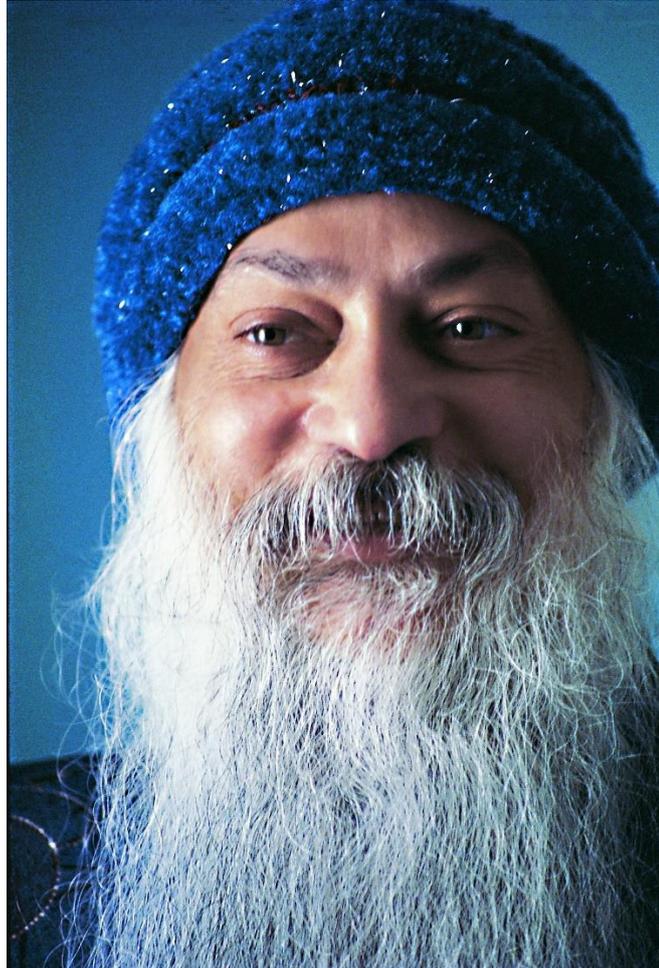


Love & Positive Feelings



Subjects:

- What is love?
- Fear or love
- Love and Marriage
- Love is the door to God
- Formulas of Body-Purification
- Formulas of Mind-Purification
- The Alchemy of Herat-Purification

What is love?

From Intercourse to Samadhi-1

My dear soul!

What is love?

It is easy to know and live, but very difficult to say. Like, someone asks a fish, "What is the ocean?" So the fish can say, "This is the ocean, here it is all around, it is the same." But if someone asks you what it is, don't tell it, it will be very difficult for the fish.

Even in a man's life, that which is superior, beautiful and true, can be lived, can be known, can be done, but it is very difficult to say. And the tragedy and misfortune is that mankind has been talking about what should be lived in, what should be done, for five or six thousand years.

There is talk of love, songs of love are being sung, hymns of love are being sung, and love has no place in man's life. If you go to search within a man, you will not find any other unreal word than love. And those who have falsified love and have blocked all the streams of love, and the great misfortune is that people think that they are also the creators of love.

Religion talks about love, but till date, the kind of religion that has shadowed mankind like a misfortune, that religion has closed all the doors of love from human life. And there is no difference between the East and the West in this regard, nor between India nor America. The stream of love could not appear in man's life. And if it is not done, then we blame that man is evil, so he could not appear. We blame it that the mind itself is poison, so it could not appear.

The mind is not poisoned. And those who have been calling the mind poisonous, they have poisoned love, they have not allowed love to appear. How can the mind be poisoned? There is no poison in this world. There is no poison in this whole undertaking of God, everything is nectar. But man has poisoned all the nectar. And teachers, saints and so-called religious people have the most hand in this poisoning.

It's important to understand this a little. Because if this is not visible, then there will never be love in the life of a human being even in the future. Because the reasons why love has not been born are the basis and reason for expressing love! The situation is such that if wrong theories are repeated for thousands of years, then we forget that the principles are wrong; And it appears that the man is wrong, because he is not able to fulfill those principles.

I have heard that a fan seller was passing under the palace of an emperor and shouting loudly that I have made unique and wonderful fans. Such fans were never made. These fans have never even been seen. The Emperor peeped through the window to see who had brought the unique fans! The Emperor had all kinds of fans. Those who could be found in every

corner of the world. And looked down, a man standing in the corridor would be an ordinary two-penny fan and shouting that unique, unique.

The man was called upstairs and asked, "What is the quality of these wings?" What is the price of these wings? The fan said, "Your majesty, the price is not high. Looking at the fan, the price is very low, there is only a hundred rupees fan. The Emperor said, "A hundred rupees! This two-paisa fan, which is available everywhere in the market, and a hundred rupees! What is its quality? The man said, "Goodness! This fan lasts for a hundred years. Guaranteed for 100 years. It does not deteriorate in less than 100 years. The Emperor said, "Looking at this, it seems that even if this week goes on, it is difficult to complete." Are you trying to cheat? "Utter dishonesty, and that too in front of the Emperor!" said the man, "You know me well, I sell fans every day in this aisle. A hundred rupees are the price of this and if it does not last for a hundred years, then I am responsible. I'm down there every day. And then you're the emperor, where will I betray you?"

The fan was bought. The Emperor was not convinced, but he wondered at the force of which he was lying! The fan was bought for a hundred rupees and told him to be present on the seventh day.

Within a couple of days, the fan stick went out. On the seventh day, he was completely dead. But the Emperor thought that perhaps the fan would not come. But at the right time, on the seventh day, the fan man appeared and said, " Say, your majesty!

He said, "Don't say, this fan is broken. You say it will last for a hundred years. Are you crazy or cheater? What is it?"

The man said, "It seems that you do not know how to fan it." The fan runs for a hundred years. The fan is guaranteed. How did you fan it?"

The Emperor said, "Listen more, now I will also have to learn how to fan it!"

The man said, " Please tell me how you made this fan speed like this in seven days?" How did you fan it?"

The Emperor raised the fan and showed that this is how I have done the fan.

The man said, "I understand it. It's not fanned like that.

The Emperor said, "What other way is there to flick the fan?"

The man said, "Hold the fan in front and shake your head." The fan will last for 100 years. You'll be finished, but the fan will remain. The fan isn't wrong, the way you flick is wrong.

This man is born... This man is the fruit of a culture of five or six thousand or ten thousand years. But culture isn't wrong, this guy is wrong. Man is dying every day and the cry for culture goes on... Great culture, great religion, great everything! And this is the fruit of that, man has gone through that culture and this is the result of that. But no, man is wrong and man must change himself. And no one dares to say whether it is that the culture and religion which have

not filled man with love in ten thousand years are wrong! And if man has not been filled with love in ten thousand years, is there any further possibility that man will ever be filled with love on the basis of this religion and this culture?

What couldn't happen in 10,000 years is not going to happen in 10,000 years. Because this is the man, tomorrow it will be the same man. This is what man has always been and always will be. And culture and religion, of which we go on shouting, and whose praises of saints and mahatmas go on ... We are not ready to think whether the direction of our basic thinking is wrong.

I want to say that he is wrong. And this man is proof of wrong. And what is the evidence? What is proved if we sow a seed and the fruit is poisonous and bitter? It is proved that the seed must have been poisonous and bitter. However, it is difficult to detect in the seed that the fruits it produces will produce bitter. Nothing can be explored in the seed. Break the seed, no one can know that the fruits it produces will be bitter. Sow the seed, it will take a hundred years. The tree will grow, it will grow in the sky, then the fruit will come. And then you will know that they are bitter.

This man is the fruit of the seeds of culture and religion that have been sown in ten thousand years, and he is bitter and full of hatred. But we go on crying for him and think that we will fall in love with him. I want to tell you, he cannot be loved. Because the basic possibility of the birth of love has been murdered and poisoned by religions.

More love is seen in animals and birds and in plants than in man; They have no culture, no religion. There is more love in the uncivilized and jungle man than in the Sanskrit and cultured and civilized men; It has no developed religion, no civilization, no culture. Why does a man become devoid of love as much as he prays in temples and churches under the influence of civilized, cultured and so-called religions?

There are definitely some reasons. And there are two reasons I want to consider. If they come into thought, the blocked sources of love can be broken and the Ganga of love can flow. It is within every man, it is not to be brought from anywhere. Love is not something that you have to go somewhere to find it. That is. It is the thirst for life within everyone, it is the fragrance of life within everyone. But there is a wall from all sides and it is not visible. There are stone walls everywhere and they do not burst waterfalls. So the search for love and the cultivation of love is not a positive, a positive search and practice that we can go and learn somewhere to love.

A sculptor was breaking a stone. Someone went to see how the idol is made. He saw that the idol was not being made at all; Only stones are being broken with chisels and hammers. So

the man asked, "What are you doing?" I will not make an idol! I have come here to see the idol being made. You're just breaking stones.

The sculptor said that the idol is hidden within the stone, it does not need to be made; Only the waste stone attached to it needs to be separated and the idol will appear. An idol is not made, an idol is only invented, discovered, unveiled, exposed.

Love is hidden within man, it is just a matter of exposing. It is not a question of creating it, it is a question of exposing it. There is something that we have clothed over us, which does not allow it to appear.

Go to a doctor and ask what is health? And no doctor in the world can tell what health is. What a surprise! The whole medical science is based on health, the whole medical science is standing and no one can tell what health is. But ask the doctor what is health? He will say, "Regarding diseases, we can tell what diseases are, we know their symptoms, we know the different definitions of each disease." Health? We don't know anything about health. This much we can say that when there is no disease, what happens is health.

Health is hidden within man, so it is outside the definition of man. Illness comes from outside, so definition can be done from outside. Health comes from within, it cannot be defined. All we can say is that the absence of diseases is health. But where is this definition of health? We didn't say anything about health. He said that if there are no diseases, then said in relation to diseases. The truth is that health does not have to be created, either it hides in diseases or it manifests itself when diseases are removed.

Health is in us. Health is our nature.

Love is in us. Love is our nature.

Therefore it is wrong to persuade man to create love. I wonder why love isn't being born. What is the barrier? What is the hitch? Where has the obstruction been put up? If there is no obstruction, love will manifest, there is no need to teach it or explain it. If man is not subjected to the currents and obstacles of wrong culture and wrong values, then every man will be available to love. It is an inevitability. There is no escape from love. Love is nature.

The Ganges flows from the Himalayas. The Ganga is flowing, she has her life, she has water. It will flow and find the ocean. Neither will she ask any policeman, nor will she ask any priest where the ocean is. I saw someone standing on the path of the Ganges and asking, "Where is the ocean?" There is a hidden ocean in her soul and there is energy, so she will break the mountain, break the plains and reach the ocean. No matter how far away the ocean is, no matter how hidden it is, it will find it. There is no other way, there is no guide-book to know where to go from, but it reaches.

But dams should be dammed and walls should be raised all around. By breaking the obstacles of nature, the Ganga reaches the ocean, but if the obstacles of man's engineering are

erected, then the Ganga may not be able to reach the ocean. It is important to understand this distinction.

None of the obstacles of nature are really obstacles, so the Ganga reaches the ocean, cuts through the Himalayas. But if man invents and makes arrangements, he can not allow the Ganga to reach the ocean.

Nature is a co-operation and nature is a harmony. The obstacle that appears there is also perhaps a challenge to awaken the power. The opposition that is seen there is also perhaps a call to reveal what is hidden within the soul. There may not be any obstacles there. There we press the seed into the ground; It appears that a layer of soil is lying on top of the seed, obstructing it. But she's not interrupting. If there is no layer, the seed will not be able to germinate. It appears that a layer is pressing down the seeds of the ground. But that layer is pressing so that the seed gets buried, sore and breaks and becomes a sprout. On the surface, it appears that the ground is obstructing, but that land is friendly and is cooperating in revealing the seed.

Nature is a harmony, a musical rhythm.

But whatever man has done on nature, whatever he has tried to hammer and make his mechanical notions sit down, the Ganges have come to a standstill, the Ganges have become obstructed at places. And then the man is blamed. No seed is to blame. If it does not become a plant, then we will say that the land would not have been found, the water would not have been found, the sunlight would not have been found. But if the flower of love does not blossom in man's life, then we say... You are responsible. And no one says that the land would not have been found, that the water would not have been found, that the sunlight would not have been found; So this man's plant remained stunted, could not grow, could not reach the flower.

I want to tell you that the basic obstacles have been created by man. The Ganga of love can flow and reach the ocean of God. Man has become so that he may flow and love may flow and reach God. But what obstacles have we erected?

First, all human cultures have opposed sex, sex and lust. This opposition shattered, destroyed the possibility of the birth of love within man... This prohibition! Because the truth is that the primary point of the whole journey of love is work, sex. The birth of the journey of love, Gangotri... From where Ganga will be born, love will be born. That's sex, that's work. And he has all his enemies... All cultures, all religions, all gurus, and mahatmas... So they hit Gangotri and stopped it there. Sin is lust, lust is lowly, lust is poison. And we didn't even think that it is the energy of work, the sex energy, that ultimately transforms and transforms into love. The development of love is the transformation of the power of work, it is the transformation of it.

If there is a coal lying and you will not even think that coal itself is transformed into diamond. There is no fundamental difference between diamond and coal. Diamonds have the same elements as coal. And coal goes through a process of thousands of years and becomes diamond. But coal has no value, even if someone keeps it in the house, then in a place where it is not visible. And people hang the diamond on their breasts and walk around, so that they may be seen. And diamond and coal are the same! But one does not see that there is an interconnection between the two, there is a journey.

The power of coal becomes diamond. And if you become an enemy of coal... Which is very easy to do, because nothing can be seen in the coal. So the possibility of diamond being born also ended, because coal could only become diamond.

The power of sex becomes love, the power of sex becomes love.

But they are against him, they are all enemies. Good men are his enemies. And his opposition did not allow even the sprouts of love to sprout. And from the ground up, from the first, from the first staircase destroyed the building. Then it does not become a diamond, because the acceptance that is needed for it to be made, the process of its development, which is required to transform it, there is no question of it. Whom we became enemies, with whom we became enemies, which created a state of conflict with which we began to fight continuously... Man has been fought with his own power, man has been fought with the power of sex. And the teachings are given that one should give up duality, one should give up conflict, not fight. And all the teachings are teaching you to fight.

The mind is poisoned; So fight with the mind. You have to fight the poison. Sex is sin; So fight him. And it is being said from above that to give up duality. The same teachings on the basis of which man is filled with duality are saying on the other hand that he is giving up duality. Make the man mad on the one hand and open the insane asylum on the other side that they have to cure! On the one hand, spread germs of diseases and then open hospitals that diseases are treated here!

It's important to understand one thing in this regard.

Man will never be free from work. Work is the primary point of his life, born out of it. God has accepted the power of sex as the basic point of creation. And what God does not consider to be a sin, the Mahatma is calling it a sin! If God considers it a sin, then there is no greater sinner than God on this earth, in this world, in this world.

The flower appears to be blooming. Have you ever thought that even a flower blooming is a sexual act? The blooming of a flower is also an event of lust! What is in a flower? In his blossoming? There is nothing in its blossoming, those are the points of pollen, the grains of semen, which the butterflies will blow away and carry on to other flowers and give new birth.

A peacock is dancing... And the poets are singing songs and the saints will also be happy to see. But she doesn't care that dancing is a sexual act. The peacock is calling his beloved or his lover. That dance is meant to seduce someone. Papiha is singing; The cuckoo is speaking; A man has grown young; A young woman has grown into beautiful. They are all manifestations of sexual energy. All of that is a transformation of work. All of this is an expression of work, an expression of work. All life, all expression, all flowering is of use.

And culture and religion against that work are poisoning the mind of man. They're trying to fight him. Fundamental power has entangled human beings to fight. Therefore man has become lowly, devoid of love, and insignificant and nothing.

You don't have to fight with work, you have to establish friendship with work and take the stream of work to greater heights. A sage blessed a bride, a new bride and a bride and said that you should have ten sons and eventually your husband will become your eleventh son.

If lust is transformed, the wife can become a mother.

If lust is transformed, lust can become love.

But work becomes love, the energy of work develops into the energy of love, it comes to fruition. But we have filled man with opposition to work. The result was that love could not be born... Because that was further development, it came from the acceptance of the work. Love did not develop, and due to standing in opposition to work, the human mind became more and more sensual and sexual. All our songs, all our poems, all our paintings, our paintings, our temples, our sculptures all became centred around sex. Our minds were centered around sex. No animal in this world is as sexual as humans. Man was sexually engaged 24 hours a day. Sex was everything while sitting, sleeping, waking up. There was a wound in his life... Because of opposition, because of hostility, because of hostility. He could not be freed from what was the origin of life, but in trying to fight it, the whole life could have become sick, he has become sick.

And the so-called religions and cultures are the fundamental hand behind this human race that looks so sensual. It is not the bad people who are behind it, but the gentlemen and saints. And so long as mankind is not freed from this incest of gentlemen and saints, there is no possibility of the development of love.

I remember an incident. A fakir had left his house and was going to meet a friend. It turns out that a childhood friend of his, mounted on a horse, has come home and stood in front of him. He said, "Mate, you stay at home, I have been waiting for years for you to come and sit and talk, and unfortunately I have to go to meet a friend." I have promised, so I will go there. I'll be back in an hour and I'll be back until you rest.

His friend said, "I am not at rest, it would be better if I go with you." But he said that my clothes were all dirty with dust. If you have some nice clothes, give it to me, so I'll put it on and get along.

He was sure to have that fakir. An emperor had gifted him a precious coat, a turban and a dhoti. He had taken care of it, I would wear it if I ever needed to. That need didn't come. He brought it out in happiness.

When the friend put them on, he felt a little jealous. My friend was wearing... So the friend seemed to be the emperor. He had a costly coat, a turban, a dhoti, and luxurious shoes. And in front of him the fakir looked very servant and lowly. He thought it was very difficult, it was very wrong. Whose house I will take you, attention will be drawn to it, no one will pay attention to me. I will be humbled because of my own clothes and today because of my own clothes.

However, he repeatedly explained to his mind that he was a fakir, a person who spoke of the Supreme Soul. What is in the coat, in the turban, leave it! Let it be worn! But the more he tried to explain what was kept in the coat and turban, the coat, the turban, the coat, the turban, the coat, the turban, the turban, the coat, the turban, the more he tried to explain, the more he was in his mind.

My friend said something else. But inside of him... Upstairs, he is doing other things, but his mind is not there. Just coat and turban within him! Whoever sees a man on the road, no one sees him, everyone's eyes go to a friend. He got into a lot of trouble that he had forgotten today. I made a mistake with my own hand. Those who had to go home, reached there. He went and introduced himself that he is my friend, Jamal, a childhood friend, a very sweet man. And then suddenly, it came out of my mouth that the clothes are left, so the clothes are mine. For even the friends to whom he had gone were looking at his clothes! And inside was walking him: the coat and the turban. My coat and turban, and because of them I am getting upset. It came out of my mouth that the clothes that are left are mine.

The friend was also surprised, the people of the house were also surprised that what madness this was. After speaking the thought, he also regretted that it was a mistake. When he regretted it, he pressed his mind even more. He went out and started apologizing, "Forgive me, I made a big mistake." The friend said, "I wonder how I got out of you. He said nothing, just a mistake of the tongue. However, there is never a lapse of the tongue. If something goes on inside, sometimes it comes out of the tongue without any chance. Lapses never happen. I'm sorry, I made a mistake. How this thought came about, I don't understand. However, I could totally understand how the idea came about!

I went to another friend's house. Now he kept deciding on the way that no matter what happens now, he should not say that the clothes are mine, he has to make up his mind. At the

door of the house, he made a firm determination not to raise the fact that the clothes were mine.

But the lunatic does not know that the more he is determined, the more he is telling the fact that the more strongly he is feeling that these clothes are mine. After all, why is determination made?

A man says, "I take a firm vow of celibacy!" He means that the sensuality within him is firmly pushing. Otherwise, what is the reason? A man says, "I swear I will eat less than today!" It means that he has to swear, he wants to eat more. And then inevitably there is a conflict. What we want to fight is our weakness. And then it is natural for conflicts to arise.

He went into the door fighting, and said, "I have friends. But when he is speaking, no one is watching him, his friend is being seen by the people of that house. Then he thought... That my coat, my turban. He vowed strongly, not to raise the point of it. What is my cloth rags! Clothes belong to someone! All of this is the world and all of this is Maya. But the reality is happening from the outside to the inside, from the inside to the outside. Explained that I have friends, childhood friends, very sweet men; The clothes that are left are theirs, not mine. But the people of the house thought that the clothes were theirs, not mine. Such an introduction had never been seen before.

I went out and started apologizing that I am making a big mistake, what should I do, what should I not do, what has happened to me. Never in my life have clothes caught me like this. No one has been caught, but if you use the trick, you can catch the clothes. My friend said, "I don't go with you. But he folded his hands, "No, don't do that." It will be a lifetime of grief for what misbehavior I have done. Now I swear that I don't have to talk about clothes, I absolutely swear to God that I don't have to talk about clothes.

And it is always necessary to beware of those who swear; Because whoever swears, there is someone stronger than the one against whom he is swearing. And that which sits inside is more in, swear is above and outside. The oath has been taken with a conscious mind. And that which is sitting within is absorbed to the layers of the unconscious. If you divide the mind into ten parts, then one part has sworn and nine parts are standing inverted. In the vows of celibacy, one part of the mind is eating and nine parts are crying out to God, what God has created is going on saying for Him.

I went to a third friend's house. Now he has controlled his breathing.

Spartan men are very dangerous; Because the volcano is boiling within them, and on top of that they are restrained. And remember that the thing that has to be cultivated... It takes so much effort to do sadhana that it cannot be done all the time. Then you will have to relax and rest. If I clench my fist tightly, how long can I hold it? Twenty-four hours? The harder I clench, the sooner I get tired and the fist will open.

Whatever one has to work hard for, the more one has to labor, the sooner one gets tired, loses energy and starts to be reversed. The louder the fist, the quicker the fist will open. The fist can be kept open for twenty-four hours, but cannot be kept tied. You cannot make a life out of the work that involves labour, it can never be easy. There will be labor, then the time for rest will come.

Therefore, the more upright the saint, the more dangerous the man is; Because his time of rest will come, he will have to relax for an hour in twenty-four hours. In the meantime, all the sins of the world will stand within him. Hell will unfold.

So he held his breath and said that now I swear that I do not have to talk about these clothes.

If you are a somewhat religious man, you can tell from your own experience what happened to him. If you have taken an oath, a vow, a vow, you will know very well what happens inside.

Went inside. Sweat is dripping from his forehead. It is taking so much labour. The friend is frightened to see his sweat stretching all his nerves. He is speaking every word... He is a friend of mine, a great old friend, a very good man. And he paused for a moment. It was as if there was a strong push from inside and everything was swept away, flooded and swept away. And he said, "When it comes to clothes, I have sworn that I don't want to talk about clothes."

What happened to this man has happened to the whole human race in terms of sex. They made sex obsessive, sex into disease, wounds and everything poisonous. Made all toxic. Small children are being taught that sex is a sin. Girls are being explained, boys are being explained that sex is a sin. Then this girl will be young, this boy will be young; They will get married and the world of sex will begin. And within both of them there is a sense that it is a sin. And then it will be said to the woman that the husband is God. How can one who is leading you into sin be considered as God? How is it possible that the one who is dragging into sin is God? And the boy will be told, the young man will be told, 'She is your wife, she is your companion, she is your partner.' But that's going to take you to hell! It is written in the scriptures that woman is the door to hell. Is this the gate-to-hell companion and companion? It's half my limb. This half of my going to hell is this. What can be reconciled with it?

This education has ruined the married life of the whole world. And when the couple's life is destroyed, there is no possibility of love. Because when a husband and wife cannot love each other, which is a very natural and natural love, then who and whom can love? This love can be increased so that the love of wife and husband is so developed, so sublime, so high that it gradually breaks the dam and spreads to others. It may be. But if it is abolished, broken and poisoned, will it spread? Will it increase?

Ramanuja was staying in a village and a man came and said that I want to find God. He said, "Have you ever loved anyone?" The man said, "I have never been in this mess. I didn't get into the trouble of love and so on. I have to find God.

Ramanuja said, "Have you never bothered about love?"

He said, "I'm telling you the truth.

And the poor fellow was right. Because in the world of religion, love is a disqualification, a disqualification. So he thought that if I tell him that he has loved someone, then he will say, "Leave the love now, leave this passion, first leave all of them, then come here." Even if the poor man did it, he went on saying that he had not done it, he had not done it. What man would not love a little?

Ramanuja asked for the third time, "Tell me something, even a little, anytime?"

He said, "Excuse me, why do you keep asking the same thing over and over again?" I didn't look up at love. I have to find God.

So Ramanuja said, "Forgive me, you search somewhere else." Because my experience is that if you have loved someone, then that love can be made so great that it reaches God. But if you have not loved, you have nothing to enlarge. You don't have a seed that can become a tree. So go and ask somewhere else.

And when there is no love between husband and wife, when the wife who has not loved her husband and the husband who has not loved his wife can love the sons and children, then you are mistaken. The wife will love her son to the same extent that she has loved her husband. For this son is the fruit of the husband; It is His reward and His reflection. This is going to be the love for this son as much as she has loved and loved her husband. This is the idol of the husband who has come back new and renewed. If there is no love for the husband, then the love for the son can never be true. And if the son is not loved... To nurture, nurture and raise is not love. How can a son love his mother? How can you love the Father?

The unit of life, the family, has become toxic. By calling sex contaminated, by condoning, by condemning. And the family is the whole world, the whole world. And then we say love! I can't see love at all! What will love look like? But every man says he is in love. The mother says, the wife says, the father says, the brother says, the sister says, the friend says that we love. Everyone in the world says we love. And if you look together in the world, you don't see love anywhere! If so many people love, then there should have been a rain of love in the world; The flowers of love should have blossomed; If the lamps of love were lit in every home, there would be so much light of love gathered in the world.

But there you see the light of hatred, the light of anger, the light of war. You don't know about love. This is false! And as long as we continue to believe this lie, there can be no search

in the direction of truth. No one is loving anyone. And unless the nature of sex is accepted by the perfect soul, no one can love anyone.

I want to tell you that work is divine, divine. The power of sex is the power of God, the power of God. And that is why energy is generated from it and new life develops. That is the most mysterious force, that is the most mysterious force. Give up enmity with him. If you ever want love to rain in your life, let go of enmity with it. Accept it with joy. Acknowledge His holiness, acknowledge His blessedness. And find it deeper, deeper... So you'll be amazed! The more holiness with which the work is approved, the more sacred the work becomes; And the more impurity and sin is opposed to work, the more sinful and ugly the work becomes.

When a wife goes to her wife as one goes to a temple, when a wife goes to her husband as one really goes to God. Because when two lovers come close to work, when they are going through sexual intercourse, then they are really passing by the temple of God. That's where God is working, in that closeness of Him. At the same time, the creative power of God is working.

And my own view is that the first experience that man has had of samadhi, of meditation, of man's history, is at the moment of intercourse and never at the moment of intercourse. It is only at the moment of intercourse that man has remembered for the first time that so much pleasure can be showered. And those who thought, those who meditated, those who contemplated and meditated on the relationship of sex and copulation, they saw that in the moment of work, in the moment of copulation, in the moment of intercourse the mind becomes empty of thoughts. For a moment all thoughts in the mind stop. And that stopping of thoughts and that stagnation of the mind is the cause of the rain of bliss.

Then he found the secret, the secret that if the mind could be freed from thoughts by any other method, then also the same bliss could be obtained. And then all the systems of Samadhi and Yoga developed, in which all the systems of meditation and occasional and meditation and prayer were developed. At the core of all this is the experience of intercourse. And then man realized that the mind can be empty even without going into sexual intercourse. And the sensation of juice that was experienced in intercourse can rain down even without intercourse. Then orgasm can be transient, because that outflow and flow of power and energy. But meditation can be continuous. So I want to tell you that the pleasure that a couple experiences in the moment of intercourse, a yogi starts experiencing that pleasure twenty-four hours a day. But there is no fundamental contradiction between these two pleasures. And that is why those who said that Vishayananda and Brahmananda are brothers, have definitely told the truth. They are siblings, born from the same abdomen, developed from the same experience. He certainly spoke the truth.

So the first point I want to tell you: If you want to know what the love-element is, then the first formula is... Acceptance of the purity of work, divinity, of His divine realization, of Him with all His heart, with all His heart. And you will be amazed, the more fully accepted the work is, the more you will be freed from the work. The more we reject, the more we bond. As he tied up with mystic clothes. The more we are accepted, the more free we are.

If there is perfect acceptance, total acceptability of the nature of life, then you will find that perfect acceptance is what I call theism, that theism liberates a person.

Atheists, I call those who reject and deny the nature of life. It's bad, it's sin, it's poison, leave this, leave this, leave this. Those who are talking about quitting are atheists.

Accept life as it is, and live in its fullness. The same perfection goes up the stairs every day. That same acceptance takes man up. And one day there is a vision of him, which was not even known in the work. If the work was coal, then one day the diamond also appears of love. So, the first thread is this.

I want to tell you the second thread. And that second thread has also been strengthened within us by culture and civilization and religions till date. The second sutra is also memorable. Because the first sutra will make the energy of lust into love, and the second sutra is holding it like a door, because that energy will not flow, it will not flow. That second sutra is man's sense that I am; The ego, his ego, that I am. Bad people say I am. Good people say louder that I am... And I have to go to heaven, and go to salvation, and I have to do this, and I have to do that. But I... He's standing there inside.

And the stronger the man's I, the less is the ability of that man to unite with the other. Because I have a wall, a declaration that I am. The declaration of I says: You are you, I am me. There is a gap between the two. Then, no matter how much I love you and hug you to my chest, we are still two. No matter how close the breasts come across, there is still a gap in between... I am me, you are you. That's why even the closest experiences don't bring you closer. Bodies sit close by, people remain far away. As long as I am sitting within, the feeling of the other is not destroyed.

Sartre has made a wonderful statement somewhere. It is said that the other is hell. The other is hell. But Sartre did not say, "Why is the other is another?" Why is he the second? That second is because I am me. And as long as I am me, everything in the world is different, other, different. And as long as there is difference, love cannot be experienced.

Love is the experience of oneness.

Love is the experience of the fallen wall and the two energies merging and combining.

Love is the experience of having all the walls of one person and another falling down and the soul united, meeting and becoming one.

When this experience comes to fruition between one person and the whole, I call that experience... God. And when it comes to fruition between two people, I call it . . . Love.

If there is an experience between me and another person that our walls fall down, we become one on some inner plane, one music, one stream, one soul, then this experience is love. And if such an experience happens between me and the whole that I merge and all and I become one, then this experience is God.

That is why I say: love is the ladder and God is the final destination of that journey. How is it possible that the other will disappear? How can the other disappear until I disappear? That second has been created by the resonance of my I. The louder I shout that I am, the louder he is born another. That's the second echo, echo ho rahi hai mere main ki on that side. And this ego, this ego stands as a wall at the door.

And what am I? Have you ever wondered if this is me? Do I have your hand? Is it your leg? Is it your brain? Do you have a heart? What am I to you?

If you go inside for a moment to find out where I am, what is I? Then you will be completely surprised... There is no one inside to meet the eunuch. The deeper you search, the more you find. There is silence and emptiness inside, there is no one there, there is no me, there is no ego there.

A monk Nagasena was invited by an emperor Milind to come to the court. So the ambassador who had gone to extend the invitation said to Nagasena, "Monk Nagasena, you have been summoned by Emperor Milind. I have come to extend an invitation. So he said, "I will definitely go; But let me humbly say one thing beforehand that there is no one like Bhikkhu Nagasena. It's just a name, an improvisational name. If you say I will, of course, but there is no such person anywhere.

The ambassador went and told the Emperor that he was a very strange man. He said, "I will go, but remember that there is no one like Bhikkhu Nagasena, it is only an improvisational name." The Emperor said, "It is strange when he says, 'I will go.' He will come!

He also came sitting on a chariot. The emperor welcomed you at the door and said, "Monk Nagasena, we welcome you. He laughed. He said, "I accept the welcome, but remember, there is no one like Bhikkhu Nagasena."

The Emperor said, " You talk about great riddles. If you're not, then who is? Who's here? Who's accepting? Who's answering?

Nagasena turned and said, "Let's see, Emperor Milinda, this is the chariot on which I came. The Emperor said, "Yes, it is a chariot. So the monk Nagasena asked, "The horses should be taken out and separated." The horses were separated. And he asked the Emperor, "Are these horses chariots?"

The Emperor said, "How can horses be chariots? The horses were separated. The front poles with which the horses were tied were pulled. And he asked, "Are these chariots?"

How can there be just two poles in chariots? The poles were separated. He took out his chalk and said, "These are chariots?"

The Emperor said, "These are wheels, these are not chariots.

And every part of the chariot went out. And on each limb the Emperor had to say, "No, these are not chariots." Then, at last, there was nothing, nothing left. The monk Nagasena asked, "Where is the chariot now?" Where is the chariot now? And all the things I have taken out, you said, "This is not a chariot! This is not a chariot! This is not a chariot! Where is the chariot now?"

The Emperor stood astonished. The chariot was not left behind, and there was no chariot among the things that had gone out.

So the monk said, "Do you understand? The chariot was a joint. The chariot was just a collection of things. The chariot does not belong to anyone, there is no ego. The chariot is a joint.

You search... Where am your I? And you will find that there are a couple of infinite powers; I don't have anywhere. And if you go on thinking about each and every limb, then every limb goes on disappearing, then there is a void left behind.

Love is born out of that void, because that void is not you, that void is God.

In a village, a man opened a fish shop. It was a big shop, the first shop in the village. So he made a very beautiful placard and wrote on it. Fresh Fish Sold Here. Fresh fish are sold here.

On the very first day, the shop opened and a man came and said, 'Fresh fish sold here?' Fresh fish? Is stale fish sold anywhere? What's the need for fresh writing?

The shopkeeper thought it was okay. This also leads to the thought of a more wasteful stale. He separated the fresh, separated the fresh. The placard remained. Fish Sold Here. Fish are sold here.

The next day an old lady came and said that fish are sold here. Sold Here? Do you sell anywhere else?

The man said that this word is absolutely useless. He put one more word aside on the placard. Fish sold.

On the third day, a man came and said, "Fish sold? Are fish sold? Do you give it for free?"

The man said, "This word is also useless." That word was also separated. Now the placard is there. Fish.

An old man came and said, "Fish?" Even the blind get bass from miles away. Why is this placard hanging here?

Fish is gone, too. The blank placard remained there.

And a man came and said, "Why is this sign put up?" This puts a barrage on the shop. That plank is gone, nothing remains there. Elimination took place. One thing after another was removed. What's left behind... Zero.

Love is born out of that void, because that void has the potential to meet the void of the other. Only zero can meet zero, and no one else. Two zeros can meet, two persons cannot. Two individuals cannot meet; Two vacuums, two amphives can be found, because the obstacle is no longer nonexistent. There is no wall to nothing, and everything has a wall.

So the second thing is worth remembering: when a person disappears, he is no more; He finds that he is not; I am not what is, all that is; Then the door falls, the wall breaks. And then flows the Ganges which is hidden within and ready. She is waiting for the void to flow from it if there becomes a void.

We dig a well. The water is within; Water doesn't come from anywhere. However, there are mud and stones lying in the middle, so they take them out and throw them out. What do we do? We do... They create a void, they create an empty space, they create an emptiness. Digging a well means creating an empty space. So that in the empty space, the water that is hidden within, finds a place to appear, a space. He is within, he needs a place to appear. Can't find space; The well is full of mud and stone. We separated the soil and stones, the water boiled and came out.

There is love within the man. You need space, you need a place where it can appear.

And we are full of our own I. Everyone is screaming... Me. And remember, as long as your soul screams I, you are a well full of mud and stone. The fountains of love will not burst in your well, nor can they burst.

I heard it was a very old tree. His hands were stretched out like emperors in the sky. When flowers came on it, birds came from far and wide to take the fragrance. Butterflies would fly when it bore fruit. His shadow, his outstretched hands, his standing form in the wind, was very beautiful in the sky. A small child came to play in his shade every day. And the great tree fell in love with the little boy. Elders may love the little ones if the elders don't know that they are adults. The tree had no idea that I was big. Only a man knows this... That's why he fell in love.

The ego always tries to love its elders. The ego always connects with its elders. There is no big or small thing for love. Whatever comes, the relationship is attached to it.

A little boy used to play near that tree; The tree fell in love with him. But the branches of the tree were up, and when the child was small, the tree bent its branches down for him, so that he could pluck the fruit, pluck the flower.

Love is always willing to bow down, the ego is never willing to bow down. If you go to the ego, the ego's hands will rise higher, so that you cannot touch them. For he who is touched

is a little man; The man who cannot be touched, far away on the throne in Delhi, that man is a big man.

The branches of the tree would bend down when the child came playing! And when the child plucked its flowers, the tree would be very happy. His soul would be filled with joy.

Whenever love is able to give something, it becomes happy.

The ego is happy only when it is able to take something.

Then the child began to grow up. Sometimes he slept in its shade, sometimes he ate its fruits, sometimes he wore a crown of its flowers and became the emperor of the forest.

Whomever the flowers of love fall on, he becomes an emperor. And wherever the ego engulfs, all becomes darkness, man becomes humble and impoverished.

The boy would wear a crown of flowers and dance, and the tree would be very happy, his soul would be filled with joy. The winds whirled and he sang.

Then the boy grew up. He also started climbing on top of the tree, swinging from its branches. He would also rest on its branches, and the tree would rejoice greatly.

Love is blissful when love becomes a shadow for someone.

The ego rejoices when it snatches away one's shadow.

But the boy grew older, the days went on. When the boy grew up, he and other jobs also came into the world, ambitions. He had to pass the tests, he had to win friends. Sometimes he would come, sometimes he would not come, but the tree would wait for him to come, he would come. All his souls would cry out, "Come, come!"

Love is a constant wait, "Come, come!" Love is a waiting, a waiting.

But if he never comes, sometimes he does not come, then the tree becomes sad.

There is only one sadness of love... When he can't share, he becomes sad. When he can't give, he gets depressed. And the only blessedness of love is that when it divides and robs, it becomes blissful.

Then the boy grew bigger and bigger, and the days of coming to the tree became shorter. The older a man becomes in the world of ambition, the less convenient he is to come close to love. The boy's ambition was growing. Where's the tree! Where to go!

Then one day when he was going out from there, the tree said to him, "Listen! His voice echoed in the wind, "Listen, you do not come, I wait! I wait for you, I wait, I wait!"

The boy said, "What do you have to come to?" I want money!

The ego always asks, "What do you have that I should come to?" The ego demands that if something happens to me, I should come. If there is nothing, there is no need to come. The ego is a purpose, a purpose. If the purpose is fulfilled, then I will come! If there is no purpose, then what is the need to come?

And love is purposeless. Love has no purpose. Love is its own purpose, it is absolutely purposeful.

The tree was shocked. He said, "You will come only if I can give you something." I can give you everything. Because love doesn't want to stop anything. What withholds is not love. The ego stops. Love gives unconditionally. But I don't have the money. This money is only the invention of man, trees have not developed this disease.

The tree said, "That is why we rejoice, so many flowers, so many fruits, so much shade; We dance so much in the sky, we sing so many songs; Birds come upon us and tweet music; Because we don't have money. The day we also have money, we will also sit in the lowly temples like human beings and listen to how to find peace, how to find love. No, we don't have money.

So he said, "Then what shall I come to you? I have to go where the money is." I need money.

The ego asks for money, because money is power. The ego demands power.

The tree thought a lot, then it thought... So you do one thing, pluck all my fruits and sell them and maybe you will get money.

And the boy thought about it too. He went up and plucked all the fruit. Dropped the raw too. Branches were broken, leaves were also broken. But the tree was very happy, very happy.

Love rejoices even when broken.

He does not rejoice even after receiving the ego, he is also unhappy after receiving it.

And the boy didn't even thank him for turning back.

But the tree didn't even know it. He was thankful that he accepted his love and took its fruit and sold it in the market.

But then he didn't come for a long time. He had money and was trying to make money out of it. He forgot. Years passed. And the tree is sad, and the sap is flowing in its soul that it may come, its lover, and take away its juice. It is as if a mother's breast is full of milk and her son is lost, and her whole soul is yearning for where her son is, whom she should seek, who will lighten her, who will make her free. The soul of the tree began to ache in such a way that it came, came, came! All its voice resounded, "Come!

After a long time, he came. The boy was now an adult. The tree said to him, "Come to me!" Come into my embrace!

He said, "this. These are childhood things.

The ego understands love as madness, it understands the things of childhood.

The tree said, "Come, swing from my branches! Dance!"

He said, "Forget these useless things. I want to build a house. Can you give me a house?"

The tree said, "House?" We live without a house. Only men live in the house. No one else in the world lives in a house, only a man lives. So look at the condition of the man. The condition of the man living in the house? The bigger his houses become, the smaller the man becomes. We live without a house. But one thing can happen if you cut my branches and take them away, maybe you can build a house.

And the mature man came with an axe and cut off the branches of the tree! The tree remained a stump, naked. But the tree was very happy.

Love is always blissful, even if its limbs are cut off. But somebody may take, somebody may take, somebody may share, somebody may join, somebody may become a partner.

And the boy didn't even look back! He built a house.

And time went by. He waited for the stubble, he wanted to scream, but now he had no leaves, no branches. The wind would come and he could not speak, he could not even call. But there was only one echo in his soul... Come on that! Come!

And many days passed. Then he became an old man, that child. He was passing by. He came and stood near the tree. So the tree asked. What can I do for you? You came back after a long time!

He said, what can you do? I have to go to a faraway country to earn money. I need a boat!

So he said, "If you cut me more, then I will become a boat from this pind." And I will be very blessed that I can be your boat and take you to a distant land. But you must come back soon and come back safely. I'll be waiting for you.

And he cut down the tree with a saw. Then it remained a small stubble. And he set out on a distant journey. And the stubble also waited for him to come, to come. But now he has nothing to give. Perhaps it will not come, because the ego comes where there is something to be gained, the ego does not go where there is nothing to gain.

I was a guest at the stump one night, and the stump said to me, "My friend has not yet come!" and I feel great pain that the boat may have sunk, that it may have gone astray, that it may have been forgotten somewhere abroad on a distant shore, that it has not sunk. Lest it be finished! Someone bring me a piece of news. Now I am close to dying... If a news comes that he is safe, then it does not matter! Then everything is fine! Now I have nothing to give, so even if I call him, he may not come, because he understands the language of receiving.

The ego understands the language of taking.

Love is the language of giving.

I won't say anything more than that.

If life becomes such a tree and the branches of that tree spread to infinity, all in its shade and its arms spread out to all, then one can know what love is.

Love has no scripture, no definition, no theory of love.

So I was very surprised what I could tell you what love is. That's hard to tell. I can come and sit down... If it is seen in my eyes, it can be seen, if it is seen in my hands, it can be seen. I can say... This is love.

But what is love, if it is not seen in my eyes, if it is not seen in my hands, then words cannot see what love is.

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, accept my obeisances.

Fear or love

Prem Hai Dwar Pabhu Ka-1

My dear soul!

Mankind has been afflicted with fear, anxiety, sorrow and pain, and for five thousand years... Not just today. When it is said today that humanity is filled with fear, anxiety, tension, unrest, then such an illusion arises as if earlier people were calm and happy.

It is 100 per cent untrue that earlier people were calm and carefree. Man was always as he is today. Two and a half thousand years ago, Buddha was explaining to people to calm down. If people were quiet, was it useless to explain peace? Five thousand years ago, the sages of the Upanishads were also explaining to the people to be happy; He was exhorting people to be free from suffering; He told people to love. If the people were loving and calm, the sages of the Upanishads would have been mad. To whom were you explaining?

There is not a single oldest book in the world that does not say that people today have become disturbed. I was reading the foreword to a 6,000-year-old Chinese book, in which it is written that the people of today are restless, atheists, have become very bad, the people of the past were good. The book from 6,000 years ago says that the people of the past were good. When were these people before? This is nothing more than a myth, a fantasy and a dream. The man has always been turbulent. And so if we understand that today is turbulent, today it is full of fear, today it is anxious and sad, then whatever solution we seek, whatever path we take, it will be wrong. Because you have to find a way...

The whole of humanity till date has been wrong in some sense, it has been misguided. Not only today's man, but the whole of humanity till today has been something wrong. And whatever he has done to correct his mistake has not erased the mistake, it has only grown greater.

Humans are always afraid. And his whole life has been built on the basis of fear and fear. Even when he prays in temples, out of fear. The gods he has created are also born out of fear. When he travels to positions in the capitals, wants to reach high positions, even then only because of fear. Because the higher the position one holds, the more power and power one has in his hands, the less fear one will have. In this hope, man runs, runs. Genghis and Timur and Napoleon and Alexander and Hitler and Stalin are all fearful people. All are nervous people. They are all frightened people. They are trying to get a lot of power at hand to avoid that fear. The one who is searching for wealth is also a frightened man. In the hope that money will be able to get a security, a security, he is going on accumulating money.

The one who prays in the temples, the one who travels to the capitals, the one who accumulates the vaults of money, all of them are living on the basis of fear. Those whom you

think are sannyasins, whom you think are people who have gone on the path of God, you may not know that they have also joined that journey because of some inner fear.

Jesus Christ came out of a village. He saw some fifteen and twenty people sitting on a village street, weeping, beating their chests, sadly. He asked, "What has happened to you?" Who has done this to you? Those fifteen and twenty people raised their faces. Their withered faces... It's like death is standing in front of them. "We are so frightened to hear hell," he said. We're frightened to hear hell.

Hardly any of the religious people you see in this world will be religious. Ninety-nine out of a hundred of these people are troubled by the fear of hell or the temptation of heaven, both are the same thing. Greed and fear are two sides of the same coin. A frightened man is greedy because he thinks that he can get so much, he will get so much. If I get wealth, I get a position, I find God, I can get heaven, then I will be saved from misery, I will be saved from worry, I will be saved from suffering.

I want to tell you that fear is at the heart of everything we have done so far. Our nation, our patriotism, our politics, our armed forces are all built on our fears. Our country, our nations, are all built on fear. Our flags, fluttering in the sky, are all standing in fear. We are all afraid of each other. The day there will be no fear in the world, there will be no nations in the world. On that day, politics will have as much value in the world as all other institutions. Politics won't be so precious. The politician will not have such a reputation. The reputation of a politician is due to fear, because of fear.

Adolf Hitler wrote in his autobiography, "If anyone wants to take over the reins of a community, the first thing to do is to frighten that community." Make him nervous. China is a threat. Pakistan is at risk. Create such fear. If she gets frightened, she will give her reins in your hands. The leadership of the whole world, the whole leadership is based on frightening man. All Gurudam... It is the Pope of Hindus, Muslims, Christians, priests, Shankaracharyas... All this gurudom is based on fear. Frighten a man, then he will take hold of the leg and hold the feet and say, "Show me the way, save me."

To this day, human life has been placed at the center of fear. And no exploiter of the world, whether it is exploitative politics, whether it is exploitation of religion, whether it is exploitation of money, whether it is exploitation of body or of mind, no exploiter of the world wants man to be free from fear. Because the day there is no fear, the possibility of exploitation also ends. To this day, no effort has been made to make mankind fearless, no effort has been made to make it stand in fearlessness. But we will say, no, efforts have been made, fearless people have been created. We make soldiers fearless in the army. We make them courageous, we have martyred, we have become soldiers, we have become soldiers, we have become very brave people. But I want to tell you that there is a fundamental difference between

fearlessness and fearlessness. There is a fundamental difference between fearlessness and fearlessness.

A soldier is not available to the abbey, only his intellect is rooted. He is taught stupidity. His sensitivity is lowered so that he does not have a sense of fear. Idiots are not afraid. Stupid people are not afraid. The capacity of the intellect is reduced to avoid experiencing fear. So we have been keeping the soldier left and right for years; Move forward, turn backward, turn left, turn right, engage in meaningless actions like this. The only value of these actions is that the intellect of man is weakened by constant repetition. His sense of humor is impaired. His sensitivity is low. If a man is made to turn left for four hours in the morning, four hours in the evening, turn right, turn left, turn right, turn right for three years, his ability to perceive the intellect is impaired. He is stupid. And even if he is made to stand in front of a gun, he does not realize that there is any danger.

He has not attained to the abhaya, only his intensity and ability to experience fear has diminished.

Through repetition, through repetition, an attempt is made to dilute and relax the consciousness of man. If something is repeated again and again, man's consciousness is weakened. When a mother has to put her son to sleep, she says at night that the king son should sleep, the king son should sleep, the king son should sleep, she understands that she is singing a song, she is singing a lullaby. When her son falls asleep, she probably thinks that he has fallen asleep because of a very sweet voice. The son has fallen asleep just because of boredom. Boredom arises if someone sits nearby and says... The king's son sleep, the king's son sleep. When the same thing is being repeated, the mind gets bored and boredom arises. Boredom leads to sadness. Sadness leads to sleep. Consciousness relaxes and falls asleep. Left-right, left-right, left-right. The king's son sleeps, the king's son sleeps, or Rama-Rama, Hare-Hare, the repetition of all these things does not reduce the fear of man, only the intellect decreases.

When a person is afraid in a dark lane, he says, "Jai Ram, Jai Ram, Jai Ram". When a person takes a bath in cold water, he says, "Har-Har Mahadev, Har-Har Mahadev." Wherever there is fear, man starts repeating words. The repetition of words impairs the capacity for experience. Soldiers and sannyasis, devotees and fighters are not available to the abbey, only to the senseless.

Mankind has been doing two kinds of things so far. One has been creating fear so that it can be exploited, and then, when fear arises, it has been creating inertia to protect it so that man does not die in fear. This is the story of the inner education of man for five thousand years. And today, we seem to be so frightened, every man is trembling within himself.

The more civilized the country is, the more fearful the human being is. The soul is trembling, there is no rest while sleeping. He is holding on to fear. This is the climax of five thousand years of teaching. This is not the mistake of this age. This is the end result of what has been going on for thousands of years. Frightened, terrified, trembled.

The husband is afraid of his wife. The wife is afraid of her husband. The son is afraid of his father. Fathers are afraid of their sons. The neighbor is afraid of the neighbor. One nation is afraid of another nation. Hindus are afraid of Muslims. Everyone is the most frightened. It is not surprising that this fear-streaked world goes through daily wars. The one who is frightened will eventually go to war. Fear is the path to war. Because what will we do when fear increases? We will prepare to protect ourselves. The neighbor will also prepare to protect himself. Seeing each other's preparations, a vicious circle will arise and we will go on preparing.

A fakir, a fakir named Mulla Nasrudin, used to pass by one night on a road. It was a dark road, and a procession came from that side. There were people on horseback, people firing guns. Fakir Nasrudin understood that some robbers were coming. In the dark, the robbers start to appear to anyone. They are visible even in the light, but the man holds on to the slight. It is in the light that it is visible accurately. Other people are watching, too. The robbers are coming in the dark. Nasrudin said, "How to survive, what to do, am alone? They seem to be carrying guns, riding on horses. There was a cemetery nearby. He jumped off the wall and slept in a newly dug grave so that they could leave. But he was not afraid to see the people of the procession, the people of the procession were also scared to see a man climbing the wall alone on the dark path at night. Don't know who it is? Is there a murderer? The procession stopped near the wall. They raised their lanterns and lights. The whole procession climbed the wall in search of the man. Nasrudin's life dried up. He saw that there must be robbers, who were following me. They have climbed the wall. He closed his eyes. And when they saw the man lying alive in the grave with his eyes closed, they were even more surprised. They loaded their guns. They came down and told him, "Tell me, who are you?" Why did you come here? What are you doing? "My friends, this is what I want to ask you: What are you doing here and why are you here?" They said, "What have we come for? We are here because of you. Nasrudin stood up and said, "What can I say, you are here to sell me and I am here to sell off you." You are here because of me and I am here because of you.

The whole world is afraid. And if you go and ask whom you are afraid of, you will find that I am afraid because of you and you are afraid because of me. Russia is afraid of the United States; the United States is afraid of Russia. The husband is afraid of the wife, the wife is afraid of the husband. And the truth is that fear has become the center of our attention. We are probably not afraid because of anyone, we are just afraid... Unprovoked. And we rationalize our

fears that we are afraid because of it. I'm afraid of that, I'm afraid of this, I'm afraid of death, I'm afraid of illnesses, I'm afraid of this, that....

We're just afraid. Our souls are filled with fear. Why is it full? What is the way out? Do you do bhajans and kirtans, go to temples, worship and pray? Enough of bhajans and kirtans. Enough prayers and prayers. To this day, humanity has not moved away from fear. Fear cannot be removed from what is born of fear. That bhajan and kirtan, that ritual of worship is born out of fear. Will we make guns, atom bombs, hydrogen bombs? The fear did not go away. The fear grew. Bombs are born out of fear. Therefore, fear due to bombs cannot go away. Fear cannot go away because of guns, because guns are born out of fear.

You must have seen pictures of those in homes, of brave people, with swords in their hands. A man who holds a sword in his hand is not brave. He is frightened. Whether statues are made on the streets of Bombay, whether photos are hanging in homes. The man who has a sword in his hand is afraid, he cannot be brave. The sword in the hand is the proof of fear, of fear. It is so much that a frightened man tries to frighten a man weaker than him. In this way, he is convinced that I am not afraid, the other is afraid.

That is why every man in the world tries to frighten the other. For what? So that he may believe that you are trembling, I am not trembling. You are afraid, I am not afraid. He seeks consolations to forget his fears, so that the other man is frightened. Therefore, the husband becomes the master and keeps the wife afraid. The husband himself is frightened. When he frightens his wife, when he makes her cry, when he drops her at her feet, he is assured that I am not afraid, I am a brave man. This woman is frightened. He goes to the office, his boss makes him tremble and tremble, bringing him to the same condition in which he had brought his wife. His boss thinks I am not afraid, I am no ordinary man. A hundred men work under me, they are frightened.

And step by step, every man is not doing anything else by intimidating the other, all he is doing is creating confidence for himself, he is gathering self-confidence, he is building self-confidence.

Hitler and Stalin are very frightened people. They make the whole world tremble. They want to believe that you are all trembling, I am not trembling. But Hitler sleeps at night with his door closed. He keeps on checking all night to see if anyone has arrived. Stalin does not sleep at night in the same room with his wife. Stalin does not personally attend large gatherings. You have kept a man with your own appearance, you have kept a double hand, and you go to meetings. Stalin himself does not take the salute of the military parade, but the other man who is of his appearance, because there is danger that no one will shoot.

In the city where Nadir went, he cut off the heads of ten thousand children, pierced their spears, and then marched through his procession, and he rode back on horseback. Thousands

of children's heads are pierced in spears. People would ask him, "Nadir, what are you doing?" So he would say, "So that the people would remember that Nadir came to this city." But the truth was that Nadir couldn't sleep through the night. The slightest knock that he would draw his sword and stand up, what is it? Who is it? And that's how Nadir died. One horse missed his camp by mistake and left Nadir's tent. Nadir woke up when he heard the horse's voice. He thought that an enemy had come riding on horseback. Tried to escape out in the dark, the rope got stuck in the tent and he fell down and died. This man kept killing capitals, setting houses on fire. For what?

What do politicians all over the world want? These are all frightened people. They want to frighten others and gain confidence that no, no, who says, I am not afraid, the whole world will be afraid. These are the troubled and afflicted people from all the fear complexes who visit the thrones. The world's great leaders, the world's greatest generals, the world's great conquerors, all these people are people suffering from fear. And these frightened people have the world in their hands, and they are all afraid of each other, so every day war is created.

As long as there is fear, war cannot end from the world. It may be that fear disappears because man dies, but it cannot be that wars cease as long as fear exists. We have now reached a point where our fears have invented the last resort, when we have been able to destroy the whole of humanity. Samarth has become thorough, perhaps excessive. I hear that scientists have made so many arrangements that if we have to kill each person seven times, then we have made arrangements for surplus killing. There may be a mistake or omission. If a man survives to kill once, he can kill again. If you survive again, you can kill it a third time. Seven times, though a man dies at once, there has never been a need to kill him again. But it is advisable to complete the arrangements so that there is no mistake or omission.

That's three and a half billion people. There is a system all over the world to kill 25 billion people. This time we will not allow man to escape, because this time fear is agitating our souls in an extreme state. What to do about this fear? What solutions to find?

I want to tell you one thing, before we understand what to do with fear. If this building is full of darkness and we go to ask someone what we can do to remove the darkness? And if he tells us to push the darkness out and we all come back and try to push the darkness out, what will be the result? Can the darkness come out? Or that in trying to remove the darkness, we will come close to ending ourselves. The same has happened with fear.

We have been trying to remove fear for 5,000 years. We are chanting God to remove fear. Heaven, hell, salvation are imagined. We are preparing guns, bombs, nuclear weapons to remove fear. To avoid fear, we are raising the strong wall of the fort. They are raising the wall of wealth. They are erecting fortresses of status and prestige. But without asking whether fear can be removed directly? In my eyes, fear is as negative as darkness. Darkness cannot be

removed directly. Yes, if the light is lit, the darkness definitely goes away. But no one can ever remove the darkness. Darkness is virtually nothing, only the absence of light, absence, the absence of light. Darkness is not found when light comes. It is wrong to say that it goes away, because there is nothing to get out. Nothing goes out. When you light a lamp, nothing goes out, nothing gets erased. Darkness was absent, absence was of light, light came, absence was over.

Perhaps you have heard that there is a very old incident, darkness once went to God and complained and said that this sun of yours is lying very badly behind me. I am very upset. He follows me since morning. It tires me up to dusk. Run, run, escape, escape. Wherever I go, I am there. Then when I am very tired I am able to sleep for a while, from the morning it is present again. We can't even rest overnight when the sun is ready again. This has been going on for millions of years. What is my fault? What wrong have I done to the sun? God said, "This is a great injustice. I'll call Suraj and ask. He called Suraj and said, "Why are you chasing darkness?" Why are you bothering him? What wrong has he done to you? The sun said, "Darkness? I've never heard that name! I've never seen this person. I haven't met him yet. Why would I fall behind? How can I have enmity with someone I don't even know? If you call the darkness in front of me, I will recognize it and ask for forgiveness.

Millions of years after this happened, the case is still on file. So far, God has not been able to bring darkness in front of the sun. You won't be able to bring it because the sun exists. Prakash is a positive MLA. Darkness is negative, negative. Darkness cannot be brought before the sun, because darkness is the absence of the sun, the non-existence. Now, where the sun exists, how can its absence be brought about? I am present here, so how can my absence be present here with me? It could either be me or it could not be. Both things cannot go together here.

But this is the mistake that has been going on with regard to the fear of man. We try to overcome fear. Fear is a negative quality, fear does not exist. Fear is the absence of something, the absence of something, the absence of a positive quality, the absence of a legislative quality.

Perhaps you do not even realize that fear is the absence of love. The heart that does not have love will be afraid. Usually it doesn't come to mind, because we think of hatred with fear. Hatred is the antithesis of fear. Hate is the opposition of love. Fear is the absence of love, both together. He who has no love in his heart will be afraid. And if you have ever experienced a little love in your life, then the moment of love is also the moment of fearlessness. Your fear of the one you love disappears.

A young man was married. He is on a ship voyage with his newly married wife. It's an old ship, it's an old thing. The storm has come and the ship has begun to tremble, now it has sunk,

then it has sunk. But the young man is sitting happily. His wife is terrified, trembling and telling him that you are sitting so quietly and the ship is about to sink. Death seems to be near. Do you seem so sure? The young man is laughing. He took the sword out of his sheath and placed it on the young woman's shoulder, on her neck, on his wife's, but the wife is laughing. The young man said, "I have a sword in my hand, I have a naked sword on your neck, yet you are laughing?" The wife said, "I love you, so I am not afraid of your sword." "I love God," said the young man, "so I am not afraid of his storms.

Where there is love, there is no possibility of fear. If we try to remove fear, we can attain more and more to inertia, not to fearlessness. If we try to give birth to love, fear disappears with the birth of love just as darkness disappears with the birth of light.

But mankind has not been taught any love at all. The lesson is that of fear. That's why everyone seems to be a little bit. Because if the center of personality is negative, then the whole personality of the person will be impotent. If the center of personality is negative, then there can be no force in the personality, it will be impotent. Therefore the whole human race has become impotent. There is no force. There is no living motivation. There is no emotion, no joyful heart. There are no eyes full of love. Everyone is frightened, terrified, nervous, trained, scared. Fear has been placed at the center of man's personality for five thousand years. Fear is negative, so personality has become negative. There is only one quality, that is love, and the only quality is negative, and that is fear, fear. There are only two important things in life... Or fear or love.

Where there is fear, hatred will automatically arise. We can never love what we fear. That is why so much was taught about God in the world, but the love of God could not be born, because a man who was feared by God was taught to be a donkey-fearing, to be afraid of God. The religions of the world have been exhorting you to fear God. The one who is afraid can never be loved. This human race which has become atheist has gone because of the teaching of gade-fearing, not because of atheists, mankind has become atheist. If a believer is still born in the world, it is born from among the atheists, but no believer is ever born from among the believers. A theist cannot be born from among the believers. Because the believer is afraid of God, and where there is fear, love is impossible. Where there is fear, love is impossible. What we fear is what we hate. Deep down they are hateful, they can fold their hands from above, but within the mind there is a strangulation.

The religious leaders strangled God. He taught us to fear God. The man was so frightened that he said that he should kill the one he feared. Humanity Killed Gad. Then the man said, "Now decide what you have to fear so much." So Nietzsche could say: Gada is dead. So Nietzsche could say that God is dead. He asked, "Who has killed God?" Nietzsche said, "Look at

the hands of man, drenched with the blood of God." The man squeezed his neck, which had to be so frightened.

Religion was destroyed by creating fear of God, because fear is not a legislator creative force. Fear is a destructive force, a negative force, a force of destruction. And we have been creating all kinds of fears. I am the father, and he does not know that he is preparing the son to kill the father. And the sons are killing their fathers all over the world. This murder will continue as long as the father frightens the son. As long as he says what I say is fine because I have strength in my hands. I'll kick you out of the house, I'll squeeze your neck. As long as the wife says to the husband that I have strength, as long as the husband says to the wife that I have the power in my hands, as long as we try to intimidate each other in the family, a good man cannot be born.

And we're all scaring each other, we're all scaring each other. All our relationships are fears. Our whole relationship is a relationship of fear. The student touches the guru's feet because of fear and the guru touches his feet because of strength. The father, the husband, the wife, all our relations! We are frightening somebody, we are frightening somebody, we are frightening somebody, and he is touching his feet in panic and we are being happy. And we don't realize that we're just harboring hatred toward ourselves. This hatred will be avenged. The sons grow up, the father becomes old, the position of power changes, the power comes in the hands of the sons, the father becomes weak, the dice is turned, revenge begins, and the sons start torturing the father. It's a reaction, it's a reaction. The father has tormented the son in his childhood, but now the dice have turned. When the father was powerful, he could frighten a small child, he could pick up a baton, he could close the door, he could throw him out of the house. The germs of fear that he had frightened the son are left within, they ask for revenge. Because fear is destructive, he seeks revenge. Fear breeds hatred, creates opposition, breeds rebellion. The child will wait for the strength to come in his hand, tomorrow he will be young, the power will be in his hands, the father will become old, he will become weak, then the process of torturing will be reversed, the son will harass the father.

We're all frightening each other. Our whole personality is built on fear. We explain to God and we also explain religion. We also tell someone to speak the truth, and we also say that if you do not speak the truth, you will go to hell. They killed the truth. Can fear be combined with truth? Can fear have anything to do with the truth? Truth is a positive quality, fear is a negative quality. Truth can have to do with love, but it can't have to do with fear. Policy can be related to love, but it cannot be related to fear.

But for 5,000 years, negative qualities are being combined with positive qualities, so humanity is being destroyed. It's being poisoned with food. One drop of poison destroys the entire food. One drop destroys the negative trait of the entire MLA trait. We are telling the

child: Speak the truth, otherwise we will kill you. We are not thinking about what two things we are combining. We are saying follow the policy or you will have to go to hell. There are cauldrons, the fire burns, the oil boils and you will be poured into it. God also seems to have a lot of pleasure in these things. The poor man, the weak man, must have enjoyed it very much by throwing him into the pans.

A pastor was teaching in a church. It was frightening people. People were trembling, women had fallen unconscious. You may know, two Christian sects got their names, the Quakers. Quakers means: trembling people. And there was a sect, the Shakers, those also trembling people. The clergy trembled so much that the people began to tremble at all. One sect itself became the Quakers. The clergyman was trembling, frightening people. And the more people were afraid, the deeper his poetry was becoming in its depiction of hell. People were shivering and it was a lot of fun. There's nothing more fun than making someone tremble.

Khalil Gibran used to say, "I came out of a field and a liar stood in the field, like the farmers make them stand up: they tie a handi, hang a kurta." A liar was standing in the field. Let the rain come, the sun comes, the winter comes, but the false man stood proudly in the field. Gibran said, "I asked the liar, 'Friends must be very tired, very bored, standing alone. The rain comes, the sun comes, you stand here, you stand like this. 'I am not at all nervous,' he said, 'I am not bored at all, and it is so much fun to frighten animals and birds that I am not accounted for. Gibran said, "You are very right. I also enjoy scaring people. The liar laughed and said, "Then you are also a liar."

He who enjoys frightening others is a liar, he is a pseudo human being. Because the center of his personality is negative, fear. The real man is born at the real center, that center is love.

So the pastor I was talking about is making people tremble. They are panicking. And then he said, "Do you know what the hell is going to do?" It's so cold that your teeth will grind. A man stood up, he said, sorry, my teeth are broken, what will happen to me? The pastor was very angry, just as religious leaders get angry when they ask the right questions. He paused for a moment, then angrily said, "Do you ask such useless questions?" False teeth will be provided. False teeth will be given before they are put in and then tremble. But you will definitely have to tremble. It's so cold in hell.

To man, to man, we have combined fear with all superior things. All these five thousand years of mankind's education have become useless, a disaster. This negative fear needs to be removed from this center. If people want a world where there is beauty, music, joy, personality, dignity, a shattered ray of life, a freedom, a unique person, where there are relationships of love, where there is no war, where there is peace, So it is necessary to change the center of man's personality. Love instead of fear. It is necessary to remove fear from all the

teachings of life, inch by inch. But that will be no different. Like I said, darkness can't be separated. What can be done then? The lamp can be lit. Love can be burned. Love can be expressed.

And love is so hidden within man that it is unaccounted for. This world is small. If the love within one man starts flowing completely, then the world is small. Like we didn't know until yesterday how much energy a molecule can have. How much power can a small molecule have that the explosion of a molecule gives rise to infinite power? Till yesterday, we did not know that a small speck of sand could destroy a big metropolis, that a small speck of hydrogen could destroy the metropolis of Bombay at this very moment. Never before did we know that a tiny particle of a drop of water could have so much power.

We don't know how much power a man can have in a particle of love. Sometimes there is a little glimpse, sometimes in a Buddha, sometimes in a Christ, sometimes in a small glimpse in a Socrates. But at the sight of that glimpse, we immediately break down and extinguish it. Socrates appeared that we struck. Jesus appeared to be crucified. Gandhi appeared, "Shoot." We break down so hard at this glimpse. Why? Because that glimpse becomes an insult to all of us. That glimpse is very inlasting. Because that glimpse gives the news that all of our houses are lying in darkness and the lamp is lit in this house. Extinguish this lamp! Instead of lighting your lamp, extinguish it! Let us be sure that there is darkness everywhere. Well, we're in the dark, too.

Till today, whenever there has been a glimpse of love in a man in the world, we have tried to extinguish it, so that we become sure, so that we do not have self-condemnation, self-guilt, guilt does not arise as to what kind of man I am. When there can be a Buddha, when there can be a Mahavira, when there can be a Christ, when there can be a Mansur, then why can't this phenomenon be within me? What is hidden within every man is hidden within all men. The seed of man is the same seed. A mango tree is born from a single seed of mango. The mango tree is also produced from the second seed of mango. The mango tree is also produced from the third seed of mango. Mankind also has only one seed. Only one tree can be born. But we don't let him be born. When a tree grows, we cut it down so that we don't feel guilty that we are doing something wrong.

The great possibility of love is within man, but there is no education for it, there is no way to awaken it, nor is there any facility to allow it to appear, but we are all enemies of love. We have made such arrangements everywhere that love cannot arise anywhere. We have done such tricks that for love, we have left no path. There is no way out anywhere. Love cannot be born in man and all is born. And the surprising and interesting thing is that if love is not born, then nothing that is important in life is created.

As I said, where there is fear, there will be hatred. Where there is fear, jealousy will arise. Where there is fear, violence will arise. Where there is fear, anger will arise. Where there is fear, complete hell will arise. Because these are all ancillary parts of fear. These are all offspring of fear. These are all sons of fear. Where there is love, there will be joy, there will be peace, there will be compassion, there will be mercy, there will be beauty, there the gates of heaven will open, because all these are the children of love. The person who is at the center of fear will be born there. The end result of the center of fear is neuroticism, madness. And the result of the ultimate center of love is liberation, liberation, salvation.

How was love born? How to break the closed walls of love? No politician, no leader in the world, can bring world peace, because all the centers of politics are of fear. No religious leader can bring peace in the world, because the center of the so-called religious leader is fear, on the basis of which he is becoming a guru and exploiting.

There is only one way to bring peace in the world, in the human personality and in the whole life, and that is how to give birth to love. How is love born? What is love? How is he born? It is the seed lying within everyone, but the seed remains a seed, it never germinates, it does not get land, it does not get water, it does not get sunlight. That seed remains a seed. And the seed that remains as a seed leaves a tightness, a pain, a pain that whatever I could have been, I could not be, I could not be, I could not be. A frustration, a failure, surrounds him. The anxiety that is seen in man is the concern of the non-manifestation of the seed of love, that is frustration. The sadness that appears in man is what he was likely to have, that which was potentially born to be, that which was his destiny, that which was his destiny, that which he ought to be. When flowers bloom on a rose flower, when a jasmine blooms in its flowers and robs its fragrance, have you seen its leaves dancing in the wind? Have you seen a plant dancing in the winds whose flowers have bloomed? Has anyone ever appeared more merry than him, more enjoyable than him? But have you seen the sadness of a plant that does not flower or whose buds remain buds and wilt? Have you seen his concern? Have you seen his drooping, withered leaves?

Even within a man, if the flowers that are about to bloom are not able to bloom, then he also becomes depressed, worried, his leaves hang, his personality also withers. In the same way, the personality of the whole humanity has withered. Have you ever asked yourself what my deepest thirst is? Wealth, position, salvation, God? Nope. If you ask yourself deeply, Prana gives only one answer: I can give love and I can receive. The only answer to the soul is that love can flow from me and come to me. A life where the harp of love can reveal its full music, a life where the full flower of love can blossom. At the center of each human being there is no call, no calling, no invocation except love. And I want to tell you that the day this flower of love blossoms, God also becomes available. Love is the door to God. But there is no care, no

remembrance of love. What to do? How can this love spread, how to grow, where to break its closed walls, from where can this fountain burst so that it blossoms? It has become very inevitable, very necessary to do something. If we don't, then perhaps the whole of humanity can be destroyed in the absence of love. How? So I want to tell you two or three small points so that this stream of love can flow.

First of all, the person who wants to bloom the flower of love in his life should stop thinking about asking for love. The idea of giving love to him should be clear. The first sutra, those who ask for love, will never be able to sprout the seed of love within them. The seed of love can germinate within those who give love. Because charity is needed to sprout. What does a seed do when it germinates? Leaves emerge, branches emerge, flowers bloom, fragrance disperses, everything is divided. If you want to be divided, the seed within will open. The one who asks for shrinks. No one has a shrunken heart more than a beggar. What he asks for shrinks, closes. Something inside of him is closing.

Rabindranath has written a song. A song has been written, a beggar has come out of the house in the morning. It is a holy day and today he is very happy that there will be a lot of beggary in the village. The song was soon hummed outside the house. He has put some rice grains in the bag. All beggars understand so much psychology and psychology that no one is willing to give it when their bag is empty. You should have something in your bag because if something is lying in your bag, the giver feels insulting that someone else has given it, how can I not do it? Then the giver also feels that the beggar is not ordinary, he is prestigious, he gets it. After putting some grains of rice, the beggar has come out of the house. Today is a holy day and there is hope of getting something in the village. I was stunned when I came on the road, there was more hope than hope. The king's chariot is coming. His golden chariot shines with the rays of the sun. The beggar danced with joy. Till today the king could not be seen. He used to go to the door and the gatekeeper would return it. Today the king was found on the way. I'm going to stand up today. Today, you have been blessed with luck, now there will be no need to ask for generations. He began to dream and standing.

The chariot came to a halt, so bewildered, shocked. The king came down and spread his bag in front of the beggar. The king said, "Excuse me, some astrologer has said that there are big troubles in the kingdom, and if I beg today, the crisis of the kingdom can be averted, so I have gone out to beg. And he said that the nation could be saved if the first man was found to be humbled in front of him. So give me some alms, it's a question of the nation.

I know how much the beggar's life must have shrunk. He thought that the king had come forward, he would ask for it today. Life will be blessed, I will be free forever. Those dreams have fallen, the palaces they built have turned to ashes, and they will have to be turned upside down. He had never imagined what it was like to give. I always found it. I always asked for it.

Always taken. Give? Today he knew for the first time what others must have gone through when I spread the bag in front of them.

He puts his hand in the bag and takes it back. I don't feel like clenching my fists. A handful of rice will be reduced in your home. I regretted it today, it would have been better if I had brought the bag empty. But the mistake was made, there is no way to return, and the king is standing in front of him. And the king said, "Will you deny it?" Will you refuse? The nation is in crisis. Give me a grain, not a handful.

But even a grain began to panic in giving a beggar. But there was a compulsion, he took out a grain and put it in the king's bag. The king sat on the chariot, the dust kept flying.

The beggar begged all day long, worried and miserable. But my heart felt very sad and I kept remembering the grain that I had to give. There are many grains in the day, but this is the habit of beggars; You don't think about what you get, you think about what you miss.

We all have this habit too. We are all beggars in the big world, the pain of what we do not get, there is no thanksgiving for what we get.

I kept crying all day in my mind that there is one grain less in the bag today. What happens in the vault is not visible. Where the safe is empty, the same place is visible. So don't get angry with that beggar. He was an ordinary man, just like we all are.

The gloomy dusk has returned. It was a sacred day, it has received so much throughout the day that it was never found like today. All the bags are full, but the sad tired has come home. The wife was surprised to see that the bag was full and you were so sad. "The bag could have been fuller," he said. Crazy, you don't know, it's been hard today. Today I too have to give alms. Sadly, he turned the bag over and the sadness turned to chest beating. Then he began to beat his chest and cry. Because when the bag fell down, he saw that a grain had become gold. All the grains were ordinary grains of clay, but one grain has become gold. Then he started beating his chest and weeping, "Why did I not give all the grains to that king?" But now it was too late, there was no way to give up.

Even at the end of life, a man finds that what he had given became of gold and what he had asked for became a weight of clay. What we give is something of gold inside of it. Everything we ask for goes on turning to dust.

The frightened man asks. There is a frightened beggar. Fear is the only beggar, because fear says don't give up what is. Take what you get. Fear makes beggars. Love makes you an emperor. But to become an emperor is to give direction, not to ask. The first formula of love is that that love will not be born unless we ask for it. We all ask for each other, we ask for it, we ask for it. The mother says to her son, "You don't love me. My son thinks my mother doesn't love me. The wife says, "My husband doesn't love me. Twenty-four hours a day, the wife has only one complaint that you do not love me and the husband also has the same complaint that

I come home tired, I do not get any love. Both are asking, both beggars, standing in front of each other. They don't think that the one who asks is standing on the other side and that the one who asks is standing on this side too. What will happen if there is no strife and conflict and war in life? Where all are beggars, what else will happen if life is not wasted?

The first formula for the birth of love is: love is charity, not alms. Therefore, one should have a vision towards giving in life. Don't say that the husband doesn't love me; If the husband does not give love, it only means that you are not giving love. Don't say that the husband does not love you; It only means that the husband is not giving love. Because where love is given, it returns infinitely. Every grain comes back golden. It is the law of eternal life that what is given returns infinitely multiplied. If abused, the abuses return infinitely folded, and if love is given, love returns infinitely folded. Life is no more than an eco-point. Where the sound we make comes back to us. And every person is an eco-point. What we do to Him is what comes back. The same comes back double, infinite multiply. Love is given to those who give. Love is never found by those who ask for it. When you don't get love by asking, the demand goes on increasing, and the demand goes on increasing, and the demand goes on increasing. And love is never found in demand. Love comes to those who give, those who share. But we have always been taught from childhood this: Ask, Ask, Ask! This demand has hardened the seed of love within us.

So the first formula is: give love. The second sutra: If there is an expectation in giving, if there is an expectation in giving, if there is any thought in giving that you should return, then it will never come back. It will not return and what could be born within will not be born, because charity can never be conditional, it cannot be conditional. Charity is always unconditional. The second formula is: love will be born if there is unconditional charity. Unconditional charity is the second step to the teaching of love.

But we are always conditional, our giving. We are in demand before we give it. We have an expectation when it comes to giving. ... No, and we are prepared that the answer should come back. The mind that is waiting for the answer does not know that it will not see what is born within it because of waiting for that answer. He was deprived. Without asking for an answer, without worrying about the response. There are only two things, when I give love to someone, if I have any expectation, then I keep an eye on what he does and if I do not have any expectation, then after giving, the eyes come to myself, what has happened by giving. The flower that can blossom within by giving, meditation is needed for that, meditation is needed for that. He never pays attention to what is happening inside. The focus goes to what we're done with. Missed an opportunity. I said that just as the rays of the sun are needed for the seed of love, in the same way the rays of meditation are needed for the seed of love. I need meditative consciousness to get my attention inward. Let the rays of meditation go within.

You need the land of charity and the rays of meditation. So I need rays within, but my attention is focused on that.

I lifted someone off the ground with the support of my hand, so I am seeing if there is a photographer around. Is there a newspaper or not? This man gets up and gives thanks. I missed the opportunity. There was a moment when I could go inside. And behind the charity that had taken place, he would see the flower that could blossom within. As soon as I saw it, a bud would have blossomed inside, but I missed. Missed the chance to watch. I looked out. I started looking for photographers. I looked at the newspaperman. I began to look at the man that the dishonest man says something that quietly gets up and goes. Doesn't he give thanks? Missed. There was a moment, a moment, when I looked within, something would blossom. You may not know, where the eye goes, things bloom.

The greatest strength that man has is the power of the eye, the power to see, and there is no greater strength. The biggest, the most subtle, the most delicate, the most valuable is the power of seeing. Look at someone with a little love, as if something blossoms there, some sadness disappears, some light has come. Look at someone with a little love, and there is a flower, a fragrance there. In the same way, when one looks at the moment of charity within, with love, something blossoms there, a flower blossoms in the heart.

The second formula is: unconditional at the moment of charity, silently, silently, without any answers.

The third formula is: Grace to the one who accepts your love, the gettitude that he accepts. We want Him to thank us for loving us. But the seed of love wants us to accept grace, its gratitude that you accepted. You could have denied it. A fallen man could even say, "No, don't pick up." Then what was my ability to get a chance to lift it? But no, he let me get up. He gave me an opportunity to let the love that was within me flow. He gave me an opportunity, for which I should be thanked. He doesn't want me to thank him. I thank him that I was grateful, I was grateful. You were kind enough to accept my love. This is the third sutra, a feeling of grace towards one who accepts love. In the spirit of this grace, the bud within will crackle and blossom even louder. Because it is in the spirit of grace that everything that is important in life blossoms and grows.

There is no greater emotion than gratitude, no prayer, no prayer. But they are sitting with folded hands, repeating a few words in front of God. That is not the question. The feeling of grace in front of life, in front of the stars, in front of the sun, in front of the flowers, in front of the people, this vast life all around, it acknowledges my love. It gives my love a chance to flow. It has become an ally and friend in my fulfillment, in my self-achievement. When the thanks of all this, grace, all this are in the mind, then the inner springs will burst and flow, and

the day the fountain of love starts flowing within, it is found that there is no fear anywhere. It is not. He didn't exist, he never was. It was the absence of love. She was absent.

When the heart is filled with love, there is no fear in this world. Then there is no need to raise a sword in your hand. Then there is no need to disturb the mind by chanting 'Ram-Ram'. Then Rama is seen everywhere. Who has to chant and whom to remember? Then you begin to see the same God everywhere. When there is love within, the whole world becomes divine. And when there is fear within, the whole world becomes the enemy. What's inside becomes outside. Inside there is fear and outside there is hostility. Inside is love and outside is God. He is the Beloved, He is the Beloved, and then He is the same everywhere, in every gesture, in every event, in life, in death, in thorns, in flowers, in stones, in everything.

One small incident and then I complete.

Two monks have returned from a long journey. For eight months, he roamed from village to village, from village to village, spreading the news of love, singing the song of God. They have returned. The rain has come on the head and reached the hut in our village. When they have reached the hut, the old monk is behind, the young monk is in front. The young man saw that the hut was broken. Half of the thatched roof seems to have been blown away in the wind. The rain is coming, the winds are strong. The thatch is broken, one wall is broken. His heart was filled with anger. He returned and said to his old companion: "See, it is the grace of your God, for whom we go about singing, for whom we dance from village to village, in whose prayer we have lost breath, this is the grace of Him? Rain is on the head and the hut is broken? Half the hut has blown away, half the thatch has blown away? And the houses of sinners stand untouched in the city, and not a few bricks have fallen into them. And this injustice to we, who sing to Him and live for Him, arises doubts, doubts arise that God is nothing, we are at fault.

He's full of rage. But in his eyes full of anger, he could not see what the old man was doing. His anger has descended a little. And there was no answer from the old man. Whenever there is no answer to anger, anger quickly goes away. When it comes down, it increases. When there was no answer, the old man stood silent, he wiped his eyes and saw what the old man was doing. Tears are flowing from the old man's eyes, his hands are folded towards the sky and he is muttering something. He is saying, "O God, what faith in the winds, even the whole roof could have been blown away." You must have interrupted in between, so half is left. Thank you.

Then they both went and slept. The night is overhead. Dark night, clouds in the sky. Not today, not tomorrow, not tomorrow, but the day after tomorrow. Half of the roof is broken. A wall has fallen. They are sleeping inside it. The young monk who was filled with rage could not sleep the whole night. What might sleep have to do with anger? Sleep is only done by those who are not angry. Then he's terrified. The rain is on the head, what will happen? What might

fear have to do with sleep? Sleep is the ultimate peace. Only those who sleep are quiet. And remember, only those who sleep are awake. Those who can't sleep well can't even wake up properly.

Throughout the night, he tossed and turned. Throughout the night, he has been angry, angry that now I will leave this song and this prayer. But the old man fell asleep in such a gesture of supreme grace. As the lines of old age disappeared on his face, he has become a small child, he has slept as if he has slept with his head in the lap of his mother, because the one who has grace in his heart, the whole world becomes the lap of his mother. The night is awake for the old man, so seeing the stars in the sky, he again thanked him, "O God, if we had known that there is so much joy in this shed today, then sleep at night and if you ever open your eyes, then you will also see the stars." If we had known that it was such fun in this shed today, we would not have troubled your winds, we would have come and dropped the thatch ourselves. I'm sorry your winds bothered me, but you care so much about us. This is a gesture of grace. This is gratuity.

The birth of love is the third thread. Whoever accepts the gesture of grace... If there is a feeling of grace towards everyone everywhere, then the fountain of love will burst within. It will definitely erupt, it will erupt. And the day the fountain of love bursts, the darkness of fear disappears.

The day the heart is filled with so much love that one starts seeing God all around, the darkness of fear disappears. And where there is no fear, there is the temple of the Lord. And where there is no fear, there is the truth of life. And where there is no fear, there is joy of life. Where there is no fear, there is beauty of life. And where there is no fear, there is the music of life. And we are all in detachment, in sorrow, in anxiety, in fear, because we have not been able to build the temple of love. The whole of humanity has been wrong so far. Fine humanity can be born. But the fear of human life has to be removed and love has to be established.

These are a few things I told you.

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.

Love and Marriage

From Intercourse to Samadhi-8

The soul of man, the soul of man is constantly eager to find God. But to which God? How to God? No one knows his experience, his form, his direction. It is just a small experience, which is known to man and which can give a glimpse of the divine. That experience is an experience of love. One who has no glimpse of love in his life, there is no possibility of God coming into his life.

Neither prayers can reach God, nor can they reach the scriptures, nor can they reach temples and mosques, nor can any organization reach Hindus and Muslims, Christians and Parsis. The only thing that can lead to God is that the light of love is born in the soul.

Temples and mosques have been working to extinguish the flame of love. Those whom we call religious leaders have been spreading poison to break man from man. What we call theology has become the basis and channel of hatred and violence.

And the love that could lead to God is left in the dark, in the dark, somewhere along the path of life, very neglected. That is why man has been praying for five thousand years, man has been worshipping for five thousand years, for five thousand years he has been bowing his head in front of the idols of temples and mosques, but no glimpse of God has been available to humanity. No ray of God could incarnate within man. Blank prayers are left in hand, and man has fallen down day by day, wandering in darkness day by day. Only dreams of bliss remain in hand, the realities have become very sad. And today man has almost stood in a place where it is becoming impossible for him to even think that there can be a God.

Have you ever wondered how this incident has happened? Are atheists responsible for the fact that people's desire and longing have stopped going in the direction of God? Are they responsible for this – scientists and materialists and materialists – who have closed the doors of God?

No, the gates of God have been closed because there was only one door to God – love, and that love has not paid any attention to us! What has become even more strange and difficult and surprising is that the so-called religious people have murdered love together. And an attempt has been made to organize the life of man in such a way that there is no possibility of a ray of love in it.

In this meeting of the women's society, I want to say a little bit about this love, because apart from that I see no way how one can reach the Lord. And so many people who have been deprived of reaching the Lord, that is because they have been deprived of reaching love.

The whole system of society is a system of non-love. The whole center of the family is the center of love. The entire journey from conception of a child to its conception to its death

is a journey of unlove. And we are respecting this society, this family, this household, we go on shouting that this is a very pure family, a very pure society, a very pure life. And this family, this society, this civilization, this civilization, which we do not tire of praising is becoming the reason for preventing man from God.

It will be necessary to understand this a little.

There has been a fundamental mistake somewhere in the development of humanity. It is not a question of a man finding God. There is no question that any Krishna, any Rama, some Buddha, some Christ becomes available to God. If there is a light in the life of one person among billions and trillions, then it is not even a matter of consideration, there is no need to keep an account on it.

If a gardener plants a garden, plants 100 million saplings in it, and a plant grows a small flower, who will go to praise that gardener? Who will say, 'Gardener, you are very skilled! What a garden you have planted is wonderful! Look, a flower has blossomed in ten million trees!

We would say that this is not proof of the gardener's skill – this flower blossoming. The gardener's blunders must have blossomed. Because all the rest of the trees are giving news about how skilled the gardener is. This inspired, it would have bloomed despite the gardener's flower. The gardener must have tried not to bloom, because all the plants are telling how the gardener's flowers are blooming!

In the midst of billions of people, the light burns in the life of a few people and we keep on making a noise about it, worshipping it, building its temples, praising it. So far, we are doing Ramlila. So far, we are celebrating the birth anniversary of Buddha. They are still worshipping Mahavira. They are still kneeling before Christ.

What is this evidence of? This is proof that in five thousand years, there has been no contact with God in the life of man except for five or six men. Otherwise, sometimes we would have forgotten Rama, sometimes we would have forgotten Buddha, sometimes we would have forgotten Mahavira. It has been 2,500 years since Mahavira passed away. In 2,500 years, there has not been a single person who can forget Mahavira. Mahavira has to be remembered. She was a blooming flower, she has had to remember us by now.

It is not a matter of pride that we still have the memory of Buddha, Mahavira, Krishna, Rama, Mohammed, Christ or Zarathustra. This is proof that there are no human beings that we can forget them. Only a few names remain stuck in the memory of mankind.

And what have we done with those names, except violence? And what have those who worship him done--what else have they done except make man's life hell? No one has killed and shed as much blood and harm to life as the priests and worshippers of mosques and temples.

There must have been a fundamental mistake somewhere. Otherwise, it is a matter of great surprise that so many plants will be planted and not flowered! Where has it gone wrong?

In my view, love has not yet been made the center of man's life, so it is a mistake. And it will not become the center of love, because the things that are not making love become the center of life, we are making noise, respecting and respecting the same things – so how will it happen?

Man's journey from birth to death has gone wrong. This needs to be reconsidered. Otherwise, only we can wish and nothing can be available.

What has gone wrong? Have you ever realized that your family is the enemy of love? Have you ever realized that your society is the enemy of love? Did you ever realize that all the strategists from Manu till today are opposed to love?

The center of life is family. And the family is built on marriage; The family was supposed to be based on love. It was a mistake, a fundamental mistake in the whole family development of man. The family must be built at the center of love, and the family is built at the center of marriage! There can be no more false and false thing than this.

What is the relationship between love and marriage?

Love can lead to marriage, but love cannot and cannot come out of marriage. If we understand this a little, then we can move forward.

Love is the law of God and marriage is the law of man.

Marriage is a social institution, love is a gift of nature.

Love is born in some corner of the soul, unknowingly.

And marriage? Marriage regulates society, regulates it, stabilises it, builds it.

Marriage is a man's invention.

And love? Love is the gift of God.

We put the whole family at the center of marriage, not at the center of love. We have assumed that by getting married, two people will enter the world of love. Amazing falsehood! And even in five thousand years we have not realized it, we are wonderfully blind! There is no need, no necessity, no necessity for love to be born by tying two men together. Rather, the truth is that people who feel bound can never love one another.

Love is born in freedom. Love is born in the land of freedom – where there is no bondage, where there is no coercion, where there is no law. Love is one's own self-giving – not bondage, not coercion. There are no laws, no rules.

But we have deprived the civilization of humanity till today – of love in the whole world. The first ray of love that is born in the mind of a man or a woman, in the mind of a young man and a young woman, we strangulate that first ray. We say, marriage, not love. And then we say, love should be born out of marriage.

Then the love that arises is absolutely created, cultivated, brought about by effort. That love is not real. That love is not spontaneous. That love does not arise spontaneously, it does not spread from the soul. And what we call love born out of marriage is only an attachment born out of cohabitation. The ardor of life and the attraction of life and the electricity of life are absent there.

Then it becomes a family – a family born out of marriage. And the stories of the family's sanctities are not accounted for! And the praises and praises of the family are uncountable! And the family has proved to be the ugliest institution in distorting and perverting the whole man. A family devoid of love has proved to be the greatest institution in distorting man, in making him irreligious, in making him violent. There is nothing more ugly and ugly than a family devoid of love, and it remains the den of iniquity.

Why? Once we bind a young man and a young woman in marriage – without love, without inner introduction, without the music of each other's souls – when we bind them in marriage only in threads and in the priest's mantras and in the worship of the altar and in a small undertaking, and then leave them together and hope that love will arise in their lives! Love does not arise. Only their relationships are sensual, sexual, and there are no relationships. And when their love is not born... Because love cannot be created. If love is born, two people can join together and build a family. But if two people are joined together to build a family and then hope that love is born, it cannot happen. And what are the consequences that happen when love isn't born, you know?

There is a family discord. What we call a householder is a hotbed of strife, strife, hatred, jealousy and twenty-four hours of violence. But I don't know how blind we are that we can't even see it! When we go out, we come out smiling. Everyone wipes the tears of the house and comes out. The wife seems to be laughing, the husband also seems to be laughing.

These faces are false. These are the faces visible to others. The faces inside the houses are full of tears. Twenty-four hours a day life is passed in strife and strife. Then there will be consequences of this discord and conflict. There will be two outcomes. One consequence will be that there is no fulfillment in a person's life except love. Love is the pinnacle of the fulfillment of the personality. And when love is not found, the personality is always unfulfilled, always unfulfilled, restless, yearning, demanding that I want fulfillment, always restless, yearning. This agonizing personality creates malpractices in the society. Because this yearning personality goes out to find love. There is no love in marriage. He tries to find the love of marriage.

Prostitutes are born because of marriage. Marriage is root, marriage is the root of prostitutes being born. And so far there were women prostitutes, now male prostitutes are also available in civilized countries. A prostitute will be born. Because the love that should

have been available in the family has not been attained, man is looking into other homes for that love. There will be prostitutes. And if prostitutes are stopped, pathways to love will be created through the back doors in other families. That is why the whole society has decided to appoint a few prostitutes, so that the conduct of the families is safe. Put some women in agony, so that the rest of the women may remain husbands and Sati-Savitri.

But the society that seeks such immoral measures... What else could be such an immoral remedy as a prostitute? What could be more immoral than this? A society that has to invent immoral institutions like prostitutes should know that the whole society will be fundamentally immoral. Otherwise, it was not necessary for immoral inventions.

Prostitutes are born, incest is born, adultery is born, divorces are born. If there is no divorce, no incest, no adultery, then the house becomes a twenty-four hour mental stress and anxiety.

The number of crazy people is increasing all over the world. These nuts are born within the family.

All over the world, women are becoming hysterical, neurotic, insane, hysterical. They faint, fall, scream, cry. Men are going crazy. There are a thousand suicides on the ground in an hour! And we are crying that this society is very great for us, the sages have created it. And we are shouting that the foundations of this society have been laid very carefully. How did the sages and sages and how did they base it? I will speak for an hour, and in the meantime a thousand men will be stabbed, some will lie under a train, some will drink poison! What will be the life of a thousand people who are ready to die every hour?

And don't think that those who don't die are very happy. The whole reason is that they don't dare to die. There is no question of happiness or happiness. They are cowards, they are cowards, they do not have the courage to die, so they go on living, they go on being stumped and they go on living. If you think that today is wrong, tomorrow everything will be fine, the day after tomorrow everything will be fine. But their brains go on getting sicker.

No man can ever be healthy except through love. If there is no love in life, then the brain will be sick, full of anxiety, full of tension. A man will drink alcohol, he will get drunk, he will want to forget himself so that he can forget all this. The increasing number of alcoholics in the world is not due to alcoholics. The family has brought people to such a condition that it has become difficult to get relief even for a while without fainting. So people will go on drinking, people will fall unconscious, people will kill, people will go mad.

Three million people in the United States are receiving psychiatric treatment every day. And these are government figures! And, you know very well, the official figures are never accurate. If the government says 30 lakh, it is difficult to say how many people will be undergoing treatment. And the condition of America is the condition of the whole world.

Modern psychologists say that three out of four men have become abnormal. Three out of four men have become sick, not healthy.

So, in a society where three out of four people become mentally ill, it is necessary for the foundations of that society to rethink its foundations. Otherwise, tomorrow only four people will become sick and then there will be no one left to think. Then it will be very difficult.

But what happens is that when all people are suffering from the same disease, then that disease is not detected. We are all sick, sick, upset, full of false smiles, so we don't know at all. All of them are like that and this is why they appear to be at ease. When everyone is like this, well, that's how the world works, that's life. And when we see so much pain, we repeat the words of the sages that the sages have already said that life is misery.

This life is not suffering, it is the misery we are creating.

The sages have already said that life is meaningless, it should be got rid of.

Life is not immaterial, it is the essence we have created. And the talk of getting rid of life is all two-pronged. For the man who tries to get rid of life can never be available to the Lord. Because life is God, life is divine. God is manifesting in life. Whoever runs away from him will go away from God.

But when the same disease takes hold, you don't know.

It so happened in a village, a magician came and put a pudiya in a well. And said that whoever drinks water from this well will go mad. There were only two wells in the village. There was a well in a village and a well in a king's palace. By evening, the people of the village had to drink water, they all went mad. Only the king, his queen, his wazir did not go mad, because they had their own separate well. The Wazir was very happy, the queen was very happy, the king was very happy that we were saved, we have a separate well.

But by dusk, they realized that they had made a big mistake by escaping. The people of the whole capital surrounded the palace. And they shouted, "The king is mad!" Cast out the king! The whole village had gone mad, the king seemed to be mad.

The king was very nervous, he said to his Wazir, what will happen now? His soldiers also went mad, his soldiers also went mad. His guards are also shouting, "The king has gone mad, throw him out!" We want a healthy king.

"Now the only way out is to rush and go through the back passage and drink the water from the well from which all these people have drunk," Wazir said.

The king ran away and drank the water from the well.

That night a big procession was celebrated in that village, a procession was taken out. The people of the whole village started dancing with joy that the king's mind was cured. That king had also gone mad, so he came to know that his mind was cured.

When a disease is caught, no one knows.

The whole human being is sick from the root, so you don't know. Then we look for other ways to cure. Don't think about what is cogsy, what is the root cause; Think the upper cure. What do we think is the upper cure? A man starts drinking alcohol terrified of life. A man goes and watches the dance, sits in the house of a prostitute, terrified of life. The other man sits in the cinema. The third man starts contesting elections, so that he forgets everything. If you indulge in this fuss, you will forget everything. The fourth man goes and sits in the temple and starts doing bhajan-kirtan. This bhajan-kirtan performer is also trying to forget his own life. This is not the way to attain God.

God is attained through entry into life, not by running away from life. These are all escapes – that a man is chanting hymns in a temple, moving. We are saying, "Bhaktji is very happy." The devotee is not happy, the devotee is running away from some sorrow, he is trying to forget it. This is another form of alcohol. This is spiritual intoxication, it is the new wine in the name of spirituality, which runs all over the world. These people have not changed their lives by running away from life till date; Life is full of misery. And whenever someone becomes unhappy, he goes after them to give us the gurumantra and blow our ears so that we can also become happy as you have become! But no one goes to see why this life is creating misery, to find its science.

In my view, where life begins, something has gone wrong. And the mess that has become is that we have imposed the human race with marriage instead of love. Then marriage will take place and all these forms will be born. And when two men are tied to each other and there is no peace and fulfillment in their lives, they become angry with each other – that I cannot find peace because of you! And he says, I cannot find peace because of you! They begin to persecute each other. They start to bother, they start to wonder. And in the midst of this surprise, this trouble, this discord, this anxiety, children are born. These children are born and become perverted.

In my understanding, in my eyes, someday when mankind will take over the whole science of man... Not even the whole science of man has been able to stand how man should be healthy and calm. The sciences of bhajan and kirtan are not sciences. The day man fully develops the science of man, you may find that people like Buddha, Krishna and Christ could be born in the world perhaps because their parents were united by unparalleled love the moment they had intercourse. It was conceived in a moment of love. It is some day, the day when the science of reproduction is fully developed, perhaps we will discover that the few wonderful people in the world – peaceful, blissful, available to the Lord – are the same people whose first atom was born from the initiation of love, whose first atom of life was born in love.

Husband and wife are full of strife – anger, jealousy, conflict with each other, ego. They are clutching at each other's chests, wanting to be each other's bosses, wanting to dominate each other. In the meantime, their children are being born. How will these children enter into a spiritual birth?

I have heard that in one house, a mother was fighting in the field and her younger daughter – they were fighting outside in the field, punching each other – that mother said to them, "Hey, what are you doing? How many times have I told you not to fight, not to fight among yourselves!

The girl said, "Mommy, we're not fighting, we're playing mommy and daddy." We're not fighting, we're playing Mommy and Daddy. We're not fighting, we're just repeating the game of Mom and Dad. We are repeating what is happening every day at home.

The game begins from the moment of birth. It is very important to understand a couple of things in this regard.

First, in my view, when a man and a woman meet on the basis of perfect love – they have sexual intercourse, they meet – then on the plane of that perfect love not only their bodies, their psyches meet, their souls meet. They are immersed in a rhythmic music, they both merge and perhaps only the divine remains in that moment. And at that moment the child who is conceived, that child can be available to God, because the first step of the moment of love has been taken in his life.

But the parents who are full of hatred, those who are full of hatred, those who are full of anger, those who are full of strife, they also meet, but their bodies are the same, their souls and souls are not found. And if the children born from the upper union of their bodies are born materialists, if they are born physical, sexual, sick and sick, if there is no thirst for the soul in their life, then do not blame those children. Enough of this blame. Blame them on the parents with whose image they are born, and whose all crimes and diseases are born with, and whose all are born with anger and hatred. With birth, their plant is deformed, permutation begins. Then make them drink the Gita, explain to them the Koran, tell them to pray, everything becomes false! Because the seed of love could not begin, how can prayer begin?

When a man and a woman meet in perfect love and joy, the union becomes a spiritual act, a spiritual act. Then it has nothing to do with sex. That union is not sensual again, that union is not physical. That union is so unique, it is as important as the samadhi of a yogi. Equally important is the union when two souls are united by perfect love. And equally sacred is that act, because God gives birth to life by that action and gives speed to life.

But the so-called religious people, the so-called false society, the so-called false family, have so far tried to explain that sex, sex, sex is impure, disgusting.

If sex is despicable and impure, then all life is defiled and disgusting. If sex is a sin, then the whole life is sin, the whole life is condemned. And if life itself is condemned, how happy will there be? How will loving people be available? How will true people be available? When life is all sin, the whole night became dark. Now, where does it have to get a ray of light from?

So I want to tell you, for the birth of a new humanity, it is very important to accept the purity of sex, the righteousness of sex; Because life is born out of it, God creates life by that act. And that which God has made the beginning of life cannot be sinful!

But the man has sinned him. That which is devoid of love becomes sin; That which is void of love becomes sin. There is no love in a man's life, so only sexuality remains, only sexual. He's been a sexual sinner. It is not a sin of sex, it is a sin of our lack of love. And with that sin begins all life. Then these children are born, then these children are born.

And remember, for a wife who loves her husband, the husband becomes divine. This cannot happen by explaining to the scriptures. For the husband who loves his wife, the wife also becomes God. Because love makes anyone divine. The one to whom my eyes are raised with love becomes God. God has no other meaning.

The eye of love slowly begins to see God in the whole world.

But if one who is unable to see in one is talking about seeing in the whole world, then those things are false, there is no basis or meaning for those things.

Ramanuja went to a village. And in that village a young man came to him and said, "I want to find God."

Ramanuja looked at him from bottom to top and said, "Have you ever loved?"

The young man said, "Love, I have always avoided such worldly things. I have never loved anyone. I want to find God."

Ramanuja said, "Think a little! Have you ever loved anyone? Anyone!"

He said, "Why are you talking about love? I have never loved anyone. Show me the way to God."

Tears came in Ramanuja's eyes and he said, "My son, you go to someone else, I will not be able to tell you the path of God." Because one who has never loved even one, there can be no beginning of God in his life. Because in the very moment of love, for the first time a person becomes divine; That is the first glimpse of God. Then the same glimpse is enhanced, enhanced, enhanced. One day that glimpse is fulfilled, the whole world is transformed into that form. But he who has not seen a drop of water says, "I want the ocean!" He says, "I have nothing to do with a drop of water." What will I do with a drop of water? I want an ocean! We will tell him that if you have not seen even a drop of water, you have not been able to find a drop of water, and you have gone to find the ocean, so you are mad. Because what is the ocean? There is a sum of infinite drops of water. What is God? There is a sum of infinite drops

of love. So, if a drop of love is condemned, then the whole God is condemned. Then our false gods will stand, idols will be erected, worship will take place, all will be nonsense; But our souls cannot be interconnected with it.

And it is also important to keep in mind that when a woman loves her husband, loves her lover, and is bound to him because of love, not because of society; Their marriage, their cohabitation, comes out of love, only then she becomes a mother in the true sense.

No one becomes a mother by having children. Becoming a mother doesn't mean having children. One does not become a mother by having children. A mother becomes a woman and a father becomes a man only when they have loved each other. When a wife loves her husband, her lover, the children seem to her husband to be a reincarnation. They are the re-birth of her lover, they are again the same faces, again the same form, then the same innocent eyes; What was hidden in her husband has reappeared. If she loves her husband, she loves her children.

The love given to the children is an echo of the love given to the husband. Otherwise, no one can love children. A mother cannot love her children unless she loves her husband with all her life. Because those children are replicas of her husband, they are her echoes, they are her echoes. This husband has come back, he has come back. This is the new birth of her husband. This husband has returned again purified and renewed. But if there is no love for the husband, then how can it be love for the children? These children will be neglected.

A father also becomes someone only when he loves his wife so much that he starts seeing God in his wife. Then the children are again the return of his wife. When he saw his wife for the first time, she was as innocent as she was, as calm as she was then, as beautiful as her eyes were like a lake, those eyes have returned to these children. The same face has returned to these children. These children have come back with a new image. Just as the flowers bloomed last spring, the leaves came on the plants last spring. Then the year passed. The old leaves have fallen off. Then new sprouts have emerged. Then the trees are filled with new leaves. Then spring returned. Then everything has become new. But how can one who did not love last spring love this spring?

Life continues to return. The rebirth of life is going on continuously. Every day it becomes new, old leaves fall and new ones come. This constant creativity of life, this creativity is God, this is God. Whoever recognizes it will recognize it.

But neither the mother is able to love the children, nor the father is able to love the children. And when the mother and father are unable to love the children, the children are on the path of being mad from birth. They get milk, they get clothes, they get houses, but they don't get love. And without love, they cannot find God, and they can get everything.

Recently a Russian scientist used to do some experiments on monkeys. He made some fake monkeys, false mothers--fakes, electric devices, their hands and feet, their electric structures, their wires. Monkeys born to fake mothers... So they clung to fake mothers. Those first-day kids, they don't know who's real and who's fake. They took her to the fake mother from the moment she was born. They went and clung to his chest. There is fake milk, that milk is going into their mouths. They drink milk, they cling. That monkey is fake, she keeps moving. The children understand that the mother is shaking them by shaking. Twenty such monkey cubs were raised with a fake mother. They were given good milk. The mother shook them completely. The mother jumps, jumps, does everything. The children looked healthy. Then they grew up too. But all those monkeys turned out to be crazy. They all went mad, they all proved to be abnormal! They got milk, their bodies were healed, all was well; But they had a deranged behavior!

Scientists wondered what happened to them. They have received everything, so how did they become insane?

The one thing that cannot be caught in the scientist's laboratory is that he did not get – he did not get love.

And what happened to those 20 monkeys is happening to three and a half crore human beings. You find a false mother and a false father. The fake mother keeps shaking and the fake father keeps shaking. And these children become neurotic. Then we tell them that they are not calm, they are becoming restless. They throw stabbers, they throw acid on girls, they set fire to colleges, they throw stones at the bus, they kill the master.

They will kill! They have no way without killing. They kill little by little now, but tomorrow they will kill even more. And none of your teachers, nor any of your leaders, nor any of your religious leaders will be able to explain to them. Because it is not a question of explaining, it is the soul that is being born sick. This morbid soul will create chaos, it will break, it will break things, it will erase. The talk that used to go on for three thousand years, is now reaching the climax.

When we heat the water to 100 degrees, the water evaporates and evaporates. Doesn't fly up to ninety-nine degrees. Water persists for ninety-nine degrees, then begins to steam at a hundred degrees. The madness of man has reached a hundred degrees. Now it is starting to evaporate. Don't shout, don't get upset. Let it steam! And you keep on preaching and your saints and saints keep on explaining, keep on saying good things and commenting on the Gita and keep on preaching on the Quran. Keep on preaching and commenting on the Gita, and keep repeating the old words. It won't stop steaming. This evaporation will stop when we understand the whole process of life that somewhere there is a mistake, somewhere a

fundamental mistake is happening. And that is not today's mistake. Four thousand is a mistake of five thousand years; The climax has been reached, so the difficulty is being created today.

These children are born empty of love and are brought up in the air empty of love. Then they will repeat the same drama – they will play Mummy and Daddy. They will grow up again, then they will repeat the same drama. They, too, will be wedded in marriage; Because society does not allow love. Neither mother likes her daughter to love anyone. A father doesn't like his son to love anyone. Society doesn't like anyone to love anyone. There doesn't have to be love. Love is sin. There doesn't have to be love. That's not worth talking about at all. There should be a marriage. Then there will be no love; Then there will be marriage. Then the same wheel will spin completely.

You would say that even where there is love, there is no very good condition.

You don't know! Because love, the way you give opportunity, love is like theft, love is like secrecy, love is like a crime. Lovers love fearfully, love fearfully, love like thieves, love criminals. And the whole society is against them, the eyes of the whole society are on them. They love in the rebellion of the whole society. This love is also not healthy. There is no healthy air for love. The results may not be good either.

For love, society must create air, create opportunity, create opportunity. Love must be taught, love must be initiated. Children should be developed towards love. Because that will become the basis of their life, that will become the center of their whole life, from that center their life will develop. It doesn't matter, we stand far away from it, we stand with our eyes closed. Neither the mother nor the father talks about love for the children. No one teaches them that love is the basis of life. Nor does anyone make them fearless that they should be fearless in the world of love. No one tells them that they should not marry unless they are in love with someone. Because that marriage would be wrong, it would be false, it would be sin. He will be the root of all ugliness and the cause of all humanity going mad.

So I want to tell you one thing: if you want to bring mankind closer to God, then the first thing to do is not talk about God, bring mankind closer to love.

It's definitely risky work. I don't know how dangerous it might be. I don't know how many changes may have to be made in the system of society. But don't change, then this society has reached the edge of death in its own hands, it will die. It cannot escape. It is those who are devoid of love that create wars. People devoid of love become criminals. Emptiness from love is the root of criminality and criminals spread all over the world.

As I told you, as I said, if someday the science of reproduction is fully developed, we may be able to find out in what conditions Krishna was born. In what harmony did Krishna's parents conceive this child in what moment of love? In what moment of love did this child incarnate? So perhaps we will also get to know on the other hand what moment of unlove Hitler would

have been born into. At what moment would Mussolini have been born? On what occasion would Timur and Genghis Khan have been born?

It may be known that Genghis Khan was born of two conflicting, hatred and angry parents. Throughout his life, he is full of anger. The original momentum of anger has been running through his life. In the village where Genghis Khan went, millions of people were cut.

In the capital to which Timur went, he would cut off the necks of ten thousand children and pierce them with spears. When the procession goes out, the necks of ten thousand children are hanging over the spears, behind Timur is going to Taimur. People ask, what are you doing? So Timur would say, so that people would remember that Timur had once come to this city. There was nothing else to remember this madman!

Hitler murdered six million Jews in Germany! Five hundred Jews were killed every day, he was killed every day! Stalin killed six million people in Russia!

There must have been something wrong with his birth. Of course, they were born insane with birth. Neurosis came into her blood with her birth and then she went on spreading it. And madmen have great power! And the lunatics take over, and the lunatics run and dominate – over money, position, fame, and distort the whole world. Crazy is powerful.

The world that has been created by madmen, this world has come close to the third world war. The whole world will die. Three and a half crore people were killed in the first world war, seven and a half million people were killed in the second world war, now how much will be killed in the third?

I have heard, when Einstein died and reached God's house, God asked Einstein that I am very nervous, tell me something about the Third World War? What will happen? Einstein said, "It is difficult to say about the third, I can definitely tell something about the fourth." God said, "If you cannot tell about the third, how can you tell about the fourth?" Einstein said, "One thing I can tell about the fourth, that there will never be a fourth world war; Because in the third all men will be finished. There is no chance of a fourth. And it's hard to say anything about the third. What three and a half billion madmen will do in the Third World War, nothing can be said what the situation will be!

Man separated from love is the only accident. So, I would like to submit this at the end. My words must have sounded very strange; Because sages and sages don't say such things. It must have been very strange to me. Because you must have thought that I would tell you a recipe for bhajan-kirtan. You would have thought that I would tell you the trick of turning a garland. You must have thought that I will give you an amulet, which you can tie and meet God. I can't tell you any such thing. All those who tell you this are dishonest and deceitful. They have ruined society.

To understand the life of society, it is necessary to understand the whole science of its human being. It is important for the family, the couple, the society, its entire system to understand what is going wrong. I said the same thing to you about the mess, because it was a women's assembly; I said this knowingly, because women are the center of the family, of society. They have great power in their hands. They have their whole life in their hands. They are wives, they are mothers, they are sisters. Their love will have an impact on a very large circle. If the women of the world decide that we will make the earth a house of love, not a false marriage – yes, marriage will come out of love, that will be a true marriage – we will make the whole world a house of love. No matter how difficult it is, difficulties and chaos, we will find a way to handle it, we will think about it. But if we break the web of unlove from the world and create a world of love, then perhaps the entire human race can be saved and healthy.

And I tell you that if the family is built at the center of love in the whole world, then the imagination of Superman, of man, of the superman that has been there for thousands of years – that imagination of Nietzsche and the imagination of Arvind – that imagination can be fulfilled. But neither by Arvind's prayers nor by the fascism created by Nietzsche. That dream can be fulfilled if we bring back the dignity of love on earth, if love comes back to life, if it is honored, if it is filled with respect. If love assumes a spiritual value, a new man can be created – a new progeny, a new generation, a new man. And that man, that child, that embryo, whose first molecule will be born of love, can be believed, assured that his last breath will come out in the divine. Love is the beginning. God is the end. That is the last step.

One who does not find love, cannot attain God. It's impossible, it's impossibility. But one who is initiated into love and grows in love and grows in the breath of love, and the flower of love whose breath becomes breath and whose love becomes atom and which grows in love, one day he finds that the Ganga of love in which he walked, That Ganga is now leaving the shore and becoming an ocean. One day he finds that the banks of the Ganges are disappearing and the infinite ocean has come in front of him. There was a small stream of the Ganges in Gangotri – there is a small torrent of love in the beginning – then it grows, then it grows up, then it crosses the mountains and plains, then a time comes when the shores start to disappear. The day the edges of love are left behind, that is the day love becomes divine. As long as love has its edges, it is not divine. The Ganges is a river, as long as it is bound by the banks of this land. Then it leaves the shore and merges with the ocean. Then she meets God. He is the ocean of love and God.

But we are not just rivers of love, we are not rivers of love. And we are sitting with folded hands and feet praying that we want God. How can one who does not have Sarita find the ocean?

A whole movement is needed for the whole human race. The whole human race needs a radical change. The whole family needs to change. Our family is very ugly. She may be very beautiful, but at the center of love. The whole society needs to change. And then a religious humanity can definitely be born. Love first, God last.

And why does love reach the divine? Because love is the seed and God is the tree. The seed of love then sprouts and becomes a tree.

This is what I want to say to women all over the world – and especially to women – because for man there is love and a direction in many directions of life. For a woman, love is the only direction. For men, love and many life dimensions have a dimension, a dimension. He also has other dimensions of personality. But a woman has only one dimension, one direction – it is love. A woman is a complete love. Men are love, and there are other things.

So if a woman's love develops and she understands the alchemy of love, the chemistry of love, and initiates children into the education of love and strengthens their wings to rise into the sky of love.... Now we cut off the wings – move on the ground of marriage, don't fly in the sky of love!

Of course, flying in the sky is risky, walking on the ground is not risky. But those who do not take the risk become insects crawling on the ground. And those who take risks prove to be hawks flying in the distant infinite sky. Man has become a crawling worm. Don't take any risks, no risk, no danger, don't take any risks. Close the door of your house and glide on the ground. Don't fly in the sky.

Teach the risks of love, teach the danger of love, teach the awe of love and strengthen the wings of little children to fly in the sky of love. And wherever love is attacked, stand up against it. Strengthen love, give strength.

There are so many enemies of love in the world – ethicists have stood up. They are moralists, because what moralists would be against love? Saints and monks are standing. Because they say, it's all sin, it's all bondage. Leave it and go towards God.

The man who says, "Leave love and go towards God, is an enemy of God, because there is no way to God except love."

The elders are standing, their experience says that love is a threat.

Be careful with experienced people, because they never allow any new path in life. They say that we have experience of the old path, we have walked on the old path, everyone should follow it.

But life needs a new path every day. Life is not a train running on the tracks, on the tracks, on the tracks. And if it runs, it will become a machine. Life is a river that charts a new path every day – in the mountains, in the plains, in the forests. It emerges through unique paths, enters the unknown world and reaches the ocean.

So, women have only one task in front of them. It is not about sitting and teaching orphan children. Your children are also orphans. Those children are your children in name. He doesn't have a mother, he doesn't have a father.

Social workers think that they have opened an orphanage for orphans and have done a great job. They don't know that your children are also orphans. You're going to teach other people's orphans, you're crazy. Your children themselves are orphans, orphans, they have no one – neither you nor your husband. He doesn't have a mother, he doesn't have a father, he doesn't have anybody. Because it is not love that makes them saints.

They think that we are going and educating tribal children.

Give education to your tribal children, your children are gradually becoming tribals. There are beetles, there are beatniks; So-and-so is there; These are again the manifestations of man being tribal.

You think, women think that they should go and serve, and so and so, do so, do so.

How can there be service in a society where there is no love? Service is the fragrance of love.

That's why I want to say the same thing today. And many questions must have arisen in your mind in this regard, so if you want, I would like to answer all your questions again. Today, I just want to give you a push, that you start thinking within yourself.

You may find my words offensive. It's very good. My words may hurt you, cause trepidation. God willing, the more it is, the better, because some thinking will arise. Maybe all of what I say is wrong, so there's no need to take my word for granted. But you think about what I have said. I repeat what I have said in a couple of points and conclude what I have said.

Today's human society is not built on the center of love, that is why there is madness, that is why there is madness, that is why there are wars, that is why there are suicides, that is why there are crimes. Instead of love, man has invented a false substitute marriage. Because of marriage, there are prostitutes, there are hooligans. Marriage is due to alcohol; There are faintings due to marriage; Those who run away because of marriage are monks; There are liars who perform bhajans in temples because of marriages. And as long as there is marriage, it will stay.

I am not saying that marriage should disappear, I am saying that marriage should come out of love. Love does not come out of marriage. It is auspicious if marriage comes out of love. And if you try to remove love from marriage, then this love will be false, because no love can ever be taken out by force. Love either comes out or it doesn't, it can't be forced.

The third thing I said was that the children of parents who are not full of love will be born deformed, perverted, abnormal, sick and sick. I said that the parents who are husband and wife, the loving couple who are not absorbed in the sexual intercourse of love, will produce

only those children who are bodily and materialistic; Whose eye of life will never rise above matter, who will be born blind to see the divine. We are creating spiritually blind children.

I told you the fourth thing that if parents love each other, then only they will become mothers and fathers of their children; Because children are their echoes. They are the new spring that has come. They are again the sprouts on the tree of life. But how can one who has not loved the old spring love the new spring?

And the last thing I told you was that love is the beginning and God is the ultimate evolution. When life begins in love, it ends with God. When love becomes the seed, God becomes the shadow of the last tree. If there is love and Gangotri, then the ocean of God is attained.

Therefore, whoever desires to go to God, let him fill his life with the song of love. And whoever aspires that the whole of humanity should be filled with the life of God, he should break all the obstacles in the path of taking the whole humanity towards love, eradicate it and give love a free sky, so that one day a new human being can be born.

The old man was sick, ugly, unlucky. The old man has arranged for his suicide. He is betraying. He will commit suicide all over the world at the same time. Universal suicide has been arranged. If it is to be saved, it is necessary to create the rain of love and the land of love and the sky of love.

These are the few things I said. I am very happy to hear my talk with so much love and peace. If I have hurt anyone's mind in any way, then he should forgive me. I have no desire to hurt or hurt him. But there is great pain in my heart, because what has happened to man is very painful. And it is because of my pain that I feel that if all this is broken once, then maybe everything will be new, life can move in the right direction.

In the end, thanks again to everyone for listening to me. And I urge you to think about my words.

And at the end of the day, I bow down to the God sitting within everyone, accept my obeisances.

Love is the door to God.

Love is the Door to God – 7

The soul of man, the soul of man is constantly eager to find God. But to which God, how to God? No one knows his experience, his form, his direction. It is just a small experience that is known to man and which can give a glimpse of the divine. That experience is an experience of

love. And there is no possibility of God coming into the life of one who has no glimpse of love in his life. Neither prayers can reach God, nor can they reach the scriptures, nor can they reach temples, mosques, nor can any organization reach Hindus, Muslims, Christians or Parsis.

The only thing that can lead to God is that the light of love is born in the soul. Temples and mosques work to extinguish the flame of love. Those whom we call religious leaders have been spreading poison to break man from man. What we call theology has become the basis and medium of hatred and violence. And the love that could lead to God has been left somewhere in the darkness along the path of life, utterly neglected. That is why man has been praying for five thousand years, for five thousand years man has been worshiping hymns, for five thousand years he has been bowing his head in front of the idols of mosques and temples, but no glimpse of God could be available to humanity, no glimpse of God could be available to humanity. No ray of God could incarnate within man. Blank prayers are left in the hand, and man has fallen down every day, and has wandered in the darkness every day. Only dreams of bliss have remained in the hands, the realities have become very sad.

And today man has almost stood in a place where it is becoming impossible for him to even think that there can be God. Have you ever wondered how this incident has happened? Are atheists responsible for this? Or that people's aspirations and aspirations have stopped going in the direction of God? Or that scientists and materialists have closed the doors of God? No, the doors of God have been closed because there was only one door to God, and we have not paid any attention to that love. What has become even more strange, difficult and surprising is that the so-called religious people have collectively murdered love and tried to organize man in life in such a way that there is no possibility of the birth of a ray of love in him.

I see no other way than love that can lead to the Lord. And so many people who have been deprived of reaching God, that is because they have been deprived of reaching love. The whole system of society is a system of non-love. The whole center of the family is the center of love. The entire journey from conception to the death of a child is a journey of unlove. And we are honoring this society, this family, this household, we are given respect, we go on making a hue and cry that it is a very pure family, a very pure society and a very pure life. And this family, this society, and this same kindness, which we never tire of praising is causing man to stop from love. It will be necessary to understand this a little.

There has been a fundamental mistake somewhere in the development of humanity. It is not a question of a person attaining God, whether a Krishna, a Rama, a Buddha, a Christ attains God. Even if one person shines in one person out of billions of trillions of people, it is not a matter of consideration. There is no need to keep an account of this. A gardener plants a garden. He has planted 100 million saplings in his garden, and if a plant bears a good flower, who will come to praise the gardener? Who will say, "Gardener, you are very skillful, that the

garden you have planted is so wonderful?" Behold, a flower has blossomed in ten million trees! No, we would say that is not proof of the gardener's skill. Someone must have bloomed because of the gardener's mistake, otherwise all the other trees are reporting how skilled the gardener is! It must have bloomed in spite of the gardener. The gardener must have tried not to bloom because all the plants are giving news of how the gardener's flowers are blooming.

In the midst of trillions of people, the light burns in the life of a few people and we keep on making noise about it for thousands of years! We keep worshipping it, building temples for it, we keep singing Hajj and praise it. Till now we are doing Ramlila, till now we are celebrating Buddha's birth anniversary. Till now, Hajj, who have been worshipping Mahavira, are still kneeling in front of Christ. What is this evidence of? This is proof that in five thousand years, there can be no contact with God in the life of man except five or six men. Otherwise, we would have forgotten Rama, we would have forgotten Buddha, we would have forgotten Mahavir and it has been 2500 years since Mahavir was born. In 2,500 years, there has not been a single person who can forget Mahavira. Mahavira has yet to be remembered. She was a blooming flower, she is yet to remember us.

It is not a matter of pride that we still have a memory of Buddha, Mahavira, Rama, Mohammed, Christ or Zarathushta. This is proof that there are no other people that we can forget them. Only a few or four names remain stuck in the memory of mankind. And even with those names, what have we done except violence, violence? And what have the people who worshipped him done except make man's life hell? No one has done as much murder on the ground as the priests and worshippers of temples and mosques, and have shed as much blood and harmed life as much. There must have been a fundamental mistake somewhere; Otherwise, it is a matter of great surprise that so many plants will be planted and flowers will not come. There must have been a mistake somewhere.

In my view, love has not yet been made the center of man's life, that is why it has been a mistake. And love will not become the center because of the things that love is not becoming the center of life, we are making noise about the same things, we are respecting, respecting and promoting the same things. Man's journey from birth to death has gone wrong. It is necessary to reconsider this, otherwise only we can wish and nothing can be available. Have you ever thought that your family is the enemy of love? Have you ever realized that all the strategists from Manu till today are opposed to love? The center of life is the family and the family is built on marriage while that family should stand on love. A mistake has been made, the whole family development of man has been mistaken. Family must be built at the center of love and family must be built at the center of marriage. There can be no more false and wrong thing than this. is.

What is the relationship between love and marriage? Love can lead to marriage. But love does not and cannot come out of marriage. If we understand this a little, then we can move forward. Love is the law of God and marriage is the law of man. Marriage is a social institution, love is a gift of nature? Marriage, society, law regulates and creates. Marriage is a man's invention, and love? Love is the gift of God. We put the whole family at the center of marriage, not at the center of love. We have assumed that by getting married, two people will enter the world of love. This is a strange lie, and even in five thousand years we have not been able to realize it. We are amazingly blind. There is no need, no compulsion, for love to be born when two men tie their hands. Rather, the truth is that people who feel bound can never love one another.

Love is born in freedom. Love is born in the land of freedom where there is no bondage, where there is no coercion, where there is no law. Love is one's own self-giving, not bondage, not coercion. There is no compulsion, no compulsion behind that. But we strangle the first ray of that love in the mind of an unmarried man or woman, in the mind of a young man and a young woman, and then we say that love should be born out of marriage, and then the love that arises is absolutely created, brought about by effort. That love is not real, that love is not spontaneous. That love does not arise spontaneously from the soul, it does not spread. And what we call love born of marriage is only love born out of cohabitation. The glimpse of the prana, the attraction of the prana, and the electricity of the prana, are absent there. And this is how the family is formed, and there is no account of the family born out of this marriage and the narratives of the sanctity of the family. And there is no humming of the praises, praises of the family. And this family has proved to be the ugliest institution.

The loveless family has proved to be the greatest institution in distorting the entire human race, in making it irreligious, in making it violent. There is nothing more ugly and ugly than a family devoid of love, it is the den of unrighteousness. When we bind a young man and a young woman in marriage, without love, without inner introduction, without the music of each other's souls, we bind them only in the mantras of the priest and in the worship of the altar and in the small undertaking. Then they hope to leave them with them and that love will arise in their lives! Love is not born, only their relationship is emagnance. Because love cannot be created. Yes, if love is born, then a person can definitely join together and build a family. It is not possible for two individuals to be joined to form a family and then hope that love is born. And what are the consequences when love isn't born, you know?

There is discord in a family. What we call a household is a haven of strife, strife, hatred, jealousy, and twenty-four hours of violence. But we don't know how blind we are that we can't even see it. When we go out, we come out smiling. Everyone wipes the tears of the house and goes out, the wife also seems to be laughing, the husband also seems to be laughing. But

these faces are false. There are faces visible to others. The faces inside the house are full of tears. Twenty-four hours a life is spent in strife and conflict. Then there will be natural consequences of this discord and conflict.

Without love, there is no self-fulfillment in a person's life. Love is the pinnacle of the fulfillment of the personality. And when love is not found the personality is always insatiable, always unfulfilled, restless, yearning, demanding that I want fulfillment. He is always restless, tormented. This tormented personality creates malpractices in the society because the tormented personality goes out to find love. If marriage does not give love, then he tries to find love other than marriage. Prostitutes are born because of marriage. Marriage is the root, marriage is the root of the creation of prostitutes. And hitherto there were women prostitutes, and now there are male prostitutes in many countries.

Prostitutes will be born because the love that should have been available in the family is being available. The man is peeping into other homes for that love. There will be prostitutes, and if prostitutes are stopped, pathways to love will be created through the back doors in the other family. That is why the whole society has decided to appoint a few prostitutes so that the conduct of the families is safe. Put some women in agony so that the rest of the women remain husbands and Sati remains Savitri. But the institutions that have to be invented, it should be known that the whole society will be fundamentally immoral. Otherwise, there was no need for such an immoral invention. Prostitutes are born, incest is born, adultery is born. Divorces are born. If there were no divorce, no adultery, and no incest, the house would become a twenty-four hour mental strain.

The number of crazy people is increasing all over the world. These nuts are born within the family. Women all over the world are suffering from hysteria and neurosis. Deranged, filled with frenzy. They faint, they fall, they scream. Men are going crazy. In one hour, a thousand suicides take place on the ground and we are crying out, "Society is very great for us, created by the sages! And we are shouting that the foundations of society have been laid very carefully! What a sage and how is this foundation? I will speak for an hour, and in the meantime a thousand men will stab somewhere, lie down under the ten, some will drink the wave. What would life be like for 1,000 people who are willing to die every hour? And don't think that those who don't die are very happy. The whole reason is that they don't dare to die. There is no question of happiness, if the real mugs do not muster the courage to die, then they go on living, they go on getting stuck. If you think it's wrong today, you'll be right tomorrow. The day after tomorrow everything will be all right. But their brains go on getting sicker.

A man can never be healthy except in love. If there is no love in life, then the mind will be sick, full of anxiety, full of tension. A man will drink alcohol, get intoxicated, go somewhere and forget himself. The drinking of alcohol in the world is not due to alcoholics. The family has

brought people to such a condition that it has become difficult to find a way out even for a short time without fainting. People will go on drinking, people will fall unconscious, people will kill, people will go crazy. Twenty lakh people are getting mental treatment every day in the United States, and these are official figures, and you know very well how accurate the official figures are! And the condition of America is the condition of the whole world.

Modern mentalists say that about three out of four men have become abnormal, sick, not healthy. In a society in which three out of four men become mentally ill, the foundations of that message need to be re-imagined, otherwise tomorrow four people will also become sick and then there will be no one left to think. Then it will be very difficult. But it happens that when all people are suffering from the same disease, then that disease is not detected. We are all sick, sick and upset with one, so we don't know at all. Everyone is like that and that is why they seem to be healthy. When everyone is like this, it's okay. That's how the world works, that's life. When such pain appears, we repeat the words of the sages that the sages have already said that life is misery.

Life is not suffering, it is the misery we are creating. The sages have already said that life is meaningless, we should get rid of it! Life is not immaterial, this essence has been created by us and the talk of getting rid of life is only two pennies. For the man who tries to get rid of life can never be available to the Lord. Because life is God, life is God, God is manifesting in life. The one who runs away from him will go away from God.

When a disease is caught, no one knows. The whole human being is sick from the root, so if they do not know, then they look for other ways to cure. They don't think about the root cause or the root cause, they think about the treatment above. What do the upper cures even think? A man starts drinking alcohol terrified of life. A man goes and watches the dance, he sits in the house of a prostitute, terrified of life. The other sits in the cinema. The third man starts contesting elections so that he forgets everyone. The fourth man goes to the temples and starts chanting hymns. This bhajan kirtan performer is also trying to forget his own life. This is not the way to attain God. God is attained through entry into life, not by running away from life. These are all migrations. A man is chanting bhajans in a temple, shaking, we say that the devotee is very happy. The devotee is not rejoicing, the devotee is running away from some sorrow, he is trying to forget there. This is another form of alcohol. This is spiritual intoxication. These are new wines in the name of spirituality which are spread all over the world.

These people have not allowed to change their lives by running away from life. Life is right there, full of misery. And whenever someone becomes unhappy, he goes after them, saying, "Give us the gumantra, blow our ears, so that we may become happy in the same way as you have become." But no one goes to see why this life is causing misery, to find its science.

In my view, something has gone wrong where life begins. And the mess is that we have imposed marriage instead of love on mankind. Then marriage will take place and all these forms will be born. When two individuals are tied to each other and there is no peace and fulfillment in their lives, they both become angry with each other. They say, "I can't find peace because of you." And they start torturing each other, they start harassing each other, and in the midst of this surprise, this trouble, this discord, children are born. These children are born deformed.

In my view, the day man fully develops the science of man's birth, you may find that people like Buddha, Krishna and Christ have been born in the world probably because their parents were united with unparalleled love at the moment they had intercourse. The pregnancy took place in the moment of love. The few wonderful people in the world who have been peaceful, blissful, available to the Lord, are the ones whose first molecule was born from the initiation of love, whose first life was born drenched in love.

Husband and wife are full of strife, with anger, with jealousy, with arrogance for each other, wanting to be the master of each other. In the meantime, their children are being born. How will these children enter into a spiritual life?

I have heard a mother in a house fighting with her son and younger daughter in the field, and said, "What are you doing?" How many times have I told you not to fight with each other, but to play? So the boy said to him: We are not fighting, we are playing, we are playing Mummy Daddy's game. We are repeating what is happening at home every day.

The game begins from the moment of birth. It is very important to understand two or four things in this regard.

First of all, in my view, when a man and a woman meet on the basis of perfect love, they have sexual intercourse, they meet, then on the plane of that perfect love, not only their bodies meet, their psyches meet, their souls meet. They are immersed in a rhythmic music. They both disappear and, perhaps, God is all that remains at that moment. And at that moment, the child who is conceived can be available to God, because the moment of love has taken the first step in his life. But those parents, husbands and wives who are full of hatred, hatred, anger, discord among themselves, they also meet, but their bodies are the same, their souls and souls are not found, and if the children born from the upper union of their bodies are born bodily beings. If they are born sick and sick, and if there is no thirst for the soul in their lives, do not blame those children. Enough has been given this blame. Blaming the parents with whose image they are born, with whose all the sins and all the diseases they are born and with whose all anger and hatred they are born. Their plant is deformed as soon as it is born. Then make them drink the Gita, explain to them, O Quran, tell them to pray, everything becomes false, because if the seed of love has not started, then how can prayers begin?

When a man and a woman meet in perfect love and joy, the union becomes a spiritual act. Then she has nothing to do with her work (Meg). That union is again not sensual, that union is not physical, that union is so unique, as important, as the samadhi of a yogi. Equally important is the union when two souls are united by perfect love, and equally sacred is that act, for God gives birth to life, and gives motion to life, by that act. But the so-called religious people, the so-called false society, the so-called false family, have tried to explain that sex, sex, sex is impure, disgusting. These are crazy things. If sex is disgusting and impure, then all life is impure and disgusting. If sex is a sin, then the whole life is sinful, the whole life is inconsolable. And if life itself is superficial, how will happy people be born, how will true people be unavailable? When life is all sin, the whole night became dark. Now a ray of light has to be brought from somewhere.

I want to tell you, for the birth of a new humanity, it is very important to accept the purity of sex, the righteousness of sex, because life is born out of it. God gives birth to life by that act. And what God has made the beginning of life can never be a sin. But man must have sinned him, because that which is devoid of love is bound to become sin. That which becomes void of love becomes impure. There is no love in man's life, so only sexuality remains, only sexualism. He's been a sexual sinner. It is not a sin of sex, it is a sin of our lack of love, and with that sin begins the whole life. Then these children are born, then these children are born.

And remember, for a wife who loves her husband, the husband becomes divine. This cannot happen by explaining to the scriptures. For the husband who loves his wife, the wife also becomes divine, because love makes anyone divine. The one to whom his eyes are raised with love becomes God. God has no other meaning. The eye of love slowly begins to see the whole world as divine. But those words of one who is not able to see the One with love and talk about seeing the whole world as cosmic are false, those things have no basis and meaning.

One who has never loved even one can have no beginning of God in his life, because in the moment of love a person becomes God for the first time. She is a glimpse of God. Then the same glimpse is increased by the man and one day the same glimpse is completed. The whole world is transformed into that form. But the one who has never seen a drop of water and says that he wants the ocean, he says, "I have nothing to do with a drop of water, what will I do with a drop of water?" You're crazy. Because what is the ocean but the addition of infinite drops of water? God is also the sum of infinite drops of love. If a drop of love is blessed, then the whole God is blasphemous. Then false gods will stand, idols will be erected, worship will be performed, everything will be nonsense, but our souls cannot have any interconnection with it.

And it is also important to keep in mind that a woman loves her husband, loves her lover, only then because of love, because of complete love, she is able to become a mother in

the true sense. One does not become a mother just by having children. A mother becomes a woman and a father becomes a man only when they have loved each other. When a wife loves her husband, loves her love, the children seem to her to be the reincarnation of her husband. She is again the same face, then the same form, then the same innocent eyes that were hidden in her husband, she has appeared again. If she loves her husband, she will be able to love her child. The love given to the child is an echo of the love given to the child. Otherwise, no one can love a child. A mother cannot love her child unless she loves her husband with all her life. Because those children are replicas of her, they are her echoes, this husband has come back. This is the new birth of her husband. The husband has returned again purified and renewed. But if there is no love for the husband, how can there be love for the child? Children will be neglected, they have become.

A father also becomes someone only when he loves his wife so much that the wife also sees God, then the child is again the return form of his wife. When he saw his wife for the first time, as innocent as she was, as calm as she was, as beautiful as she was, her eyes were like a lake, the same eyes have returned to these children. The same face has returned to these children. These children have come new in the same image. Just as the flowers bloomed last spring, the leaves came last spring. Then the year passed, the old leaves were felled. Then new shoots have emerged, then the tree is filled with new leaves. Then the spring has come back, it has become new again. But how can one who did not love last spring love this spring?

Life continues to return. The rebirth of life is going on continuously. Every day new ones grow, old leaves fall and new ones come. The creative nature of life is God, this is God. Only those who recognize it will recognize it. But neither the mother is able to love the child, nor the father is able to love the child. And when the mother and father are not able to love the child, then the child is engaged on the path of being mad from birth. They get milk, they get clothes, they get houses, but they don't get love. Without love, they cannot find God and they can get everything.

Recently a Russian scientist used to do some experiments on monkeys. He made some fake monkeys. Fake electrical mechanical hands and feet of theirs, the frame of electrical wiring. The monkeys that were born were given to fake mothers. They clung to fake mothers. Those first-day kids, they don't know who's real or who's fake. They were taken to the fake mother. As soon as they are born, they go and cling to his chest. She is a mechanical monkey, she keeps moving, the children understand that the mother is shaking them. Twenty such monkey cubs were raised with a fake mother and given good milk. The mother shook them well, the mother did everything jumping. The children looked healthy. Then they grew up too. But all those monkeys turned out to be insane, they all proved to be abnormal. He got milk, his

body got better but his behavior became insane. Scientists wondered what happened to them. They have received everything, so how did they become insane?

One thing, which could not be caught in the scientist's laboratory, was not found by him. They didn't get love. The condition of those 20 monkeys is the same as that of three and a half billion humans. You find a false mother and a false father. The fake mother keeps moving, the fake thing keeps shaking and these children go mad. And we say that they don't calm down, they go on getting restless. They stabbing people, they throw acid on girls, they set fire to colleges, they throw stones at the bus, they kill the master. They will kill. They don't have a way without killing them. They kill a little bit now, tomorrow they will hit more. None of your teachers, any of your leaders, nor any of your religious leaders will be able to explain to them. Because it is not a question of explaining, it is the soul that is becoming sick. This sick soul will create thirst, it will break things, it will disappear.

What used to be going on for three thousand years is now reaching its climax. We heat water up to 100 degrees, water evaporates, water remains up to ninety-nine degrees, then it starts evaporating at 100 degrees. The madness of man has reached a hundred degrees. Now it is starting to evaporate. Don't shout, don't be disturbed! Let it be steam and preach, and let your saints explain good things, and keep commenting on the Gita. Keep on preaching, and commentary on the Gita, and keep repeating the old words. It won't stop steaming. This evaporation will stop when we understand the whole process of life. They will understand that somewhere there is a mistake and that someone has forgotten somewhere. And that's not today's mistake. It's a mistake of four to five thousand years. The peak has been reached, so the problem is being created.

These children are born empty of love and then brought up in the air empty of love. Then the same drama will repeat and then the old game of Mom and Daddy! They will grow up, and then repeat the same old drama, because society does not allow love. My mother doesn't like my daughter to love anyone. Neither father likes his son to love anyone. Society doesn't like anyone to love anyone. There doesn't have to be love. Love is sin. That is not the right thing at all. There should be a marriage. Then there will be no love. Then there will be marriage. And the wheel will continue to spin as it is.

You will say that even where there is love, there is no very good condition. You won't know. Because the way you give love a chance, love is like a theft, love is like a secrecy. The one who loves loves fearfully. Nervous loves are made. Love like thieves, love like criminals. The whole society is against them, the eyes of the whole society are on them. They love in the rebellion of the whole society. This love is also not healthy, because there is no healthy air for love. The results may not be good either.

Society must create air for love. Opportunity should be created. Opportunities should be created. Love must be taught, initiated. Children should be developed towards love because that will become the basis of their life, it will become the center of their whole life. Their gin will develop from the same center. But there is nothing about it, we stand far away from it, we stand with our eyes closed. Neither the mother nor the father talks about love for the child. Nobody teaches them that unless they are in love, do not marry, because that marriage will be wrong, it will be false, it will be sinful, it will be the root of all ugliness and it will be the cause of madness of the whole humanity.

If you want to bring mankind closer to God, then the first thing to do is not talk about God. Bring mankind closer to love. Life is at risk. I don't know how dangerous it might be. I don't know how many changes may have to be made in the system of life. But don't change, this society has reached the edge of death in its own hands, so it will die itself. It cannot escape. It is those without love that create wars, and those devoid of love become criminals. Emptiness from love is the root of crime, and criminals spread all over the world.

As I told you, if someday the science of birth is fully developed, then perhaps we will be able to find out in what conditions Krishna was born. In what harmony, in what moment of love did Krishna's parents conceive this child, in what moment of love did this child incarnate, then perhaps we will also know on the other hand in which moment Hitler was born. At what moment would Mussolini have been born? On what occasion would Timur and Genghis Khan have been born? It may be known that Genghis Khan was born of parents full of conflict, hatred and anger. Throughout his life, he is full of anger. He who is the master of anger is the velocity (vatpahadans uvumdjanu) who has been running him all his life. The village where Genghis Khan went cut down millions of people. Timur cuts off the necks of ten thousand children in the capital where he goes. He pierced the spear. If he took out a procession, the necks of ten thousand children would hang over the spears, Timur would walk behind, people would ask, "What are you doing?" So he would say: So that the people would remember that Timur once came to this city. I couldn't remember anything else to remember this madman! Hitler murdered six million Jews in Germany. Five hundred Jews were killed every day. Stalin killed 700,000 people in Russia. There must have been something wrong with his birth. Of course, they were born insane with birth. Mania came into his blood with his birth and then it spread. And madmen have great power. The lunatics take over and the mad run to dominate the money, the position and fame. And then they distort the whole world because they are powerful.

The mad people who have created the world are approaching the third world war. The whole world will die. Three and a half million people were killed in the first world war, seven and a half million people were killed in the second world war. How much will be done in the

third one? I have heard that when Einstein reached God's house after dying, God told him that I was very nervous. Will you tell me something about the third world war? What will happen? He said, " It is difficult to say about the third world war, I can definitely tell something about the fourth." God said, "You cannot tell about the third, how can you tell about the fourth?" Einstein said, "One thing I can tell you about the fourth, that there will never be a fourth world war, because in the third all men will be finished." There is no possibility of the fourth because there will be no survivors who do it. It is difficult to say anything about the third, what will these three and a half billion madmen do? Nothing can be said what the situation will be.

A man separated from love is an accident, this is what I want to submit. By the way, my words must have seemed very strange to you because sages do not talk like this. You must have found my point very strange. Perhaps while coming here, you have thought that I will tell you a recipe for bhajan kirtan. You would have thought that I would tell you the trick of turning a garland. You must have thought that I will give you an amulet by tying it to meet God, no, I cannot tell you any such thing. All those who say this are dishonest and deceitful. They have ruined a lot of society. To understand the life of society, it is necessary to understand the whole science of man. It is important for the family, the couple, the society to understand what has gone wrong. If the whole world decides that we will make the earth a house of love, not of false marriage. Well, marriage with love is a different matter. We will find a way to handle the difficulties, difficulties and chaos that will be there, we will think about it, but if we break the web of unlove from the world and create a world of love, then perhaps the whole human race can be saved and healthy.

I also want to say that if the family is formed at the center of love in the essence world, then the imagination that has been there for thousands of years, of making man a superman, that which Nietzsche imagines and Aravinda imagines, can be fulfilled. But neither the prayers of Arvind nor the fascism created by Nietzsche can fulfill that dream. If on earth we could bring back the dignity of love. If love returns to life, is honored, and love takes on a spiritual value, a new human being can be created, a new generation, a new man. And that man, that child, that illusion whose first molecule will be born of love can be believed, can be assured that his last breath will come out in the divine.

Love is the beginning, God is the end. That is the last step. One who does not know love cannot attain God, this is impossible. But the one who is initiated into love and develops into love, and walks in the light of love, and the flower of love, whose breath becomes and whose love becomes a molecule and which grows in love, one day he finds that the Ganga of love in which he walked is now leaving the shore and becoming an ocean. One day he finds that the banks of the Ganges are disappearing and the infinite ocean has come in front of him. There was a small stream of Ganga in Gangotri, there is a small stream of love in the beginning. Then

she grows, then she grows up, then she crosses mountains and plains. And there comes a time when the edges start to slip away. The day you leave the edges of love, love becomes divine. As long as love has its edges, it is not divine. The Ganges remains a river as long as it is tied to the edge of this land and then leaves the banks and merges with the ocean. Then it becomes the ocean.

It is the river of love and the ocean of God. But we are not just the river of love, we are not the river of love, and we are sitting with folded hands and praying that we want God! How can one who does not have Sarita find the ocean? The whole human race needs a complete movement. The entire human race needs a radical change. The whole family needs to change. Our family is very ugly. He may be very beautiful but only at the center of love. The whole society needs to change and only then can a religious humanity be born.

Love first, God last. Why does love reach the divine? Because love is the seed and God is the tree. The seed of love then sprouts and becomes a tree. This is what I want to say to women all over the world, and especially to women, because for man love is a direction in many directions of life, whereas for a woman love is the only direction. Love for man is a dimension in many dimensions. There is a dimension to her and many dimensions of life, she has other dimensions of personality, but the woman has only one dimension, one direction, and that is love. A woman is a complete love. There is love and there is another thing. If a woman's love develops and she understands the alchemy of love, the chemistry of love, then she can initiate the children of love. And it can give momentum to rise in the sky of love. She can strengthen their wings. But right now we cut off the wings. Glide to the ground of marriage! Don't fly in the sky of love! Of course, flying in the sky is risky and it is easy to walk on land. But those who don't take risks become insects crawling on the ground, and those who take risks are hawks flying in the distant infinite sky.

Man has become a crawling worm because we are teaching, not to take any risk, not to take any danger! Close the door of your house and glide on the ground! Do not fly in the sky! Whereas what should be the case is that we should teach the risks of love, the danger of love, the fear of love, and strengthen their wings to fly in the sky of love and everywhere on love. Stand up against an attack, strengthen love, give strength.

Of all the enemies of love, there are moralists in the world, although they are not moralists, because what can be a moralist who is against love? Sages and sannyasis are standing against love, because they say that everything is sin, all this is bondage, leave it and walk like God. Enough is enough. The person who says, "Leave love and go towards God, is an enemy of God, because there is no way to go towards God except love." Even the old men stand opposite to love because their experience says that love is a threat. But be careful with experienced people because they never allow a new path in life. They say that we have

experience of the old path, we have walked on the old path, everyone should follow it. But life needs a new path every day. Life is not a train running on the railway tracks. And if it runs, it will become a machine. Life is a river that makes a new path every day, in the mountains, in the plains, in the forests. It emerges from a unique path, enters the unknown world and reaches the ocean.

Today, women have only one task in front of them. That is not the job of sitting and teaching orphans. All your children are also orphans. In name sake, they are your children. Neither his mother nor his father. Social worker women think that if they lose the orphanage of orphans, they have done a great job. They don't know that their children are also orphans. If you are going to teach the orphan child of others, you are crazy. Your children themselves are orphans. There is no one to her, not you, not your husband. They have no mother and no one for them, because it is not love that makes them saintly. They think that they should go and educate tribal children. You go there and educate the tribal children, and here your children are gradually becoming tribals. These are the beetles, the beatniks, the so-and-so, the sloppithes, the faces of the man being a tribal. You think, women think that they should go and serve. How can there be service in a society where there is no love? Service is the fragrance of love.

That's all I want to say today. Today, I would just like to give you a push so that you start thinking within yourself. You may find my words offensive. It's very good. My words may hurt you, cause trepidation. God bless you the more you do, the better, because that will create some thought. Maybe all my words are wrong, so there is no need to accept me, but you think about what I have said. I repeat those two or four points and conclude my speech.

Today's human society is not built on the center of love, that is why there is madness, there is war, there are spirits, there are crimes. Instead of love, a false substitute of man (Dhemankav Nejepjanjam) has been invented controversy. Because of marriage, there are prostitutes, there are hooligans. There is alcoholism because of marriage, there is unconsciousness because of marriage. Those who run away because of marriage are sannyasis. There are liars who perform bhajans in temples because of marriages. As long as there is marriage, it will stay. I am not saying that marriage should disappear, I am saying that marriage should come out of love. Love does not come out of marriage, it is auspicious if marriage comes out of love. Even if an attempt is made to extract love from marriage, that love will be false, because no love can ever be forcibly extracted. Love may or may not come out. It cannot be forced.

The third thing I said was that the children of parents who are not full of love will be born deformed, anormal, sick and sick. I also said that the parents, the husbands and wives, the love couples who are not absorbed in love will produce only those children who will be

Intimate Formulas of Body-Purification

Meditation Sutra-2

My dear soul ,

I have told you a little bit about how to become the starting role of spiritual practice at night. The vision of spiritual practice that I have in mind is not based on any scriptures, scriptures, or any particular sect. I am just talking to you about the paths that I have learned within myself. So, my point is not theoretical. On that, when I am telling you to go and see, I do not have the slightest thought that if you walk, then you will not be able to achieve what you have imagined. Therefore, there is the assurance and the belief that I am speaking to you only of the paths I have entered.

I went through a period of great pain and agony. It took a lot of effort, a lot of effort. At that time, I tried very hard to enter the world. He made a very conscious effort to go that way in many ways, in many ways. There were days of great suffering and days of great sorrow and trouble. But by continuous effort, and just as a waterfall falls from a mountain and goes on falling, the rocks below also break, so by continuous effort there is an entry in a moment. I am talking to you about the only way I found that entrance possible. And so I can tell you with great assurance and great confidence that if experimented, the result is assured. Then there was sorrow, then there was pain, now there is no such sorrow and no such pain within me.

Someone used to ask me yesterday that if people put so many problems in front of you, do you not get upset? I told them that if the problem is not your own, there is no reason for trouble. If the problem is with someone else, there is no problem. If the problem is yours, the problem begins. I don't have a problem in that sense. But now a new kind of sorrow entered my life. And that sorrow is that all the people I see around me feel so much trouble and so much pain, when I think their solutions are so simple! When I think they will knock on the door and the door will open; And they are standing at the door, weeping! So a very new kind of pain and suffering is experienced.

I was reading a little Parsi story. A blind man and a friend of his crossed a desert. They had set out on separate journeys, met on the way and the man with the eyes took the blind man with him. They walked together for a few days, and their friendship thickened.

One morning the blind man woke up earlier, in the morning he woke up earlier. He groped and found his wood. It was a desert night and a cold day. He could not find the wood, but there was a snake lying there, which had shrunk and hardened due to the cold. He picked it up. He thanked God that I lost my wood, but you gave me much better, very smooth and very beautiful wood than that. He thanked God that you were very kind. He pushed his eye friend with the same wood and tried to wake him up, "Get up, it is morning."

The friend with the eyes woke up. He was terrified and said, 'What are you holding in your hand? Leave it at once. It is a snake and will be dangerous for life. The blind man said, "Friend, out of jealousy, you are calling this beautiful wood of mine a snake! If you want me to leave it, then you pick it up. I'm blind, but I'm not so stupid. '

The man with that eye said, "Are you crazy? Leave it at once. He is a snake and a threat to life. The blind man laughed and said, "You have been with me for so long, but you did not understand that I am also wise." I have lost my wood and God has given me a very beautiful wood, so you are calling it a snake. '

The blind man, angrily, seeing his friend's jealousy and jealousy, went on his way. In a little while the sun came out and the snake's shrivel was over, its cold disappeared. He was again injected with life and he bit the blind man.

The grief I am telling you is the same sorrow that the man with the eye must have felt that morning for that blind friend. Similarly, I feel sadness for the people we see around us. What they are carrying in their hands is not wood. What they are holding in their hands is a snake. But if I tell them that it is a snake, then maybe it is in their minds, not knowing why our sticks are being called snakes, not knowing why.

I'm not saying this to anyone else, I'm saying this to you. Don't think that I am speaking for those who are sitting in your neighbourhood. I'm saying it for you. And I see snakes in all of your hands. And whatever you consider to be support and you think of as wood, they are not support, and there is no wood.

But before you leave the path and understand that I said something to snatch your wood out of jealousy, I don't call it a snake at all. Slowly, I try to convince you that what you are holding on to is wrong. I also don't say that those who are holding on are wrong. I say that there is something better that can be caught. Any other great joy can be caught. Some of the bigger truths in life can be captured. What you hold will be the reason for you to drown.

What we do throughout our lives is what sinks us, destroys all life. And when life is destroyed, it ends, then the pain and trouble that catches us in the moment of death, in the last days, which grips man, it is that I have lost a very wonderful life in vain.

So the first thing I will say this morning is that the thirst for which I told you last night will arise in you only when you see it and realize that the life you are living is absolutely wrong. That thirst will be born only when you understand that the life you are living is wrong and not meaningful.

And is it too hard to understand? Do you think what you're collecting is really property? Do you think that what you are collecting will provide you with life? Do you think that you are building a castle on the sand and on the water, or on a rock, in the direction in which you are laboring, in those directions? It is necessary to think about it a little, to ponder over it a little.

Those who ponder and meditate a little about life will begin to thirst. The thirst for truth arises from contemplation and contemplation. Very few of us think about life – very few. More people live like someone throwing a piece of wood into a river and it goes away. And where the waves take him, there he goes. Move to the edges, then move to the edges; And if you bring them into the middle, then you will come into the middle, which has no life of its own. More of us live like a piece of wood. Where time and circumstances take us, we go.

Reflection and contemplation on life will inform you of whether you have to be like a piece of wood flowing in a river. Do you have to be like a withered leaf that the winds take where they go? Or you have to be a person, an individual, a person and a conscious person, who has his own direction of life, who decided where to go and where to reach; And who decided what to become and what to be. He who has taken his life in his own hands and has taken its creation in his own hands.

Man's greatest creation is man himself. And man's greatest creation is his own creation. And whatever you create, it is of no use to make it. All that will one day disappear like lines drawn on water. What you create within yourself and create yourself, you are writing something on a rock, on an iron rock, the traces of which never fade away; That will be with you indelibly.

So think about your life, aren't you a piece of wood floating in a river? Aren't you a leaf that has fallen from a tree in the autumn, blowing in the wind? And if you think, you will see, you are a piece of wood; And you will see that there is a fallen leaf in the fall, which the winds are blowing anywhere. Right now the streets are full of those leaves. And those leaves, wherever the winds blow, glide there. Have you made mindful progress in life, or have you just been flying on the bumps of the wind? And if you have been flying on the bumps of the wind, will you be able to reach anywhere? Has anyone ever reached out like this?

If there is no conscious goal in life, no one reaches anywhere. The thirst for a conscious goal will arise from you reflecting and contemplating and pondering.

You must have heard about Buddha. The story that made him disgusted, the thing that made him enter the life of Virag, the thing that made him desire for truth, that story is very popular, very meaningful. His parents told him when he was a child that this man would either be a great emperor, a chakravarti or a great monk. His father made all the arrangements and comforts for him so that he did not see any sorrow, so that he could become a renunciate. His father built houses for him, with all the art and skill of that time. They made all the arrangements for the gardens. He built a separate palace for each season, and ordered the attendants not to see even a withered flower in Gautama, nor to Siddharth. He should not think that the flower will wither, lest I will wither?

So at night all the flowers and leaves were removed from their garden. Trees that weakened even a little were uprooted and separated. Around them were young men and women, and no old man entered; Shouldn't Siddharth get the thought that people grow old, will I not grow old? Until they were young, they didn't know that death existed. No news of death was conveyed to them. He was kept completely unfamiliar with the fact that people die in his village; If they don't get the thought that people die, won't I?

I am explaining the meaning of contemplation. Reflection means thinking about what is happening around you. Death is happening, so think about it, will I? Old age is happening, so think about it, I will not get old?

In order not to create contemplation in the Buddha, his father took all the measures. And I want you to take all measures to create contemplation. He tried not to create contemplation, but contemplation was born.

One day Buddha came out of the village and on the road he saw an old man coming in. He asked his charioteer, "What has happened to this man?" Is there such a man?" The charioteer said, "How can I lie? Every man becomes like that in the end. The Buddha asked instantly, 'Me too?' The charioteer said, "Lord, how can I tell a lie? There are no exceptions. Buddha said, "Let's go back. I'm old. Buddha said, "Come back, I am old." If it has to be tomorrow, it's over. '

This is what I call contemplation.

But the charioteer said, "We are going to a youth festival. All the villagers will wait, so let's go. Buddha said, "There is no interest in walking now. The youth festival is futile, because old age comes. But they went. And they went ahead and saw that people are carrying an earth, someone has died. Buddha asked, "What happened?" What do these people do? What are they carrying on their shoulders?" The charioteer said, 'How can I say? But I can't tell the truth. This man died. A man is dead, people take him in. Buddha asked, 'What is dying?' And they came to know for the first time, one day the stream of life dries up and a man dies. Buddha said, "Now go back completely. I died. This man didn't die, I died. '

This is what I call contemplation. The man who has been able to contemplate and meditate, has understood and known from what has happened to another, that it will happen to him also. They are blind people who are not seeing what is happening around them. In that sense, we are all blind. And so I told the story of the blind man who walks with a snake in his hand.

So the first thing that is very important for you is to open your eyes and look around, what is happening, and that happening will create contemplation, contemplation. And he will give you a thirst for contemplation and to know a great truth.

I experienced this pain a lot. She was tormented; And today I will discuss the first of the stairs which I began to see in his departure.

It seems to me that two things are necessary to attain the ultimate life or God or the soul or the truth. One thing is important, which is the need for circumference. Understand, the periphery of sadhana. And one more thing is necessary, which we will call the center of cultivation. The periphery of cultivation and the center of cultivation. Or the body of cultivation and the soul of sadhana. Today I will discuss the scope of cultivation; And tomorrow on the soul of cultivation or at the center of cultivation; And the day after tomorrow on the result of sadhana. These three things are the periphery of cultivation, the center of cultivation and the result of cultivation. Or you can say that the role of sadhana, sadhana and the accomplishment of sadhana.

The role of cultivation or the circumference of cultivation is related to your periphery. The circumference of your personality is your body. The periphery of cultivation is also your body. The very initial stage of cultivation is to place it on your body.

So remember one thing that if there is any bad feeling in the mind regarding the body, throw it away. The body is only the instrument, both of the world and of the truth. The body is neither an enemy nor a friend; The body is just an instrument. If you want, sin with him, and if you want, do virtue. If you want, you can enter the world and if you want, you can enter God. The body is just an instrument. Don't hold any grudges in your mind about him. There are many things that the flesh is the enemy, and the body is sin, and the body is evil, and the enemy, and it has to be suppressed. They are wrong, I tell you. The body is not an enemy, nor is the body a friend. The way you use it, it proves it. And that's why the body is wonderful! The body is wonderful. All the bad that has happened in the world has also happened to the body; And whatever has been auspicious has also happened to the body. The body is only an instrument, an instrument.

It is also important to start with the body, because without organizing this yantra no one can move forward. No one can move forward without arranging the body. So the first step is purification of the body. The purer the body, the more it will be helpful in entering the inner being.

What is the meaning of purification of the body ?. The first meaning of purification of the body is that if there is no obstruction within the body, in the institution of the body, in the machinery of the body, there is no gland, no complex, then the body is purified.

Understand how complexes and glands are produced in the body. If the body is completely unscripted, there is no gland in it, there is no confusion in it, there is no obstruction in the body, then the body is in a pure state and becomes a companion in inner

entry. If you are very angry, if you are angry and you are not able to express your anger, then the heat and heat of that anger will be produced in some part of the body.

You must have seen that there can be hysteria in anger, there can be some illness in anger. Fear can lead to illness. It is evident from all the experiments that are going on in the field of health that out of a hundred diseases, not a few fifty diseases occur in the body, but in the mind. But diseases of the mind produce gland in the body. And if glands are formed in the body, if lumps arise in the body, then the institution of the body gets stiffened and becomes impure.

Therefore, all yogas and religions have done wonderful and revolutionary experiments for purification of the body. And it's important to understand those experiments a bit. And if you do this to your body, you will be amazed in a few days, this body is a wonderful place, it is a wonderful thing. And then it will not appear to you to be an enemy, but it will appear to be a temple within which God is situated. Then it will not appear to be an enemy, it will appear to be a great companion and you will be obliged to it. Because the body is not yours, it is made of matter. You are different and the body is different. Still, you can make amazing use of it. And then you will feel a great gratitude, a great gratitude to the body that the body is supporting you so much.

So glands should not be born in the body, this is the first step for purification of the body. But we have many glands in the body. Now, as I tell you, just a few days ago, a man came to me. He told me, "I have been practicing some religion for a long time. My mind has become very calm. I told him, "I don't see your mind at peace. "How can you say?" he asked. I told him that "the longer you have come, both your legs are shaking so much." They are sitting with both legs and shaking vigorously. I said to him, "It is impossible that the mind is calm and the feet move like this."

Whatever vibrations are there in the body, they arise from the vibrations of the mind. The lower the vibration of the mind, the more stable the body will become. These statues of Buddha and Mahavira, which look like stone, would have looked the same even if these men were sitting. These statues do not look like stones, if you had seen these men, they would have looked like stones. We did not make their stone idols in vain, there was a reason behind it. They looked like stones. The vibrations within them had disappeared. Or that vibrations were meaningful, when they were needed; Otherwise, they were merged.

When you are moving your feet, the energy that is being generated within you by the disturbance, the energy that is being generated, it is coming out of the feet trembling. When a man is angry, his teeth are clenched and his fists clenched. Why? Blood comes down in his eyes. Why? After all, what is the use of clenched fists? Even if you are angry with someone in private, your fists will clench. There's no one to kill whom you can kill. But how will the power

that is being born of anger be removed? The nerves of the hand stretch and expend that energy.

Civilization has created a lot of trouble. The body of a uncivilized man is purer than ours. A wild man's body is much purer than ours, it has no glands, because it readily expresses its emotions. But we suppress our emotions.

Suppose you are in the office and the boss said something. You are angry, but you can't clench your fists. What will happen to the power that has been created? Power doesn't get wasted, remember. No power is wasted. If you abused me and I got angry, but there were so many people here that I couldn't reveal it, I couldn't clench my teeth, I couldn't pull my hand, I couldn't swear, I couldn't jump in anger, I couldn't pick up stones. What will happen to the power that has been created within me? That power will cripple any part of my body. And it will be spent in crippling it, in distorting it. A gland will be born.

This is what I mean by the glands of the body. Many of our glands are produced in the body. And you will probably be surprised, you will say, "We don't know of some such glands! So I ask you to do an experiment. You see, then you will know how many glands there are.

Have you ever thought that in a room alone, you are gritting your teeth, or you are staring at the mirror, or you are tearing your eyes out of anger? And you may have laughed at yourself, "What am I doing?" You must wonder why I jumped. Or why have I gnashed my teeth when I looked in the mirror? Or why do I feel like humming out loud?

Let me tell you, someday, lock yourself up for half an hour a week in a secluded room and let your body do whatever it wants you to do. You will be very surprised. Your body may dance. Let him do whatever he wants. Don't stop him at all. And you will be very surprised. Your body may dance. Maybe, you jump. Maybe, you will scream. You may fall upon an imaginary enemy. It may be. And then you'll know what's going on! These are all glands that are buried and present and want to leave, but society does not allow it to come out and you also do not let it go.

Such a body is home to many glands. And the body which is full of glands is not pure, it cannot enter in. So the first step of yoga is purification of the body. And the first stage of body-purification is the excretion of the glands of the body. So don't make new glands and try to dissolve the old glands. And for its remedy, it is necessary to be locked in a room alone once a month, twice a month and let the body do as it wants. If you feel like throwing clothes and dancing naked, dance and throw away all the clothes.

And you will be surprised, after that half-an-hour jump, you will feel very relaxed, very calm, very healthy. This will sound very strange, but you will feel very calm. And you will be very surprised how this peace came about. What is the reason for the lightheadedness you

feel after the exercise you do, or go for a walk? The reason for this is that many glands are immersed in it.

You know, what is the reason for your desire to fight with people, to get entangled with them? There are so many powers within you like glands, they want to be dissolved. That's why you're so eager to find someone and get something done!

When the time of war comes, the last two great wars have taken place, in those great wars, you who read the newspapers from the morning very eagerly. And great things happen all over the world. Two things happened during the war. Suicides in the world had drastically decreased; You probably wouldn't know. The last World War happened, before the First World War happened, psychologists were very surprised as to why suicides had decreased. Suicides have completely decreased. As long as the war went on, there were no suicides. Their proportion fell drastically all over the world. What was the reason for this? And the psychologists were very upset! In those days there was no blood, there were no suicides; And a great thing happened, the number of mentally ill people remained low in times of war.

So at last it was understood that in the news of the war, in the excitement of the war, many glands of man were immersed and that many glands saved him. Like when you hear the news of war, you somehow get involved in it. If you are angry with Hitler, people will build Hitler's statue and burn it, shout slogans, shout and abuse Hitler at home. An imaginary enemy! Hitler doesn't exist in front of you. And many of your glands will be immersed in it. And the result of that will be that you will get mental health.

That is why you will be surprised, we do not want the war to happen, but from within we some mind wants that there should be a war. People are very happy during war! Although the danger is very nuisance, people seem to be happy.

China has just attacked India. Do you understand the reason for the sudden instillation of power in you? The reason for this was that many of your glands that were tied in your body came out in anger and you became lighter.

And as long as there are people in the world whose bodies are impure, war cannot be avoided. Wars will end when people's bodies are so pure that they have no glands to immerse themselves in battle. That is, I am telling you this, it will seem very strange, but unless people's bodies are in a pure state, the wars from the world cannot stop. No matter how hard one tries, war will be fun.

You also enjoy fighting. Think about it a bit. You enjoy fighting. Whether that battle is on any plane, whether Shwetambar fights with Digambar Jains and whether Hindus fight with Muslims, it is a plane of battle.

You will be surprised. You see that a small religion is formed into twenty sects, and then small sects are formed in each community.

People's bodies are impure and full of glands. And they need any excuse to fight. They will take a small excuse and fight. And fighting will give them relief, they will get lightness.

Purification of the body is the primary stage of spiritual practice. So let me say two things for you. The way to dissolve the old glands is to become completely wild in solitude. That is, leave all the thoughts, close the room. And let go of all the layers that you have forced yourself to put on you. And then let it be; Look at what the body does. He dances, jumps, falls, throws punches, kills an imaginary enemy, stabs, shoots; What he does, watch him and let him do it quietly.

You'll be very surprised in a couple of months of experimentation. You will find that your body has attained a wonderful simplicity, purity and purification. There will be immersion of it. There will be deterioration of the old glands.

This was one of the biggest reasons for the old seekers who went into the jungles and preferred solitude and did not want to be crowded. In that solitude, you don't know what Mahavira did! You don't know what Buddha did! You don't know what Mohammed did! No books say what he did. What were they doing when they were on those mountains? So I tell you that it is not possible that they did not do that they did not dissolve the glands of the body. We call Mahavira a Nirgranth. And this is what I mean, all the glands have become weak.

And the initial stage of all glands is the body. So, the glands of the body that are held behind you have to be dissolved. You'll feel weird at first. If you laugh out loud at what madness I'm doing that I'm jumping, laugh out loud. If you feel like crying a lot, cry out loud.

You will be very surprised. If I tell you here right now that you completely stop taking care of yourself, then many of you will start crying and many will start laughing out loud. Sometimes, a cry that has been hidden inside will come out. And once a laugh that was supposed to burst out but has been stopped, it has stopped like a gland somewhere, it will now come out. It will be very absurd to know what is happening, but it will happen. Use it in solitude for purification of the body. The old glands that we have on us will be lighter.

Secondly, do not create new glands, use it. That's what I said about the excretion of old glands. We are creating new glands every day. I abused you and you got angry, but civility and decency will not allow you to express that anger. A beam of energy will swirl within you. Where will he go? He will sit down with some nerves squeezed, squinting. Therefore, there is a difference between the face of an angry man, between the eyes and the face of a calm man and the eyes. Because there is no velocity of anger that distorts anything. And the body attains its perfect beauty when there are no glands in it. That is, the beauty of the body has no other meaning. The eyes then become very beautiful. Then even the ugliest body starts looking beautiful.

Gandhi's body was ugly when he was young. But as they got older, an innovative aesthetic came into them, which was very amazing. It was not beauty of the body, it was of the decay of the glands. Few people will recognize and understand him. Gandhi was ugly, there is no doubt about it. So Gandhi's body was not beautiful by any aesthetic measure. And if you look at his old pictures, childhood is his ugly, youth is his ugly. But as they grow old, they become more beautiful! In old age men are more beautiful, but they are becoming beautiful.

And if life is properly developed, then youth is not as beautiful as old age. Because in youth there are great velocities, old age becomes very impulsive. If it is properly developed, old age is the most beautiful moment of life, because at that time all the momentum is weakened. And all the glands must merge, if there is proper development.

So if you think about it, how does this distortion of our body velocity come about? I said a derogatory word to you, you got angry. A power was born. And the power is not destroyed. No power is wasted. There must be some use for it now. If it is not used, it will distort you and destroy you. So use it. How to use?

If you feel angry and you are sitting in the office, and you are very angry and you cannot express it, then do one thing. Transform the power that is born, a creative transformation of it. Squeeze both your legs hard. Those feet are not visible to anyone. Squeeze all the muscles in those legs as hard as you can; Stiff, pull it all the way. When you are out of your power to stretch, relax them immediately.

You'll be surprised, anger has been expelled. And your leg muscles will become beautiful, exercise is also done. The one who was furious did not distort anything, but went away beautifying your leg. So, the parts of your body which are weak, beautify them through anger, make them healthy. Because the energy that has been created will be used creatively.

If your hands are weak, you should clench both hands hard. All the power that has been born of anger will be in those hands. If your stomach is weak, then shrink all the intestines inside. And imagine the power of that anger in the emotion that it is going and consuming in shrinking all the nerves in the stomach. And you will be surprised, after a minute or two, you will find that the anger has disappeared and the power has become appropriate, the power has been used.

Power is always neutral. That is, the power of anger that is being created is not bad, it is being used as anger. Make another use of it. And if it is not used by others, that power will work. That power is not going to go without use. That power will work. If we learn to use it, it will revolutionize our lives.

So the clearing of the old glands and the creative use of the new glands are the two primary steps for purification of the body. These are very important. All yoga asanas are primarily for the creative use of the body. Pranayama is for creative use of the body's powers.

The person who does not make creative use of the powers of his body will be cursed to those powers, which could have been a boon. We are all suffering from our own powers – if you understand – we are all suffering from our own powers. That is, it is our misfortune that we have powers.

There is a mention in the life of Jesus Christ. They came out of a village. They saw a man on a terrace shouting loud abuses, talking obscenely. They went up the stairs to him and said to him, 'My friend, what are you doing? And why are you spending your life in this obscene crap? You seem to have drunk alcohol. The man opened his eyes and recognized Jesus. He got up and folded Jesus' hands. And he said, 'Lord, I was very sick, I was almost dying. You cured me with your blessings. Have you forgotten? And now I'm perfectly healthy, but what do I do with this health? So let's drink alcohol. Jesus was very surprised. He said, "Now I am perfectly healthy. What do I do with this health? So let's drink alcohol now. Whatever is made, they do.'

Jesus came down very sadly. When they went inside the village, they saw a man running after a prostitute. So he stopped him and said, 'Friend, what are you using your eyes?' He recognized Jesus and said, "Have you forgotten?" I was blind, you put your hand and healed my eyes once. What do I do with these eyes now?"

Jesus used to return from that village with a very sad heart. A man was crying outside the village. Jesus put his hand on his head and said, "Why are you weeping? There is a lot of joy in life. Life is not for crying. He recognized Jesus and said, 'Oh, you forgot! I was dead and people were carrying me to the grave, you had given me life by your magic.' What do I do with this life now?"

This story seems to be fictional and false, but what are we doing? What are we doing with this life? With all the powers that we have in life, we are destroying ourselves, with them.

There are only two paths of life. Destroy the powers that are in your body and mind, this is the way to hell. And make creative use of the powers and energies that are within you, that is the way to heaven. Creation is heaven and destruction is hell. The one who makes creative use of all his powers, he started stepping towards heaven. And one who makes destructive use of his powers is going to hell. And it doesn't make any sense.

Ask yourself, what are you doing? When a man is filled with anger, do you understand, how much power, how much dynamic force is created in him? Did you know, even a weak man in a fit of rage can pick up a rock that he could never imagine lifting in quiet moments? Do you know that an angry man can defeat a quieter man stronger than himself in seconds?

This happened once in Japan. There is a class of samurai and they are Kshatriyas. Their business is a sword. And life-and-death is their hobby. A samurai was a very big soldier, a very big commander. He fell in love with his wife, the servant in his house. There was the custom

that if one fell in love with one's wife, he would challenge her to a duel. So one of the two will die, the one who remains, he will be married to the wife or the wife will be his. His servant fell in love with the samurai, the wife of a great general.

The commander said, "Crazy, now there is no way but to duel. Now we will fight. Now come tomorrow morning with a sword. He was very nervous. He was a master of the sword, he was a wonderfully skilled man, who was a master. This poor servant used to sweep the house, what a sword he would wield! He had never touched a sword. It said to him 'How will I pick up the sword?' But he said, "Now there is no other way." Now the only way is to bring a sword tomorrow.

He went home, he thought all night. There was no other way. He picked up his sword in the morning. He had never taken up a sword in his life before. He picked up the sword in the morning, he came with the sword. People were stunned to see it. It was like an ember of fire when he came there with a sword. The commander was a little nervous. And he asked, 'Do you even know how to raise a sword?' He was holding the wrong one. He said, "There's no question now. You now have to die. And if you have to die, you will try to kill him. So you are sure to die, now you will try to kill one. '

And it was a very strange duel. The commander was killed and the servant won. Because of the fact that there was no other way to die, amazing energy and power arose in him. He didn't know how to use a sword at all. He struck the wrong blows. Absolutely wrong! Which was the opposite of that. But seeing his blows, his anger, and his position, the commander began to retreat. All his skills were in vain. Because he was fighting very quietly. He didn't have anything special. For him, fighting was a simple thing. He began to retreat. And in that energy he died, he had to die. And the man won, who was utterly ignorant, who didn't even know the art.

In anger or in any such velocity, a lot of power is generated within you. All your particles, all the living cells in your body, all of them donate their energy. And there are many preserved cells of energy in your body. They are always safety measures, they are not normally used.

If we tell you to run in a competition, no matter how fast you run, you can never run as fast as a man with a gun behind you, then you will run. So the question is, you can run a lot in a competition with your effort, but you can never run as much when a man is carrying a gun. At that time, the safety measures that are within you, the glands in your body, which keep the energy for need, they release their power into the bloodstream. At that time, your body is flooded with great power. If that power is not used constructively, then that power will break you and break you.

In this world, the weak do not sin, the strong do sin. And under compulsion! Their power makes them sin. Weak people in this world do not do bad things. Powerful people in this world

are compelled to do bad things because they do not know how to use power constructively. Therefore, as many criminals and sinners as there are, consider them as a source of strength. And if they get contact, all their powers are wonderfully transformed.

So you must be aware, there are hundreds of such examples in religious history, when sinners have become virtuous in a moment. And the whole reason for that is that there were a lot of powers, it was just a matter of transformation, a magic contact was needed and everything would change.

Angulimala committed so many murders. He vowed to kill a thousand people. He had killed nine hundred and ninety-nine people and had garlanded them. He wanted the last man. The streets were deserted where there was news that there was Angulimala, because who walked there! He did not see or think. Whoever came, he would kill him. Emperor Prasenjit, who was from Bihar, was afraid. His chest trembled at the mention of Angulimala's name. He sent large troops there, but there was no capture of Angulimala.

Buddha came out of that mountain. The people, the villagers, said, "Don't go here. You are an unarmed monk, Angulimala will kill! Buddha said, "Whatever path we choose, we follow it." They don't change it because of anyone. And if Angulimala is here, we are even more needed to go there. Now it remains to be seen whether Angulimala kills us or we kill Angulimala. People said, "This is crazy. You don't have anything, will you kill Angulimala? Unarmed, weak, Buddha, and Angulimala, a very monster-like man! Buddha said, "Now it remains to be seen whether Angulimala kills Buddha or Buddha kills Angulimala." And whatever path we choose, we follow it. And it will be even more fortunate to meet Angulimala. Spontaneously this opportunity came!

Buddha went there. Angulimala saw from his trunk an unarmed monk walking along the quiet path. He shouted, "Look, don't come here. I am saying this only because you are a sannyasin. Go back. I am so pity to see your move. You're going slowly. Go back, don't move forward. Because we are not accustomed to pity anyone, we will kill. Buddha said, "We are also not accustomed to being kind to anyone. Buddha said, "We are also not accustomed to being kind to anyone. And where there is a challenge, how can a sannyasin go back? So, we are coming, and you also come. '

Angulimala was very surprised. This guy is crazy! He picked up his fur and came down. When he reached the Buddha, he said to the Buddha, 'You are buying your death with your own hand! Buddha said, "Before you kill me, do one small thing. Pluck the four leaves of this tree in front of you. He hit his fur, broke a daggle. And he said, 'Here are four, four thousand!'

Buddha said, "Now do one more small thing. Before you kill me, add them back to this tree. The man said, "That's difficult. So Buddha said, "Even a child would have done it." To join! Even a child would have done it; Whatever you can do, there is a man in it, there is effort in it.

You are a very weak man. You can only break. Let go of the idea that you are very powerful. Can't add a leaf!

He thought intently for a moment. He said, "That's for sure. Can there be a way to add a leaf?" Buddha said, "Yes. We are following the same path. He looked intently and his self-respect was evident for the first time, there was no point in killing. Hitting can also weaken. He said, "I'm not weak. What do I do now?" Buddha said, "Follow me. '

He went to the village that day to beg for alms. He became a monk, went to the village to beg for alms. The people, all in fear, climbed on their houses and threw stones at him. He fell down bleeding. Stones are falling on it. Buddha came to him and said to him, 'Angulimala, Brahmin Angulimala, get up! Today you have proved your manhood. When their stones were falling on you, there was not the slightest anger in your heart. And when the blood began to fall from your body and you fell to the ground, your heart was still full of love for them. You've proved your man. And you have become Brahmins. '

When Prasenjit came to know that Angulimala had been converted, he came and sat down. "We hear that Angulimala has become a monk. Can I have darshan of him?" Buddha said, "The monk sitting next to me is Angulimala. Prasenjit heard, his hands and feet trembled. The name was old and the fear of the man was the same. Angulimala said, "Don't be afraid. The man went. The power that belonged to the man was transformed. Now we're on the other side. If you kill us now, we will have no ill will have any ill will for you. '

When the people asked the Buddha how such a great sinner was converted, Buddha said, "It is not a question of sin and virtue, it is a question of change of power. '

There is no evil in this world and there is no good in this world; There are only directions of power. There is a lot of power within this body. Creative use of the powers of this body!

So, I told you that when the emotion arises, then you can use that emotion from any part of the body, use it in the exercise. Secondly, learn some creative work in your life. We are all non-creative.

Those were the old days – yesterday I used to talk at night – those were the old days, there was a man in a village who made shoes. And if someone wore his shoes, he would proudly say, "This is a shoe made by me." It was the joy of a creation. There was a man who used to make wheels for cars, so it was made by me.

There is no joy of creation in the world today. There is nothing you have created. There is nothing you have created. In the world as it is, there will be nothing of man-made creation. The result is that the creative joy that you had has disappeared. And if that disappears, what will happen to the powers? They will be eager for destruction. There will be something of natural power, either destruction or creation.

So do some creative work in life. Creative means what you're creating just for your own enjoyment. It doesn't hurt if you make an idol. Write a song, sing a song, play a sitar, it doesn't matter. Do it just for fun, not for business. Choose one job in life that is your pleasure, which is not your business. So the destructive attitude of many of your powers will change and they will be engaged in creation.

I said to restrain the passions. And it should give a creative vision to ordinary life. No worries, plant a garden in the house and love and enjoy those flowers. Don't worry, make a small statue by grinding a stone. Every man who is sensible will devote some time to creation in addition to livelihood. And the one who does not give, will fall into the fault, his life will be spoiled.

Write a short song. Don't worry, go to a hospital and give two flowers to some patients. Don't worry, if you find a beggar on the way, hug him for a couple of moments. Don't worry, do something creative, which is just your pleasure and in which you have nothing to take, nothing to give. Which is your joy to do.

So pick a point in life that you just enjoy doing. All your powers will be oriented in that direction and you will not have the powers left for destruction. The more creative a man is, the more his anger, his sex will disappear. These are the characteristics of an uncreative man. You have so much power, where will it go? It will come out of sex, it will come out of lust. It's important to leave.

There is no other secret of the great creative sculptors, painters or poets in the world, who remain unmarried. The whole mystery is that all that power has merged into His creation, it has been transformed, it has been sublimated. If it were not sublimated there, it would have been spent in the creation of the very lowest plane, in the creation of progeny. So it would have been spent on having children. The same energy that was spent in the creation of immortal pictures of some immortal poems.

Therefore, the sublimation of power in life, its manifestation is very important. So one should remember this. Try to be creative in life for complete purification of the body. Only the creative man can be religious; No other human being can be religious.

These are the basic things for body purification I told you, very basic. Now, very minor things. These are very basic things. Whoever takes care of them, the secondary things will take care of themselves. Among the most secondary things is that what we call food in our country is useful for purifying the body. Your body is a very physical body. Whatever you put into it, it is bound to have consequences. If I drink alcohol, the cells in my body will faint. It's quite natural. And if the body is my unconscious, then the result of that unconsciousness will be on my mind.

The mind and body are not so separate, very combined. Our personality, the body and the mind, are not so different. The body and mind are thus assembled. He is psychosomatic. Our body and mind are gathered in it. The most subtle part of the body is the mind and the very gross part of the mind is the body. Think of it this way, these two are not completely different things.

So what happens in the body resonates in the mind. And what happens in the mind, the results come to the body. If the mind is sick, the body will not be healthy for long. If the body is sick, the mind will not be able to stay healthy for long. These stories are heard and understood in each other. Therefore, those who understand the way to keep the mind healthy, they provide a lot of health for free about the body. For which they earn no money, for which they make no effort.

Body and mind are combined phenomena. What happens to the body will be to the mind. So in your own diet, in your food, you need to be a little judicious.

Firstly, it should not be so much that the body is filled with laziness because of it. Laziness is inaccuracy. It should not be that the body is filled with excitement. Stimulation is inaccuracy. Because stimulation will cause glands. It should not be that the body is weak, because emaciation is weakness. And if power is not generated, then there can be no progress towards God. There should be a diet that produces power, but does not provoke power. Strength should be created, but it should not be so much that the body is filled with laziness because of it.

If you have eaten more food than you need, then the whole body's energy is used to digest it, laziness occurs in the body. There is no point in laziness in the body. When all the energy is used to digest, the body is filled with laziness. Laziness is reported to have been overeaten.

There should be no laziness after meals, there should be energy. That is, it is natural. When you were hungry and then you had food, you should feel energized, because the source of energy was within. But you are lazy. Laziness means that you have eaten so much food that now all the strength of the body will digest it, then the body will pull all its strength and take it to the stomach and laziness will come due to lack of power from all sides.

If food is invigorating, then it is right. If food does not stimulate, then it is right. If food does not give intoxication, then it is right.

So remember three things: food is pure, if it does not slacken; If the food does not stimulate, it is pure; And if the food does not give intoxication, then it is pure. These are big things. And I don't think you are so naïve that they need to be discussed in detail. You will understand them and arrange them in your own way.

Secondly, in secondary things, a little exercise is very important for the body. Because the elements that the body is made up of, those elements expand during the time of exercise. Exercise means, extension. Hesitation is the opposite of the word exercise. Exercise means expansion. When you run, all your particles and all your living cells, the whole living chambers, expand, expand. And when they spread, you experience health. When they shrink, sickness is experienced. When your breath opens the lungs of the whole prana and expels all the carbon dioxide, your blood rate increases. And when the speed of blood increases, all the impurities of the body are removed. That is why Yoga has placed defecation and defecation of the body, the complete purification of the body, under very essential rules. So a little exercise.

Too much relaxation does harm, too much exercise does harm. That's why I'm not saying over-exercise. Not over-exercise, but a little, proper exercise that gives you a sense of health. And not over-rest, but a little rest. The more exercise, the more relaxation.

In this century, there is no exercise and there is no rest. We are in a very strange situation. You don't exercise, you don't relax. What you call rest is not rest. You are lying down, tossing and turning, that is not rest. A deep deep sleep! In which the whole body falls asleep and all the burden and burden of all its work is dissolved.

Have you ever thought that if you have woken up very unwell in the morning and are not feeling well, your behavior is not healthy! If you do not sleep well and a beggar has come to beg you in the morning, it is very unlikely that you can give him alms. And if you have slept very soundly at night and someone has extended a hand, it is very unlikely that you can stop giving your hand.

That's why beggars come to your house in the morning to ask for it, they don't come in the evening. Because in the morning there is a possibility, in the evening there is no possibility. It's very psychological. The beggar is not just coming to your house in the morning. It doesn't come in the evening. There is no point in the evening. In the evening you will be so tired and the body will be in such a wrong condition that you can hardly give anything to anyone. That's why he comes in the morning. The sun is rising now, you must have taken a bath, someone must have prayed in the house. And he's sitting outside. It would be very difficult to deny right now.

If the body gets proper rest, then your behavior changes. That's why we have always considered diet and Vihara combined. As the diet will be, as the Vihara will be, if there is sattva in both of them, then there will be a great movement and a big inner entry into life.

A role of health is very important. And for that, you should consider right diet, right exercise and right relaxation as fundamental parts.

It also takes some understanding to relax, just as it takes some understanding to exercise. You need understanding to relax and you need understanding to leave the body. When we

meditate at night, you will understand that if you relax after that meditation, then the rest will be real.

Maybe, there are some friends here, who can't physically exercise much, can't go and can't climb forests and mountains, for them I call it another experiment. They wake up for only fifteen minutes in the morning, after taking a bath, lie down in a secluded room, close their eyes and imagine that I am climbing hills and running. Just imagine, do nothing. They're old, they can't go. Or there are places that you can't go to hang out with. So lie down in a secluded room, close your eyes and imagine that I am going, climbing a mountain and running. The sun is bright and I'm running away. My breathing is getting louder.

And you will be surprised, your breathing will increase. And the more intense your imagination, your imagination becomes, you will find in fifteen minutes that you have found the advantage of walking. You'll wake up in fifteen minutes fresh and exercise. You don't have to go to exercise. The body's molecules must know that exercise is taking place, so they get ready. That is, they come to the same position as you would have actually walked. They come to the same position.

Have you never thought that if you are nervous in a dream, then even after waking up, the heart continues to tremble. Why? Dream frightening? It was a big lie, but why is my heart trembling? Why is it still shivering when you wake up? The heart trembled, but the heart does not know at all whether this event happened in a dream or that it really happened. The heart knows that the event has happened, that's all.

So if you exercise in imagination, the benefit is as much as you actually exercise. There is no distinction. So those who were very sensible in this matter had come up with wonderful tricks. Even if you lock them up in a jail, their health will not be harmed. Because they will rest for fifteen minutes and exercise.

So, try this too. Those who can't go, who are in situations of not going, use it. And after the night meditation for sleep, sleep up. The body will be pure in this way. And if the body is pure, then the purification of the body is also a wonderful bliss in itself. And in that bliss there is further and inner entry. This is the first phase.

The other two stages are purification of thought and purification of emotion. I will talk about them.

There will be three stages of the periphery – purification of the body, purification of thoughts and purification of emotions. And there will be three stages of the center – body-emptiness, thought-emptiness and emotion-emptiness. When these six stages are completed, samadhi occurs. So we will talk about them in these three days respectively. That will be enough. You will ponder, understand and use it. Because what I'm saying is all about

experimentation. Only if you use it, its meaning will be revealed, otherwise my conversation does not reveal any meaning for it.

Now we will meditate in the morning and then depart. Let me tell you a little for the morning meditation. The first stage of morning meditation will be what we called resolution at night. Five times, we will have a position of resolution. Then, when we have made the resolution, we will sit with a slow breath for two minutes. After that, we will have a feeling. First the resolution, then the emotion and then the meditation. There will be three steps for the morning.

Resolve, as I said at night. The breath will be taken deep in. When the breath starts going in, then you will feel in your mind that you have resolved that you will enter your meditation. I will enter into meditation. Keep doing this feeling, when the breath goes in and fills the entire lungs. You have to fill it as much as you can. Then you have to hold it for one second, two seconds, as long as you can. When you take the breath, take it completely, then hold it for a while. What yoga has called complementary, kumbhaka and laxative is the same process. Take the breath completely in, then stop it and keep the thought all this time, the same thought resonates in the mind. Then throw out the whole breath, the same thought resonates in the mind. Then stop for a while and the same thought resonates in your mind.

In this way, this thought will reach your entire conscious mind, your conscience. Your whole personality will know that the decision has been made to enter meditation. So you will get the support of the whole personality. Otherwise, you will just go on moving up, it will not make much difference.

So, first of all, the thought, then the feeling. After the resolution, the feeling – what I told you yesterday – hope, joy, faith, he will do it for two minutes. For two minutes, you will feel that you are full of health, you are experiencing a lot of joy, that every particle of your body has become full of joy and there is a state of great hope. Something will happen.

Resolution. Then you will feel the feeling that there is so much peace around me, there is so much joy within me, there is so much hope within me, and every particle of my body is oriented and eager and cheerful. After that, you will meditate again in the morning.

The morning meditation is to keep the spine straight. Sit comfortably without moving. The vibrations of the whole body have to be released, the spine has to be straightened. You have to close your eyes. Then you have to breathe slowly, breathe very slowly and exhale slowly. You have to look at the breath. You have to keep looking at the breath with your eyes closed, she went in and went out.

There are two ways of looking at breathing. One is to look at the abdomen, where the stomach is up and down. And the second is to look near the nose, where the breath touches. Look at it wherever it is convenient.

It will be convenient for more people to look near the nose. The breath will go in, it hits the nose, then it comes out, then it feels it. You see the same place where the breath went in; I sighed, I went out. Those who have used the navel behind, if they find it convenient for the navel, they should see near the navel that the stomach rose up and fell down. Wherever you feel fit, do that experiment. Just watch the breath for ten minutes.

So now let's sit down for the morning experiment. Everyone should be at a distance. Let the sense of each other disappear, the touch disappears, all of them are at such a distance.

Formulas of Thought-Purification

Meditation Sutra-4

My dear soul ,

I talked about the first phase in the morning. Let me tell you a few things on how purification of the body is possible. The second layer is man's personality, his thought. If the body is pure, the thoughts are pure, the third layer is that of emotion – and if the emotion is pure, then the periphery of spiritual practice is prepared. If these three things are also corrected, then a lot of new joy and peace is born in life. If these three things are also corrected, then the new birth of life takes place.

But this is the cultivation of the periphery. In a sense, it is an outward practice. The intimate cultivation is even deeper. In it we voidize the body, the thought, and the emotion; They purify and void it. They are now purifying their bodies and they only renounce their bodies in that. He doesn't have a body, he enters this stage. Don't think, you enter this stage. You don't have any emotion, you enter this stage. But before that, they renounce the unclean as the periphery.

Regarding the body, I told you. Now let's think about the idea. What is an inaccuracy of thought? Thoughts are like waves. And thoughts also leave their effect on the human mind for good or bad. The personality of the person who is agitated by the thoughts is formed in the same way. The personality of the person who is agitated by the thoughts is formed in the same way. It is quite natural for a person to think of beauty, a person whose consciousness is constantly contemplating and contemplation of beauty. It is not surprising that a person who thinks about Shivatva, about the auspicious, and his consciousness revolves around that center, the creation of the good in his life. It is easy for the truth to descend in the life of one who contemplates the truth, contemplation of the truth.

So, in this regard, I would like to ask you to think about yourself, what do you constantly think about? What do you constantly think about?

Most of us either think in relation to money, or in relation to fame, or in relation to work.

It has been a long time since there was a king in China. He went to see the boundary of his kingdom of the sea. He had also taken his Wazir with him. They both stood on top of the mountain and looked at the vast sea stretching far away. Many ships were sailing, coming and going in that sea. The king said to his minister, 'How many ships are coming and how many ships are going?' The minister said, "Rajan, if you ask the truth, only three ships are coming and three ships are leaving. The king asked, "Three?" Many are visible. Don't you see it?' He said, "I have only three ships to go – one is a ship of fame, one is a ship of wealth, one is a ship of work. And on these three ships, everyone's journey goes on. '

It's true. The journey of our thought runs on these three ships. And the one who is walking on these three is in impure thought. He who has come down from these three enters into pure thought.

So it is for each one to consider what his central thought is. What is the wound of his mind, where all things revolve? Because in twenty-four hours, what keeps his attention coming back again and again will be his central weakness. So what does it return to wealth everyone wonders? What comes back to sex? What comes back to renown? Does your contemplation return to one of these? What Comes Back to Falsehood? Returns to dishonesty? Returns to cheating? These are all secondary parts of them. Three centers are the same. If your mind contemplates those three, you are in a state of impure thought. We are saying this impure because by thinking in this way you will not be able to attain the truth of life.

Pure thought would mean what we call Satyam Shivam Sundaram in our country. What we call Truth, Shiva and Beautiful. These three are the centers of good thoughts. Work, fame, and wealth are the centers of evil thoughts. Truth, Shiva and the beautiful are the centers of pure thought.

How much do you think about the truth? Do you think about the truth? Have you ever wondered what the truth is? Does your mind get agitated by it in any solitary moments? Do you ever wonder what the truth is? Have you ever wondered what is beautiful? Do you ever feel like knowing what is auspicious?

If these thoughts do not agitate your mind, then your state of thought is impure and you will not enter samadhi in that impure thought-state.

Impure thought takes out and pure thought brings in. The direction of impure thought is outward and downward. And the direction of good thought or pure thought is inward and upward. It is impossible for a person to think of the truth, to think of the beautiful, to think of the good – it is impossible that he should think of them, so that as soon as he thinks about them, their impression, their marking, and its shadow does not fall in his life.

Gandhiji was locked behind in jail. He was constantly thinking about truth, about non-possession, about detachment. In those days, he used to puff ten dates for breakfast in the morning. They used to put it in water and take ten dates. Vallabhbai Patel was in jail with him. He saw that ten dates were any breakfast. What will happen with this? So they - they were the ones who used to puff those dates - they blew fifteen dates one day. And he said, 'How will this old man know how many there were, whether there were ten or fifteen?'

Gandhiji saw that there were more dates. He said, 'Vallabh Bhai, count them. When I counted, they were fifteen. Gandhiji said, 'These are fifteen. Vallabhbai said, 'What is the difference between ten and fifteen?' Gandhiji sat with his eyes closed for two moments and

kept thinking. He said, 'Vallabh Bhai, you have given me a big formula. You said, what's the difference between ten and fifteen? I realized there was no difference between 10 and 5. We'll only have five today. Gandhiji said, "From today we will take only five." You said amazingly that there is no difference between ten and fifteen. There is no difference between five and ten. We'll only have five today. '

Vallabh Bhai was terrified. He said, 'We are because a little breakfast will be too much for you.' We didn't think you would think that way. Gandhiji said, "He who is constantly thinking on non-possession, his intellect will be like this." He who is constantly thinking how much should be reduced, his intellect will give the same answer. One who is constantly thinking about how to become more and more will not be able to distinguish between ten and fifteen. The one who is thinking how to minimize it, will not be able to distinguish between five and ten. '

So what you contemplate will begin to manifest in your little lifestyle. Let me tell you one more incident.

Gandhiji used to heat water in the morning and add lemon and honey to it. Mahadev Desai was close to him. One day, he put honey and lemon in the water. It was hot water. Steam came out of it as it boiled. When Gandhiji came, he was given something to drink after five minutes. Gandhiji stared at it for a couple of moments and then said, "It would have been better if we had covered it." Mahadev Desai said, "What goes wrong in five minutes? And then I see, nothing fell into it. Gandhiji said, "There is no question of anything falling. This is causing hot steam to rise, some germs must have been damaged in vain. Gandhiji said, "There is not so much a question of covering and falling. But hot steam is coming out of it. Many of the air germs must have been damaged in vain. There was no reason we could have saved him. '

One who is constantly contemplating non-violence, it is natural that he should develop this attitude and awareness. That is, what I am saying is that when you constantly think about something, you will find that there is a difference in the small things in your life.

A friend here told you the news this morning. "It's sad that we have told a lot of people twice, but they still haven't come and are 10 minutes late. "It is very sad that some people we have told twice, but they have not come yet. If I had to say this, I would say, 'It is a great pleasure that so many people have come by saying it twice.' And I would say, 'It will be even more gratifying if those who have not come will also come.'" "It would be a non-violent way and that was a violent way. There's violence in that.

So what I am saying is that if you think, if you create a little center of pure thinking, you will find that your little things will start making a difference. Even your speech will become non-violent. Your getting up and down will become non-violent. The centers of your thinking will affect your life. It is natural. Whatever one thinks, so it becomes.

Thought is a wonderful power. So what you're thinking is constant, a lot depends on that. If you are constantly thinking about money and using samadhi, then the direction is opposite. It is as if we have ploughed bullocks on both sides in the same bullock cart. So that bullock cart will break down due to the pulling of those oxen, but it will not move forward.

If the direction of thought is pure, you will find that big and small things begin to make a difference. There are not many big things in life; Life is made up of small things. Life is made up of small events. A lot depends on how you get up, how you sit, how you speak, what you speak. A lot depends! And the center of all these things, from where they all originate, is the idea.

So the thought has to be truth-oriented, Shiva-oriented and aesthetic-oriented. Constantly remember in life that we should think about the truth. When time permits, we should think a little about truth, a little on beauty and a little on what is auspicious. And before we start doing anything, let's pause for a moment and think whether what we will do will be favorable or unfavorable to the truth, the beautiful and the auspicious. When a thought starts running in the mind, then we should think whether this stream of thought is favorable to the good, to the truth, to the beautiful or is it unfavorable?

If it is counterproductive, break this section. Stick to it, this section is not profitable. It will take life into a pit. It will take life down. So remember how your stream of layers of thought is! And orient him to the good and the true with courage, effort, and labor, and determination.

Many times it will seem that we will not even be able to decide what is truth. Many times it will seem that we will not even be able to decide what is auspicious. You may not be able to decide. But you thought, you tried to decide, this is also very valuable and will make a difference in you. And one who thinks continuously, gradually realizes the direction that he will know what is good, or what is true.

There is nothing so quick to stop for a moment before every thought, every speech, every action. And see what is manifesting from what I am doing? What is being revealed in that? What is happening in that? It is necessary for the seeker to think about it continuously.

If you don't have the centres of thought that I am talking about, then those centres have to be awakened.

You will be surprised to know that if one of the centers of Truth, Shiva or Sundar awakens in you, then two centers will automatically start awakening. And let me also mention to you that there are three types of people in the world. One is those who have the early possibility of developing a center of truth within them. One is those people who have the early possibility of developing the center of good within them. And one is those people who have a quick possibility of developing beauty.

It may be that all of you have different centers. But if one center is awakened, two begin to awaken automatically. If a man loves beauty properly, he cannot speak falsehood. Because to speak falsehood is a very ugly thing, a very ugly thing. If a person starts loving the beautiful properly, he cannot do an inauspicious act, because an inauspicious act is ugly. That is, he cannot steal because stealing is a very ugly act. So even if she has a full aspiration for beauty, a lot will happen.

Once, Gandhiji was a guest at Rabindranath's place. Rabindranath had grown old. They were seekers of beauty. They had nothing to do with truth or good. It didn't mean in the sense that they weren't their direct direction. He was a seeker of beauty. Gandhiji was a guest there. In the evening, when both of them were about to go for a walk, Rabindranath said, 'Wait a moment, I came with some hair done. '

Gandhiji said, "What a ridiculous! Grooming your hair! Gandhiji had already cleaned them, so the hassle of grooming was over. And hair grooming in this old age! This was very strange and very unthinkable for Gandhiji. He stood furious, but could not say anything to Rabindranath now.

Rabindranath went inside. Two minutes passed, five minutes passed, ten minutes passed. Gandhiji was surprised at how his hair was being groomed! He peeped through the window and saw him standing in front of a life-size mirror and his hair was gone. It was beyond Gandhiji's tolerance. He said , "I don't understand, what are you doing? It's running out of time to roam. And what does hair grooming too? And what is the grooming of hair in this old age?"

Rabindranath came out. And Rabindranath said, 'When I was young, I used to walk without grooming; And now that I'm old, I can't do without grooming. Rabindranath said, "When I was young, I used to walk without grooming my hair; I'm old now, so I can't do without grooming. And don't think I'm eager to be beautiful. It's just that I don't want to make someone look ugly and cause them pain. Rabindranath said, "Don't think that I am eager to look beautiful. This body that I am roaming around with beautiful is going to be ashes tomorrow. Tomorrow it will climb on the pyre and burn, I know that. But I don't want to knock ugliness in anyone's eyes and become the cause of sorrow for anyone, so all this is eagerness. '

This is what a seeker of beauty would think. Ugliness is counterterrorism to another. Then that ugliness may be of any kind, whether it is of behavior and whether it is of speech and whatever it may be.

So I would tell you that if you have an eagerness to be beautiful, then be completely beautiful. Become completely beautiful so that the whole life becomes beautiful. So I am not saying that those who are grooming their hair are doing bad. No, I tell them that they must do their hair, there is more to do it. I don't say that if you come out wearing jewellery, you are doing bad. I say this, you are wearing jewellery, you have done it well, but you should also

wear real jewellery. I don't say that if you came dressed in good clothes, you did bad. Very well done. Wear auspicious clothes, you have done it right, so that the auspicious end also happens.

So complete the beautiful, and you will find that the truth and the good will automatically be incorporated into it. The one who cultivates Shivatva will also attain to the beautiful and to the truth. The one who cultivates the truth will also be available to both. It will also be available to both.

Let any of these three be your direction, make any of them the center of your interest, and let your thought revolve around its periphery and be intertwined with it. Choose one center from these three and cultivate it. And cultivate it in the all-round methods of life, in behavior, in conduct and in practice. So you will gradually experience a wonderful thing, as that center starts to form, the distortions and impure thoughts of your life will start disappearing.

I don't tell you very loudly that you give up thinking about money. I tell you this, start thinking about the good, the beautiful and the truth. When you start thinking about the beautiful, you will not be able to think of wealth, because there is no situation more ugly than the contemplation of money. When you think of the beautiful, you cannot think of sex, because there is no more ugly state of mind than that.

So I say this positively, legislatively, to allow your energy and your power to be attached to some center of auspicious, pure thought. You will find that your power has been sliding through the centers of vain, it has left its hands from there.

To let go of that which is impure by remembrance and to fix and establish oneself on that which is pure. If your thoughts are pure, then there will be a very deep movement in life. That's the crux of the idea. This is the basic point of thought for purification of thought. Then there are some other things, which are secondary. Let me remind you of that also.

For your thoughts to be pure, it is important to know that all thoughts come from within. No thoughts are inside of you. All ideas come to you from outside. Ideas come from within, ideas come from outside. Just understand this. Ideas come from outside, pegs are within.

If a person has thought of money, then the thoughts of money come from outside, only the desire to think of money is only within the peg. Ideas come from outside and hang on that peg. The one who contemplates sex, the peg of sex is within, thoughts come from outside and hang on him. Whatever one contemplates, only the peg is within, the thoughts always come from outside. All the ideas you have come from outside.

For the purification of thought, it is necessary to know that the thoughts, which are coming into us from outside, do not come in indiscriminately. Let us be aware and let the one whom we want to come in, let it come into us. Let us throw out the rest.

I used to say back then, if someone throws garbage in my house, I will go to quarrel with him; But if someone throws garbage in my mind, I don't go to fight. If you meet me on the road and I start narrating the story of a film to you, you don't have any problem. And if I go into the house and throw some of your garbage, you will say, 'What have you done?' It's contrary to the law. And if I put garbage in your head, tell you the story of a movie, then you sit and listen with great pleasure!

We don't know yet that garbage can be thrown into the brain. And we are all such enemies of each other that we keep throwing garbage in each other's minds. What are people you think of as friends doing to you? No one can behave better than him. The enemy is better than this; At least nothing throws into your head, because you don't get along.

We're all putting garbage in each other's brains. And we are so sleepy people that we don't know what we are taking. We accept them all. We are like dharamshalas with no keepers and no gatekeepers sitting on them as to who should stay and who should not stay. Whoever comes into it—man or beast, or thief or dishonest—is all. And when he has a mind, he will go; And if you don't feel like it, then it will be the same.

The mind should not be a hermitage. If the mind is hospice, if it is not safe, then it is difficult to get rid of impure thoughts. So, the mind should be carefully guarded. The second requirement for pure thought is to have a guard over the mind, a watchfulness. Let us be awake, watchful of what comes within us! Reject what is useless.

I was just on a journey. I was there and I had another gentleman in my compartment with me. They may want to talk to me about something. As I sat down, he took out a cigarette and gave it to me. I said, 'Sorry, I won't.' He put the cigarette inside. Then after a while he took out the paan and said to me, 'Take it.' I said, 'I'm sorry. I won't.' They then sat down with a betel leaf. Then he picked up his newspaper and said, 'Read this?' I said, 'Sorry, I won't read.' They said, 'It's very difficult. We give you anything, you don't take! They said to me, 'We give you anything, you don't take anything!' I said, 'Whatever they take, they're foolish.' And what you are giving, I will try to take away from you as well. I will not take it away, I will try to take it away from you too.'

What do you do if you sit idle? They will pick up the newspaper and start reading because they are sitting idle, so it is better to sit idle than to collect garbage. It's not bad to sit idle. There are some lunatics who say that doing something is better than not doing something. This is wrong. It's always better not to do anything wrong than to do nothing. There are some who say that doing something is better than doing nothing. I tell you, doing nothing is always better than doing anything wrong. Because at least you're not missing anything at that time. At least at that time they are not collecting anything.

So it's a reflex. If we are aware of the inner transition of thought, it is not difficult to keep the thought pure. It is not difficult to recognize an impure thought. Thoughts that go within you and create excitement are impure. The thoughts that go within you and create fountains of peace are pure. Thoughts that go within you and bring you joy are auspicious. Those thoughts, which go inside you and create some kind of restlessness, anxiety, anxiety, are inauspicious. So protect yourself from those thoughts. And if you become a watchful watchman of your mind, then there is a transition towards purification of thought.

And thirdly, in this world, as the cycles of bad thoughts are blowing outside, and the winds of bad thoughts are blowing out, and the smoke of bad thoughts enters your mind and engulfs you; There are many ominous thoughts in this world, there are many storms of them; But don't forget, there are some small lamps of good thoughts, they are also flickering. Some are little waves of pure thought, they are also alive. There are also some rays of light in this vast ocean of darkness. Find His presence. We call it satsang.

There is no darkness at all in this very dark world, there are some lamps – just of clay. And even if their flame is small, it is fine. But they are too. We seek His presence. For he who takes his extinguished lamp close to the burning lamps is very likely to be revived in the presence of other lamps that have been extinguished. It is very likely that it will lose its fumes and become light.

Seek the presence of those rays, which are for truth, for good and for beauty. Take yourself into His presence. Take yourself into the cycle of those thoughts, those thoughts of men, those ideological waves, where it is possible.

This can be possible in three ways: close to good and good thoughts; Close to good and virtuous men; And most and most importantly, in close proximity to nature.

Nature does not give any bad thoughts. If you sit and look at the sky, just keep watching, the sky will not create anything ominous in you, but all your garbage will be reduced in a while and you will find that you have become one with the sky while looking at the sky. Looking at a waterfall falling from a mountain, you will find that you have become a mountain waterfall. Looking at a forest full of greenery, you will find that you too have become a tree.

There was a monk. A man went to him and asked, 'I want to know the truth, how can I know?' He said, "There are a lot of people right now. Never come alone. He did not come all day, he came in the evening, when there was no one. The lamps were lit, it was night, the monk was alone, about to close his door. The man said, "Wait, there is no one now. You are closing the door by bidding farewell to the people who have come. I stayed outside hoping that when everyone had departed, I would enter. Now I have arrived. Now I want to ask, how do I become calm and attain to God?"

He said, "Come out. It will not be able to happen inside the hut. Because the lamp that is lit here is the light of man. And it will not be possible to do it inside the hut, because this hut is made by man. Come out. There is also a big world which has not been created by anyone or has been created by God. Come out, there is no creation of man there. There is no human imprint there. '

And remember, man alone is a creature who leaves ominous impressions. And no one leaves ominous impressions.

They came out. There were bamboo trees and the moon was blooming upwards, rising above. The monk went and stood near the trees – one minute, two minutes, ten minutes, fifteen minutes. The man asked, "Even if you say something! You are standing silently, what will we understand by this? He said, "If you could understand, you would understand. You also stand silently. And we have become a bamboo tree, and so do you. He said, "It's very difficult. '

The monk said, 'This is our spiritual practice. Standing near the bamboos, we forget once in a while that we are different. And we become bamboo. And when we look at the moon, we forget in a while that we are different and we become the moon. '

And one who discovers so much identity with nature, his thoughts begin to be wonderfully pure. The impurity of his thought begins to dissolve. So there are three paths. There are endless streams of good thoughts, and good thoughts. And virtuous. They are never finished, they always exist.

But we are so blind that we are accustomed to worshipping only the dead. And we are so blind that no one alive can ever be sad for us. Only the dead are sad for us. And it is very difficult to have satsang with the dead. And all the religions in the world are worshippers of the dead. There is almost no worshipper of the living. And they all worship the dead. And everyone has the illusion that all the good men who were supposed to be have been done and there will be no one in the future. And everyone has the illusion that how can one who is alive be sad?

There are always gentlemen available on the ground. They are there all over the place. If you have eyes, you can recognize them. And the big thing is, even if they are not completely sad, compared to you and in your imagination, what do you have to do with their Assad?

He was a mystic. He said, "I have learned from everyone I have ever visited. Someone asked, "How can this be? What do you learn from a thief?" "One time it happened, we were guests at a thief's house. And it so happened that we were guests in the thief's house for a month. He would go out every night to steal and return at three o'clock, four o'clock. We ask him, "Did you say something happened?" He laughed and said, "Nothing happened today, maybe it will happen tomorrow." He couldn't steal for a month. Sometimes the soldier was found at the door, sometimes people were awake in the house, sometimes he could not break

the lock, sometimes he could not even enter inside, he could not reach the treasure. And the thief would come back tired every night and we would ask him, "Say, something has happened?" He would say, "It may not happen today, but it may happen tomorrow." We learnt that from him. We've learned not to worry when it's not today. Remember that it could be tomorrow. '

"And a thief who has gone to steal, to do a bad job, is also full of so much hope. So the fakir said, "In those days we were looking for God, we were engaged in stealing God." We were also knocking on walls and groping doors, there was no way out. We were tired and frustrated and we thought, 'Useless all, quit.' But the thief saved us. And he said, it didn't happen today, it probably will happen tomorrow. And we have made up the formula that if it is not today, then it will probably happen tomorrow. And then the day came when things happened. The thief stole and we also stole God. '

So it's not a question of you learning from a gentleman. The question is, if you have the wisdom and understanding to learn, then the whole world is full of virtuous men. And if he is not there, then people have also come out from close to Mahavira, who thought that it was a lafanga, someone naked. I don't know who it is! It's crazy. People have come out close to Mahavira. And what you hear, people say, "Such and such a man is naked", that is the first word used for Mahavira. Because they were naked and had their hair untied, they were called bare-laced. People used to say, 'Naked.' That word is a slur today. If someone tells you, you'll get angry. But it was first used for Mahavira, a naked and hair-soaked monk.

There were people who came close to Mahavir who did not know who was a useless man! There were people who beat him, slapped him and thought that he was a dishonest, a thug, a spy.

There were people who could not understand Mahavira. There were those who nailed Christ to the cross, thinking that he was a liar. There were people who poisoned Socrates. And don't think that they happened that day, they are all there within you. These were the people. If you get a chance now, you will poison Socrates; And if they get a chance, they will crucify Christ; And if you get a chance, you will start laughing at Mahavir and what a mad man he is! But since he is dead, you worship the dead, there is no problem with him. It is very difficult to worship those who are alive; It is very difficult to believe in them, to understand them.

So, if there is a search for goodness, then this whole world is always full of good men. This has never happened, nor will it ever happen. And the day it happens that the tradition of good men is broken, there will be no more virtuous men. Because that stream will be broken, it will disappear into the desert. Thick and thin is always that stream flowing. To be acquainted with him, to belong. And the way for that is not that you will understand when you meet someone absolutely perfect. Keep your eyes open. It can be understood in small incidents.

One thing I read about a monk. He continued to do business until he was sixty years old. His name was Raja Babu. Even when he became old, people used to call him Raja Babu. One morning, they went out for a walk. The sun has not yet risen in the morning, they have gone for a walk outside the village. A woman wakes up a child in her house. She is saying to him, 'Raja Babu, how long will you sleep? It's morning, get up. As he walked out with a stick, he heard the king, 'How long will you sleep? It's morning now, get up now. And they heard this and they came back and they went home and said, 'Now it is difficult, today the sermon has been received.' Today I heard that Raja Babu, how long will you sleep! It is morning now, now get up. He said, 'It's over today. '

Now it was not known by a woman which child she had asked to wake up in the morning, but it became a sermon to the one who had eyes. And it may be that someone is preaching to you and you don't have ears and eyes, and you sit listening, and understand that maybe someone else is saying it.

So the contact of the good, the desire for the good, the search for the good, the exploration and the entry of good thoughts into life, the proximity of nature, these are useful conditions and roles for good thought, for pure thought.

These few things I have said for the purification of thoughts, it is to be used as an essential part of life. It's not a matter of today and tomorrow. There cannot be camps of any religions that came and ended in three days. There cannot be such a training in religions that we met for three days and the matter is over. Unrighteousness is such a disease that lasts throughout life, so the camp of religion will also have to be run throughout life. There's no way. So you have to use it for the rest of your life.

Tomorrow I will talk about what we should do for the purification of the house. Now let's understand a little bit of the night meditation and then we will sit for the night meditation.

First of all, we will resolve to meditate at night, as we did in the morning meditation. You will have thoughts five times. Then, after five times, for a while, you will do the same bhava as you did in the morning. After that, everyone will lie down. Everybody will lie down already. They will lie down quietly in their respective places. It will be dark after lying down. Then we'll relax our bodies. At the back of those who were in the camp, we had gathered the body and rested it. Maybe, some people's gathering is not able to relax, so I suggest a simpler way for them.

There are seven chakras in the body from the point of view of yoga. There are seven chakras in the body from the point of view of yoga. Five of those seven chakras we will use for this meditation. The most important part of the chakra is called the perineum, which is close to the genital organs. That is the first chakra that we will use in this night's meditation right now. The second chakra is the Swadhisthana chakra. He can assume close to the navel. Imagine it

now. The chakra which is close to the genital organ is called muladhar. The chakra near the navel is called Swadhisthana. And go upstairs, the chakra that is near the heart is called Anahata. And go upstairs, the chakra near the forehead is called the Agya. And go up, the chakra near the peak is named Sahasrara.

We're going to use all five. There are seven cycles and even more. We will use these five and with their use, we will lead the body towards relaxation. And you will be amazed that the chakra that is the perineum is in control of your feet. We would suggest the Muladhara Chakra. When you lie down, I would say, take the meditation to the Muladhara Chakra. So you will take the meditation to the Muladhara chakra close to the genital organs within you, you will keep the awareness there. Then, I would say, "Leave the Muladhara Chakra relaxed, and, at the same time, relax both the legs." You will feel that the Muladhara Chakra is relaxing, the Muladhara Chakra is relaxing and the feet are becoming relaxed. You will soon find that both legs have become relaxed by hanging like a dead body.

When the legs are relaxed, we will move upwards, the second chakra Swadhisthana near the navel. I would say, bring the meditation to the navel, and you will bring the meditation inside near the navel in your imagination. And we will say there that the Swadhisthana chakra is relaxing and the whole apparatus of the stomach is relaxing. As soon as you feel it, the whole instrument will gradually relax.

Then we will go higher and come closer to the heart and I would say, the heart chakra is relaxing. Then you relax the heart and focus on the heart, at that place, near the heart and feel that the heart is relaxing, then the whole apparatus and the whole organ of the chest will be relaxed.

Then we will come up and have the Agya Chakra in the middle of the two eyes near the forehead, and we will feel inside it that the Agya has our attention, our vision. And I would say, the Agya Chakra is relaxing and the brain is relaxing. With it, the whole brain, the neck, the whole part of the head will be completely relaxed. Then you will only feel a little push and weight near the peak, the whole body will relax. Only near the peak will you feel a little bit of weight and push.

Finally, I would say, the Sahasrara Chakra – then you will move your attention to the top of the head – it is relaxing. And with that the whole brain is relaxing. Then by doing emotion, you will find that everything will relax inside.

It was done in a long process, so that it would happen to everyone that his body would be completely dead. I will suggest these five chakras. And when all this is relaxed, then I will tell you that now the body has become completely dead, now leave it, then leave it completely. The body has become dead. Then I would say, your breathing is relaxing, calming down. I'll suggest it for a while. After that, I would suggest that the mind is becoming

completely empty. They will make three suggestions – the first for the chakras, the second for the breath of life and the third for thought.

After doing this whole process, I will tell you, for ten minutes everything was zero. In that void you are lying within, only the awareness will remain yours, a light of perception will keep burning and you will remain silent. Only that realization will remain, only the awareness that I am lying. In this, it may happen that when the body starts to appear to be completely dead – which will be known, because with the use of chakras the body will be completely dead – then no one has to be afraid. If it seems that the body is completely dead, then do not panic. This is very auspicious. It is very auspicious. One who feels the dead body while alive, gradually becomes free from the fear of death. So, don't be afraid of that. Whatever experience you know, any light, any light, any peace, you have to observe it silently and remain in a silent void. It is essential, in these three processes – sankalpa, bhava and then meditation – this will be the meditation of the night.

I think you have understood my point. So now everyone should sit so far away that first of all, we should make our place so that you will be able to lie down. Everyone should sit so far away. Make use of all the space. No one will be seated.

The Alchemy of Emotion Purification

Meditation Sutra-5

My dear soul ,

Regarding the role of cultivation in the periphery, we have talked about two stages, body-purification and thought-purification. Deeper than the body and thought, there is a level of emotion and emotion. Purification of emotion is the most important element. The role of the periphery and the purification of emotion is more useful than both the body and the thought.

This is because man lives much less by thought, man lives more by feeling. It is said that man is a rational animal, an intellectual being. This is not so true. You do much, not a lot, by thinking in your life. The more you do, the more it is influenced by the emotion. The hatred you have, the anger you have, the love you love, all are related to emotions, not thoughts.

Much of the nature of life arises from the world of emotion, not from the world of thought. Therefore, you must have also seen that you do something but do something else at the time. The reason for this is the difference in thought and feeling. You decide that I won't be angry. You think that anger is bad. But when anger catches up with you, your thoughts lie aside and become anger.

Unless there is a change in the world of emotion, there is no revolution in life by thinking only in the world of thought. So the most basic point in very basic circumference is the emotions, the emotions. Let us ponder this morning on how to purify our emotions or promote pure emotions.

Of the various directions of expression, I would like to emphasise four the most. I will talk about four elements through which emotions can be purified. Those four elements become opposites and become the creators of impure emotions. Those four expressions; The first is friendship, the second is compassion. The first is friendship, the second is compassion, the third is compassion, and the fourth is gratitude.

If a person cultivates these four expressions in his life, then he attains purification of emotions. The opposite of these four – hatred and enmity as opposed to friendship; Cruelty, violence and inhumanity as opposed to compassion; Sadness, sadness, grief, anxiety, as opposed to cheerfulness; And the opposite of gratitude is ingratitude – the opposite of which is the state of life and emotion is in impure emotion. Whatsoever is distinguished among these four is distinguished in pure spirit.

Let us consider what influences and governs the periphery of our emotions. Is enmity more prominent in our lives than friendship? Are we driven more by enmity, by enmity, rather

than by friendship? Are we more affected? Do we become more active? Is there more energy within us?

Like I said in the past, there is power in anger. But there is also power in friendship. And one who knows only the power of anger is deprived of a very large part of life. He who did not know to awaken the power of friendship, who is strong only in enmity and relaxes in the state of friendship....

You must be aware that all the nations of the world become weak in the days of peace and become strong in the days of war. Why? Because we don't know how to create the power of friendship. Peace is not strength for us, it is power. And that is why countries like India, which talked a lot about peace, talked a lot about love, became powerless. Because, generally, there is only one way to create power, that is, hostility.

Hitler wrote in his autobiography, "If you want to make a nation powerful, create either true enemies or false enemies." Explain to your country that enemies are around, even if they are not. And when they realize that enemies are around, power and energy will be born. So Hitler created absolutely false enemies, the Jews, who didn't matter. And for ten years he preached and made all the country understand that the Jews were enemies and that they had to be defended against them, and strength was arose.

All the power of Germany arose out of animosity. All the power of Japan was born out of animosity. Today, all the power of Soviet Russia or of America is on animosity. So far, the history of man knows only how to create the power of hostility. We don't know the power of friendship.

Mahavira and Buddha and Christ laid the first foundations of the power of friendship. And what he said, non-violence is power, or Christ said love is power, or Buddha said compassion is power, we hear it, but we don't know.

So let me say to you, consider in your own life, when do you feel powerful? When you're in enmity with someone? Or when you are calm and full of love towards someone? So you will know, you are powerful in the event of hostility; And when you are in a state of calm, detachment, you become weak and vulnerable.

It means that you are influenced by an impure emotion. The intensity of this impure feeling is within us, the more we will not be able to penetrate in. Why can't you get in? It's very important to understand this point.

Hostilities are always extroverted. That is, when a person is outside, there is hostility to him. If there is no person outside, you cannot have enmity. And let me tell you this, love is not extroverted. Even if there is no one outside, there can be love within. Love is inward, friendship is intrinsic and friendship is intrinsic And hostility is on-focused, it belongs to the other. Hatred flows from outside, love flows from within. Fountains of love flow from within.

The reaction of hatred originates from the outside. Impure emotions flow from outside, pure emotions flow from within. Understand the difference between impure and pure emotion.

The expressions that are circulated from outside are not pure. So that love, that passion, which we call love, is not pure, because it is circulating from outside. That love is pure, which flows from within, not circulates from outside. That is why we separate love and attachment in our country. We separate passion, lust and love. Lust is circulating from the outside.

There is no lust in the heart of Buddha or Mahavira, but there is love.

Christ came out of a village. The afternoon was thick. And they were very tired and the sun was very strong. They stopped to rest under a tree in a garden. The house and the garden belonged to a prostitute. The prostitute saw Christ resting under that tree. Such a man had never rested in his garden. And he had never seen such a person. He had seen so many beautiful people, he had seen so many healthy people. But this beauty was something else and this health was something else. He did not know when she came to the tree with her charm tied. When she came near and looked at Christ, her eyes opened, she got up and was about to leave. Christ thanked him that 'Thank you for this shade that this tree of yours gave me, now I will go.' And my road is long. '

उस वेश्या ने कहा, 'दो क्षण को अगर मेरे भवन के भीतर न गए, तो मेरे मन का बहुत अपमान होगा। दो क्षण रुको।' और उस वेश्या ने कहा, 'यह पहला मौका है कि मैं किसी को आमंत्रित कर रही हूँ। लोग मेरे द्वार आते हैं और वापस लौटा दिए जाते हैं। यह पहला मौका है जीवन में, मैं किसी को आमंत्रित कर रही हूँ।' क्राइस्ट ने कहा, 'तुमने कहा तो समझो कि मैं आ ही गया। लेकिन रास्ता मेरा लंबा है, मुझे जाने दो।' क्राइस्ट ने कहा, 'तुमने कहा तो समझो कि मैं आ ही गया।' उस वेश्या ने कहा, 'इससे मुझे बड़ी पीड़ा होगी। इसका अर्थ होगा, आप इतना भी प्रेम नहीं दिखा सकते कि मेरे भवन में भीतर चल सकें।' क्राइस्ट ने कहा, 'स्मरण रखना, मैं अकेला आदमी हूँ, जो तुम्हें प्रेम कर सकता है। और जितने लोग तुम्हारे द्वार आए, वे कोई प्रेम नहीं करते हैं।' क्राइस्ट ने कहा, 'मैं अकेला आदमी हूँ, जो तुम्हें प्रेम कर सकता है। और जो तुम्हारे द्वार आए, वे तुम्हें कोई प्रेम नहीं करते हैं। क्योंकि उनके पास प्रेम नहीं है, वे तुम्हारे कारण आए हैं। और मेरे भीतर प्रेम है।'

प्रेम दीए के प्रकाश की भांति है। अगर कोई भी यहां न हो, तो प्रकाश शून्य में गिरता रहेगा और कोई निकलेगा तो उस पर पड़ जाएगा। और वासना और मोह प्रकाश की भांति नहीं हैं। वे किसी से प्रभावित होंगे, तो खिंचते हैं। इसलिए वासना एक तनाव है, एक टेंशन है। प्रेम तनाव नहीं है, प्रेम में कोई तनाव नहीं है। प्रेम अत्यंत शांत स्थिति है।

अशुद्ध भाव वे हैं, जो बाहर से प्रभावित होते हैं। अशुद्ध भाव वे हैं, जिनकी तरंगें बाहर की हवाएं आपमें पैदा करती हैं। और शुद्ध भाव वे हैं, जो आपसे निकलते हैं; बाहर की हवाएं जिन्हें प्रभावित नहीं करतीं।

महावीर को और बुद्ध को कभी हम इस भाषा में नहीं सोचते हैं कि वे प्रेम करते थे। मैं आपको यह कहूँ, वे ही अकेले लोग हैं, जो प्रेम करते हैं। लेकिन उस प्रेम में और आपके प्रेम में फर्क है। आपका प्रेम एक संबंध है किसी व्यक्ति से। उनका प्रेम संबंध नहीं है, स्टेट आफ माइंड है, स्टेट आफ रिलेशनशिप नहीं है। उनका प्रेम कोई संबंध नहीं है किसी से। उनका प्रेम उनके चित्त की अवस्था है। यानि वे प्रेम करने को मजबूर हैं, क्योंकि उनके पास कुछ और करने को नहीं है।

लोग कहते हैं, महावीर को लोगों ने अपमानित किया, पत्थर मारे, कान में खीले ठोंके और उन्होंने सब कुछ क्षमा कर दिया। मैं कहता हूँ, वे गलत कहते हैं। महावीर ने किसी को क्षमा नहीं किया। क्योंकि क्षमा वे लोग करते हैं, जो क्रुद्ध हो जाते हैं। और महावीर ने उन पर कोई दया नहीं की। क्योंकि दया वे लोग करते हैं, जो क्रूर होते हैं। और महावीर ने कोई

सोच-विचार नहीं किया कि मैं इनके साथ बुरा व्यवहार न करूं। क्योंकि यह सोच-विचार वे लोग करते हैं, जिनके मन में बुरे व्यवहार का खयाल आ जाता है।

फिर महावीर ने क्या किया? महावीर मजबूर हैं, प्रेम के सिवाय उनके पास देने को कुछ भी नहीं है। आप कुछ भी करो, उत्तर में प्रेम ही आ सकता है। आप एक फलों से लदे हुए दरख्त को पत्थर मारो, उत्तर में फल ही गिर सकते हैं। और कोई रास्ता नहीं है। इसमें दरख्त कुछ भी नहीं कर रहा है, यह मजबूरी है। और आप जल से भरे हुए झरने में कैसी ही बाल्टियां फेंको, वे गंदी हों या सुंदर हों, या स्वर्ण की हों या लोहे की हों, इसके सिवाय कोई रास्ता नहीं है कि झरना आपको पानी दे दे। इसमें झरने की कोई खूबी नहीं है; मजबूरी है। तो जब प्रेम चित्त की अवस्था होती है, तब वह एक विवशता होती है, उसे देना ही पड़ेगा, उसके सिवाय कोई रास्ता नहीं है।

तो वे भाव, जो भीतर से निकलते हैं, जिनको आप बाहर से खींचते नहीं, जिन्हें आप बाहर से नहीं खींच सकते हैं, वे भाव शुद्ध हैं। और वे भाव, जो बाहर के तूफान आपमें लहरों की तरह पैदा करते हैं, वे अशुद्ध हैं। जो बाहर से पैदा किए जाएंगे, वे आपमें बेचैनी और परेशानी पैदा करेंगे; और जो भीतर से निकलेंगे, वे आपको बहुत आनंद से भर जाएंगे।

शुद्ध और अशुद्ध भाव के लिए पहली बात यह स्मरण रखें। शुद्ध भाव चित्त की अवस्था है। अशुद्ध भाव चित्त की विकृति है, अवस्था नहीं। अशुद्ध भाव चित्त पर बाहर का परिणाम है; शुद्ध भाव चित्त पर अंतः का विकास है। तो अपने जीवन में यह विचार करें कि मैं जिन भावनाओं से संचालित होता हूं, वे मेरे भीतर से आते हैं या दूसरे लोग मुझमें पैदा करते हैं?

मैं रास्ते पर जा रहा हूं और आप मुझे एक गाली देते हैं, और अगर मुझे क्रोध पैदा हुआ है, यह अशुद्ध भाव है। क्योंकि आपने मुझमें पैदा किया। मैं रास्ते से जा रहा हूं और आप मुझे आदर करते हैं, और मैं प्रसन्न हुआ। यह अशुद्ध भाव है। क्योंकि यह आपने मुझमें पैदा किया है। मैं रास्ते से जा रहा हूं, आप गाली देते हैं या कि आप मेरी प्रशंसा करते हैं और मेरी अवस्था वही बनी रहती है जो कि थी, गाली देने के पहले या प्रशंसा करने के पहले, वह शुद्ध भाव है। क्योंकि आपने उसे पैदा नहीं किया है; वह मेरा है।

जो मेरा है, वह शुद्ध है। जो मेरा है, वह शुद्ध है; और जो बाहर से आता है, वह अशुद्ध है। बाहर से जो आता है, वह रिएक्शन है, वह प्रतिध्वनि है।

हम वहां एक इकोप्वाइंट देखने गए थे पीछे। और वहां आवाज करिए, तो वहां से पहाड़ उसको दोहरा देते थे। मैंने कहा कि हममें से अधिक लोग इकोप्वाइंट हैं। आप कुछ कहिए, वे दोहरा देते हैं। उनके पास अपना कुछ नहीं है, वे खाली पहाड़ हैं। आप कुछ चिल्लाइए, वहां से भी चिल्लाहट लौटती है। वह उनकी नहीं है। वह आपने पैदा की थी। और आपने जो पैदा की थी, वह आपकी नहीं थी; वह किसी दूसरे ने आपमें पैदा की थी।

हम सब इकोप्वाइंट हैं। और हमारे पास अपनी कोई आवाज नहीं है और अपना कोई जीवन नहीं है, अपना कोई भाव नहीं है। हमारे सब भाव अशुद्ध हैं, क्योंकि वे दूसरों के हैं, उधार हैं।

यह स्मरण रखें पहला सूत्र कि भाव मेरे हों, वे प्रतिक्रियाएं न हों, वे मेरे चित्त की अवस्थाएं हों। ऐसी चित्त की अवस्थाओं को चार भागों में मैंने विभाजित किया। पहला, मैत्री।

मैत्री साधनी होगी। मैत्री इसलिए साधनी होगी, क्योंकि मैत्री का जो शक्ति बिंदु है हमारे भीतर, उसके विकसित होने के जीवन बहुत कम मौके देता है। वह अविकसित पड़ा रहता है, वह बीज की तरह हमारे मनोभूमि में पड़ा रहता है, विकसित नहीं हो पाता। शत्रुता का बीज एकदम विकसित हो जाता है। क्यों? उसके भी प्राकृतिक कारण हैं, वह भी जरूरत है। वह जरूरत जरूर है, लेकिन जीवनभर की संगी और साथी होने की जरूरत नहीं है। उसकी एक दिन जरूरत है, एक दिन उसे छोड़ देने की भी जरूरत है।

बच्चा जब पैदा होता है, पैदा होते से ही वह जो अनुभव करता है, पैदा होते से जो उसे अनुभव होता है, वह प्रेम का नहीं होता। बच्चे को पैदा होते से ही जो अनुभव होता है, वह भय का, फियर का होता है। और स्वाभाविक है, एक छोटा-सा बच्चा, जो मां के पेट में बड़ी व्यवस्था और सुविधा में था, जहां कोई अड़चन न थी, कोई परेशानी न थी। भोजन कमाने की, पानी पीने की कोई चिंता न थी। वहां वह बड़ी ही सुखद निद्रा में सोया हुआ था और जी रहा था। जब वह मां के पेट के बाहर आता है, एक छोटा-सा बच्चा, सब तरह से कमजोर, उसे जो पहला अनुभव, जो पहला आघात होता है, वह भय का होता है। और अगर भय का आघात हो, तो जिनको वह देखता है, उनके प्रति प्रेम पैदा नहीं होता, उनसे डर पैदा होता है। और जिनसे डर पैदा होता है, उनके प्रति घृणा पैदा होती है।

इसे नियम समझ लें। भय कभी प्रेम नहीं पैदा करता है। किसी ने अगर कहा हो कि भय के बिना प्रीति नहीं होती, तो बिलकुल गलत कहा है। भय हो तो प्रीति हो ही नहीं सकती। भय में कभी प्रीति नहीं होती। और ऊपर से प्रीति अगर दिखायी भी जाए, तो भीतर अप्रीति होती है।

इस दुनिया में जितनी प्रीति हम देखते हैं, वह अधिकतर भय पर खड़ी हुई है। और भय पर जो प्रीति खड़ी हुई है, वह झूठी है। इसलिए ऊपर से प्रीति रहती है और भीतर से घृणा सरकती रहती है। हम जिन-जिन को प्रेम करते हैं, उन्हीं को घृणा भी करते हैं। क्योंकि प्रीति ऊपर होती है, घृणा नीचे होती है, क्योंकि हम उनसे भयभीत होते हैं।

स्मरण रखें, जो व्यक्ति किसी को भयभीत कर रहा है, वह अपने प्रेम पाने के अवसर खो रहा है। अगर पिता अपने पुत्र को भयभीत कर रहा है, वह उसके प्रेम को नहीं पा सकेगा। अगर पति अपनी पत्नी को भयभीत कर रहा है, वह उसके प्रेम को नहीं पा सकेगा। वह प्रेम का अभिनय पा सकता है, प्रेम नहीं पा सकेगा। क्योंकि प्रेम केवल अभय में विकसित होता है, भय में विकसित नहीं होता।

बच्चे का जैसे ही जन्म होता है, वह भय को अनुभव करता है। और इसलिए उसकी शत्रुता के बिंदु तो सक्रिय हो जाते हैं, प्रेम के बिंदु सक्रिय नहीं हो पाते। प्रेम के बिंदु अधिकतर लोगों के जीवनभर बिना सक्रिय हुए ही समाप्त हो जाते हैं, क्योंकि जीवन उनका कोई मौका नहीं देता। जिसे आप प्रेम करके जानते हैं, वह भी प्रेम नहीं है, वह भी केवल कामवासना है। वह भी केवल कामवासना है, वह भी प्रेम नहीं है। प्रेम तो केवल साधना से विकसित होता है।

इसलिए मैत्री का और प्रेम का हमारे भीतर जो बिंदु है, उसे विकसित करना होगा, सारी प्रकृति के खिलाफ विकसित करना होगा, क्योंकि प्रकृति उसे विकसित होने का मौका नहीं देती है। जो आप जीवन पाते हैं, वह उसे मौका नहीं देता। उसमें केवल शत्रुता विकसित होती है। और जिसको हम मैत्री कहते हैं, वह मैत्री केवल औपचारिकता होती है और शिष्टाचार होती है। वह मैत्री केवल एक व्यवस्था होती है शत्रुता से बचने की, शत्रुता को पैदा न कर लेने की। लेकिन वह मैत्री नहीं होती। मैत्री बड़ी अलग बात है।

उस बिंदु को कैसे विकसित करें? कैसे हमारे भीतर मैत्री का भाव पैदा होना शुरू हो? उसका भाव करना होगा। मैत्री का सतत भाव करना होगा। जो भी हमारे चारों तरफ लोग हैं, उनके प्रति मैत्री का संदेश भेजना होगा, मैत्री की किरणें भेजनी होंगी। और अपने भीतर उस मैत्री के बिंदु को निरंतर सचेष्ट करना होगा और सक्रिय करना होगा।

जब आप नदी के किनारे बैठे हों, तो नदी की तरफ प्रेम भेजिए। इसलिए नदी का नाम ले रहा हूं कि किसी आदमी की तरफ प्रेम भेजने में थोड़ी दिक्कत हो सकती है। एक दरख्त के प्रति प्रेम भेजिए। इसलिए दरख्त की बात कह रहा हूं कि एक आदमी की तरफ भेजने में थोड़ी कठिनाई हो सकती है। सबसे पहले प्रकृति की तरफ प्रेम भेजिए। प्रेम का बिंदु सबसे पहले प्रकृति की तरफ विकसित हो सकता है। क्यों? क्योंकि प्रकृति आप पर कोई चोट नहीं कर रही है।

पुराने दिनों में, अदभुत लोग थे, सारे जगत के प्रति प्रेम का संदेश भेजते थे। सुबह सूरज ऊगता था, तो हाथ जोड़कर उसे नमस्कार कर लेते थे। और उसे कहते कि 'धन्य हो। और तुम्हारी करुणा अपार है कि तुम हमें प्रकाश देते और तुम हमें रोशनी देते।'

यह पूजा कोई पैगेनिज्म नहीं था, यह पूजा कोई नासमझी नहीं थी। इसमें अर्थ थे, इसमें बड़े अर्थ थे। जो व्यक्ति सूरज के प्रति प्रेम से भर जाता था, जो व्यक्ति नदी को मां कहकर प्रेम से भर जाता था, जो जमीन को माता कहकर उसके स्मरण से प्रेम से भर जाता था, यह असंभव था कि वह आदमियों के प्रति अप्रेम से भरा हुआ ज्यादा दिन रह जाए। यह असंभव है। अदभुत लोग थे, उन्होंने सारी प्रकृति की तरफ प्रेम के संदेश भेजे थे। और सब तरफ पूजा और प्रेम और भक्ति को विकसित किया था।

जरूरत है इसकी। अगर प्रेम का अंकुर भीतर पैदा करना है, तो सबसे पहले उसका संदेश प्रकृति की तरफ भेजना होगा। हम तो ऐसे अजीब लोग हैं कि रात पूरा चांद भी ऊपर खड़ा रहेगा और हम नीचे बैठकर ताश खेलते रहेंगे और रमी खेलते रहेंगे। और हम हिसाब-किताब लगाते रहेंगे कि एक रुपया हार गए हैं या एक रुपया जीत गए हैं! और चांद ऊपर खड़ा रहेगा और प्रेम का एक इतना अदभुत अवसर व्यर्थ खो जाएगा।

चांद आपके उस केंद्र को जगा सकता था। अगर चांद के पास दो क्षण मंत्रमुग्ध बैठकर आपने प्रेम का संदेश भेजा होता, तो उसकी किरणों ने आपके भीतर कोई बिंदु सक्रिय कर दिया होता, कोई तत्व, और आप प्रेम से भर गए होते।

चारों तरफ मौके हैं। चारों तरफ मौके हैं, यह पूरी प्रकृति बहुत अदभुत चीजों से भरी हुई है। उनकी तरफ प्रेम करिए। और प्रेम का कोई भी मौका आ जाए, उसे खाली मत जाने दीजिए, उसका उपयोग कर लीजिए। उसका उपयोग इसलिए कि अगर रास्ते से आप जा रहे हैं और एक पत्थर पड़ा है, तो उसे हटा दीजिए। यह बिलकुल मुफ्त में मिला हुआ उपयोग है, जो आपके जीवन को बदल देगा। यह बिलकुल सस्ता-सा काम है। इससे सस्ती और साधना क्या होगी कि आप रास्ते से निकले हैं और एक पत्थर पड़ा था और आपने उठाकर उसे किनारे रख दिया है। न मालूम कौन अपरिचित वहां से निकलेगा! और न मालूम कौन अपरिचित उस पत्थर से चोट खाएगा! आपने प्रेम का एक कृत्य किया है।

मैं आपको इसलिए कह रहा हूं, बड़ी छोटी-छोटी बातें जिंदगी में प्रेम के तत्व को विकसित करती हैं, बहुत छोटी-छोटी बातें। एक रास्ते पर एक बच्चा रो रहा है। आप चले जाते हैं। आप खड़े होकर दो क्षण उसके आंसू नहीं पोंछ सकते!

अब्राहम लिंकन एक सीनेट की बैठक में अपनी जा रहा था, बीच में एक सूअर फंस गया एक नाली में। वह भागा हुआ गया और उसने कहा कि 'सीनेट को थोड़ी देर रोकना। मैं अभी आया।' यह बड़ी अजीब बात थी। अमेरिका की संसद शायद ही कभी रुकी हो इस तरह से। वह वापस लौटा, उसने सूअर को निकाला। उसके सब कपड़े मिड़ गए कीचड़ में। उसे नाली से बाहर निकालकर उसने रखा, फिर वह अंदर गया। लोगों ने पूछा, 'क्या बात थी? इतने आप घबराए हुए काम रोककर बाहर क्यों गए!' तो उसने कहा, 'एक प्राण संकट में था।'

यह प्रेम का कितना सरल-सा कृत्य था, लेकिन कितना अदभुत है। और ये छोटी-छोटी बातें...। अब मैं देखता हूं, ऐसे लोग हैं, जो इसलिए पानी छानकर पीएंगे कि कोई कीड़ा न मर जाए, लेकिन उनके मन में प्रेम नहीं है। तो उनका पानी छानना बेकार है। वह उनके लिए बिलकुल ही मेकेनिकल हैबिट की बात है कि वे पानी छानकर पीते हैं; कि वे रात को खाना नहीं खाते, क्योंकि कोई कीड़ा न मर जाए। लेकिन उनके हृदय में प्रेम नहीं है, तो इससे कोई मतलब नहीं है।

मतलब इससे नहीं है कि पानी छानकर पीते हैं, कि रात को खाना नहीं खाते हैं; कि मांसाहार नहीं करते हैं, इससे भी मतलब नहीं है। एक ब्राह्मण या एक जैन या एक बौद्ध मांसाहार नहीं करेगा, तो यह मत समझना कि उसका मन प्रेम से भरा हुआ है। यह केवल आदत की बात है, यह केवल वंश-परंपरागत सुनी हुई बात है, समझी हुई बात है। लेकिन उसके मन में प्रेम नहीं है।

हां, अगर यह आपके प्रेम से विकसित हो, तो यह अदभुत बात हो जाएगी। अहिंसा तब परम धर्म है, जब वह प्रेम से विकसित हो। अगर वह ग्रंथों को पढ़कर और किसी संप्रदाय को मानकर विकसित हो जाए, वह कोई धर्म ही नहीं है।

तो जीवन में बड़े छोटे-छोटे काम हैं, बड़े छोटे-छोटे काम हैं। और हम भूल ही गए हैं। यानि मैं आपसे यह कहता हूं, जब आप किसी के कंधे पर हाथ रखते हैं, तो अपने सारे हृदय के प्रेम को अपने हाथ से उसके पास भेजें। अपने सारे प्राण

को, अपने सारे हृदय को उस हाथ में संकलित होने दें और जाने दें। और आप हैरान होंगे, वह हाथ जादू हो जाएगा। और जब आप किसी की आंख में झांकते हैं, तो अपनी आंखों में अपने सारे हृदय को उंडेल दें। और आप हैरान हो जाएंगे, वे आंखें जादू हो जाएंगी और वे किसी के भीतर कुछ हिला देंगी। न केवल आपका प्रेम जागेगा, बल्कि हो सकता है कि दूसरे के प्रेम जगने के भी आप उपाय और व्यवस्था कर दें। जब कोई एक ठीक से प्रेम करने वाला आदमी पैदा होता है, तो लाखों लोगों के भीतर प्रेम सक्रिय हो जाता है।

ये मैत्री और प्रेम के बिंदु को उठाने के लिए जो भी आपको मौका मिले, उसे मत खोएं। और उसके मौका मिलने के लिए एक सूत्र याद रखें। नियमित चौबीस घंटे में यह स्मरण रखें कि एक-दो काम ऐसे जरूर करें, जिनके बदले में आपको कुछ भी नहीं लेना है। चौबीस घंटे हम काम कर रहे हैं। उन कामों को हम इसलिए कर रहे हैं कि बदले में हम कुछ चाहते हैं। चौबीस घंटे में नियमपूर्वक कुछ काम ऐसे करें, जिनके बदले में आपको कुछ भी नहीं लेना है। वे काम प्रेम के होंगे और आपके भीतर प्रेम को पैदा करेंगे। अगर एक व्यक्ति दिन में एक काम भी ऐसा करे जिसके बदले में उसकी कोई आकांक्षा नहीं है, उसका उसे बहुत बड़ा बदला मिल जाएगा, क्योंकि उसके भीतर प्रेम का केंद्र सक्रिय हो जाएगा और विकसित होगा।

तो कुछ करें, जिसके बदले में आपको कुछ भी नहीं चाहिए; कुछ भी नहीं चाहिए। उससे मैत्री धीरे-धीरे विकसित होगी। एक घड़ी आएगी कि आप केवल उनके प्रति मैत्रीपूर्ण हो पाएंगे, जो आपके प्रति शत्रुतापूर्ण नहीं हैं। फिर और विकास होगा और एक घड़ी आएगी, आप उनके प्रति भी मैत्रीपूर्ण हो सकेंगे, जो आपके प्रति शत्रुतापूर्ण हैं। और एक घड़ी आएगी, कि आपको समझ में नहीं आएगा कि कौन मित्र है और कौन शत्रु है।

महावीर ने कहा है, 'मिति मे सब्ब भुएषु वैरं मज्झ न केवई। सब मेरे मित्र हैं और किसी से मेरा वैर नहीं है।'

यह कोई विचार नहीं है, यह भाव है। यानि यह कोई सोच-विचार नहीं है, यह भाव की स्थिति है कि कोई मेरा शत्रु नहीं है। और कोई मेरा शत्रु नहीं, यह कब होता है? जब मैं किसी का शत्रु नहीं रह जाता हूं। यह तो हो सकता है कि महावीर के कुछ शत्रु रहे हों, लेकिन महावीर कहते हैं, कोई मेरा शत्रु नहीं है। इसका मतलब क्या है? इसका मतलब है, मैं किसी का शत्रु नहीं। और महावीर कहते हैं, मेरा वैर किसी के प्रति नहीं है। कितने आनंद की घटना नहीं घटी होगी!

आप एक व्यक्ति को प्रेम कर लेते हैं, कितना आनंद उपलब्ध होता है। और जिस व्यक्ति को सारे जगत को प्रेम करने की संभावना खुल जाती होगी, उसके आनंद का कोई ठिकाना है! यह सौदा महंगा नहीं है। आप खोते कुछ नहीं हैं और पा बहुत लेते हैं।

इसलिए मैं महावीर को, बुद्ध को त्यागी नहीं कहता हूं। इस जगत में सबसे बड़ा भोग उन्हीं लोगों ने किया है। इस जगत में सबसे बड़ा भोग उन्हीं लोगों ने किया है। त्यागी आप हो सकते हैं, वे नहीं। आनंद के इतने अपरिसीम अनंत द्वार उन्हींने खोले। इस जगत में जो भी श्रेष्ठतम था, जो भी सुंदर था, जो भी शुभ था, सबको उन्हींने पीया और जाना। और आप क्या जान रहे हैं? सिवाय जहर के आप कुछ भी नहीं जान रहे हैं। और उन्हींने अमृत को जाना।

तो मैं आपको यह कहूँ कि प्रेम की वह अंतिम चरम घड़ी, जब हम सारे जगत के प्रति प्रेम को विस्तीर्ण कर पाते हैं और हमारे हृदय से किरणें बहती रहती हैं, उसके लिए जीवन को साधना होगा। कोई कृत्य प्रेम का रोज जरूर करें, सचेत करें। और सारे दिन हजार मौके हैं, जब आप प्रेम जाहिर कर सकते हैं। लेकिन आदतें हमारी खराब हैं। प्रेम जाहिर करने के सारे मौके हम खो देते हैं और घृणा जाहिर करने का एक भी मौका नहीं खोते! घृणा जाहिर करने के जितने मौके खो सकें, उतना शुभ है। और प्रेम जाहिर करने के जितने मौके पकड़ सकें, उतना शुभ है। घृणा के मौके को खाली जाने दें। एकाध मौके को सचेत होकर खाली जाने दें और प्रेम के एकाध मौके को सचेत होकर पकड़ें। इससे साधना में अदभुत गति आएगी।

तो पहला सूत्र है, मैत्री। दूसरा सूत्र है, करुणा। करुणा मैत्री का ही एक रूप है। उसे अलग इसलिए कह रहे हैं कि उसमें कुछ अलग भाव भी हैं। अलग भावों से मतलब है, इस जगत में अगर आप अपने आस-पास के लोगों पर थोड़ा विचार करेंगे, तो आप उनके प्रति बहुत करुणा से भर जाएंगे।

अब हम यहां इतने लोग बैठे हुए हैं। नहीं कह सकता, सांझ इनमें से कोई समाप्त हो जाए। एक सांझ तो सब समाप्त हो ही जाएंगे। एक न एक दिन हममें से हर आदमी चुक जाएगा। अगर मुझे यह खयाल हो कि जो लोग मेरे सामने बैठे हैं, हो सकता है, इनमें से कोई चेहरे में दुबारा नहीं देख पाऊंगा, तो क्या मेरे हृदय में उनके प्रति करुणा पैदा नहीं होगी?

एक बगीचे में अभी-अभी मैं गया। और वहां फूल खिले हैं, सांझ वे मुर्जा जाएंगे। छोटी-सी घड़ी है उनके जीवन की। अभी खिले हैं सुबह, सांझ मुर्जा जाएंगे। क्या इस बात का स्मरण कि ये फूल जो अभी मुस्कुरा रहे हैं, सांझ गिर जाएंगे और धूल में मिल जाएंगे, उनके प्रति करुणा को पैदा नहीं कर देगा? क्या यह खयाल कि रात में जो तारे हैं, उनमें से कोई टूट जाता है और बिखर जाता है, क्या तारों के प्रति करुणा को पैदा नहीं कर देगा? अगर बोध हो, तो चारों तरफ देखने पर हरेक के प्रति करुणा मालूम होगी, बहुत दया मालूम होगी। इतना थोड़ा यह मिलन है, इतना मुश्किल यह जीवन है, इतनी दुर्लभ यह घटना है, और इतनी वासनाएं और इतनी तृष्णाएं और इतनी पीड़ाएं हैं हरेक के भीतर! फिर भी हम किसी तरह जीते हैं और किसी तरह प्रेम करते हैं और किसी तरह दो सुंदर कृतियां बनाते हैं। यह कितनी करुणा नहीं पैदा कर देगा!

बुद्ध के ऊपर एक दफा एक आदमी ने आकर थूक दिया। इतने गुस्से में आ गया, उनके ऊपर थूक दिया। उन्होंने उसको पोंछ लिया और उस आदमी से कहा, 'कुछ और कहना है?' उनके पास जो भिक्षु था आनंद, उसने कहा, 'आप क्या बात कर रहे हैं? उसने कुछ कहा है? हमें आज्ञा दें, हम उसे ठीक करें। यह तो हद हो गयी कि वह आपके ऊपर थूक दे।' बुद्ध ने कहा, 'वह कुछ कहना चाहता है। अब भाषा असमर्थ है।' बुद्ध ने कहा, 'वह कुछ कहना चाहता है, भाषा असमर्थ है, वेग तीव्र है। कह नहीं सका, क्रिया से प्रकट किया है।'

इसको मैं कहता हूं करुणा। बुद्ध उस पर दया खाए कि कितनी भाषा असमर्थ है। वह कुछ कहना चाहता है, कोई बड़ी क्रोध की बात है, उसे प्रकट करना चाहता है। शब्द नहीं मिल रहे, थूककर जाहिर किया है।

जब कोई मेरे पास प्रेम से आकर मेरे हाथ पर हाथ रख लेता है, तो कितनी करुणा मालूम होती है। वह कुछ कहना चाहता है, भाषा असमर्थ है, हाथ पर हाथ रखकर कुछ कहने की कोशिश करता है। जब कोई किसी से गले से गले मिलता है, भाषा असमर्थ है, आदमी कितना कमजोर है, कुछ कहना चाहता है। हृदय को हृदय के करीब ले आता है, कोई रास्ता नहीं मिलता।

कल मैं यहां से जाता था। कुछ लोग मेरे पैर पड़ने लगे और मुझे बड़ी करुणा आयी, आदमी कितना असमर्थ है! कुछ कहना चाहता है और नहीं कह पाता है और पैर पकड़ लेता है। मेरे पीछे मेरे एक प्रिय मित्र थे। वे विचारशील हैं। उन्होंने कहा, 'न-न, यह मत करो।' उन्होंने भी ठीक कहा। कितना बुरा हुआ है जगत में! पैर पड़ने वाले तो ठीक थे, पैर पड़ने वाले पैदा हो गए हैं। तो उन्होंने ठीक ही कहा कि, 'न-न, यह मत करो।' मुझे उनकी बात ठीक लगी, लेकिन ठीक नहीं भी लगी। ठीक उन्होंने कहा, यह गलत है कि दुनिया में कोई किसी से पैर पड़वाए। लेकिन वह दुनिया भी गलत होगी, जिसमें ऐसे लोग न रह जाएं, जिनके पैर पड़ने का मन हो। और वह दुनिया भी गलत होगी, जहां ऐसे हृदय न रह जाएं, जो किसी के पैर में झुक जाएं। और वह दुनिया गलत होगी, जब कि हममें ऐसे भाव न उठें, जो बिना पैर पकड़े जाहिर नहीं हो सकते हैं।

मेरी आप बात समझते हैं? वह दुनिया गलत होगी, जब हममें ऐसे भाव न उठें, जो कि बिना पैर पकड़े जाहिर नहीं हो सकते हैं। आदमी बहुत सूखा और बेमानी हो जाएगा।

और फिर मैं यह भी आपको स्मरण दिलाऊं; मैं हैरान हुआ हूं, जब मैंने किसी को अपने पैर में झुकते देखा है, तो मैंने पाया, वह मेरे पैर नहीं पकड़े हुए है। उसे मेरे पैर में कुछ दिख रहा है; वह शायद परमात्मा के ही पैर पकड़े हुए है। और जब भी कोई किसी के पैर में झुका है आज तक--झुकाया न गया हो वह--जब भी कोई किसी के पैर में झुका है, वह सिर्फ

परमात्मा के पैर में झुका है, वह किसी के पैरों में नहीं झुका है। आखिर किसी के पैरों में क्या है, जिसमें झुकने जैसा हो? लेकिन कोई भाव है भीतर, जिसके लिए रास्ता नहीं मिलता।

कल मुझे प्रेम करने वाला कोई मेरे पास था कमरे में। और सांझ जब नहाने जाने लगा और मैंने बल्ब जलाया, तो उसने कहा कि 'प्रकाश हो गया, मुझे अपने पैर पकड़ लेने दें।' मैं बहुत हैरान हुआ। और उन्होंने मेरे पैर पकड़ लिए। और मैंने उनकी आंखों में जो आंसू देखे, उन आंसुओं से सुंदर जमीन पर कुछ भी नहीं है। इस जमीन पर उन आंसुओं से सुंदर न कोई कविता है, न कोई गीत है, जो किसी प्रेम की घड़ी में उत्पन्न होते हैं। और अगर इनके प्रति बोध हो और अगर इनका स्मरण हो, अगर ये दिखाई पड़ते हों, तो आपको कितनी करुणा नहीं मालूम होगी!

लेकिन आप क्या देख रहे हैं? आप लोगों में वह देख रहे हैं, जिनसे करुणा तो नहीं पैदा होती, निंदा पैदा होती है। आप लोगों में वह देख रहे हैं, जिनसे करुणा तो पैदा नहीं होती, क्रूरता पैदा होती है। आप लोगों में वह देख रहे हैं, जो उनका असली हिस्सा नहीं है, जो उनका हृदय नहीं है, जो उनकी मजबूरियां हैं। एक आदमी मुझे गाली देता है। यह कोई हृदय है उसका? यह उसकी मजबूरी होगी। बुरे से बुरे आदमी के भीतर एक हृदय है, जिस तक अगर हमारी पहुंच हो पाए, तो हम बहुत करुणा से भर जाएंगे, बहुत करुणा से भर जाएंगे।

बुद्ध ने उस सुबह कहा था, 'दया आती है। दया आती है, भाषा कमजोर है आनंद। आदमी का हृदय बहुत कुछ कहना चाहता है, नहीं कह पाता है।' उससे कहा, 'कुछ और कहना है?' वह आदमी और क्या कहता! अब तो कहना मुश्किल हो गया। वह लौट गया। रात वह बहुत पछताया। वह दूसरे दिन क्षमा मांगने आया। वह पैरों में गिर गया और रोने लगा। बुद्ध ने कहा, 'देखते हो आनंद, भाषा कमजोर है। अब भी वह कुछ कहना चाहता है और नहीं कह पा रहा है। कल भी उसने कुछ कहना चाहा था और नहीं कह पाया था। तब भी उसने कोई कृत्य किया था, अब भी कोई कृत्य कर रहा है। भाषा बहुत कमजोर है आनंद, और आदमी बड़ा दया योग्य है।'

और चार दिन का यह जीवन है। और चार दिन का भी हम कहते हैं, चार घड़ी का भी क्या है? और इस चार घड़ी के मिलन में अगर हम करुणा से न भर जाएं एक-दूसरे के प्रति, तो हम आदमी ही न थे। हमने जीवन को जाना भी नहीं, हम पहचाने नहीं।

तो अपने चारों तरफ करुणा को फेंकें, अपने चारों तरफ परिचित हों। कितने दुखी हैं लोग! उनके दुख में और दुख को मत बढ़ाएं। आपकी करुणा उनके दुख को कम करेगी। एक करुणा से भरा हुआ शब्द उनके दुख को कम करेगा। उनके दुख को और मत बढ़ाएं।

हम सब एक-दूसरे के दुख को बढ़ा रहे हैं। हम सब एक-दूसरे को दुख देने में सहयोगी हैं। एक-एक आदमी के पीछे अनेक-अनेक लोग पड़े हुए हैं दुख देने को। अगर करुणा का बोध होगा, तो आप किसी को दुख पहुंचाने के सारे रास्ते अलग कर लेंगे। और अगर किसी के जीवन में कोई सुख दे सकते हैं, तो उसे देने का उपाय करेंगे।

और एक बात स्मरण रखें, जो दूसरे को दुख देता है, वह अंततः दुखी हो जाता है। और जो दूसरे को सुख देता है, वह अंततः बहुत सुख को उपलब्ध होता है। इस वजह से यह कह रहा हूं कि जो सुख देने की चेष्टा करता है, उसके भीतर सुख के केंद्र विकसित होते हैं; और जो दुख देने की चेष्टा करता है, उसके भीतर दुख के केंद्र विकसित होते हैं।

फल बाहर से नहीं आते हैं, फल भीतर पैदा होते हैं। हम जो करते हैं, उसी की रिसेप्टिविटी हमारे भीतर विकसित हो जाती है। जो प्रेम चाहता है, प्रेम को फैला दे। और जो आनंद चाहता है, वह आनंद को लुटा दे। और जो चाहता है, उसके घर पर फूलों की वर्षा हो जाए, वह दूसरों के आंगनों में फूल फेंक दे। और कोई रास्ता नहीं है।

तो करुणा का एक भाव प्रत्येक को विकसित करना जरूरी है साधना में प्रवेश के लिए।

तीसरी बात है, प्रमुदिता, उत्फुल्लता, प्रसन्नता, आनंद का एक बोध, विषाद का अभाव। हम सब विषाद से भरे हैं। हम सब उदास लोग, थके लोग हैं। हम सब हारे हुए, पराजित, रास्तों पर चलते हैं और समाप्त हो जाते हैं। हम ऐसे चलते हैं,

जैसे आज ही मर गए हैं। हमारे चलने में कोई गति और प्राण नहीं है। हमारे उठने-बैठने में कोई प्राण नहीं है। हम सुस्त हैं, और उदास हैं, और टूटे हुए हैं, और हारे हुए हैं। यह गलत है। जीवन कितना ही छोटा हो, मौत कितनी ही निश्चित हो, जिसमें थोड़ी समझ है, वह उदास नहीं होगा।

सुकरात मरता था, उसको जहर दिया जा रहा था और वह हंस रहा था। और उसके एक शिष्य क्रेतो ने पूछा, 'हंसते हैं! हमारी आंखें आंसुओं से भरी हुई हैं। और मौत करीब है और यह विषाद का क्षण है।' सुकरात ने कहा, 'विषाद कहां है? अगर मरा और बिलकुल ही मर गया, तो विषाद क्या? क्योंकि दुख को अनुभव करने को कोई बचेगा नहीं। और अगर मरा और बचा रहा, तो दुख क्या? जो खोया, वह अपन न थे, जो अपन थे वह बचे हुए हैं।' तो उसने कहा, 'मैं खुश हूं। मौत दो ही काम कर सकती है। या तो बिलकुल मिटा देगी। बिलकुल मिटा देगी, तो खुश हूं, क्योंकि बचूंगा ही नहीं दुख अनुभव करने को। और अगर बचा देगी मुझको, तो खुश हूं। क्योंकि जो मेरा नहीं है, वह नष्ट हो जाएगा, मैं तो बचूंगा। मौत दो ही काम कर सकती है, इसलिए हंसने जैसी है।'

सुकरात ने कहा, 'मैं प्रसन्न हूं, क्योंकि मौत क्या छीन लेगी? या तो बिलकुल ही मिटा देगी, तो क्या छीना? क्योंकि अब जिससे छीना, वह भी नहीं है, तो दुख का कोई अनुभव नहीं होगा। और अगर मैं बच रहा, तो सब बच रहा। मैं बच रहा, तो सब बच रहा। जो छीन लिया, वह मेरा नहीं था।' तो इसलिए सुकरात ने कहा, 'मैं खुश हूं।'

जो मौत के सामने खुश है--और हम हैं कि हम जिंदगी को पाए हुए दुखी बैठे हुए हैं। हम हैं कि हम जिंदगी में दुखी बैठे हुए हैं और लोग ऐसे भी हुए हैं कि जो मौत के सामने भी खुश थे!

मंसूर को वे सूली दे रहे थे। उसके पैर काट दिए, उसके हाथ काट दिए, उसकी आंखें फोड़ दीं। दुनिया में उससे कठोर यातना कभी किसी को नहीं दी गयी। क्राइस्ट को जल्दी मार डाला गया, गांधी को जल्दी गोली मार दी गयी, सुकरात को जहर दे दिया गया। मंसूर मनुष्य के इतिहास में सबसे ज्यादा पीड़ा से मारा गया। पहले उसके पैर काट दिए। जब उसके पैरों से खून बहने लगा, तो उसने खून को लेकर अपने हाथों पर लगाया। भीड़ इकट्ठी थी, लोग पत्थर फेंक रहे थे। उन्होंने पूछा, 'यह क्या कर रहे हो?' उसने कहा, 'वजू करता हूं।' मुसलमान नमाज के पहले हाथ धोते हैं। उसने अपने खून से अपने हाथ धोए। उसने कहा, 'वजू करता हूं।' और उसने कहा, 'याद रहे मंसूर का यह वचन कि जो प्रेम की वजू है असली, वह खून से की जाती है, पानी से नहीं की जाती। और जो अपने खून से वजू करता है, वही नमाज में प्रवेश करता है।'

लोग बहुत हैरान हुए कि पागल है। उसके पैर काट दिए गए, फिर उसके हाथ काट दिए गए। फिर उसकी उन्होंने आंखें फोड़ दीं। और एक लाख लोग इकट्ठे हैं और पत्थर मार रहे हैं और उसका एक-एक अंग काटा जा रहा है। और जब उसकी आंखें फोड़ दी गयीं, तब वह चिल्लाया कि 'हे परमात्मा, स्मरण रखना। मंसूर जीत गया।'

लोगों ने पूछा, 'क्या बात है? किस बात में जीत गए?' उसने कहा, 'परमात्मा को कह रहा हूं। परमात्मा स्मरण रखना, मंसूर जीत गया। मैं डरता था कि शायद इतनी शत्रुता में प्रेम कायम नहीं रह सकेगा। तो स्मरण रखना परमात्मा कि मंसूर जीत गया। प्रेम मेरा कायम है। इन्होंने जो मेरे साथ किया है, मेरे साथ नहीं कर पाए। इन्होंने जो मेरे साथ किया है, मेरे साथ नहीं कर पाए। प्रेम कायम है।' और उसने कहा, 'यही मेरी प्रार्थना है और यही मेरी इबादत है।'

मंसूर उस वक्त भी हंस रहा था, उस वक्त भी मस्त था। लोग मौत के सामने खुश रहे हैं और हंसते रहे हैं। और हम जिंदगी के सामने उदास और रोते हुए बैठे हैं। यह गलत है। कोई उदास रास्ते, कोई विषाद से भरा हुआ चित्त कोई बड़े अभियान नहीं कर सकता है। अभियान के लिए उत्फुल्लता, अभियान के लिए बड़े आनंद से भरा हुआ चित्त।

तो चौबीस घंटे उत्फुल्लता को साधिए। ये सिर्फ आदतें हैं। उदासी एक आदत है, जिसको आपने बना लिया है। उत्फुल्लता एक आदत है, उसको बना सकते हैं। उत्फुल्लता को बनाए रखने के लिए जरूरी है कि जिंदगी का वह हिस्सा देखिए, जो प्रकाशित है; वह हिस्सा नहीं, जो अंधेरे से भरा है।

मैं अगर आपको कहूँ कि 'मेरा कोई मित्र है और यह बहुत अदभुत गीत गाता है या बहुत अदभुत बांसुरी बजाता है।' आप मुझसे कहेंगे, 'होगा। यह क्या बांसुरी बजाएगा! इसको हमने शराबखाने में शराब पीते देखा है।' मैं अगर आपसे कहूँ कि 'मेरा मित्र है और बहुत अदभुत बांसुरी बजाता है।' तो आप कहेंगे, 'यह क्या बांसुरी बजाएगा! हमने इसे शराबखाने में शराब पीते देखा है।' यह अंधेरा देखना है।

अगर मैं आपसे कहूँ कि 'ये मेरे मित्र हैं, शराब पीते हैं।' और आप मुझसे कहें, 'होगा। लेकिन ये तो अदभुत बांसुरी बजाते हैं!' तो यह जिंदगी के प्रकाशित पक्ष को देखना है।

जिसको खुश होना है, वह प्रकाश को देखे। जिसको खुश होना है, वह यह देखे कि दो दिनों के बीच में एक रात है। और जिसको उदास होना है, वह यह देखे कि दो रातों के बीच में एक दिन है। हम कैसा देखते हैं जिंदगी को, वैसा हमारे भीतर कुछ विकसित हो जाता है। तो जिंदगी के अंधेरे पक्ष को न देखें। जिंदगी के उजाले पक्ष को देखें।

मैं छोटा था और मेरे पिता गरीब थे। उन्होंने बड़ी मुश्किल से एक अपना मकान बनाया। गरीब भी थे और नासमझ भी थे, क्योंकि कभी उन्होंने मकान नहीं बनाए थे। उन्होंने बड़ी मुश्किल से एक मकान बनाया। वह मकान नासमझी से बना होगा। वह बना और हम उस मकान में पहुंचे भी नहीं और वह पहली ही बरसात में गिर गया। हम छोटे थे और बहुत दुखी हुए। वे गांव के बाहर थे। उनको मैंने खबर की कि मकान तो गिर गया और बड़ी आशाएं थीं कि उसमें जाएंगे। वे तो सब धूमिल हो गयीं। वे आए और उन्होंने गांव में प्रसाद बांटा और उन्होंने कहा, 'परमात्मा का धन्यवाद! अगर आठ दिन बाद गिरता, तो मेरा एक भी बच्चा नहीं बचता।' हम आठ दिन बाद ही उस घर में जाने को थे। और वे उसके बाद जिंदगीभर इस बात से खुश रहे कि मकान आठ दिन पहले गिर गया। आठ दिन बाद गिरता, तो बहुत मुश्किल हो जाती।

यूं भी जिंदगी देखी जा सकती है। और जो ऐसे देखता है, उसके जीवन में बड़ी प्रसन्नता, बड़ी प्रसन्नता का उदभव होता है। आप जिंदगी को कैसे देखते हैं, इस पर सब निर्भर है। जिंदगी में कुछ भी नहीं है। आपके देखने पर, आपका एटीट्यूड, आपकी पकड़, आपकी समझ, आपकी दृष्टि सब कुछ बनाती और बिगाड़ती है।

आप अपने से पूछें कि आप क्या देखते हैं? क्या आपने एक भी ऐसा बुरे से बुरा आदमी देखा है, जिसमें कुछ ऐसा न हो, जो साधुओं में भी मुश्किल होता है? क्या आपने ऐसा बुरे से बुरा आदमी भी देखा है, जिसमें एक भी चीज ऐसी न मिल जाए, जो साधुओं में मुश्किल होती है? और अगर आपको मिल सकती है, तो उसे देखें। वह उस आदमी का असली हिस्सा है। और जिंदगी में चारों तरफ खोजें किरण को, प्रकाश को। उससे आपके भीतर किरण और प्रकाश पैदा होगा।

इसको कहते हैं प्रमुदिता। तीसरा भाव है कि हम प्रसन्न हों। हम इतने प्रसन्न हों कि हम मौत को और दुख को गलत कर दें। हम इतने आनंदित हों कि मौत और दुख सिकुड़कर मर जाएं। पता भी न चले कि मौत और दुख भी हैं।

जो इतनी प्रफुल्लता और आनंद को अपने भीतर संजोता है, वह साधना में गति करता है। साधना की गति के लिए यह बहुत जरूरी है, बहुत जरूरी है।

एक साधु हुआ। वह जीवनभर इतना प्रसन्न था कि लोग हैरान थे। लोगों ने कभी उसे उदास नहीं देखा, कभी पीड़ित नहीं देखा। उसके मरने का वक्त आया और उसने कहा कि 'अब मैं तीन दिन बाद मर जाऊंगा। और यह मैं इसलिए बता रहा हूँ कि तुम्हें स्मरण रहे कि जो आदमी जीवन भर हंसता था, उसकी कब्र पर कोई रोए नहीं। यह मैं इसलिए बता रहा हूँ कि जब मैं मर जाऊं, तो इस झोपड़े पर कोई उदासी न आए। यहां हमेशा आनंद था, यहां हमेशा खुशी थी। इसलिए मेरी मौत को एक उत्सव बनाना। मेरी मौत को दुख मत बनाना, मेरी मौत को एक उत्सव बनाना।'

लोग तो दुखी हुए, बहुत दुखी हुए। वह तो अदभुत आदमी था। और जितना अदभुत आदमी हो, उतना उसके मरने का दुख घना था। और उसको प्रेम करने वाले बहुत थे, वे सब तीन दिन से इकट्ठे होने शुरू हो गए। वह मरते वक्त तक लोगों को हंसा रहा था और अदभुत बातें कह रहा था और उनसे प्रेम की बातें कर रहा था। सुबह मरने के पहले उसने एक गीत गाया।

और गीत गाने के बाद उसने कहा, 'स्मरण रहे, मेरे कपड़े मत उतारना। मेरी चिता पर मेरे पूरे शरीर को चढ़ा देना कपड़ों सहित। मुझे नहलाना मत।'

उसने कहा था, आदेश था। वह मर गया। उसे कपड़े सहित चिता पर चढ़ा दिया। वह जब कपड़े सहित चिता पर रखा गया, लोग उदास खड़े थे, लेकिन देखकर हैरान हुए। उसके कपड़ों में उसने फुलझड़ी और फटाखे छिपा रखे थे। वे चिता पर चढ़े और फुलझड़ी और फटाखे छूटने शुरू हो गए। और चिता उत्सव बन गयी। और लोग हंसने लगे। और उन्होंने कहा, 'जिसने जिंदगी में हंसाया, वह मौत में भी हमको हंसाकर गया है।'

जिंदगी को हंसना बनाना है। जिंदगी को एक खुशी और मौत को भी एक खुशी। और जो आदमी ऐसा करने में सफल हो जाता है, उसे बड़ी धन्यता मिलती है और बड़ी कृतार्थता उपलब्ध होती है। और उस भूमिका में जब कोई साधना में प्रवेश करता है, तो गति वैसी होती है, जिसकी हम कल्पना भी नहीं कर सकते। तीर की तरह विकास होता है।

बोज़िल मन से जो जाता है, उसने तीर में पत्थर बांध दिए हैं। बोज़िल मन से जो जाता है, उसने तीर में पत्थर बांध दिए, तीर कहाँ जाएगा? जितनी तीव्र गति चाहिए हो, उतना हलका और भारहीन मन चाहिए। जितने तीर को दूर पहुंचाना हो, उतना तीर में वजन कम चाहिए। और जिसे जितने ऊंचे पहाड़ चढ़ने हों, उतना बोज़ उसे नीचे छोड़ देना पड़ता है। और सबसे बड़ा बोज़ दुख का और विषाद का है, उदासी का है। इससे बड़ा कोई बोज़ नहीं है।

क्या आप लोगों को देखते हैं? वे दबे चले जा रहे हैं, जैसे भारी बोज़ उनके सिर पर रखा हुआ है। इस बोज़ को नीचे फेंक दें और उत्फुल्लता की एक हुंकार करें और सिंहनाद करें और यह बता दें पूरे जीवन को कि जीवन कैसा ही हो, उसमें भी खुशी और जिंदगी गीत बनायी जा सकती है। जिंदगी एक संगीत हो सकती है। इस तीसरी प्रमुदिता को स्मरण रखें।

और चौथा मैंने कहा, कृतज्ञता। कृतज्ञता बहुत डिवाइन, बहुत दिव्य बात है। हमारी सदी में अगर कुछ खो गया है, तो कृतज्ञता खो गयी है, ग्रेटीट्यूड खो गया है।

आपको पता है, आप जो श्वास ले रहे हैं, वह आप नहीं ले रहे हैं। क्योंकि श्वास जिस क्षण नहीं आएगी, आप उसे नहीं ले सकेंगे। आपको पता है, आप पैदा हुए हैं? आप पैदा नहीं हुए हैं। आपका कोई सचेतन हाथ नहीं है, कोई निर्णय नहीं है। आपको पता है, यह जो छोटी-सी देह आपको मिली है, यह बड़ी अदभुत है। यह सबसे बड़ा मिरैकल है इस जमीन पर। आप थोड़ा-सा खाना खाते हैं, आपका यह छोटा-सा पेट उसे पचा देता है। यह बड़ा मिरैकल है।

अभी इतना वैज्ञानिक विकास हुआ है, अगर हम बहुत बड़े कारखाने खड़े करें और हजारों विशेषज्ञ लगाएं, तो भी एक रोटी को पचाकर खून बना देना मुश्किल है। एक रोटी को पचाकर खून बना देना मुश्किल है। यह शरीर आपका एक मिरैकल कर रहा है चौबीस घंटे। यह छोटा-सा शरीर, थोड़ी-सी हड्डियां, थोड़ा-सा मांस। वैज्ञानिक कहते हैं, मुश्किल से चार रूपए, पांच रूपए का सामान है इस शरीर में। इसमें कुछ ज्यादा मूल्य की चीजें नहीं हैं। इतना बड़ा चमत्कार चौबीस घंटे साथ है, उसके प्रति कृतज्ञता नहीं है, ग्रेटीट्यूड नहीं है!

कभी आपने अपने शरीर को प्रेम किया है? कभी अपने हाथों को चूमा है? कभी अपनी आंखों को प्रेम किया है? कभी यह खयाल किया है कि क्या अदभुत घटित हो रहा है? शायद ही आपमें कोई हो, जिसने अपनी आंख को प्रेम किया हो, जिसने अपने हाथों को चूमा हो और जिसने कृतज्ञता अनुभव की हो कि यह अदभुत बात, यह अदभुत घटना घट रही है और हमारे बिलकुल बिना जाने। और हम इसमें बिलकुल भागीदार भी नहीं हैं।

अपने शरीर के प्रति सबसे पहले कृतज्ञ हो जाएं। जो अपने शरीर के प्रति कृतज्ञ है, वही केवल दूसरों के शरीरों के प्रति कृतज्ञ हो सकता है। और सबसे पहले अपने शरीर के प्रति प्रेम से भर जाएं। क्योंकि जो अपने शरीर के प्रति प्रेम से भरा हुआ है, वही केवल दूसरों के शरीरों के प्रति प्रेम से भर जाता है।

वे लोग अधार्मिक हैं, जो आपको अपने शरीर के खिलाफ बातें सिखाते हों। वे लोग अधार्मिक हैं, जो कहते हों कि शरीर दुश्मन है और दुष्ट है, और ऐसा है और वैसा है, शत्रु है। शरीर कुछ भी नहीं है। शरीर बड़ा चमत्कार है। और शरीर

अदभुत सहयोगी है। इसके प्रति कृतज्ञ हों। इस शरीर में क्या है? जो इस शरीर में है, वह इन पंचमहाभूतों से मिला है। इस शरीर के प्रति कृतज्ञ हों, इन पंचमहाभूतों के प्रति कृतज्ञ हों।

एक दिन सूरज बुझ जाएगा, तो आप कहां होंगे! वैज्ञानिक कहते हैं, चार हजार वर्षों में सूरज बुझ जाएगा। वह काफी रोशनी दे चुका है, वह खाली होता जाएगा। और एक दिन आएगा कि वह बुझ जाएगा। अभी हम रोज इसी खयाल में हैं कि रोज सूरज ऊगेगा। एक दिन वक्त आएगा कि लोग सांझ को इस खयाल से सोएंगे कि कल सुबह सूरज ऊगेगा, और वह नहीं ऊगेगा। और फिर क्या होगा?

सूरज ही नहीं बुझेगा, सारा प्राण बुझ जाएगा, क्योंकि प्राण उससे उपलब्ध है। क्योंकि सारी ऊष्मा और सारा उत्पात उससे उपलब्ध है।

समुद्र के किनारे बैठते हैं। कभी खयाल किया, आपके शरीर में सत्तर परसेंट समुद्र है, पानी है! और मनुष्य का जन्म इस जमीन पर, कीटाणु का जो पहला जन्म हुआ, वह समुद्र में हुआ था। और आप यह भी जानकर हैरान होंगे, आपके शरीर में भी नमक और पानी में वही अनुपात है, जो समुद्र में है--अभी भी। और उस अनुपात से जब भी शरीर झुंझ-उधर हो जाएगा, बीमार हो जाएगा।

कभी समुद्र के करीब बैठकर आपने अनुभव किया है कि मेरे भीतर भी समुद्र का एक हिस्सा है। और मेरे भीतर जो हिस्सा है समुद्र का, उसके लिए मुझे समुद्र का कृतज्ञ होना चाहिए। और सूरज की रोशनी मेरे भीतर है, उसके प्रति मुझे कृतज्ञ होना चाहिए। और हवाएं मेरे प्राण को चलाती हैं, उनके प्रति कृतज्ञ होना चाहिए। और आकाश और पृथ्वी, वे मुझे बनाते हैं, उनके प्रति कृतज्ञ होना चाहिए।

इस ग्रेटीट्यूड को मैं दिव्य कहता हूं। इस कृतज्ञता के बिना कोई आदमी धार्मिक नहीं हो सकता। अकृतज्ञ मनुष्य क्या धार्मिक होंगे! इस कृतज्ञता को अनुभव करें निरंतर और आप हैरान हो जाएंगे, यह आपको इतनी शांति से भर देगी कृतज्ञता और इतने रहस्य से! और तब आपको एक बात का पता चलेगा कि मेरी क्या सामर्थ्य थी कि ये सारी चीजें मुझे मिलें! और ये सारी चीजें मुझे मिली हैं। इसके लिए आपके मन में धन्यवाद होगा। इसके प्रति आपके मन में धन्यवाद होगा, जो आपको मिला है, उसके प्रति कृतार्थता का बोध होगा।

तो कृतज्ञता को ज्ञापित करने का, कृतज्ञता को विकसित करने का उपाय करें; उससे साधना में गति होगी। और न केवल साधना में, बल्कि जीवन बहुत भिन्न हो जाएगा। जीवन बहुत भिन्न हो जाएगा, जीवन बहुत दूसरा हो जाएगा।

क्राइस्ट को सूली पर लटकाया। तो क्राइस्ट जब मरने लगे तो उन्होंने कहा, 'हे परमात्मा, इन्हें क्षमा कर देना। इन्हें क्षमा कर देना और दो कारणों से क्षमा कर देना। एक तो ये जानते नहीं कि क्या कर रहे हैं।' इसमें तो उनकी करुणा थी। 'और एक इस कारण से कि मेरे और तेरे बीच जो फासला था, वह इन्होंने गिरा दिया। परमात्मा के और मेरे बीच जो फासला था, इन्होंने गिरा दिया। इसके लिए इनके प्रति कृतज्ञता है।'

तो जीवन में सतत कृतज्ञता का स्मरणपूर्वक व्यवहार करें। आप पाएंगे कि जीवन बहुत अदभुत हो जाएगा।

तो चार बातें मैंने कहीं शुद्ध भाव के लिए: मैत्री, करुणा, प्रमुदिता और कृतज्ञता। और बहुत बातें हैं। लेकिन ये चार काफी हैं। अगर इनका विचार करें, तो शेष सब इनके पीछे अपने आप चली आएंगी। इस भांति भाव शुद्ध होगा।

मैंने आपको बताया, शरीर कैसे शुद्ध होगा, विचार कैसे शुद्ध होगा, भाव कैसे शुद्ध होगा। अगर ये तीन ही हो जाएं, तो भी आप अदभुत लोक में प्रवेश कर जाएंगे। अगर ये तीन ही हो जाएं, तो भी बहुत कुछ हो जाएगा।

तीन जो केंद्रीय तत्व हैं, उनकी हम आगे बात करेंगे। उन तीन तत्वों में हम शरीर-शून्यता, विचार-शून्यता और भाव-शून्यता का विचार करेंगे। अभी हमने शुद्धि का विचार किया, फिर हम शून्यता का विचार करेंगे। और जब शुद्धि और शून्यता का मिलन होता है, तो समाधि उत्पन्न हो जाती है। जब शुद्धि और शून्यता का मिलन होता है, तो समाधि उत्पन्न हो जाती है। और समाधि परमात्मा का द्वार है। उसकी हम बात करेंगे।

अब हम सुबह के ध्यान के लिए बैठें। सुबह का ध्यान मैं आपको समझा ही दिया हूँ। प्रारंभ में पांच बार हम संकल्प करेंगे। फिर उसके बाद थोड़ी देर तक हम भाव करेंगे। फिर उसके बाद श्वास-प्रश्वास को, रीढ़ को सीधी रखकर, आंख को बंद करके, नाक के पास जहां से श्वास भीतर आता-जाता है, उसको स्मरणपूर्वक देखेंगे।

सारे लोग दूर-दूर हो जाएं, ताकि कोई किसी को छूता हुआ मालूम न पड़े।