

## PODCAST 157: UTTER CONTEMPT

Om Sri Sai Ram

Prasanthi Sandesh, 157th episode welcomes you.

As pointed out in an earlier podcast, all of us hear, but we don't listen. Why do I say that?

There happened to be a *guru* of Buddhism by the name of Bodhi Dharma. He always faced the wall with his back to the audience. It was very surprising why he did that. Somebody dared to ask, "Master, why do you show your back to the audience and face the wall?"

The master's answer was, "They don't listen to me. Therefore, I am talking to the wall. They all appear to understand, but they only misunderstand.' Why? Because the Master, Bodhi Dharma is not compromising with your lies and beliefs.

Then the question arises, "Why are we like that?" We don't listen, only to protect ourselves. On the other hand, we also go on interpreting. Therefore, the Master, Bodhi Dharma did his teaching this way, by facing the wall.

In fact, the Master has to be heard not only by our mind, but also by our very being too. I repeat, the Master has to be heard not only by our mind, but our being too, so that every cell is thrilled. It's not the mind that has to listen, because the mind creates misunderstandings. Mind has got its own prejudices. It goes on interpreting. It dilutes the matter. It destroys that fire which takes on that living quality, and reduces it to a level of hypothesis that cannot transform you. Therefore, we have to listen to our Master with our very being, not merely with the mind.

Knowing its value, Bhagavan gave one story. It seems on the way a shepherd came across a diamond. The shepherd does not know its value. But as it was shining, he collected it, and hung it round the neck of his sheep. It was just hanging around its neck. That sheep was very black and this diamond was shining. It was so beautiful so he was taking the sheep along with him.

A merchant saw this. "Aye boy! I'll give you one rupee. Will you give me this stone you kept there?" Suddenly, the shepherd recognized that the stone was precious. He had thought it was just an ordinary stone. Because it looked beautiful, he hung it round the neck of the sheep. Now this man says it is valuable. So that shepherd came to his senses and said, "Sir, I am not going to sell it." And he went further on.

Another big man who was a jeweller came and said, "I'll give you five hundred rupees, will you give me that stone?" Ah! Is it that costly? Is it that expensive? Immediately, the shepherd said, "No sir! I am not going to sell it." Then he went further and the biggest jeweller of the town came and said, "I'll give you ten thousand rupees, give me." Then the shepherd thought that it is a sufficiently big amount and so he gave it away.

The diamond is very expensive, worth a couple of lakhs. As Baba puts it, as this jeweller took the diamond into his hand, it broke into pieces and started talking to him, "Oh merchant! You don't know my value. You just wanted to buy it by paying some ten thousand rupees. You know my worth, but you have not realized my value. Therefore, you don't deserve me, and hence I have chosen to be broken into pieces. On the other hand, the poor shepherd enjoyed my light, enjoyed my shine, and kept jumping and dancing in joy, hanging me round the neck of his sheep."

Therefore, when we listen to the Master, we should know the value, and then listen to him in rapt attention. But at the same time, we should be very aware. Some ignorant man may also speak using the same words. But so what! They are all empty words then; they are empty. They have no value because they are spoken by an ignorant man.

But in contrast, when a wise man, a man of enlightenment speaks these words, the man behind the word is the meaning of the word. His experience is the content of the word. Therefore, we should learn to listen in the right sense.

Well, I have come across an article which is quite interesting. There the author said that it is the hour of great contempt. He said this is the hour of great contempt. Contempt? Yes, it is. Contempt for your ignorance, contempt for your hate, contempt for your jealousy, contempt for this mundane life, contempt for the animal instincts within you, and ultimately, contempt for yourself. That's why he made a statement that this is the hour of the great contempt.

So then you'll go beyond humanity. It is a contempt for everything that man consists of. It's all rotten. Ideologies are dead. Religions are imprisonments. Philosophies are castles in the air. Therefore, we should have contempt for such things.

Let us examine one by one. For example, let's look at happiness. We're very happy about this state of happiness. But on examination you'll know what this happiness is. It is only mundane, ordinary, and repetitive. There's nothing great in it. Some derive happiness out of good food or sensual pleasure or accumulation of money, fame or power, domination and the distraction they can bring about. When we watch these factors that give us happiness, we will have contempt for such happiness. You will no longer look forward to that sort of happiness.

Next, let's go to another aspect. Many say they are rational beings. "I am rational. I am scientific, I am logical." I see! Are you really rational in your thinking, in your being? No. Why? How about your superstitions, where there is no reasoning at all? Millions are living in superstitions, believing that they are rational. Therefore, you should have contempt for your reason because you are full of blind beliefs, unproved hypothesis, and unexpected faith. So it is natural that we have contempt for such kinds of rational thinking or reasoning.

Then let us think of virtue. Yes, I am happy about my virtues. Is it true? Are you justified? Are you really justified when you feel proud of this virtue? No, no. What is virtue? By just giving some money or giving alms to a beggar, you call yourself virtuous?

Actually, know that we have nothing to give. You don't have love, you don't have joy, and you don't have blissfulness. After all, all that you have is money, money, money. And that money is soaked with the blood of those same people. It is hypocrisy, total hypocrisy. So then how can you be proud of such a virtue? How do you say that I am a virtuous man? Are you justified in saying so? No. So you should have contempt for your own virtues. Yes, because it is total hypocrisy.

Now anything that comes from outside and makes you happy will make you also a slave. You are happy with all the things and you become a slave to them and dependent. Such happiness from outside destroys your freedom and you, unless the happiness comes from within you, just as flowers come from the inner juices of the tree. If happiness is a flower of your being, then it just justifies existence.

An authentic reasoning is always in search of truth. Reason is the hunger for truth, the thirst for truth. Any other reason is nothing but dirt, poverty and a miserable ease.

So, a virtuous man cannot compromise with the lies of society. No. A virtuous man will destroy the causes, not the symptoms, because the very cause has to be destroyed, not the symptoms. He will not be satisfied and comfortable by giving some donation. No.

Is your virtue just a cover-up for all your sins? Please question yourself. Is your virtue just a cover-up for all your unvirtuous acts, all your inhuman behaviour towards human beings? Is that a virtue? No. Therefore, you should have contempt for this kind of virtue.

Then compassion: if you are compassionate, your compassion, your pity is just a comfortable idea and you should feel contempt for it because it is only a comfortable idea. So if you look into the qualities for which you feel proud, naturally you will feel contempt for them.

Only after feeling that contempt will you make some effort to go beyond man towards a superman, towards a divine man. Deep down, however clever and cunning you may be, you are aware that your virtue is false, your religion is a formality, and your morality is social mannerism. Your honesty is just a façade.

We feel really very sorry once we examine ourselves critically. When we are critical of our own selves, these points will come up without a doubt. Man's meanness is tremendous. One should be clean of all meanness. That will be transcendence. Go beyond and be a superman or a new man.

First of all, let us be convinced of this. Man is not a being, but a process. Man is not a being, but a becoming. A dog is born as a dog and dies as a dog. It is not absolutely so with man. Gautam Buddha was born as a man and ended his life as God. That's what man is capable of. And that is what the potential of man is. Are we aware of that inner potentiality? That potential should become an actuality in the due course of time.

Therefore, all that we see and brag about, is it worth it? We should develop a kind of contempt towards these, an utter contempt.

Therefore, in this brief talk I just wanted to share with you that these things that give us a sense of gratification are not worth it. On critical examination or analysis, we'll develop contempt for them, be that happiness, virtue, reasoning, power, or money, whatever it is. And ultimately there will be contempt for our own life, for our own selves. Then only arises a true yearning, a true aspiration, a true longing for a new man, a superman, a divine man to follow. This is what the inner search or inner enquiry is.

Thank you for your time. I'll get back to you once again.