

Self Awakening

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



Editor's note

Dear Readers:

The purpose of this quarterly newsletter, Self Awakening, is to inform Sadhaks (seekers of self-realization) and other readers about Maha Yoga, an effortless, joyful and no cost path to Self-Realization.

P. P. Shri Narayan Kaka Maharaj of Nashik, India was a leading teacher and exponent of Maha Yoga, a centuries old tradition, whereby a realized Guru (Siddha Guru) awakens the Universal Life Energy (Kundalini) within the Sadhak, eventually leading him/her to self-realization.

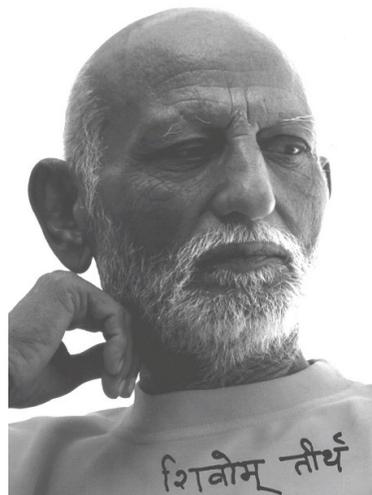
To the thousands of Sadhaks in the Maha Yoga tradition all over the world and other interested readers, this e-newsletter is intended to provide virtual Satsang. It is intended to encourage Sadhaks to remain engaged in Maha Yoga, be informed about Maha Yoga-related events around the world, and to provide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

Readers are urged to contribute questions, thoughtful articles, interesting life experiences related to Maha Yoga and news about Maha Yoga-related events to this e-newsletter. Reminiscences of P. P. Kaka Maharaj are also most welcome. We will be glad to include them in future issues. Please send any content, comments, or questions you would like to submit to self.awakening@gmail.com.

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Churning of the Heart - Excerpts



The following are two chapters 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

The two chapters below cover two very important aspects of Maha Yoga, especially to new Sadhaks. In the first of these chapters, P. P. Swami Shivom Tirth Maharaj's Guru, P. P. Swami Vishnu Tirth Maharaj, describes the role of Kriyas in removing Sanchit Samskaras (accumulated impressions) from a Sadhak's Chitta (mind-stuff). He tells Sadhaks not to be afraid of Kriyas but to see them as an essential part of the Maha Yoga process and simply observe them as they happen. In the second chapter, he suggests that while the academic knowledge of Maha Yoga and Vedanta can help a Sadhak understand some of the key principles of Yoga, it can also be a trap. This is a very important message for some of us Sadhaks who come from academic and science-related backgrounds. The actual experience of Maha Yoga is more important than the talks and articles which describe it. - Editor

The Role of Kriyas

Some people were sitting before Maharajshri. They were gathered in the open space adjacent to the temple. The discussion was about sadhan. Maharajshri said, "There is no reason to be afraid of Kriyas. Only the fortunate have this experience. If someone is frightened by his Kriyas, they stop. During Kriyas, if fear arises from within, that, too, is a Kriya, caused by the accumulated impressions of fear coming to the surface. Just like other Kriyas, the Kriya of fear should be experienced with the sense of an observer."

One gentleman asked, "What is the meaning of the Kriyas of crying and laughing? Some people believe that crying is a punishment inflicted by the Guru. They call the Kriya of laughing madness. When I have the Kriya of crying, I control it out of shame."

A smile graced Maharajshri's face. He questioned, "Shame in sadhan? Then you cannot do sadhan. Just as Kriyas stop when you are frightened, they also stop when you feel ashamed. Crying reflects the feeling in your heart. It could be a feeling of love for God, a feeling of

Churning of the Heart - Excerpts (continued)

separation from God, the pain of not being free from sense objects, or repentance upon remembering some sinful act. The essence is that when past impressions rise, by whatever means, the heart of the aspirant may scream with anguish and tears may flow from his eyes. He might, in fact, cry loudly from the suffering of his mind. It may be that he does not understand the reason for his cries, but they still come. Only a person unfamiliar with this style of spiritual practice would blame the punishment of the Guru.

“Similarly, laughter reflects the happiness of the heart. When one experiences joy and is filled with love for God, impressions of laughter come to the surface. One remembers a humorous incident and the heart is overwhelmed. Even though the reason is unknown, the laughter doesn’t stop. This is a manifestation of the joy in the heart. Laughter can take place individually, and also in the form of a collective Kriya while sitting for sadhan in a group. Once collective laughter begins, people hold on to their stomachs and laugh. No one knows the reason. This is the Kriya of humor.

“Remember one thing: that all Kriyas are for removing accumulated impressions. The act that accumulates an impression also removes it. At the time of accumulation the act is equipped with the ego of doership, whereas at the time of removal it is devoid of ego, a Kriya of the Shakti accompanied by a sense of observation. Generally karma takes place in the world and the Kriya within. At the time of accumulation the ego unites with the karma, whereas during cleansing a separate identity of the ego is retained. Dust accumulates when the house is dirty and spreads even while cleaning. After accumulation the house is dirty, but after cleaning, dust is nowhere to be seen. That is the blessing of Shakti. All spiritual practices are for achieving this goal. That is the reason why ascetics and renunciates wander in the jungle. By the grace of the Guru, you have received this blessing while remaining at home.”

The Problem with Academic Knowledge

One day Maharajshri said in his spiritual discourse, “Academic knowledge alone cannot give moksha. In fact there is a higher possibility of it becoming a reason for pride. Until there is a direct experience within, the illusion cannot be destroyed. For this, purity of the mind and sadhan are essential.”

The next morning I humbly said that I had doubts whether any one of those speakers who sit on cushions and thoughtfully describe Bramha [the Supreme Being] had actually experienced Bramha; in which case they were overstepping their boundaries.

Maharajshri said, “Look, I, too, have faith in Vedanta. I look upon Adi Shankaracharya with faith and respect, too. If I need to say something about Vedanta, I manage to do so. But just by doing so, one doesn’t become an authority on, or an expositor of Vedanta. To become an authority on Vedanta, there is a need for control of the sense organs, control of the mind, detachment from the world based on discretion, a state free from doubt, desire for moksha and tolerance. Without these it is like standing on the earth and trying to touch the moon. All these qualities are not possible without sadhan. Can the mind become pure by mere talk?

Churning of the Heart - Excerpts (continued)

I cannot comment about all the speakers but, yes, a majority of them are incompetent to lecture on Vedanta.”

“But there is a school of spiritual practice based on Vedanta, so why is there a problem in talking about Vedanta?” I asked.

To this Maharajshri replied, “There is no problem if they talk about the nature of the spiritual practice, but they do not even address this subject. They continually analyze Bramha while talking about the principle in an attempt to prove that the living being is Bramha. If this confusion were to take root in beings that are attached to Maya, it is easy to imagine how disastrous it would be. If some thought is given to this aspect of the spiritual practice of Vedanta, one point that will be clear is that a being still lives in Dvaita [duality]. He must move from Dvaita to Advaita [nonduality]. As long as there is confusion, advaita is impossible. Another point that will become clear after serious contemplation is that the Vedanta style of spiritual practice is nothing but devotion and yoga. The purpose of all spiritual practices is to gain authority in Vedanta,”

I said, “Academic knowledge and thought must certainly be beneficial in some way.”

He answered, “There is a definite benefit. If there is no pride, impressions of knowledge are accumulated. Otherwise more impressions of pride than knowledge are accumulated. But if you continue to accumulate impressions of academic knowledge, then what will happen to the previously accumulated impressions belonging to the three gunas? For their removal, devotion and yoga are necessary. For freedom from Prarabdha, tolerant dutiful action [karma yoga] is necessary. The impressions accumulated by academic knowledge and thought will also have to be cleared eventually. Only then can inner knowledge dawn,”

Then he said, “A tendency to acquire the fruit of spiritual practice as quickly as possible becomes aroused in a person and thus he wishes to leap directly towards Vedanta. He wishes to become Bramha all at once. He also attempts to adopt an attitude of crude passivity or inaction, and this is very fatal for the advancement of sadhana. If one’s patience is forgotten because of over-enthusiasm then the likelihood of losing the enthusiasm is very high.

“A desire for liberation in the chitta is a prerequisite for becoming an authority on Vedanta. Control over the sense organs, control over the mind, a lack of feeling of passion toward sense objects, a mind free from doubts, and tolerance, are essential to desire liberation. For all this, first and foremost, there should be detachment based on discretion. There is also a need for continuous yoga, devotion and service-oriented actions to attain these states. Only then can authority in Vedanta be established. Mental forbearance is a must.

After awakening of the Shakti it becomes simpler for an aspirant. First, a sense of observation arises in place of the ego of doership. Second, accumulated impressions start emerging quickly and are eroded through the medium of Kriyas. Third, an aspirant may have merely read about the conscious-self. Now the action of the conscious-self directly manifests

Churning of the Heart - Excerpts (continued)

within him, and he establishes a healthy dependence on its form. All these together make the path very easy.”

Presented here with kind permission from Swami Shivom Tirth Ashram, Inc. Thanks to Mrs. Alison Kamat for transcribing the excerpts.

“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

Revealing the Paramatma within

Atmasakshatkar is the actual experience of one's true nature, which is the pure undifferentiated Atma (soul) within us all, or Param-Atma (the Universal Soul/Consciousness), the underlying reality of the entire universe. It is also referred to as "Self Realization". It is a very rare person who has actually experienced Atmasakshatkar because our Atma, our true self, is hidden from our awareness by the five Koshas (coverings) which cover it and make it "separate" from the Paramatma. The diligent practice of Maha Yoga can enable everyone on this earth to remove the five Koshas one by one and experience their true self, the Paramatma - the Universal Consciousness. This short article briefly describes the five Koshas and how Maha Yoga can help a Sadhak clear them and actually experience the Paramatma within. - Editor

Most human beings go through life identifying themselves only with their body, which is also called the Annamaya Kosha, i.e. the covering/layer/moat which is supported by the food we eat (Anna). This is the outermost of the five Koshas, and for most of us humans it defines who we are. So we think of ourselves as Dilip Kamat or Mary Smith, defining ourselves as the son or daughter of so- and-so, brother/sister of someone, husband/wife of someone else, etc., etc. Our awareness becomes limited to our physical bodies, and we experience pain or pleasure when our bodies feel it. So we tend to do things that give us physical pleasure and avoid things which can cause us physical pain.

But the Annamaya Kosha, by itself, is inanimate. It is animated by the Kosha within it called the Pranamaya Kosha, which is made up of nervous (Pranic) energy. The Pranamaya Kosha not only animates our bodies to action, it also provides the Pranic energy which runs all the systems within our bodies. Some of us with a lot of nervous energy are hard charging individuals, always on the go, always busy doing something, while others who do not have as much nervous energy tend to be lethargic, with a most of us falling between those two extremes. In all these cases, it is the outward-directed Prana Shakti which causes our bodies to act as long as we are alive. And separate from our intentional actions and activities, the Prana Shakti also causes our respiration to happen, our circulatory system to function, the food we eat get digested, our hair and nails to grow, etc., etc. But, even most of us who are aware of the nervous energy within tend to connect it directly with our bodies and do not see the Pranamaya Kosha as a separate layer within the Annamaya Kosha. Only when the normally outwardly-directed Prana Shakti becomes inward-directed with Yogic practices or with Shaktipat (Maha Yoga Deeksha), do we become aware that it is in fact a separate entity within us and which causes activities in the Annamaya Kosha, our bodies, to happen.

A smaller subset of us have an explicit awareness of our mind, which is also called the Manomaya Kosha, which is the layer within the Pranamaya Kosha, and which is made up of the thoughts which constantly arise. These thoughts sometimes drive us to action when we are awake and make up our dreams when we are asleep. Even those of us who are explicitly aware of our minds, tend to think of ourselves as being defined by our bodies, our nervous energy and our minds, i.e. the three outer Koshas which cover our true self, the Atma.

Revealing the Paramatma within (continued)

These three layers define us as a living entity, with a body, the Prana Shakti animating the body, and a mind. But, these layers contribute to hiding our true self, the Atma, from our awareness.

Excepting for a very small percentage, mostly made up of Yogis, most human beings are completely unaware of the two additional layers within the Manomaya Kosha. The first of these is the Vignyanamaya Kosha, or the layer of the “intellect”. It is the “hard-drive” which holds the Sanchit Samskaras, the accumulated impressions from all our past lives and our current one. These accumulated impressions are the cause for why thoughts arise in our minds in the first place, and which cause us to act or think in a certain manner. This layer is the cause for why we are born with certain specific tendencies; why some people are born musicians, or born yogis, born rational thinkers, born with certain likes/dislikes etc., etc. As we accumulate new Samskaras (impressions) in our current lives, it is in this layer that those Samskaras reside. And after we leave our current physical body and get born into another one, this “hard drive” layer and the innermost layer within which the Atma resides, migrate to the next body. But again, the Vignyanamaya Kosha is not our true self; it only serves to hide it.

The innermost layer covering the Atma is called the Anandmaya Kosha or the “illuminated” layer. It separates the Atma from the Param-Atma, and defines us as separate from the Paramatma. It is the layer which gives each of us, even Yogis, the sense of separateness from everything and everyone else. It is called the Anandmaya Kosha because when all the other Koshas have been eliminated, it is what results in the bliss experienced by Yogis who have reached that state. In that sense it also has the potential to trap the Yogi in that blissful, but separate, state as an individual Atma. It continues to maintain the sense of duality in the Yogi as a separate entity from the non-dual Paramatma. Only when the Anandmaya Kosha gets eliminated does the separate Atma merge with the Param-Atma and Atmasakshatkar happens.

So, Atmasakshatkar is the experiential merger of one’s Atma into the Paramatma. It can be a long process that begins by having the Prana Shakti become inward-directed, by years of Yogic practices or instantly, through Maha Yoga Shaktipat Deeksha (initiation). Once that happens, the Sadhak becomes aware of the separateness of the Prana Shakti within from his awareness of himself as simply a body animated by Prana and perhaps with an awareness of his mind. With regular Maha Yoga Sadhan, the Sadhak begins gradually to achieve a Sakshi (observer) state, allowing the awakened and inward-directed Prana Shakti within to bring up the Sanchit Samskaras from within his Vignyanamaya Kosha into his awareness. These Samskaras get manifested as Kriyas (involuntary physical/Pranic/mental activities and actions) during Maha Yoga Sadhan. By surrendering to the awakened Prana Shakti within and allowing her to make the Kriyas happen while dispassionately observing the Kriyas as the Samskaras get expressed through them, the accumulated Samskaras get gradually erased from the hard drive of the Vignyanamaya Kosha. Simultaneously, the Sadhak will also develop a Sakshi state not just during Sadhan but also in his day-to-day life. He will see the

Revealing the Paramatma within (continued)

inward-directed and awakened Prana Shakti as the “doer” and himself as simply the “observer”.

Gradually, as the Sadhak develops the detached attitude of a Karma Yogi, new Samskaras will stop being created and accumulated, resulting eventually in the Vignyanamaya Kosha getting completely cleared. This is when the Sadhak will experience a state of blissful Samadhi as his awareness moves to the Anandmaya Kosha, but it will be a Savikalpa Samadhi state. However, with continued Sadhan, even the Anandmaya Kosha will get erased and he will experience Atmasakshatkar, eventually leading to the Nishpatti state and complete merger of his Atma with the Paramatma. Even though the Sadhak in this state might be alive in his body, his awareness will only be that of the Paramatma; he will be completely indifferent to his body and mind. And after his body dies, even the physical manifestation of his separateness from the Paramatma will have ended, he having become one with the Paramatma.

By: Dilip Kamat

(Disclaimer: I am not anywhere close to Atmasakshatkar; best to let Prana Shakti make it happen in one of these lives. Just channeling the Masters here.)

In Divine Memory of P. P. Kaka Maharaj

Shri Nikhil Prabhune, the author of this article, is a 24 year old Sadhak from Nashik, India, who had the great fortune of having served P. P. Kaka Maharaj and being in his close company since he received Maha Yoga Deeksha in 2004 when he was only fifteen years of age. He played the role of P. P. Kaka Maharaj's personal assistant over the years, helping arrange various Maha Yoga events all over India, accompanying P. P. Kaka Maharaj on his travels, and doing whatever he was assigned to do for Maha Yoga Prasar with unbridled enthusiasm, but always with a dry sense of humor. Given that he enjoyed a level of closeness with P. P. Kaka Maharaj that only a few Sadhaks have had, one can surely understand how much he misses his physical presence. Yet, his maturity, which comes through in this article, is exemplary to all of us Sadhaks. Shri Nikhil is currently doing his second year post-graduate studies in Commerce in Nashik, India, and continues to play the role of a coordinator for the Maha Yoga world center activities, a role he was officially appointed to by P. P. Kaka Maharaj in mid-2012. - Editor

गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः ।
गुरुरेव परब्रह्म तस्मै गुरुमुपाश्रेत ॥

*GururBrahma GururVishnu Gururdevo Maheshwara
Gurureva Parabrahma Tasmai Gurumupashret
(from the Samashloki Gurucharitra)*

First, I would like to offer my salutations at the feet of my Guru, P. P. Kaka Maharaj, who has merged with the Universal Chaitanya. As the above Shloka (Sanskrit verse) declares, Guru is Brahma (Creator), Guru is Vishnu (Sustainer) and Guru is Mahesh (Destroyer); but more importantly it declares that Guru is the Parabrahma, or the Universal entity which underlies all of creation, and I am eternally grateful for having had the grace of such a true Guru bestowed upon me.

Indian philosophy and spiritual practice is quite complex and difficult to understand and experience, especially on one's own. It requires the guidance and the grace of saintly representatives of God to give one the actual spiritual experience. I am sure it must have been my good Karma over numerous lifetimes that resulted in my having had the incredible fortune of meeting and spending years in the close company of such a Guru who truly embodied Parabrahma. Not only was I able to enjoy the privilege of his company in my hometown, but I also had the opportunity to travel with him to various places around India for Maha Yoga Prasar activities. But being as undeserving as I was then, I was able to appreciate only a few aspects of his divine nature.

The reason I attribute my good fortune to good Karma over innumerable lifetimes is because in Indian philosophy it is said that

मनुष्यत्वं, मुमुक्षुत्वं, महापुरुष संश्रयाः
Manushyatvam, Mumukshutvam, Mahapurusha Samshrayah

In Divine Memory of P. P. Kaka Maharaj (continued)

Manushyatvam refers to the fact that we are fortunate to be born as human beings (Manushya) only because of the good Karmas of our prior lives.

Mumukshutvam refers to the desire within some of us human beings to seek answers to questions such as: Who am I? What is my purpose in this human life? What is the truth behind my life and the universe? When the desire to seek answers to such fundamental questions arises within some of us without any external prodding, it happens only because of lifetimes of good Karma prior to our current appearance in this world. Only a few of us humans, the seekers (Mumukshus/Sadhaks) amongst us, are fortunate enough to have thoughts arise along these lines.

Mahapurusha Samshrayah goes beyond being born a human and being a seeker (Sadhak). It refers to those extremely fortunate few of us on this earth who have been blessed with the refuge of a Mahapurusha - a true Guru who can help us get answers to those daunting questions simply by his grace. Only those of us who have had innumerable lifetimes of good Karma are fortunate to be so blessed.

I used to visit P. P. Kaka Maharaj even as a child. But since 2004, after I received Maha Yoga Deeksha (initiation) and had the good fortune to have been in his close company, I developed a new outlook, I became more directed and my life changed completely, for the better.

यध्यद्विभूतीमसत्त्वं श्रीमद् उर्जितमेव वा ।

तत् देवावगच्छ त्वं ममतेजोसंभवम् ॥

(Bhagvad Geeta X-41)

*Yadhyad Vibhutimat Sattvam Srimad Urjitameva Va
Tat Devavagaccha Tvam Mamatejo-'msa-sambhavam*

Lord Krishna says in this verse that whatever that is glorious and divine in any being is but a manifestation of me. One could actually feel this glory and the divinity of God in the presence of P. P. Kaka Maharaj. His life exemplified “simple living, but divine presence”. Throughout his life he wore simple clothes, spoke softly, exhibited a gentle heart, ate simple and Sattvik food, showered motherly love on others and exhibited the patience of a kind father; characteristics of a truly divine personality. It is indeed very difficult for an undeserving person like me to do justice to describing all the aspects of P. P. Kaka Maharaj’s divine life.

But let me narrate one brief story from around the time of his birth. P. P. Kaka Maharaj’s father used to regularly visit Lord Shankar’s temple in the town of Koregao. During one of his visits, a divine person all dressed in white, with a long white beard, came to him and said, “I will be born in your family”. Several months after that event P. P. Kaka Maharaj’s mother gave birth to him, and indeed, a divine presence arrived on this earth.

In Divine Memory of P. P. Kaka Maharaj (continued)

Around the time P. P. Kaka Maharaj completed his undergraduate and graduate level studies in Civil Engineering, he received Maha Yoga Shaktipat Deeksha from P. P. Shri Loknath Tirth Swami Maharaj. While having an illustrious career following his education, he undertook various difficult spiritual practices, continued the diligent practice of Maha Yoga and worked hard to spread the message of Maha Yoga to everyone on earth. Following his retirement from professional life, P. P. Kaka Maharaj devoted the remaining 27 years of his life entirely in the service of Maha Yoga, living on this earth only to uplift all of us Mumukshus (seekers/Sadhaks).

Lord Gautam Buddha used to tell his disciples and followers, “Believe what I tell you only when you experience it”. In exactly the same manner P. P. Kaka Maharaj would emphasize the importance of actual experience to Sadhaks who came to him. He would always say, “The actual experience of Maha Yoga is more important than just talking about it”. In that vein he would constantly emphasize to Sadhaks the importance Sadhan (Maha Yoga meditation) rather than book-reading or talk. If one studies his life’s events, the presence of the Divine within him gets confirmed. His life was surely that of a true Yogi.

P. P. Kaka Maharaj never liked anyone to wait on him or serve him for his personal needs. He would never accept such personal service from anyone. He would even cook his own food. He was also very particular about not having others pay for his personal necessities. He would always make sure that he did not owe anyone even a Rupee for his personal needs. If a Sadhak made his car available for taking him around, P. P. Kaka Maharaj would insist on compensating the Sadhak for it. Only then would he accept the car service offered.

Sadhaks used to regularly come to him for advice on matters spiritual as well as material. But quite often they would feel somewhat intimidated being in his presence because of the high regard they had for him and would simply sit there speechless, unable to articulate what they had come to ask him. In such situations, I often saw P. P. Kaka Maharaj begin the discussion by responding to the questions a Sadhak would have in his mind, even though the Sadhak couldn’t quite get around to asking them. He enjoyed meeting Sadhaks, especially aspirants who might have just developed an interest in spirituality, but hadn’t yet had a chance to understand much of it or experience it. In his later years, despite not being in the best of shape physically, he would insist on going to the Ashram every day so he could meet Sadhaks and other aspirants. He would tell Ashram officials then that he had only a few more years on this earth so he wanted to make the most of the time he had available. And he would urge them to carry on the work of making everyone aware of the great gift of Maha Yoga, i.e. Maha Yoga Prasar, even after his departure.

P. P. Kaka Maharaj would often tell Sadhaks that Maha Yoga Sadhan can be the source of good for everyone in this world. Diligent Sadhan has the potential to erase all Samskaras (impressions from our present and past lives) which are the source of our attachments and aversions and which keep us from calming our minds and experiencing our true selves. He would therefore urge Sadhaks to be diligent in sitting for Sadhan and abide by the rule, “No Sadhan, no meal”.

In Divine Memory of P. P. Kaka Maharaj (continued)

The Bhagvad Geeta played a very important role throughout P. P. Kaka Maharaj's life. Not only did he study the Geeta diligently, but he lived it and experienced it and he also helped others understand how they could live and experience the teachings of the Geeta. He would urge Sadhaks not just to recite the Geeta but to live it. Just as in the Bhagvad Geeta Lord Krishna urges Arjuna to become a Yogi, P. P. Kaka Maharaj would urge Sadhaks to become Yogis too and live their lives as prescribed in the Geeta.

P. P. Kaka Maharaj did not have even an iota of self-importance. He would never allow any event he had to attend to be put on hold on account of his inability to attend due his failing health. And in that same vein, I would like to point out that he was extremely punctual in showing up for appointments and events. He would show up where he needed to be typically about fifteen minutes or so prior to the scheduled time, to make sure he did not have anyone waiting for him. He also did not like Sadhaks and officials to put his photographs on invitations and publications. He would insist that everything that was being accomplished was not because of him, but should be attributed to his Guru, P. P. Shri Loknath Tirth Swami Maharaj. I never once experienced even a whiff of the presence of an ego in anything he did or say. His life was dedicated to his Guru; he considered himself only the agent through whom his Guru acted.

He used to always say, “संकटे आजवर आली, थांबवून आम्हा शकली, नमविला तायांनी माथा”. In life we will always encounter difficulties, so we need to see our way past them and not get caught up in them and dwell on them endlessly. As Lord Krishna says in the Bhagvad Geeta, “सुख दुःख समे कृत्वा”, we should not let ourselves get over-enamored with happy events nor should we get discouraged by sad ones. People who have such an even-keeled approach for dealing with life's ups and downs are said to be in a Samachitta state, i.e. their Chitta (mind stuff) is unaffected by positive or negative events. The scriptures refer to such a state as that of a Yogi. P. P. Kaka Maharaj would always remind Sadhaks that Shakti (Mother Energy) is capable of getting done whatever is needed; she is the “doer”. All we need to do is surrender to her and put our full faith and trust in her and let her do what is needed for our spiritual uplift, not just during Sadhan but also in our day-to-day lives. Attaining this mental equanimity is the greatest form of Yoga.

P. P. Kaka Maharaj considered his daily Sadhana and Maha Yoga Prasar (spreading awareness of Maha Yoga), as the two most important priorities in his life. These were his priorities even until his last breath. Even on November 5th, 2012, the night he left his body and became one with Brahma, he managed to have a discussion on Maha Yoga with several seekers earlier in the evening. It shows how much he prioritized Maha Yoga Prasar and the importance of doing what he considered his duty.

Given worldwide instability and the atmosphere of fear that has become so pervasive in many parts of the world, he felt that it was all the more important to make everyone on earth aware of the miraculous and divine calming effects of Maha Yoga on people who practice it, and how its spread could make the world calmer and more peaceful. Each and every one on this earth, regardless of whether he is a good or a bad person, is filled with

In Divine Memory of P. P. Kaka Maharaj (continued)

Chaitanya Shakti (Mother Energy). Therefore everyone has what is needed to practice Maha Yoga. And since the Maha Yoga path so easily leads to a calmer and cleaner inner state for those who practice it, we can be sure that its spread has the potential to bring peace to all the troubled situations around the world. So he felt it was his duty to have everyone he encountered become aware of the availability of this miraculous and divine path to all, regardless of individual differences and qualifications.

There is one incident I would like to mention here regarding the Maha Yoga Global Meet which you may be aware was held in Pune, India from May 1st, 2nd and 3rd, 2012. During the planning phase for this event, Maha Yoga officials and volunteers who were participating in the planning process suggested to P. P. Kaka Maharaj that the Global Meet be held in December 2012 rather than in May of that year because it would enable people and Sadhaks outside of India to participate in greater numbers on account of school vacations and other calendar-related issues. Without a moment's hesitation, P. P. Kaka Maharaj said, "We should hold the event in May 2012 even if only two seekers from abroad can attend it". In retrospect it becomes quite clear that he was aware of what was to come and that the May dates would turn out to be very successful.

On November 5th, 2012, P. P. Kaka Maharaj left his earthly body and became one with the Universal Chaitanya. But we Sadhaks constantly feel like he is still with us; his Gurutattva (Guru Principle) still resides in each of us. Just thinking about him calms our minds and makes us feel fulfilled and contented. Those of us who came in contact with him regularly were fortunate in having his invaluable personal guidance, so we miss his physical presence a great deal, despite the fact that we continue to be guided by the Gurutattva that resides in each of us. For those who were not fortunate enough to actually be in his physical presence, can watch and hear his talks on Maha Yoga through various video and audio recordings that are available.

It is very difficult for a young Sadhak like me to do justice to P. P. Kaka Maharaj's memory. It is almost like the flame of a small oil lamp attempting to illuminate the brilliance of the sun! He took a young and ignorant person like me under his wings and helped uplift numerous other seekers like me. I can never fully repay him for showering his grace on me, so I feel it is my duty to continue diligently on the path that he opened up for me. So, I pray to P. P. Kaka Maharaj to continue to strengthen, for each and every one of us, our Maha Yoga Sadhan, and to give us the inspiration and the energy to enable the divine task of Maha Yoga Prasar to be done through us.

By: Shri Nikhil Prabhune, Nashik, India

(Translated from Marathi by Dilip Kamat)

Answers to Questions from Sadhaks

- **Question:** I have been practicing the Introductory Approach to Maha Yoga (<http://mahayoga.org/introductorypractice.htm>) for the past few months. But I have not sat for Sadhan (meditation) during the past couple of weeks because of what you might think is a strange reason. I began experiencing involuntary Kriyas (activities), and since they were happening automatically, I became quite afraid and concerned that I was losing control over my body. When I do Yoga Asanas or other Kriyas intentionally, I am totally aware of the fact that I am responsible for doing those Kriyas, but when the Kriyas happen automatically, I feel like I am not in control of my body, although I am aware that the Kriyas are happening. What should I do? Should I choose a path like Hatha Yoga when I feel like I am in control of my own body and in which Kriyas do not happen automatically?

Answer: Let me congratulate you first on the fact that the physical involuntary Kriyas you began experiencing a couple of weeks ago, are all indications that your Prana Shakti has been awakened. There is no reason to be afraid of the Kriyas happening, because when Kriyas happen, all a Sadhak need do is to let go of his control and Karta Bhav (doership) and simply observe them. It might feel strange at first to let go of your control over your body, but this is exactly the experience that a Sadhak needs to have to realize that his Karta Bhav is just an illusion and that the awakened Prana Shakti within him is the true Karta (doer). Even Sadhaks who have received Maha Yoga Shaktipat Deeksha sometimes complain that they are not experiencing physical Kriyas, so consider yourself fortunate that your Prarabdha has allowed you to experience such wonders while simply following the Introductory Approach. Consider yourself blessed!

The Kriyas are a manifestation of the process of Sanchit Samskaras (impressions from current and past lives) being brought up in your Chitta (mind-stuff), and getting erased. This is the whole purpose of Maha Yoga, to get rid of all of the Sadhak's Sanchit Samskaras so he can experience his true self. So, instead of being fearful of the Kriyas, or trying to control them, simply let them happen while playing the role of an observer (Sakshi). Some of the Kriyas could be pleasurable while others may feel somewhat strange, but there is absolutely no reason to fear them or try to stop them, or to avoid sitting for Sadhan. Also, please do not get attached to any of the Kriyas that happen. Please keep in mind that the Kriyas happening is simply a process of garbage removal. So, please allow your awakened Prana Shakti to remove the garbage from your Chitta by sitting for Sadhan regularly, with an attitude of surrender to the Prana Shakti, without any fear, or any specific expectations or attachments. Gradually, with regular Sadhan, the physical, mental and even Pranic Kriyas will stop happening once the associated Samskaras get removed, and then you will experience the sense of calm bliss that eventually leads to enlightenment.

Unlike other yoga paths, such as Hatha Yoga, which involve "doership" on part of the Sadhak, the Maha Yoga path leaves the role of the "doer" in the hands of the awakened Prana Shakti. Given where you are in your spiritual development, if further progress requires you to experience Yoga Asanas or specific types of Pranayam or any other

Answers to Questions from Sadhaks (continued)

specific activity (Kriya), once you surrender to the awakened Prana Shakti within you during Sadhan, she will automatically make those Kriyas happen. Your Prana Shakti knows exactly what is needed for your progress, so like the most benevolent Mother that she is, she will take care of your needs, but only if you let her. And when these involuntary Kriyas happen, because you are not the Karta, the Samskaras associated with those Kriyas do not get accumulated in your Chitta. So the process of automatic Kriyas happening during Maha Yoga Sadhan eliminates accumulated Samskaras without adding new Samskaras to the Sadhak's Chitta.

Other Yoga approaches like Hatha Yoga, which have the Sadhak be the Karta (doer), often result in new Samskaras being created because the Sadhak is the "doer", especially if the Sadhak is "doing" the Yoga with a specific goal in mind. You are of course free to practice "doership" types of Yoga such as Hatha Yoga, but there is really no compelling need to do so if you sit regularly for Maha Yoga Sadhan. Put your trust in the Mother Energy within you, surrender to her during Sadhan, and simply let her do what is best for you. The happening of automatic Kriyas during Maha Yoga Sadhan is a good thing, not something to be feared.

- **Question:** I received Deeksha on February 13th, 2013, but being a person steeped in the scientific disciplines, I am skeptical of the Deeksha happening and whether or not my experiences were real. I was wondering if it might be possible to actually come in contact with a Yogi/Guru who is able and willing to show me some unmistakable signs of his attainment. I live in Europe, but I have visited India several times, and have been disappointed because I have not yet found anyone who can show me such unmistakable signs. I believe that testing the attainment of a spiritual master is very important for me to accept him as my Guru, and given that P. P. Kaka Maharaj departed his human body prior to my Deeksha date, I would like to know if anyone in his lineage can show me some unmistakable signs of spiritual attainment.

Answer: Thank you for sharing with us your concerns and your logic for using an approach seeking "proof" from potential Gurus about their abilities to help Sadhaks. Many of us Sadhaks and leaders of P. P. Kaka Maharaj's Maha Yoga Parampara (tradition) have also been trained in the sciences and other professional disciplines such as engineering and management, and therefore can relate to your way of thinking. And as you say, one has to be skeptical about Gurus who claim to have miraculous powers.

Having said all that, it is important to keep in mind that instead of looking externally for miracles and miracle-men, in Maha Yoga practice, the Deeksha itself is the "miracle". The experience of Shakti awakening is truly miraculous, not just when it happens, but in the changes it causes in the Sadhak who is diligent in seeking Deeksha and in Sadhan thereafter. The Guru does not ask the Sadhak for anything material; no financial remuneration, no Guru Seva (service), nothing! All he asks is that the Sadhak have a sincere desire to attain self-enlightenment, a willingness to surrender to the awakened Prana Shakti within, a commitment to sit for Sadhan every day, and to the extent possible, follow the rules and restrictions that will ensure the Sadhak's rapid progress on

Answers to Questions from Sadhaks (continued)

the path. That's it! So, if you ask us, there is no Yoga approach other than Maha Yoga and Shaktipat (transfer of Shakti) by which a Sadhak can actually experience the Prana Shakti being awakened and turning inward, the first and miraculous step in the process of eventually attaining self-enlightenment. It is also the way most self-realized souls over the course of history eventually attained that state.

Beyond this gift of Shaktipat by/through a realized person, either intentionally or sometimes even without the realized person's explicit intent, a Sadhak should not expect him to perform miracles for the asking. In fact, miracles do happen in the presence of such persons, or sometimes even when they are not physically present, but one has to realize that such people are not of this material world and do not have any ego-enhancing desires. If you ask a realized person (someone who is still accessible) whether or not he is realized, he will undoubtedly tell you that he is only a Sadhak and that he is on the spiritual path just as the rest of us. But, rest assured that if he is truly realized, his "intent" itself has the potential to awaken and regulate the Prana Shakti in sincere Sadhaks. And even when he does so with intent, he will never take any credit for it, but will attribute it to his being only the "postman" who is delivering the gift of Shakti which originates from God. Those realized souls who have reached the Turiya state (final state of self-enlightenment) are even beyond this stage, because even though they may be living amongst us, they are not of this world. They are already permanently merged with the Brahman and have no real connection with the material world.

On the other hand, if someone tells you that he is fully realized, you can be sure that he is not. If anyone tells you that he can perform miracles like thought-reading and other types of Siddhis (miraculous powers), be assured that he is caught up in the web of Siddhis, one of the many traps on the spiritual path after the awakening of the Prana Shakti. Such people are caught up in the material world and have gotten side-tracked from the spiritual path. They are exploiting the Siddhis they might have acquired through Sadhan for material gain. It is unlikely that they will progress much, if at all, on the spiritual path.

There is another point we would like to make, which is somewhat subtle. Many of the realized souls are so beyond what happens to us mere mortals that they really do not care, i.e. they do not have any Rajasik Vrutis (action promoting tendencies) even to benefit others. They have gone beyond the three Gunas (Tamasik, Rajasik and Sattvik). They believe that eventually, over multiple lifetimes, every soul (Atma) will come to the realization that it itself is the Param Atma, so why should anyone bother to even try to benefit other Sadhak souls. If one has such a perspective, one realizes that people such as P. P. Kaka Maharaj, who do not have any material aspirations at all from having Sadhaks benefit from their largesse, are the true Bodhisattvas of our age. They have enough Rajasik Vrutis in them that even though they are realized souls, before they attain the Turiya state, they "strive" to enable other Sadhaks such as you and I to get on the path of Self Realization, often at a spiritual cost to themselves as individual souls, but having the broader perspective of helping other souls (Atmas) realize their Paramatma state.

Answers to Questions from Sadhaks (continued)

As a Sadhak for whom Deeksha has happened, the Guru Tattva (Guru Principle) is within you. But many Sadhaks often miss the inner Guru's directions because they do not have enough of an attitude of surrender, or they are simply unaware of what is happening. In such situations, a Sadhak can always get in touch with one of the fourteen Deekshadhikaris (see page 5 of the February 2013 issue of Self Awakening archived at <http://mahayoga.org/newsletter/Self%20Awakening%20Vol%205%20Issue%203.pdf>) designated by P. P. Kaka Maharaj (contact information available at <http://mahayoga.org/contact.htm>), or a more experienced Sadhak, to get guidance. But please do not expect them to perform miracles and magic tricks for you. They are spiritual guides not magicians. Their magic is the magic of the Maha Yoga Parampara, which is Shaktipat Deeksha - a true live miracle! You are also welcome to contact us at the Self Awakening e-newsletter (self.awakening@gmail.com) and we will be glad to respond to your questions as appropriate.

Anyway, it is entirely up to you what you do with the gift of Deeksha you were fortunate enough to receive. You do not have any material or spiritual obligations to P. P. Kaka Maharaj or to his Parampara (tradition) to "do" anything going forward. We hope you are aware that the Maha Yoga Deeksha came with no material obligations at all. Nobody has asked you or expects you (or any other Sadhak for that matter) to contribute anything material or spiritual to the Maha Yoga tradition. And it is entirely up to you whether you allow the awakened Prana Shakti and the Guru Tattva (Guru Principle) within you to take you further on the spiritual path (through diligent Sadhan) that all of us are on, or to take a different path for a while. But please be assured that once the Prana Shakti is awakened and inward-directed (which, by the way, happened not by random chance) it will invariably take you on the path of Self-Realization over the next few lives, if not in this life itself.

By the way, P. P. Kaka Maharaj was himself well versed in the scientific principles. He was a professional Civil Engineer, with a Master's degree in Civil Engineering, having won a Gold Medal twice from the Institution of Engineers for research in Civil Engineering. He was a true Karma Yogi, being excellent in what he perceived as his duties, while being detached from the fruits of his labor. He was in this world, but not of it. This is why many of us Sadhaks from science-related disciplines could relate to him. He was as comfortable discussing science-based issues as he was discussing issues that went beyond science as we perceive it. This, to us, is the hall-mark of a realized soul. You are fortunate to have been accepted for receiving Deeksha, benefitting from his last Sankalpa in his human form. Please make of it what you can and wish. You do not owe anything to anyone else other than to yourself in how you proceed from here. But please be assured that P. P. Kaka Maharaj and his Parampara will be with you as the Guru Tattva within you from here on. Of course, you can choose to ignore it and go whichever way you choose. But, in case you want to tap into it at any time down the road, you always have access to it.

Answers to Questions from Sadhaks (continued)

It will also help if you sit for Sadhan regularly with an attitude of surrender, not to anyone or anything external, but to the awakened Prana Shakti within you. And it would also help if you listened to what she has to say to you very carefully and without much of an ego.

- **Question:** I would like to ask a question about accumulated impressions (Sanchit Samskaras). On your website, in the FAQ section, a question was asked about life after death, and the reply included a summarization from the book Devatma Shakti. In that explanation, it is mentioned that "Impressions that are imprinted on Chitta are never obliterated, and during the lifetime of a human being they get revived again and again as the occasion demands." However, further along in the answer it reads, "Maha Yoga is a direct and effective way to begin to actually experience the meditative state, the diligent practice of which will over time reduce and eliminate the accumulated impressions of current and past lives."

I am a little confused, and I hope you can bring some clarity. Are impressions, accumulated over lifetimes, always present, or can they be erased?

Answer: The impressions (also known as Samskaras in Sanskrit) accumulated over a person's current and past lives do not get erased for a typical non-Sadhak/non-Yogi person. They reside in the Vignyanamaya Kosha (see article on page 6 for an explanation of the five Koshas) and almost constantly come up into a person's awareness, resulting in thoughts/feelings/ desires/ aversions, etc., which often results in the person acting upon them. This further reinforces the impressions and causes a recurrence of related thoughts/feelings/ desires/aversions, etc. to come into the person's awareness at a later time, and the vicious cycle continues, ad infinitum.

Here's a simple example; you might be sitting quietly, reading a book, when all at once a thought arises in your mind to go have a bowl of ice-cream. This thought might not have anything to do with the content of the book you were reading; it came about seemingly at random, but in reality it came up because of an attachment to ice-cream (or something sweet) that resides in your Vignyanamaya Kosha and came up into your Chitta (mind stuff). You get up to fulfill that desire to eat ice-cream, i.e. you act upon that thought. That in turn reinforces the impression of the pleasure you get from eating the ice-cream, reinforcing that attachment in your Chitta, and recorded in the Vignyanamaya Kosha, making it likely that such thoughts will continue to arise periodically, which you will be driven to act upon, thus continuing the cycle.

Now, there is nothing inherently wrong in having such an attachment to ice-cream, but the attachment has the potential to cause you grief/sorrow if you are not able to get the ice-cream, i.e. fulfill your desire, the next time it arises. This is just a trivial example, but it illustrates the point that all seemingly "random" thoughts that arise in our minds result from the accumulated impressions that reside in our Vignyanamaya Kosha, which come up into our awareness, cause our mind to get "disturbed", make us act upon them,

Answers to Questions from Sadhaks (continued)

further reinforcing them, and so on. This happens, not just for attachments (as in the attachment to ice-cream) but also for all kinds of feelings, fears, aversions, desires, etc. So we go through our successive lives carrying these accumulated impressions from one life to the next, which get enhanced as we act on them when they come up as thoughts, and get added to, as we develop new attachments and aversions.

The question now arises, is it possible for a person to put an end to this self-reinforcing cycle? Is it possible to erase the Samskaras we currently have accumulated and stop the accumulation of new Samskaras? Many Yoga forms, and other similar practices, attempt/claim to enable a Sadhak to do that. However, most of these practices, while they can clearly help a Sadhak quiet his mind, do very little to erase the Samskaras. As a result, while the Sadhak is in a meditative state, his mind remains calm, but once he gets out of it, the Samskaras bring up the suppressed thoughts, disturbing the Sadhak's tranquility. Most Yoga and other practices, which require that the Sadhak be the "doer" (Karta in Sanskrit), do not result in the accumulated Samskaras being erased. The Sadhak's "doership" of those practices only results in his continuing to accumulate Samskaras, even during his Sadhana. Yoga approaches such as Maha Yoga, which result in the activation of the Prana Shakti (Universal Life Energy) within the Sadhak, and have him surrender to the awakened Prana Shakti within him, not only help a Sadhak reach a calm mental state during Sadhan, but they help erase the Samskaras as well. (Maha Yoga practice is referred to as "Sadhan" rather than as "Sadhana", because Sadhan "happens" while the Sadhana of other approaches are "done").

How do the accumulated Samskaras get erased? Here's how. During Maha Yoga Sadhan (meditation) the Sadhak does not "do" anything; he is simply the "observer" (Sakshi). As he surrenders to the awakened Prana Shakti within, the Prana Shakti brings up Samskaras into his awareness in the form of Kriyas (involuntary activities). These Kriyas can be physical (as in body movements, Asanas, Mudras, etc.), Pranic (sensations of nervous energy moving within the body), or mental (thoughts, feelings, emotions, etc.), depending on the nature of the specific Samskaras that get brought up into the Sadhak's awareness. If a physical Kriya happens during Sadhan, he should simply let it happen, not try to control it, but simply observe it. If a Pranic Kriya happens, e.g. he feels a surge of energy in his spine or elsewhere in his body; he should simply observe it and not dwell on it or get attached to the experience. If a thought arises during Sadhan, he should not try to suppress it or dwell on it but try to put himself in the role of an observer; become aware of the thought and gradually let it go. If the Sadhak finds it difficult to observe his thoughts as they arise during Sadhan he can simply redirect his attention to his natural and automatic breathing, once again putting himself in the role of an observer, but this time of his automatic breathing. Gradually, the Sadhak will be able to observe his thoughts as they come up in his awareness, and by letting them go he will begin to experience the interval between when a specific thought goes away and another one arises; the interval when his mind becomes completely calm, a small experience of his true self.

Answers to Questions from Sadhaks (continued)

Since the Sadhak's role is to dispassionately observe these Kriyas, not think of himself as the doer or get attached to the Kriyas that happen, but to simply let them go, this process of Maha Yoga Sadhan gradually results in the Samskaras getting erased. During Sadhan the Samskaras get brought up into the Sadhak's awareness by the awakened Prana Shakti, but the Sadhak by repositioning himself as the observer rather than the doer gives up ownership of those Samskaras, and by letting them go without the reinforcement of acting upon them, gradually and over time, he eliminates them from his Chitta and from the Vignyanamaya Kosha.

With diligent and daily Maha Yoga Sadhan the Sadhak will also begin to automatically develop the Sakshi (observer) attitude even when he is not sitting for Sadhan. This is of critical importance for the elimination of all accumulated Samskaras. If a Sadhak sits for Sadhan regularly, he will be erasing some of the accumulated Samskaras during Sadhan through the Kriyas that happen. But once his Sadhan is over, if he develops new attachments and aversions during his day-to-day life, new Samskaras will get created and the process of Samskara accumulation will continue unabated. Samskara accumulation and elimination follows a simple arithmetic rule: Accumulated Samskaras (t) = Accumulated Samskaras (t-1) - Samskaras eliminated during Sadhan + Samskaras added at other times. So for Accumulated Samskaras at time (t) to be less than those accumulated at time (t-1), the Samskaras eliminated during Sadhan have to be greater than the Samskaras added at other times.

As the Sadhak develops the Sakshi attitude, not just during Sadhan but also during his day-to-day life, he begins to develop an attitude of detachment, not necessarily to action itself, but to the fruits of the action. He is then well on his way to become a Karma Yogi. He can continue to act in his day-to-day life, fulfilling his duties to his family and to the world in general, without his actions reinforcing or creating new attachments or aversions. He begins to see his own actions as the work of the Prana Shakti, not just residing within himself, but pervading all living and even inanimate things. Life itself becomes Sadhan for him and he sees himself as an observer, simply being a channel for the Prana Shakti or the Mother Energy to act through him. This is when he frees himself of all accumulated Samskaras and eventually reaches Self-Realization.

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

Maha Yoga Leadership Meeting

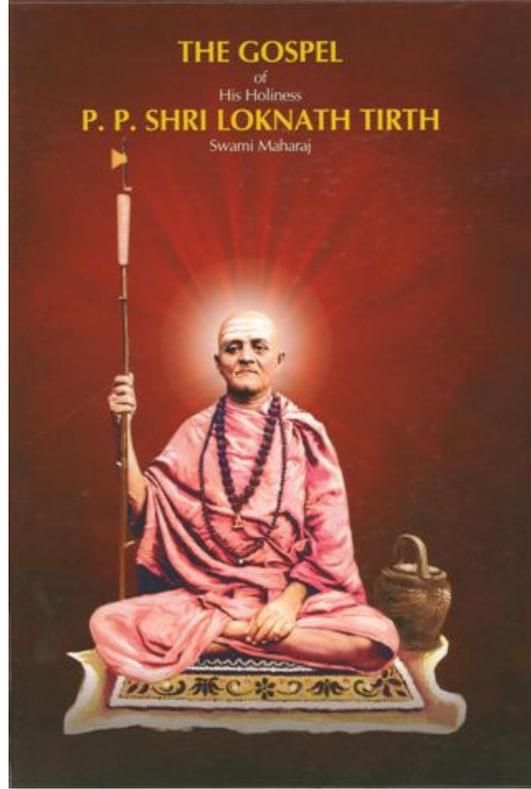
The Maha Yoga leadership group met on March 17th, 2013 in Nashik, India to confirm the roles and responsibilities following P. P. Kaka Maharaj's departure from his earthly body. The meeting was attended by the following eight of the fourteen Deekshadhikaris (those authorized to grant Maha Yoga Deeksha) who have been sharing the key responsibilities as described in the February 2013 issue of this e-newsletter (archived at <http://mahayoga.org/newsletter/Self%20Awakening%20Vol%205%20Issue%203.pdf>):

1. P. P. Shri. Prakash Prabhune Maharaj
2. P. P. Dr. Shamsundar Deshpande Maharaj
3. P. P. Shri. Appa Kulkarni Maharaj
4. P. P. Shri. Moreswarbua Joshi (Charholikar) Maharaj
5. P. P. Shri. Mukund Kaka Thakar Maharaj
6. P. P. Shri. Suryakant Rakhe Maharaj
7. P. P. Dr. Prakash Saraf Maharaj
8. P. P. Shri Vitthalrao Barve Maharaj

The attendees confirmed the roles and responsibilities as described in the February, 2013 issue of Self Awakening. In addition, they agreed on the following key items:

- Publication honoring P. P. Shri Kaka Maharaj, which would include essays by well-known personalities who had come in contact with him, would be published on the occasion of P. P. Kaka Maharaj's death anniversary on October 24th this year. A committee was formed to pursue this initiative.
- Publish a biography and remembrances of P. P. Kaka Maharaj on a date to be decided.
- Celebrate P. P. Kaka Maharaj's birthday at all Maha Yoga centers on July 13th this year, according to the Hindu calendar.
- Observe P. P. Kaka Maharaj's Punyatithi (death anniversary) on October 26th this year. A Maha Yoga Sadhak gathering will be held in Nashik, India from the evening of October 24th to October 26th this year to observe the event.
- Deeksha Days and the Universal Brotherhood Days, which have been held on the same day thus far, will be held on separate days going forward. There will be three to four Deeksha Days held every year, but only one Universal Brotherhood Day. These days will be announced by the Maha Yoga Headquarters.
- The Maha Yoga leadership will meet every three to four months on dates to be decided by the Nashik center.

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 Loknath Tirth Swami Maharaj Mahayoga Trust
P. P. Shri Loknath Tirth Swami Maharaj Chowk,
Shrirang Nagar, Gangapur Road
Nashik, Maharashtra, India 422013

Phone: +91-253-2311616

Tour to Bangladesh cancelled:

The tour to Dhaka, Bangladesh to celebrate P. P. Loknath Tirth Swami Maharaj's birth anniversary from May 19th - 24th, 2013 has been cancelled. The ongoing political disturbances in Bangladesh had made it extremely unlikely that visas would be granted for a large tour group from India. P. P. Swami Loknath Tirth Swami Maharaj's birth anniversary will instead be celebrated at the Nashik Ashram in India on May 21st and 22nd.

Upcoming Events:

Deeksha Day (Initiation Day) on May 13th, 2013

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

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

The Thane Ashram will be hosting a series of 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 Program Calendar at <http://mahayoga.org/progcal.htm> has been updated.

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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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

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

May all desire to follow this nectarous Siddhayoga Path!