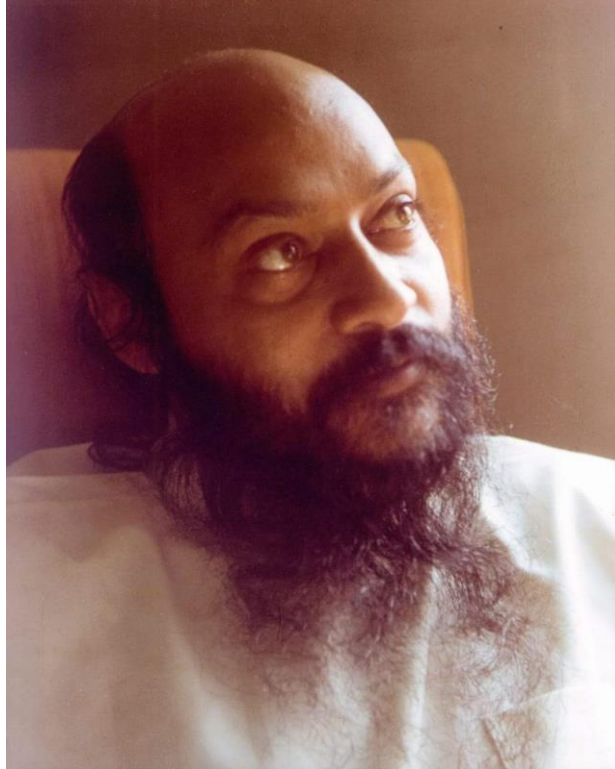


Reverence for Life



Contents:

The four pillars of the temple

The Art of Life

Gratitude to life

Mysteries in life

independence

Women and the Revolution

who is Young?

The four pillars of the temple

Wild goose and water #1

Question 1: Will you give a message to the monks and friends who gather for the "March Program" at Osho, Cafe Royal, London?

Anand Poonam,

Sannyas is a rebellion against both the past and the future. Man lives either in the past or in the future, but never in the present. The present is the only reality; Nothing else exists. Existence knows only once—it is now—and one moment—it is here. But the mind lives either in the past which is not there now or in the future which is not now. The mind exists in the non-existent, so the mind never comes into reality; It cannot come out of its own functioning.

Sannyas is a rebellion against one's own mind. It is a way of life in which the mind is not the master, but only acts as a servant. The mind is actually a mechanism; It's good as a beautiful tool of nature, but the moment the servant becomes the master, there's great danger. Then your life is bound to be chaotic, chaotic. The servant is blind, stupid and ignorant. To live according to the mind is not to live at all; This is sheer stupidity. The mind is never original, never intelligent; It's always repetitive, it's always borrowed, it's always mechanical – so stupid, so silly.

Sannyas is a tremendous leap into reality, an escape from untruth to reality.

There have been societies that had a golden age in the past, for example the Indian society: its golden age has passed. It assumes that the future is becoming bleaker every day – there is no hope. Hence the Indian society lives in a state of depression and despair, with no possibility of any change for the better. It lives in misery, poverty and disease. But because of the idea that the Golden Age has already passed long, thousands of years ago and we are slowly falling, it does not believe in evolution, it believes in inclusion, it believes in regression. This is a regressive philosophy, not a progressive one.

The West lives in the future; Its golden age is yet to come: classless societies, the climax of communism, a world of equality and freedom, stateless states. Those golden days are ahead, far away.

In a way, both are the same. If anyone had to choose between the two I would suggest: choose a progressive idiot rather than a retrograde one – if that's the only option! With minimal progressive stupidity you'll find some hope, thrill, and excitement; You will work for a better future. It's never going to come, but at least you'll be busy with beautiful dreams. It was never before, it is never going to happen in the future. It's "now" ! It already is!

Adam and Eve have never been expelled from the Garden of Eden! This is My declaration, My message. This whole story is invented by priests. Adam and Eve are still living in the Garden of Eden – they have just eaten the fruit of knowledge. And who gave the fruit of knowledge? It's not a serpent; It is priests, theologians and philosophers. The fruit of knowledge does not grow on trees. It grows in churches, in temples, in universities. It has degrees – Ph.D., D.Litt, DD – and it comes in all sizes and formats.

There is the Hindu world of knowledge, the Muslim world of knowledge, and the Christian world of knowledge. You can choose your own fruit, you can shop for it. It is available according to everyone's need and need.

The suffering that has happened to man is not because he has lost the original heaven; He's still there, but he's asleep. And in his dreams he has become a Hindu, a Muslim, a Christian, a Jew and what not... A theist, atheist, communist, socialist, fascist. In his dreams, he has lost the way to heaven. Dreaming simply means either living in memory -- that is the past -- or living in imagination -- this is the future.

My message, Ananda Poonam, to the March event in London, where thousands of monks are gathering together for the first time to celebrate a new opening: the British Buddha Realm... This is my message, tell them: Get rid of the past and the future, and be here now! It is suicidal to live anywhere other than now, because every passing moment is precious, so precious that you cannot get it back. Don't waste it!

But all religions are suicidal. Of course they don't call it suicide, they give it beautiful names – austerity, asceticism – but basically it's nothing but masculinity, self-torture. They call it renunciation, but it is nothing more than a gradual destruction of oneself. All the religions of the world have so far lived with a philosophy of life-denial.

My fundamental approach is life-acceptance, total life-affirming. There is no God but life! The very idea of God other than life is dangerous, because if God is separate from life then naturally you will start choosing God against life. You will be pro-God and anti-life, because life is transient and God lures you to be eternal forever.

I tell you, there is no other God but life, so the question of choice does not arise. Stay! Live in totality, live in passion, live in understanding, live in love. A flame so intense, so holistic, that every moment began to taste eternity.

Remember, eternity is not horizontal. It's not like the line going from A to B, from B to C, from C to D – it's not horizontal. There is infinite intensity, it's vertical. It's diving from A to deep A, not going to B: from A to A1, from A1 to A2, from A2 to A3... In fact as far as intensity is concerned, A is the only alphabet. In fact, the word "alphabet" comes from A; It comes from Arabic aleph. A. Enough! And when you can get A, why bother about B?

My sannyasins must live as individuals. I am not giving you any discipline, because every discipline produces distortion and is only suitable for the person who has developed it. Take a look at all the disciplines that have been propounded through the ages.

Buddha liked to eat once a day; Now every Buddhist is following it. That's not okay – it's dangerous. This creates guilt, because if you get hungry twice a day, you will feel guilty. And if you're an American, you'll probably be hungry five times a day! Then how much guilt...!

The reason the Buddha ate once a day was probably because he was born into a meat-eating family; He was born into the warrior caste, the son of a king. Carnivores eat only once a day—like a lion—because meat provides adequate nutrition. But if you eat vegetables, you have to eat several times. Herbivorous animals, such as monkeys, eat throughout the day.

Buddha was born into a meat-eating family; It became a habit for them. When he became enlightened, he gave up eating meat, but habits don't change so easily! Now people are following him and eating once a day, whether they are non-vegetarians or vegetarians. This can be dangerous to health and energy. The same is true of every discipline – whether it's the Ten Commandments or other religious doctrines.

More recently, a monk wrote to me that he can't go to bed early at night, he can only go to bed at three in the morning. He feels guilty because a religious man must go to bed early and get up before the sun rises. But there's no need for him to feel guilty. He's totally fine; He sleeps for seven hours, from three o'clock in the morning to ten o'clock. It's her body clock and her body chemistry should be taken into account, not someone else's theory.

Listen to your body's needs and respect them. Be free from any guilt and enjoy life in your own personal way. Customize your routine according to your needs, not according to any external pressure.

All religious texts were written by old people, and often old people have difficulty sleeping in the morning. A child sleeps twenty-four hours a day in the mother's womb; Then, when you come out of the womb, the sleep time gradually decreases – twenty-two hours, twenty hours, eighteen hours, sixteen hours... By the time he is young, it is fixed between eight and six hours. As one gets older, the need for sleep decreases. When one is seventy, eighty, two or three hours of sleep is enough. And the scriptures were written by the old, because it was the idea: the older, the wiser.

No young man has written any scripture; No one would have noticed a young man writing religious texts. You had to be very ancient and old, only then could you write a scripture! Age was of great importance in the past. Of course, these people wrote that three hours of sleep is enough; There is more lethargy than that, *tamas* -- this is not good, this is evil. This idea is good for older people.

Now this young monk is unnecessarily worried. He has tried in every way; His whole life he's been struggling. It's useless – all the struggle is useless! In fact, it is now a well-known scientific fact that everyone has their own body clock and everyone has to follow their body's needs.

In a better society, one that is more scientific, more rational, and more intelligent, we would have an entirely different structure of working hours. It is unfair that everyone has to go to work, school or university at the same time. It's inhumane! Universities, offices, and factories should be open around the clock, and people should work whenever they feel good and they should sleep when they feel good. It should be their birthright!

Try to sleep and work according to your body clock. Customize your lifestyle to your individual needs. Adopt a flexible routine that works best for you. My vision is that of freedom. My monks must live a life-positive philosophy, accepting and respecting all that is, not should-have-not. They're ugly, they're monstrous!

Be simple, be natural, be spontaneous. I teach ecstasy – and ecstasy in ordinary life. Life is not to be abandoned in any way, but to be transformed. Renunciation is escapism, it is cowardice. And you have worshipped cowards as saints so far. You have worshipped people who were not courageous enough to accept all of life's challenges. And there are millions of challenges – every moment is a challenge. The coward runs away. The coward should be condemned, not respected.

My sannyasins have to live in the world, in the whole world, to answer every challenge. The more you face life's challenges, the wiser you become. Wisdom is like a sword: the more you use it, the sharper it stays. If you don't use it, it begins to rust and loses its tartness - it becomes absolutely useless.

That's why your saints look dull and dead. But we have been conditioned to honor these dead corpses. We've been told for thousands of years that these are real people. They're not real at all! They are plastic and fake. A coward can never be a real person. Reality requires all of life's challenges, threats, and insecurities. That's when integrity, authenticity, and responsibility arise. Be in the world, but don't be it. Live in the world, but don't let it stay inside you. That's my message.

There is a Zen saying:
Wild geese are not intended
To insert your reflections.
I don't mind the water.
To get their image.

Wild geese have no desire to cast their reflections in the water, and the water has no desire to get its image – although it does! When the wild geese fly, the water reflects it. There is reflection, there is image, but there is no desire to reflect water and wild geese are also not eager to be reflected.

This should be the way of my sannyasins. Live in the world, live in totality, without ambitions, without desires -- because all desires distract from living, all ambitions sacrifice the present. Do not be greedy, for greed leads you into the future; Don't be possessive, because possessiveness clings to the past. A man who wishes to live in the present must be free of all this.

Try to live in the present and carefully identify all desires and ambitions. Practice meditation so that you stay centered and find stability in the cyclone of life. Be like a lotus flower: Grow in the mud but remain unaffected by it. This is the way of a true sannyasin: to be in the world but untouched, unaffected by it.

Ananda Poonam, when there is meditation -- and this is what I call meditation: being in the world and being untouched -- love comes as a by-product.

These are the pillars of my sannyasins: first, life-affirmation, respect for unconditional life; Second, meditation; Third, love; And the fourth... What cannot be expressed in words, can only be called the fourth, Turia. If you live life totally, carefully, lovingly, you experience something that is inexplicable. Lao Tzu calls it Tao, Buddha calls it Dhamma, Jesus calls it logo: different names point to anonymous experience. You can call him God if you want. My own choice is to call it "God" and not "God", because God gives you the care of a person and the Bhagavad Gita only cares for the presence.

These are the four pillars of my temple, and every sanyasi has to develop these four pillars because every sanyasi has to become a temple of Godhead.

I am very happy. It is very enjoyable to speak among small children. In a sense, it is very creative. I don't find it so pleasant to speak among old men. Because they lack courage, due to which it is almost impossible to have a revolution in their lives. Little children have the courage to take birth now. Therefore, their courage can be invoked and hope can also be pinned upon them. We need a completely new humanity. Maybe I can inspire you in that direction, so I am happy.

I would like to say a few things to the children, some teachers and some parents who are here, because education depends on these three.

First of all, I would like to say that schools are being built all over the world, universities are being built. The attention of the whole world is being given to the education of children and more and more people are also getting educated, but the result is not very auspicious. Right now, there is less education in our country, it will increase in a few days, but along with education, there is neither peace nor joy in the world. We believe that a lot will happen by giving education, but it does not happen. There must be mistakes in the foundations of education, there must be some fundamental disturbances. Education ventures will fail, there must be some fundamental disturbances. The education initiative is a failure. It has utterly failed to create a rational culture. We see that the human beings who are educated have become inferior to those who are uneducated. The tribals in the mountains are more loving than us. We are becoming too hard, rigid, and stone-hearted, all this is happening through education. You are receiving the same education and all the children in the whole world are receiving the same education. It is scary. Your future is not very bright. If you depend on this teaching, there is not much hope to be placed on you. Because to this day, what has been born of this initiation is by no means pleasant.

As it has been said here just now, religious education should be added to the curriculum, but even if that is there, nothing is going to happen. Because religious education has been given in the world for a long time, its results are not good. What is taught in the name of religious teaching? If there is a school related to Jainism, then the education of Jainism is taught, and if there is a school related to any other religion, then the scriptures of other religions are taught. But what happens when you know the scriptures? In the name of teaching, children are made to memorize words and scriptures. All sorts of things are put into your mind. You are told that there is a soul, there is heaven, there is liberation. You are taught what is the meaning of Kaivalya, what is right philosophy, what is right character. You learn all

this, test it, and you pass the test. But no better man is born out of this. I am opposed to such religious teachings because they only produce bad results instead of good.

As a result of such education, small children become Jains if they study in a Jain school, Muslims become Muslims if they study in schools, Christians become Christians if they study in schools, and then these Jains, Muslims, Christians quarrel among themselves and create problems. Humanity is constantly being killed by these communal-minded people. This kind of teaching does not give rise to religion, but to religious narrowness and rigidity. You are bound by sects; With all humanity, not with unity, you are bound with a different small piece, and because of these pieces there has been a lot of conflict, a lot of animosity and a lot of jealousy in the world. It has had so many tragic consequences, so much violence has increased, there is no accounting. So what to do then? I would like to submit that there is no need for religious education, there is a need for religious practice. And it is surprising that religious education will either be for Jains or Muslims or for Hindus... But religious practice is neither of Jain, nor of Muslim, nor of Hindu. Religious practice is different. He has nothing to do with the sect. What does religious practice mean?

Religious cultivation means: prepare children for the truth, prepare them for love. Religious practice means: prepare the child for peace, prepare for meditation, prepare for going within the soul. Truth is neither of Jain, nor of Muslim, nor of Hindu. Love is neither of Jain, nor of Muslim, nor of Hindu. Meditation is not of any sect. But we give religious education and we should give religious practice. But today no one is eager to give religious practice. No one is eager to make children human. The Hindu is afraid that his son will become a Christian, so his mind is filled with Ramayana and Gita. Christians are frightened as well. There is fear all over the world. And because of this fear, all religions say that children should be given religious education. They have no desire to make man a better human being. Their desire is to become a Hindu, a Jain, a Muslim. And the man who is with such adjectives is not a fine man. I want to ask why children have to be made Hindus, Jains and Christians? Have not sectarian follies and narrow-mindedness and animosity done mankind a great deal of harm? Religion is not born because of these religions. Therefore, for those who love religion, the first goal before them is the liberation of mankind from religion. For one who has to be righteous, there is no way for him to have religions.

If you want to become a human being, you have to go to religious practice and not to religious education. And the path of religious practice is completely different from religious education. Religious education gives rise to a false pedantic, religious practice produces a religious mind. There is a difference between wisdom and wisdom. It is better if a little wisdom disappears in the world. We need knowledge in the world. Sainthood arises out of a religious mind. And sainthood is very low, because if a saint thinks that he is a Jain, a Hindu, a Muslim,

then understand that he is still a Pandit. Even the so-called saints are not in a condition to identify themselves with full humanity. The saint leaves the door of the house, leaves the children, leaves the wife, leaves the clothes but I doubt whether he has left the society or not. If he was born in a Hindu home, he did not give up his Hinduhood and if he was born in a Jain home, he still remained a Jain. He says that I left the society but where did I leave the society? The society that taught you that you are a Jain, a Hindu, a Muslim... He remains a part of that. It is very easy to leave a wife, it is not very difficult to leave a wife. If given a chance, everyone can agree to leave the wife. It is not difficult to leave a wife, because it is a responsibility to bear the wife. It is also difficult to run away from your children, everyone will also want to run away leaving weak and indifferent children. That is not a difficulty. And in a society where the one who flees is respected, this is a very simple thing. By leaving, a person not only avoids responsibility but also gets respect. The ego is also fulfilled and the burden is also supplied.

If you want to leave it, then leave those values of the society, the ideas given by it, the thoughts instilled by the society, but it is difficult to break the circle put by the society. The one who connects it is the monk in my eyes. And the one who stands within it is never more than a pundit. There is a need for spiritual practice in the world. If such sadhus can be in the world, then the world can be a different kind of world. A very big world can be created where the ocean of love can flutter between the whole world. Who will do it? If these young children are prepared in a new way, then this can happen. Otherwise, it can't be. But these young children are also being molded in the same structures that have been molded for thousands of years. They will be put in the same structures and will fight the same battles, jealousies, and live in the same hatred in which their parents lived.

Education must be religious to basic to change the world, but not religious teaching, religious practice. If these things are clarified, then there can be a revolution in this Gurukul too. Worry about religious practice. Stop trying to make children Hindus or Jains. Hindus and Jains are not going to last in the world for a long time. Religion will survive in the world, not Hinduism or Jainism. They don't have to survive in the world. Because they have caused problems in the world. I also want to submit that if Hindus, Jains, Muslims, Buddhists and Christians leave the world, then there is no problem, even Mahavir, Buddha, Krishna and Christ do not leave. Mahavira does not disappear due to the disappearance of Jains, but Mahavira is erased by the presence of Jains. It is because of the Jains that Mahavir is not able to belong to everyone. There is a circle around Jaini Mahavir and because of this, the door is closed for others. How many Jains have read the Bible because the Bible is tied down by Christians? Don't you know that the Bible is full of amazing diamonds? There are so many Christians who have read the speech of Mahavir because the Jains are keeping Mahavir tied. And Mahavira's speech is full of wonderful treasures. All the important treasures in the world have been seized by the

wicked, and have deprived the entire human race. These circles should be broken so that all this wealth belongs to everyone. Mahavir belongs to everyone, Rama belongs to everyone, Krishna belongs to everyone and Christ belongs to all.

All of you must be studying science. The discovery of science is the discovery of the whole world. If Edison makes a discovery, who is it? Einstein: If someone discovers, then that discovery becomes of the whole world. If any scientist makes a discovery in the world, then the whole world becomes a research. But the valuable discovery that has been made in relation to religion has not yet been done in the whole world. The world is much poorer than this. It did not bring the spiritual prosperity that the world could have.

Children should be prepared in such a way that they become human beings, religious. Being religious is another thing than getting entangled in so-called religious distinctions. One day a monk was staying with me. He woke up in the morning and asked where the Jain temple was. I asked him what he would do if he knew a Jain temple. "I want to go there for self-meditation, I want to go there for occasionality. I said, "Are you sure you have to commit suicide?" Isn't there anything else? "Sure, I want peace and I want to commit suicide, nothing else," he said. I said that the Jain temple here, which is in the market, there is a church next to us, there is complete silence, there is complete silence and today is not even Sunday, so no Christian will come there, you go there and meditate, on hearing the name of the church, the monk screamed and said, "In the church?" I said, "You have nothing to do with self-meditation then." It is impossible that one who is hindered by the word church will know the soul. This is the intellect of a sage. How can one who is hindered by something as small as the Church become acquainted with such a colossal power as the Spirit? It's impossible. I said you have to go to a Jain temple, you don't care about suicide, you don't care about meditation. One has to go to a Jain temple because it has been taught since childhood that going to the temple is a religion.

I would like to tell you that going into the soul is religion, not going to a temple. But if there is education, then it will teach that going to a Jain temple is religion, and if there is sadhana, then it will teach that going inside is religion. I also say to a Christian that if the church is far away and the Jain temple is in the neighborhood, then sit there, if the Hindu temple is in the neighborhood, then sit there. The question is not important which temple you are sitting in, the question is whether you enter within yourself or not. Where you enter into yourself, you belong to religion, and where you keep an account of houses, you have nothing to do with religion.

I used to go to a metropolis. I was staying at a friend's place there. There was a church next to them. It was a place of great silence. I got up in the morning and went to church. My friend said, "Why didn't you tell me, I would have taken you to the temple." I said, "That's what

my job is all about." But I went to church and was very sad because of this. Five years later, they had a guest again. In the morning they said to me, "Go to the place of religion." When he went, he was surprised. They had taken it to the same church, which was now sold to Christians. Now the place had become a temple. I asked him, this is the place where I had been before. At that time, you were angry. This time you have brought me to this place with great pleasure. There is no difference in this place. He said: There has been a lot of difference, earlier it was a church, now it is a holy temple.

Can those whose intellects hang on these boards ever have a connection with souls? It is impossible, but this placard can also be taught to you, in the name that you are being given religious education and it would be dangerous. This is not a religious teaching. Children should be taught how to go inside, and it is very interesting that children can enter into themselves much more easily than old people, because children are simpler, more gentle, more emotional than old people. Therefore, children can enter very quickly. Children can enter meditation and communion very quickly. But no one is going to teach the child. And who will teach? Because no one knows who is the One who teaches you. The teacher who is appointed to teach religion to the children also has nothing to do with the soul. And that's the whole difficulty.

Teachers also need to be re-positioned. But if they think carefully, they themselves can be initiated in the right direction. They can awaken their own conscience. And teachers who have a meditative speed can lead small children into meditation. Meditation isn't hard either. Meditation is a very simple process and once you get a small glimpse of it, it is difficult to let go of it. Once a little bit of bliss is attained, the human mind is such that it automatically flows towards bliss. I am speaking here and if a person starts playing the veena nearby, many of you will automatically drift towards him. Because the harp mug, which is a glimpse of bliss, moves the mind inwardly. Once you know that there is a bliss within, even a little glimpse of it, your mind goes back again and again. In the midst of many things in the world, if the mind enters even two or four times in twenty-four hours, then there will be a freshness in life, there will be a joy, which will be wonderful. The result of this freshness and joy will be that the anger and lust within you will fade.

The most important thing within the Gurukul is not to build huge houses, it is also not important that religion should be taught there. It is also not important whether you are dressed in a particular way, that you are fed a certain kind of food, that you get up at a particular time, all these things are not very important. This is the most petty discipline of life. And if the students are tied up too much, they are unable to rise higher later. Someone asked Vivekananda in America that there is a lot of love for religion in your country, but religious people are not visible? Vivekananda said, "My country has become misfortune, the whole religion of my country has become the religion of the stove and the stove." So it's all messed

up. Ours. The mind is entangled in the stove and the stove. All our thinking is concentrated in one place: what to eat, what not to eat, what time to eat and what time not to eat. All these things may be good things, but the danger is that if your mind gets entangled in all these things, you will not be able to rise above them and reach the great power.

Very basic education of life should be given in Gurukul. Mere livelihood education is not a complete education. You will stay for five or six years, in the meantime if you somehow find the path of relating to the soul, then I will call it the teaching and cultivation of life. This is the practice of religion. Religion is the right art of living. Religion is not anti-life. And do not know a religion that is against life. It must be the product of mortal sick minds. It is these deathly teachings that have broken the link of religion with life. Then the teachings have to be imposed by force. Because the life within us opposes them.

Samma Dharma is always welcome in life because it is only on the basis of Dharma that life attains happiness, beauty, truth and immortality. False religion is always negative. That's his identity. Right religion is always a legislator. False religion leads to self-strife. He says, don't do this, don't do that. Legislator religion engages in self-creation. He makes all the forces of life upward. He says: Do this, do this, do this. He says not to leave, but to get. His emphasis is always on the rise. Indeed, much is automatically left out of the one who rises up. But strength is to gain, not to lose. He says, "Do not leave the world, but attain God."

In this regard, it should be kept in mind that the practice of Dharma should not be imposed on the children because the soul is filled with opposition to what is imposed. Even the souls of small children are filled with opposition and then this opposition remains with them for the rest of their lives. I was once in a Sanskrit college for a while. There were about 100 students in the hostel. All those students used to get scholarships from the government. Because of the scholarship, anything could have been done to them. He had to get up at three o'clock in the night, take a bath and pray. It was winter. On the very first day, when I went to the well to bathe, it was completely dark. I saw that the students used to go there to bathe and also used to abuse the principal and God. It was only natural. The principal had a hand in forcing him to bathe in that deep winter, so he used to abuse the principal as a reward and due to the principal's satsang, poor God also had to be abused.

It is very easy to create distaste for religion. It's a question of generating interest. And religious teachers often fail to arouse interest. Perhaps we do not pay attention to the very simple rules of the human mind, which is why it is impossible to have a relationship of emotion with prayer from the way prayer was being conducted in that college. Prayer can be meaningful only if it is sparked by love and joy. That's why I say: don't rush with the kids. Do not connect religion with fear, with punishment. Such things make their minds irreligious forever. When I told this to the principal of that college, he did not agree, on the contrary, he

said, "We do not do any coercion. "Draw a notice," I said, "that from tomorrow only those who wish to come voluntarily in prayer should come." The information was taken out. The next day, not a single one of the hundred came. Then they were surprised. I said: What is the value of such a prayer? Then I used to take those children at seven o'clock in the morning and sit for prayer. What a prayer was, we just sat in silence and listened to the song of the morning birds. The children began to enjoy the silence in the morning. Gradually, all the children volunteered to join. He would have been sad if a child had not come one day, for he would miss the joy of morning prayer throughout the day. Prayer in that hostel became a joy. Those moments became priceless. For that joy and peace, the child's heart was easily filled with gratitude to God. And these were the same children who used to abuse God first.

There should not be any coercion in places like Gurukul. And it should not be the slightest in relation to religion. There is not much harm in the fact that the child slept for a long time, but we are harmed by the fact that the child was forcibly lifted. There was no harm in the world in sleeping late. Many great men in the world have been waking up late. It's not such an important matter of getting up late or getting up early. It is okay that someone wakes up early, is pleasant, is healthy, but there is no major harm. But I want to say that there should not be any kind of violence against children. Teachers and parents do a lot of violence to children, and they don't realize that they are doing violence. They understand that they are expressing a lot of love. They understand that we are making big improvements to the children. If children had improved in this way, the whole world would have been better today. The world is not improving, and you are going to improve them. There must be a mess in your improvement. And it often happens that the children of parents who are engaged in improving the child are spoiled as much as the others are not.

Over-discipline has fatal consequences. Instead of discipline, awaken the conscience of children. Cultivate your own thinking power in them. You don't need mechanical discipline, you need a conscious conscience. But mechanical discipline is easy to impose, so we choose that. No, friends, no matter how difficult it is to awaken the conscience, and how much effort and waiting it takes, it is not advisable to choose mechanical discipline. Nothing has more to do with man's deformity than mechanical discipline. Goodness arises as a reaction to mechanical discipline. Hasn't it ever been seen that children stand opposite to those whose parents are engaged in improving their children? There are reasons behind this. Because in order to do good, you start doing violence to children, because you have power. But the child will continue to accumulate vengeance and he will avenge it sooner or later, and revenge will be dangerous. Whenever the boy gets strength in his hands, he will stand against you. And he will walk contrary to what you taught. There is so much immorality in the world, so much indiscipline in the world, boys are breaking the command, boys are destroying the dignity of

parents. Parents and teachers have a hand in this. All limits are being forcibly imposed and there is a backlash against them.

It would be your great grace to have these children so that there should not be any atmosphere of violence with these children in Gurukul. There should not be any kind of coercive discipline on them. Not even for doing good, because no one in the world has ever been good by force. You say, "Then there will be freedom, so what will happen to these children?" So let me submit that children change by love, not by force. The more love they can give, the more they are grateful. They are filled with as much respect as they can be given. The more children can be encouraged and liberated, the more they are born in their minds and they are ready to obey. The more children are pressed, the more opposition arises.

You may have heard Freud's name. He's become a great psychologist. One day he, his wife and their child went for a walk in the garden. When night fell and they returned home, the child was not seen. The wife panicked and said, "Where to find the child now?" Can you imagine what Freud asked? He asked, "Did you tell the child not to go anywhere?" "I forbade you to go to a big shower," said the wife. Freud said, "So let's go, let's go there and see." He was sitting there with his feet hanging on the shower. His wife said, "How did you know that the child must have gone on a big shower?" Freud said that this is the experience of the whole human race. The children went to the things that the parents forbid. Therefore, the parents who refuse are responsible. They have a responsibility in their refusal.

Children will go where it is forbidden. When refusing, say no thoughtfully. Because what we are saying, don't do it, it is becoming the motivation to do it. There is a strong feeling in the child's mind that there will be something there, something mysterious, something to know and something to do. You are awakening the search within him. Arousing the curiosity within. The decline that has taken place in the world is due to education. Even now, religious gurus and sannyasis say, "Don't do this, don't do that," the result of all these things is that the downfall is getting closer and closer every day. Man is falling down.

Don't say that there is, and can't be, a more toxic and poisonous education than education. Therefore, don't teach these children that you should not teach them. Teaching these kids that there are some things worth doing. Don't teach what things are worth not doing. There should be MLA education, not negative. Inspire them towards the joy of what things are worth doing in the world and what joy there is in those things. If you tell children not to eat meat, they will definitely eat meat. If they are told not to drink alcohol, they will definitely drink alcohol sooner or later. It will be the fault of those who are explaining and teaching them. What should they be taught?

Children should be told to do something, not to waterfall. The creative doors of life should be opened for them. Let the predicate be the goal of education, not negation. They

should be oriented towards creative pleasure. Then they will themselves be away from misery and unrest. If they are initiated into the light, then darkness itself will not be pleasing to them. And we do the opposite. They don't give initiation into light, but they definitely teach you how to avoid darkness.

A friend came to me once. He came and said that I wanted to come to you for a long time, but did not come that if I come to you, you will ask me to give up meat and wine. I do both of those things. I said, "In my life, I have never said leave this, don't do this." "My mind is very restless. I asked them to meditate. He said about how to calm the mind. "Isn't it necessary to give up meat and drink? I said: Absolutely not. When he returned after three, he said that as the mind became calmer, it became difficult to drink alcohol. A person with a calm mind cannot drink alcohol. You have to leave it. There is no reason to drink. The restless mind wants to forget itself, so it drinks, watches cinema, listens to songs. These are all roasting tricks. He'll go crazy if he gets the tricks of roasting. If the mind is calm, then there is no need to take measures to forget. He said to me, "Alcohol is gone, do we have to give up non-vegetarian food?" I said, "I don't know. If you still want to, leave the meditation. He said: It's hard to lose focus now. Because inside I feel a burst of joy. He returned after three months and said that it had become difficult to eat meat. I went to a party with a friend yesterday. There was an urge to eat meat at the party. I couldn't believe how I ate meat before. And I began to feel guilty. What happened to me when I got home.

It is certain that when the mind is calm, it becomes impossible to hurt another. When the mind is restless, it is fun to hurt others. It's all caused by the unrest within. So, explain to you children the way to have peace in a legislative way. Give them the process of calming down in life. A calm mind is the only protection against all evils and sins. The only way to do this is to reduce negative learning. Bring joy to children's lives. And where there is joy, where there is peace, where there is conscience within the children, there is no scope for children to do bad things. But we teach you not to do bad things. We teach the wrong thing. And when they see a man doing wrong things, they blame the world. There is nothing wrong with the times. Because our views, our bases are all wrong. These same children can be wonderfully calm, wonderfully attainable to human qualities. Because whatever we are doing today is wrong, the results are also going wrong.

He tried to do something in the lives of the children which is a Gurukul, otherwise the name of Gurukul remains. Just like there are other schools, this one is also a school. It is possible that you will ponder over it, ponder over it and find a way out that the children of Gurukul can be given a glorious life so that the children of Gurukul can be seen separately in the whole country. The children of Gurukul should take the news of this place, the air here,

the fragrance of this place and wherever they go, there should be a clear feeling that they have found a different way of life, they have found a different kind of personality.

It doesn't matter if two of you are going to be doctors. There are so many doctors in the world, what difference is it going to make? Two or four of you will become engineers, two or four will go to Europe. Is it going to make a difference? When they come back, they will exploit more, they will create more violence, they will take away more money from the society and they will do nothing. It is not a matter of value that there will be so many doctors, engineers and ministers from our Gurukul. Is it a good thing to be a minister? You see the minister every day and yet you think like this, you are blind. It is because of politicians that humanity is in peril. It is because of politicians that the world is at war. So don't take pride in the fact that a big politician has been born from your Gurukul. You have to be ashamed of it.

Doctors and engineers are still fine, this minister is not right at all. I would like you to be such a good man that none of you would want to be a minister.

Ambition is a disease and it takes root only in those who suffer from the inferiority complex in themselves. Ambition is also a type of neuroticism. A person with a healthy mind is not ambitious. If education is right, then there should be no place for ambition in life. G.O. Live the deepest life possible. But the one who lives for the sake of fame in office, the one who never lives deeply. He lives in the very shallows. He has little life. He is then drawn by ambition. Life is not a peace and joy but a stress and pain. Therefore, how ambitious mad were created, it is not going to increase the prestige of Gurukul. This is a religious establishment, create some more pride for it. It would be a matter of pride that if a student who has passed out of Gurukul is not ambitious, if he is not ambitious or ambitious then we can say that if the student who has passed out of our Gurukul is not ambitious, ambitious or wealthy, then we can say that the student coming out of our Gurukul is not mad, he is of sound mind.

Teach children love, not ambition. Don't put your children in the race to come first. Teach children the strength and strength to stand last. Christ has said: Blessed are those who are able to stand last. Blessed are not those who stand first. Christ has blessed those who are able to stand last. The gurukul would be to teach the child that he should be able to stand far behind in all kinds of madness. He should be so ahead in love that he can stand behind in the competition. But we teach competition, not love, and then don't be surprised if our strength gets into battles every day. Perhaps we think that nothing can be taught without competition, but this is a mistake. All that is taught by creating the fever of competition is fatal, because then that fever does not go away for the rest of life.

Don't compete with colleagues, but cultivate love and joy for what is being taught. Music can be learned from peers in competition as well as in the love of music. And so on, mathematics and everything else, of course, will be a competition in love with music, but it

will be with itself. That would be the constant encroachment of oneself. I won't be where I am tomorrow. I don't want to stay where I was yesterday. Such self-competition is auspicious. But the competition with others leads life to a lot of misery and tension, because the ego is the center of all that race and the ego is the way to hell.

But now, all kinds of indirect egos are taught. Look at that. What's written on the wall? It is written: The king is worshipped only in his own country, but the learned everywhere. What does it mean, what is the purpose? Indeed, the only intention is to be a scholar. But is the desire to be worshipped, to be worshipped, a good wish? In this way, renunciation is also taught. Become a renunciate because a renunciate worships. But can one who wants to be worshipped be a Gnani or a renunciate? The desire to be worshipped arises from deep ignorance and stupidity. That is complete arrogance. And there is neither misery nor poverty nor misfortune greater than arrogance.

Right education should be free from egoism. Won't this Gurukul produce children who are egoless? If this one thing can happen, then there is a revolution in life. Can't we create children who are simple, who are easy and who have a lot to do in life? Joy in everyday life? Only those who are simple and simple can succeed in knowing the beauty of God, experiencing His music.

I leave you with a lot of hope. Human beings are like rough stones. I just returned from the caves here. Those stones have found the creator artisans, so they have become ordinary nourishing idols and have become attainable to unparalleled beauty. Dear children, your life can achieve the same beauty. But you have to be your own creator. Surely, your teachers, your gurukul, your parents can be very supportive in this, but still the ultimate responsibility is on you.

In the creation of man, he himself is the stone, and the artisan himself, and the tools with which a stone is transformed into an image.

My dear soul!

I used to pass by a newly built temple. The walls of the temple were built. The spire was being built. The idol of the temple was also being built. Hundreds of workers were engaged in breaking stones. I asked one of the stone-breaking workers, "What are you doing, my friend?" The worker looked at me angrily and said: Don't you have eyes? Can't you see? I am breaking stones. There will be some anger in his mind, there will be some disappointment. And breaking stones may not be a pleasure either.

I left the worker and went ahead and asked the other worker. He was also breaking stones. What are you doing my friend? The labourer looked at me not with anger but with sadness and said: I am earning a living, earning bread for my children. Can't you see? He was also breaking stones. But he said, "I am earning bread for the children."

Of course, earning only bread cannot be a great pleasure. He was sad and unhappy, but still his condition was different from that of the stone-breaker. He wasn't angry.

I went further and asked a third stone-breaker, "What are you doing, my friend?" He was humming a song. He raised his eyes. There was a look of joy in his eyes. He said, "Don't you see, I am building a temple for God?" He was also breaking stones.

All three of them were breaking stones. One was full of anger, one with sadness, one with joy. All three of them were doing the same thing. But the man who was breaking the stone would be filled with anger; Because life is not meant to break stones. And it is not surprising that those whose lives are destroyed in breaking stones become angry. The other man was not angry, but sad. Because if life is spent in earning bread, then nothing can come but sadness. And wretched are those who waste their lives in earning their bread. But the third person was building a temple of God. He was also breaking stones. But building a temple of God is a joy. And blessed are those who are able to build God's temple in life. I will talk to you a little about how we can become the builders of God's temples in these three days.

In this first discussion today, it is with great sadness that I have to say that most people on earth either break stones or earn more and more bread. Hardly any fortunate person ever gets involved in the construction of God's temple. That is why there is so much sadness, so much sadness, so much anger, so much frustration, so much sadness.

But why can't man make life a temple of God? Why can't life be a pleasure? Why doesn't life become a dance? Why is music not born on the harp of life? Why is life a sad night? Why isn't life a day full of light? Why should life be the path of thorns? Why not go through the flower garden? Why is life full of sorrow and tears? Why not a smile and a joy? And that reason

is probably not a question of one person, it is a question of the whole human race. It's not one person's fault. It is as if the whole human race is committing a fundamental mistake. Today I have to talk about that first mistake.

That's the first mistake... In the history of man until today, those who are the leaders and leaders of man have been sick and sick. Mankind has not yet been led to a healthy mind. Man has been led by those who were unhappy, sick, unwell and deranged within themselves. The leadership of a healthy personality has not been available to mankind. Sick people have poisoned the wells of all life. The joy that he himself could not find in life, he started explaining his inability to make a mistake in life.

We have all read the story of the fox who was engaged in plucking bunches of grapes. Jumped and jumped a lot, she applied all her strength but could not reach the bunches of grapes. Then she turned back with great dignity and dignity, and said to those she met on the road, "Little did I know that grapes were sour. I thought the grapes were ripe, but when I got closer, I found out that the grapes were sour. There is no point in breaking them down.

Mankind has also been led by people who could not have access to the grapes of life, and they said: "All life is sour, meaningless, in vain. Little did we know that life was so sour, otherwise we wouldn't be going to break it. The truth was different. They could not provide the fruit juices of life. But to accept that the fruits of life have not been available to me is a great blow to the ego. That is why the second way is simple: life is meaningless and meaningless. To this day, the human mind has been poisoned by the teaching of the impermanence of life. And huge poison spreaders have been born on the ground. All the wells of life have been poisoned. That's what has been explained to this day... Life is meaningless, life is misery. And there is only one thing to do in life and that is to get out of life. Freedom from traffic, salvation.

These things are false and they mean nothing more than grapes being sour. The talk of abandoning life, of calling life meaningless, of calling life bad, have been deeply ingrained in the mind of man. And if a mind that from the very beginning considers life to be misery, cannot find joy in life, then who is responsible ?. We are all full of misery in life. It's not the misery of life. It is our wrong way of looking at life, which has filled life with misery. Life is not bad, our minds are toxic, our minds are sick. There are no thorns in life, nor is life such that the only goal is to let go of it, to get rid of it, to run away from it.

No, these exterminators have darkened the hearts of all mankind. These are the same people who have condemned the life of man, the ability to experience life, the ability to experience life, and the ability to belong. But his teachings have had an impact. It is the influence of anti-life teachings that has created this perverse state of man.

One morning in a church, the cleric of that church said to his listeners, "You may have been there, perhaps you have heard this." The cleric said, "My friends, how many of you want to go to heaven?" Those who want to go to heaven raise their hands. The cleric thought that all the people would raise their hands. Almost everyone raised their hands. But a man sitting in front of him kept his hands down. All but one had raised their hands. They all wanted to go to heaven. The cleric was very surprised. Can there be a man who wants to go to hell? Then he said that now you put your hands down. And now I ask that those who want to go to hell raise their hands. Not a single man raised his hand. Not even the man who didn't raise his hand to go to heaven. The cleric was surprised. He said, "My brother, you did not raise your hand to go to heaven or hell, where do you want to go? The man said, "I want to stay here, in life." And I want to make life a paradise. I don't want to go to heaven, I don't want to go to hell; Because those who want to go to heaven have made this earth hell. Because their eyes are fixed on some imaginary paradise in the sky. And the real earth has been neglected.

Those who want to give up life, not because of some mistake in life, but because of some sickness of their own; Because of their inability to consume life, the juice of life, the joy of life, they become allies in making life hell.

So the man said, "All the people who have raised their hands to go to heaven, these are the people who are making the earth hell." I don't want to go to heaven or hell. I want to make this earth a paradise.

Till today, man has not been taught to make the earth a paradise, so the earth has become hell. That's why our life has become hell.

And let me submit to you, for those who cannot be in heaven in this life, there is no heaven anywhere and there cannot be. And for those who can turn this life into heaven, there is no hell in this world, in any world. Wherever they are, wherever their lives are, they will have mastered the art of being in heaven.

Life is an opportunity. He who makes it a heaven lays the foundation for the heavens to come, and the one who makes this life a hell begins the way to the hells to come. The journey begins. We have made the earth a hell. And who the hell have created it? Those people... Maybe my words seem too harsh. But they are the ones who have the compulsion to tell the truth. The same people who have taught against the earth and against life.

The negation of life and the negation of life have been taught. That's what has been explained... Bad is life, sorrow is life, pain is life, bondage is life. Life is the fruit of past lives and misdeeds. When life is like this, then how can a temple of happiness be built in life? Then the only task in our hands is to demolish this temple, demolish its walls, set fire to it, and seek some imaginary salvation.

The first thing I want to tell you is in the direction of life revolution. The first thing in the creation of life is the attitude towards life. A sense of blessedness towards life, a perception of joy towards life, grace for the beauty of life and the juice of life, gratitude. Those who are the enemies of life will not get anything from life. No one has ever gained anything from hostility.

Those who are the friends of life, life opens the doors of its treasures only to those who knock at the door of life with love, who are ready to embrace life with love, who pray at the door of life with love, who call and call to life with love. And only for those who have no thorn against life in their hearts, garlands of flowers to welcome life, life becomes a temple only for them. Otherwise, life can be no more than breaking a stone. The denial of life has proved fatal, it has proved to be a deathly. But the prohibition of life in the name of religions has been prevalent. We call that person as religious who can break life and run away from life, who is as much enemy of life, as much as condemnation of life, as much as he can condemn, how much he can prove life to be ugly, how bad he can prove life, how much he can abuse life, the more religious that man appears.

These people are unrighteous. These are the people who have deprived life of being religious. But they have an impact on life. And to this day, mankind has continued to grow under their dark shadow. And those whom we have taken as guides are those who corrupt the way. What has been their trick? How did they make life bad and condemnable? How did they prove that life was a disorder? How did they create in the mind of man a sense of freedom from life and movement? What is their trick? What is their technique? What method have they used, whereby all the wells of life have become poisonous?

It's a great, very wonderful idea. Maybe you didn't even think about it. Their trick is analysis, their trick is analysis. It is very important to understand this, because if we understand this, then we will understand how life has been destroyed.

I went to see a waterfall. I went to see a waterfall. The river fell from a beautiful beautiful hill. Its murmuring sound, the joy of the trees standing near it, the swiftness and velocity of the river, were all marvellous and touched some very unknown levels of life. I went to see the place with a friend. We both got out of the car and started entering the hills, so I told my friend that you should also call the driver of your car, he will also see it. I told the driver to come too. He said, "What's there?" Mountains and water! And nothing else. What's there? Are there other than mountains and water? And I wonder what people have to do there by walking hundreds of miles. There are some stones, sir. Some water falls. There is nothing else.

I told my friend that your driver is qualified to be a religious leader. He knows the art of analysis, he knows the art of analysis. He has made that beauty of the waterfall clear by breaking it down into two small things. Stones are there and water is there. What's more? It's over, there's nothing there.

Picasso, a great painter, had an American millionaire paint a portrait of himself. He was very wealthy. He did not think it appropriate to ask Picasso to decide how much money he would take. I thought that no matter how many I would take, how many would I take? It took two years to make the picture. Again and again he asked. Picasso said it's late. Then, two years later, he said the picture had been made. You move.

The millionaire went to take pictures. Taking the picture, he said, "How much is it?" Picasso said: Fifty thousand dollars. I thought the millionaire was joking. He said, "Aren't you crazy?" Just kidding? Want to be scared? Fifty thousand dollars of this little picture? It's a small piece of canvas and a few colours, worth ten or five bucks. What's in it? There's a little bit of color and a little bit of canvas, is it? Picasso said: Put the picture back. I'll give you a piece of canvas and a few colors. And he told his colleague to go and get an even bigger piece of canvas. And bring the proven boxes of color and present them to them. And then give whatever price you have to pay. The millionaire said: But what am I going to do with the canvas, the paint? Picasso said, "Then you make a mistake. It's drawings, not canvases and colors. Something else is revealed by the canvas and color. But one can say, "What's in a beautiful picture?" What else are there a few colors? This analysis, in all things of life, asks, what else is there?

On a beautiful face, the cleric asks. Is there anything in it except flesh and bones? What's in a man's body? There is pus, there is marrow, there is blood, there is bones, and what else?

This analysis, what else is it? What's in a flower? There is nothing. A few chemicals, chlorophyll. And what? Praise the beauty of a flower, the cleric will say, "Is there anything in it?" There are a few colors, a little bit of chemicals, and what is it? Put a poem in front of the religious leader, a poem. He'll say, what? The addition of a few words, and nothing more. If we start looking at life in this way, life will become meaningless. You will find that there is nothing in life.

For 3000 years, analysis has deceived man and made him very delusional. Everything can be broken down, and nothing will be found. If we cut up a living man and find out what is in it, we will find bones, we will find flesh, we will not find man anywhere. Cut a picture, break a statue, and you will find pieces of stone. No statue of beauty will be found by searching. Break down a poem and you will find words, no poetry, no poetry. What will you find inside if you cut off a beautiful face? The art of breaking things into pieces had given the trick of proving the essence of the whole life in the hands of the religious leaders. Destroy anything, and ask what's in it? What's in love? What's in beauty? What's in taste? What's in juice? There is nothing in anything, if analyzed. The point is that the analysis only takes a petty hand. That which is subtle disappears. There is no sight of him. In analysing and analyzing, what is useless gets handed, what was meaningful disappears. And then we can say... No abstract! What is life?

To be born, to earn bread, to have children, and then to die. And what is life? The analysis was complete and nothing came of life in hand... So life is meaningless.

Then the same trick fell into the hands of the religious leaders. Because in three thousand years, the religious leaders initiated man in analysis, in analysis. Then science was born, and the idea of analysis came into its hands. He said, "Where is the soul in man?" We look at it and see that it is nowhere to be found! There is no soul. The religious leaders had said, "The world is immaterial." Scientists said that the soul is also immaterial. Because even if you analyze it, it is not found. They search, they break things, they find nothing. The religious leaders did not know that one day religion would also become immaterial by the same trick of breaking the way they were calling life meaningless. There is no soul, because breaking does not reveal it.

There was a musician. He sang a song on his harp. It was very beautiful. A scientist also sat there listening. He thought there must be something in the harp. At night when the musician slept, the scientist barged into his house. He broke the whole harp and saw it, wired it, broke it to pieces. A few strings in his hand, a few pieces of wood, no music was caught. He said, "It's all meaningless. It seems that the music was deceiving. There was no music, I've been deceived. I search for the harp completely, I don't find any music anywhere.

The truth of life is not available through analysis. The truth of life is available through synthesis. The truth of life is not found by analysis, it is found by synthesis. Life is not in its fragments, but in its hollowness, in its fullness. Beauty is also in perfection. Truth, life, joy. Those who break into segments are left out.

But they impose that deprivation on life, that there is nothing in life. And when there is nothing in life, leave this life, run away from this life, renounce this life. Then search for a God, find a moksha, where everything will be.

But if the people who do these analyses reach salvation someday... As it has never happened till date, they have reached, but if someday salvation is reached... Then they will find that salvation is also immaterial. There is nothing there either. Because what will they find in salvation? Whatever you find, their analysis will prove that there is nothing here.

Bertrand Russell once said, "I wonder if I have found salvation, what will salvation be like?" There will be no sorrow or happiness, there will be no peace and no restlessness. There will be neither darkness nor light. There will be no love, no hate. Will there be?

And there is no way to return from salvation. There is an entrance to moksha, there is no exit. You can go in there, you don't have a chance to come out. So Bertrand Russell said, "What will you do there?" The people who have reached there must have been very nervous by now. There must have been a lot of boredom created. What will you do there? There is no deprivation, no sorrow, no pain. There is no desire, no ambition. There are people, and there are, and will continue to be until eternity, to eternity.

"No," said Bertrand Russell, "I am very nervous. Hell is better than such salvation. There has to be something to do there. It became an analysis of salvation. Russell analyzed salvation. I don't see anything there either.

Mahavira and Buddha seem to have been deceived. Perhaps they could not analyze salvation. When Russell analyzed salvation, he found that nothing could be done there too. Man has wandered in the shadow of analysis to this day. This is the first point I want to tell you... If life is to be made a temple, then the ability to look at life from the point of view of synthesis, from the point of view of synthetic attitude, has to be created and not from the point of view of analysis. Whenever we break things down, remember, things happen in their entirety, and nothing is just the sum of its parts. It is more than the sum of the segments.

A poem is not a sum of words, it is more than a sum of words. A picture is not just a combination of colors, it is more than a combination of colors. A music is not just the fingers of the harp and the harpist, something more so than that. And that which is more, that which is mysterious, that is invisible, that which is the juice of invisible life, the joy of life, the Lord in life. Life is more than a sum of things.

In mathematics, there are additions, two plus two equals. In life, two plus two is not four. Two plus two becomes four. And a new thing is created, which is not there in two and two. Which happens in their union.

If I love someone, and I attach him to my heart. And let a scientist analyse how the bones of the chest of two men meet and feel blissful. So what joy can there be from meeting bones? What kind of love can it be? The meeting of the bones may cause an electrical friction. It may be that the bones get warmth from each other, but what is the connection of pleasure? What is the relationship of love? If a scientist analyzes a hug, he will find that it is stupid, absurd, absurd. Nothing can be gained from it, nothing can be achieved from it.

But those who are in love know that there are no bones in the embrace, the body does not exist. When one takes someone close to one's heart with love, the bodies cease to exist, the bodies disappear. Something else is present that has nothing to do with the body. It appears that two bodies come closer, but something else comes near that is not even visible. The soul comes near. But that soul cannot be found in the analysis of the body. So it becomes false, it becomes impure, it becomes impure.

What religion did was first, to analyze everything in order to make life a reality. Then came the power of analysis in the hands of scientists. He also made religion a reality by analysing everything. And now the man is still standing. There's nothing left in his hands. No love, no God, no world, no salvation. Everything has been analyzed. And the man stood up empty-handed. What can this man do if he is not filled with sorrow, if he is not filled with sadness towards life, if he is not ready to end his life?

The analysis of the religious leaders has taught suicide to each and every person. Suicide can happen in two ways... Either one man commits suicide wholesale, assembles, or another man commits suicide in a retail manner. A man goes straight and jumps off a mountain and dies. A man may be stabbed, a man may drink poison, or a man may die slowly. First of all, leave your home, then leave your clothes, then give up your food and become a sannyasin.

Till now, we have been calling the name of dying slowly, gradual suicide, die slowly. And the more we respect a man who goes further in this process of dying, the more he dries up, the more he becomes like a withered leaf, the more the condemnation of life fills him with the intensity of polluting every juice of life, the more respect we give him. In the so-called false influence of religion, we have given respect not to life, but to death. And how can there be joy in the life of a society that respects death? We have given respect to suicide. We have so far only worshipped in the temples of the gods of death. We have lit lamps in front of death, not in front of life.

In the hands of religion, I said: man has found the idea of individual suicide, and in the hands of science the remedy for mass suicide has been found. Religion said, "Give up life!" We need freedom from traffic. Life is not good, it is not good, it is sinful. That is the only sin to be alive. I am alive because of the sins of past lives. You are also alive because of the sins of the previous birth. The day there are no more sins, there is no place for life, you will not live. You won't be in life.

Those who are freed from sin are also freed from life. Life and sin are synonymous, having the same meaning. Being alive and being a sinner mean the same thing. For those who are freed from sin are also freed from life. Life is sin. What do we do then? Get out of life? Abandon life? Are you free from life? Try to get out of the commute?

All the effort to withdraw from life can only be an attempt to go into death, and there is no alternative, and there is no alternative. Either there is the fullness of life, either to enter into the juice and joy of life, or to turn away from life, to run away from life, to withdraw from life.

What we call renunciation is the name of turning away from death, turning our backs on life; It is the name of moving towards death. Religions taught individual suicide. Science has moved further. In fact, science is the undertaking of collectivizing everything.

What one person can consume, science is trying to make everyone consume. Science has made arrangements to ensure that Akbar's palace gets as much light as it does in Bombay's hut. Science tries to ensure that every man eats as good as Akbar ate. The more intense the vehicles the emperors had, the more intense the science tried to make the poorest of the poor men have. Science tries to collectively organize the events of life. He has also arranged for death to be collected. Why should every single person be free from traffic? Why shouldn't the

whole earth be free from traffic at once? So we arranged for hydrogen bombs and atom bombs. Why don't they all come together to attain salvation? Why not get rid of all life? When life is suffering, what is the need to save life? And when life is pain and getting rid of it is the only goal, then why should not everyone enter salvation collectively? How long will each person continue to be free? How long will it take for each person to attain moksha? Collect, total, why don't we be free?

So, science has found a way to collectively make death a collective. There is no contradiction between these two things. Analysis leads to death. Whether it is religious analysis, whether it is scientific analysis. Analysis takes you to death, not to life. Because analysis means: to break. Breaking, fragmenting. Whatever is broken, dies. What we dissect is destroyed. The meaning of life is: to connect. Connect, unbreak. Death means: to break up.

What happens when you die? What was synthetic within you breaks down into its elements. The life that was within you is divided into fragments. And what happens? What is the other meaning of death? Death means that what was connected is shattered. What was united, was disconnected. What was together fell apart.

The process of life is in integrity, in integration, in synthesis. And the process of death is in being fragmented, in being analyzed, in breaking down. Whoever takes the path of analysis... Whether religion, whether science... Death will finally come to hand. The religious had also brought one kind of death in their hands, science has brought another kind of death in hand. But life could not come to hand until now.

Neither the religion of life has been born nor the science of life has been born. No sense of joining, of togetherness, of totality, of wholeness has yet been manifested in life. So we live in misery, so we live in pain, so we live in darkness. That's why we don't have any contact with life. We don't know the joy or the light. We don't know anything. We live without knowing, and we die without knowing.

The first thing I want to tell you. Become those who build temples of life, not those who break stones, not those who earn their bread and bread. It is insulting that a man only earns a living or breaks stones. He does not know the bliss, the song that is available in building the temple of God. In any creativity... That which is available in a creation, which is available in making one's own life every day, does not know it, like that greater synthesis, like that great coordination, where the inner life and new additions are available. He touches new heights every day, he doesn't know about it.

God is not sitting somewhere readymade that you have reached and you have met. God has to be created within yourself! To know and to know God is to go through continuous, continuous creation, to go through constant creativity. One who joins his life in new coincidences, joins in the best coincidences, goes on adding, goes on joining, goes on

joining, till that ultimate unity, beyond which there is no jointness, there is no synthesis, that day he knows what God is.

Just as we build a temple, the foundation has to be filled very big. Then we go on adding bricks, then the temple starts rising and getting smaller. When you reach the top, there are not many bricks left, only one brick remains. The peak gets smaller, then a lone brick remains on top, then there is no way to rise forward. That's where the peak comes in.

In the temple of life there is a vast land, in the foundation, in the base. Then we continue to add up. And a smaller unit, and a smaller unit, goes on being created. The day the joint becomes final, that is the one who is experienced is the soul! The greatest unity that arises within man, the greatest unity that is born, the greatest coordination that arises, that is the experience of the God of life. But we are breaking life.

We can go to a temple and say, 'What's here?' Some bricks have been put up and the joints are done, what else? We can call my dress what is in this dress. There is nothing, some threads are put in the way and straight, and some are not? Cloth is not just thread, because no body can be covered by thread. Cloth is more than threads, because what threads don't, fabric does. Otherwise, the man would have gone mad and made do with the thread. What clothes were needed? There is some unity, some synthesis, some coordination, some joint of textile threads. And some new utility is created in that addition. A new meaning is created.

Religion is the search for the new meaning, the search for it.

But the religions of prohibition could not do this. He taught man to die, not to live. And the man who dies as efficiently as he can, he gave him as much respect. A man who can be a great leader in dying is called a martyr. Is it a martyr? But the man who lives life efficiently, he has not found anyone to call him a martyr till date. These values should be changed, these values should be changed. What is the need to call those who died martyrs? But those who live and live life in its fullest sense are the martyrs. It is very easy to die, it is very difficult to live. Because you just have to die, you don't have to do anything else. It takes a lot to live by. It's very easy to break, because you just have to break up. It's very hard to connect, because it takes art to connect. Anyone can break in order to break it.

If we want to demolish a temple, we don't go looking for a big architect. Any labourer in the village will give work. But if you want to build a temple, the labourers of the village do not provide work. We have to find an architect who knows how to create, who knows the art of making, who knows the art of connecting.

So far, in the name of religion, we have only taught to break, to leave, to run away. Anybody can do it. You don't have to know the art of life. But the religion that teaches to unite has not yet been born. The architect of life, taught the art of life, taught the formula for creating life.

The first point: I have to talk to you this evening and that is to stop looking at life from the point of view of analysis, otherwise you will have nothing but ashes in your hands. Look at life from a synthesis point of view and the juice will start to become available in your hand. And it all depends on how you look. Life becomes what your vision is.

A man from Japan traveled to Africa. An American was also traveling on the same ship. They both went to Africa. They both arrived on the same ship. Arrived at the same time. They didn't know they had arrived for the same work. He was also a salesman for a very large shoe company. He also went to Africa to arrange for his company's shoes to be sold there, and that Japanese was also a seller of a shoe selling company in Japan. That's why he also went.

They both landed in Africa on the same ship. They walked through the streets to reach their hotel. Stay in the same hotel. Went through the same path. They both saw the same people. The American went and cable America from there, I am coming back on the return ship. Shoes will not be sold in Africa, because no one wears shoes here. Everyone is barefoot. There is no facility for us here, everything is useless for us here. I am coming back. The Japanese also cable at the same time to send one lakh pairs of shoes to Japan immediately, there is a lot of potential for sale here. No one is wearing shoes. Not a single man has shoes. It's a huge market. Send a hundred thousand pairs immediately; Because the sale will start immediately.

The American went back, because a man does not wear shoes; Who will buy shoes there? Where there is no custom of wearing shoes, what is the question of shoes?

The visions of these two were different. One found the market, one lost the market.

We all enter the market of life. Some people lose the market, some people make the market available. Those who look at it from the analysis, they see the essence of life. They immediately cable the Divine to get rid of the traffic, we want to come back, life is meaningless! There is no substance here. O Purifier! Call us back quickly. We don't want to be here. But those who look at life from the point of view of synthesis say to God, "Thank you that you have given us the opportunity to send us into life and consider it worthy." There is great joy in life, great opportunities in life, life is a great opportunity. We are grateful to You that You considered us worthy to have been sent into this life.

Rabindranath wrote a song two days before he died. And in that song, he said, "O God! In what words can I thank you for giving me the opportunity to live? Your life was wonderful. And if I have had some sorrows in this life, it must have been due to my mistake, not because of your life.

Let me repeat again, Rabindranath sang that even if I have received some sorrow from your life, it should be due to my mistake, not because of your life. Your life was so blessed. And my only prayer is that if you have not considered me unworthy by seeing me in this life, then again and again give me a chance to see life, I want to come back again and again. Maybe next

time I come, I'll come more qualified. Don't make the mistakes I made today. You have given me life, thank you! And I pray for your life.

I call this heart the righteous heart. I call this heart the knowing heart. This heart has created and known the temple of life, I say. There is no negation of life, no life regulation, acceptance of life, life affirmation is the first step towards the revolution of life. Those who want to change their lives must first befriend life, not enmity. First, they have to embrace life, not turn their backs. First, they have to be absorbed in the juice of life.

But we don't see life. When the sun rises, have you ever thanked Him? And go in search of God. And go in search of joy. In the morning, the eye opens and life takes a turn within you; Have you ever thanked life for giving me one more day, I was grateful? Ever of gratitude?

There are stars and moons in the sky. Free, you come out every day without taking anything from you. Flowers bloom every day without asking for anything from you. Breathing brings a lot of news of bliss within you without spending anything. But we are people who don't see life. Not in the wind, not in the moon or stars, not in the sun, not in the eyes of men, not in the eyes of children, not in the eyes of women, not in the eyes of old men. We don't even see life. We live as if we carry a burden. We live as if we were serving a sentence.

I went to prison once. I asked people, how are you living? "There is no question of living, we are only serving the sentence," he said. I said, "It would have been fine if you had served the sentence, I am coming from a big jail outside, there are people serving sentences." There is no living either, because there is no understanding of the primary sources of life.

The first formula is: gratitude for life. A sense of grace towards life. And on the day you look with grace, the doors that have been closed until now will be opened. And you'll be surprised, it was also present that I didn't see until yesterday and what was I looking for?

Two prisoners were lodged in a prison. They were both holding the bars of the prison. In front of the bars was a dirty box, which was infested with all kinds of insects, and which smelled terribly. One of the prisoners was looking at the box and abusing him, saying, "It is okay to keep him in captivity, but near this box?" The other prisoner was standing beside him, his eyes were raised to the sky, the full moon had come out in the sky and the nectar was raining from it, and the prisoner shook the neighbor next to him and said, "Crazy, but there is also the moon, you do not see the moon?" Who said you look at Dabre? That's fine, but who said you look at Dabra? You yourself are choosing to see Dabre, because the moon is also present. And crazy, when I saw the moon and when I saw the moon, when my eyes went to the dabre, I was surprised. That Dabra had also changed, the shadow of the moon was forming in it. I also saw the moon in that box. Because I saw the moon, I became acquainted with the moon. Then I didn't think of insects in that box. I saw only the image of the moon, and you are

looking at Dabre? And I know that even if you look at the moon, you will see the image of Dabre in the moon. It is quite natural.

Our vision creates our world. The religious leaders poisoned the human world by calling it miserable. And they said it and it was done, their curse came to fruition.

Should we continue to live the world like this or change the way we see life? If God is anywhere, He is seated in the temple of life. And whoever wants to enter that temple can enter only with a sense of gratitude, a sense of blessedness towards life, a sense of gratitude towards life.

The first step is: gratitude to life. And there's the vision to reach that ladder... Synthesis, synthesis, wholeness. Not analysis, not analysis, not fragmentation. Look at the monolithic, not fragmented. He who sees the monolithic is righteous, he who sees the fragmented is irreligious. This is the first step towards life revolution.

One little story and I'll finish.

In the next two days, I will talk to you about two more sources.

It's a very false story. In heaven, Buddha, Confucius, and Lao Tzu are sitting in a restaurant in heaven, chatting. Even in heaven there are restaurants. Because the man who has gone from the ground takes many things of the land there. If he doesn't take it, he makes it there. Then Buddha, Confucius and Lao Tzu have hardly gone to any restaurant on earth. Those who missed the ground would have thought that they would complete it in heaven. The three of them sit in the restaurant and gossip. A nymph brings the juice of life to a very beautiful jug. Buddha, seeing that there is juice of life, closes his eyes and says, "That's it." Life is misery and misery, get out of here, otherwise I'll get out of here. But Confucius says, "Let me taste a little bit, how is it?" Because it is not fair to say anything without tasting it. Let me take a sip and see how it is, because it is not fair or worthy to give a judgment without taking a sip. Taking a sip of the juice of life in a small cup, he tastes it and says, "No, there is no essence, there is no essence. He also closes his eyes. Lao Tzu says give me the whole jug. Because until I taste the whole, it is not appropriate to say anything. What may not be in one gulp is in whole. That which may not be in the segment, may be in the monolithic. So I drink the whole life, then say something. He drinks the whole cup and starts dancing. And says to Buddha, "You said without tasting that there is nothing." And Confucius, you took a sip and said it is futile. But life can only be known in its fullness.

And I tell you, he who does not know life says it is in vain; He says, "There is substance." And I know life and say that everything that is essential is in life. God is in life and also salvation. But only those who know the whole of life can experience this truth.

To know life in its fullness is prayer, worship. To know life in its fullness is renunciation, sainthood. To know life in its fullness is the ultimate and ultimate goal, the ultimate and

ultimate aim of man. Religion is its door, the first point. I will talk to you about two sources tomorrow or the day after tomorrow.

Listened to my words with so much love and calmness, and things against which sages and monks have always spoken. It is very kind of you. Thank you so much for listening to me with peace and love.

What I said is not a sum of words, don't analyse it, otherwise it will be wasted. Look at what I said. I have tried to say something more than words, I have made a gesture which transcends words. If only it were to appear, the temple of God was not far away.

In the end, I bow down to the God of Life sitting within everyone. Please accept my obeisances.

Mysteries in life

Direction of Life Revolution-2

My dear soul!

Life is divine. There is no God apart from life. Those who know the art of living come near to the temple of God. And those who run away from life are not only deprived of life, but they are also deprived of God. I told you a little bit about it yesterday. The first sutra I told you yesterday: gratitude to life, joy to life, and a sense of grace.

But to date, exactly the opposite has been explained. This is what has been explained to this day... Escape from life, escape, turn your back on life, withdraw from life, wish to be free from life. That's what we've been taught to this day. And, there have been consequences. Because of this, the earth has become a hell and a place of misery. The earth that could have become heaven has become hell.

One evening I heard a man knock at the gates of heaven. The guard asked, "Where do you come from?" He said: I'm coming from Mars. The guard said, "So go to hell now." This door is not for you. The gates of heaven are not for you. Go to hell now. The man had not yet left when another man knocked at the door behind him. The guard then asked, "Who are you and where do you come from?" He said, "I am a man, and I come from the earth. The doorkeeper opened the door and said, "Come in." You've been through hell already. You're living in hell. You don't need to go to any other hell now.

The degradation that man has done to the earth is very surprising and a sight to behold. It's a surprise. And many good people have contributed to this misery. All those who have condemned life and condemned life, who have called life evil and evil, who have taught hatred of life, all those people have contributed to making the earth a hell.

In this regard, I told you yesterday, "This malice has to be given up. A sense of blessedness, a sense of gratitude towards life has to be instilled in the minds of religious people. Life doesn't seem to be real to him. And if life seems to be immaterial, then he thinks that I must be at fault that makes life look wrong. Whenever life seems wrong, a religious man thinks himself wrong. But one of the old mistakes of human beings is that we have an old tendency to impose our mistake on others. We become free by imposing our mistake, our fault, our futility, our meaninglessness on life. Life itself is suffering. What do we do?

The truth is different: the mind we are sitting on is the mind that creates suffering. The mind that we are sitting on, the attitudes that we are carrying, those attitudes are going to cause suffering. And there are instincts that give rise to misery. The earth becomes just the way we are. We, we are, fundamentally central, not the Earth.

One morning, outside a small village, a bullock cart came to a halt. And the man sitting in that bullock cart asked an old man sitting at the gate of that village, "How are the people of this village?" I want to make this village a permanent residence forever. The old man said, "My friend, strange friend, before I tell you how the people of this village are, may I ask what the people of the village from which you are coming from?"

"His name and the thought of him fills me with anger and hatred," said the man. There are no wicked people like them anywhere on earth. It is because of those devils, because of those sinners, that I have had to leave that village. My heart is burning. I am full of hatred and vengeance towards them. Don't even mention their names. Don't even remind me of that village.

The old man said, "Then I beg your pardon. You move the bullock cart forward. The people in this village are even worse. I have known him for many years.

The bullock cart had not even moved forward when a horseman came and stopped and asked the old man that he wanted to live in this village. How are the people in this village?

The old man said, "How were the people of the village where you come from?" Tears of joy welled up in the eyes of the rider. His eyes went to another world. His heart was filled with memories of someone and he said, "The remembrance of them also fills me with joy." What lovely people they were. And I am sad that I have been compelled to leave them. But I have a dream in my mind that I will return to that village and settle down. That village should become my grave, this is my wish. They were very good people. Don't remind them. My heart breaks at the mere thought of them. The old man said, "Come here, we welcome you." You will find the people of this village better than the people of that village. I know the people of this village very well.

If only the first bullock cart man had heard this. But he was gone.

But let me tell you both of these things. Before your bullock cart passes the gate of the earth, I want to tell you that on this earth you will find people just as you are. You will find this earth blissful, if the harp of joy has begun to play in your heart. And you will find this earth full of sorrow, if the lamp in your heart is extinguished and dark. There is nothing but you, the earth! Life is what you are.

How do we see life? A religious person is not a person who runs away from life. Those who run away will be weak! The escapees must be dull and lazy! The escapees must be cowards, cowards, who do not have the courage and courage to face life!

No one is more courageous than a religious person. No one has more courage than that. A religious person does not run away, he changes himself. And with the change of self, he finds that the whole life has changed. The day he changes himself, the day he finds that the whole situation of life has changed, life has become something else.

It depends on our eyes what we see. And on our souls depends what we experience. That's what I told you yesterday... A sense of joy, a sense of gratitude for life, a sense of grace for life. This is the formula for the first life-revolution of a religious person. I have to talk about the second thread today.

The second sutra is: the sense of wonder for life! In three thousand years, if man has lost anything, he has lost wonder. Religion is lost with surprise! With wonder is lost the mystery of life. Lost with wonder is all that is mysterious, all that is enigmatic.

How have we lost the wonder? Even today, small children are born with surprises. But the parents choke their surprise. Small children are born the same today as they were before. But we destroy their wonder before they awaken to their realization. All our educational institutions, our system, our society, our civilization, our culture, are the basic enemies of one thing, and that is the sense of wonder.

At first, religions destroyed the sense of wonder. How did you do it? Whatever was unknown in life, was unknown and not only that which was unknowable, unknowable, religions declared that we all know. Religions have said that we know how the world was created. How long it takes, we know. We know on what date, in which century and in which year. We know why God created nature and the universe. Religious people have spoken a lot of lies. There could not have been a greater untruth in the world than that we know how life was born. Do we know what God is?

God and life are unknown. Not only unknown, but unknowable. Not only unknown, unknowable.

But religions proclaim that we know. The religious leaders declared, "We know. They claimed so loudly that we know. And then he also said that if someone says that we do not know, or if someone wants to prove that you are ignorant, then we will prove our argument by the sword that what we say is right. He who has a sword in his hand, whatever he says, is fine. Human beings don't know anything. Man's ignorance is very deep. But some arrogant people, some people who could not admit that we did not know. Because the acceptance of not knowing is a great humility, a great humility. In one who is truly religious, there is this humility that I do not know. But the pundit does not have the humility that I do not know. He declares, "I know." Not only that I know, but others who know, know wrong. Well, only I know. My book is fine, my sect is fine, my Tirthankara is fine, my prophet is fine, my incarnation is fine. What I know is right and everything else is wrong. The constant repetition of such pronouncements, and the instilling of these things in the minds of children from their childhood, disappeared and hid what was unknown in life. We thought we knew everything. And when man starts to feel that he knows everything, then there is no possibility of surprise. Then there is no cause for astonishment. Then there is no door for Mysterious to enter. Man is locked up in the prison

of his knowledge. And for the unknown that is present all around, there is no door, no window to enter through it.

So in the first place, religions killed the wonder of man. The scriptures, the religious leaders. Then came science. And science has given even more people the idea that we all know. Science also created fiction. Religions also created them. The folk science of imagination also erected.

Christians say: Four thousand years before Christ, God created the world. He created the world in six days and rested on the seventh day. On Sundays. They all know it. Then came science and science said that these are imaginings, fictions! But new imaginations were created. Scientists say that no, it is not known that God created it, but billions of years ago there were nebulae of smoke. From those nebulae the sun was born, from the sun the earth was born. The huge craters on the earth, the Indian Ocean, the Pacific, the Atlantic, these craters separated the piece of the moon from the earth, so the craters were created. The moon is born from the earth. All these things are also very false and baseless. There is no reason for these things, there is no reason for this. There is no scientific basis for saying these things. But people don't want to admit their ignorance. Somehow or the other, he wants to create the illusion that we know.

You may have heard Edison's name. Edison made a thousand inventions. Perhaps no one man in the world has invented so many. Perhaps no one knew as much as Edison knew about electricity.

Edison went to a small village in America. The school children of that village had decorated an exhibition. There were some electrical toys in it, which ran on electricity. We built a motor, we built a ship. Edison also went to see. Little did the children know that the one who had come to see it was the greatest thinker in the world who knew about electricity. Edison was very happy to see those children's toys. He asked, "Kids, how do they go?" The children said: By electricity, by electricity. Edison asked, "May I ask, What's Electricity?" What is this power? Those children were duped. The teachers of the children were also duped, the headmaster was also scared. No one knows that this man is Edison.

Then Edison said, "Don't worry, my name is Edison." You must have heard. They spoke, they heard. You are the one who has done all the research of electricity.

Edison said, "Rest assured, don't be worried. I don't know either. I also can't answer, "Watt is electricity". I also don't know what electricity is.

We have learnt to use only electricity. What is electricity, we don't know. What is a molecule, we don't know. We have definitely learned to make atomic bombs.

A gardener sows a seed in the garden and a plant grows up. Ask the gardener, what is the plant? Ask the gardener, how does the seed become a plant? The gardener will say, I don't

know. However, I sow the seed and it becomes a plant. I have learned to plant from seed. But what is the plant, what is the seed, I do not know.

Science is like gardeners who work in gardens, who have learned to make plants from seeds. But what is life, even science has no answer. And I say to you: Don't assume that religions have the answer. Even religions don't have answers. Science doesn't have an answer either.

To this day, there are no answers to the extreme questions of life for man. In the past, religious people were deceived that we know the answer. Now scientists are deceiving, that we know the answer. And whether religious deception, whether scientific, it doesn't matter. The man has been deceived.

To this day, we have not dared to accept this simple truth that we do not know what truth is. The truth is unknown. Life and God are all unknown. I want to pray, if in the world you want that religion should return, then religion cannot return without mystery, without mysteriousness, without awe, without wonder.

Pundits, philosophers, philosophers have created web of great imagination, web of words, web of conjecture, and so many arguments for those conjectures that the common man gets the illusion that perhaps these people know, maybe they know. And the illusion of knowing, the thought that we know, the steps we could take towards life... Of mystery, of astonishment, of wonder, they have ceased to arise. From childhood we kill the wonder of the child.

Perhaps you do not even realize that this is one of the biggest crimes committed against children. The child asks, "What is a tree?" Why are trees green? Why are there stars in the sky? Why is there light in the stars? Where is man born from? Why are these flowers so colorful? Why is this butterfly so beautiful?

And we all answer with our heads held high, as if we know. Little children must have understood that what their father says is right. Whatever my mother says, she is right. Whatever the guru says, he must be right.

Young children are being deceived, their innocence, their innocence is being exploited. Honest parents and honest teachers will say: We don't know anything. We are as much children in the matter of butterflies and stars in the sky as you are, we don't know anything. We are as ignorant about life as you are, we know nothing. So there will be a sense of wonder and awe within the children. Then they will be filled with great wonder when they are young. Waves of wonder will begin to take over their hearts, they will be filled with awe. They know about life, not with this feeling, they do not know it, they will see life with this feeling. But we, we fall into this mistake. We think of the introduction as knowledge. We understand aqeness as knowledge.

A mother gives birth to her son. Definitely makes your stomach bigger. But does she know what the belly is growing up in? If the mother falls into this mistake, she makes a mistake. However, what is being created in his own womb is being created by his own blood and flesh and marrow. He is also unknown to him, unknown. He doesn't even know who or what it is. That child will be born. The mother would think, I know my son.

This is false. No mother knows her son. No father knows his son. But when the introduction is made, we think, we know. Then we name our son. Ram and Krishna think of something else. He has no name for who is born. The names are false which we are giving. And we will give them these names. And we will call these names, and we will say, "I know very well that this is Rama."

This name of Ram is false. The one behind is nameless, nameless, we have no idea what his name is. The one who is born in the house is unfamiliar with us, but when we see him every day, we recognize him every day, then it seems that we know him. The husband thinks he knows the wife, the wife thinks she knows the husband. Nobody knows anybody. We don't even know ourselves, let alone husband and wife. We don't even know about ourselves. And what else can those who don't know themselves know? What can those who don't know about themselves have knowledge?

Our ignorance is very deep, but we hide this ignorance by learning the words of knowledge and become enlightened. Even more dangerous than ignorance is knowledge which helps in hiding ignorance. Those garments of knowledge that hide ignorance are very dangerous. Whatever is true and beautiful and superior in man's life has been lost in the garments of knowledge.

Do you know what beauty is? Do you know what the truth is? Do you know what's good for you? We don't know anything. But since no one knows anything, and we all make pronouncements that we know. That is why no one among mankind raises a finger and says, "You are lying." We're all in the same boat. We all suffer from the same disease, so we don't even realize that a big lie is being told in life. Great lies have become prevalent, but if the lies catch everyone, they are not detected.

Once this had happened, a magician had come to a village. And he came and recited a mantra and put something in the well of the village and said that whoever drinks the water of this well will go mad. By evening, all the people of the village had to drink water from that well. Because thirst cannot be cured, madness can be endured. There was a compulsion, knowing that they would go crazy, had to drink water. The whole village went mad by dusk. Only the king and his queen and his wazir survived. There was a second well in their house. They did not drink water from the village well, they had their own well. All three survived. They were very happy that we had a good escape. The whole village has gone mad. But in the

evening they came to know that there was a mistake in our escape. The people of the entire village came in a procession in front of the house and started shouting slogans and they said that it seems that the king has lost his mind. We will change the king. This king can't go on anymore. This is the age of democracy. Crazy kings can't walk. Get down from the castle. You're out of your mind. We will treat you.

The king was very nervous. His soldiers were also mad. His servants had also gone mad. His soldiers were also mad. He said to his Wazir, "What shall we do? It's the other way around. These people have gone crazy. But when the crowd goes crazy, it is very difficult to tell that you are mad. What do we do?"

"There is only one way," said the Wazir, "to run through the back door, as fast as we can, and drink the water from the well from which these people have drunk." Only then can we escape. The king and the wazir fled. They went and drank the water from that well. That night a great procession was celebrated in that village, and the people of the village rejoiced and thanked God that the king's mind was healed.

When the whole group suffers from the same insanity, it becomes difficult to identify what madness is. And if a man recognises him, he appears to be insane, the crowd does not appear to be mad.

Jesus Christ seems to be insane, so the crowd hanged him on the cross. Socrates seems to be mad, that's why the crowd poisoned him. Mansoor appears to be mad, the mob pulled his skin. Gandhi seems mad, shot dead by mob. Till date, all the people who have not drunk the water of the mob's well have been mistreated. And the crowd is relaxed. The crowd does not get suspicious, because everyone around is a witness that we are fine.

I want to plead with you: Among mankind's greatest madnesses, among the greatest madnesses, among the greatest madnesses, is the madness of knowledge. And we have all drunk water from this well of knowledge. Whether the name of that well of knowledge is the well of Hindus, whether the name of that well is the well of Muslims, whether the name of that well of knowledge is the well of Jains, it does not matter. Whatever the name of the well may be, the sense of wonder is destroyed from the life of those who have drunk water from the wells of knowledge. And where wonder went, there went religion, there went vision. And where the awe went, where the eyes that looked at life with awe went, there everything went. There is nothing left there. Then there can be no search for God, because if God is anything, then it is what we call mysterious, which has no way to measure and examine, which has no scales to weigh, to which there are no words to point, to which there is no scripture to tell. No theory. But the walls of scriptures and theories and knowledge stand in the middle and life flows that way.

A long time ago, a huge fair was held in a village in China. Thousands of people were gathered there. If there is an opportunity to gather somewhere, then people do not miss the gathering, they definitely get together. In fact, being alone, a man is so nervous that wherever the crowd gets a chance, he definitely reaches. Many people had gathered. It was a big fair. There was a well on the edge of that fair. There was no bridge on that well, there was no cordon. A man fell into that well. He started screaming from inside the very well that save me! I'm going to die! But there was so much noise in that fair that who would listen. A Buddhist monk came out of the well. He heard someone shouting inside the well that I am going to die, save me. The monk looked down and said, "My friend, what is the joy in life that you wish to escape ?.Life is suffering, life is sin. Purpose to escape? And this craving to be saved, this is the last for life, this will become the karmic bondage of the next birth. Be quiet! The man said, "I don't want sermons, please take me out." But the monk said: I do not stand in the way of anyone's deeds. You must have done something. You must have fallen into a well, so you have fallen. You are experiencing the fruits of your past birth, my friend. Haven't you heard of this theory? And now, in the dying moments, let go of the attachment of life. Die in peace, and you will attain nirvana. Otherwise, you will have to come back. The monk moved on.

Behind him came a Confucian monk, a monk of Confucius. He also heard the voice of a man screaming in the well. He peered near the shore. Confucius wrote in his book that the kingdom is the best that binds its wells. The king who does not tie the bridge on the wells is unjust. Don't panic. We will take up the movement, we will go and explain to the public. We are now going to the fair. And now we arrive at the king's palace. Every well must be covered so that no one can fall.

The man said: He backtracked. I'm going to die, get me out. But he said: "The question is not yours, the question is of the people. It's not your question. Whether a man survives dies, that's not the question. There should be a bridge on the well. And don't panic, rest assured, your children will live in a world where wells are bridged.

He said: It's not a question of children. I am dying.

The man said that parents have to make a big sacrifice for their children. You die, but children will live in a world where no one will fall into a well. You have to be carefree.

The Confucius monk moved on. He went and made a noise in the crowd. He rode on a platform and began to explain that there should not be wells that do not have bridges.

After the two of them left, a Christian monk, a Christian missionary left from there. Seeing someone screaming in the well, he immediately jumped in and pulled the man out. And the guy said many thanks! You seem to be a truly religious man. A Buddhist monk came out, he said that you are enjoying the fruits of your actions. Confucius's monk turned out to be a monk and he said that we will launch a movement to change the kingdom. You are truly religious.

The Christian missionary said, "No, my friend, I am sorry. I have brought you out of the well because Jesus Christ said: Heaven is available to those who serve. So what we want is that people keep falling into the well every day and we keep pulling them out. The more people fall into the well, the more our service and our right to heaven, the more we will become the masters of the Kingdom of Gada. You fall every day. Explain to people in your home because service is very important. No one can ever reach God without doing service.

The man is dying in the well, but there is no one to see him, because the scriptures come in between. Life is all around, but there is no one to see it, because words come in between. God is present at every moment, but you will not be able to recognize Him, because knowledge comes in between.

There is no other barrier between life and man than knowledge, there is no other hindrance, there is no other mountain. However, we understand that knowledge is a very elevated thing. We believe that when we acquire knowledge, we have earned a lot.

No knowledge, those who simply say that we do not know, only those humble people, only those humble minds, those humble minds, those who know we do not know anything, only they can come near to that ultimate truth and know it.

People with delusions of knowledge never attain knowledge. They live and perish in ignorance. This will seem to be quite the opposite. What I am saying to you is: if you become fully aware of your ignorance, knowledge can be born in your life. But that knowledge is very different from that knowledge that comes from the scriptures. The knowledge that one gets from the Gita, the Quran and the Bible, the Upanishads and the Vedas, from Mahavira and Buddha is not there. Not the knowledge that comes from words. The words are dead, dead. They have no value, there is no life in them.

The knowledge that comes from the realization of one's own soul is another matter. And to know it, one must have a clear sense of ignorance, ignorance. He who realizes ignorance, who knows that he does not know, the doors of mystery open to him. But we have accumulated a lot. We have memorized the scriptures. We have learned the words. We are like parrots who have been taught and memorized. And we keep repeating these words.

Someone asks you, is there a God? What answer comes within you? I ask you, is there a God? Is there an answer within you? Someone must be coming in, right? If it is written in his books, if his gurus have told him so, someone must have come in, it is not. If it is written in his books and his gurus have told him so.

In India, you ask: Is there a God? So the answer comes, is. And if you ask in Russia, the answer comes, "No." We think India is a big believer and Russia is a big atheist. No, sir. Both are rote parrots talking. When the parrots of India are being told that there is a God, they say that there is a God. When the parrots of Russia are being told that there is no God, they say, there

is no God. What he is repeating is falling down from the man's position. The one who is repeating the things he has learned is making himself a parrot, he is making himself a machine. But if I ask if there is a God and there is no answer within you, no yes, no no; I ask if there is a God and there is silence within you. And the truth would be that there would be silence. Because you don't know if you are or not. I ask that there is a God and there should be silence within you, there should be no answer within you, you should remain silent, no words should condense within you, there should be no response within you, there should be a state of no-response within you.

I ask if there is a God and all the silence within you, I am calling this situation the realization of ignorance that I do not know. And it is in this silence that the footsteps of the One who is God begin to be heard. It is in this silence, in this silence that the touch of life is available.

You don't have to go to the Himalayas to search for it. And then you don't have to travel to the banks of the Ganges in search of it. And then you don't have to go to Kashi and Mecca and Madina to search for it. Then you don't have to travel to Jerusalem. Then you don't have to bow your head in temples and mosques.

With such a calm mind, such a mind, with such a mind, with such a mind, which does not have the answers... Because the answers are all learned... And I don't know anything, if your mind comes to a state from which there is no answer, only silence and silence, you will be able to open a wonderful door, which you cannot even imagine. In that humble silence, in that humble silence, something happens, a revolution takes place and a new man is born.

So far, those who have known it have not known it through knowledge, they have known it in silence. Knowledge is very nonsense, knowledge is very outspoken. And those who are silent and silent in all respects come to God. Those who have no answers.

So I want to take away all the answers from you tonight. Leave all the answers here. Leave all the pebbles and stones in your bag of knowledge here. Usually, sadhus explain that what we have explained, tie it in your knot and take it home, do not leave it here. Let me explain the opposite. Whatever I have explained, and what those who have explained to me before, please leave it all here. And if you can go home and sleep tonight with an empty, completely empty mind, then any door can open in sleep today. If you can leave all the knowledge and lie quietly on the bed today, then an unknown guest may start knocking on your door and say, "Open it, I have come." Because a man who is full of his own knowledge, there is no leisure within him for the knowledge of God, there is no space. The one who abandons his knowledge begins to descend within him the knowledge of the Absolute.

It rains from the sky, during the rainy days water falls on the mountains, water also falls in the lakes, water also falls in the pits, but the mountains remain empty of water, because they

themselves are already full. But the pits are filled with water, because they are already empty. Clouds do not distinguish whether you are a mountain or a pit. Water spills on both of them. But the water spilled becomes wasted. The mountains remain empty because they are already full of themselves. They don't have any vacancy. There is no place where water can be filled. The pits are flooded. God's rain is also coming every moment, every moment, every breath, but those who are filled within themselves will remain empty and those who are empty within themselves are filled with His knowledge and light.

The second principle of life revolution is: empty yourself of knowledge.

This is very difficult. Man can give up everything else, the soul trembles in leaving knowledge. Money can leave. Thousands of people give up their wealth and become renunciates. Spouse can leave children. Hundreds of people become sannyasis. But knowledge is not a man who can give up knowledge. A man becomes a sannyasin, yet remains a Muslim, yet remains a Hindu.

I was amazed at what a crazy world it is! If a householder is a Hindu, a Muslim, a Christian, a Jain, then it is understandable. But how can a sadhu also be a Jain, a Hindu, a Muslim? The one who has left the society has not yet given up the knowledge of the society. They are holding on to the knowledge that the society has imparted to them. A monk also says... I am a Jain, I am a Hindu, I am a Muslim. The monk says! These diseases should not be possessed by the monk.

But no, wealth can leave one, one can leave home, but one cannot leave knowledge. Knowledge is the deepest hold of man's ego. Neither wealth is man's ego, nor position is arrogance, nor fame is arrogance. The subtlest, deepest hold of the ego is knowledge. That is why those who think that they know go astray. Their avenues of knowing are closed.

Socrates had grown old. In his old age, Socrates began to say very strange things. Socrates began to say in old age: I know nothing. One man said, "We had come to hear that you are the most knowledgeable."

Socrates said: Someone must have said it by mistake. Or when I was young, I had such illusions, such illusions that I also knew. But as my experience grew, as I gained contact with life, as I moved in life, as I immersed myself in the stream of life, I came to know: What do I know? I don't know anything. And today I can say that I don't know anything. No one is more ignorant than me. Socrates would have known. Socrates will know. All the barriers between knowing Socrates fell down. There was only one obstacle... I think I know. I know... It creates such a hard stone in the mind, then there is no question of knowing more.

A fakir was dying, lying on his deathbed. Some friends were gathered. No one ever gathers around the fakirs alive. Either people gather around the dying fakirs, or the dead who are gathered around them. Man is a great old worshipper of the dead. People gathered around

the dying fakir and started asking, "Where did you get knowledge?" How did you get enlightenment? How did you know life? How did you become available to the Lord? He said, "This is a very difficult matter. I was walking through a village. I took refuge in great gurus, but none of them proved to be gurus. In fact, whoever says that he is a guru, he is a shopkeeper, he can never be a guru. So, they searched for many gurus but did not find any knowledge anywhere. I looked at many scriptures and memorized many doctrines, but there was no difference in my life, there was no light. But an illusion arose in me that I also knew.

Then I walked through a village. And the man who gets the illusion that I know, after that illusion another thing begins. If someone is trapped in his clutches, he cannot live without preaching. If someone comes to his fist, then he will definitely preach. So the fakir said, "I have realized that I know." Then there was only one thing that I knew, so I should explain to him what I get. It was coming out of a village. The people of the village seemed to be atheists, no one came to the meeting. They seemed to be very undevotees. And I couldn't speak all day, so I was in big trouble. So I was looking for a devotee to give him sermons. No one was found, only a small child was found. The child used to go to the temple with a lamp in one hand to keep the lamp. I said to the child, "Son, wait and answer my question first." Can you tell me where the light in this lamp came from? Where did the light in this lamp come from?

The fakir said: I thought the child would not be able to answer. Then, again, I will get a chance to preach. But the kid got me into a lot of trouble. The child started laughing and blew out the lamp and said, "Swamiji, where has the flame gone, can you tell?" If you tell me where the flame went, I will also tell you where the flame came from. All my scriptures have been wasted. All the teachings I received from my gurus were worth two pennies. I stood up like a complete ignorant. And I thought, I can't even tell where the light went. I also tell you where the world came from and where the world will disappear. I also tell you whether God is sitting in the east or in the west. I will also tell you which prayers God is happy to hear and which things he is angry to hear. And I don't even know where the light went. I laid my head at the feet of the child and said: You have taken away my knowledge. I was done. You robbed me of my knowledge. You are my first teacher.

Can you have the courage and courage to give up your knowledge? If you can, there can be a revolution in your life. Because as soon as the sense of knowledge is released, life will be filled with a mystery. Everything will be unfamiliar. And all unknown. The tree from which you have come out every day, when you come out again today, you will find that it is not the same tree that you saw yesterday, it is not the same leaves.

When you return home and see the same children you saw yesterday, you will find that these are not the same children. A lot of water flowed into the Ganges. The Ganges of life also changes a lot. All will be new, all will be wonderful, all will be full of wonder.

And on the day when the whole life is filled with wonder, on the same day, the smell of Him begins to be found, the sound of His music comes, which we call Lord. Only those whose souls are filled with wonder reach near the temple of God. This is the second point of life revolution. Yesterday I said, "Gratitude, blessedness." And today I say: wonder, awe, mystery.

Tomorrow I will talk to you about the third thread. You have also come with diyas in your hands. I blow out their light, and ask, "Where has the light gone?" And if you don't get an answer, if you don't know an answer, and you leave home in the same unanswered, unanswered direction, then you will begin to get a glimpse of the second sutra.

I am very grateful to have listened to my words with so much love and peace and in the end, I bow down to the God sitting within everyone. Please accept my obeisances.

My dear soul!

An emperor stopped a bird singing in the forests.

Singing is also a crime, if the people around you are wrong! That bird will not even know that singing a song can also become subservience.

The bird, which flew in the sky and nestled in the trees, was kept in a golden cage by the Emperor! There were diamonds and jewels in that cage! It was a cage worth crores of rupees!

But what does gold mean to one who has known the freedom of the open sky? What do diamonds and pearls mean? For him who knows how to fly with his wings, and who has sung in the boundless sky, the cage is equal whether it is of gold or of iron.

The bird began to weep with a lot of banging.

But the emperor and his palace men thought he was still singing!

Some people bang their heads and cry, but those who don't know think it's being sung!

The bird was very surprised, very upset. Then gradually the biggest problem he began to know, he was afraid that it would happen that my wings would forget to fly while being locked in a cage.

Prison can do no more great damage, the only damage that can do is to forget to fly wings.

The bird was worried that the memory of the joy of the open sky should be forgotten by me. Then one day even if he is freed from the cage, what will happen? Because freedom is known only to those who have the experience and joy of freedom in their souls. One does not know freedom by being free alone. One does not become free just by being left alone in the open sky. The bird was afraid that I might become accustomed to subservience while living in alienation! He was very anxious how to be free.

One morning a bird heard a fakir singing a song. The fakir used to sing. For those who want to be free, there is only one way – and that is the truth. For those who want to be free, there is only one door – that door is truth. And what is the truth?

The fakir said in his song, "Truth is what is seen." To see it as it appears, to know it as it is, to try to live as it is, to express it as it is. And those who attain to the truth become free.

That's the meaning of his song. He used to pass by singing in the streets. The man didn't hear, but the bird did. Because the birds are still experiencing the open sky. People have forgotten the whole experience of the open sky. Because even birds have their wings to fly-- you know. Man does not know that he too has wings and that he too can fly in the sky. Even

the humans heard, but they couldn't. No one could hear just by listening. If man had listened alone, all men would have been liberated by now.

Mahavira also shouts, Buddha also shouts, Christ also shouts, Krishna also shouts, who listens?

The fakir kept shouting in the village, "A bird heard, not men!

And that bird did a little experiment with truth that very day. The Emperor was inside the palace, someone had come to visit. The Emperor told the guards, "Tell the Emperor that he is not at home." The bird shouted, "No, the emperor is at home." And it is the Emperor who has told the guards, "Tell me that I am not at home." The Emperor was very angry.

Everyone is angry with the truth. Because all people live in untruth. And those who are emperors, whether of power, of money, of religions, who have some kind of power in their hands, they are very angry with the truth. Because power always sits on the throne of falsehood. That is why the authorities crucify the truth. Because if the truth survives, it can become the crucifixion of those in power.

The emperor said, "Immediately put this bird out of the palace."

Trees can be nestled, but it is very difficult for truth to live in palaces. He took out the bird and drove it out. But that bird got the desire of the mind. He danced in the sky. He said, "The fakir was right when he said that if one is to be free, truth is the only door."

The bird was dancing. But a parrot sat down on a tree and began to cry and said, " Mad bird, you dance leaving the golden cages! Fortunately, these cages are found. These are not available to everyone. You find the reasons for the merits of past lives. We longed for that cage, but you are foolish; There is also an art to living in cages!

The first art of living in a cage is to say what the owner says. Don't think it's true or false. Whoever thought he could no longer live in cages. Because thought is rebellion and one in whose life thought is born cannot remain alien.

Why did you think it was a mad bird? It's too dangerous to consider. Wise people never think! Wise men live in their prisons, and they consider their prison to be a building, a temple! If there was too much trouble, it was to decorate the waterings of their cages from within. The decorated cage would look like a house! Mind you, many people keep decorating cages and thinking of them as homes. Just like I took the punishment. But it is a decorating thing, but it does not tell the truth.

The bird had not heard it; it was dancing with joy, its wings swaying in the wind!

But the parrot said that if you want to enjoy living in a cage, then learn art from parrots. We say what the owners say. We never say it, which is true. We don't care about what the truth is. We say what the Master says – this is the truth to us. That's not to say what the owner does. Don't look with your eyes, don't think with your thoughts. Seeing with the eyes of the

owner and thinking with the thoughts of the owner. The parrot kept screaming it all! And in the open cage from which the bird had left, the parrot went and sat inside! The cage was closed by the gatekeeper.

The parrot is still in the cage of that palace. Now he does what the boss says. It will always be there, because there is only one way to be free – truth. And parrots speak and everything, but never speak the truth.

And the parrots are all right, there are so many parrots among men that they are unaccounted for! These parrots speak what their masters say. For thousands and thousands of years, they have been saying what the master says!

Parrots have sat in the name of scriptures, parrots have sat in the name of sects, parrots have sat in the name of temples! The whole world, the whole human being is troubled by the sound of parrots. Listening to their voices, we all slowly become parrots! And we don't even know that there is an open sky, that we have wings, we have souls, we have liberation.

If you want to live peacefully in subservience, never mention the name of truth. If you want to think of subservience as life, then never raise your eyes towards the truth. And if a man speaks the truth, consider him an enemy, for truth is dangerous, because truth leads to freedom.

There is great insecurity in freedom. There is great security in subservience.

Where, how much protection the cage is – there is no fear of storms and water, no fear of storms rising in the sky, no rain clouds, no lightning strikes. No, there is no fear.

The man inside the cage is absolutely safe. There is great fear in the open sky.

A small bird and such a big sky! Storms arise, there are storms, there is no one to save you, there is no protection.

Subservience is very secure, freedom is very secure, freedom is very insecure, freedom is very insecure. That's why more people have agreed to be subjugated!

If you want security, ask yourself: Do you want subservience? If you want security, don't talk about the truth. If you want security, then subservience is fine. Whether it is the subservience of politics or religion; Whether it is the subservience of the word; For those who need protection, subservience is fine.

And we are sitting here in these three days to think of the search for truth. This quest is not for those who believe that safe living is everything. This quest is for those who do not fear being insecure. This quest is for those who have not forgotten their flying wings and who have not forgotten the sky and in whose soul some memory keeps hurting, "Break all bonds, break all walls, fly where there is no wall, where there is no bondage."

But how few people are like that? Look into a million eyes – sometimes you see the thirst for freedom in one eye. Knock on the lives of a million men, a chime of truth is heard from a few souls. What has happened to all of humanity?

All this humanity has accepted safety as everything! Security is our religion – just somehow be safe, live and perish!

I have heard that an emperor built a palace. And he had built the palace so secure that there was no possibility of any enemy coming to that palace.

We all build similar castles in life, in which no enemies can come. In which we can be absolutely safe. After all, what does a man do throughout his life? Who does money earn for? So that it becomes safe. What does the position earn for? So that it becomes safe. Why does he earn fame? So that it becomes safe. So that there is no fear in life, life becomes fearless. But the fun and the secret is that the more the security increases, the more the fear increases.

The Emperor had also won everything. Now there was only one fear that there would ever be an enemy... Because whoever goes out to conquer others makes enemies. The man who goes out to conquer others gradually turns everyone into an enemy. Yes, only one who is ready to lose to others can become a friend in this world.

If he wanted to conquer the whole world, the whole world became an enemy. The whole world had become enemies and fear had increased. As the fear grew, it was necessary to organise security. He built a great palace. There was only one door in that palace, not even a window, not even a door, not even a door, not even a few pores, so that no enemy would come in! There was a door, a big palace, and this door was guarded by thousands of naked swords.

The king of the neighborhood came to see his safe palace. The news reached far and wide. The king of the neighborhood was also very impressed to see this. He said, "I am very happy. I will also go and build a similar palace soon. It's safe, there's no risk in it.

When the king of the neighborhood was leaving, riding on his chariot and the owner of the place was sending him away, then again the neighboring king said, "I am very happy, seeing your understanding, you have spoken wonderfully. No king has ever been able to build such a secure palace. I also go quickly and build such a palace. Then an old beggar sitting on the side of the road started laughing loudly! The owner of the building said, "Crazy, why are you laughing? What's the point?

The old beggar said, "Master, if the opportunity comes today, I will tell you that I have been sitting here for many days that if I meet you at the door, I will tell you." There is a mistake left in this palace. And that's all right, there's a door, that's the mistake. This can cause the enemy to go inside. If you get in and get this door pinched, you will be absolutely safe. No enemy can ever enter.

The Emperor said, "Crazy, if I get the door pinned and go inside, it will not be a palace but a tomb?"

The fakir said, "The grave is done, only one door is left, there is an equal deficiency in being a grave, make up for that too." There is a door, the enemy can enter. If not the enemy, at least death, death will go in through a door. If you do this so that you are inside, then even death cannot go away.

But the king said, "There is no question of leaving, I will die before death goes!"

The fakir said, "Then understand it properly." The more doors there were in this palace, the more life you had. The fewer the doors, the less life becomes. Now there is one door left, a little life left. Close this also, that too will end. That's why I say there's a mistake in it.

And then he began to laugh out loud. He said, "Your Majesty, I once had palaces. Then I realized that palaces become prisons, so gradually I enlarged the doors and separated all the walls. Then the thought came that no matter how many doors I reduce and how much I do, the walls will remain. Then I came out of the walls. I am now in the open sky and fully alive.

But all of us have also built our own walls with our own strength. And the walls that appear – the walls of stone and mud – are not so dangerous, because they appear. And there are fine walls and there are subtle walls. And transparent, transparent, which are not visible, are glass walls. There are walls of thought, of doctrines, of scriptures – they are not visible at all. We have put them around our souls, so that we feel safe!

And the more we have gathered these walls close to our soul, the more we have turned away from the open sky of truth. Then the soul suffers and the soul is struggling. But the more we struggle, the more we strengthen the walls. Fear – maybe this panic, this turmoil, is it not because of the lack of walls? It's because of the walls.

As long as the soul of man is alien, it can never attain bliss.

There is no suffering except subservience.

And remember, the subservience that the other person imposes on you is never real. The subservience that the other imposes is not greater than the outside, it never reaches within you. But the subservience that you yourself accepts enters your soul. And we have accepted many of the subserviences ourselves!

Who told you that you are a Hindu? Who told you that you are a Muslim? And who said tie up with Gandhi? And who said to be tied to the Buddha? And who said tie up with Marx? Who said to bind? No, no one, you are bound by your own hand! Who binds you to the Gita? Who binds to the Qur'an? Who binds to the Bible? No one, you've got your hands tied!

There are some slaveries that others impose on us. There are certain slaves that we take for granted! The slavery that others impose on us does not go deeper than our body. But the slavery that we accept binds our souls! And so we are all aliens.

How can the truth be discovered with this transcendental mind? How can there be a journey with this bound mind? Where will you rise to the sky with the lives of all these chains? There are too many heavy chains!

Trees are tied to the ground because their roots are rooted in the ground. People seem to be walking, but it is a lie for them to walk. Because the roots of his soul have penetrated more into the ground than trees. That land belongs to tradition, that land belongs to society. Our soul is rooted in that ground. From there, until the roots are uprooted, until the roots are uprooted, from there until the chains are broken, there can be no journey of truth.

Today I want to talk to you about the first thread of the journey of truth. And that is to realize properly that we are a slave. Man is a slave. Whom? Of his own stupidity, of his own inertia, of his own ignorance, of his own incomprehension.

We are slaves for our own reason and this slavery must be experienced very clearly by us, only then can we do something to break it.

The most unfortunate slave is the one who does not know that he is a slave! The most unfortunate slave is the one who considers prison as his home! The greatest slave is the one who thinks chains are ornaments! Because when chains are taken for ornaments, we do not break them, we handle them.

I heard there was a magician, and he was a magician who sold sheep. He kept sheep and sold them, selling their meat. He used to kill them, feed them and fatten them, slaughter them and sell them when they were full of fat and meat. But he had taught all the sheep one thing by making them unconscious. He must have been a very smart man. He made all those sheep unconscious, hypnotized them and taught them one thing: You are not all sheep, you are lions. All the sheep thought of themselves as lions! So when the other sheep were slaughtered, they thought to themselves, "We are lions, there is no question of our being cut." The sheep are being slaughtered.

And so the sheep were slaughtered every day, but the other sheep were not worried at all! They thought of themselves as lions! It was only when it was their turn to cut that they knew that something bad had happened. But a lot of time had passed, and nothing could be done. The time to escape was over. If they had thought that they were sheep when they saw the other sheep being slaughtered, they might have run away. They would have taken some preventive measures. But they had the illusion that we were lions. When a sheep thinks of itself as a lion, it is very difficult in the world to find a weaker sheep than him, because he has lost the thought that he is a sheep.

Someone said to the magician, "Your sheep don't run away?" He said, "I have done to them what every man has done to himself! What we are not, we have understood! What they are not, I have explained to them."

Every man thinks that he is free! There can be no bigger lie than this. And so long as a man continues to understand that he is free, that he is a free soul, that man will do nothing in the pursuit of freedom.

Therefore, it is important to understand the first truth that we are aliens. We don't mean neighbors, we mean me. We don't mean other people sitting around me. They don't, me.

I am a slave and it is necessary to experience all the pain of this slavery. It is necessary to experience the dimensions of this slavery, the number of dimensions, the directions from which it is holding the slavery. It is important to understand in what form this slavery is riding on the chest. It is important to see what are the links of this slavery. Unless we are fully acquainted with this spiritual slavery, spiritual slavery, it cannot be broken.

If a prisoner wants to escape from a prison, what will he do first? First of all, he has to understand that I am a prisoner, I am in prison. And the second thing that has to be done is that one has to be acquainted with every wall, every corner of the prison, because one can never leave the prison from which one has to leave without being acquainted. It is necessary to introduce the prison from which you have to leave. The more familiar one is with him, the easier it is to get out of prison.

That is why the prison owners never allow the prisoner to get acquainted with the walls of the prison, the corners. An inmate familiar with the prison is dangerous. He can come out of jail anytime. Because knowledge always liberates. The knowledge of prison also liberates. Therefore, it is very dangerous for the owners to get acquainted with the prison.

And if you want to keep a prisoner unacquainted with a prison, the first thing to do is to explain to him that this is not a prison, it is a temple of God! And explain to him that you are not a prisoner, you are a free man! And explain to him that there is as much of the world as you see within this wall! There is no world outside it. There is no world out there. That's all! And explain to him, "If it hurts, cover the walls, clean them." The walls are dirty, so it hurts. Clean the walls – the walls of the prison. And if there is trouble, it means plant a garden inside the prison, plant flowers and flowers; Decorate the prison, if there is trouble, decorate the prison, because this is not a prison, this is a home!

And the prisoner who accepts these things can ever be freed? The question of his being free disappears. And that's what we've accepted!

First of all, we don't even remember that we are in prison. We don't know how many prisons we are in until we are born and die. There are walls everywhere, but the walls are not of prison. When a Hindu says that I am a Hindu. When a Muslim says he is a Muslim, he does not say that he is locked within the wall of a Muslim. He arrogantly says, "To be a Muslim, to be a Hindu, to be a Jain, is of great value!" When a man says, "I am an Indian", and a man says "I

am Chinese", he says very rudely! He does not even know that these are walls and prevents him from meeting the great humanity.

All that stops is the wall.

If I stop to meet you, all that stands in the way is the wall. If anyone stops between Hindus and Muslims, then there is a wall. If anyone stops between Indians and Chinese, there is a wall. If there is a hindrance in meeting between a Shudra and a Brahmin, then there is a wall – whether it is visible or not visible. Wherever anything stands in the way of the meeting, it is the wall.

But those walls are transparent, they are glass walls, one can see through them. So we don't doubt that the wall is in the middle. You can't see it through the stone wall. It is seen through the wall of Hindus and Muslims. Because of that appearance, it is thought that there is no wall in between. That is why transparent walls are very dangerous. You can see them through them, but you can't raise your hands. Can a hand be extended from a Hindu to a Muslim? There will be a wall in the middle, the hand will turn here and return. Can there be a union between a Shudra and a Brahmin? There's no meeting there.

But it does not occur to us that we have prisons. There are walls of principles. We don't even realize that every man sits in his own principles, and then he does not see anything.

In Russia they explain that there is no God. The child there grows up hearing that there is no God. A lakshman rekha is drawn around his soul – there is no God. Now he will live within the lakshman rekha for the rest of his life that God does not exist. And whenever he looks at the world, he will see from within this circle that God does not exist. Now he will carry this circle!

You have to be locked up inside these prisons, you cannot carry them. These prisons of the soul are wonderful! Wherever you go, they surround you, they go with you!

Now the man who has this thought in his mind that there is no God, now this man will live his life locked in the wall of this thought, anywhere. God cannot be seen, because man can see only what he is prepared to see. And the preparation for this man's sight was frustrated, stopped, this man decided that there is no God. Now he won't see anything.

But you will say that we are better than those who believe that God exists! We are in an equally bad situation. Because the man who has decided that God exists. Now he will never again raise his eyes to find where he is. He sat down believing that "is" and it is over! Now he understands that the "is" thing is over! What else is to be done?

One who believes that is, is locked in "is"! One who assumes that "is not", is locked in "not"! One is locked in atheism, one is locked in theism! Both have their own shells!

But the search for truth is done by the man who says, "Why should I make a shell?" I just don't know if "is" or "not." I don't make any shells. I'll search without a shell, without a wall, I

don't know. Therefore, I am not willing to cling to any theory. Any kind of doctrine binds man and the search for truth becomes difficult.

A fakir was staying in a village. The people of that village said to that fakir that you will not come and tell us whether God exists or not? The fakir said, What can you do with God, Lord? Do your job. No one cares about God. If there was any purpose from God, this world would be a completely different world. This cannot be such a world – so ugly, so filthy, so absurd!

If we had a purpose with God, we would have done this whole world and kind. But all this is not of any concern to us. Even those who are sitting in temples do not have it. They don't even have the priests and monks, the gang and the group of ascetics that have been raised. Those people who are cracking coconuts in front of the walls, in front of the stones, do not even have them.

If we meant God, the world would be different. Because the world that is meant for God cannot be so dirty and ugly.

The fakir said, "What do you mean by God?" Look at your work, don't waste your time. But they did not agree. He said, "Today is a holiday and you must go." The fakir said, "Now I understand, since it is a holiday, you have come to worry about God.

People care about God on holidays! Because when there is no work and there is no work to be done, then a man does something. He does something for God! A useless man does something or the other—he turns the garland.

The fakir said, "Okay, it's a holiday, then it's okay, I'll go." But what can I say about God? Because nothing has been said about God until today. Those who have said it, have erred. Those who knew, remained silent. Now I'd be a fool if I said anything. Because that will prove that I don't know. And you say something!

Well, I'm going to go. He went to the mosque. The people of that village gathered a large crowd. Seeing the crowd creates a lot of confusion.

When a crowd gathers to understand God, the illusion arises that people want to understand God!

The fakir said, "So many people are interested in God, so let me ask you a question, first of all, do you believe in God?" Is there a God? The people of the whole village raised their hands upstairs that they believe in God, God exists. The fakir said, "Then the matter is over. When you know, there is no need for me to speak now. I go back.

The villagers were in trouble. Now there was no solution. They had said it, but they didn't know. But he said he shook his hand. Now, if you deny it outright, it is not right.

Who knows? You know? But if someone asks, is there a God? So you will also raise your hand. These hands are lies. And the man who lies in front of God, there can be no remedy for

truth in his life. One who can even bear false testimony to God, "Yes, I know", "God exists"! And he does not know anything! There is no ray of God in his life. There is no lamp of God in his life. There was never a prayer to God in his life. No flower of God has ever blossomed in his life and he says that yes "there is a God"! And never look inside that I'm lying down, I don't know anything!

The father is lying to his sons! The guru is lying to the disciples! The religious leaders are lying to his followers! And they do not know whether he is there or not! What are you talking about? If you shake them hard, all their gods will be shattered. There will be no voice from inside that he is. Perhaps when he is telling you that he is "is" – then someone inside him is saying that you are talking strangely, you do not know at all.

The fakir said, "When you know, the matter is over." But I am surprised that there are so many people who know God in this village, this village should have been of a different kind! But your village is like what I have seen in other villages.

The villagers were very worried. He said, "What to do now? He said, "Next time let's go again." The next Friday, he again grabbed the feet of the fakir and told him to go and explain to God.

He said, "But I went last time and you said that you know God." The matter is over, now there is nothing left to tell further. He who knows God has nothing left to know.

They said, "Monsieur, they must have been other people. We are other people in the village. You go and explain to us. We don't know anything. We don't believe in God.

The fakir said, "Thank you, your God! They are the same people. My faces are recognizable; But these have changed!

In fact, it does not take long for a religious man to change. It is very difficult to find a more dishonest man than a religious man. That can change into a little. At the shop it is something else, in the temple it becomes something else. Something else happens in the temple, something else happens as soon as you get out.

If you want to learn the art of change, learn from those who go to temples. In an instant, they take their souls apart! Actors in films are also not so skilled because they can only change faces, clothes, paint. But people who go to temples change their souls! The same man at the shop, look into his eyes, and you will know something else. When the same man is turning the garland in the temple, you will see that this man is someone else! Then after a moment that man becomes another man.

He who was reading the Quran a hour ago in a mosque, seeing Islam in danger, can stab someone in the chest! He who was reading the Gita a hour ago, can set fire to someone's house for the sake of Hinduism a hour later. It doesn't take long for a religious man to change!

And so long as such changed men will continue to be considered righteous in the world; Until then, unrighteousness cannot be eradicated from the world.

The fakir said, "Thank you, Lord, these people have changed, all right! When there are others, I will go." He went, he stood in the mosque and said, "Friends, I will ask the same question again, because others have come today. However, all the faces seem to be recognizable to me. Is there a God?

The people of that mosque said, "No, there is no God at all." We don't believe in God, we don't know Him. Now, you speak.

The fakir said, "The matter is over. When there is no existence, what is there to talk about about it? What's the purpose of talking now? Who do you ask, my friends? In relation to what is not there? Which God? What God?

The people of the mosque said, "This is a problem." It's hard to deal with this guy.

He said, "Go home." Don't ever forget to come to the mosque here. Why do you come here? To search for that which does not exist? And your search is over, because you know that he is not! The search is over, you know that he is not! Now the matter is over. No further travel, excuse me, I go.

The villagers said, "What do we have to do?" I need to hear from this guy. He must have a secret hidden within himself. This man is no ordinary man. Because the common man is eager to speak. You give him a chance and he will speak. And this man runs away from the opportunity to speak. It is strange, there must be some thing, some secret, some mystery, some mystery somewhere.

Then on the third day he went and prayed, "Come to our mosque." But he said that I have been there twice and the matter is over. The people of those mosques said, "Today is the third case, you go." We have come prepared to give the third answer.

The fakir said that the man who prepares and answers, his answers are always lies. Do you have to prepare answers somewhere? Preparation means that the answers are not known. Those who know, don't prepare. And the one who doesn't know, prepares it.

And remember, the answers to all the things to which you have prepared are false. When the answers come in life, they come true. Prepared answers are never true. Truth can never be prepared. Truth comes, lies are prepared. What we prepare is a lie. What comes is the truth. Truth, man does not prepare.

Whatever a man prepares is a lie. That is why all the scriptures of the world, all the sects of the world, all the principles of the world; All that man has created are lies. Man cannot create the truth.

Truth comes when man's illusion that he can create truth is broken. And when a man abandons all fabricated lies, the truth is the answer instantaneously.

The fakir said, "You have prepared the answer, then it will surely be a lie." Without hearing that answer, I can say that it is a lie. But I'll go.

He went the third time. The people of that village must have been very clever. But cleverness can sometimes be costly – I don't know! Smartness becomes very costly in those things where cleverness does not work, where simplicity works. Cleverness and cunning do not work in the world of truth.

Simplicity works in the world of truth. There they win, which is simple. And they lose, who are smarter.

But the villagers were very clever. They had made great preparations. He said, "Today you have to trap the fakir. But they do not know that it is difficult to trap fakirs. Because the fakir means the one who has broken all the ways of being trapped. And, they do not even know that in trapping others, the man often gets himself trapped.

Anyway, the fakir reached and said, "Friends, the same question, whether there is a God or not?"

Half the mosque people raised their hands and said there is a God and half the mosque people raised their hands and said that there is no God. Now we both answer. Now, you speak?

The fakir folded his hands towards the sky and said, "God, there is great fun in this village. He said, "Crazy, when half of you know and half do not know, then tell the half who know, those who do not know! Why do you bring me into the middle? What do I need in between? When both types of people are present in this mosque, then you settle among yourselves, I will go.

The people of that village did not come to that fakir again for the fourth time. He tried very hard to find the fourth answer, but could not find the fourth answer. There can really be three answers – yes, no, or both. The fourth cannot be an answer. What could be the fourth answer? There can be only three answers.

The fakir waited for a long time and waited for them to come again, but they did not come. Later, someone asked the fakir, "Why are you staying here?" He said, "I see the way that maybe they will come for the fourth time, but they did not come." The man said, "How do we get here for the fourth time?" The fourth answer is not clear. What will we answer when you speak? The fakir said, "If I tell you that answer, then that too will be useless." Because for you, it will then be the learned answer.

The fakir later wrote in his autobiography that I kept waiting for the people of that village to come and take me away. And when I ask questions, they keep quiet and don't give any answers. If they don't answer, then I'll have to speak, because the silence of their answer will show that they are seekers. They have not preempted. They are ready to travel, they can

go to know, they have not assumed anything. One who has assumed it never embarks on a journey of knowing. Anyone who has a belief, who has a belief, never goes in search of truth.

Therefore, the first thing I want to say to you is that those who go in search of truth are able to break the prison of principles.

We are all people bound by principles, people bound by words, we are all people bound by scriptures – truth cannot be for us. And these scriptures are of great gold and these scriptures are full of diamonds and pearls. The cages can also be made of gold and the cages can also have diamonds and pearls in them. But a cage does not become less of a cage because it is of gold, but becomes more dangerous. Because there is a desire to break the iron cage, there is a desire to save the golden cage.

Minds bound in prison – we are bound by our own hands!

The first thing we need to know is that until we are free from it, our eyes cannot be raised to the truth. Then we can't see what is. Until then, we'll keep trying to see what we want it to be. And unless we want something to happen, we can't know what is. As long as we desire the truth to be so, we will continue to impose our will on the truth. As long as we say that God should be like this – playing the flute, or holding a bow, we will continue to try to impose our own imagination on God.

And it may be that we get a vision of the archer God and it may also happen that we see Krishna playing the flute. And it may also be that we can see a picture of Jesus hanging on the cross. But all these pictures will be pictures of our own minds. They have nothing to do with the truth. It will all be a figment of our imagination, it will be our projection. It will be a game of our own desire. This will be our dream, and the one who understands this dream as the truth, then his chances of meeting the truth are over.

No, truth can only be known by those whose soul is not dogged by doctrine. There is no insistence on whose mind it should be. Whatever they say, whatever will happen, we are ready to know. And in preparation for his knowing, we are ready to lose all our chains.

And the very interesting thing, the truth says that just lose the chains and I will find you. Truth asks for nothing else, truth asks for nothing else, only chains!

But we are not ready to lose the chains! We are attached to chains! And if we have old chains, we become very attached! When the fathers have given them the chains, the chains have a lot of attachment! And the father gives the chains to his sons, and then the sons take care of their sons.

The man dies. The chains go on from generation to generation. There are chains that are thousands and thousands, millions of years old! We have forgotten that we are bound by them!

But keep this in mind today, for the first sutra, as long as you have one principle in mind – whether a theist, an atheist, a communist, a Hindu, a Muslim, or a Christian – as long as any theory holds you and you say, "I hold this doctrine to be true." Until then, you cannot see the truth. Because what does it mean for a doctrine to be correct before the philosophy of truth?

Until I find the truth, how can I tell which scripture is true? If you have seen my picture and have seen me too, then you can say which picture of me is true. But if you haven't seen me and a thousand pictures are placed in front of you, can you tell which picture is true? If you've seen me, you can tell which picture is true. But if you haven't seen me, how can you tell which picture is true? Then the picture you tell the truth, you are walking on a journey of lies.

Which scriptures are true? How do you know if you don't know the truth? Which theory is true? How to know? Which Tirthankaras? Who Avatar? Who is the Son of God? How do you know if you don't know the truth?

Don't know the truth and know the truth of the theory? Do you not know the truth and know that the scriptures are true? Then we were bound by lies. And the man who is bound by falsehood – the man who can no longer know the truth.

The first point is to look closely at the chains of your mind – the doctrine. And if you can muster courage, and it is interesting that if the chain appears, then it does not take much strength to muster courage. The chains are not visible, so it is difficult to muster courage. Once I know that this is my slavery, no one is ever willing to tolerate my slavery. Then it becomes easier to break it.

We'll talk about the breaking formulas. But today you have come to know that you are not a slave too? Isn't your mind imprisoned? Haven't you built walls? And your mind has not also accepted some truth? If you have sat down, it is important to be alert. If you have sat down, you need to stand up. If you have caught up with bonds, then it is necessary to release them.

And once a man gathers courage, such a great power is born within. Once you muster courage, such a great soul is born. And once he decides, no power can keep him a slave. And the person whose eyes start to rise towards the sky, towards the open sky, God starts coming near that person.

God is like the open sky. Those who open their wings and fly in it are sure to become available to him. But people in cages in chains can't reach him.

Don't you ever feel like we have wings or not? Do you not ever feel such a thirst in your soul that I may be free? Don't you ever see slavery? With these questions, I conclude my first talk today. I ask myself the same thing and ask me again and again while sleeping, "Am I not a slave?" And if I am a slave, am I willing to be a slave by my own hands?

Then, tomorrow morning, I will talk to you on the second thread.

I am very grateful to hear my words with so much love and peace. And in the end, I bow down to the God sitting within everyone. Please accept my obeisances.

Women and the Revolution

From Intercourse to Samadhi-13

My dear soul!

There are not only men and women in individuals, not only in human beings – in animals and in birds. But I want to tell you something new: nations have men and women in countries.

India is a woman's country and has always been a woman's country. The whole state of mind in India is feminine. On the contrary, countries like Germany or America can be called male countries. The entire soul of India is a woman. And that is why India has never been aggressive – it has never been aggressive in the whole of history. That is why there was no effect of violence in India. The whole story of India is a story of non-violence. If we look at the entire history of India, it seems to be a very surprising phenomenon. No country in the world is as feminine as India is.

This also proved to be India's misfortune. The history of India for the last three thousand years has been a history of misery, trouble and suffering.

But this fact can also be a cause of good luck in the coming future. Because the countries which have developed under the influence of men have reached their death hour. The mind of a man is the mind of aggression, the mind of aggression. A man's mind is a mind of violence, of violence. All the countries of the West, which have developed according to the male mind, have gradually passed through wars and have come close to the final war, the total war. Now there seems to be no consequence except that either they collide and break, destroyed; And the civilization that man has built up with them to this day should be destroyed. Or the other way is to turn the wheel of history and stop the story of the civilization of man, and a new chapter begins, which will be the chapter of the civilization of the female mind.

It's important to understand this a little. If we understand this, we will be able to get acquainted with the greatest turmoil that is going on within human consciousness.

A person like Nietzsche cannot be born in India without any effort. Nietzsche may have been born in Germany itself. And even if Germany takes a million measures, it is impossible for Germany to produce a man like Gandhi and Buddha. People like Gandhi and Buddha can be born in India only. This birth is not accidental, it is not accidental. A person is born, an ideology is born, it is the result of thousands of years of churning of the soul of the entire country.

It is surprising that the entire history of India till date has not been the history of men. And that is why science could not be born in India. Science is a male work. Science means: conquest of nature. Science means conquering the world that is spread all around. The man's mind is very eager to win.

India has made no effort to conquer nature. In fact, India has never made any attempt to win anyone. The very notion of winning could not go very deep into India's mind. If someone made small efforts, the soul of India could not stand with them.

Naturally, in a world where all people are eager to win, India has been lagging behind. It will also be seen that there has been misfortune in this lagging behind. But there may be good luck ahead. Because those who had gone ahead in the race for victory have reached the end result of their victory, where nothing can happen except suicide.

Buddha said, "Hatred cannot be conquered by enmity and violence cannot be won by violence."

But no one heard of it. Couldn't be heard, didn't have time to mature to listen. It can be heard today. Today it is beginning to be understood that today violence means public destruction!

The atoms that were dropped on Hiroshima and Nagasaki in the last World War at that time thought that a more dangerous weapon would not be able to be produced now. Within 20 years, however, those thinkers learned that the atomic bombs dropped on Hiroshima and Nagasaki today appeared to be children's toys. In all these 20 years, we have developed great weapons!

One detonating bomb will not allow any life to be spared in 40,000 square miles. And today there are fifty thousand Uddan bombs ready on earth. These 50,000 Uddan bombs are more than necessary, surplus. If we want to destroy the whole earth, a few bombs will do the job, so many will not be needed. But politicians are very clever. They think it is better to make all – and more than necessary – arrangements so that there should be no mistake or omission. Fifty thousand Uddan bombs are enough to destroy seven such earths. This earth is very small. Or we can think that the total number of mankind is now three and a half billion, we have made arrangements to kill twenty-five billion people. Or we can also understand that if we have to kill each person seven times, then we have the facility and the system. Even though a man dies at once, there is no need to kill again. But it is advisable and necessary to make arrangements so that there is no mistake or mistake.

What is the meaning of the arrangement of killing one man seven times or thrice? What is the purpose? What crazy race is this? Has the mind of mankind become insane?

The mind of mankind has certainly become insane, for the whole development of mankind so far has been the development of man alone. Man is half of the human race. Half the woman has no hand in that development! So the balance is lost, the balance is lost.

This world is almost like this, if there are no women in a country at all, only men remain, then that country will go mad. Exactly the opposite will happen. If there are only women in a country and no men, that country will go mad. Men and women are complementary. They are

together and they are complete. But in the case of civilization, the civilization that has been built till date is the civilization of man alone, there is no contribution of woman in it. There was no demand from the woman. The woman didn't even step forward. This male civilization has come close to going insane.

Let me try to explain with a little story, which is very appealing to me.

It's a false story. I have heard that God became very upset after the Second World War. God has been troubled ever since He created man. Until man existed, there was great peace in the world. Ever since the creation of man, God has been very troubled. I heard that he hasn't been able to sleep properly since then without taking sleeping medication. Can't even sleep. Let the man sleep! He does not sleep himself, nor does he allow anyone else to sleep. And how can so many people put together allow God to sleep? That is why God did not create man after he created him. The work of making stopped itself. He must have been so nervous that now he just apologizes, now it is not right to make any further. After World War II, he must have been terrified. There have been so many wars that it is difficult to say how many wounds must have been inflicted on God's chest. And the biggest fun is that every wound is wounded only by praying to God. And the fun is that every warner prays to God to make us victorious. Bells are rung in churches, prayers are offered in temples – to win in wars! Pope blesses – to win in wars! It is difficult to calculate the wounds on the bosom of God.

In three thousand years of history, there have been fifteen thousand wars. I don't know the history of the front and the back. We cannot assume that man would not have been fighting before him. He must have been fighting. When a man fights fifteen thousand wars in three thousand years, five wars every year, it is very difficult to believe that he must have been quiet before that. It's just that we don't know the history before that.

After the Second World War, God was terrified. Because 35 million people were killed in the First World War. The number of murders in World War II reached 75 million! What happened to the man? He invited three great representatives of the world to him--Russia, America, Britain. And asked him, "I want to give you a boon!" You ask for every boon so that this mad race of the world will stop. The wars stop. The man survived. And that's fine, if a man decides that he wants to die, he should die. But man has no right to destroy his whole life with him. I beg of you!

We always prayed to God, but times changed. Sometimes the boat is on the river, sometimes the river is on the boat! God knelt in front of the three of them, saying, "We pray, ask for a boon each." Whatever you want, I can do it.

The representative of America said, "O great lord, we have only one wish, it should be fulfilled, then there will never be war in the world." Russia should not be left on the ground. There is no trace of it on the ground. That's all we want. And we have no aspirations.

God looked at Russia in a panic. When America says this--religious country! So what will Russia say?

"Sir," said Russia, "or may have said, comrades! Pardon. At first I don't believe you are. Have you read Carroll Marx? Have you read the Communist Manifesto of Engels and Marx? How long ago did they tell them that God does not exist? And from nineteen seventeen you have been expelled from the churches of Russia. You are no more. I suspect that either I've drunk too much vodka wine, that's why you appear. Or maybe I'm dreaming. But it is surprising how such a religious dream is possible on Soviet soil! If the government comes to know that such religious dreams are also seen by men, then dreaming will also be banned. Man cannot be given the freedom to dream. Can the freedom to dream wrong be granted? It can't be done in Russia. It can't be given in China. But, still, I tell you that you may be there. If you give us a proof of your existence, then we will start worshipping you again – lamps will be lit, incense will be lit, temples will be worshipped, bells will ring – fulfill a wish. We have only one desire – to have a map of the world, but we do not want a color line for America on that map. And don't be alarmed – because God must have been terrified – don't panic! If you can't, don't worry, we've made all the arrangements to do it ourselves. We'll do it ourselves. We are not relying on your trust. This arrangement has been made on your feet. And we don't care that we'll be wiped out in wiping out America. We don't care about it, but America should not remain – this is our vow.

God looked at Britain with great bewilderment. And listen carefully to what Britain said! Britain said, "O Father," laid her head at her feet, and said, "We have no aspirations, let the desires of these two be fulfilled at the same time, our ambition will be fulfilled."

It sounds like laughing to us. But who do we laugh at – Britain, America, Russia, God – who do we laugh at? Or on yourself, or on man, or on humanity?

What has happened to man? What disease is on his mind? What is eating away at his soul, to annihilate, to annihilate, that has become the cry of his soul – death and death!

The man wants to win. And victory comes to him in the same way – by killing, by death, by annihilation. The man does not realize that there is any victory other than erasure. He doesn't know that no one ever wins by wiping out. There is another victory, which does not come from being erased! He does not know that there is another victory, which comes from losing. The man doesn't know that! There can be a victory that comes to the one who loses, who does not fight. No one knows about it. He may not even know. The whole nature of his mind is aggressive, aggressive. He has only one idea: suppress or suppress, lose or win. And no matter what happens in the race to win – die yourself, no matter who dies – it is necessary to win.

But why is it necessary to win? Winning is necessary to live, and winning takes death and makes it difficult to live. It's a weird affair! Winning seems to be necessary for living, and winning comes death and life becomes difficult.

But in this vicious circle, in this vicious circle, the history of the last three to four thousand years has come to the climax, the last place of man's wandering, where the full possibility of a world war has arisen. Either there will be a world war and all humanity will end. Or will the other part of mankind have to make any contribution, any contribution to the building of human civilization, to the survival of man, to support the half of the world that has stood silent so far? And a new civilization, which is not male-dominated, a new civilization, which is based on the heart of woman and the qualities of woman, will have to be born.

Nietzsche wrote with great anger that I consider Buddha and Christ to be feminine, to be womenish. He has abused Buddha and Christ. If he had known Gandhi, he would have said the same thing about Gandhi that these three men are not men in the true sense. And he must have thought that what could be a greater insult than calling a man a woman?

But to be a man today – that which has been the nature of a man to this day – has created a crisis, a crisis. And today it is necessary to inquire whether the basis of civilization can be laid from the mind of a woman. Is it possible that we can look at the other side and meditate on whether a new direction of life, a new source of development, a new history of humanity can be created from that side too?

I think that can be created. And if it cannot be created, then there is no future in the hands of man, he has come to his final stage moment.

But the women don't care. Either women are slaves of men or women are trying to become number two men. Both conditions are bad and are slavery and slavery. In countries like India, women have no voice of their own, not even a soul of their own. In India, women have no personality of their own. He has no call. He doesn't have any. That is equivalent to non-being.

However, the idea of the whole country was never suited to the male mind, because those who influenced India emphasized the very tender qualities of life – Buddha on compassion, Mahavira on non-violence. He emphasized the love element of life. But his voice kept resonating. But no one thought that this voice could succeed only if women caught it, otherwise this voice could not succeed.

Even if a man talks about love, he cannot go beyond non-violence. And understand it a little. Non-violence means we will not do violence. This is a negative thing. We will not hurt anyone. It is difficult for a man to go beyond non-violence. He can either commit violence or

non-violence. But he doesn't know what love is! Love is a positive thing. Non-violence means, we will not hurt others.

One thing is that we will hurt others, that will be the formula of our life. No matter how much we hurt others, we will find our happiness, this will be the cornerstone of life. One of the threads is that of men. Then if the man uses a lot of thinking and thought, then he arrives at the opposite formula. He says, we will not hurt others.

But a woman's mind cannot be persuaded by non-violence. The woman's mind says: Love. Love means: we will bring happiness to others.

Therefore, non-violence is not opposition to violence in the true sense, only the absence of violence. The exact opposite of violence is love. Because violence says: We will hurt others, that is the way to our happiness. Love says: We will bring happiness to others, that is the way to our happiness. And non-violence is in the middle, non-violence says: We will not hurt another. Non-violence is very important. Non-violence gets stuck in the middle, doesn't go much further. She stops the man from doing violence, but does not lead him to love.

So India talked about non-violence. But since the men spoke, she was also very much able to talk about non-violence. He took a step too far ahead of the men of the West. He took a step forward towards the woman's heart. But how far can men go? That thing got stuck on non-violence.

And I have experienced that even if a man talks about non-violence, violence soon starts in his non-violence too. Even if a man does satyagraha, if a man fasts, he will also do it as a way to squeeze the neck of others. That too will be pressure, that too will be pressure, that too will be forced. If ten people go on a hunger strike for some work, they are threatening that we will die, otherwise obey us! This threat is very violent. This threat is not non-violent. It is very violent. This is also the violent use of non-violence.

I have heard that such a young man was in love with a young woman. He went and went on a non-violent fast in front of her house – 'Marry me, otherwise I will starve to death!'

The people of that house were terrified. Because if he had come with a knife, he would have reported it to the police. He didn't come with a knife. He threatened that I would die. He put up a sack and sat down in front of the door. People were found in the village who were promoting him. There is no shortage of people who propagate idiots. They went and reported throughout the village that a non-violent movement was taking place. A young man has put his life on the line!

The sympathy of the whole village began to be with that young man. Sympathy becomes natural with anyone who dies. The people of the house were very nervous. "What do we do? So an acquaintance advised the people of the house that there is another experienced person in the village who is doing non-violent satyagraha, you should go and ask him. He went

and took advice. He said, "Don't panic, there is a solution to everything." Non-violent intimidation can be remedied in a non-violent manner. I'll come at night. Don't panic.

He came there with an old woman that night. And the old woman went and set her bed and said to the young man, "There is a great love for you in my heart." I will die if you don't marry me! It is fast unto death.

The young man heard and took his box and bed and ran away for the night. Naturally.

This is what is happening in this country. This is what is happening in the name of non-violence. Every man threatens violence in the name of non-violence. Separate Andhra, or we will die fasting unto death! Separate Punjab, otherwise it will happen!

It is surprising that Gandhi talked about non-violence and non-violence is being used by men in a very violent manner! No one can imagine that a man's mind is such that he will use whatever weapon comes in his hand – whether it is the sword or the satyagraha – in a violent manner.

The structure of a man's mind is aggressive, violent. And so far, since the whole culture has been built on it, the whole culture is violent.

Isn't it possible that the voice of a woman's heart should also be made a stone in the making of this culture?

But the woman is silent! Either she is a slave, as I said, or she is in a race to be a man.

The woman of the East is a slave. He never declared that I too had a soul. She silently follows the man.

If Rama has to throw Sita away, Sita has no voice. If Rama says, "I doubt your character," he can be thrown into the fire.

It is very interesting. It never occurs to anyone that Sita was locked up in Lanka, alone, so Rama doubts her character. But Sita did not doubt Rama's character – he had been alone all these days! And if Agni has to pass through, Rama must pass in front and Sita behind. As Rama was always in the forefront, Sita stayed behind, circling. Then while entering the fire, Sita went into the fire alone, Ram stood outside and inspected. It seems to be a great deception!

And I am telling you this for the first time that I have written the Ramayana for three to four thousand years. It was never raised why Rama was not put to the test of fire.

No, it's not a question of a man. These are all questions for women.

A woman has no soul, she has no voice. Then this woman who had gone through the ordeal of fire was thrown out of milk like a fly one day, yet there is no sound! And the women of India will go on calling Rama Maryada Purushottam. By going to the temple, the lamp will continue to rotate and keep worshipping.

Women will continue to worship Rama! Then women have no souls, no thoughts. The women of the whole of India had to say that Rama has been boycotted. No matter how tall

men you may have been, it's over. There was a lot of humiliation and disrespect towards women.

But it is the women who keep Ram alive. Rama is a very sweet man, a wonderful man, but even Rama does not realize what he is doing to a woman! He is not in our imagination, he is not in our mind.

A wonderful man like Yudhishtira gambles Draupadi at stake! Yet no one says that we will no longer call Yudhishtira Dharmaraja. No, no one says that! In fact, if someone does, we will say, "He is an irreligious man, an atheist, don't listen to him."

But women can be gambled on the wages, because in India women are wealth, they are wealth. We have always been saying, feminine property. Also use the word: feminine property. And that's why the husband is called a master. Do you understand what lord means?

If there is a little in the woman of India? If you have any sense, you should remove the "master" from every dictionary. No man can be the master of a woman. What does owner mean?

The woman signs in her letter--your maid. And the husband reads very happily and is very happy that he has written a great deal of love.

But it is known that there can never be love between a master and a slave. How can there be love? The possibility of love can be on the same plane. What love can there be between master and servant?

Therefore, the possibility of love in India has ended. In India, men and women are living together and they are considering living together as love. It's not love. There is sheer deception of love in India. Living together is not just love. Spending twenty-four hours in some way bickering is not love. Passing life is not love. There is more love in it. There is another prayer of love. The fragrance of love is different. There is more music of love.

But he is nowhere! In fact, there can be no love between slave and slave and master and master. But we do not think that the woman of the East, especially the woman of India, has not accepted the right of her soul. They haven't even given the voice of souls. He didn't even muster up the courage to say, "I am!"

"A gentleman brings a woman to marriage. If his name is Krishnachandra Mehta, then his wife is Mrs. Krishnachandra Mehta. But have you ever seen that Indumati Mehta was married to a gentleman in love and her name was Mr. Indumati Mehta? That can't be. But why can't it? No, it can't be, because it's not just about our behavior, it's the whole way we look at life.

When a woman comes behind a man and becomes a part of a man, she becomes Mrs. But a man is not a part of a woman! Woman is half of man, but man is not woman's part! Therefore, if a man dies, a woman should be sati, she should be burnt in the fire. It is a part of it, where is its right to survive? It is very difficult to calculate how many millions of women

have been burnt in the fire in India in thousands of years. Very difficult. And the suffering those women have gone through is difficult to calculate.

Still, it was a great blessing for the women who were burnt in the fire. But since the burning has stopped, we have been holding back crores of widows. Their lives are worse than being burnt in the fire. The practice of Sati was much better than the practice of widowhood. The man dies at once, he perishes. After all, it is still much pity to die at once, rather than to die slowly for forty or fifty years, to be humiliated. And what is the point of calling a life alive when there is no possibility of love?

And keep in mind that love for a man is half an hour, a matter of an hour, in twenty-four hours. There's a lot more work for him. Love is also a job. He also deals with love and quickly moves on to other things. For a woman, love is the only thing she does, it is her twenty-four hour life. He doesn't have a job in other works. Love is the only work. And all work is born and born out of that love.

So if a man is kept a widower, then it is not as much torture as it is torture to keep a woman a widow. Because she has a love life of twenty-four hours a day. Love went away – there was nothing left in his life again. And society does not leave any possibility of second love.

But for thousands of years we burned it and no one ever thought of it! And if someone asked why women should burn in the fire? So men say that she has love, she cannot live without a man. But no man had love in this country that he would become sati for a woman? That is not the question. That's not the question, that's not the question. Because all the scriptures are written by men, they write according to their own selfishness. There is no scripture written by women, no manus for women, no sacrifice for women! There is no remembrance for women, no scripture for women! There is no sutra for women! They have no voice! So the woman of the East is a slave shadow that hovers before her husband.

The woman of the West has rebelled. And I say that if the shadow is to remain, then it is better to rebel. But the revolt went down the wrong path. The wrong way is that the woman of the West has taken rebellion to mean that she should stand up just like the man! Be like a man! So the woman of the West fell into the race to be a man. She will dress like a man, cut her hair like a man, smoke cigarettes like a man, walk on the streets like a man, use abusive words like 'man'. She wants to stand up to the man.

In a sense, it's still a good thing. At least there is a rebellion. At least the idea is to break thousands of years of slavery.

But slavery is not to be broken; Because even after breaking slavery, one can fall from the well into the ditch. The woman of the West has stood in the same condition. The more she is making herself look like a man, the more she is losing her personality. In India, it ended up as a

shadow. In the West, she is becoming the number two male. He won't have any personality of his own there either.

And mind you, the woman has a personality of her own, very different from the man, very antagonistic, very different, very different. All his charm, all the fragrance of his life is in his own being, in his own. If she is stripped of her privacy and starts running to be like a man, it is as ridiculous as a man walking around wearing women's clothes and shaving off his beard and moustache and becoming like a woman. This is just as absurd.

But the man will not condemn it. The man will not condemn it; Because women are becoming like men, what is the man worried about? You must have always heard that if a man lived like a woman, people would say, "Foolish! He will be condemned." But if a woman were like a man, they would say, "She was the queen of Jhansi." We will give him respect. If a woman behaves like a man, she will get respect and if a man behaves like a woman, she will be insulted. Men also enjoy that women are trying to be like men. That means He has accepted our superiority again. Till yesterday she accepted superiority as a husband, we were still superior, bosses. Even now we are superior, now she is trying to be like us.

And remember, no matter how much a woman becomes like a man, she cannot be more than a carbon copy. How can it be? How can a woman be like a man? And the carbon copy will then remain shadowed. And it is very interesting that in India, men have forcibly made women shadows, while in Western women are becoming shadows by toiling with their own hands.

Isn't there a third way? Both of these things are dangerous for women. Both of these things are reactionary, reactionary. We need a revolution in a woman's life. The revolution in the West has gone astray and has led to a revolt. Rebellion is not revolution. Rebellion is not revolution.

Revolution means the opening up of a new personality.

Rebellion means to break the old personality, without worrying whether the new personality becomes something or not.

Rebellion is anger, revolution is thought.

It is very easy to rebel. Making a revolution is a matter of great thought and contemplation.

The woman of India will also catch the race of the woman of the West, because the man of India will catch the race of the man of the West. The woman will also follow him. Not today, but tomorrow... And she's started to be, she's joined the race to be like the man with the man. Sooner or later, India will have the same thing happening in the West. And what has happened in the West is so tragic that to repeat it now in India is a great opportunity to be lost; You have to lose the opportunity for a change, a transition. The time has come for a change and then in

the change we are making the same mistake – the same mistake that will not make any difference, the same mistake will be made again.

C.E.M. Jodt has written somewhere that when I was born, I was young, there were homes in my country. Now there are just houses; Now it's just houses.

Naturally, if the woman becomes like the man, then the thing like home will disappear. The thing like home will end, houses will remain. Houses will remain, because the house was made of a woman with a personality. He got lost. Now she fights like a man, fights like a man, talks like a man, argues like a man. She's doing all right, man!

But he has no idea that his soul can never be satiated by doing this. Because the soul is satisfied by being what man is born to be. When a rose becomes a rose, there is fulfillment. When a jasmine becomes jasmine, then satiety comes. That satiety is of flowering. When that which is hidden within us blossoms – blossoms fully – then bliss is attained.

A woman has never been happy, neither in the countries of the East nor in the countries of the West. She was a slave in the countries of the East, so she could not rejoice; Because no joy is ever available without freedom. All the flowers of joy blossom in the sky of freedom.

And remember, if a woman is not happy, a man can never be happy. He slammed his head. Because half of society is unhappy. The center of the house is miserable. So that miserable center keeps throwing rays of misery around it. And in the rays of that center of misery, the whole personality of the society becomes unhappy. And I want to tell you, the more it hurts, the more violence begins. Why? Because an unhappy person is eager to make others miserable. An unhappy person does not want to see anyone happy. An unhappy man wants to hurt others! An unhappy man has only one happiness, the pleasure of causing pain to another.

The misery of women has filled the life of the whole society with a shadow of misery.

A woman can be happy by being free, but not by being a man. If you become free and become like a man, then you will become miserable. Today, women in the West are not happy. He has discovered new sorrows. Then in the new sorrows he has tightened his personality. And then society will be filled with a new tension there. What can be done? Which revolution?

I would like to suggest a third one. And that is that there is a time when the country will face change. It's time for change. Now the slavery of women will not last long. However, the woman still has no desire to break slavery. And why would a man want it?

But the winds of the whole world are pushing and slavery is being broken. The women of India should not think that slavery is being broken by doing something.

India is a very strange country. The winds of the whole world changed. In 1947 we became free. We thought we had taken liberty. We didn't take that freedom. The winds of the world changed, the entire weather of the world changed, the time came for a change in the

world - freedom came to us. No leader in India knew that freedom could be achieved in 1947. There was no imagination. Our movement was over in forty-two! And there was a great movement, it was over in seven days! Never in the world had such a great revolution taken place! It was over in seven days, after which we had gone cold. For 20 years, no one could agree to go back to prison. Suddenly, when freedom came, we said that we have taken freedom! In the same way, the freedom of the women of India is also coming. Don't forget that she is taking liberty.

And keep in mind that there is a difference between the freedom that comes and the freedom that is taken. The freedom that comes is dead. She can never be alive. There is beggary. And can freedom also be found in beggary?

That is why the freedom that this country has got is dead freedom, absolutely dead – there is no life in it. There is freedom with rotten corpses. That's why we've been rotting for twenty years. With that freedom, there was no joy in life, there was no dance, no happiness, no enthusiasm, nothing happened that we should change our lives, break the chain of thousands of years, create a new country, create a new man. He was born with nothing. All that happened was that we changed the flag, hoisted another flag and changed the leaders. However, only the body of the leaders changed. His intellect remained the same as that of the previous leaders, that of those who ruled the past. The intellect remained the same. Clothes changed, they stood up wearing sherwanis. We thought they were all Indians.

The same kind of freedom is happening in the case of women.

No, it's not going well. The women of India, the women of India have to take freedom. Because the value is not to have freedom. That which is the process of taking, in that the soul is born. This should be understood properly. The process of receiving, the struggle, the struggle, the struggle that is, the soul of taking is born in that struggle. Freedom does not create a soul. To go through the process of taking freedom is the birth of a free soul. Freedom is the result of that. The soul is never born in the result of freedom. When a soul is born, freedom comes.

But the same thing is happening with the women of India. Freedom is coming and being imposed on him. She reluctantly accepts him. And gradually the winds from the west will take it towards the west and an opportunity will be missed.

I call this an occasion of great revolution. What the woman of India has to do is first to clearly understand that the research and search for the personality of the man is over. The path that man had taken in five to six thousand years, he came to the dead end, now there is no way ahead of him.

For the first time, a woman has to think whether a woman can also lay the groundwork for the birth of a new culture. A culture where there is no war and violence. A culture where

there is love, compassion and compassion. A culture that is not very eager for conquest, eager to live. Have an eagerness to live. Can a culture based on the art of living life and the faith and loyalty of living life peacefully give birth to a woman?

A woman can definitely give birth.

No matter how much one has died in battle, the woman's heart has been constantly filled with her sorrow. Her brother dies, her son dies, her father dies, her husband dies, her lover dies. Someone of a woman dies in battle. If the women of the whole world decide at once – let the Russia and America – the women of the whole world decide at once that there will be no war; No politician in the world can ever drag anyone into war. If women decide that there will be no war, then there can be no war. Because who will go to war? Some sons go, some husbands go, some fathers go. If only women decide once!

But women are crazy. When there is a war, they say, "Go to war!" Pakistani mother puts a tika on the forehead of a Pakistani son, 'Go to war!' An Indian mother puts a tika on the forehead of an Indian son, saying, "Go, son, go to war!"

It turns out that the woman has no idea what is going on. She becomes just a toy, a toy everywhere, in the whole web of the man. Whether a Pakistani son dies, or an Indian or a mother's son dies, a woman has to understand this. And whether the husband of Russia dies, or whether the husband of America dies, the woman has to understand, her husband dies.

And if the women of the whole world get an idea that we should no longer send our husbands, our sons, our fathers to war, then all the efforts of men and politicians can be in vain. There can be no war. And this is such a great power of woman, but she has never made any use of it. He never made a sound, he never cared. She also accepts the lines that man and man have drawn of nations.

Love cannot accept lines, violence obeys lines.

We say Bharat Mata! There is no such thing as Bharat Mata in the world. If there is any, there could be such a thing as Mother Earth. Mother India is the invention of a man! With his hand, he has nailed the flag and said that this is India!

But it seems to me that there has never been a limit in the mind of a woman, and always in the sense that there is a limit in the mind of a man. Because where there is love, there are no boundaries.

The women of the whole world should be awakened to the fundamental idea that we can give birth to a new culture, a new society, a new civilization – on the exact opposite basis of what is the basis of man. In India, it can be very convenient. In India, this conversion can happen very easily.

So the first thing is that the women of the world must have a power and a voice and a soul. And that voice is a two-way revolt. The whole culture of men should say that it is wrong. And that's wrong. It's incomplete and dangerous.

Secondly, the love that is in the mind of a woman has not been fully developed. The man has put walls on it too. Yet, he has set up a prison that there is such a limit to love, don't let it go beyond that. Men are very afraid of love. He puts twenty-five obstacles on love, he creates a prison. Those prisons did not allow women's love to develop in the world, did not allow it to spread; That fragrance didn't fill the world. It is also necessary for the woman to rebel on the side that she says that we will break the boundaries on love. Love has no boundaries and love has its own purity. All limitations destroy and dirty that sanctity. That limit has to be expanded. Its limits should increase and spread.

And if it spreads, it's like a possessive man has a tendency to possess.... Have you ever wondered? The whole instinct of a man is to gather, to be the master! The whole instinct of a woman is to give! Give up ownership, give it to somebody! All the pleasure of a woman is in giving, and all the pleasure of a man is in possession. It is the occupying man who has caused war in the world.

If at any time in the world we want to create a non-war world, we will have to take care to take care of it, to collect, to possess, to become the master, to give the place of its tendencies.

I have heard that a little song has been written by Rabindranath. And I loved the story that he sang in that song. It is sung that a beggar came out of his house one morning. It's a festival day. There is a possibility of getting a lot of alms in the village today. He came out of the rice with a few grains in his bag.

He has put the rice grains in his bag. Because if the bag appears full, then it becomes easy for the giver to feel that someone else has also given it. All beggars leave the house with money in their hands, so that if the giver knows whether he does not give it, he will be humiliated, and people have given it! Your kindness does not work in giving to a beggar. Your ego works – and people have already given it, how can I not give it now?

He's poured out a few grains. He has put a few grains of rice. It's out. The sun is close to rising. The road is asleep. People are waking up now. He has seen the king's chariot coming! The golden chariot, shining in the light of the sun! He said, Blessed be my fortune! Thank God! I have never been able to ask for alms from the king, for the gatekeepers turn it away from outside. I'm going to stand in the road today. Today, I will spread the bag. And I will say, Your Majesty, for the first time I beg for alms. Then if the emperor gives alms, then it will not be such a alms. My sufferings will be complete for birth after birth. He stood up lost in his fantasies.

The chariot arrived. Before the beggar could open his bag, the king came down. Seeing the king, the beggar was terrified and the king gave his bag, his clothes in front of the beggar. Then he was very nervous. He said, "You! And spread out the bag?"

"Astrologers have said that there is a fear of an attack on the country. And if I go and beg on the road today, the country can be saved. So the first man I meet is to beg for it. You're the first man. Please, give some charity! May the nation be saved.

That beggar lost his life. He had always asked for it. It was never given. He had no idea of giving. I had no experience of how it was given. Everyone asked for it. I just wanted to. When it came to giving, his life was stopped! The dream of meeting had already fallen. And the reverse of giving! He put his hand in the bag. There's a handful of grains out there. Fills fist, leaves. I don't have the courage to give up.

The king said, "Give me something! Take care of the country! Do not refuse to do so. Otherwise, there will be a lot of loss.

Barely enough, with great difficulty, he took out a grain and put it in the king's robe. The king sat on the chariot. The chariot is gone. The dust kept flying. And at the same time, it was sad that I had to give a grain from my own hand today. A beggar does not have a mind to give. I begged all day long, I got a lot of begging, but the sorrow in my mind remained the same as the grain that I had given.

No matter how much a person gets, he is not thankful for what he has got, what he has not got, what he has missed, what he does not have, he suffers.

Twilight returned, sad. I've never had so much! Brought the satchel and tossed it. The wife started dancing. He said, "I got so much beggary!"

He said, "Don't dance, you fool! You don't know, there is one grain less than you could have.

Then he opened the bag. All the grains fell. Then the beggar started crying and beating his chest. So far I was just sad, now I am crying. I saw that in that row of grains, in that crowd, in that heap, a grain had turned into gold! Then he began to cry out and cry that I had missed the opportunity. It was a big mistake. If I had given them all the grains, they would all be golden. But where do I find the king now? Where to go? Where will you find that chariot? Where will the king stretch out his hand at the gate? It became very difficult. What will happen now? What will happen now? He began to groan.

His wife said, "You don't know, you don't know till today, perhaps that what we give becomes gold." What we collect is always made of clay.

Those who know will testify that what is given has become golden.

At the moment of death the man realizes, the one who had held back, has sat on the chest like a stone. What was given, what was distributed, has been lightened. He has become a feather. It has become golden. He has become the route on a distant journey.

But the whole personality of a woman is a giving personality.

And the world we've created so far is one of the taking personality. Capitalism is because of the taking personality. Imperialism is because of the taker's personality. Because of the taking personality, there are wars, there is violence. Can we create a society on the basis of the personality of giving?

It may be. But this man will not be able to do it. This woman can do it. And if a woman is alert, conscious and awake, then there is no difficulty. A revolution – the greatest revolution – has to bring women into the world. That is, a culture based on love, a culture of giving, which does not ask, does not gather, gives – has to be created. Everything that can be done to create such a culture... There is no one else in front of that greatest religion woman today.

That's a little thing I said. The world of men has to be radically changed. If we have to spread the shadow of what is hidden in the heart of a woman, if we have to make that tree grow, then perhaps a good humanity can be born. A revolution in the life and consciousness of women can be a revolution for all humanity.

Who will do it, but it?

Women don't think, they don't think. Women are not assembled, they have no collective voice, they have no soul! Perhaps the older generation will not be able to do it. But if the new generation of girls muster the courage and do not fall into the folly and stupidity of just being a man, then this revolution can be certain. One can look at them with a lot of hope.

I am very grateful to have listened to these words of mine with so much love and peace. And in the end, I bow down to the God sitting within everyone, accept my obeisances.

Young man who

From Intercourse to Samadhi-11

My dear soul!

Before speaking anything to the youth, it is important to understand properly what the meaning of the young man is.

The young man has nothing to do with the state of the body. Age has nothing to do with being young. The old can be young, and the young can also be old. It sometimes happens that the old are young, it often happens that the young are the old. And that young men are born in this country is also a doubtful thing.

To be young means to have a state of mind, a living state of mind, a living state of mind.

To grow old means to be a dead state of mind.

Young people are probably not born in this country, when I say this, I mean that our minds are not alive. That which is the zeal of life, that which the joy of life, and the music of life should be on the harp of our hearts, is not. In the eyes, in the soul, in the weeping and weeping, that boisterous longing to live life is not in us. Even before we live life, we become depressed with life. Before we know life, we kill the curiosity to know life.

I heard that a small incident happened one morning in a restaurant in heaven. In that restaurant, three wonderful people were sitting around a table – Gautama Buddha, Confucius and Lao Tse. The three of them sat in heaven's restaurant and chatted. Then a nymph came with the juice of life and that nymph said, "Will you drink the juice of life?"

Buddha closed his eyes as soon as he heard it and said, "Life is meaningless, it is meaningless, it has no substance.

Confucius kept his eyes half closed and half open--he believed in the Golden Mean, always, the middle-way--he looked at him with a little open eyes and said, "I will take a sip and taste." If I find it drinkable in the future, I will consider it. He tasted a little of life-juice and said, "It is not drinkable, it is not worth discarding; There is no essence, there is no substance. He said the middle.

Lao Tse took the whole jug in his hand and drank it all without saying a word. And then he began to dance and said, "Wonder that Gautama Buddha you refused without drinking! And wonder Confucius you tasted a little! But there are some things which can be known only if they are fully known. A little tasting doesn't reveal any of them.

If a small piece of a poem is given to someone of two lines, it does not reveal anything about the whole poem. If a page of a novel is torn and given to someone, it does not reveal anything about the whole novel. If someone plays music on the veena, if someone gets one of its notes, then it does not tell anything about what that harp writer played. If a small piece of

a big picture is cut and given to someone, then what is in that big picture, that small piece does not reveal anything. There are some things that do not reveal anything by taste, which have to live in their totality, in their totality, in their totality, only then they are known.

Lao Tse said, " I have danced. It was a wonderful juice of life.

And if the juice of life is not wonderful, then what else is wonderful? For those for whom even the juice of life is wasted, where will they find meaning? Then they search and discover. The more they search, the more they lose. Because life is the essence, life is the essence, life is the truth. All the beauty, all the joy, all the music.

But the young men in India do not seem to be fed by the boisterous pace of life. Nor does it seem that there is any longing in their lives, in their souls, to touch the pinnacles of life. Nor does it seem that there is any boisterous agony in the soul to find those unknown seas, those oceans which are the oceans of life. Neither the darkness of life, nor the light of life, nor the depth of life, nor the height of life, nor the defeat of life, nor the victory of life, the boisterous impulse to know anything, the speed, the energy that should be possessed, the young man does not possess. That is why the young man is in India - to say this is just a formality, a formality. India does not have a young man, India is an old country for thousands of years. Only the old are born, the old live and the old die. Children are not born, nor are they born young.

We are so old that our roots no longer draw the sap of life, nor do our branches spread out into the sky of life, nor do the birds of life dwell in our branches, nor does the sun of life rise on our branches, nor does the moon of life rain down. Only the dust settles, the roots dry up, the leaves wither; Flowers don't grow, fruits don't come. It's just a tree. There are no leaves in it, there are no flowers; Dry branches are left standing. The country has become so miserable!

When you want to say something about young people, this is the first thing to know. Youth! If a youth is a physical state, then we also have young people. If we have a state of mind, if we have a state of mind, then we don't have a young man.

If we had young men, could there have been so much filth, so much rot, so much rot in the country? Sometimes they would have set fire to it. If we had young men, we would have been slaves for a thousand years? They would have overthrown slavery. If young men were with us, we would have spent thousands and thousands of years in poverty and humiliation and misery? We would have eradicated poverty or eradicated ourselves.

But no, the young men probably aren't. If we had such a young man, there would have been so much hypocrisy, so much superstition, so much superstition in this country? Does the young man tolerate it? What if the country had a youth who were allowed to burn one crore rupees in sacrifices? And now I hear that sadhus and sannyasis are eager to make

arrangements for burning more crores of rupees. And it is the youth who will go and collect donations and become volunteers to perform the yagna where the country's wealth will be burnt in the waste.

If the youth were in the country, they would have arrested such people as criminals and made them stand in the courts, who destroy the country's property in this way. A person becomes more guilty in burning property worth Rs 1 crore than he is guilty of burning Rs 1 crore in a yagna. Because the person who burns the property worth one crore rupees will also experience a little crime. The one who burns the pous in the sacrifice is a criminal, a pious criminal! He does not even know the crime.

But the youth are not in the country, so any kind of stupidity goes on, so any kind of darkness runs in the country. There is no evidence of the existence of young men by looking at the country! What's going on in the country? Young men seem to agree to anything!

What kind of a young man who does not have rebellion in him, who does not have a rebellion? What does it mean to be a young man inside of him? How can one call one a young man who bows down to what is wrong?

The spirit of that which breaks but does not bend, the one who disappears but does not tolerate the wrong, that kind of spirit, that consciousness is called a young man. To be young – to be young is to have only one meaning – the spirit of a rebel who knows not to bend, to break; Who wants to change, who wants to take life in new directions, to new dimensions, who wants to change life. This boisterous desire for revolution is the hallmark of being young.

Where is the boisterous aspiration for revolution?

A thinker had come to India, Count Kaiserlain. When he returned, he wrote a book. When I read that book, I was very surprised. He wrote a sentence that was beyond my comprehension; Because the sentence seemed to be something that was contradictory, contradictory. Then I thought there must have been a mistake in the printing press. I thought the book was published in Germany. There are no printing press mistakes in Germany. It's in our own country. Here, a book is printed and a correction of five or six pages is printed on it. And if you read those five or six pages carefully, you will find mistakes in them too! The book was published in Germany, and I can't forget.

Then I read carefully, then thought again and again, then I thought, I have not made a mistake, that man has made a joke. He wrote that I went to Hindustan. I have come back with a result: India is a rich country, where poor people live. Hindustan is a rich country, where poor people live!

If the country is rich, why do poor people live there? And if the country is rich, why are its people poor?

But he's kidding. What he is saying is that India does not have youth to reveal the hidden wealth of the country and make the country rich. Wealth is hidden in the country, but the country is old. The old man can't do anything. Money is left in the mines, the old man starves to death. Money remains buried in the ground, the old man starves to death! The country is old, so it is poor. If the country is young, there is no reason to be poor. What does the country lack?

But if we think of something, then the only thing we think of is that go beg in the world. Go America, go Russia, spread your hands all over the world. Aren't we ashamed to be beggars, are we young? When a young man, a healthy man, begs on the road, we tell him, "Do you beg when you are young?" And don't we ever think that if our whole country is begging all over the world, then we have the right to be young?

Nobody says to a man begging on the streets: Do you beg when you are young? We know that begging as a young man is a shameful thing, an insult. You have to create a young man. Yes, if the old man begs, we can forgive, no longer to give him hope.

After nineteen forty-seven, if there is one great thing we have done, it is that we have succeeded in begging all over the world. We are not ashamed either! How would the world think that the country is so old, it cannot do anything, it can only beg!

But they don't know that we have already been giving respect to begging rather than producing. In India, the one who begs is obliged by the one who creates. Brahmins have been enslaved in the country for thousands of years simply because they do not create and beg.

And India has produced great beggars, great men, from Buddha to Vinoba, all of them begging! And what is the harm if the whole country starts begging? We have all become great men! This is a country of great men, the whole country has become a great man. We are begging all over the world. Begging is a very religious instinct!

There is violence in creating, and in creating it also involves labor. And then why should we create? When God has created us, God make arrangements! He who has given us the beak will also give us, he will give! We will move our beak all over the world to kiss us, because why did He create us? And to those who beg us, we will curse them that you are materialists – you materialists! You are dying in materialism, we are spiritual people! We are so spiritual that we do not even create; Just eat. Eating is a spiritual work, creating is a physical work. Enjoyment is spiritual work. Laboring? Spiritual people never do labor. Do Mahatmas ever do labor? Mahatmas never labour, inferior souls do labour. The Mahatma enjoys it. The whole country has become Mahatma!

In nineteen sixty-two, there was a famine in China. Some good men in Britain sent a large ship full of goods, lots of food, clothes, and medicines.

If we were, we would have worshipped the ship with sandalwood and tilak, garlanded with flowers. But China sent him back and wrote in big letters on the ship: We would like to die, but cannot accept begging.

I doubt there are some young people here!

Only a young man can dare to come to a starving country, come from outside, and write on the ship that we can starve to death, but we cannot beg.

Starving is not so bad, begging is very bad.

But if there is youth, then it feels bad, if there is young blood inside, then it hurts, if it is humiliated. We are not insulted! We go on facing humiliation in peace. We are very neutral in facing humiliation, no matter what happens, we bear it blindly. This is the sign of contentment, of peace, that whatever happens, keep on facing it, sit quietly and keep suffering. For thousands of years, the country has suffered and died. So how can we accept that the country has young men, young men? The youth are not near the country.

And so the first task for the so-called youth--who appear to be young by age--is to try to produce mental youth in the country. They should not be satisfied with the youth of the body. A movement to cultivate spiritual youth, that spiritual youth, should be carried on throughout the country. We will not agree that if a man looks young in appearance, we should consider him young. We will care that India has a young soul.

Swami Rama traveled outside India for the first time. On board the ship they were travelling was an old German, who must have been some ninety years old. All his hair had turned white, his eyes were filled with ninety years of memories, his face was wrinkled with long experiences. But he was sitting on the deck of the ship learning Chinese!

Learning Chinese is not a simple matter, because the Chinese language has no alphabet, no abs. It is a pictorial language, it has pictures. The common man needs knowledge of at least five thousand pictures even for simple knowledge. And for special knowledge, if one has knowledge of one hundred thousand pictures, then a person can be a scholar of Chinese language. That language demands ten years, fifteen years of labour. The ninety-year-old is sitting down from morning until evening learning Chinese!

Ramatirtha became restless. This guy is crazy! You are learning Chinese at the age of 90, when will you be able to learn? I don't hope you learn before you die. And even if one imagines remotely that this man will live for ten to fifteen years, cross a hundred years, which an Indian can never imagine how he will cross a hundred. It is difficult to cross thirty-five years, so how will you cross a hundred? However, if you understand God's mistakes and omissions, what is the benefit even if it crosses the age of a hundred years? A language that takes fifteen years to learn, should also be used for ten to twenty-five years. What is the benefit of learning? Seeing it for two days, Ramatirtha's restlessness increased. The old man did not even

lift his eyes to see what was going on, he was busy learning. On the third day he went and shook it and said, "Sir, excuse me, I want to ask what you are doing?" Are you learning Chinese at this age? When will you learn? And even if you learn it, when will you use it? How old are you?

The old man said, "Age?" I was so busy with work that I didn't get a chance to keep track of my age. Age must have kept its own account. Where do we have time to keep track of age? And what's the benefit of keeping track of age? When death comes, it has to come. No matter how much you calculate, how many you have become, how many you have become, it is not going to make any difference. I didn't have time to keep track of my age. But I must have crossed ninety.

Ramatirtha said, "Then what is the use of learning this? You're old. When will you learn now?"

What did the old man say? The old man said, "I don't think of dying while I'm learning; When I finish learning, I'll think about dying. It's a life to learn now. I'm still a kid because I'm learning. Children learn. But the old man said that since I am learning, I am a child.

It was a change in the spiritual world. He said, "Since I am still learning and I have not been able to learn yet, I have just entered the school of life, I am still a child, how can I think of dying now?" When I learn everything, I'll think about dying.

Then the old man said, "Death is standing in front of you every day." The day she was born, she was standing in front of her as she is now. If I was afraid of death, I would stop learning that very day. What was the use of learning, death could come tomorrow. But my experience of ninety years tells me that I have lived for ninety years. Every day I am afraid that death will come tomorrow, but I have not come. If death did not come for 90 years, then I believe that if I believe in the experience of 90 years, how will it come tomorrow? The experience of 90 years tells us that if it has not come yet, how will it come tomorrow? I believe in the experience. For ninety years, fear was unnecessary.

The old man started asking Ramatirtha, "How old are you?"

Ramatirtha was frightened to hear him. He was only thirty years old.

The old man said, "Looking at you, seeing your fears, I can tell you why India has become old. A 30-year-old man is thinking of death! Died. One thinks of death when one dies. A thirty-year-old man wonders what is the use of learning, death is approaching!

The old man said, "I understand why India has become old. Because of these misconceptions.

India needs a young spiritual mind. Young Spirituality! We have a lot of old spirituality. We have such spirituality, which is the alchemy of ageing, chemistry. We have such spiritual

tricks that if you use those tricks around any young person, he will grow old immediately. We have discovered the secret of getting old, we have discovered the secret.

What are the secrets of getting old?

The secret of growing old is: don't focus on life, focus on death. The first secret. Don't focus on life, focus on death. Don't search for life, search for salvation. Don't worry about this earth, worry about the hereafter, heaven. It's the first secret to getting old. Those who want to get old, make a note of it. Don't ever look at life. If the flower is blossoming, don't look at the blooming flower, you sit and think that it will soon wither. That's the trick.

If you are standing near a rose plant, don't count the flowers, count the thorns – that everything is immaterial, thorns are born. A flower blooms in barely a thousand thorns. Count a thousand thorns. It will make life very easy to prove the essence.

If you look at day and night, never see that there is a night between two days; Always look like there's a little day between two nights. I'm telling you the trick of getting old. Magnifying wherever there is darkness in life. Keep a large looking glass with you, where you see darkness, immediately put a magnifying glass, see a big darkness. And where the light appears, keep a miniaturizing glass with you, which quickly dims the light. Do not count where you see flowers; think at once, "What is in the flower?" It's fleeting, it's blooming now, it'll wither now. Thorn! The thorn is permanent, eternal, eternal; It never blossoms, it never withers. Always, paying attention to these things makes a person age very quickly.

I heard that a man was falling from one hundredth floor in New York. The man was falling from the hundredth floor, when he was passing by the fiftieth floor of the window, a man peeped and shouted at him and asked, "How are you, friend?"

He said, so good.

This guy is a messed up guy. This man knows how to be young. But this is not correct. The man said, "So far, so good. We haven't reached the ground yet, we'll see when we reach it. It's all going well until the fiftieth window--OK! This man knows how to be young.

But we should never learn such tricks. We need to walk the path of getting old. The way to grow old – first of all, never pay attention to what is beautiful in life, search for what is unbeautiful. If you go to a village and a man comes and says, "Such and such a man is a great musician, he plays such a wonderful flute!" That man is a thief, he is dishonest, how can he play the flute! You must have been deceived, that man is a definite thief, he cannot play the flute.

It's a trick to getting old.

If a young man goes to that village and someone says to him, "Do you know this man?" He is a big thief and dishonest. The young man will say, "How can it be that he is a thief and a

dishonest! I have seen him play a very beautiful flute. One who plays the flute so wonderful cannot be a thief.

The way of looking at the life of an old man is to see the sad, to see the darkness, to see the death, to see the thorn. India has been witnessing tragedy for thousands of years. Birth is sorrow, life is sorrow, death is also sorrow! The loss of a loved one is sorrow, the meeting of a loved one is sorrow, all is sorrow! Suffer in the womb of the mother, then suffer the sorrow of birth, then suffer the sorrow of growing up, then suffer the cycle of life's household, then the diseases of old age, then face death. Then suffer the last torment in the fire of burning! Such a life is a long tale of misery. If you want to grow old, you should remember this.

If you want to grow old, you should never go to the gardens, always sit on the grave and meditate, where people are burnt. The beautiful should be avoided, the unbeautiful should be seen. The perverted should be seen, the healthy should be left. If you get happiness, you should say that it is transitory; It's now, it'll be over. If you feel sorrow, you should sit close to your chest. And one should always keep eyes on the other side of life, never on this life. This life must be understood to be a waiting room.

It is like a waiting room at a Baroda station, you are sitting in it for a while. They are throwing the peels there, they are spitting the paan. Because what do we have to do, our train will come in a little while and we will go! The one who was sitting before you was also doing the same kind to the waiting room, you should also behave the same way, the one after you will also do the same. The waiting room will become a house of dirt. Because what does anyone mean! If we have to wait for a while, then we will close our eyes and pass by chanting Ram-Ram. Now the train comes, it will go.

The behavior of people whose eyes are beyond death with life is the behavior of the waiting room. There is a life of the moment, they say; You now have to go. What do we have to do! This is what the saints and Mahatmas of India are explaining to the people that life is fleeting, do not fall into the illusion of it. Focus there – on death, further, after death. In this shadow the whole country has grown old.

If you want to be young, then look at life, kick death. What is the purpose of death? As long as they are alive, they are alive. Until then, there is no death.

Socrates was dying. Right at the time of his death, when the poison is being mixed out for him. The poisoner is slowly dissolving. He thinks that the longer Socrates lives, the better, the longer it takes. It's time, the poison must come. Socrates gets up and goes out and asks him, "Friend, how long is it?"

The man said, "Are you mad, Socrates?" I am taking a while so that you may live a little longer, breathe a little more into you, see the sunlight for a while, look at the blooming flowers, the sky, into the eyes of your friends, just a little longer. The river also looks back

before falling into the sea. You go back and see for a while. I take a while. Why are you in a hurry? Why are you going so crazy?

Socrates said, "Why am I hurrying! My soul is yearning to know death." I've always wanted to know something new. Death is a very new thing; I think, let's see what it is!

This man is young, this man is not old. It's his eagerness to see even death--the new!
My friends told me to live a little longer.

Socrates said, "I am alive as long as I live." I want to see if I die after drinking poison or stay alive!

People said, "What if you die?"

So he said, when he died, the worry was over. Because we are not there, there is no cause for concern. And as long as they live, they are alive. When you die, you die, there is nothing to worry about, it is over. But as long as I am alive, I am alive! I am not dead! And then why should I die already?

Friends are all sitting dead nearby, crying, the panic of poison is catching up. That Socrates pleases! He says, "As long as I am alive, I am alive, till then I know life." And I think that maybe death will also be an event in life, so I know it too.

Socrates cannot be made old. Even if death stands in front of him, he does not grow old.

And we? Life stands in front of you and you get old. This attitude does not allow young minds to be born in India. Tear up the sad picture of life, the melancholy of life! Set fire to it! And all those who exaggerate the misery of life and the sadness of life, are enemies of life, enemies of allowing the youth to be born in the country. They make a young man old before he is born.

I was in Bhavnagar a few days ago. A little girl, at the age of thirteen or fourteen, came to me and asked me to show me the way to get rid of traffic!

A thirteen-fourteen-year-old girl asks, "How can I get rid of the traffic? Then how will youth be born in this country?" The thirteen-fourteen-year-old girl has grown old! She says how can I be free? She has not yet tapped at the door of life, the window of life has not yet opened, the harp of life has not yet played, the flowers of life have not yet bloomed. She began to ask outside the door, How can one attain redemption, liberation, salvation ?.

Someone must have put poison in his brain. Parents, gurus and teachers have helped him. His youth will not be born now. Now she will live old. Even if she is married, it is the marriage of an old woman, not of a young girl. When the clarinet will play at the door of her house, an old woman will hear those clarinets, not a young girl. Even from those clarinets, the sound of death will be heard, not the music of life. She's old!

First of all, if you want to grow old, focus on death, not life. And if you want to be young, kick death. When she comes, we'll fight her. As long as you live, you will live fully, you will find the juice of life in its totality, you will find the joy of life.

Rabindranath was dying. A friend, an old friend, came and said that now while dying, pray to God that he should not send him to life again. Now pray for the last moment that you will get rid of the traffic. Now, don't have to get confused in this sin and filth.

Rabindranath said, "What do you say? Shall I pray this more? I am saying in my heart, "Lord, if you have found me worthy, send me to your earth again and again." I saw such flowers, such moons, such stars, such beautiful faces – that I was amazed, I was amazed, I was filled with joy. If you have found me worthy, then send me again and again into this world, O God. I'm praying this! I am afraid that I will prove unworthy that I will not be sent again.

It is very difficult to make Rabindranath old. The body will grow old, but the soul within this man is young, it is demanding of life.

Rabindranath wrote a few episodes just a few hours before he died. There are two links in them. When I saw it, I was dancing! What a lovely thing to say!

A friend said to Rabindranath, "You are a great poet, you have written six thousand songs which can be put to music!" Shelley is called a great poet in the West, and only two thousand songs of Shelly can be composed in music. You have 6,000 songs! There has never been a greater poet than you in the world.

Tears started flowing from Rabindranath's eyes. And Rabindranath said, "What do you say? I am telling God that I had just sung a song, I had just been able to set up the instrument and the moment of departure had come! I had just fixed the tambura by banging it, but where had I just sung the song! I had just prepared for the tamboura. Now I was ready to bang, the instrument was set, now I tried to sing, and this was the moment of farewell! And the people thought that he had become a great poet by the banging of my tent. I am saying to God that the musical instrument is ready and you are sending me off? Now came the opportunity for me to sing.

A dying Rabindranath says, "Just now the opportunity has come that I should sing a song. He is saying that the opportunity had just come that I was young. He is saying that now the chance had come that the harp was ready and you are sending me off! Can the old man say that? Then the man is not old.

If you want to be young, life has to take hold of it. Life is running away every moment, you have to hold it in your fist, you have to try your best to live?Gee. And only those who see the juice in it can be. And there are both things on the path of life – thorns and flowers. Those who want to grow old should count the thorns. Those who want to be young should count the flowers.

And I say, what are millions of thorns compared to a petal of a flower? The small petal of a rose flower is such a big miracle, such a big miracle that if you collect millions of thorns, what can be proved by that? That doesn't prove anything. It only proves that this world is very wonderful, where there are so many thorns, even a rose flower like velvet can be born. It only proves this, and nothing else is proved.

But it's up to the sight of how we see.

First, you need to focus on life – meditation on life – not death. So the man goes from young to young. Standing at the door of death till the last moment of old age, such a man remains young. Secondly, the man who sees the beautiful in life, the man who is young, that man also fights to eradicate the unbeautiful. Youth doesn't see it again, but youth fights. Youth is not a spectator, youth is not a spectator that is standing by watching the spectacle. Youth means living, not spectacling. Youth means creation. Youth means to be involved.

So, participation is the second formula. If you stand and look at the journey of youth, the journey of life, then you are a bystander, you are not young; Passive Onlooker, a passive watcher. A man who sees passively cannot be young. Young people are involved in life.

And the man who loves beauty, the man who loves the joy and pleasure of life, the man who loves life, he labors to make life joyful, he labors to make it beautiful. He fights the ugliness of life, he rebels against those who distort life. What a fireplace! What ugliness in society and in life!

If you love beauty, then a young man sits down with a picture of a beautiful girl and starts worshiping, a young woman sits with a picture of a beautiful young man and starts doing poems, so that does not complete the work of youth. Love of beauty means: create, create; Make life beautiful. The achievement of bliss and the aspiration for bliss means: scatter the joy. If you want flowers, then engage in the effort to produce flowers. Make life the way you want it to be. Youth demands that you do something, don't stand and watch.

India's youth is a spectator. We stand and watch as if a procession of life is going on. Passive, paused, watching; Anything is happening! Anything is happening all over the country. Exploitation is taking place, the young is watching! Injustice is being done, the young is standing! Foolishness is happening, the young is standing! The brainless are leading the country, the young is standing! The inertia is sitting as a religious leader, the young is standing watching! The interests of the whole country are being destroyed. And the young man is standing watching! What kind of youth is this?

We have to fight ugliness, we have to fight ugliness, we have to fight against exploitation, we have to fight against the elements that distort life, we have to fight against the elements that drink the blood of life. So the man is young. He lives on the waves of the ocean. Then he lives in the storms. Then it begins to fly in the sky. But what will you fight?

There is no individual fight, let alone a collective fight. There is no fight! And without a fight, without a fight, youth does not shine. Youth always fights and shines. The more she fights, the more she shines. The more youth fights for the beautiful, for the truth, for Shiva, the more it shines. But what will you fight?

Your father will come, put a rope around your neck and say, "Marry this girl!" and you will get on a horse. Are you young? And your father will go and tell you that he will take ten thousand rupees from this girl! And you will happily count in your mind what to do if you buy a scooter for ten thousand. Are you young? Such youth is the youth of two pennies. Are you agreeing to marry a girl you have never wanted, a girl you have never loved, a boy you have never wanted, and a boy you have never touched, or to marry that girl? Are you agreeing to the order of society? So you're not young. Never in your life will you blossom what the young mind knows. You will never touch the sky that the young mind touches. You are not; You are a lump of clay, which is being moved anywhere and taken anywhere. You're silently going on believing anything! There is no doubt, no curiosity, no struggle, no calling, no asking, no inquiry – what is happening? Whatever is happening, we are standing and watching! No, it is not like that youth is born.

So the second formula I tell you is that youth is born of struggle. Youth is born out of struggle. The struggle can also be for the wrong, and then youth becomes ugly. The struggle can be for the bad, then youth is distorted. The struggle can also be for the darkness, then youth commits suicide. But when the struggle is for the truth, for the beautiful, for the best, when the struggle is for God, when the struggle is for life, then youth becomes beautiful, healthy and true.

What we fight for is what we become. Keep this in mind: what we fight for, we eventually become that. Fight for the beautiful, and you will be beautiful. Fight for the truth, and you will become the truth. Fight for the best, and you will be the best. And don't fight – you will rot and die standing and nothing will happen. Life is a struggle and life is born out of struggle. Then, as we struggle, so do we.

There is no fight in India, there is no fight! There is no fight in the mind of India! Everything is happening, strange. We all know it, we see it – it's all happening. And letting it happen! If the youth of India is born, then all these fools that are happening in India cannot be done. They will break down in one voice. Since he is not young, anything is happening.

So I say this second thing: to find opportunities to fight – for truth, for truth, for honesty. If you can't fight now, you will never be able to fight in your old age. Now is the chance that there is power, now is the opportunity that there is power, now is the opportunity that experience has not made you dishonest. Right now you are innocent, now you can fight,

now you can hear a voice within you that this is wrong. As age increases, experience will increase, finesse will increase.

Experience does not increase knowledge, only cunningness increases, only cunning increases.

The experienced man becomes clever. His fight weakens, he begins to see his own interest – what do we mean! Worry about yourself, don't get into the mess of such a big world.

The young man may struggle, he doesn't know yet. He doesn't have experience with tricks yet.

Fight before your Vice-Chancellor and your teachers and your parents give you a certificate of cunning at the convocation. Perhaps if the fight continues, you will not be initiated into tricks, but into the experiences of life. And perhaps if your fight continues, then that hidden soul within will shine, it will be revealed, you will see it. And the day a man experiences the full of the life hidden within him, that is the day he is alive in the fullest sense.

And I say, a man who once knows the juice of life in its fullest sense, never dies. He becomes related to the nectar.

Being young is the path to relating to nectar.

Being young is a search for the soul.

To be young is to pray at the temple of God.

These are the few things I said. I am very grateful to have listened to my words with so much love. And in the end, I bow down to the God sitting within all of you, accept my obeisances.