

Discussion with P. P. Kaka Maharaj Pune, February 14, 2009

On February 14th, 2009 P. P. Kaka Maharaj (Gurudev) sat with Dilip Kamat, editor of Self Awakening, our quarterly e-newsletter, to have a wide ranging discussion on his life experiences, Maha Yoga, and advice to Sadhaks. The following is an edited transcript of the discussion. We are presenting it with the intent that Gurudev's life experiences and insights into Maha Yoga will inspire Sadhaks and others to diligently pursue the Maha Yoga path.

Editor: Thank you very much for giving me this opportunity to conduct this interview for the e-newsletter. It will be very helpful to the Sadhaks and others who read the newsletter. Should we get started?

Gurudev: Yes, let us begin.

Editor: How did you get interested in Maha Yoga? What got you interested?

Gurudev: Ever since my childhood I had a desire to become a Yogi. I don't know why, but I just wanted to become a Yogi. This was fortified and reinforced by some movies (pictures) I saw when I was a child - Sant Dhnyaneshwar, Tukaram Maharaj and others. After seeing the movies I would have a tendency to chant "Vithal-Vithal" and even when I sat somewhere I would think "Vithal-Vithal". I would also recite Dhnyaneshwar's sayings and verses.

Editor: What do you think made you do that?

Gurudev: I don't know what it was inside me that caused me to do this, but there was some kind of power within me that led me to become fond of this particular science. My friends and other students were also there, but I don't know why only I took an interest in Yoga, it is only known to the Destiny (Prarabdha). So I don't have an answer as to why I took an interest in Yoga, it is beyond my powers to give you an answer on that. I can only attribute it to Destiny.

Editor: At some point later you met P. P. Swami Loknath Tirth Maharaj. How did that come about?

Gurudev: That was at a much older age. My interest in Yoga began when I was about 10 or 15 years old. I also had a longing for singing and I even won prizes in singing. I had a very good voice then and I could sing quite well, so I used to always stand first in singing and recitation. After my thread ceremony I began the Gayatri Mantra japa and around the time of my Matriculation I had developed a very keen interest in Yoga. But I did not neglect my studies in school. I was interested both in my studies and in Yoga.

Editor: What about your college days?

Gurudev: In my college days I had joined the RSS, which led me to a very good part of my life. I was made the head of a Parishad which had about 100,000 members. After Inter Science, I joined the Engineering College, but I did not do well in my first year. I was doing both Junior B.Sc. as well as FY Engineering and as a result I did not do well in my studies that year. In addition, since I was in the RSS and being a very good RSS worker I was caught by the government and I was put in jail. The RSS was doing Sangh Satyagraha, and in my barracks 300 students, Sangh organizers and Sadhaks were there. I was authorized to lead the singing of the Bhagwad Geeta at events and during one such event I was arrested. I was not given parole to attend classes because I was one of the leaders of the Satyagraha. I was in jail for 3 months.

Editor: That must have been very difficult for you?

Gurudev: Yes, I couldn't attend the college lectures so I had to study in jail. The government did give me parole to appear for my exams, but that year I fell a little short of getting the 45% marks that were required to pass Junior B.Sc. I did not let that deter me and I entered 2nd year Engineering and Senior B.Sc. the next year while having to complete some of the work for my Junior B.Sc. This eventually resulted in my completing both my BE and my B.Sc. degrees in my final year of Engineering and I received both degrees over a two week period in 1952.

Editor: That must have been quite an achievement.

Gurudev: For my B.Sc. I majored in Mathematics which had 8 papers including Astronomy and Analysis, which I liked very much. So I could manage.

Editor: What did you do next?

Gurudev: Around that time the RSS was organizing bicycle tours of various forts around Maharashtra such as Sinhagad, Purandar, etc. So I went to 5 or 6 forts on a bicycle.

Editor: You must have been in very good shape in those years to do all that climbing on a bicycle.

Gurudev: Yes. I used to practice Yoga Asanas daily in those days. I used to practice even Poorna Matsendryasana, which, by the way, is a very difficult Asana. I have lost my physical abilities now, but in those days I was very slim so I could even do that difficult Asana.

Around that time, in 1952, someone told me that if you are so interested in Yoga, there is a Sage, a saintly person, who has come to the area you might want to go meet and salute. So I went to see the Sage and when I got there I just bowed to him. The Sage was P. P. Loknath Tirth Swami Maharaj. When I looked up from having bowed to him, his first sentence in Hindi was, "If you have feelings of respect for your Guru then you should do a Sashtanga Dandavat (prostration with 8 points of the body touching the ground)". So I did a Sashtanga Dandavat and said, "Of course, you are my Guru". That led to my

meeting with him everyday. In those days I was mostly interested in practicing Yoga Asanas.

Editor: Which town were you living in then? Where was this going on?

Gurudev: Right here in Pune. Actually very near to where we are now in Vasudev Niwas. At that time when I would go to see P. P. Loknath Tirth Swami Maharaj, P. P. Gulvani Maharaj used to also be around. When I would do Yoga Asanas, he noticed that I was also doing Poorna Matsendryasana, a very difficult Asana.

Editor: Yes, P. P. Gulvani Maharaj was also very interested in Yoga Asanas.

Gurudev: Yes, he had a great interest in Yoga Asanas and he was very good at doing them. There are some famous photographs of him doing very difficult Asanas. When he saw me doing the Poorna Matsendryasana he came to me and said in Marathi, “You do that Asana very well and very beautifully”. This was around 1951, when Shri Balasaheb Wakde was around. He was a leader in the RSS and he would also encourage me in my Yoga Asana practice. One day he said to me, “Why are you just doing Asanas? You should ask Swamiji for Deeksha”. I said to him, “What is this Deeksha?” So Shri Balasaheb told me about Deeksha and I decided it would be a good idea to ask Swamiji for Deeksha. So I went to see Swamiji on a Thursday and asked him if it might be possible for him to give me Deeksha. Swamiji replied, “You are still a student and you have your studies to deal with, Deeksha will not be appropriate at this time”. I was quite disappointed to hear that. The following Saturday when I went to see Swamiji he announced to me, “Tomorrow you will get Deeksha”.

Editor: That must have been a pleasant surprise for you.

Gurudev: Yes, also because the next day was the day celebrating my Kula Dev (Family God), Jejuri cha Khandoba (form of Shiva from the town of Jejuri); and a Sunday, which happens to be the day of the week I was born on. So I felt very fortunate.

Editor: Did Swamiji know about the importance of that day to you?

Gurudev: No, nothing like that. He just decided that it would be the day. One day he told me I was not ready for Deeksha and two days later he announced that he would give me Deeksha the next day! I had no idea what went into Swamiji’s calculations. I was very glad that he had decided to grant me Deeksha and the next morning I went to see him to receive the Deeksha. He put his hand on my head and the Deeksha started right away. Following that I would go see Swamiji every day and do Sadhan. He was a very loving person. Not long after my Deeksha someone who was able to converse with Swamiji very freely (unlike me, who was in awe of him) asked him, “How come you gave Narayan Deeksha only a few days after you had told him that he wasn’t ready”. Swamiji replied, “After I said no to him that day, I could not proceed with my Sadhana. He and I are in some way indebted to each other

(Hrunanubandha), so Shakti (Mother Energy) has told me that he should be given Deeksha". I suppose it was a matter of Destiny.

Editor: How was your relationship with Swamiji after that?

Gurudev: It was very close. I used to see him everyday while he was here in Pune. When he left Pune to go to Varanasi I stayed in touch with him through back and forth correspondence, right until his departure from this world in February 1955. Swamiji told me to always remember my Guru, so he is always in my heart. Thanks to his blessings I have had a successful career and a successful spiritual life. Without his guidance and blessings none of this would have been possible.

Editor: I understand that you were also very close to my Gurudev, P. P. Gulvani Maharaj.

Gurudev: Following Swamiji's departure in February 1955, I stayed in very close touch with P. P. Gulvani Maharaj.

Editor: He was in a way your Gurubandhu (brother in the Guru family), you and he having had Swamiji as your common Guru.

Gurudev: Yes, he was my Gurubandhu, but he was much more senior to me. I was in a way, a very, very junior brother to him, the one with the lowest rank, so to speak. When P. P. Gulvani Maharaj left this earth in 1974, I sought the guidance of P. P. Datta Maharaj Kavishwar, who he had named as his successor. P. P. Datta Maharaj took good care of me spiritually, thinking perhaps that even though I might have behaved at times like a mischievous child I had good intentions. He guided me for 25 years, from 1974 till his departure from this earth in 1999. In 1985 he invited me to join the trust in Pune established by P. P. Gulvani Maharaj. I had retired from my job in the Maharashtra Government by then so I agreed. Meanwhile I had also established the P. P. Loknath Tirth Swami Maharaj Trust in Nashik, and I had begun going to various places around Maharashtra and India to spread the message of Maha Yoga and to give Deeksha to Sadhaks who agreed to live by the standards established by P. P. Gulvani Maharaj. After P. P. Datta Maharaj Kavishwar's departure from this earth in 1999, I reluctantly agreed to assume the responsibility of becoming the chief trustee of the Pune Ashram.

Editor: How have things gone since then?

Gurudev: Things have gone very well. We are gradually spreading the Maha Yoga message, as you know. We have given a large number of Deekshas and people are having wonderful experiences in their Sadhan. You might have heard of Dr. Vijay Bhatkar, who is a famous Computer Scientist in India. He too has received Deeksha. He came to see me some time back, right here in Pune, and we got into talking about atoms and physics. I told him that the science of Maha Yoga is somewhat different from our knowledge of the physical sciences at this time. Maha Yoga is very simple. One need not analyze the approach; one just has to experience it. It is very simple because one just has to sit

without doing anything to experience it. He said, “Is that so?” I said, “Yes” and I asked him to sit with his eyes closed. He did that, and within a short time he just fell back in a trance. Following that I gave him a date for his formal Deeksha, but the Deeksha happened to him 8 days earlier. I said to him that Shakti (Mother Energy) must have been in a hurry! Many such situations happen all the time and I often wonder how such things happen and what is causing such a great flow of Energy.

A few years ago the Shankaracharya of Shirshi Math had come to see me with his younger disciple. We welcomed him to the Ashram, did his Pooja, etc. He said he wanted to talk to me about something. I said okay, I would be glad to listen to him. He said he wanted me to give him Deeksha. I said to him, “How can I do that. You are a Shankaracharya, so we see you as Shri Datta Guru himself. So how can I give you Deeksha? Why are you asking me to do such a thing? I will not be able to give you Deeksha.” But then I told him that he could sign the Deeksha request form letter we have and I will put the letter in front of Swamiji’s (P. P. Loknath Tirth Swami Maharaj’s) photograph and then it is between Swamiji and him whether he receives Deeksha or not. It is not in my hands. The Shankaracharya did as I had suggested and lo and behold, he received Deeksha! He being a follower of a different Yoga Marg (tradition) got some very different experiences. Be that as it may, two other Shankaracharyas have also asked for and received Deeksha since then.

Editor: So it seems Maha Yoga prachar (spreading the Maha Yoga message) is going quite well.

Gurudev: Yes, it is going very well. We had decided some time back to create 4 centers of Maha Yoga in 4 different locations in India - in the holy city of Kashi (Varanasi); in Rameshwaram, where Swamiji had directed us to do Maha Yoga prachar in Southern India; in Pithapur in the state of Andhra Pradesh, a sacred location for followers of Shri Datta Guru and the birthplace of Shripad Shri Vallabha, one of the incarnations of Shri Datta Guru; and finally in Narsobachi Wadi (also referred to as Wadi), a place sanctified by Shri Narsimha Saraswati (who is considered to be the second incarnation of Shri Datta Guru) and by Shri Vasudevanand Saraswati (P. P. Shri Tembe Swami Maharaj). We intend to organize two Saptahas (weeks of intense spiritual activities) at each of these locations where Sadhaks and others can participate in Maha Yoga related activities. We have thus far conducted such Saptahas in Kashi, Pithapur and as you are aware, we just returned from one such week at Rameshwaram. And of course, we have been organizing such events in Wadi since many years. This Prachar is very consistent with P. P. Gulvani Maharaj’s message in the only public speech he gave in 1957 when he urged everyone to practice Maha Yoga for the uplift of India and for the entire world. It is also consistent with P. P. Swami Narayan Tirth Dev Maharaj’s blessings to P. P. Loknath Tirth Swami Maharaj to spread the teachings and the practice of Maha Yoga wherever he went. As you are aware, P. P. Swami Narayan Tirth Dev Maharaj, who was P. P. Swami Loknath Tirth Maharaj’s Guru’s Guru, was the

key Guru in our lineage who began the spread of Maha Yoga in recent times during the late 19th and early 20th century. So I feel that I am just carrying on this tradition of Prachar passed down from P. P. Swami Narayan Tirth Dev Maharaj to P. P. Swami Loknath Tirth Maharaj down to P. P. Gulvani Maharaj down to me. I had no idea I would become involved so much in Maha Yoga Prachar. I had never thought of travelling so much, not only in India but also abroad. I had never imagined travelling to London and to some of the major cities in the US for Maha Yoga Prachar, leave aside going to the Middle East locations of Bahrain and Kuwait.

Editor: What did you think of all the foreign locations you visited?

Gurudev: It is thanks to all the Sadhaks in those places who organized opportunities for people in those locations to get some exposure to Maha Yoga that those visits even became possible. As you know, not only did we talk about Maha Yoga but also gave attendees an opportunity to actually experience Maha Yoga meditation. For example, at the September 11th, 2007 peace event that we participated in California, we didn't have much time to give a long lecture. So in contrast to the other presenters who gave speeches, we guided the attendees through a practical Maha Yoga meditation. For that we received a great response from the attendees and from the organizers who sent us a glowing letter thanking us for actually giving audience members a true feeling of peace instead of just talking about it.

In Bahrain we were invited to give a talk at a beautiful 150 year old Krishna temple. The organizers had told me that the attendees would be Krishna devotees who were studying the Bhagwad Geeta. When I began the talk I told the audience, "You all know how to recite the Geeta, but today I am going to tell you how to practice the teachings of the Geeta". With that introduction, and drawing upon the Sixth Chapter of the Geeta which describes the essence of Maha Yoga, I instructed the audience of about 150 to 200 people to close their eyes and guided them through a 10 minute Maha Yoga meditation. It had the same effect as we have seen at all the other locations where we have conducted such events, with the audience becoming completely absorbed in the experience of meditation. I had simply instructed them to relax their bodies, observe their natural breathing, and observe what happens. This way, audience members were able to forget their bodies, attach their minds to their breath, which is the physical representation of Prana Shakti, or the Mother Energy, and in that process actually experience the Prana Shakti which resides in all of us and upon which our bodies and minds are so dependent. It just shows that Maha Yoga is the simplest, no cost and highest form of Yoga available to all human beings around the world. So I feel with all that travel we have sowed the seeds of Maha Yoga in all these locations. I am sure the people there, who have attended and experienced Maha Yoga meditation, will one day reap the benefits.

Editor: That's great. Now, I would like to hear you talk a little bit about a common issue many Sadhaks have, and that is how to integrate the practice of Maha Yoga in their day-to-day lives of work, family, etc. You had a very successful career as a Superintending Civil Engineer with the Government of Maharashtra. How did you prioritize your very important and interesting work with the priorities of being a Maha Yoga Sadhak?

Gurudev: My priorities were always Maha Yoga and Sadhan first, my career second. But that does not mean I neglected my career. I always followed my Maha Yoga requirements without having to compromise my career. Let me give you some examples. I had to travel quite a bit all around visiting the villages of Maharashtra as well as going by airplane to New Delhi. Often I would have executives from companies sit next to me on airplanes and when we got to talking they would be very surprised to know that I, a person dressed in the traditional outfit of Topi (cap), coat and Dhoti, was a Civil Engineer for the State of Maharashtra. And not only that, but I was doing and managing research on 53 different civil engineering issues related to water and hydrology. In fact, I was awarded Certificates of Recognition by the Maharashtra Government for solving major problems, including the development of a special low-cost grout to replace the very expensive imported grout that was being used to repair cracks in hydro dams. So I never let what some would perceive as being important for my work interfere with my needs of living a Sadhak's life.

Since I was quite interested in research, in 1962 I was asked by the Government to get my Master's degree in Civil Engineering, even though I had completed my B.E. several years earlier in 1952. I went back to college, this time to the University of Calcutta to get my Master of Engineering in Public Health. So I was in Calcutta for two years in 1962-63. During my stay in the hostel there I realized that I would not be able to observe my dietary restriction if I had to eat in the hostel's dining facilities. So I asked for permission to make other dining arrangements for myself. The authorities refused to grant me such permission. So instead of eating my meals at the hostel, I would register my attendance at the dining facility by eating a banana or a fruit and then proceed to eat my main meal outside the hostel where I had made some arrangements for cooking food that would meet my dietary restrictions. I also would diligently sit for Sadhan over all these years, regardless of my life circumstances. So Maha Yoga has always had the highest priority in my life. And I have always found ways to keep my priorities as a Sadhak from being affected by any attachments to my pursuing a career. My attachment has only been to the practice of Maha Yoga. Sadhan is the key to making progress on this path. Sadhaks should do Sadhan every day. The Sadhan that happens to Sadhaks on this path is beyond words.

Editor: Tell us more about Sadhan and Maha Yoga. I am sure Sadhaks will be very interested in what you have to say.

Gurudev: Okay, you know all about this, but in the interest of documenting my thoughts on Maha Yoga I will talk a little bit about it. As you know, our bodies are not permanent, neither are our minds. But the Prana Shakti (Mother Energy) which is present in all of us is eternal. During the Tsunami a few years ago, tens of thousands of people perished, but their Prana Shakti did not go away, it remains permanent.

Maha Yoga is a way to connect our consciousness directly to the Prana Shakti. Our bodies are alive only as long as the Prana Shakti resides in them. As you know, the mind is more important than the body. But the mind, although it is subtle, is also not permanent. Nor is it steady. Sometimes we have very high thoughts, but sometimes our thoughts become very base. So we should not take the mind as a standard. What is the mind after all? It is nothing but a sequence of thoughts. Sometimes there can be an interval between two thoughts. But we still continue to live during such intervals, we don't die! In that interval between thoughts, when there is no mind activity, what keeps us alive? It is the presence of Prana Shakti within us that keeps us alive and functioning. Maha Yoga helps us to connect with the Prana Shakti which is the permanent and eternal part of our existence.

When we sit relaxed and close our eyes with faith and devotion, a subtle surge of Energy goes up along our spine and resides in our brains. When that happens, for an instant, we actually experience an interval between our thoughts. That is what we call "Na-Mana" or "No Mana (Mind)". When our mind is active, all our senses are functioning. When our mind is silent for an instant we become unaware of our senses during that instant. It is this experience during the interval between thoughts that is the key to our understanding and experiencing Maha Yoga. This can be practiced by anyone, as you have seen happen during our lecture demonstrations.

People often ask the question, "How do we all come into being on this world?" Each one of us is here on this earth because of the desires of our parents. Without such desires (Vasanas) on their part, none of us would have been born. Vasanas, or desires, not only bring us all into existence, but they continue to keep us in this cycle of birth and rebirth. It is very important to understand this concept, because it is our Vasanas that bring about our impermanent world. It is the objective of Maha Yoga to wipe out all the effects of our Vasanas and to get us out of the cycle of birth and rebirth. That is what regular Sadhan will do for Sadhaks.

An important point about Maha Yoga is that Sadhan is not to be "done" by the Sadhak. The Sadhak has to just sit relaxed in order to eliminate his awareness of his body. The Sadhak should also not use his mind to concentrate or focus on anything, because our objective is to get the mind disengaged. It is not the Sadhak's mind that can do the Sadhan, but it is the Prana Shakti that does the Sadhan. So the Sadhak should just sit relaxed and let go of any conscious

control over his body or mind and just let the Prana Shakti do its course. The Sadhak should just observe his breathing, and if any thoughts arise he should not become engaged in them, but should just play the role of observing his breathing, which is the physical manifestation of the Prana Shakti. Hand over yourself, i.e. your body and your mind, both, to the Prana Shakti and let her do the Sadhan.

Editor: Thank you for that excellent summary of Maha Yoga and Sadhan. I am sure Sadhaks will very much appreciate the important points you have made. There are a couple of other areas I want to get your insight for our readers and others. The first is the issue of whether or not you consider all who ask you for Deeksha as being worthy of it, or do you have any criteria for granting Deeksha to some and not to others.

Gurudev: No, I do not have any such criteria. If a person has a desire to receive Deeksha I consider him/her as deserving to receive it. For example, there are many shops in a marketplace. Someone who has a desire to buy a particular product will go to the shop that sells it. Everyone in the marketplace will not go to that particular shop. Only those who are interested in what the shop is selling will go to check out the products for sale in that shop. So my approach is that whosoever desires to receive Deeksha has some basis for having that desire, so he can have it. Our past impressions, from this life and our past lives, lead to the creation of our desires. So if a person has a desire to receive Deeksha, to me it is an indication that the person has an interest in Maha Yoga because of his past impressions, and is therefore worthy of receiving it.

There might be a group of friends who are wondering about what to do in the evening. Some want to go to one movie, others want to go to another movie, but one feels an urge to go attend a lecture on spirituality! Why is that? It is something within that person which makes him want to go to the spirituality lecture and not to one of the movies. We don't know what specifically is making that person want to attend the lecture, but we do know that something is compelling him to do so, even though his friends want to go to the movies. I believe it is the Sadhan and the impressions that the person has accumulated from his past births that make him attracted to spirituality in the first place. Eventually, regular Sadhan will eliminate all impressions of this and previous lives and lead to a desire-free state where one has no desires, material or spiritual, eliminating the need for rebirth and leading to the ultimate goal of Maha Yoga.

I will give you an example of one person who came to see me. He said to me, "Why do you want everyone to do Yoga? I have done all kinds of bad deeds and committed all different kinds of sins. Why would you want someone like me to get involved with Yoga?" I told him, "I am not at all concerned about your misdeeds and sins, or even interested in the good deeds you might have done. If you have an interest in Yoga I will be glad to talk to you. If not that is fine

too, you can leave”. He said, “Let me see”. That comment of his, “Let me see” indicated to me that he was already on the path. It showed that his wickedness was immaterial and that the desire for spirituality was developing. He did not even know this to be the case, but to me he was on his way to becoming a Yogi. It was his desire in the first place to come see me. No one forced him to do that. He himself is the cause for his moving in this direction. It was his desire that was driving him. We want everyone on the face of this Earth to have such desire!

Editor: That’s great, but what about Sadhaks who ask for and receive Deeksha, but don’t sit for Sadhan?

Gurudev: It doesn’t matter! Once the Prana Shakti is awakened it will not stop until it has eventually cleansed the Sadhak of all his past impressions and made him free of Vasanas. There was one Sadhak who had received Deeksha several years ago and had good experiences during Sadhan at that time. However, as he grew up and got married and into the workaday life he quit doing Sadhan for many years. One fine day he remembered that he had come to see me many years ago and had received Deeksha, and before he knew it he got into Sadhan, and Kriyas (or involuntary movements and actions caused by the Prana Shakti) began to happen to him. So the awakened Prana Shakti will not quit until the Sadhak is cleansed of all Vasanas, if not in this life then in the next one. This is why the Introductory Approach we have developed is so important. It will eventually lead all those who have participated in it to achieve the benefits of Maha Yoga. Of course, it will take time. It won’t happen overnight, but happen it will. Once a Sadhak’s Prana Shakti is awakened, even if the Sadhak does not sit for Sadhan, Sadhan will be done by the power that has been activated in him. The more a Sadhak lets the Prana Shakti cleanse him through Sadhan, the faster his progress, but regardless, eventually every Sadhak will be cleansed of all his Vasanas.

Editor: That is indeed good news for all Sadhaks. I am sure it will motivate us all to sit regularly for Sadhan. I have a couple of questions about the process of how a Guru gives Deeksha. First, what exactly does the Guru do when he gives Deeksha to a person? And secondly, why give Deeksha only twice a year?

Gurudev: Our approach to giving Deeksha is very simple. We give Sankalpa Deeksha, i.e. we just wish that the Deeksha be granted to those seeking it. Some Gurus give Deeksha by sight, i.e. by looking at someone desirous of receiving Deeksha. Others do it by giving a mantra. Still others do it by touch. But behind all these different methods, the Guru has to have the Sankalpa, or wish, that the seeker receive Deeksha. So Sankalpa is the key ingredient, not the look or the mantra or the touch.

The reason we give Deeksha twice a year is somewhat arbitrary, but there is some thought given to it as well. We look for a couple of auspicious times during the year somewhat evenly spaced with about a six month gap between them. This results in some people having to wait for even a few months before

they get Deeksha, but during that time they can always do the Introductory Approach. The wait also gives them an opportunity to think at length about their commitment to receiving Deeksha. They can reflect on their willingness to observe the restrictions that we ask them to follow, and either accept them and go ahead with the Deeksha, or simply continue following the Introductory Approach. They can get mentally ready during that time. When the Deeksha eventually happens, some get interesting experiences, others do not. But that's okay. The Deeksha will eventually lead each Sadhak through all the unique experiences and Kriyas needed for his progress. The Guru Tatwa (Guru's Essence) will always be with him and will guide him through his Sadhan and spiritual journey.

Editor: Thank you Gurudev for that wonderful discussion. Do you have any closing remarks?

Gurudev: I just want to emphasize how easy and useful our Maha Yoga approach is. People have all different kinds of religions. Maha Yoga is beyond all religions or creeds. It is based on our strong conviction, that Prana Shakti, the physical representation of which is the air we all breathe, is the Mother Energy that supports us all. Just as the air we breathe here in India is the same as the air people breathe in the US, or for that matter, anywhere else in the world, so is the Prana Shakti, the Mother Energy, which supports us all. So we all have a common mother, and that makes us all brothers. We have our fights, but if we all realize that we are all children of the same mother who is always with us, and actually begin to experience it and see ourselves in that way the world will become a better place. That is my wish.

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