

OM SAI RAM!

WELCOME TO PRASANTHI SANDESH

PODCAST 244, “ATMA AS THE MASTER DIVINE”

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*The following text contains excerpts from Prof. Anil Kumar’s book
“Sai-Chology,” pg. 312-317.*

ATMA AS THE MASTER DIVINE

All humans possess a body wherein reside the senses, which are under the control of the mind. In turn, the intellect rules the mind. And the master of the intellect is what we call *Atma* or ‘consciousness’ or ‘spirit’. In other words, the mind is the master at one level, the intellect controls at another level, while *Atma* is the Lord still at a different level.

Those who go by the mind as the master are animal or bestial in their temperament. Those who consider the intellect as the master are human in their temperament or being. Those who consider *Atma* as the master are indeed Divine.

So, there are three qualities: animal – *tamasic*; human - *rajasic*; and Divine – *satwic*. We each have different levels of understanding, different levels of comprehension, different levels of experience and different levels of awareness.

MIND IS THE CAUSE OF DUALITY

The mind runs after the senses. The mind always wants to satisfy the senses. The mind wants to comply with the body’s demands and commands. This is an animal quality. The mind is totally ambitious and passionate in its attempts to satisfy the needs of the body. It is highly emotional, exhibiting what we call the *rajasic* quality.

When we follow the intellect, the mind is no longer the master. The mind draws us downward, but our journey should be upward. When the mind is the master, it always wants to satisfy the body. The mind is full of desires, ambitious and fully passionate. It naturally leads us to dual experiences.

No dual experience can ever give us eternal joy or eternal happiness because duality is just temporary. Duality is just momentary; as Bhagawan would put it, “just passing clouds”. Good or bad do not exist permanently. The joy that we have right now may vanish, giving place to misery. The dignity that we maintain now will pass; but while it exists, we have all the pleasures and comforts.

In other words, pain or pleasure does not last long. They are of a cyclic nature, coming one after another. That’s the reason why the detached attitude of spirituality is the correct attitude towards such dual experiences. The mind that is passionate, the mind

that is ambitious, naturally gets carried away by the effects of the world and the reaction of the body. In times of pleasure, we are naturally egoistic and very proud, whereas in times of failure, we are depressed and frustrated.

This mind, which is currently the master, is the cause for dual experiences. That's the reason why Ramana Maharishi encouraged people to overcome the bondage of the mind. So, long as the mind is the master, we are slaves. We become patients. We are sickly. We are prisoners. Therefore, we need to say, 'Please mind, don't be a master any longer. Enough is enough. Let the intellect take charge.'

INTELLECT – MASTER OF THE MIND

In the hierarchy of the senses, the mind and the intellect, it is the intellect that tells us to discriminate between what is good and bad and what is right and wrong, just like a thermometer or weighing machine, which gives us our temperature or weight, respectively. Similarly, the intellect discriminates and decides upon the action. Therefore, when we accept the intellect as the master, there is a chance that human values can be expressed outwardly. When the mind is dominant, animal qualities will try to dominate. But when the intellect surfaces, human traits come to the fore.

Human qualities vividly come to life in Bhagawan's divine discourses. The quintessence of His divine messages are the five basic human values: Truth, Righteousness, Peace, Love and Non-violence. These five values find expression when the intellect takes over, and not until then.

So long as the mind is in charge as the master, we are not humans by any standards. Animals too have minds and hence the mind is not an indication or a sign or the hallmark of a human being. If we want to be called human beings, we should make the intellect, rather than the mind, the master of our life.

None of us is an exception to this. It is the mind which is the cause for birth and rebirth, for pain and pleasure. The mind reacts to blame and praise or whatever it may be.

ATMA IS ETERNAL

In the intellect we find expression of human values. However, there is a third master. The master of the senses is the mind; the master of the mind is the intellect and the *atma* controls the intellect. This is the final master, the highest one. There is none above the *atma*, also known as the spirit or consciousness. It is independent of all qualities whatsoever, whether human or animal qualities. Not being limited to any body, it is attributeless, eternal and all pervasive. The *atma* or Self in me is the same as the Self in you. The Self is uniform; only the intellect differs from individual to individual. The intellect of a person may sometimes go on defending his own actions, even though there may be mistakes.

If one is late for school or work and is questioned by one's superiors, the intellect would justify the late coming and will not accept criticism or confess a mistake. It will justify or make an excuse in defence of one's behaviour. If there is some other type of accusation or questioning, the intellect will use discrimination to its own advantage. One goes on

defending and justifying one's own ego-self. So, we cannot always follow only the intellect. The intellect is different from person to person.

People's minds also differ greatly and also from moment to moment. The human mind is not stable or constant. It is not uniform and goes on oscillating and vacillating. Within Prasanthi Nilayam we may be very loving, but outside we may be just the reverse. In front of Swami, we may be the very personification of love, compassion and spirituality. The moment the stores or the canteen are opened, we are not bothered about others nor do we care about the people who serve us - we just want to be given top priority.

Human bodies too are different in terms of height, complexion and weight. Even twins are not alike. There is diversity, complexity and multiplicity in nature. The variety and diversity of bodies, minds and other things in nature, make the entire drama of His creation most interesting. Because the bodies are different, our thoughts are different. At the lowest level, the mind is the master and then comes the intellect. The mind has to necessarily follow the dictates of the intellect, because the intellect is the boss.

While the intellect is different in different individuals, the master of the intellect, that is the *Atma*, spirit or the Self, is very much uniform in humans, in a stone, in a beast, plant or insect – in fact, from microcosm to macrocosm. The only difference is in the vesture, but the basic Consciousness is the same. There is a master at different levels, but there is no master above the *atma* because it is the One-without-a-second.

GOD HAS NO BEGINNING AND NO END

When there are two there can be dialogue. There can be conversation, friendship, enmity, etc. *Atma* is the only one that pervades the entire cosmos, the entire universe. It has taken different forms. There is no master above the *atma*. The word "*Vinayaka*" is derived from this idea. The term '*Vinayaka*' means '**no master above Him**'.

So, *Vinayaka* is not the form that we find in a temple. It is not merely the one with the head of an elephant, with a trunk, an attractive stomach, and the one who is so funny to look at. *Vinayaka* is not simply the form that we see. We should learn to travel from the idol to the ideal it represents. The *Vinayaka* idol represents the ideal of the Self that is independent; the Self that is cosmic; the Self that is universal; the Self that is eternal, immortal and without blemish; the Self that has neither beginning nor end.

That is what Bhagawan says, "*Vinayaka* was never born, yet today we celebrate His birthday. He was never born. The one who was never born will never die either. God has no beginning. God has no end. This Godhead is Self or Consciousness. So He was never born." *Vinayaka*, who has no authority above Him, was never born, has no beginning and no end. This is cosmic. This is universal.

Prof. Anil Kumar will share with us more Sai wisdom in the next session!

Thank you for your time,

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