

# The Importance of Acceptance and Patience

We sometimes hear from Sadhaks that they don't think they are making rapid enough progress on the Maha Yoga path. They claim they diligently follow the rules and restrictions, sit for Sadhan regularly, and that they experience various Kriyas (involuntary activities; physical, mental or Pranic) during their Sadhan (meditation) sessions. But, despite all this, they seem to have an expectation that they should be experiencing more exciting and vigorous Kriyas and that their progress ought to be occurring at a faster pace.

Some wonder if their progress could be speeded up by sitting for Sadhan for longer durations, or more often than once a day. Others wonder if they should practice Brahmacharya (celibacy), or give up the life of a householder and move into an Ashram and become a Sannyasi (renunciate). Still others want to know what they should do, so they too can become Maha Yoga Gurus. A common theme seems to be a desire for more and "better" Sadhan experiences and a certain amount of impatience with what they perceive is their slow pace of progress. All these concerns arise from some common misunderstandings about Maha Yoga and a lack of understanding of the importance of acceptance and patience in the practice of Maha Yoga.

Maha Yoga, at its core, is the yoga of surrender. Unlike other yoga forms which require that a Sadhak intentionally "do" various types of practices such as Asanas, Pranayama, Japa, etc., Maha Yoga does not have the Sadhak "do" anything with intent, other than to sit comfortably and surrender. The Sadhak does not surrender to anything external, but he surrenders to the awakened Prana Shakti (Universal Life Energy) within himself. Therefore, Maha Yoga is not a meditation of "doing" and striving; it is a meditation of surrendering to the awakened Prana Shakti within and observing what Kriyas and other signs of progress the Prana Shakti makes happen.

It is important to keep in mind that the Sadhak's role during Sadhan is not that of a "doer" (Karta) but is simply that of an observer. Once Maha Yoga Deeksha (initiation) happens, the Sadhak's Prana Shakti gets awakened, and during Sadhan the awakened Prana Shakti becomes the "doer" and is therefore responsible for all that happens. The Sadhak's responsibility is to sit for Sadhan diligently and to let the Prana Shakti do what is needed. The awakened Prana Shakti is fully aware of the Sadhak's accumulated Samskaras (impressions from current and past lives) and knows exactly what is needed for him to get rid of them and reach the final goal of self-enlightenment.

The elimination of the accumulated Samskaras is the key process by which a Sadhak achieves self-enlightenment. The accumulated Samskaras are what cause attachments and aversions in a person's mind and keep his Chitta (mind stuff) continually active and disturbed, and externally focused, thus making him unable to go within and **experientially realize** his true self. The externally focused Chitta causes a person to act with intent that is often driven by the expected fruits that are likely to come from

his actions. This in turn causes new Samskaras to be created with new attachments and aversions, which further activate and disturb the Chitta.

The purpose of Maha Yoga is to stop this cycle by beginning the process of gradually eliminating a Sadhak's accumulated Samskaras. This happens during Sadhan when the awakened Prana Shakti brings up individual Samskaras into the Sadhak's awareness; and when the Sadhak simply observes them and lets them go, those Samskaras get eliminated from his Chitta. The Kriyas that happen are the result of these accumulated impressions being brought up by the awakened Prana Shakti into the Sadhak's awareness and then being eliminated from his Chitta. If a Sadhak has a preponderance of Tamasik (indolence and ignorance promoting) tendencies, the Kriyas he experiences during Sadhan will be Tamasik in nature, causing him to feel groggy or fall asleep, feel fear, anger, jealousy, etc. If he has a preponderance of Rajasik (action/activity promoting) tendencies, the Kriyas will likely be physical movements, Asanas, Mudras, Pranayam, etc. If he has a preponderance of Sattvik (spiritually enhancing) tendencies, he might experience hearing Divine music, seeing "God" in whatever form he has been brought up to believe, or Saints, or simply experience a feeling of intense or subtle joy. Most Sadhaks have a mix of the three types of tendencies (Gunas) and as a result the Kriyas they experience will likely be a mix of all three types. The role of Sadhan is to eliminate all three types of Samskaras, eventually resulting in the elimination of the disturbances and fluctuations (Vrutis) of our Chitta (mind stuff) and turning it inwards.

While many of the Kriyas can be pleasurable, a Sadhak should think of the process of Kriyas as being similar to "garbage removal". A Sadhak should simply observe this process and not get attached to any Kriyas, because once the Kriya happens, i.e. the "garbage" of that specific Samskar has been removed; there is no need for that Kriya to recur. In fact, if a Sadhak gets attached to specific Kriyas, he develops new impressions which add to his accumulated Samskaras, thus counteracting the whole point of Sadhan, which is to eliminate the accumulated Samskaras. So an attitude of acceptance and detachment towards the Kriyas he experiences during Sadhan is critical for progress on the Maha Yoga path.

Once a Sadhak is able to **experientially** understand this core principle of Maha Yoga, it becomes easy for him to realize that he is there just for the ride; the awakened Prana Shakti is the driver and he is just the passenger. So, it is best for him to leave everything in Her capable hands and not try to second guess where exactly he is on the path on any given day, or how long it will take for him to get to his destination. Doing so only puts the Sadhak in the role of a back-seat driver instead of a trusting passenger; and those of us who have experienced back-seat driving know that such second guessing does not bode well for the journey and in fact becomes counter-productive. It usually makes the journey less pleasant, more frustrating, and might also cause the driver to miss an important turn, thus making the journey longer than necessary.

It follows from this that in addition to being diligent about sitting for Sadhan on a regular basis, it is important for the Sadhak to accept what happens during Sadhan without having prior expectations or attachments to any specific Kriyas or other signs of progress, and being patient with one's progress. We all would like to have the best experiences during our journey and to get to our destination as soon as possible. But each of us comes into our lives with unique baggage in the form of accumulated Samskaras, which makes each of our paths unique, which results in a unique set of experiences along the way, as the Samskaras get eliminated.

The path and the pace of our Maha Yoga journey depends on the nature and the amount of accumulated Samskaras, the new Samskaras we create in our day to day lives, and the diligence with which we sit for Sadhan in order to allow the awakened Prana Shakti to get rid of the Samskaras through Kriyas. Thus, the path and the pace of the journey will be different for each of us because we come to our current lives with different sets of accumulated Samskaras; we sit for Sadhan with different degrees of diligence and attitudes of surrender, which results in differences in how quickly the Samskaras get eliminated; and we add new and different Samskaras in our day-to-day lives at different rates. So, while the destination of Chitta Vrutti Nirodhaha (the elimination of the disturbances of the Chitta) is the same, the paths each of us takes will naturally be different.

Some Sadhaks who have come into their current lives with fewer Samskaras and the resulting attachments and aversions, might find themselves making rapid progress, while others might progress at a slower pace. But these initial conditions do not guarantee the nature and pace of progress. The attitude of a Sadhak as he goes through his day-to-day life also affects the nature and pace of his progress. A Sadhak, who is a householder and conducts his day-to-day life doing even the meanest of jobs, but with an attitude of duty and detachment from the fruits of his action, i.e. being a true Karma Yogi, does not accumulate new Samskaras. He does not develop new attachments and aversions, and his Chitta remains untarnished by his day-to-day actions. On the other hand, a Sadhak who moves to an Ashram to become a Brahmachari or a Sannyasi with an express desire, arising out of impatience, to speed up his progress, or so he too can become a Guru, is unlikely to experience much progress. His actions will have resulted in new Samskaras with the concomitant attachments and aversions, which will likely retard his progress.

First, it is important for Sadhaks to keep in mind that the purpose of Maha Yoga is for them to achieve Self Realization, not to become Gurus. If a Sadhak practices Maha Yoga with the intent of becoming a Maha Yoga Guru, rest assured that it will become impossible for him to achieve Self Realization, leave alone the likelihood of becoming a true Siddha Guru. The Maha Yoga path is not a goal-oriented path at all. If a Sadhak approaches it with specific goals, he will automatically get himself sucked into the world of ego and spiritual progress will simply not happen.

The Maha Yoga path is the path of surrendering to the awakened Mother Energy and letting her do what is needed. If a Sadhak's spiritual progress needs for him to be in

the role of a Guru, it will happen. If not, it won't. And, while someone who is not self-realized or anywhere near self-realized might think, "Wow, being a Guru seems wonderful, having all these Sadhaks following you, hanging on to your every word, etc.", the Siddha Guru in fact is completely beyond all that. He has absolutely no attachment at all to being a Guru, the role of being a Guru has "happened" upon him; he has not desired it nor sought it. As a self-realized soul whose only remaining Sankalpa (resolution) is to help others reach Self-Realization, he is only doing the job of a "postman" delivering the "mail" of Maha Yoga to Sadhaks who are interested.

P. P. Kaka Maharaj saw himself in exactly this role (the May 2009, May 2010, February 2011 and the February 2012 issues of Self Awakening available at <http://mahayoga.org/selfawakening.htm> have Discussions with P. P. Kaka Maharaj on this and other topics). He did not consider himself the "doer" even during Deeksha. He simply prayed to his Guru (and thus the entire lineage) and to the Mother Energy to bless all those who sought Deeksha and let the Mother Energy do what was needed. Thus Deeksha "happens", it is not "done" by the Guru. The reason it happens when a Siddha Guru prays for it to happen, is because the Guru being in a realized state is very close to the Mother Energy, and his Sankalpa for Deeksha to happen is done without any sense of ego or self at all. If a Sadhak explicitly desires to become a Guru, his ego will clearly be in the picture and it will keep him from being a true Guru. He might call himself a Guru and even have some Sadhaks follow him, but the role of his ego will keep him from being a true Guru.

Secondly, the practice of Maha Yoga does not require a Sadhak to become a Brahmachari or a Sannyasi. Most Maha Yoga Sadhaks are neither Brahmacharis nor are they Sannyasis; they are householders (Grihastas). Progress on this path does not depend on being a Brahmachari or a Sannyasi. In our Maha Yoga lineage (Parampara) some Gurus have been Sannyasis, others such as P. P. Kaka Maharaj and P. P. Gulvani Maharaj have been Brahmacharis, while still others have been householders as well.

As a Sadhak progresses along the Maha Yoga path he will gradually develop a sense of Vairagya, which is a state of dispassion and detachment from worldly life. This is the key because it begins to put him on the path of being a true Karma Yogi. Thus, even though he might not be a Brahmachari or a Sannyasi in the formal sense, his sense of detachment allows him to function as a Grihasta without developing new attachments and aversions, while the practice of Maha Yoga Sadhan keeps eliminating the attachments and aversions that arise from his accumulated impressions (Sanchit Samskaras), thus bringing him closer and closer to Self-Realization. If a Sadhak who has a huge stock of attachments and aversions related to the material world thinks that accepting Sannyas will free him from that burden, he is sadly mistaken. He will simply be taking all those attachments and aversions with him into Sannyas or Brahmacharya, and will find himself with the added burden of dealing with the frustration of not being able to fulfill the related desires, which will keep arising because the Samskaras which cause them will not have been eliminated. If Brahmacharya or Sannyas "happens", i.e. a Sadhak **truly** realizes that he has no attachments/aversions and desires he wants fulfilled in those regards, he may in

effect live like a Brahmachari or a Sannyasi by being truly detached while remaining a Grihastha, or he may take the formal vows of Brahmacharya or Sannyas and follow those precepts. But it is important for Sadhaks to not think of becoming Brahmacharis or Sannyasis under the belief that it will speed up their spiritual progress or is essential for becoming a Maha Yoga Guru.

A Sadhak should sit regularly and diligently for Sadhan, surrender to the awakened Prana Shakti within, observe what happens, and patiently accept what happens without judgment. Gradually, his Chitta will become calm and become free of its Vrutis (disturbances), he will increasingly find himself becoming detached but contented (Vairagya) and he will begin to experience the true bliss of Maha Yoga, not just the thrill of Kriyas. As he becomes more of a Karma Yogi, when his actions arise out of a sense of duty rather than with specific goals in mind, and he truly believes he does not have to fulfill any duties as a householder (Grihastha), might he think about becoming a Sannyasi. Sannyas or Brahmacharya should “happen” for them to be effective; they should not be taken on without the necessary sense of detachment.

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