

## **PODCAST 201, TO BE CLOSE TO HIM, PATIENCE- POSTPONEMENT, MEDITATE LOVINGLY-LOVE MEDITATIVELY**

Om Sri Sai Ram

Prasanthi Sandesh, Episode 201.

All of us crave to be very close to our Divine Master. We are completely crazed to run after Him. However, sometimes we do not understand what it really means to be close to Him.

To be close to Him is an arduous task. The closer you are to Him, the more responsibility you have. The closer you are to Him, the more you have to transform yourself. The more you feel unworthy of Him, the more you start wondering how you can become more worthy. Also, to achieve this goal seems almost impossible.

In addition to this, the Master goes on creating many situations for us to experience. He has to create these situations because only through friction does integration happen. This means that we grow only when we go through harder and harder experiences.

Growth is not soft. Growth is painful. It is indeed a hard task. To be very close with the Divine Master means to be on the cross. But, what we have to do is our homework, that's all. Our Master will take care of the rest.

The point may also arise about whether we should prefer the path of meditation or the path of love. Because the Master will sometimes say to follow the path of meditation, and at other times He tells us that the path of love is enough. Is this not confusing?

Being close to Him, we become confused because of these seemingly contradictory statements. Sometimes He says, "Follow the path of love and forget all about meditation." Other times He says, "Follow the path of meditation and forget all about love." These two paths seem to be quite contradictory. Therefore, we become confused.

When this kind of situation arises, what we are supposed to do is to listen to our Master while meditating, that's all. Just listen to Him while in meditation and through listening you will grow (progress) in your meditation. Don't listen through your intellect.

There is no need to focus on your intellect because you are on the path of meditation and so you need not worry about the details. You can listen very silently, without being concerned about the apparent contradictions. You can simply listen in deep meditation. If we listen while we are in meditation, then that will be enough and it will be clear. But if our listening is through our intellect, that will create confusion.

If the Master is speaking on the path of meditation and you are on the path of love, then listen to Him lovingly. You don't have to deviate from your path. Then, when He speaks on love, listen to that meditatively. When He speaks on meditation listen to that most lovingly, so that there will be no confusion in either case.

Merely craving to be close to the Master is not enough. In order to be close to Him we should develop patience. A long time ago there were some devotees who waited for months and months to have an interview with Him.

Also, when we are along the path which the Divine Master suggested to us, we cannot postpone things. Please understand that there is a big difference between patience and postponement.

Patience is to be very alert; it is to be very active. Patience is also very to be expectant, very eager. Shirdi Bhagavan also wanted us to exercise enough patience. He spoke about *Shraddha* and *Saburi*, Faith and Patience. *Saburi* means patience.

For example, If you are waiting for somebody, say a friend who is to visit you, you may be sitting just by the door, but you will be very attentive and alert. Hearing a noise on the road, perhaps a car passing by, you immediately start looking, thinking, 'Maybe the friend has come.' The wind may brush on your door and suddenly you are alert, thinking, 'Maybe he has not come.' The dead leaves in the garden are moving hither and thither and you come out of your home, wondering if he has come.

So patience is as active as that. It is waiting, but it is not dull. It is very radiant. It is not unconscious, apathetic or lethargic. It is like a flame burning brightly. One waits. One can wait infinitely, but one waits while being anxious, active, alert and watchful. That's the reason why the Avatar and all Divine Masters insist on this particular great quality of patience.

On the other hand, we are very impatient when the train is delayed, when flights are delayed or when the servers in the restaurants delay serving what we have ordered. We become restless and impatient. But that is wrong when we are on the spiritual path. We have to learn to be patient. We must acquire enough patience.

If we don't have patience, it just means that we are stupid. We can be dull, idiotic, and stupid, but at the same time we may believe that we are waiting and that we are being patient. No.

There's a difference between stupidity and patience. So you may think that you are waiting for the right job, that you are being patient, but actually you are being stupid, dull, and idiotic because you are not prepared to undertake any job. You would rather enjoy seeing others who are working hard to reach their goals. Those are the impatient people.

You may think that you are being very patient but remember that patience needs work. Patience is not inactivity. Inactivity is the characteristic of a stupid person, but a man of patience is fully active. A patient person works patiently. He does not demand too much and he does not demand anything in a hurry.

He does not request instant *samadhi* or anything like that at all. He knows that reaching *samadhi* will be arduous and the path will be hard. He knows that it is difficult and that there are a thousand and one pitfalls on the way. To be lost is easy, while to achieve is difficult. So it is almost impossible to achieve. The patient man knows this.

For the patient man, the attraction is the task itself. The challenge is that we have to confront the situation. It is impossible to reach God, but that's the beauty of it. That is the challenge and the challenge has to be accepted. A man of patience works hard to achieve his goal, and yet he remains patient. At the same time, he recognizes his limitations and he understands the very impossibility of his desire.

Bhagavan makes us patiently wait and wait and wait. Bhagavan may have been waiting for us for years before we decided to come here. We may be waiting for Him for many years or for many lives. So releasing this fact, we must be patient.

Really speaking, it is an impossible passion or desire to know the Divine Master. It is very hard to believe, but it happens. It is possible to know Him and to be with Him, but it seems to be impossible. That's why

people go on denying the Masters who had existed earlier. That's why they say carelessly that Jesus is a myth or that Krishna was just in the imagination of the poets.

Why do so many people insist that Buddha is just a myth and that Jesus and Krishna never existed? Why? They are simply convinced because the whole thing seems to be impossible. It cannot happen. What they believe to be impossible is to know God and to be God, to be with the Divine Master and to identify yourself with the Divine Master as inseparable from Him. They believe that to be one and the same with the Master is impossible!

To know God and to be one with the Master, one must wait. But one does not wait in inactivity because then waiting will be futile. The waiting has to be just like the farmer who waits for the seeds to sprout.

Sheer stupidity is the reason behind our inactivity, our inertia, our lethargy. In beautiful terms a lethargic person can say, "I am not in a hurry, I am waiting," but he will not do anything. So, he will be waiting in vain. Nothing is going to happen. Yes, the seeds will sprout in season, but the seeds have to be sown first, otherwise they will not sprout at all.

So look inside. These distinctions, these characteristics are not found only in one man. Stupidity, patience, inactivity, lethargy, all these exist in everyone. These are just categories. It does not mean that someone is purely stupid and someone else is purely patient. No. These moods exist together in everyone. There are stupid moments in your life and there are also patient moments in your life.

So now we have found another distinction and that distinction is postponement. Postponement is found in the middle of patience and stupidity. Postponement is very cunning, while patience is alert and conscious. While stupidity is inactive and unconscious, postponement is subconscious.

Postponement has a double mind. You want to do something, but you are not ready to do anything yet. It is a very cunning state of affairs. You want to meditate but you say, "Tomorrow." If you really want to meditate, then today is the right time because tomorrow never comes. If you really want to meditate, then do it right now because there is no point in postponement.

How can you be certain that tomorrow will ever exist? It may never come. If something is really important to you then your desire is intense

for it, so you will not waste a single moment in postponing. You'll postpone everything else, but you will meditate on what is important to you.

You will postpone only that which is not significant to you. You are fooling yourself and you are being sneaky with yourself. One part of your mind says, "Yes, it is important." Another part of the mind says, "Yes, I know it is important and that is why we'll start tomorrow." Saying this to yourself, you are satisfied.

So my friends I want you to understand these three important words – patience and stupidity are the two ends. In between these two is postponement. These three things need to be well understood in order for us to come close to our Divine Master.

God is always postponed. Love is always postponed, and meditation is always postponed. On the other hand, anger, greed, hatred are never postponed. The devil is never postponed. When the devil invites you, you are immediately ready. Immediately, instantly you stand up. You'll say, "I am coming." When somebody insults you, you don't say, "Tomorrow I'll be angry." But when it comes to love, you always keep postponing it. For prayer days you say, "Yes it has to be done." This is a very cunning state.

So when we think, "I'll postpone my *sadhana* to a later date," this is cunning. When we say, "I'll be silent now as I am waiting for the moment when I can be active so that I can be close to Divine Master." This is stupidity. No, no. Instead, let's say, "I am patient enough. I keep on meditating on whatever Bhagavan has said and whatever path He has laid down for me, until He blesses me, until I am close to Him." This is what I mean when I say 'being close to the Divine Master'.

So you don't want to recognise the fact that you don't have any passion for God. Instead, you choose to postpone it in this way. You manage it well. You go on desiring that which you really desire and you go on postponing that which you don't desire at all.

However, you are not courageous enough to recognise the fact that you have no passion or desire to be one with God. At least be honest. Postponement is dishonesty, deep dishonesty.

Watch inside yourself at what you have been postponing and you'll find that you have been postponing all that is beautiful!

We'll continue in the next session. Thank you for your time.