

OM SAI RAM

PODCAST 227: WHY DID SWAMI ALWAYS SAY, “WAIT, WAIT, WAIT!” WHAT IS THE MEANING?

***This material is taken from Prof Anil Kumar’s book “Sai-Chology”,
pgs.33-39***

There is a simple story from Zen and Sufi lore: A pious and philosophical lady was fetching water from the well in two pots. As she was doing this, the two pots fell on the ground and broke into pieces. The water spilt on the ground. At this, the lady started dancing and singing. Everybody thought something was wrong with her and that the two pots that broke made her go mad. Then somebody dared to ask, “Look here, the two pots broke and there is every reason to feel bad about it. But why are you dancing and singing?”

The Zen monk, the lady, said, “The two pots broke. That means for me this pot, my body, would also break. My body which can be compared to a pot would also break. The water has started flowing in all directions. Till now, the water was conditioned to being in the pot and was limited in the pot according to the size of the pot. **Now it is flowing freely in all directions. As the pot of my body breaks, the Supreme Self within me goes freely into the elements. The Supreme Being merges with the cosmos. I am happy, so I am dancing.**”

She had been carrying water every day. How is it that enlightenment occurred only at that moment? Things happen always like that. In a spiritual experience, there is no advance warning or signal. There is no railway station bell or announcement. Spiritual enlightenment occurs suddenly, like what happened to Guru Nanak and Saint Kabir and to Tulsidas. To all of them, spiritual enlightenment happened at a time when they were not aware. Hence, we see that waiting is a process wherein we forget that we are waiting. We wait and forget that we are waiting. . .

At this stage, with a restful mind, the heart starts functioning. The heart has been waiting. Once the mind comes to rest after being very tired, the heart takes charge of all activities. With the heart in charge, we are really very happy to wait. Mind is extroverted and worldly. Heart is introverted, *nivritthi*. Being outward, mind is always in haste. But the heart, which is introverted, actually welcomes waiting. It is not in a hurry because the heart enjoys itself in its own company. The heart does not want anybody and wants to be all alone. On the other hand, the mind always craves for company. But when the mind stops and becomes still, the heart enjoys the solitude resulting in meditation that takes us to the state of *samadhi*.

Samadhi is possible when the heart prevails, but not when the mind is in charge. It is impossible to experience *samadhi* with the mind because the mind is dual, conditioned and full of prejudices. It is selfish. It is not suggested that everything about the mind is negative. Indeed, the mind is useful so far as our daily lives are concerned. The mind is useful for gaining knowledge, for science, technology and business. The mind is useful in politics. But for compassion, for Truth, justice, sacrifice, bliss, love, Divinity, the mind is useless. Here, the heart should be in control.

The unfortunate aspect of life today is that modern man vacillates between worldly life and spirituality. When the knocks (of life) become unbearable and family problems become insurmountable, he finally turns to God. Thus, our life becomes like a drum, with spirituality on one side and the world on the other and we oscillate like a pendulum in between. This is no way to live. Hence, let us dwell on one side: use the mind for the world and the heart for God and spirituality.

The highest step is beyond the heart – that is the state of the Self or *Atma* or Consciousness. We may call this the Soul or the Spirit. When once we reach the third step of Consciousness, the mind and heart do not matter. The mind has been made silent by the heart and once Consciousness takes charge, the heart also becomes silent. We are in the realm of the *Atma* or Consciousness.

What happens at this stage? First, when the mind is in charge, everything is self-centered which makes our life miserable. We are happy in the morning and miserable in the evening. When we come to the heart, we find that it gives us certain values like Truth, sacrifice, spiritual discipline, etc. But sometimes we feel at a loss. We find that in spite of sacrifices and practicing truth and love, we still feel empty. Then our dilemma is, are we really benefited by the heart or not?

But, when once we are in tune with our Consciousness, we get the message: “The same spirit is present in everybody. Understand this.” The *Atma* counsels us, “Here there’s nothing like mine and thine.” Therefore, when once we proceed to the level of *Atma*, there is neither the mind nor the heart.

A question was put to Bhagawan, “Where is this Consciousness or Awareness? Why don’t I see it?”

Air is everywhere. But do we see it? But then, where is it? Everywhere! How do we know that the air is everywhere? The answer is: “I am alive and I breathe, so the air is everywhere.” Similarly, Consciousness may not be seen. But the very fact that everything functions is because of consciousness.

Swami gives an example of the body, which is made up of the five elements. Still, the body functions. Basically, the body is inert matter but yet it operates. Why? It is because

of Consciousness. It is Consciousness that activates inert matter. This Consciousness can also be called Awareness or Enlightenment. It is also called Spirit or *Atma*. Consciousness is radiation, which passes through our body as vibration and makes it functional.

With this vibration, the body is conscious. In our daily life we are conscious of many things, like being conscious of our personality. This act of being conscious refers to the body. Conscious means the body or materialization.

The next state is conscience. This is the higher state of vibration. Conscience is vibration. Above that is Consciousness, which is radiation. So, radiation, Consciousness, Spirit, Self or *Atma* is the highest.

From the topmost rank of *Atma*, the Spirit, Consciousness, radiation, we come down to the level of conscience or vibration, and function at the bottom level of conscious or materialization.

We can reflect upon all of this in the process of waiting. If we are in a hurry, we don't think of conscience. If we are in haste, we don't think of Consciousness. We go inward from materialization to Consciousness during this period of waiting. This process of going into radiation occurs during this waiting. We can go from Consciousness to conscience to conscious.

This trip from inward to outward is a sign of haste. It is a sign of undue and unnecessary hurry. Going from conscious to Consciousness is a process that happens during the holy, sacred and spiritual experience of waiting. Then the waiting metamorphoses into contemplation, concentration and meditation. It also means being prayerful.

So this waiting is what is called penance. *Yogis* and sages waited and waited for the Lord to manifest and bless them. That is penance. Waiting is *tapasya*. It is also *dhyana* and *prarthana*. Though in the worldly sense, waiting is negative, in the spiritual path, it is totally positive.

So let us understand that the process of waiting for God is essentially Divine, and understanding this, we may enjoy waiting for God. When we do so, we experience infinite bliss. It may happen all of a sudden unnoticed.

Next week we will continue with more inspirational messages from the literature of Prof. Anil Kumar.

Jai Sai Ram!

