

PODCAST 95: BE A MASTERMIND

Om Sri Sai Ram

Prasanthi Sandesh 95th episode welcomes you. Thank you very much for your time.

We often hear Swami telling us that you are not the mind, that you are not the body. And He also said, "Be a Mastermind. Master the mind and be a Mastermind." The topic of this day is this: "Be a Mastermind."

What do you mean by a Mastermind? It has to be admitted that mind cannot be creative and is not also constructive, and mind also acts negatively many times. It is rather a negative force.

Therefore, Swami said, "Don't follow the mind. Don't follow mind. Mind is a mad monkey." In other words, mind cannot be allowed to function, direct and dictate our life. Mind needs a Master, so 'Master the mind'. Mind needs a Master, and mind should be a servant. And we should also be aware that mind is merely an instrument, like any other parts of the body.

Then what's the way out now? Meditation will help us to bring the Master into our life. Master enters in only by meditation. Then we have got to watch the thought process. And we cannot stop the thought process, let us understand very clearly. You cannot say, "Stop!" to the flow of your thoughts. No! At best the only thing we can do is to watch our thoughts.

Okay, the thoughts do come, but don't tell them to move: "Come on, move on." Let's not say that. And let us be very clear that we should not be interested in these thoughts. When you are no longer interested in these thoughts, they slow down.

Don't judge your thoughts as good and bad. No! And don't cooperate with your thought flow. Just watch them so that they will be slowed down, and ultimately come to a standstill. Certainly, a moment comes when the thoughts are not there. When there is nothing to watch anymore. Then you get into that state of nothingness or emptiness.

Otherwise, what happens is without meditation, mind is always negative and mind is always towards the death or negative force, negativity. But as I said earlier, with meditation the Master gets into our life. He takes charge of our life. Master is there. Why? Because Master is absolute positiveness, life affirmative. But the trouble starts when the Master is absent, when you make your mind the Master. No! After all, the mind is only the servant.

So, when there are no thoughts, you will be able to see your self. In other words, it is only in thoughtless state that we'll be in our true self. That is very, very clear, even in our earlier talks. As mind, you can never be true to your self because your self is beyond. It is transcendental to mind.

So, there is every need to find a Master and to submit this servant mind to him. We are very lucky to have Bhagavan Sri Sathya Sai Baba as our Divine Master. Then you can change the hell into heaven. Yes! And your mind naturally will be under the guidance of the Master, meaning your self nature. Who is Master here? Your Master is your conscience, your own conscience, your own true self.

But what's happening today? Right from the beginning from our childhood, we have not been taught to be happy. If the child starts playing and jumping, we'll say, "Don't do that." When the child goes on laughing, we'll say, "Don't laugh anymore." So, we insist the child behaves in the way we want. The child cannot be joyous or blissful. In other words, a child is not taught to be happy, and the child is taught to be serious. Therefore, we want everybody to be serious. We forget the fact that seriousness is sickness.

On the other hand, we go on condemning that what we like. So, anything that is against you is right and anything that is not against you is wrong. For example, you would like to have very good food; that is wrong. You like to play; that is wrong. So, anything that is against you, against you is right, and anything that is not against you is wrong.

Therefore, we are not natural in our behavior and we are not natural in our expression. And truly speaking, to be joyous is natural. That is why Swami says, "Embodiments of bliss". To be healthy is natural. We don't ask anybody, "Why are you healthy?" If anyone is sick, we will try to understand, "Why sir, what happened? Why are you not healthy?" But when he is healthy, we don't ask, "Why are you healthy?" In other words, health is our nature.

So we have made our life really miserable, considering misery as our nature. No, misery is not at all natural. Blissfulness is natural. Therefore, my friends, we are going away from our true nature, farther and farther away, farther and farther away. And we have forgotten our home; we have forgotten our way. Unless we come back home, we'll never be happy.

When once we come back home, misery, anguish, sadness, they all disappear. But on the other hand, they have become the centres of our living - misery and anguish. It is very unfortunate. Bliss is our home. Bliss is our nature. And health is our nature; suffering is not our nature. So, we are perverted in our understanding, perverted in our relationships.

We can understand here there are three types of people. The rich miserable people: they are rich, but yet they are miserable. Then there are poor people who are miserable, yes! Their poverty is the cause for their misery. But these two categories are not true to their reality, because your reality is not misery.

Therefore, of the three kinds of the people, rich miserable and poor miserable can never be true to themselves. But the reality is the third category, which is your true nature, which is by any standards not misery at all. This has got to be understood.

And we feel empty, emptiness or nothingness. In this nothingness or emptiness, we find the true self, emptiness or nothingness. But we are afraid of our nothingness. We are very much afraid of it. We are afraid of our emptiness. But the truth is nothingness, is that emptiness. It is the very same truth. The emptiness is the door to richness or blissfulness.

But in the objective world, we don't find any such trend or any such behavior or any such understanding. In this objective world, the very word 'objective', 'object' implies that something really stands in between you and your true self. The objective world objects that you be true to your self. But we are not supposed to be objective; we should be subjective.

And we have conditioned our mind. Because of this conditioning, we consider that emptiness or nothingness is bad, something strange, and one is really crazy about it. But it is very clear that the moment you are nothing, you become a door to the divine, a door to your own self. It takes you to your home, connects you to your intrinsic nature, and your intrinsic nature is blissfulness.

On other hand, we think one should achieve blissfulness. Blissfulness is not an achievement because it is your nature, which is already there. And we have not lost our bliss; we have only gone away from our bliss. We have gone away, though it is already there.

And here possessions such as our properties, such as all our belongings, are responsible for losing our bliss. We are wrong. Yes! You can have any number of possessions; nothing wrong about it. But you should not have possessiveness. Possessiveness is different from possessions. Possession is acquisition, possessiveness is attachment. Possessiveness is bondage.

When once we consider this life is, after all, a caravan serai, a choultry, a holiday inn where we have come here to spend some time, and that it's not our permanent abode, then you'll not have any kind of possessiveness, though you may have any number of possessions.

And see we should also think that we should be life affirmative, as I said, or positive. There is nothing wrong when you appreciate beauty, nothing wrong when you appreciate taste for food, nothing wrong when you make life more liveable and lovable. Yes! When once we are positively disposed to these things, beauty, the taste of food and the life in general, we are very close to our true nature.

We have got to be sensitive and we have got to be aesthetic. That will fill our life with gratitude, and then we can be more human and more humane in our attitude, in our relations with others in life.

I often feel that one can laugh at one's own self because we go on feeling miserable, but the misery was never there. Why are you miserable? We don't know. We have no reason to be miserable. So, we feel for that which is non-existent. This is enough of reason to laugh at our own selves.

You only create this misery and then you want to destroy it, which is not there. This is something very peculiar. The most simple thing is to be one self. You be your own self, a very simple thing. Just remember, just remember your nature, what you are - that you are the spirit, that you are that consciousness. Something like a snake that comes out of its old skin, we also have to come out of this dogma, of this conditioned life and conditioned mind.

And we should just take a step inwards. If we take a step inwards, yes, you have found the greatest treasure waiting for you, [which is none other] than your self, your true nature. It is waiting and standing for several of your past lives because never before we made any attempt to go within.

Therefore, the topic of the day is "Master the Mind and Be a Mastermind". Master the mind! How can you Master the mind? By submitting the mind to the Divine Master. How can you be a Mastermind? By knowing that mind is just an instrument, a servant. That will help us to know that our true nature, our true identity is that we are the very embodiments of bliss. There is no reason to be miserable. It is only conditioning of our mind which is the cause for all our mistakes, for all the psychology that we have taken upon ourselves.

Therefore, be cheerful, and make the mind a servant to our Divine Master, Bhagavan Sri Sathya Sai Baba, the Master of the mind. Master the mind and be a Mastermind. Mastermind behaves like an obedient servant, yes, obedient servant to the Master, such that it will learn how to go inward, and how to see the Divinity in the emptiness or in nothingness.

Thank you very much for you time. We'll know more details in the weeks to come.

Thank you.