

PODCAST 164, YOU ARE NOT A CROWD

Om Sri Sai Ram

Prasanthi Sandesh, 164th episode welcomes you. Thank you very much for your time.

As we observe in society, we'll certainly notice a kind of mob psychology. It looks as though we are following a crowd. Very rarely do we come across someone who conducts themselves as an independent individual. So, many seem to be followers or imitators.

Watching these kinds of people, we'll certainly come to the conclusion that when we speak anything against their religious views, prejudices and values, they turn against us. Everything will turn against us. And then the man who is speaking against us may be right. But our ego is hurt. Therefore we are not independent individuals.

Why? Because the truth will only be revealed in your silence. The truth always goes against the beliefs of the crowd. This is important. The crowd may have beliefs, but those beliefs may be totally against the truth. In fact, truth is individual. The crowd does not care about the truth. It cares about consolation. It cares about comfort.

On closer examination you'll come to know that this crowd does not consist of explorers or adventurers. No. Then we'll also notice that people who go into the unknown are fearless. They risk their whole lives to find out the meaning and the significance of life, and the meaning of the whole existence. See this!

On the other hand, the crowd will not entertain such feelings or such ideas. The crowd simply wants to be told things which are sweet to hear, comfortable and cosy, without putting in any effort on their part. They can relax in those consoling lies. In other words, the crowd wants us to lie or tell untruth, that which pleases them, so that they don't need to put out any kind of effort whatsoever.

Therefore, Zoroaster says, die innocent, and then that death will have a tremendous value. Put aside your knowledge because it is borrowed. Put aside your God because it is only a belief and nothing more. Put aside the idea of any heaven or hell because they are only your greed and fear. These are the views expressed by Zoroaster. How true it is!

We speak of hell because we are greedy. We speak of hell because we are fear-stricken. All our concepts of God are based on our belief system only. *Dana*, our knowledge, is only second-hand information. As a result, what happens? Prayer. Prayer is only consolatory in the sufferings of life. In the anxieties of life, we think of God only in order to come rescue us, to save us, as a kind of consolation because we are in the midst of so many worries and anxieties.

From this background, if you look at the words of Zoroaster, you'll know that his words are like the roar of a lion, and the words are the stammering of a child. The words are utterly innocent. The words are not coming from the head but from his very being. We have to listen to Zoroaster in silence, falling into a rapport with him.

Why is he speaking like that? Zoroaster is not in search of followers. But he is in search of companions, friends and fellow travellers. He is not in search of believers. He says only that which is true to your experience.

A comparison is made here. Just look at a rose bud in the morning. The rose bud is slowly blossoming. At that time a dewdrop falls on it. Because of the shine of the sun rays, these dewdrops look like pearls. It appears as though the rose bud is jumping in joy and dancing.

Why? What is the purpose behind it? How silly we are! This is mob psychology. This is a crowd mentality. Why do you ask the rose bud like that? Why do you have to ask? Is that a correct question? Wrong. It is so happy and ecstatic simply because as the rose bud is opening, the dewdrop shines like a pearl in the early hours of the morning

There's no meaning here, nor is there any purpose here. It's not going to bring any money, so it has no purpose. There's no aim for fame or respectability. The rose bud is not waiting for an audience to applaud. This dance is a value in itself. The dance of the rose bud is a value in itself. It's a joy. It is not a commodity. Please understand this. The dance itself is the reward. Well, you may ask, what for? Why? Because the intrinsic values are not outside, please remember. Please understand this. They are not outside, but only within.

There's no reason for life. He asks for the reason for life. No. We love life not because we are used to living. You may say I have been living, therefore I love life. It's wrong. Life is not a habit. We are not simply used to living. We are used to loving. Life is not a habit. Life is an opportunity; it's a soil where the roses of love blossom. Love itself is valuable.

You may ask, what is the purpose of love? There's no purpose. It has no meaning, but love has immense significance. It has a great joy. It has an ecstasy of its own. Love is not a business where goals and purposes are taken into consideration. No. So love is not a business, under any circumstances. We have got to understand that.

There's always a certain madness in love. This madness is because you cannot prove why you love. Can you prove it? You cannot give any reasonable answer for your love either. Love is to experience the most beautiful space within oneself. It is within oneself, please note that down. This space is not cerebral, and has nothing to do with the head. That space cannot be converted into a commodity. No. Love is the dance of life.

It may look as though that love is madness. No. To a worldly mind, to a calculative mind, to a computer mind, to a mathematician, an economist or a politician, yes, love is madness. But love is the greatest healing force in life. Because we live in the midst of crowds, we have lost our identity. We have forgotten how to think independently. We would like to be blind followers or imitators. Why? We do not know. If anyone says this openly on our face, we don't like it because our ego is hurt.

Therefore, it is very clear that the most precious values of life, like truth and love, are to be known in an utter state of silence, and these are the intrinsic values. They cannot be calculated in terms of currency or the sound of coins. They are beyond any commercial transactions.

That's the reason why people pay a deaf ear to the greatest souls like Zoroaster because these individuals don't appeal to them. They don't care whether you hear them or not because they are totally convinced, and having a deep conviction, that what they are speaking is nothing but the truth. Therefore they have got the guts, the confidence, and the courage to say openly what they like, what they feel and what they experience, unmindful of your views, your prejudices, and your ideas.

Therefore in the field of spirituality, we cannot follow a mob or a crowd because spirituality insists on self-enquiry. Self-enquiry cannot be done as a community. Self-enquiry is impossible in a crowd or a mob.

Self-enquiry is possible only by individuals who will not be carried away by the mob psychology or crowd mentality. This self enquiry does not expect any kind of recognition or respectability, or name, or fame, or applause. Nothing! It's for your own satisfaction, for your own gratification, as your own *sadhana*.

Thank you.

Meet again.