
92-93, Navali Gav
Post Dahisar, via Mumbra
Thane 400612
Tel. No.: 22-65148183

Answers to questions from Sadhaks

- **Question:** I received Maha Yoga Deeksha (formal initiation) a couple of years ago, but over the past few months I don't seem to be making any progress. I recently completed Laghu Anushtan of the Gayatri Mantra (chanting the Gayatri Mantra 24,000 times), but it does not seem to have helped my Maha Yoga Sadhan. For some reason or the other I am unable to sit regularly for Sadhan and when I do, I can't sit for a long enough time to get into "ekagrata" (a calm meditative state). I seem to have become quite lazy as well. A friend advised me to sit again for Deeksha on the next Deeksha day, but I don't know whether or not I should do that. Please advise me on what I should do.

Answer: Most Sadhak's go through similar phases when they feel they are not experiencing any progress. The best way to deal with this is to realize that such phases happen, and the only way to get out of them is to sit daily and diligently for Sadhan.

Glad to read that you completed Laghu Anushtan of the Gayatri Mantra. Such practices are indeed good for building inner strength. But they are no substitute for daily Sadhan. Make a rule for yourself, "No Sadhan - no food". That way if you feel too lazy to sit for Sadhan, having such a rule will force you to sit, and with daily Sadhan you will begin to experience the spiritual satisfaction and the "ekagrata" you desire. So don't become disappointed by your lack of discipline and put yourself down because of it. Make a resolve to sit for Sadhan every day, surrender to Prana Shakti (Universal Life Energy) when you do so, and let her take you where you need to go spiritually.

If you get distracted during Sadhan or feel an urge to get up after a few minutes, just close your eyes and observe your normal and automatic breathing. Prana Shakti controls your normal and automatic breathing. Think of your breathing as a Kriya that Prana Shakti is conducting and simply observe it. Don't worry if ekagrata does not return immediately, it will return gradually. The more you worry about such things the less likely will you experience progress, because your mind will be engaged in such worries, which in turn will keep you from experiencing ekagrata. Just surrender to Prana Shakti and let her do her job.

Deeksha need happen only once in our lifetime. So if Deeksha has not happened to you before, then please go ahead and sit for Deeksha on the next Deeksha day at 6:00 am following the instructions at our website www.mahayoga.org. If Deeksha has already happened to you before, you are still welcome to sit for Sadhan on the next Deeksha day at the designated time. Sadhan on Deeksha day typically turns out to be more intense than at other times for many Sadhaks.

- **Question:** Is it okay to chant the Gayatri Mantra sitting up in bed before going to sleep? I find that time very convenient; no time-bound schedule, no phone calls and quietness all around.

Answer: Gayatri Mantra should be chanted after bathing, preferably in the morning.

Answers to questions from Sadhaks (continued)

However, you may chant the mantra under the situation you have described, but please don't vocalize it using your mouth and tongue. Let the chanting happen automatically in your mind and without your ego being involved. Let Gayatri Mantra be done, or happen automatically, and not be actuated by you.

- **Question:** I have firm faith in Maha Yoga and although I have not yet received formal Deeksha, I would like to receive it soon. However, I live with my wife and parents who are skeptical about such spiritual matters and traditions, and are concerned that Maha Yoga might cause me to leave my household and go live with my Guru. And since they are not very supportive of my receiving Deeksha, it would be very difficult for me to follow the required rules and restrictions at home. Also, I am in the merchant navy and it would be near impossible for me to have meals aboard ship without onion and garlic. Please advise me on what I should do.

Answer: Given your difficult household and living situation here are some suggestions you might want to consider:

Please provide your wife and parents some important information about Maha Yoga. Help them understand that once Deeksha happens, the practice of Maha Yoga is not between your Guru and you but between you and Prana Shakti (Universal Life Energy) which resides in us all. You don't even need to be in the presence of the Guru for even Deeksha to happen. The Guru's role is like that of a postman. He puts you in direct contact with Prana Shakti during formal Deeksha, and once this contact is established, it is between you and Prana Shakti what happens later. Maha Yoga is to be practiced in the privacy of your own residence, so there should be no concern at all of you leaving your household to go live with your Guru. Please visit the website www.mahayoga.org for more information on Maha Yoga which you can share with your wife and parents.

A time may come when your wife and parents have a better understanding of Maha Yoga and become supportive of your decision to receive formal Deeksha, and are willing to help you follow the rules and restrictions that go with it. But until then it would be better that you not ask for formal Deeksha.

But until then you can quench your thirst for spiritual growth by following the Introductory Approach to Maha Yoga (as described on page 15 of Self Awakening e-newsletter Volume 1, Issue 4, May 2009, link: <http://www.mahayoga.org/newsletter/SelfAwakeningVol1Issue4.pdf>). This introductory approach is extremely easy to follow and does not require you to observe any of the rules and restrictions associated with formal Deeksha. If you sit for Sadhan every day as described in the approach, your Sadhan will flourish and you will begin to get the spiritual benefits of Maha Yoga. Over time, your family might also notice in you the calmness and the other good changes that regular Sadhan brings about, and perhaps be more accepting of you receiving formal Maha Yoga Deeksha. When that happens you may apply for formal Deeksha if you are so inclined. We pray to our Gurudev to help create the situation for you to be able to receive formal Deeksha.

Answers to questions from Sadhaks (continued)

- **Question:** I am a 29 year old man and since childhood I have been inclined towards Adhyatma (spirituality). I was initiated some time ago by way of Mantra Deeksha (initiation through a mantra) by another Guru and I have been practicing the approach prescribed therein. Over the past few months I have found myself increasingly turning towards Adhyatma. I have developed somewhat of a detachment towards worldly matters and my desires for material objects have been reduced. I have been occasionally experiencing divine bliss in which I get totally immersed, however, the experiences have not been very intense nor are they as frequent I would like them to be. That has created a sense of restlessness in me because I would like to get those experiences on a more intense and sustained basis. I want to achieve enlightenment in this life and I was wondering if I should request Shaktipat Deeksha (awakening of Kundalini by the transfer of Energy from Guru to Sadhak) to have my Kundalini become awakened. Please advise me on what I should do.

Answer: Receiving Mantra Deeksha from a capable Guru can of course result in the awakening of one's Kundalini. Your description of the experiences you are having and your development of detachment towards material things are indications that your Kundalini has been awakened. Therefore it is not necessary for you to receive Shaktipat Deeksha because your Kundalini has already been awakened. Please follow the approach your Guru has prescribed and please be patient. Worrying unnecessarily about your rate of progress will only create negative thoughts which will only retard your Sadhan. Please surrender yourself to the Mother Energy, Prana Shakti, and leave your progress in her hands.

If you want, you may also sit for Maha Yoga Sadhan as described on page 15 of Self Awakening e-newsletter Volume 1, Issue 4, May 2009, link: <http://www.mahayoga.org/newsletter/Self Awakening Vol1 Issue 4.pdf>. Although it is titled "Introductory Approach to Maha Yoga", the steps are the same for Sadhaks who have already experienced Kundalini awakening.

Editor's note: Please send your questions regarding Maha Yoga and Shaktipat to: self.awakening@gmail.com.

Sadhak Experiences

Maha Yoga Sadhan has the potential to erase all the impressions created by attachments and aversions from our current and former lives thereby removing the layers of tarnish which keep us from experiencing our true nature, which is Chaitanya itself. In that process Sadhaks have all types of experiences, some physical and others mental, which inevitably and ultimately take a Sadhak to a sustained awareness of his true nature. These experiences are unique to each Sadhak and are based on the unique set of accumulated impressions a Sadhak brings with him. There are no “good” or “bad” experiences during Sadhan, nor does the absence of specific types of experiences indicate that a Sadhak is or is not making progress. The only true sign of progress on this path is the sense of detachment and calmness one experiences, not only during Sadhan but at other times as well.

We normally do not encourage Sadhaks to share their experiences during Sadhan with any one except their Maha Yoga Guru. The reason for this is twofold. First, we do not want to create a situation for Sadhaks to build up their own egos, because it goes against the very grain of what Maha Yoga is all about. And second, reading or hearing about other Sadhaks’ experiences can create a feeling of envy and/or inadequacy on one’s part, again countering the benefits of Maha Yoga Sadhan. With these caveats we have decided to share a few experiences (slightly edited) of Sadhaks with the objective of creating an interest in Maha Yoga on part of those who haven’t yet sat for Sadhan. They are presented without attribution so as to not contribute to the building up of anyone’s ego, and they are prefaced with this note so Sadhaks don’t get wrapped up in comparing their own unique Sadhan situation with those presented here. Interestingly, these include Sadhak experiences during formal Deeksha as well as one from a participant in the Global Maha Yoga Trial. - Editor

Experience of a male Global Maha Yoga Trial participant in India

I sat for meditation as instructed at the designated time on the Global Trial day (December 12th, 2010). Right away I felt a white shaft of light rising from the bottom of my spine and going all the way to my head. This experience continued off and on all through the Trial period. I also found myself chanting the Pranav Mantra (Aum) while experiencing my entire spine light up. Occasionally worldly thoughts would arise but I noticed that they would gradually go away. Even as I compose this note I am reliving the sensation of the powerful white light in my spine.

Experience of a female Deeksha recipient in the UK

I sat for meditation at the appointed time for Deeksha on December 12th, 2010 and almost immediately I became aware of a vibration of energy up my spine, particularly on my left

Sadhak Experiences (continued)

side and around the area of my heart. I also experienced some involuntary muscle movements, especially on my right side. I was also aware of a sense of sacredness during my meditation, a feeling which I have not experienced before. For the duration of the time I sat, which was for fifty minutes, I could feel the Prana Shakti flowing steadily and strongly. I felt that my initiation was a very special and beautiful experience, for which I am eternally grateful.

Since my initiation I have sat for meditation at least once a day and often twice a day. During these times I have continued to feel the Prana Shakti flow as it did during my initiation and I have also experienced a lot of vibration at the base of my spine and a slight sense of pressure and tingling on my forehead. More recently I felt that I may have had a small glimpse of the true nature of things- a feeling of connectedness which was very inspiring and filled me with a sense of peace.

There has also been an improvement in my health. Following surgery three years ago to correct a nasal injury, I had lost my sense of smell and taste. I recently realized that my sense of smell was beginning to return and since that time it has almost fully recovered. I find this remarkable and I feel truly blessed.

Experience of a male Deeksha recipient in India (Translated from Marathi)

After I sat for Deeksha I found myself breathing in and out very rapidly, and during exhalation making a humming sound like a drone/bee. This was happening automatically without my intending it. I also found myself automatically doing various Bandhas (specific muscle locks such as chin locks, abdominal locks, etc) and Mudras (gestures). I felt my spine vibrating and my body began shaking uncontrollably. I felt as if a certain type of electric current was flowing throughout my body. But while this was happening I was feeling a certain type of calm and bliss. I sat for Deeksha at 6:00 am as notified and was surprised to realize that it was 8:45 am when I got up. Whatever I have experienced is all thanks to you, Dear Gurudev.

Experience of a male Deeksha recipient in Hong Kong, China

I had applied for receiving Deeksha but for some reason or the other I was asleep at the designated time. Nevertheless, I do remember being awakened for a very short time at around the designated time by a strong tingling sensation in my Root Chakra (at the base of the spine). Since then, thanks to Gurudev, during meditation I feel a tingling sensation all along my spine, especially in my Crown Chakra (at the top of the head). I also feel very peaceful and have a sensation of expansion during meditation.

Scroll of Honor awarded to P. P. Kaka Maharaj by the Alumni Association of College of Engineering, Pune, India



ALUMNI ASSOCIATION OF COLLEGE OF ENGINEERING, PUNE, INDIA

SCROLL OF HONOR CITED TO



YOGA-TAPASVI REVERED
SHRI NARAYAN YASHWANT DHEKANE

It is extremely rare to find a personality who is at once Engineer, Scientist and Yogi and who is spiritual guide to innumerable aspirants wishing to be truth seekers in the fullest sense of the word, irrespective of religion, caste, creed, or social standing. You are one such rare person and today we say with immense pride that your life constitutes an immeasurable contribution in raising the stature of our alma mater.

You were born into a devoutly religious family on 3rd July, 1927, in the city of Dhule, in Maharashtra. Your innately scientific mind always had deep and firm roots in your innermost conviction that science, as is commonly defined in modern times is but a manifestation of highly subtle laws of Mother Nature and which were revealed to the rishis or seers of ancient times in states of deep yogic meditation. Consequently, since childhood, you have been attracted towards the study of Sanskrit, Indian Philosophy and Yoga.

After gaining a Bachelor's degree in Science, you moved on to graduate with a Bachelor's degree in Civil Engineering from College of Engineering, Pune in 1952. You were thereafter also conferred a Master's degree in Public Health by the University of Kolkata.

You served the State of Maharashtra in its Water Supply Department and various other divisions. You also served Maharashtra Engineering Research Institute (M.E.R.I.), Nashik, in which you held a high-ranking position. You have published fifty two technical research papers, some of which were invaluable to the Defense sector.

You were awarded a Gold Medal by the Institution of Engineers for conducting research in the field of Water Analysis. At the time of superannuation, you held, in a spirit of true service, the coveted post of Superintending Engineer in Mumbai. While you were undergoing college education in 1950, you were initiated into the Siddha Maha Yoga tradition by P.P. Shri Loknath Tirth Swami Maharaj, a great Yogi in the same tradition, hailing from West Bengal and who came to Maharashtra in order to revive this ancient and amazing Yoga, which is the Fountainhead of the entire science of Yoga. Embracing celibacy in the spirit of the highest Yoga principles and devoutly practising Siddha Maha Yoga, you have attained the unique status of a Spiritual Master.

As one of the foremost disciples of P.P. Shri. Loknath Tirth Swami Maharaj, you have initiated innumerable aspirants, here and in sixty other countries, into the path of Siddha Maha Yoga which begins by the awakening of Kundalini Shakti, the divine serpent power within us. Guru ordained task of making everyone on this earth aware of Siddha Maha Yoga, which you had begun as Chief Trustee of P.P. Shri Loknath Tirth Swami Maharaj Maha Yoga Trust, Nashik and also as Chief Trustee of Shri Vasudev Niwas Trust, Pune, continues world-wide, under your guidance, through Siddha Maha Yoga centres in more than sixty countries.

Through your inspiring lectures on Siddha Maha Yoga in International Spiritual events held in India and abroad, you have always succinctly brought out the true nature of Universal Peace and Brotherhood and the role of Siddha Maha Yoga in attaining the same. Your words have always charmed and inspired audiences across the world and in particular, the practical demonstration at the World Trade Center in 2007, reminded us of Swami Vivekananda's prediction way back in 1897, when, in a public speech in the USA, he had predicted that fifty years hence, India would be free from foreign rule and one hundred and ten years hence i.e. in 2007, a Yogi from India would spread the message of Peace through Yoga.

On the occasion of the Third Global Reunion of alumni on December 25th 2010, the Alumni Association of College of Engineering Pune is honoured to felicitate you, Yoga-tapasvi Shri. Narayan Yashwant Dhekane (Kaka Maharaj), as a great alumnus, for having played for more than fifty years, a noteworthy role of not only contributing to science, but also to spirituality which is so dear to all mankind.



Prof. Dr. Anil Sahasrabudhke
Director
College of Engineering, Pune



ALUMNI ASSOCIATION OF COLLEGE OF ENGINEERING, PUNE



Mr. B. Vasudevan
President
Alumni Association of College of Engineering, Pune



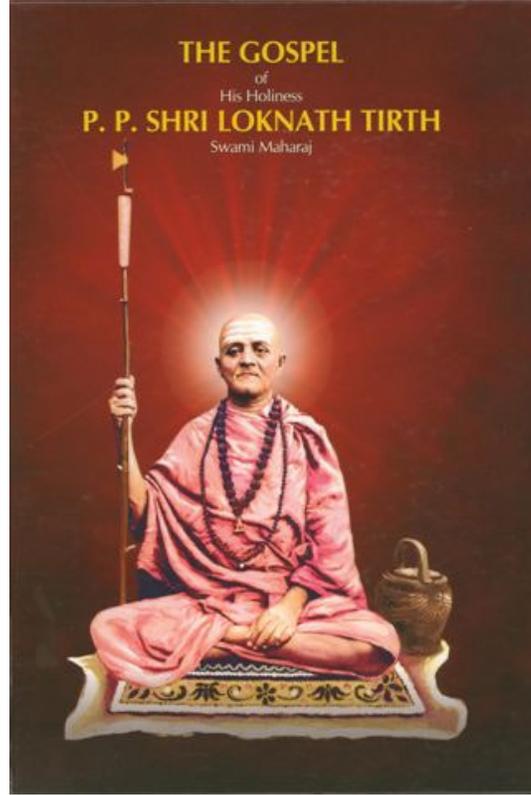

Universal Brotherhood Day and Global Maha Yoga Trial - May 15th, 2011 from 6:06 am to 6:27 am local time

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 May 15th, 2011, from 6:06 am to 6:27 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 May 15th, 2011, from 6:06 am to 6:27 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).

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 &

P. P. Shri Loknath Tirth Swami Maharaj Trust

Vasudev Niwas

41/17 Erandvane,

Pune, India 411004

Phone No. +91-20-25455584

Sadhaks outside of India can send an e-mail indicating their interest, including their postal address, to 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.

Upcoming Events:

Deeksha Day (Initiation Day) on May 15th, 2011

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

Universal Brotherhood Day/Global Maha Yoga Trial on May 15th, 2011

Please see announcement on page 22.

Website Updates:

The Maha Yoga website www.mahayoga.org has available a web-based Deeksha application form for the next Deeksha day to be held on May 15th, 2011. Also available at the website are instructions for conducting online interactions using Skype

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.

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.



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Self Awakening is the English
language quarterly e-newsletter
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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:

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May all desire to follow this nectarous Siddhayoga Path!