

# Self Awakening

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



## Editor's note

Dear Readers:

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

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

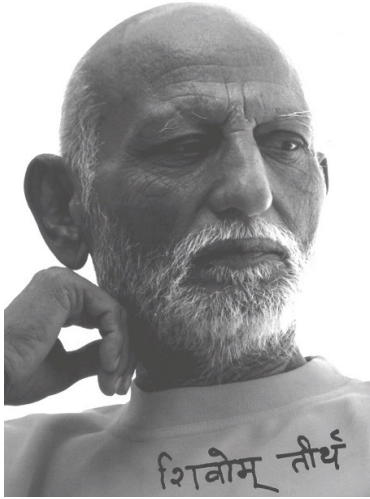
To the thousands of Sadhaks in the Maha Yoga tradition all over the world and other interested readers, this e-newsletter is intended to provide virtual Satsang. It is intended to encourage Sadhaks to remain engaged in Maha Yoga, be informed about Maha Yoga-related events around the world, and to provide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

The success of this e-newsletter will depend upon Sadhak participation and through their contribution of content. Sadhaks are therefore encouraged to contribute news about Maha Yoga-related events in their parts of the world, thoughtful articles and life experiences (not experiences during Sadhan), and questions about Maha Yoga and their Sadhan (practice) they would like addressed. Comments and suggestions regarding this e-newsletter are also most welcome. Many readers have contributed questions on various aspects of Maha Yoga, and we would like to encourage such continued enthusiasm in that regards. However, we would also like our readers to contribute thoughtful articles, interesting life experiences related to Maha Yoga and news about Maha Yoga-related events. We look forward to receiving such content from those who want to contribute. Please send any content, comments, or questions you would like to submit to [self.awakening@gmail.com](mailto:self.awakening@gmail.com).

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## Churning of the Heart - 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 19<sup>th</sup> century. In these excerpts, P. P. Swami Shivom Tirth Maharaj describes his experiences and interactions with his Guru, P. P. Swami Vishnu Tirth Maharaj, who he refers to as Maharajshri or Maharajji. These excerpts are published here with the kind permission of Swami Shivom Tirth Ashram, Inc. For those Sadhaks who are interested, copies of the trilogy are available at Amazon.com

## Householders, Aspirants and Sadhan

Many Sadhaks (aspirants) feel that their duties as householders keep them from achieving spiritual progress, and enlightenment can only be attained by becoming a Sannyasi (renunciate). In this excerpt, Swami Shivom Tirth Maharaj dispels this notion. He discusses another of the many lessons he learned from his Guru on Karma Yoga (Yoga of Action) as described in the Bhagwad Gita. He learns that Karma is never an obstacle to spiritual growth and can, in fact, help spiritual growth if it is done with the attitude of an aspirant. - Editor

One day Maharajshri was saying, "My tendencies have always been inclined towards spiritual practice. Whenever I stayed somewhere for a few days, I would definitely take the support of japa or religious exercises, or plan some study. Due to this, time would be spent properly. Secondly, the mind would not have an opportunity to unnecessarily play mischief. I understood very clearly that by merely memorizing or studying the railway timetable, one doesn't complete the tour of India. For that one has to endure the troubles of the journey. Just by writing and reading, one cannot obtain God. This effort is good for getting information, satisfying doubts and generating interest. Otherwise one must do spiritual practice, develop sentiments, serve and surrender.

"In 1934 when I went on a trip to Uttarkhand for the first time, every day I would start my journey only after doing japa, meditation, and so forth for two or three hours in the morning. Japa would continue even while walking. Before sleeping, too, I would meditate for some time. When I was initiated the nature of my spiritual practice changed. Deliberate effort was replaced by surrender. Then I rented a room in an ashram in Rishikesh and got involved in sadhan. As a result of the sadhana done in the past I had unprecedented experiences there."

## Churning of the Heart - Excerpts (continued)

A devotee asked, “Maharajji, you are a sanyasi [renunciate], and even before taking vows you were detached. You can do sadhan as you please. You have no worldly responsibilities, no shortage of time, and no dealings with anyone. It is possible for you to do all this. But we worldly folks have many responsibilities and are surrounded by hindrances at every moment. How can we do all this?”

I added, “I have a lot of ashram work. In the evening when everyone sits in the cave, I am busy working. When there is work to be done and, instead, I am doing my sadhan, it doesn't feel good either.”

Maharajshri said, “If only renunciation were necessary for the progress of sadhan, then all renunciates would have attained realization. However that is not the case. I know several renunciates who have made no progress in sadhan.

“Sadhan is based on the state of the chitta and not on renunciation. Also, remember that the majority of the saints and great men were householders. They, too, had responsibilities and limitations but they did not let them interfere in their sadhan. “We are householders. We do not have time. We have responsibilities.” All these are excuses. Also, think about the amount of time you waste meaninglessly. Then think about what you can do while carrying out your work. Contemplate on how to give your conduct a spiritual form. Don't just neglect your practice by complaining about your helplessness.”

Then he turned towards me and said, “Karma [action] never becomes an obstacle in spirituality. It is a supplement, a support to spirituality, but only if it is done in the right way. The suppression of the influence of rajo guna [disturbing qualities] in a being's mind is possible only through karma. Karma is the means to end prarabdha. Nivritti dawns while performing dutiful karma. Karma is also sadhan. If karma is done with a sense of attachment, only then does it become a cause of bondage. Therefore harbor a feeling of service in doing the work of the ashram. Do not expect anything in return, neither respect, nor praise, nor any other special convenience. Now you are progressing with karma yoga [unattached dutiful action] as your focus. At some point in time the opportunity to focus on sadhan will follow.”

I was listening silently.

“For an aspirant, the tendencies of an aspirant are a must. If you have the attitude of an aspirant, then talking, walking, conduct -- everything becomes a sadhan. The life of an aspirant has an altogether different color from that of others. Many people do sadhan for hours at a time but they do not qualify as aspirants because they lack the proper attitude. If karma is done with the attitude of an aspirant, it is indeed sadhan.”

Not only did Maharajshri himself always remain in sadhan, he also maintained the attitude of sadhan. He never let the reins of his mind slacken. He always remained on top of the mind. He kept a tight vigil on the mind. He controlled every mischief of the mind. He attained a

## Churning of the Heart - Excerpts (continued)

high spiritual platform by fighting defects. Thus his life evolved into the kriya form of the Kriya-Shakti. Like a small child, ego did not exist in him.

I continued to think about how maligned my mind was. “There are heaps of defects in the mind. Every corner of the chitta is filled with desires. I cannot see anything except darkness. What will happen to me? Will my life ever be like Maharajshri? Will I be able to free myself from compulsions?”

## Miracles, Politics and Selfishness

In this excerpt, Swami Shivom Tirth Maharaj’s Guru describes how followers of Saints (Siddha Purush) and well-meaning leaders, often misunderstand them. He urges us to take responsibility for our own progress and not simply rely on spiritual or political leaders for our spiritual and material advancement. He cautions us not to pursue material gain either by the attainment of Siddhis (miraculous powers) or through political power. - Editor

At the time of the walk today, some devotees who were visiting from outside accompanied us. It was colder than usual. Almost everyone had a shawl around them, but our feet were rather cold. Going to the railway station and back was a two-kilometer walk. ‘We were discussing the subject of miracles, because some people had assumed a particular event to be a miracle and associated it with Maharajshri.

Maharajshri said, “Miracles happen. I do not deny it. But how can I do that? Especially when *Yoga Darshan* has described these siddhis [attainments or psychic powers] in such great detail. It is also mentioned there that they are obstacles in attaining asamprajnat [seedless samadhi]. One thing is clear: that siddhis happen only in the active state of the chitta. All siddhis disappear in asamprajnat. That is, all siddhis are physical. Support of the physical world is essential for miracles. The physical world disappears in asamprajnat. Then there is no support to display miracles. To carry out any action in this world, it is necessary for the chitta to be active. Both these things are absent in asamprajnat. If a person becomes attached to siddhis, feels proud about them, and gets involved in acquiring fame and fortune through them, which is highly possible, he cannot attain asamprajnat. Thus these siddhis are called obstacles.

“On the inner journey of sadhan there are two stages that are very difficult to cross: first, to remove the attention from the visible world and turn it inward; and second, to untie or resolve the knot of jada and chetan [the inert and consciousness], that is, moving from samprajnat to asamprajnat. While crossing this second stage, over and above other things, the siddhis are impediments in the path. Thus an intelligent aspirant should never be attracted to siddhis. This state is the same as going from detachment to supreme detachment, where there is detachment even from the awareness of the difference between jada [the inert] and chetan [consciousness]. In this state the contemplation of supreme detachment is nothing but sadhan.

## Churning of the Heart - Excerpts (continued)

“In the past there was no tradition of writing the biographies of saints and great men. Several miracles about them would become popular among their devotees and believers, which were often just sentiments of the devotees. On the basis of these rumors, the biography of that particular saint would eventually be written. Devotees used to have complete faith in those miracles, and as a result their faith and trust increased. In this way there evolved a competition among the saints to perform miracles. How a particular saint developed mentally became secondary, as did the consideration of the difficulties he had to face and how he gained control over them -- his schedule for sadhana, how he confronted his inner defects, and how he rose above his common condition to achieve a higher state. If people come to know about all these things and think about them a bit, then they also might benefit from them. But the devotee community is content in merely singing praises of a saint’s miracles. They do not even remember that a particular saint was troubled by mental defects just like them. “How did he manage to rise so high? If he can achieve so much progress, then why can’t I do so by walking on the same path?” But this thought doesn’t occur. That is the reason, in India, that we have highly elevated saints and a public shackled in desires. The link between the two is missing.

“As I said, in the state of self-realization there is no miracle or siddhi. Siddhis are only possible in the state prior to samadhi [meditation or trance]. Anyone who becomes involved in the display of siddhis cannot reach the state of asamprajnat samadhi [seedless samadhi]. Thus *Yoga Darshan* advises an aspirant to refrain from the use of siddhis. Even those who have attained self-realization can perform miracles only with the help of the chitta. By doing so, however, they do not accumulate impressions of attachment or pride. A person who has attained siddhis is called a siddha purush [a person who has attainments], but the true siddha purush is one who has attained the siddhi of self-realization. This means that self-realization is the real siddhi. Such a siddha purush does not interfere in the work of God. He does not go against the laws of nature, and even if he does so it is only because he has been ordered to do so by God. A person who has attained siddhis but is not self-realized interferes in the activities and decisions of God if he makes use of them. He does them in the name of public welfare but is feeding his ego within. As a result there comes a day when he is left only with his siddhis, bereft of public welfare. This leads to his downfall.

“The world generally salutes miracles, but those who salute do not understand spirituality. They are inclined towards the world. In addition, those who perform miracles do sadhan in order to master siddhis, which leads to their downfall. It is a waste of time that damages their attitude. Devotees of God never asked God for siddhis, neither did they display siddhis. They always remained engrossed in the love of God. If ever any miracle took place it was done by God and not by the devotee. They endured poverty and carried the burden of insult and failure, but never pleaded to God for any siddhi that could harm their oppressors. They never considered anyone their enemy or opponent. From the perspective of the world, the biggest siddhi is the sentiment of equanimity. All other siddhis come and go. Why try for them?”

Praiseworthy is the Guru Maharaj who gave this understanding. To acquire pure spirituality

## Churning of the Heart - Excerpts (continued)

is extremely difficult in this world. It doesn't take much time for a being to lose his way. He starts walking on the path of God but remains attached to the results. He considers the Eight Siddhis as a big achievement. A being never understands how difficult the climb is, what kind of slipperiness there is, and how dark it is. He comes to know only when his legs stumble and he falls into a deep chasm, alone, helpless and weak. The poor being can benefit only when God takes care of him or Gurudev saves him. Even if one serves such a Gurudev for many, many births, one still cannot be freed from his obligations.

The subject of another day's discussion was politics. Two or three gentlemen joined us today. One of them initiated the talk. "Maharajji, you too were involved in politics once upon a time. There is such a big difference between today's politicians and Gandhiji."

Maharajshri said, "I met Mahatma Gandhi twice. His simplicity was worth imitating. Such a great leader and no trace of conceit. That was a time of leaders who were replete with simplicity and love for the country: Lala Lajpatrai, Bal Gangadhar Tilak, Gopal Krishna Gokhale, each one better than the other. God-fearing followers of Dharma without fraud or deceit. However at levels below these simple and unselfish leaders the same selfishness, leg-pulling, scrambling and scheming was going on. My interaction was more at the lower level. I was a regional worker and also had an interest in spirituality. Even so, there is no agreement between spirituality and modern politics. I became so fed up that I washed my hands of politics. Even after I severed my relationship with it, it did not leave me alone. People would come again and again and trouble me. I spoke to Guruji and he told me to go far away. I came to Dewas."

One gentleman said, "Politics has become so corrupt that it even makes very honest men selfish. Anyone who enters this arena is painted in its color."

Maharajshri said, "Why do you just blame politics? Is there any field left today that does not have selfishness? Business, industry, arts, literature, education – selfishness has made its way into everything. Selfishness reins supreme in every family, institution and office. 'Where there is selfishness, there is scheming. That is seen everywhere. Selfishness has entered the human being. Thus it has created damage everywhere.'"

The other gentleman said, "Mahatma Gandhi held the kingdom of Rama as an ideal for the nation. [Lord Rama's reign was said to be the ideal one. All his subjects were happy in a time of prosperity, peace and justice.] What happened to that, too?"

Maharajshri said, "Mahatma Gandhi's intentions were very good, but the nation was unable to understand them. Some people understood him to mean a certain way of structuring society when he invoked Ram's name. They could not understand that Ram is one of the many names of the Supreme Self. Rather than taking the essence of the kingdom of Rama, they got involved in the words. People assumed that 'the kingdom of Rama' meant that everyone would have good food to eat, a beautiful, comfortable house to live in, money in the bank, television, furniture, a refrigerator; that no one would have to work and life would be full of worldly pleasures. But Gandhiji's kingdom of Rama was not external, in the

## Churning of the Heart - Excerpts (continued)

nation, it was in the mind. The world that is manifest outside is similar to what the mind is inside. He wanted to transform the chitta of every Indian person. That is why he included the last eighteen stanzas of the second chapter of the Gita in his daily prayer. Perhaps Gandhiji forgot that in the past several great men had already tried such an experiment and failed. The chitta of one person can be changed, but it is impossible to improve all of human society. If people did not understand Gandhiji's idea, it wasn't their fault, either, because the state of their chitta was such.

“After all there is no peace in any corner of the world today. Selfishness, pride, jealousy and aversion are everywhere. As I mentioned there is selfishness in every field. The selfishness of politicians is noticed very quickly. Those who call politicians selfish should peek within themselves. There they will see much more selfishness. It is society that supplies the workers to every political party. As society is, so will the parties be, and so will the government that is formed. The layer of selfishness that we see in political leaders is simply a gift of society.”

One gentleman said, “Everyone talks about rights, no one talks about duties.”

Maharajshri said, “This is a repellent form of selfishness. A right is established only by performing duties. If there is no duty, then what rights are there? But if political parties emphasize duty, they fear they will upset the public because the public only wants rights and conveniences. That is the reason that, in order to procure votes, all parties sing the praises of rights and ignore the issue of duty. How can the government, parties and the political system of a country improve if its people are negligent of their duties towards the nation, society and religion?”

One gentleman said, “Maharajji! What is the remedy for this situation?”

Maharajshri said, “There is none. Man has no remedy to improve human society. God's stick is noiseless. God alone knows when it will fall, how it will fall and what it will do. But it will definitely fall at some time or the other, and then what will happen to which country? What will be the situation of each country? God only knows. Lord Krishna has also said in the Gita that he comes whenever dharma is harmed. He destroys the evil and reestablishes dharma.”

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

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## Answers to questions from Sadhaks

- **Question:** I was initiated into Maha Yoga a couple of years ago and with the grace of Gurudev I have had many wonderful spiritual experiences since then. However, in recent weeks I find myself in a confused state of mind and despite my attempts to remain calm I find myself quite stressed. The only bliss I experience is in the Kriyas (involuntary actions) during Sadhan, and since the Kriyas are physical I can't concentrate on my breath, so I just observe the Kriyas. Please let me know if I am doing something wrong during Sadhan which might be causing the confused state of mind I am experiencing. Incidentally, I sit for Sadhan daily for about two hours.

**Answer:** Good to read that you were initiated 2 years ago and have had many good spiritual experiences since then. You have been concerned of late that you might not be making spiritual progress in your Sadhan. Also glad to read that you sit for Sadhan daily for 2 hours.

It is very important to keep in mind that as a Maha Yoga Sadhak you **should not do anything** during Sadhan other than to surrender completely and unconditionally to the awakened Prana Shakti within yourself! That is all there is to it. So as long as you sit for Sadhan regularly (as you do) and have an attitude of surrender, i.e. let the Prana Shakti be the doer (Karta) and not yourself, and simply and **uncritically** observe what happens, you can rest assured that you will be on the path of spiritual progress.

Two things are extremely important here, first do not consider yourself the doer (Karta) during Sadhan and second, **observe what happens without being judgmental** and critical. If you let the awakened Prana Shakti do what is needed, she will do what is optimal for your spiritual progress. If you need to undergo and experience specific Kriyas for making spiritual progress, she will make them happen; you don't need to actively do anything. And when you observe the Kriyas or whatever spiritual experiences that happen, please do not evaluate them against any internal or external standard or framework, or judge them or yourself by such standards. Simply observe them and let them go. Do not develop any attachments to them either! So if you had some pleasant Kriya happen some time ago but not any more, do not get distressed by that. That Kriya happened when it was necessary for your spiritual progress, and given that it has happened and has completed what was needed, it may no longer be necessary for you to experience it again. So it doesn't happen any longer!

The more you consider yourself as the doer or as a critical and judgmental observer during Sadhan, the less effective will be your Sadhan. So there is **nothing you can or should do** during Sadhan to make it more effective, other than to have a detached attitude towards what happens, and be an uncritical and non-judgmental observer. So please do not concentrate on your breath, as you mentioned in your e-mail, simply observe it or whatever kriyas that happen during Sadhan. And remember, there is no right or wrong kriya, pranayam, etc. Just observe what happens with a sense of detachment. The only true indicator of spiritual progress is the calmness you experience during Sadhan and during your day-to-day life. That's all there is to it. Just keep sitting

## Answers to questions from Sadhaks (continued)

for Sadhan regularly as you have been, but with the detached attitude described above and rest assured you will be on the path of spiritual progress.

- **Question:** I would like to improve myself. What should I do?

**Answer:** Since you sent your e-mail to Self Awakening we assume you want to improve yourself spiritually. Anyway, we cannot advise you on how to improve yourself in other areas since we don't consider ourselves competent to do so. So here are some thoughts on what you might want to consider if you want to improve yourself spiritually.

Having been a Maha Yoga Sadhak for quite some time, I would suggest you might want to consider embarking on the Maha Yoga path if you want to progress spiritually. Maha Yoga is a centuries old tradition whereby a realized Guru (Siddha Guru) awakens the Universal Life Energy (Kundalini Shakti) within a seeker (Sadhak) during initiation (Shaktipat Deeksha), eventually leading him/her to self realization. It is an effortless, joyful and no-cost path to Self Realization. It is open to all regardless of gender, age, religion, caste or creed.

While there are other paths that can also lead to Self Realization, Maha Yoga is unique in that it does not require a Sadhak to actively and intentionally do anything other than to have his Kundalini Shakti be awakened by a Siddha Guru, and following that, simply sit for Sadhan regularly and observe what happens. He does not need to do any prescribed Pranayam (structured breathing) or Japa (chanting) or Asanas (physical postures), or become a scholar in any study of spirituality or religion. All he need do after initiation is to sit for Sadhan, surrender to the awakened Shakti within himself, and simply observe what happens. Depending on what a Sadhak needs for his spiritual progress, the awakened Shakti within him will automatically have him do and experience what is needed. She will effectively become his Guru guiding him automatically to experience what he needs for spiritual progress.

If a Sadhak needs to be doing Pranayam of a certain type, it will automatically happen during Sadhan without any intent on his part. If he needs to be experiencing the benefits of some Asanas or reciting some specific Mantra or Japa, he will find himself automatically doing those actions (Kriyas) during Sadhan without any intent on his part. Over time and with regular Sadhan, the Sadhak will begin to experience the calmness and the state of bliss that comes from Self Realization, not only during Sadhan but also during his day-to-day life.

For additional information on Maha Yoga, please visit the website [www.mahayoga.org](http://www.mahayoga.org) and read the section on frequently asked questions and on Maha Yoga. I would also urge you to read past issues of Self Awakening which are archived at the website, especially the ones which include three discussions with P. P. Kaka Maharaj (May 2009, May 2010 and February 2011 issues). These discussions provide great insight into Maha Yoga and new as well as experienced Sadhaks can benefit from reading them. After having

## Answers to questions from Sadhaks (continued)

understood and internalized what Maha Yoga is and what you can do to follow this path you can try the Introductory Approach to Maha Yoga (see page 15 of the May 2009 issue of Self Awakening) or even apply for Shaktipat Deeksha. The next Deeksha day is on January 29<sup>th</sup> 2012 and you can apply for it from the [www.mahayoga.org](http://www.mahayoga.org) website.

- **Question:** I received Shaktipat Deeksha (Maha Yoga initiation) two years ago and thanks to the grace of Gurudev I feel I am making steady spiritual progress. In recent months I have developed white patches on my skin, and I am wondering if it is some form of skin disease that I have to simply accept as my Prarabdha, or if I should try to do something about it. Please advise.

**Answer:** The white skin patches on your skin could likely be leucoderma or vitiligo, but you will need to get diagnosed by a dermatologist (skin specialist) in order to confirm that and to get advice on how to treat them. We are not medical experts so we would urge you to go see a skin specialist.

While you are right that what comes into our lives is a result of Prarabdha, we also have to do Prayatna (effort). So while Prarabdha might have brought about your skin condition it does not mean that you should not do Prayatna to find out what it is and to get it treated if possible. However, it is very important to keep in mind that while you do Prayatna you should not get overly concerned about or attached to the results your Prayatna is likely to bring. Doing Prayatna is our duty but we do not automatically have the rights to the fruits of our Prayatna. After having done the Prayatna we should be willing to accept whatever results come from it without causing mental and emotional anguish to ourselves. (Editor: Please read P. P. Kaka Maharaj's thoughts on Prarabdha versus Prayatna in *Discussion with P. P. Kaka Maharaj* on page 5 of the February 2011 issue of Self Awakening archived at <http://mahayoga.org/selfawakening.htm>).

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

## Guru Pournima Event in Nashik, India



Guru Pournima, the event Maha Yoga Sadhaks had been eagerly awaiting, was held at the Main Center of the P. P. Loknath Tirth Swami Maharaj Maha Yoga Trust at Nashik, India on Friday, July 15<sup>th</sup>, 2011. This event, held on a full moon day in summer based on the lunar calendar is also known as Vyas Pournima, honoring the Adhya (original) Guru, Maharishi Vyas Muni. On this day, Sadhaks pay their respects to their Gurus, an Indian tradition that has survived and thrived over the millennia. The key here is that by paying his respect to his Guru, a Sadhak venerates the embodiment of the Universal Consciousness the Guru represents. The importance of this year's event was the presence of P. P. Kaka Maharaj throughout the auspicious day.

The day's program began with Geeta Paath (reading of the Bhagwad Geeta) from 6 am to 8 am followed by Rudra and Pavaman Abhishek on the Holy Feet of P. P.

Loknath Tirth Swami Maharaj, represented by Swamiji's Paduka. Lord Dattatraya, the embodiment of the Hindu Trinity - Brahma, Vishnu and Shiva - was next honored by performing the Shri Satya Datta Pooja.

Guru Poojan, or the veneration of the Guru by Sadhaks, began at 9 am with P. P. Kaka Maharaj being venerated by thousands of Maha Yoga Sadhaks who had come from all over to pay their respects. This process was conducted in a very systematic manner as one-by-one Sadhaks came and performed their Poojan of P. P. Kaka Maharaj. Around 1,600 Sadhaks performed Guru Poojan and received Mahaprasad (lunch). The event was also telecast live to Shri Vasudev Niwas (Pune Ashram) where nearly 1,500 Sadhaks were able to see Gurudev on this auspicious day.

After Mahaprasad, Mantra Jagar (chanting of Vedic Mantras) was conducted from 4 pm to 6 pm by various Purohits, following which Aarti was performed at 7 pm. The Palkhi (Holy Palanquin) Program began at 7:30 pm and was concluded by 9:30 pm. The day's program ended with Bhajan (devotional song) recitals performed by various Sadhaks beginning at around 10 pm. It was indeed a wonderful way for Sadhaks to pay their respects to Guru Maharaj on this auspicious occasion!

**Reported by Shri Pradeep Kulkarni**

## Pithapuram Yatra 2011

Every year, on the Guru Dwadashi day (twelfth day of the waning moon in the lunar month of Ashwin), P. P. Shri Kaka Maharaj has traditionally gone on Wadi Yatra (pilgrimage to Narsobachi Wadi). Narsobachi Wadi is an important pilgrimage destination for devotees of Lord Dattatraya, the divine Guru, one of whose avatars (reincarnations), Lord Shri Narsimha Saraswati, is known to have spent twelve years there. During the Wadi Yatra in 2010, P. P. Kaka Maharaj had announced that the Guru Dwadashi Yatra (pilgrimage) for 2011 would be to Pithapuram in Andhra Pradesh, India. Pithapuram is the birth place of Lord Shripad Shri Vallabh, who is considered to be the first avatar of Lord Dattatreya.

Consistent with P. P. Kaka Maharaj's announcement last year, by 23<sup>rd</sup> October this year, close to 650 sadhaks gathered at Pithapuram; Guru Dwadashi being the next day on 24<sup>th</sup> October. Convening sadhaks had the opportunity to participate in Samuhik Sadhans (communal Sadhans) in the morning and evening of the 23<sup>rd</sup>. Guru Dwadashi day itself began with a morning Sadhan followed by Aarti at the temple and an elaborate Pooja of Lord Dattatreya accompanied by the recitation of Vedic scriptures. P. P. Shri Kaka Maharaj himself was present at the temple to witness the grand ritual which was personally performed by P. P. Shri Haribhau Niturkar, one of the leaders of our Maha Yoga tradition. Soon after the Pooja, P. P. Shri Ramaswami Ji Maharaj, the head of the Shripad Shri Vallabh Mahasansthan, Pithapuram, and P. P. Shri Kaka Maharaj welcomed the sadhaks and gave speeches on Yoga and Maha Yoga. During his presentation, P. P. Shri Kaka Maharaj also led the attendees in an introductory Maha Yoga meditation for 3 minutes in order to enable them to practically experience the benefits of Maha Yoga meditation.



Niturkar Maharaj performing Pooja

Later, Mahaprasad (lunch) was served. The late afternoon was set for a Kirtan (musical sermon) by the Respected Vivekbuva Gokhale of Narsimha Wadi. In the evening, the palanquin of Lord Dattatreya was carried around the temple while various Marathi and Telugu bhajans (devotional songs) and verses were sung by sadhaks. This was followed by a traditional dance (Kolhatam) performed by the local sadhaks. After dinner, sadhaks began to leave for home, but those who stayed back were able to enjoy a Hindustani classical music concert. It is said that Lord Dattatreya is very fond of music. Kirtans,



Kaka Maharaj and others attending Pooja

## Pithapuram Yatra (continued)

bhajans and music concerts were all arranged in order to please the Lord.



Ramaswami Ji, Kaka Maharaj and Niturkar Maharaj

In addition to the presence of P. P. Kaka Maharaj, the Pithapuram Yatra was graced by the presence of several Deekshadhikaris (those authorized to grant Maha Yoga Deeksha) and other leaders in our Maha Yoga tradition. Among those attending the Yatra and guiding the sadhaks were P. P. Shri Haribhau Niturkar Maharaj (Hyderabad), P. P. Dr. Shyamrao Deshpande Maharaj (Thane), P. P. Shri Prakash Prabhune Maharaj (Nashik), P. P. Shri Sharadrao Joshi Maharaj (Pune), P. P. Shri Mukundkaka Thakar (Pune) and P. P. Shri Suryakant Rakhe Maharaj (Khamgao). Also present were the trustees of P. P. Shri Loknath Tirth Swami Maharaj Mahayoga Trust, Nashik. The Yatra was

hosted by the Shripad Shri Vallabh Mahasansthan, Pithapuram, who were extremely gracious having made extensive arrangements for lodging and boarding of all the participants without any charge. P. P. Shri Niturkar Maharaj closely worked with the Mahasansthan to ensure smooth functioning of the whole event.

By the afternoon of 25<sup>th</sup> October, even the lingering sadhaks had begun to leave for home, ready to celebrate the upcoming Diwali festival with the renewed energy and spiritual uplift they got from having participated in the Yatra.

Reported by Shri Milind Joshi



Pithapuram women performing traditional dance

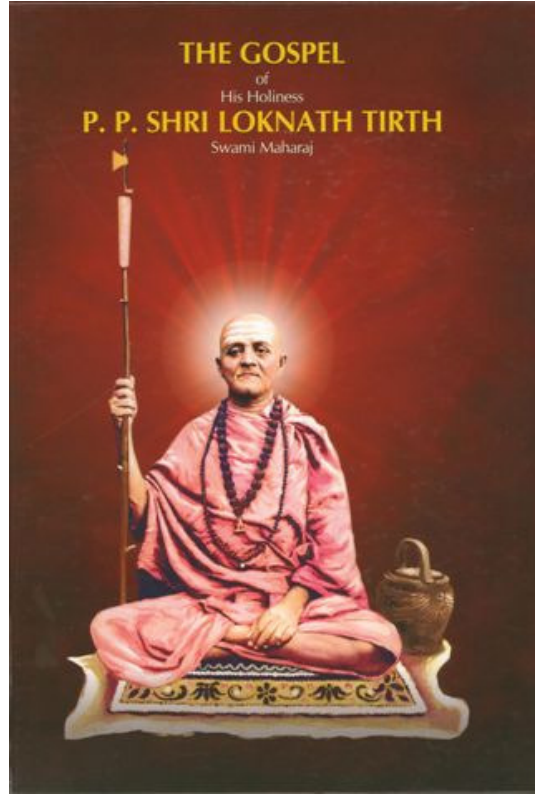
## Universal Brotherhood Day and Global Maha Yoga Trial - January 29<sup>th</sup>, 2012 from 7:15 am to 7:36 am local time

P. P. Shri Kaka Maharaj would like to invite everyone on this earth to participate in a Universal Brotherhood Day and Global Introductory Trial of Maha Yoga Shaktipat (Siddhayoga) for the uplift of all humankind. This introductory trial will be held on January 29<sup>th</sup>, 2012, from 7:15 am to 7:36 am local time, i.e. **based on the clock in your own country and time-zone**. Those interested can participate during that time at no cost, from the privacy of their own homes. All are eligible to participate in this trial regardless of religion, race, gender, age, caste or creed. This world-wide trial can be considered to be a “trailer” or a precursor for the awakening of one’s Kundalini Shakti (Universal Life Energy) through Shaktipat (transfer of Energy) from a Siddha Yoga Master. It is a rare opportunity to experience first-hand such a transmission of Energy from a Siddha Guru.

Here’s how to participate:

- At the designated time (on January 29<sup>th</sup>, 2012, from 7:15 am 7:36 am, local time) sit comfortably with your eyes closed in a quiet location in your home. Instantly observe a wave of energy along your spinal column.
- Relax your body completely in order to minimize the awareness of your body.
- Let your mind observe your involuntary breathing.
- Observe your experiences during the designated time interval and if you wish you may share them by e-mail with P. P. Narayan Kaka Maharaj at ([mahayoga\\_kaka@yahoo.com](mailto:mahayoga_kaka@yahoo.com)).

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



The English language translation of P. P. Loknath Tirth Swami Maharaj's biography is now available in hardcover edition! P. P. Loknath Tirth Swami Maharaj was the Shaktipat Deeksha Guru of P. P. Narayan Kaka Dhekane Maharaj as well as P. P. Gulvani Maharaj. The original biography was written in the Marathi language by Shri A. S. Potbhare and it was translated into English by Dr. R. V. Urankar.

Copies of the book are available in India for Rs. 299 plus postage at:  
P. P. Shri Vasudevanand Saraswati Swami Maharaj &  
P. P. Shri Loknath Tirth Swami Maharaj Trust  
Vasudev Niwas  
41/17 Erandvane,  
Pune, India 411004

Phone No. +91-20-25455584

Sadhaks outside of India can send an e-mail indicating their interest, including their postal address, to [self.awakening@gmail.com](mailto:self.awakening@gmail.com). The price will be determined by the number of orders received from each country and estimated shipping cost, and Sadhaks will be notified accordingly. The price is unlikely to exceed US\$20.

## Upcoming Events:

Deeksha Day (Initiation Day) on January 29<sup>th</sup>, 2012

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

Universal Brotherhood Day/Global Maha Yoga Trial on January 29<sup>th</sup>, 2012

Please see announcement on page 14.

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 next lecture to be held on **November 6<sup>th</sup> from 9:30 am to 11:30 am** will have Mr. Prabhakar C. Marathe (former Chief Administrative Officer, Central Railway, Government of India) talk about lessons from the Bhagwad Geeta. The Thane Ashram is located at:

A/9 Sector # 7, Behind Omega Apartments

Vasant Bungalow, Shree Nagar, Wagle Estate, Thane 400604

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

## Website Updates:

The Maha Yoga videos website at <http://www.mahayogavideos.org/> has available videos of various Maha Yoga related events and speeches by P. P. Kaka Maharaj.

We also have an active discussion group at:

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

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

## New Maha Yoga Blog:

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



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## How to contribute content to the e-newsletter

The goals of our e-newsletter are:

1. Spread the word about Siddha/Maha Yoga.
2. Provide virtual Satsang to Sadhaks
3. Share relevant life experiences which might help the Sadhak community
4. Seek and provide guidance on Siddha/Maha Yoga
5. Share news about Siddha/Maha Yoga events around the world

If you want to contribute content (articles, news reports, questions, life experiences) or comments related to any of the above objectives please send them to:

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

**We're on the Web!**

<http://www.mahayoga.org/>

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