

## Discussion with P. P. Kaka Maharaj December, 2010

On December 14, 2010, Dilip Kamat, the editor of Self Awakening, our quarterly e-newsletter, had the good fortune to spend a couple of hours with P. P. Kaka Maharaj (Gurudev) at his home in Nashik, India, and to engage him in a discussion on Maha Yoga. P. P. Kaka Maharaj had been recovering from a mild paralysis of his right arm which he experienced in August, 2010. Despite his affliction, however, P. P. Kaka Maharaj was as enthusiastic as ever about communicating with Sadhaks and in contributing to spreading awareness of 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 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?

**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 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?

**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 fruit 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 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 **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 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?

**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 could be selfish and keep the entire box for ourselves, or we could 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?

**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 state 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.

**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, brothers and sisters 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.

Dilip Kamat  
Editor, Self Awakening e-newsletter