

Break The Rule Vol 2

How to live life on your terms
(English Edition)

Joga Singh

(B.Sc, B.Ed, M.Phil (English))

Translated by Shreya Sharma

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About the book

The book you are reading at this time is not an ordinary book. This book is like a seed in which a huge tree is hidden. Joga Singh Ji has made the seed available to us by writing a book; now, it depends on whether we can make it a huge tree by giving manure and water.

The tree's potential in this seed is the need of the age; Our society and personal lives require it.

I came in contact with Joga Singh Ji through Facebook. While reading his articles, I was impressed by his impressive and bold writing style. But the more significant thing was that he was writing big things and living them in his life.

At one time, his health and financial condition were terrible. This book will tell you about the principles by which Joga Singh Ji came out of that difficult period.

But the boundary line of the things told in this book is not only so that you can solve the problems of your personal life, but this book prepares the background of a profound social change. This book is a beautiful document of multidimensional freedom.

In the era we have reached, we no longer have a choice. If we do not take steps to change the entire social structure, then our doom is certain.

I am delighted that I am getting a chance to write the foreword of such a book which can create a new meaningful era.

This book will shake you to the core. You must read this book, and I claim that you will feel a change in yourself after reading it. After the change within the person, the societal difference is not far away. I want to congratulate Joga Singh ji for this book ~ Alok Mystic.

Who is spiritual?

What are they likely to do if a Punjabi youth and a European go to Shimla during the trip?

I know well about most Punjabi youths, and I can tell you that the Punjabi youth will probably find an expensive hotel, book a room, order non-veg, cherish drinking some costly wine, and eat non-veg to fill; then he will head home the following day. Well, along with wasting money, that's everything his tour was about.

But try to understand what will the European do there?

He is more likely to climb to the top of a mountain, set up his tent, and spend his night on the top of a hill amidst the icy winds. And during this, there may be rains, storms, but he will enjoy everything. And in the morning, with the first ray of sun, he would also shoot a photo or video.

He will eat whatever he can find in the store. And yes, by selling the photo or video that he has shot, he will compensate for some tour expenses. He must take risks in each activity, and he has come prepared for that. Now, it is notable that the Punjabi youth had already fixed everything during his trip.

The Punjabi youth had based his enjoyment on a set rule. Everything in his life was pre-planned. For example, what will the rent of the hotel be? Whether there is a fan or water supply in the room. If there is a toilet or not, what food will be available on the menu? What to get for breakfast and at what time to leave the room in the morning? There is also complete security in the hotel.

Everything is pre-decided and will work according to the schedule.

When we have everything fixed in our lives, we get addicted to it and can never get out of it. But nothing is sure in the life of the European because he is on the top of the hill. The difficulties arise when, instead of a hotel, he stays on the hilltop.

His mind runs in all directions like a commando, wondering which peak would be fine. How high must the mountain be? What difficulties could come ahead, and how will he deal with those difficulties? Such tensions arise in the mind of the European. He must think a lot. Can you tell me who is looking forward?

There is no tension in the mind of the Punjabi youth today. He will be drunk and won't even know where he slept all night. When he comes out of the hotel, he sees no benefit of coming there because he lived no new experience; he achieved nothing. No further understanding was born.

The European had to take so many decisions at night, faced so many challenges that he created a new understanding in his life. His experiences today were incredible because he discovered life. He had become richer than before and developed and increased qualities like confidence, courage, and fearlessness.

While the person who was drunk in the hotel got hungover in the morning and must have felt guilty. Who is spiritual, then?

But the foreigner will never lose the intoxication that he went through. You tell me, who enjoyed the ecstasy referred to in the religious texts, the foreigner, or the Punjabi youth? And who will have spiritually developed? The former or the latter?

The Punjabi youth remained confined to his body as he was eating only for his body while the struggle of the European awakened his inner realization.

Then who is a materialist person? Who among the two has more room and opportunities for spiritual growth? Spirituality means knowledge of the soul, knowledge of oneself. So, will you be able to know yourself well in some hotel or at the top of the mountain? You can never prosper spiritually and intellectually without struggling.

What is spirituality? Spirituality is continuously managing things in a better way. But we people, instead of doing it better, start repeating it. This way, we lose the originality, and life turns into a ritual. Then this ritual becomes a tradition for coming generations.

We accuse the European of being materialists, but we have no interest in nourishing the soul. We only maintain a pretence of spirituality and belief in God. Now all the developed countries have gotten away from religious hypocrisy, and the number of people visiting the church is decreasing day by day. They have converted many churches into schools. In all the developed countries, you will find many atheists.

But it will surprise you knowing that as soon as these developed countries gave up on religion or made religion a matter of choice, only after that, they become religious. In this way, the incident that had not occurred for thousands of years happened only by giving a break in life.

We, the people of this country, consider themselves fortunate to settle in those countries whose white people once perpetrated

atrocities on us. It is because today, they are pioneers in being the benefactor of humanity. Those people have understood this world well through materialism, and they provided all the modern amenities to the world.

We can understand this world in a better manner if our worldly goals are lofty. For example, suppose one person wants to buy a cycle and the other one crore's car. Who will work harder, have more struggles in his life, and is likely to develop qualities like fearlessness, courage, self-confidence, and better management?

Are you a victim of robotic life?

They let a prisoner out of jail when his life imprisonment got concluded. Two guards come to see him off till the gate. Upon arriving at the entrance gate, a guard asked him, "Today, you have got a new life because we have set you free from life imprisonment. So how do you feel to have seen the open air finally?"

It said that the man looked around, took a deep breath, stretched himself and finally gave them an excellent reply, "Let me take back in; I'll be better inside the prison, instead." Today he was supposed to live a free life in society outside, but unfortunately, he had become accustomed to a life of slavery inside the cell. So, he was not comfortable in the open air.

To him, the fresh air outside seemed suffocating. It may look strange to you, but it happens because of living in jail with certain fixed habits. It is not odd at all. He felt as if he would be better inside than outside. He had become accustomed to the rules and practices of the prison. It was so because they had provided him with everything in the jail as per schedule.

They would serve him a meal at a specific time, serve breakfast or lunch as per plan, and give him proper security. They would take him out of the cell on the weekends, give him a particular dress to wear, and fix all his life aspects. So, he wouldn't have to worry about a single thing.

No worries, and the prisoner wouldn't have to think about anything. He had nothing to do. Things were happening automatically, and he wouldn't even have to decide anything. And since there were no decisions to make, there were no

responsibilities either. It was a life of ease. The life of thirty long years had made him addicted to comfort where he had not made use of his thinking.

We all know that when we don't use a particular part of our body, it gets weaker. For example, if we keep our eyes closed for two years, we lose our eyesight and become blind. In the same way, if we do not use our feet for two years, our feet will lose the power to walk.

Even the prisoner had not used his brain to think or decide for the past thirty years. As a result, the capacity to think dwindled, and he got so weak that even the fresh air outside was a threat to him.

Now think about a stay-at-home parent. How does she handle her everyday chores? She must plan a lot of things every day. Like what to cook for tomorrow? When to go to the market? When to wash clothes? Many similar activities always keep her on her toes. But there is still something left that she must consider.

Her brain must do a lot of thinking and, therefore, gets a lot of exercise. She must face a lot of disappointments each day. So, she always remains active. And life has taught her to meet everyday challenges. However, the prisoner has nothing to be bothered about. And when he did not use his brain for thirty years, he became disabled. And this is the robotic life to which we all have fallen victim, and we are never aware of it.

Are you a robot too? To find out, try testing yourself?

Consider it. Have we been following the saints, sages, and scriptures of our forefather's choice or that of ours? If we base

my follows on someone else's choices, you can assume we have fallen prey to negativity, lethargy, and laziness. And then, as I am addicted to those things, I repeat them.

Reconsider your way of dressing, your beard, your hairstyle, and your belief system. Are they the same as that of your parents and society? If yes, then you have been living in the cell, too, just like the prisoner. Think about how I got married? If it was according to traditional norms, then you have been a victim of a habitual attitude.

Just check which great people are hanging on the walls of my house. Of course, this could be dangerous if they all belong to your community because religion is the biggest sinner here. It habituates you to think in a particular way, and you remain oblivious of it. But it provides you with definite guidelines and directions for every event.

For example, if we plan to celebrate our birthday or holidays or want to get married, religion already has pre-made rituals for every event and provides us with the same. Thus, we are bound to follow these rules, which are not logical.

If one plans to buy a new car or a house, religion already has its plan for them all. If we want to worship the almighty, faith has prepared definite rituals for us all, too. Our society boasts of having a solution for every problem; even then, it has not solved even a single issue of humanity so far.

Instead of getting problems solved, we have complicated them. Why does it happen so? It happens so because our society gives more importance to knowledge.

The goal of life is not knowledge; the purpose of life is action. The more knowledge a man has, the less power he will have to take the initiative. You must have seen how the more educated a man is, the less he will succeed in life. He will continue working at a minor job all his life. Such a man can never create a significant history.

The most successful men in the world will have studied only until the tenth or twelfth standard. The more educated a man is, the lesser his ability to take risks and actions will be. When the government implemented GST and demonetization in India, no one opposed it because it concerned educated people.

But when the same government introduced three agricultural bills, the farmers raised a massive movement against it. It happened so because the farmers were not well educated.

Why is religion a failure? Because religion is a storehouse of knowledge. The gurus, fakirs and deities have concluded every aspect of life and have written truths in the religious scripts. Now people got delusional and think that our prominent men have known all the facts, so now we do not need to know anything.

That is why, day and night, people have been doing kirtans, bhajan, and performing rituals. They have just been mugging up the stories of their gurus, but nobody is acting.

I wish gurus and fakirs would have written nothing, so people would not have any materials for bhajan and kirtans. Then, when no matter was there, it would have forced people to act. Then perhaps everyone would have come out to find the truth.

Now every truth has already been discovered. And we have to keep on repeating these truths. A religious man knows

everything, so he never acts. When we know the truth, then what is the use of taking any risk?

Geoffrey Chaucer says that getting known breeds hatred.

In the same way, when a man knows everything, he ceases to start. So, when we know everything, why take any action? The problem is that man knows a lot; that is why he knows nothing. So, if we get emptied of all that we know, our minds will be like a clean slate.

Now this kind of mind, which is empty and ignorant, knows everything. So, we need not achieve anything; instead, we must lose what we have gained so far. Therefore, 'Break The Rule' is the best therapy to empty the stuffed mind.

One ignorance is that one when we have all worldly knowledge, but we know nothing. This kind of ignorance is hazardous because this kind of ignorance knows nothing. Finally, we gain another type of ignorance by emptying our minds with 'Break The Rule' therapy. We call this kind of ignorance earned ignorance. This kind of ignorance knows nothing but still knows everything.

The less we know, the more we are possible to know. That is why Mark Twain says that if we have ignorance and self-confidence, success is sure. The ignorance of a child is not an earned one; it is natural. However, we must gain that ignorance through continuous effort because you cannot deceive an ignorance achieved by effort.

That is, we do not have to be ignorant and gullible like a child who is unaware of danger and deception.

Which action?

When we study in school, wake up in the morning, eat food, go to work, we do not perform any action. It is a conditioning, an imitation, and a repetition. It means we're only doing what everyone else is doing.

The marriage decision is not an action because it is a social tradition that we have only followed. The decision is not ours. It is not like the decision you make of whether to eat when hungry. No, the hunger for marriage did not originate from within us. Instead, it is only a ritual that we are performing.

Just think about it like this. How do you eat roti/bread? On seeing the time or on feeling the hunger? It is a known fact that all of us have our meals according to time. We are all like, "oh, it's lunchtime, let's have lunch." Now tell me, what does time have to do with eating?

The relation of food should be with hunger, but we have linked it with time. It means we have set up the wrong tradition. One should consume one's meals when one's hungry. However, many people do not even feel hungry because they always eat their meals at specific hours.

Now, if hunger itself is dead, what is left behind that is worth doing? Then we cannot have good health because feeling hungry is an absolute necessity to maintain good health. Therefore, when we are doing such a grave injustice with our health, every man you meet will be sick.

Every human today has BP or sugar-related problems. For example, everyone knows we should eat food on time, but we have been eating improperly. It means that there is knowledge,

but the action is inappropriate. It means we cannot do anything and see how a wrong tradition takes the form of a rule.

We have all kinds of knowledge that if we harm the environment, it can prove fatal for humanity, but despite this knowledge, we have not been able to save our environment to date.

Similarly, we have all kinds of knowledge about how we become sick and how to avoid these diseases. But despite all this knowledge, every man is ill.

In the same way, everyone knows what religion and Karma is. Everyone knows that honesty and truthfulness are good things, but still, in countries like India, there is no free space in jails, courts, or police stations.

Science has given man every comfort today, but man does not seem to be happy. Overall, all our knowledge is useless because it cannot stop what is going wrong.

We will explore similar questions in this book.

Like hunger, man has everywhere some rules in his life. For example, he fixes certain days to be happy, and on the very day, he feels comfortable. For instance, he would wait for Diwali and Dusshera so that he may be satisfied. So, if Diwali comes, he lights lamps and bursts crackers, eats sweets. But on the contrary, he should celebrate a festival when he is happy.

Suppose you are thrilled today, and you have decorated your house and lighted lamps and served sweets. Now people will ask why you are distributing sweets? If you say that you have lighted lamps today because today, I am pleased, people would think you are crazy.

It means there is no Diwali, no Dusshera; how then you can be happy? You must fix a day to be pleased. Without setting a day, you cannot be delighted. And you are supposed to be happy when everyone is happy. So, you alone cannot be happy.

It means to be happy; you must fit into a rule; how a man loses his originality because of social restrictions? A person always remains unhappy because it is his learned behaviour. In the beginning, he remains sad for twenty or twenty-five years because he must go to school. In a school, a child always remains unhappy.

Then he studies in a college for five or seven years. Here he also goes unwillingly. We based our entire education on rote learning. So, there is no solace throughout these years; there has been boredom. But, if any day it is a holiday, it is great fun.

Then we get married, and it remains fun just for only two years. Then this marriage also turns into a ritual. Soon, a person gets bored, and the religion completes the rest of the job. It means we have fixed everything for ourselves when we must get an education, marry, have children, and be happy by celebrating Diwali?

Similarly, we have been following the same in every aspect. Such as getting married, working a job, falling in love, making babies; these are never the requirements of our own. No, these are only the norms of society. These are the rules that we must fit into.

It means that what it requires us to do has already been pre-decided. It seems like the life of a tame bull. We have been doing the same thing that our ancestors used to do in the past.

Our society operates our ninety-five per cent life. Our own decisions are just five per cent.

Action is when we go against the prevailing perception and when our steps go in a new direction. When, after having staggered, we go in the right direction, we only realize that everything we believed earlier was just a lie until today.

In my college, there is this custom that every junior must join their hands and greet their seniors. So, for example, the fourth class greets the third class, the third class greets the professors, the professor greets the principal, and so forth.

This entire process gives nothing but boredom because this whole system falls under a rule. Meaning, every individual is making a formality. Therefore, even if one continues to follow this activity for hundreds and thousands of years, nothing positive will arise from it.

Why? Because everybody is doing a formality. It's not one's personal decision to greet. It is only a social ritual. As soon as we see a senior, we bow down our heads.

There is no requirement to think because it is only a robotic life. Our entire life itself is mechanical. For example, to fall in love, get married, and do jobs are automatic actions. It is the reason people are falling ill, and hospitals are crowded. Even people are falling sick socially because our jails and courtrooms are overcrowded too.

There is sickness everywhere because people have gained too much knowledge but cannot act, so humans are just moving in the rut. No one knows what they want from life. However, I have

a different approach to things. Whether it is a sweeper or a watchman, I greet them all at first sight.

I don't wait that they should greet me first. No, I welcome them as soon as I see them at first sight. It creates a positive vibe between us both. It means that the custom of greeting each other that we have been following for thousands of years does not make us happy. Anyone's greeting does not affect the chemical equations in our body.

Why? Because we greet under a rule. The greeting comes automatically out of our mouth; thus, it is not a conscious effort. It is a mechanical process. It does not change a life. But when I greet my watchman, he gets a great feeling because it is unexpected.

It is because he used to greet everyone. But when I, a professor, welcome him, it shakes his being. Then he does not remain as before; he gets transformed. Remember, the power to change each other lie in a normal human being. But we want the gurus and fakirs to change our lives, which has neither happened so far; nor will it occur in the future.

Gretogarbo used to apply soap to men's beards in a saloon. It so happened that one day a man came to get himself shaved. He saw Gretogarbo and said, "Madam, if you don't mind, can I say something?" She said, "Say what you want to say."

He said, "Madam, you are so beautiful. I have seen so many beautiful women in this world, but I haven't seen a beautiful woman like you." People say that Gretogarbo became the most famous model after some time. It means your small comment can change anyone's life forever. But we have been indulging day and

night in discussing religion, iniquity, theist, atheist, socialism, capitalism, whereas what we are supposed to do is easy.

We all want to change, but we seek change from the wrong quarters. Look! If the change happens, it will occur through ordinary people. And unless we disconnect from our gurus, fakirs, and eminent men, we won't connect with a layperson. How can you drive the car of life by looking into the rear mirror? Look forward.

Emerson says that we need not be extraordinary; we must be rather ordinary, and to be common is extraordinary. All our eminent men were ordinary people, but our stupidity made them unique, and today the result is that we have become an enormous obstacle for us.

Like, our greeting is a mere formality; it is lifeless. It does not create any new wave in life. In the same way, all religions are a mere formality. It is the reason no religion has any positive results. For some, religion is an illusion, and for others, it is a belief. Religion means looking backwards, to keep on meditating on the milestones that have passed by. We must break this rule of looking back.

You can see it for yourself; every time we do something as opposed to society's norms; we feel good because everything we have been following so far has not been our decision. It was only a pre-set norm. Life lies in being different.

If you ask people, they will all tell you that no human is lesser or more significant. But if you believe that, why is it that your head does not bow down when you see a low-level worker? Have you ever moved your hands towards him for a handshake or to greet

him on seeing a sweeper? No, never! So, all our preaching and knowledge are trash.

What is the use of such knowledge that confirms our slavery that becomes the proof of our neck strap? But, on the contrary, if you remain away from such knowledge, which is so far with no results, self-confidence automatically comes, and nothing is impossible for you.

Our all actions stand against our beliefs. It doesn't matter what you think. What matters is what we do? The real thing in life is action. Our all beliefs are garbage. Why? Because all our beliefs are contrary to what we practice in life. For example, we believe that honesty is the best policy, but we are corrupt to the core.

So, it does not matter what we think. What matters most is what we do. For example, suppose I have no knowledge, but I take a lot of action; it will create a lot of data, which will become my actual knowledge.

Our knowledge is that which we have gained through experience. But all that knowledge that they have already stuffed in our minds is not ours. No, it has come from the past, and the people who believe that there should be no discrimination based on their profession act the complete opposite and are all hypocrites.

The experience always comes from unpleasant experiences, and our old ideals get weakened because of this new experience. Unpleasant experiences are born when we make out-of-the line decisions, called 'Break The Rule'. Our daily greetings are not creating any positive effect because we are only doing a

formality. In the same way, the whole of the religion is just a formality.

There is one practical knowledge that comes from behaviour, and another is the imposed one. Religion is a set of imposed knowledge. Albert Einstein says that, for me, religion is nothing more than human weakness.

Religion is only the name of believing in divine powers. Religion has nothing to do with truth, honesty, reality, or humanity.

Nobody greets his junior but still believes that nobody is junior or senior. The same belief is that when we say that all religions are equal. So, guy, please tell me if all faiths are similar, then why no other religion's photo is hanging on the wall of your house?

In the same way, all our religious assumptions are a big lie. For example, we say that we learn a lot from the past, from our eminent men, from history. We will expose so many such lies in the rest of our book.

All religions are a bundle of such lies because religion is living in the past. Religion is just a belief system, but one's behaviour is the opposite of its beliefs. All humans have a lot of knowledge, but their actions are none. And remember, the lesser the knowledge, the better the ability to act. That is why I ask you all to break the rule of the past.

Why does is religious belief so harmful? Because it mars the clarity. 'Break The Rule' develops clarity in life, and when there is clarity, there is no need to believe.

We need belief as far as we don't have clarity in life. Once there is clarity in life, we need no motivation. For example, we must

motivate ourselves daily to go to the job, but there is no need to motivate ourselves if we like our job. It is because you are now quite clear about your job.

For example, most Dalits accuse the upper castes of being racist. But Dalits have thousands of castes among themselves, and there is a lot of discrimination between them. I agree the Dalits were poor, but out of everyone, they could have been the ones to eliminate casteism and set an example to the world.

It means that even the Dalits are doing what the Hindus or the Sikhs have been doing. They are also as corrupt and dishonest as the Hindus and Sikhs of the Nation.

It means anyone, whether he is Dalit, Hindu, or Sikh, cannot see his thinking, and in this way, we all are a victim of an illusion.

Why can't there be a new beginning; why does the past continue flowing like a river? Why cannot we apply a break to the teachings of the past? Why does the old continue to exist in the new garb? Why are the same old patterns showing up; why doesn't our thinking go in a new direction? The question that 'Break The Rule' explores is why there has been no fresh face of humanity?

So many gurus and fakirs have come and left. But why do humans still behave like those from the Stone age? And why does a new character not flourish? Why don't any new thoughts arise; why do people only look back and never forward? Why isn't there a break on the old-fashioned, rotten practices; why do Dalits and Sikhs also have the same character as Hindus?

When there is a strong possibility of differing from the rest, why do people still embrace old, rotten practices and preaching from

the past? So, there is a need to reform every religion. Is correcting our mistakes wrong? Isn't it? Then try to think and understand and rectify your mistakes. We need to fix the mental slavery that has been in practice for thousands of years. With time, we need to change our thinking.

Who lives in the heart of my wife?

Do I know who is it that lives in my wife's mind? I possibly have never asked this question to myself because I am convinced that the only person who lives in her heart is me. Because if I ever start having doubts, then spending even a minute with her not only would be difficult but impossible. That is why it's better not to have let the question out.

Similarly, I never question the existence of God because how could it be possible to live without something that my family has been relying on for years? How is it possible to survive without that? So, it is better if we raise no question. The same is our opinion about Nanak, Buddha, Rama, and The Bhagavad Gita. People never research them thoroughly because if the truth was out, then how would they get along?

And in the same context, it is also said that ignorance is bliss; that is why people don't want to come out of ignorance. So, the people who have the highest degrees and those who have read piles of books are the ones shrouded more in the gloom.

We don't know who is in my wife's heart, but I believe she is wholeheartedly mine. Who knows who her first love was? She might have also had a second, which was just an infatuation. Then there might have also been a third one, the one she could never express her feelings.

According to a survey, every individual, on average, falls in love six times before marriage. First love is usually true love. Maybe with you, she is only out of compulsion; it could only be a formality. I have heard that most marriages take place when a person gets most frustrated or depressed.

When nothing seems to work in life, he thinks, “oh! Let I get married?” So, you can understand how much my share of love could be? I’m only saying that we don’t know who exactly is it that lives in my wife’s heart.

It happened to a colleague of mine. His friend often came over to his house and had an affair with my friend’s wife. My friend began getting suspicious and ended up in a state of divorce with his wife. And later, when his children got a DNA test, the doctors discovered that even the children did not belong to him but his friend.

Once, the government of some western countries thought of keeping a genetic record of every person. However, when they did a complete genetic survey, it led to some shocking revelations. According to the study, sixty per cent of children were not the children of their so-called parents. On seeing this, the government was shocked, and it suppressed that record forever.

When I don’t know who lives in your wife’s heart; when I don’t know whether my child is mine or my neighbour’s; then how do I know for sure that there is an almighty or an Allah and that he created the earth?

So, I know who created the earth but don’t know who made my children? Maybe they are my neighbour’s children, who knows? There is so much darkness in our feet, but our eyes aim for the sky. We don’t have bread to eat or a house to live in, but we talk of spirituality and bliss. It is an utter shame.

Someone has rightly said that we are sailing in paper boats, but we are worried about tomorrow. For example, we don’t know

who our children's father is, but we worry about who made this world? What is God, what is the soul and what will happen to me after death?

We are all so cunning. And the more educated a person is, the slyer he becomes. So, everyone has been gathering around Nanak, Ram and. Ambedkar to save their existence. And this very thing has become the cause of hatred in the name of religion, and the custodians of religion, capitalists and leaders are taking advantage of it. So, our houses are on fire, but we are so eager to put off the fire burning outside.

When we know nothing about the alive people and know nothing about people who are always around us, how do we know what kind of man Guru Nanak, Ram, or Buddha was? All these people are from the past, and we know about them only from the historians' point of view. For example, Bhagat Singh was a freedom fighter, but for Britishers, he was a criminal.

Just like this a great man is a great messiah for a particular community but this great man is untouchable for others. The other community does not even put the photo of this great man in the house.

What a strange situation! This means all this is not the ultimate truth but a conspiracy to divide society.

For example, Ambedkar is the Messiah for Dalits, but others would not even like touching him. If a great man is good, why is it not good for all?

Therefore, the sooner you detach from the past, the better you will come out of the darkness. The incidents from the past are neither true nor false, and neither can you prove them wrong or

right. Truth is something that can happen in the future. Therefore, you can create a desired reality by deciding in the present.

In life, nothing is true or false. Important is how you are feeling now? Are you straightway connected with life? Have you not put mediators in the middle? All those eminent men, gurus and fakirs, are mediators because they come in between you and life, and thus they become an obstacle.

Then we lose touch with life; then, we make some assumptions and nurture some beliefs. But my father is not a belief for me; he is a reality because I have seen him and felt him. Therefore, he is a truth to me, not a lie or a belief.

But Ambedkar, Nanak and Rama are just beliefs for me. They are not reality; they all are a belief, only an imagination because I have never seen or felt them. You can never know the truth; you can only live it. Osho says that you don't have to understand life, rather live it. Understanding will come by itself.

I lived the truth with my father. I didn't make a picture of my father in my mind just by listening to someone. You can never grasp the truth, just like you hold soil in hand because reality is transforming. How can you own something that is changing every moment?

As soon as you tell the truth to the other, the very moment the truth will turn into a lie. From this point of view, the whole of the past is a lie. Remember, truth is not that which has already happened. No, it is that which can occur in the future; and that which will occur will be only your reality.

The truth that you have experienced cannot be that of your son or wife. You cannot give your experience to someone else as a prasad (gift). Yes, you can help someone in creating his truth. Truth is a personal issue.

Truth is like a rising sun. As soon as you try to catch it, it would have moved up. If this is true, then no guru, fakir, scripture, and community have any importance. All these Jagrans, Kirtanas, preaching, pilgrimages, and rituals are like trying to whip the water to get the butter out of it. We will get nothing out of it.

Even after thousands of years of foolishness, neither we have achieved anything nor we are likely to in future. So, tell me one thing that is going right after these thousands of years? If you question this to yourself, you will get the answer. But the problem is that no man has enough courage to raise such a question.

Why are traditions fatal?

Say, for instance, you are married. But look, there seems to be someone else in your heart. It could be someone from your childhood, your love from high school, or someone from your college days. And if there is someone else in your heart, then it's inevitable there is someone else in your wife's heart, too.

But we, husband and wife, pretend to each other as if we are meant for each other. Of course, someone else lives in our hearts throughout our lives, but we must remain loyal to somebody else. And 'anyone else' can never replace that 'someone else.'

So, we go on pretending to each other. We continue to live the life of a lie. What our guru, fakir, or scripture said is not our truth.

Our truth is someone other lives in our heart, but we are married to someone else.

Love a man whom someone else chooses. So, it is vital to solving this deep-rooted social evil in life. Well, the problem lies elsewhere, but we are all busy with sermons, kirtans, bhajans and jagran. The problem lies in the present, but we do not see it. We want to be involved in discourses, kirtans and bhajans to ignore the reality of the present.

But my friend, we cannot find happiness without solving the troubles of the present. So, when I realized that there was someone else in my heart, I thought that there could be someone else in my wife's heart, too. After all, even she is a human like me. And if there is someone else in her heart and they compelled her to live with me, then what could be a greater injustice than this?

I thought, who could it be in my wife's heart? When I began searching, I found who it was, and at that moment, my happiness knew no bounds. Today, even if my wife gets married to that man, I will have no problem.

When she was in her father's house, I felt she was in a cage where she could never express her wishes. I thought at least I could fulfil this wish of hers. Now look, to feel this way is what to live in the present is. In life, revolution can only happen with this kind of thinking.

It means, by thinking, so I am getting available to the present. If every person knows the present and does what he is meant to do, we can bring about a massive wave of change in society. Then there will be no need for hospitals, police stations, or courts. The problem is that people are living fake life. What you are doing

with your wife is the past. We are living up to the past. So, the past is controlling our all equations with her.

If you decide as I did, then your life will change. It is how you grow. Teachings don't come from the almighty or the guru. You learn when you only think outside of the box. And this is also true that learning is impossible without a new beginning, and you cannot make a new beginning in the past. It is only possible in the present.

We must keep one step in the present, lift the other, and place it in the future. The next step is so far related to the previous step unless it gets lifted from the ground. When the previous one gets lifted, it will not remain past; it will become the present. It doesn't matter what we were in the past; it is now when we can make a new beginning, right now.

You must have seen; if a crazy man teases a woman, then her husband is seen beating up the guy. But the woman keeps trying to rescue the maniac. Finally, she says, "let him be; he is a crazy fellow." The man is not crazy. He is, in fact, an old lover of the woman who turned mad because of unfulfilled love.

Today, he keeps wandering from place to place. People call him crazy. But only the woman, who is his lover, understands his pain. Therefore, she always rescues him. Her husband is clueless; why is his wife saving the maniac? The woman could not marry the man, but deep within, she aches for him the same even today.

Her stay with her husband is just a formality, a rule. Her heart still beats for her past lover. She wishes for those days to come back again. She expects the wheel of time turned around and

that she could embrace her lover into her arms and pour her heart out to him.

How difficult every second must be to live with this man who is her husband. The wife does not want the house and cars. What use is this luxury of when the one the heart cries for is not there? Her lover keeps wandering from lane to lane. Had the time been handled then, but today she is in someone else's captivity.

She can't even turn things around anymore; things are locked forever. It's too late for that. And when there is no new possibility in life, and there is only a role to play, such life is a burden. The crazy lover can face any world force but cannot fight socialism to get back that woman.

Traditions are toxic because they eliminate all possibilities in life. Then, despite not wanting, keep on beating the old deadline. Now it doesn't matter whether the line is a snake or a rope. If you were to play the hugged drum your entire life, then where is life? It would be hell!

Life is when every minute, you get to make a choice. Have you ever realized that out of all the lovers, only two per cent get married? The main reason for this is that it was their own decision to fall in love. They got known to each other, experienced the love, but then there was nothing left for marriage. That is why they marry elsewhere so that they can make a new beginning.

It means only the ripe fruit falls off the tree. The raw fruit will never fall. The raw fruit does not fall because no possibility exists in it. It cannot even reproduce anymore because it lacks the required nutrients.

But as soon as it ripens, it falls off. But the husband and wife never ripen, though they tire of each other. So, the question is, why don't the husband and wife fall apart? Because their beliefs, traditions, and rules keep them bound. So, where else would they go? There is no way to escape it since traditional traps surround them and negate all possibilities.

You live when you choose for yourself, chase your dreams. You don't have to follow formalities. And when you live, decide, feel triumphs and failures, then the course of your life will change. Your reality will change, and your dreams and desires will change, too, and you will ripen.

A boy and a girl fall in love but don't get married because they have lived their passion. Now the relation these two lovers turn down and prove that it is not worth living, traditional married couples carry it out for their whole lives.

Someone has rightly said, "People seek bondage in unknown relations and freedom in bonded relations."

Why do the husband and wife tolerate each other for a lifetime? So that harmony prevails. Bronnie Ware says, "You strangled your feelings, so that peace prevails and, therefore, endured a wrong relationship for the rest of your life."

Somebody has said that if love is permanent, it is very painful; if it keeps changing, life is happy. But remember, we realise love only by passing through many bodies. So we cannot reach the right thing in the first attempt; there has to be a hit and trial.

But that maniac would always love the woman because he did not have time to live his love. So, he again and again

inadvertently bumps into the woman, and her husband must beat the crazy guy each time.

The world will never know the pain of these lovers. See, society has nothing to do with your pain. The community wants you to follow the rules and traditions. Your happiness makes no sense to society. Practice means that what has happened once will happen again.

Someone once kept a fast, and now every individual has been following the same. Someone wore a burka, and it became a norm. Someone kept their hair, and even this became a tradition, then people began following these rituals. But life is not following someone else's footprints; it is blooming like a flower. It just happens within.

No reason but to bloom. Life is a joy ride, a celebration. But here, everyone is busy following traditions. Someone out there is listening to the tales of his gurus while someone other is trying to keep his god happy here.

Just like this, even the wife spends all her life trying to keep her husband happy. And a husband keeps on trying to make his wife happy all his life, but no one can be happy. But where you must make formalities, leave apart love, there's no meaning to life.

Even today, you have been growing your hair to its maximum length and wearing a burka. Tell me, what good are you achieving out of this practice? You may have wanted to interact with the past but cannot because you can't interact with the past.

You can only interact with the present. First, try smiling at a child; the child will smile back at you. Now, try smiling at the picture of Guru Nanak; will he smile back?

You cannot have interactions with the past because the past is dead.

If you are wearing a burqa, you have been wearing it for no reason for thousands of years. You will never get rid of it because it doesn't fall like a ripe fruit. Why doesn't it fall? Because it doesn't ripen. Why doesn't it ripen? Because there is no interaction in it. Why isn't there any interaction? Because this is only a tradition, a rule. It is a rule because it is not a reality!

Remember! We get life only once, not again and again. Nobody has proved so far that we will gain life again and again. So, try to live this life and be free. Live and let live others also, with free thoughts.

Why hasn't there been new dawn in our life?

One night, a washerman was going somewhere with all the clothes stacked at the back of his donkey. The donkey fell into a pit. The washerman tried but couldn't seem to get the donkey out of the hole. And then the washerman thought the donkey was old anyway and that it would be hard to pull the donkey out, so why not bury him in the pit instead? So, the washerman began throwing mud into the hole to get the donkey covered.

Now, as soon as the washerman would throw some soil at the donkey, it shrugged its shoulders, dropped the soil under its feet and climbed on the same soil. And thus, it would come up a little. So, it continued throughout the night. The washerman would throw some mud over the donkey with a shovel, and every time the donkey would shrug his body, throw it down and climb himself over the soil and come up a little.

The donkey had a long-time experience of shrugging his shoulders. And by the morning, the donkey came out of the pit.

When prehistoric people lived in the jungle, they were very uncivilized and had no discipline, and there was no way to tame them. There was no work to keep them engaged. Maybe to control such humans, they created the idea of religion and God. These goals fitted very well because no one could achieve them. Why? Because they were imaginary goals.

Now suppose, if they gave these ancient men any actual goals, they were so enthusiastic and assertive that they would complete them and say, "your wish is my command, sir." And would ask for more work, but what more work they could give to

them? There was nothing to do during those times; there were no requirements.

Therefore, they pushed them towards doing religious work, which the primitives could never complete. So, no man would come and ask for more work. Thus, religion developed the feeling of guilt in humanity. Now, when the primitives realized that they were not achieving any goal by doing such work, they still did not raise their voices to ask for other work to help them achieve realistic goals in life.

The religious people were clever and wanted to keep the crowd under control, so they began frightening people with superstitious beliefs and practices. So, the public would not understand that aiming these practices of almighty and God was a useless goal. The religious people never let the innocent public breathe so that they could analyse the situation.

They kept throwing customs, rituals, stereotypes, superstitions, and false beliefs upon humans, just like the washerman threw soil at the donkey. Now, if the public back then had been intelligent enough, they would jerk their shoulders, throw down this soil in the pit, climb over it and get to the top, along with which his consciousness too would come to a step above.

If they broke the rule, that would bring growth and development to their minds. It means the man should have looked forward. The man should have broken the rules because life was so short.

So, just like the donkey, when religious heads threw soil on us, we began enjoying it instead. We felt relaxed. And as a result, we got buried under these perceptions, conventions, actions, and now our consciousness has died.

For centuries, they have thrown garbage on human beings so that they have not developed their conscience. However, there is no alternative because they were supposed to break the rule when the religious people threw the soil at them for the first time. Then there was the opportunity to revolt. After that, it became a habit to endure.

The first time you lie, it looks terrible, but slowly it seems natural and then to lie becomes a part of our life. Today, in this way, we find it quite natural to live life under the burden. Our life has become very complicated by rituals, beliefs, and thoughts, but we do not have any problem because there is no alternative. Now we are addicted to it.

The problem is that falsehood is equally prevalent among Hindus, Sikhs, Muslims, Dalits. And this lie looks like truth because all are a victim of it.

We did not drop what was wrong from life when there was time. So now, thousands of layers of dirt have accumulated. And now, each additional layer has been covering up the previous layer of false belief. And the contractors of religion do not want you to come out of the well.

Today, the situation is bleak in our country. The saints who used to give lectures and pilgrimage sites have increased thousands of times already. It is because all these people have been getting blessings from this or that sadhu. But even then, there is robbery, rape and exploitation happening everywhere.

Rape happens after rape. Three-year-old girls are being raped, yet our country is a cultural country! Why is this rule not broken? We Indians are number one in the world in corruption and

dishonesty, but still, we are called idealists! Our old things have no break, so there is no new beginning.

Nobody asks that when we are doing everything right, why are things only getting worse? How can one ask? Because the wisdom to ask questions is buried thousands of feet under the donkey's feet.

Now, nobody wants to dig up a corpse. Everyone has been living in the same way as everyone else. Every man thinks that one day everything will be fine. But even after thousands of years, that day hasn't come; and will not come in future as well. Even today, the only solution is to drop the garbage that is lying on our shoulders. Only then our intellect will develop.

Even today, we can break the rule and be free from this system. When the donkey can be so intelligent that it can break free from the enormous load, why not us?

Every time an ideal, a guru, a fakir, a deity, a scripture, and a tradition came into our lives, we should have moved on at the same time by crushing them. If we had moved ahead, then a new beginning was to be seen. Then, no matter how great a person he was, he would have to be buried. Today, they would all have turned into ashes for us.

Because this guru, this god, this prophet stopped in our lives, no new morning could be born for us. So, living such a life is like being hit by leprosy.

We eat, wear, do what our ancestors used to. We all dress the same, have the same hairstyle, worship the same idols, get married the same way, write, read the same way, and think the same way our ancestors did. There is no difference anywhere.

We want to be like our forefathers, but remember, every incident in history is unique. What happened before cannot happen again. Two incidents cannot be similar. So, you may try whatever you like, but you will remain you. Mimicking the past creates bitterness only.

It means there was never a new beginning in life. However, the day we flush the gurus, mystics, and the holy scripts in the drain's filth, there will be a new beginning in life. When we get ahead, the past will remain where it should have stayed, where it belongs to.

We belong to today, to now. What do we need? What do we like? The importance should be ours and not the eminent men of the past. Life is temporary; we must break old rules.

Why are we the most unhappy people in the world?

When I was a university student, I would see my friends having a lot of passion for life. Almost all my friends wanted to become professors later, marry a charming girl, and drink a cup of tea every day on arriving at the university gate with their wives.

Today, all those friends are on good jobs in excellent companies. But they have all got married to girls who are not beautiful. Some are very ugly too. And now they don't even desire beautiful women anymore. I am sure that there are millions of beautiful girls all over the world. Now see, they could have chosen any girl from all over the world, but they chose someone from India.

Why would any man choose a girl from another country? A lot of problems arise. Their languages differ from ours, and a lot of other issues could appear as well. It means that starting from the beginning, they limited themselves. Yes, they wanted beautiful

girls but feared the challenges. They thought it was appropriate to shrink their dreams instead of facing the challenges.

They rejected many beautiful women from all over the world in the very first attempt. And even within the country, they left girls from all other religions and married only within their religion. So then, many beautiful women didn't qualify for their terms and were out of their reach.

In this way, they limited their dreams. They all wanted beautiful girls in their lives, but not those they would have to risk their lives for.

And after thinking it through, they again married someone only from within their caste.

In that way, many beautiful girls were out of their reach. They were all looking for a girl who would fit in their rule or system so that the problem would be minimum. But this framework was controlling them from far away. It was not their system. No, it was imposed by society.

So, you see how all of them changed their priorities and how they were compromising their dreams. Once, they aimed to marry a beautiful girl but deviated from the original desire as many new questions arose.

Now beauty was no longer their priority because a lot of other things had already come into consideration. And then again, they gave the last blow that the girl should be in service and from a beautiful family, followed by the dowry requirement.

From the wide range of options they had, their choices had now shrunk to a small, tiny pinpoint. There was no such thing as dowry earlier in their mind; they only wanted a beautiful girl.

But as they neared the decision of their wedding, many questions arose. The cruel system of society ended the importance of beauty in the girl. My friends compromised on the requirement of beauty in the girl. Now even a fine-looking girl would do, but she must be employed and from a beautiful family.

Now the girls they choose will not be according to the desire of these friends, but the ones who fit the norms of society.

Such an idea was born, which created many types of unwanted boundaries. My friends got divided from within themselves. They narrowed and limited themselves. Their every step contained them, and their options were becoming narrower. The essence of life was diminishing at every step. The purpose for which the girl was to be married was lost.

They had to expand, but they got limited instead; they had to look throughout the world to find a beautiful girl, but they limited themselves to focus on a tiny pinpoint worth of options. Of course, marriage is a crucial decision in life, but caste, religion, social norms, etc., create many hurdles.

They compromised on the beautiful woman that was supposed to fill their life with colours, the one who was supposed to drink a cup of tea with them outside the university gate. So, the thing that was the most important, the one who had to create joy in their lives, they sacrificed it for the sake of their country, religion, and caste.

At every step of life, these beliefs, practices, and norms have been killing our happiness. And the vivid example of that is that we are the most unhappy country in the world. The basis of our whole life is how able we are to transcend the limits. Life is so short that at every step, we must go beyond limits. Only then a beautiful flower of our life will blossom.

Suppose, A baby bird has now grown up. But suppose instead of jumping out of the nest if it stays inside the nest? Can you imagine how life would be? A seed breaks and gives birth to an uncountable number of trees and forests and keeps expanding even further. It grows so much that it even loses its identity of its own in the end.

But we do the opposite. We keep getting compressed with every step. I keep saying that you have a wrong ideology on religion; so, you have also been doing reverse about sex, love, and marriage. We have drawn so many lines on religion, sex, and love that we have deviated from the fundamental issues of our lives.

For choosing the wife, be it very narrow, you at least make some choices. But someone has imposed religion on you. They impose ethics, principles, and religious ideas on you, and you spend your life relying on them. Your religion is never your choice, so how do you know if it's the correct one for you or not?

Haven't you ever thought that the faith you've been following is only a collection of somebody else's perspectives? As a result, you have been putting your precious life at stake. When they say that life as precious as a diamond turns into a stone, then it means that we don't live our lives as sweet as a diamond, but we spend our lives imitating others' beliefs and practices.

So, what can we do? Start saying no to everything from today onwards and see how you unleash a new identity. You will feel the pressure drop off your shoulders. You should kick out anything traditional. Give a break to all these rituals, gurus, fakirs, gods and traditions for two years, and we will see many positive changes in our personality.

What wrong will happen if we give a break to all these religious gurus when there have been no positive results so far? No more wrong is going to happen to us than we are already facing. So, what is wrong with taking a chance? Look, unless we work on options, how can we expect excellent results.

If we continue doing the same that we have been doing so far, results will be the same as we have been getting for over a thousand years. But if we want somewhat different results, we have to sabotage what we have been doing so far.

We don't have such a prolonged life that we can continue to adhere to conventions of thousand years old. No, we must set short-lived goals, and if the results are not as per our expectations, we must doubt our beliefs.

Therefore, we must find a lacuna in whatever they have taught us in childhood in the name of religion or something else. Otherwise, we will fall victim to mental slavery, and we won't live this brief life. So, taking the right decisions will be good.

Why are religious people a victim of depression?

Once a man prayed a lot. Upon praying for a long time, a genie appeared before him and asked him to make a wish so that he could fulfil his desires. For example, the man requested the genie to build him a beautiful house; the genie made a beautiful house for him.

Then the man asked to deposit ten crores into his account; the genie fulfilled even that wish. The man kept wishing for more, and the genie continued to fulfil them all. Then came a time that the man had nothing more to ask for. So, he began looking away from the Genie.

But the genie continued asking for more work because the genie could not live without work, even for a second. However, the man had no more wishes to make. But the genie wanted more work to do. So, when the man said he had no more assignments to offer, the genie said he would kill him if the man did not give him more work.

It disheartened the man. He was trying to figure out what he could do to get rid of the genie? Then, an idea struck him. He showed a bamboo tree to the genie and asked him to climb up and then come back down. The man asked the genie to keep doing it all over again; and said that it was his job.

In that way, the genie was engaged with work throughout, and he never asked for more work again.

Like I told you many times when civilization had not developed, men had no work to do but had a lot of energy. Therefore, the biggest challenge must have been to keep the ancient men busy.

And the men did not even have any means of entertainment except for sex. Because when people have nothing to work on, and the energy is infinite, the men will involve themselves in many sexual activities.

How could one convince animal-like men not to have sex all the time? The only way to make them understand was by declaring sex as a sin. It is how people were tied with such principles through which they would keep getting entangled and not understand life.

Later, all these principles took the form of a structure, took the form of a rule, and was then given the name of Dharma (religion). The men would ask for work just like the genie, but the clever people would ask him to climb on a bamboo tree so they would keep climbing the tree back and forth.

The mandates of religion are all like climbing up the bamboo. Over the decades, man has been repeating them but has developed not slightest of understanding. No understanding is developing because climbing up the bamboo is a mechanical process and doesn't allow discretion to establish.

You develop a conscience in life when you plan and make decisions to fulfil your wants and needs. But this is when you are most likely to fail. If you have failed in certain situations, this failure goes by giving you immense knowledge. Our conscience flourishes when there are difficulties in life.

But think, how will a man's conscience flourish by just climbing up and down the bamboo tree? He did not have to take any decision; he did not meet with any failure; there is no new information in life.

What is it to climb on the bamboo tree? To climb on the bamboo tree is a mechanical process. Likewise, religion is also an automatic process. Why? Because you neither choose your religion nor your guru. They just got handed over to you.

So, how did you conclude that your religion or your guru is the best without choosing your religion? Now, since religion is a mechanical process, all religious people are most frustrated or depressed.

It is why there are no discoveries ever made in religious countries; no religious government has contributed to the development of the world. In religious countries, you will find injustice and exploitation taking place. It is because the religious people have still not understood that the religious people put them to wrongdoing, i.e., climbing the bamboo tree.

Now the genie will tire of repeating a mechanical process, break down, and die. But if the genie had died, one chapter would end, but the problem does not stop there because it so happens that the genie will already have handed the bamboo tree over to its children before he died.

And his children will also keep climbing the bamboo tree all their lives and will never realize that some clever men used their ancestors for the wrong reasons. It is how a rule takes the form of superstition and is carried on forward to the following generations. But this kind of living is empty of life. Therefore, it is a social crime to impose old rotten rituals on our children.

Religion isn't a bad thing. But the evil in it is that it does not allow humans to develop a conscience, because of which humans continue to keep doing what's wrong and following unworthy

practices. And this becomes our belief and identity. And the ones who try to revolt against these false beliefs and try to change them end up getting killed.

Now don't consider that only those who go to the temple and keep fasts are religious people. No, every man who follows a leader, the almighty, eminent men, a guru, or holy scripts, is religious. So, someone following Shiva is as superstitious as someone following Bhim Rao Ambedkar.

Perhaps you would say that Shiva is imaginary while Bhim Rao is confirmed and a social reformer. You are correct in your way, but the Dalits have also not seen or felt Bhim Rao. They have also heard from somewhere and adopted him.

The past is always an image, whether it is accurate or unreal. However, it may be beneficial if we are not attached to one and read it like we read history.

It is a superstition because those who are following Bhim Rao see no other option in society. Now, what is the problem with the genie? As no additional opportunity than Bhim Rao Ambedkar, the same way the genie sees no other option than work. He cannot survive without work. Therefore, you also feel that without Ambedkar, you have no existence.

If all Dalits abandon Ambedkar sahib, what will happen? It will free all because Ambedkar Ji had kept them united as a community. If people leave Ambedkar Ji, then they all will get scattered. It means they will be free, but it is freedom with which it is challenging to live. Now life is mere repetition, and it requires no decision making. But once you are free, you can make more decisions.

Therefore, the man is most scared of freedom. In the entire world, why ninety per cent of people are religious? Because they are afraid to stand alone. There is always a sense of security in the crowd.

What is the problem with the genie? It is that he discarded all jobs and caught hold of only one. In the same manner, the religious man caught hold of all conventions made thousand years ago. As a result, he is repeating them, and he has met his death in this very process of repetition.

The genie's problem was that he was not giving his mindset a break. He needed constant work. He would understand that there is so much in life worth doing, but only if he would take a break. If you loosen your grip a little on Ambedkar, you will see many eminent men.

Religious people never give their thoughts or beliefs a break. That is why they can't think of anything else to do. So, a follower of Bhim Rao Ambedkar keeps uploading his pictures on Facebook, whereas there could be many other eminent men like Bhim Rao. It is also the same as that of religious superstition, which harms one's life.

Both paralyse our minds. And in this way, Guru Nanak, Shree Ram, and Gautama Buddha are proving to be toxic to society. And so, the custodians of religion and politicians are taking undue advantage of this aspect, causing hatred in the community. The past always creates bitterness, distaste, and depression.

Just ask yourself a question, why do you follow Bhim Rao Ambedkar? Why not anybody else? If you answer, you have been

following Bhim Rao because you are a Dalit, and he was too; you are superstitious. You are then causing more harm to society than a militant. You are communal and toxic to the community.

This practice of always bringing forth the same eminent person, believing in and following only one guru, is like climbing on the bamboo tree. We have achieved nothing good by following these practices, and neither will it ever bring forth any good. It is a kind of self-destruction. We carry this destruction our whole lives, like climbing the bamboo, and hand it over to our children after our death and call it our pious culture.

Imagine, what if the man who first handed over the burka descends to the earth? His head will bow down in shame, and he will think that these people are still lingering on at the same place where he had left them thousands of years ago.

Manu had stated the principle of four varnas hundreds of years ago, which is still going on today. If Guru Gobind Singh comes down to the earth today, how would he feel to see his fellow Sikhs standing where he left them three hundred years ago? It's crazy how we have not changed at all. So loyal we are. Isn't it?

The inertness of thoughts is death. Neglecting other leaders, gurus, and following only one figure is like holding on to the bamboo tree. And that itself is death!

Why do we need not be honest about the past?

The biggest drawback in us is that we want to be honest with others. If someone hands over a burka to you, you will try not to take the burka off. You want to honour the guru, even though you have never met him. And instead of being honest with

yourself, you will try to be honest with the person who handed over the burka to you.

How can you honour your guru or fakir by wearing a burka, tying a turban when you haven't even seen them in the first place? How can you dedicate your life to something just by listening to someone else? It is a fantasy. This process is like climbing on a bamboo tree. When we cannot understand our sons, how can we know the eminent men existed thousands of years ago.

How would it feel to watch your son behave like yourself? What if he buys and wears the same shoes you wear? What if he also changes his hairstyle and makes it like yours and starts behaving like you in every way and only wears clothes you wear; and says that he will only eat the vegetables that his father eats?

If he imitates you like this, you will feel like your son is only copying you and not deciding for himself and that he is not living his life. Think, how worrying would it be if all kids would start behaving like their parents?

Some would say that their guru was great, the others would say their fakir was great, but if everyone in the society does what these gurus and fakirs did, there will be a crisis in the world. The community will become lifeless.

Because no one wants to be themselves anymore, everyone is trying to be someone else. Well, it is not possible to become like someone else. Still, suppose somehow it becomes likely that many people in the society can be like their ancestors, gurus; in that case, this society will be very disappointing.

I can never become like my father because his life was exemplary in those instances, and living today differs from my father's life.

For example, I don't wear clothes like him; I have not adopted similar means of livelihood to him. Even my thinking and way of living differ from that of his.

When I was a little kid, I had only one means of entertainment: climbing on the trees. So, after coming back from school, we would throw away our bags and start climbing up the trees, and we enjoyed it a lot.

If my son says that I will climb trees because my father used to do the same, it will become a significant concern. Back when we climbed the trees, no one felt strange because that was the reality of life then, and there were no other means of entertainment. But today, if people on my college premises see my son climbing trees, how would it look?

And what would I answer to people asking me why is my son climbing the tree? If I say that I used to climb the tree in my youth and that my son loves and respects me and is, therefore, walking in my footsteps and climbing the tree, then today's people will get confused about how does climbing on the tree show love and respect for his father?

My friends' kids are always on their mobile phones and if they see my son who lives in a city climbing on trees and that too on college premises, how strange would it be? I am saying the college premises because I live inside the one.

So, if the son behaves like the father, consider it is living in the stone age. If I go to college on a bicycle every day and my son sees me going to college by bicycle, he too gets a bicycle and starts roaming around the market on his bicycle.

People will recognize him as Joga Singh's son. My name will identify him. But his own identity will never be born because he never took worth being recognized as a decision on his own. And think, if the matter was so, then how disappointing would it be for a father?

If a father is concerned, would the guru or devata not be concerned that their followers are trying to be like them day and night.

Now, of the people who cycle because they cannot afford to buy a car, but I purchased six splendid cars in the last ten years and ran them so much day and night that they turned into junk. So, if I am cycling, it is because I am fed up with cars. So now, if my son buys a cycle after seeing me, what a disaster that would be?

How my experiences be that of my son's? He should live life on his terms. Look! There was a small hole in the universe, and to fill this, you were selected, but you say that you will become like your father, Ambedkar, Buddha. Your life is not a minor incident other than Ambedkar, Marx, Gandhi, Bhagat Singh. You need not take the support of anyone.

Now, my life is full of endless struggle, and in the end, I came to cycle, but my son has done nothing in his life so far. So, my hands exchanged crores of rupees. Only then I started liking the cycle, but my son has done nothing.

If you have earned a lot of money, only then you can say that money is nothing. Without making money, you have no right to say this. If the son says that cycle is good for health, it can also be a superstition. In the same manner, it is also a kind of superstition when you abruptly say that Buddha has said, "App Deepo Bhava."

Look! 'App Deepo Bhava' can be an experience of Buddha, not that of yours. So, you have no right to say this thing. You would not have said this rubbish talk if the flower in your life had blossomed. Then you would have said something new as 'Break The Rule' is born out of my life.

Look! In childhood, for many years, I went to school by cycle. Then I turned many cars into junk by running them a lot. I remember once the car I needed was on waiting for six months in my state. Therefore, I bought it in cash from Shimla. So, my son cannot have the same feeling I get today by cycling.

But we are all busy trying to be like our gurus and fakirs every day. We wear the same clothes, saying we will only eat what the eminent men have asked us to eat. One thing is sure that if we only do what our guru and fakir have asked us to do, it would be great foolishness. If we, do it, then it's clear that even until today, we haven't developed common sense.

See, walking on the principles of these so-called eminent men is not what religion is. Religion does not lie in becoming like your guru or fakir; it lies in differing from the rest. They went toward the mountains for leisure, but we captured that place and considered it holy instead. And since then, we have been taking rounds of those places like a fool.

Now someone might have given us a burka years ago, and during that time, it might have been for a legit reason, but the man handing over the burka did not know that he would leave behind a mental disease.

Guru Gobind gave a new dress and a new makeover to the Sikhs; this was a huge historic step. But little did he know the Sikhs

would get caught up in that itself. When we put our kids in their school uniforms before going to school in the morning, we do not need to tell them to take them off after they come back home from school. Do the mothers have to instruct their kids to remove their school uniforms after coming back home? No!

The mother assumes that if the son has put on a school dress, he will come back home and remove it. There is no need to explain this to the son. When the child comes back home, the first thing he does is throw the dress off by himself. He keeps feeling uncomfortable in the dress all day, and when he comes home, he first removes the school dress.

He is bored by wearing the uncomfortable uniform the whole day and feels relaxed when he removes it. But we never dare to put off the religious dresses handed over to us. We can never do away with holy thoughts and signs. These religious clothes cause a lot of boredom in our lives, but we do not have enough courage to throw them off.

We are scared. Maybe when the guru handed over the religious costumes, he did not think it was necessary to ask us to take them off later, just like the mother. Remember, I am not saying anything the guru said is wrong because I am not as competent, but we need to change our thoughts and body, and Guru Ji has said the same.

They were all introspective, and what they did back then was very significant. So, the criticism I am making is my criticism. I am criticizing the society I live in. When I dug deep and saw that we have so many gurus, fakirs, gods, religious scripts, why are we still living a dark life? Why is guru's community today known as an addictive community? Why is the whole Punjab ill?

I have heard that in Punjab, about twenty deaths occur because of cancer every day. If we notice, Punjab has the most bribery and oppression in the whole of India. Our gurus have sacrificed so much that we can build a new society. But the question is, have we formed a new culture? Not according to me, if you may ask. If we look, all malpractices of Hindus are prevalent in Sikhs.

Then it is sure that we are making a mistake somewhere. And the error is that we all are involved in becoming like our gurus and fakirs. But the problem is that according to psychology, we can never be like anyone else, and we must correct this mistake.

This book shows we cannot adopt anyone else's principles because we would be in a dreamland today if this were possible. After all, society would have changed. But heaven itself is on this earth. So, now, we are leaving no chance to become like our gurus. For example, we do our lessons, worship, make pilgrimages, and are very firm in our religion, but the problem is that there is no change in our thinking.

Even if there were a slight change in our thoughts, we would not be number one in corruption in the entire world. And if we are all corrupted, then we are cheaters also, because how can a corrupted man be honest? If we are all dishonest, how was everything right we did in the name of religion? When the result itself is wrong, what we have done to date in the name of religion is also wrong.

Every man is ill today. All religions are fighting among themselves. Twenty per cent of our country's population still goes to bed hungry, forcing eighty per cent of our people to live on eighty rupees per day income. None of our systems works correctly. Our roads and hospitals are not in a fit state.

There is turbulence all around. There is no space left in our jails and courts. Here, every community stands against another community. We are the most unemployed country in the world, and the population has become a big crisis.

Not only this, but we also do not vote on the issues; we vote in the name of religion. Even a most foolish man can take your vote by pleading with us about faith and become the country's prime minister.

It means no character has developed, and anybody can fool anyone because no one has developed his conscience. So, anyone can bribe or betray us. So, when we have developed no character, have no thinking of our own, or have not developed our conscience, then it means that whatever we have done in the past was wrong.

Then what is all the drama we do in the name of religion? What is all this? Indeed, we are on the wrong path because all the outcomes of our deeds are not proper. If the results were valid, even in the slightest, then we would not have to doubt our actions. But, when all the results have been contrary, we must question everything we do and put a brake on whatever we have done till now.

Because if we continue to do the same, then the result will be the same as before. Life is so short, so we should not continue doing what we are not supposed to do. We are not likely to live for thousands of years (which is true) that we keep doing wrong things. So, from now on, put a brake on all these things and make a new beginning.

Now it is a matter of our common sense that we get deprived of common sense when we legitimate the past. We are not honest about ourselves and our present; we try to be authentic about people who are not even in this world. But our religion is no longer in knowing what our fakir or guru did a hundred years ago; our religion lies in what we want today. Most of all, it is necessary to know what is essential for us today.

Now suppose I sent my daughter to school after putting on her school dress, and because of some accident, I get separated from my daughter forever. Later I met my daughter after twenty-five years, and she is now married.

I am delighted to have met my daughter but feel very surprised that even today, my daughter has put on the same school dress that I had put on her twenty-five years ago.

I asked my daughter why she did not remove that dress. My daughter replied, "I did not remove this dress because you put this dress on me, and I love you, I respect you, I am proud of you, that you gave birth to me."

Now give it a thought. On hearing this, will I be happy or shocked? I would think that my daughter did not live her life at all. And always remained honest with me but never developed a common sense of her own.

So, you tell me whether Guru Gobind Singh Ji would be happy or shocked by seeing the Sikhs of today? So, we need to learn from it and live our lives with freedom and change.

Why are we always trying to be something?

If we look carefully, humans have been trying to become something for thousands of years, but they need not become anything but be only. They must be as they are. For example, the deer never tries to be something. He looks as he is. But humans always think that there is some fault with them. So, they are always busy in becoming, adorning.

Where is the first problem? The major problem is that humans have a memory that constantly reprimands them, saying, "Look! Your guru, your fakir, created such a big history, but you are worthless compared to them."

It could be why a man always considers himself inferior and believes that he must become like his guru or fakir. So, he would shave like his guru or fakir and dress like them.

It is where things get messed up. First, the man gets the biggest illusion that he must walk the path shown by his gurus. Then he will always be in try to fulfil the word of gurus. In this way, a man is always chasing an imaginary truth throughout his life.

He never understands that he does not have to do anything to be a human, just like a deer does not have to do anything to be a deer. He is already a deer, and this is spirituality; this is meditation. So, we should stay and be as we are. It means we should live a natural life; the rest is all senseless.

Now you tell me, does a deer have to follow fakirs and religious texts to be a deer? No, right? Does it need to have long hair, wear a religious cap? Of course not. Then why are men trying to be so

spiritual? Because they are busy trying to be like someone else. They want to become chaste Hindus or chaste Sikhs.

Imagine that you are the only person on this earth. No creatures, no other humans except you. Would you still consider a need to tie a turban, wear a religious cap, or keep a beard? No! It means all these are not universal truths but only learned behaviour.

Meaning, the man always wants to differ from who he is. When he tries to become a chaste Hindu, he suggests that he is associated with Hindu gods, saints, and religious scripts. He will then be bent on justifying every Hindu deity. Then he will get blind to all other things.

The problem here is that he got associated himself with dead things.

Why are the people from the past dead? They are dead because we cannot interact with them; they are the ultimate truth, and no changes are possible to them. So, now, when we connect ourselves to this dead past, we also become dead. Then this past divides us all. So then, life gets devoid of understanding.

Remember, our body does not live in the past. We live in the present. Can we trace the history of our bodies? No! When our body has no past, then how can your community have a past? The body does not have to keep any remnants of the past. When our heart is beating, it does not carry the memory of the past with us.

You might say that the body you are beholding is a gift of the past. Yes, but now you are living in the present. What you can see is everything. There is nothing behind what you see now. No one knows the past of this present. Paying attention to the stories by

a pandit or a priest, we create an image in our mind about our history; and these mental images prevent us from being human.

Louise Gluck says that we only see this world once when we are born. After that, the rest is just a memory.

This memory derails our understanding of life, and we always feel that there is something wrong within us. So, we take all religious journeys, recite, keep fast, and sing prayers, but never become humans like deer.

We spend our whole life to become something, to achieve something, but do nothing.

The fantastic thing is that man is getting worse even after thousands of years. He does not doubt his thinking. If we want to become innocent beings like deer or rabbits, we don't have to do anything. We do not need yoga, meditation, religion, and spiritual practice. Just say that you must do nothing. Instead, put a brake on those that you have been doing to date.

Whatever religious and social beliefs we have, we must break on it because life is so short, and we don't have extra time to indulge in nonsensical rituals. When we quit doing everything, what we would leave is what being human is. It will neither be good nor bad like a deer. It will just be a deer. This entire universe, aside from man, is what it has always been.

The entire universe is just unfolding itself. Why is the entire universe in celebration? Because there is no memory, no past. There is only the present, just like our hearts only beat in the present and never in the past.

A man has only one problem, and that is his memory. Now the past of a Sikh ultimately gives him a unique structure or rule to live. If you want to be a Sikh, then you must fit into that mould. If we do not fit into that mould, then we are not Sikhs.

Yes, if I follow my religious etiquette, I do all the religious rituals, and then even if I am a thief, I can still be a respected man. But think and figure out that each man must be a Dalit, a Sikh, a Hindu, and a Muslim. Without this, our identity does not exist. Therefore, you can't stand alone.

Now, even though a Dalit becomes a professor, he remains a Dalit forever. And he cannot become an independent person because you will find him cursing the brahmins and talking about the rights of Dalits.

So, he should have moved on further now. But even today, he enjoys lying in the same mire that he was in. In a society where everyone identifies himself with his past, it is difficult for an independent person to survive.

Now where each man is a liar, then by what means can any reality be born? Society is deteriorating and becoming worse; no one is independent to live a free life. Everybody is taking instructions from behind when there isn't even anything back. Like there is nothing behind my body or my heart.

It is not essential what lies behind you or ahead of you. The importance lies in what lies inside you.

How your heart was yesterday is just a fantasy now because you cannot catch what it used to be because what was there has now transformed into something else. We will at once be spiritual like

rabbits or deer if we consider our eminent men as a handful of ashes.

Life is good, then why did we become so bad?

Why is the condition of people so miserable in our country? Where did we error? The man who reached the moon, made atomic bombs, invented telephones, created aeroplanes but could not erase hatred and put an end to violence? Why could he not bring love and harmony among people?

He created religion to raise brotherhood. But how could people from different faiths form a balance when even people from the same religion cannot seem to live together? People from two different villages don't love each other; people living in one locality hate the people who live in another locality. Children of the same parents die fighting.

Muslims say that Hindus discriminate against them, but someone should ask them what Shia and Sunni are fighting and dying for? Hindus say that Muslims do not consider this country their own, but the same Hindus exploit their brother, like Dalits, every day. And how do you expect the ones who don't spare their brothers to spare the Muslims?

Sikhism is a new religion, and they forbid casteism in it, but even among them, you can find different levels and groups, but still, someone exploits them. So, what have we achieved so far? Did humanity make the mistake that it is now trapped in a spider web; and cannot get out of it? Today, after thousands of years of civilization, humans have everything, just not enough humanity.

Life is good, but why did we get corrupt when the saints preach all day and night? Every man follows a guru, and every man also

has a temple? What if you put a frog in a pot of water and boil it? Then what happens? As the water heats, the frog will start enjoying the warmth and keep up the pace in the water.

The frog can jump out of the pot if he wants, but he prefers not because he enjoys keeping pace with the warm water. But as the water boils, the frog tries to jump out of the water but cannot because he has spent all his energy harnessing the heat as he keeps pace with the hot water. And so, it cannot jump out and so dies in the end.

Similarly, even humans had to jump from time to time, but they didn't, and as a result, they are now helpless in every way. The ancient men were once wild and had to be kept busy because they grew from monkeys, and they still had monkeys.

There was no work to do. So then, the religious heads must have thought of somehow engaging the people with some work. Today, you must have seen that how a man spends half of his life gaining an education. And at fifty, the doctors diagnose him with several diseases. But there must have been a lot of energy within the ancient men, and how would you tame such beings?

When controlling a rude first grader is challenging, managing all those wild men is way more complicated. That's when the clever men must have suggested creating the idea of God and soul to keep the men busy. They must have given them a lot of senseless rules about religion.

These rules would have to be reformed from time to time, but they might have created fear among people so that nobody would dare to ask for the rules to be changed. Now how would the people back then have been so capable that they could make

all the rules right in one stroke and forever? Can we build a splendid car that lasts forever in one stroke?

No, the company adds new improvements to the car, and it brings up a new model every year. The religious rules given were not compatible with life at all. The ancient men were not so capable that they could make the rules and principles of women, sex, religion, and karma that could last forever. But it was a good start.

There were no problems like corruption, dishonesty, dowry, and war, so they gave the men imaginary issues like God, soul, and heaven to keep themselves busy. As civilization progressed, these religious conceptions should have new models like cars, but that never happened.

Think carefully, has any guru or fakir said anything new about social issues like sex, women, love, religion, death, money, etc., in the past thousand or two thousand years? No, right?

Even today, the same beliefs have been prevailing on these issues. The same ideas that someone must have said thousands of years ago are still being followed. Do you think that the people back then were so abled that the thing they decided for once would never need a change in the future?

The earliest humans were so afraid that they could never question these beliefs and challenge the rules and regulations. So, instead, they began trying to adjust to the rules just like the frog.

The rules were sacred to them, and they spent all their energy trying to maintain those rules. If you look carefully, even today, all the religious practices and principles are the same as the wild

man made thousands of years ago. There has been no fundamental change ever since in our attitude towards religion, sex, women, money, body, and love.

To date, no one has ever revolted against these rules, and that is the reason even today, the nature of humans has not changed. Even today, humans are as jealous, dishonest, violent, and greedy as they were before. Can you say for sure that the ancient men were more crooked than humans today? No, human beings today are much more dishonest than ancient men. But remember, we are only talking of religious societies like India, Pakistan, Bangladesh, Nepal, etc.

Instead, we have been becoming more violent and greedy day by day. The reason for this can only be that no one ever put a brake on these religious rules. They just kept going. After thousands of years have elapsed, no one dares to leap out of the system like the frog. Now, if a seed does not become a tree, how many years do you think the seed will survive? Someday, it must rot and die.

If the seed must survive, it will have to jump on time. It has to go into the soil and will have to germinate on time before it's too late. Humans got hold of God for once and held onto it so tightly and never let it go. They did not even think if doing so was the right thing to do or not. If humans had jumped at the right time today, there would have been multiple models of God, like a mobile.

Wouldn't it be nice if millions of people change their religion daily and see what works best for them and which one gives them satisfaction? Today, we would know that thirty lac Hindus have adopted the Sikh religion. Tomorrow, we know that twenty lac Muslims have adopted the Hindu religion.

No religion is good. Yes, it is good to quit one religion and join the other to weaken the bond. Changing faith would be like the frog leaping. But now, someone may ask us, why is it such a big sin to change religion if all religions lead to God?

All the beliefs of humans are such that they are bereft of life. The same things, which they said centuries ago, are being repeated. This repetition brought dullness in life, and as the temperature rose, we got used to this life and died in the end. The sensitivity in us ended.

You explain a thousand times that they have been holding on to the wrong things, but they will never understand it. Or maybe some of them know but cannot do anything about it. So why are they unable to act?

Because they didn't jump out of it when they could when there was still time. People kept adjusting for convenience and gradually lost the ability to live. Religion is the root cause of all our problems because religion teaches us to believe and have faith, and faith is always a superstition.

Because of this superstition, people have been going through hell all their lives. As a result, humans live in much discomfort but haven't detected this discomfort yet.

How religion is a crowd without mind?

I remember I once had to get my D.M.C., i.e., my certificate from the university at once. I got my file signed by the officials one by one, and to my surprise, to get my D.M.C. released, I had to get the signature of at least ten university officials.

But one of my teachers told me you don't have to take so much trouble for a certificate in a foreign country. There, you will only have to go to the head of the department and ask them for the D.M.C., and he will give it to you at once right there. It surprised me how the people there save so much time and money for themselves and others.

Here, above one official, we have ten more officials to watch him, yet there is always a mess. However, if we give many people the responsibility; then, nobody wants to take accountability. Then every person assigned thinks that it is not my responsibility and that the senior officials will look into it. That means no one is answerable.

Now we can be accountable only when we go beyond the rule to get something done. When you are working according to the directions given, you then have no responsibility. Then responsibility is that of maintaining the rules. Then we would say, "Look! I worked as per your rules, and if the outcome is not positive, then I don't know what happened?"

Once a monk came to a village. He needed one quintal of milk. So, he placed a big pot in the middle of the village and requested each villager pour one litre of milk into the pot in the morning.

They could easily collect a quintal of milk if every villager poured a litre of milk into the pot. Now it so happened that every man in the village started thinking that if the entire village adds milk and I alone pour a litre of water, nobody will spot it.

And when they checked the container in the evening, they found it filled with water. To their surprise, not a single person had poured milk into the container. So, it means all had poured water in the pot.

So, the entire village probably thought that if everyone poured milk and if I didn't, what difference it would make? So, therefore, all of them put only water in it. So, in this way, when we involve many people in the same thing, then no one acts responsibly. Just like when I had to get my D.M.C., they had involved around twelve people.

The reason for involving so many officials could be that, first, he could indulge in bribery if one individual was responsible. Second, if one individual makes a mistake, another official could correct it. But what happens is the exact opposite of this. Without checking, every man just assumes that someone else might have done the job well.

In my college, there are different committees formed to buy various goods. All committee members sign the papers without verifying, thinking that the committee's convener must have checked the documents. And the convener signs because his committee members must have checked the papers properly.

That's why no one checks appropriately. Religion and society are also a collective mind. Everyone thinks that these thousands of years old traditions, gurus, and Mahapurushas must have been

checked by others very well. That's why I don't need to check. Then no one lives life; everyone repeats.

Then, when they assign twelve people to issue a D.M.C., whom will you hold responsible for a mistake?

That means it is no one's responsibility. But when the department head abroad issues the D.M.C. alone, he will give the certificate only after a lot of verification because if he makes a mistake, he will be the one responsible for it.

It is the reason humans fear standing alone. Because when we are a part of the crowd, then whatever happens with the public will happen with us. So, there is a sense of security. It is the reason every man wants to be associated with some religion or the other.

Now consider that I had a love marriage, and it failed then; of course, we will see people saying they had told us not to have a love marriage, but I did not listen to them, so now let me bear the consequences. But if a traditional arranged marriage fails, they do not blame the couple in the same way.

I had a friend I was associated with through Facebook. He was very keen on 'Break The Rule.' He would always call me and tell me how he was getting ahead with breaking the rules in life. He was very excited about 'Break The Rule.' But what happened? His wife got ill. My friend got her treated a lot, but she was not getting better.

When his wife was not recovering even after several months, my friend doubted that maybe his wife got sick because of 'Break The Rule.' And then he stopped contacting me. I understood the reason for his changed behaviour. Suppose that friend had not

come across 'Break The Rule,' then no matter how ill his wife would be, it would never be his responsibility even if she died.

People are devastated, die, and get sick, but they always think God is doing it. So, they will never take the blame for it. Religion reduces stress in life; that is why it is so popular even today.

When an officer issues the D.M.C. by just himself, he remains under great stress. He only hands over the certificate after making all necessary verifications because if there is a mistake, they will blame him for it. But if ten officials are signing the D.M.C., it stresses no one because just one person didn't sign it.

Now neither we can accuse one nor all. From here, we can understand why, despite there not being any meaningful contribution of religion, people still want to be religious? Why do people want to be a part of the religious crowd?

It is because there is security in religion, even if fake. For example, when my friend started adopting 'Break The Rule,' he was stressed because of his wife's sickness. Why? Because he was trying to stand alone. So, when the wife became ill, he felt he was responsible for it because he thought he had walked a different path by breaking the rule.

But no matter how many misdeeds or trouble a religious man goes through, whether someone dies or falls ill, he will never hold himself responsible for the misdeeds happening. Every godly man blames God for all his troubles, and that is how he gets rid of the stress. So, standing alone is difficult.

Now I used to be ill since childhood, and there was just one question on my mind all the time, "why am I sick when all my friends are healthy?" Being sick at a young age raises a lot of

questions. And because I raised questions, I also figured out the answers and kept getting the correct answers. As a result, I am very healthy today. I am free from all diseases.

I once took an insurance policy. Again, the doctor did a T.M.T. test to detect my heart's health; in this test, the doctor makes the patient run on a treadmill. And after the test, it surprised the doctor that my heart was so healthy even at fifty-five.

He asked me what I did to keep my heart perfectly healthy even at this age? Now ask any patient of fifty years and above why they have sugar disease? Most people will say that they have this disease because it happens to everyone at this age.

People will not take responsibility for their illness on their own. Because as soon as they accept, they are solely responsible for their disease, at once tension will arise.

Religion is a crowd, and whatever happens in public, it will be the responsibility of the people. It is why neighbours who lived in peace and harmony until now instigated riots and turned around to kill each other.

Why? Because they do not have a responsibility in the crowd. People only would say that the group burnt the victims alive. A religious man's intellect will never grow because he never takes responsibility for his life. And unless we take responsibility for our lives and actions, we will never develop spiritually, physically, and mentally.

I once used to be very sick. You can refer to some of my photos to figure it out. At twenty-eight itself, I had become very old and ill. I struggled immensely for good health. I spent lakhs of rupees on health. I would have to spend so much money just for my health.

And despite having worked great jobs in excellent posts for the past thirty years, my bank balance is almost nothing, and I own no property.

So, my health was always my priority, and I successfully achieved good health in the end.



My friends saved every penny to save up and have a higher bank balance, a nice car, and a beautiful house. Health was never a priority for them. Instead, they devoted their whole life to saving every single penny they made and buying another piece of land. It will surprise you that my bank balance is zero even today, but I spend four hundred rupees every day on my health.

Do these people not realize that they could fall ill too? No, they think their neighbours and friends are sick, but they will never fall sick? And when they fall ill, ask them the reason they fell sick. My friends will say that I am sick because everyone else is too. In religion, every man is suffering the life of hell. There is no employment, no control at the police station, mass unemployment and inflation, but people have been bearing this with great love.

Why? Because people think they are not the only ones suffering from this and that it has been happening with everyone else. The advantage of being a part of the crowd is that whatever happens to the public will occur to you, too. That is why religion creates a group, and then it intimidates the crowd; when people get scared, religion rewards them with a readymade solution to all their problems.

One will develop an understanding of life when he has to walk alone. The change comes individually. The crowd never changes, and religion is such a crowd. It is the reason you will see no difference in a religious society. You must have seen how many gurus, fakirs, and prophets came to India, but the Indian mindset has still not changed.

The people today are much sicker than the people from thousands of years ago. There are riots, corruption,

unemployment, communalism, etc. That means that there is no positive change in humans yet. People are getting from worse to worst. The question is, why have humans not changed?

All these pujas, kirtans, pilgrimages, and fasting should have resulted in the well-being of men. It should have resulted in the massive development of humans. But what happened is the opposite. The men became like Satan. The men became utterly sick. As a result, the jails and hospitals are falling short to hold more people.

These are the questions that 'Break The Rule' is trying to raise. First, when every man says that I am fine, I am doing fine, why are people facing misfortunes everywhere? And the second question is that if there is no positive change in humans, even after thousands of years of civilization, how will this change come?

When a man is a part of a crowd or religion, all the troubles that come upon him, he considers them a gift of God. So, he tolerates them all as a fruit of God. But the problem is that until a man takes responsibility for his action, his mental development will never flourish.

The proof of this is that the Mughals and the British kept us in slavery for a thousand years, but how could they have held us captive and ruled over us when they were a handful of people while we were in millions. If forty millions of us had come together, then we could have driven them away. But why didn't we unite and come together as one? The main reason for this was that the unity of Hindus that they had was fake.

Even if religious crowds are in crores, they are never unanimous because they do not understand the essence of life. The ones

who relate to the past can never unite or revolt. Why? Because everyone has caught up with the dead things.

Suppose I say that I have fallen in love with this table because it has done a lot for me, and I will forever appreciate it. So, I will never separate from this table and will always love it. And now, if we love something that we cannot move and do not want to leave it, we will have to stay where the table is, right?

Now the table cannot move. It has stuck there, and we will also have become inert because we have fallen in love with a fixed thing and must be there where the table is. The entire past is fixed and stuck because things are finished; now, there is no scope for change.

If any fakir has done any miraculous deed in the past, then that is now the ultimate truth. We cannot change that. If you ate food yesterday, then you just ate it. If we consumed the food in the morning, can we say we ate it in the evening? No, right? The incident that took place in the past is the ultimate truth. We cannot change that.

Whatever our guru, fakir, or deity did is the ultimate truth, and all of that is dead, like the table. Now, if we continue holding the table and sit there, then even we will be stuck along with the table. It is why science has made significant progress, but humanity is still stuck back and has not moved ahead. Humans' behaviour is turning from bad to worse and from worse to worst.

But humans can only change when they are free to do so. The man has faith in so many dead things, and all these things make him dead. You can understand this aspect from a different perspective.

What if we tie both the shoelaces of our shoes together? What will happen then? We cannot walk even a step. Why? Because both our legs don't have the freedom to walk individually. We can only walk when both our legs are independent of each other. And if they are not free from each other, we cannot walk even a step, and, if the same legs are independent, we can travel across continents and the world.

Why does religion not allow any social and mental development? Because it keeps us bound to the past. Suppose if an incident happened in the past and we cannot change it in the future. Then why do we still hold on to the things from the past? And how will holding on to something from the past bring development into our present or future?

Can the food you ate the day before be eaten again? No, not at all. You can eat any food again, but you cannot eat the same food that you ate yesterday. When we cannot eat yesterday's food again, can the events in the past occur again? No!

Forget about the guru's and fakir's incidents repeating in my life; not even what has happened in my own life has ever happened to me again. The food you ate yesterday you cannot eat again; can it be eaten again? No! Because it does not exist anymore. Just like we cannot eat the food we ate yesterday again, similarly, we cannot live the experiences of our great gurus in our lives again. No!

I am not trying to mislead you. You can see the evidence on your own. For thousands of years, we have been following the path of our gurus and eminent men, but even today, people consider us, the Indians, among the most corrupt people in the world. It

proves that we could not adopt the experiences of eminent men in our lives.

We have understood this one thing: that we cannot repeat what has happened in the past. And we have also got that we cannot change the past because all that is dead now. Later, we also prove that history does not repeat itself; we learn nothing from it.

Why was no discovery made in India?

One day, a Sikh friend of mine started accusing me of distracting the public from the path of the gurus. I told him it was nothing like that. I said that Guru Gobind Singh Ji is my hero, and I am only trying to complete his unfinished work.

He got flared up and started saying, "How can you say that Guru Gobind Singh had left some work incomplete? He has done everything and written all the conclusions of it in the Guru Granth Sahib?" He completed everything before his departure. It shocked me when I heard this.

If gurus had done all the work, why are seventy per cent of your young generation indulging themselves in intoxication, why corruption, atrocities, and exploitation are at their peak in Punjab, and why farmers commit suicide? How can you say that the gurus have completed the job when we are facing so much crisis?

So, according to them, the work of a guru can never be incomplete because if it is, then even people will consider him a normal human being. And we can regard the one who took responsibility for finishing his work as more prominent than the guru; this is like insulting the guru himself, which will also be unacceptable.

Now, the one who will complete the work of the guru can also surpass the guru. So, when we live life, many new heroes are born, and we break many old records, which is something we do not want, and that is why no one may complete the unfinished work of the guru. So now, when everything is complete here, there is nothing we need to finish.

That is why our society is useless. Here thieves, robbers, and gamblers are born, but outstanding players and scientists are not born. Because only insects and worms can breed in dirty stagnant water, this is the reason there has been no change in our society for ages. The change you see results from science and developed countries gave this science to us.

How can science be born here? Here, everything is complete; just prepare for your afterlife; that is where you will find bliss. It is said that when you stay entangled in false remedies, you cannot discover the right one. Therefore, a religious person dies to mend all that will happen with him after death.

It takes a scientist all his life to do specific research and carry out thousands of experiments for the same. Now, what if the scientist believes that the gurus have already done and completed all the tasks? Then he can make no discovery. It is why there is no discovery ever made in India.

A parrot trapped inside a cage forgets its language and starts speaking the words humans talk—that is why it loses its individuality. Though the parrot seems to be intelligent, he is a fool. It seems like answering our questions very well, but think, the parrot whose life itself is a lie, how will it tell you the truth? And even it delights the humans to hear the ready-made answers of the parrot.

And similarly, it delights humans to read the artificial scripts of religious books repeatedly. Humans only want to read made-up verses and scripts. They do not want to find these answers by themselves in life because it creates tension. That is why humans can never let go of these religious texts because all these texts

give you solutions to every problem in life. That is why there is solace in it.

Now, contrary to the parrots, you can see nightingales singing in the gardens.

Now feel how much joy there is in Nightingale's life because there are no artificial rules in its life. There is so much joy in Nightingale's life, every day of her life is a celebration. It does not have to be happy, unlike humans.

Humans are trying to be happy day and night because they are so caught up in religion and social rules; that there is no such thing as happiness in their lives. So, humans need to celebrate different festivals time, and again, they must rape, accept bribery, consume alcohol, all because they want to be happy in life. They visit temples and gurdwaras repeatedly because they want to be satisfied.

We have been under imprisonment all our lives, just like the parrot, and we have so forgotten the true essence of life. So, the humans are in an unwanted bond, and they will preach about the sages and saints to get rid of them. It is the reason there is a tremendous crowd flocking the saints, thinkers, and gurus.

A person is so frustrated, distraught, and upset that he sees a cure for his every illness in these gurus, saints, and sages. Now think, when these gurus, saints, and sages have caged you, then how can they be the ones to give you the cure for the same problems that they created?

It is like a fisherman throwing a net into the water and many fishes getting caught in the trap. Then, when the fisherman pulls the net out, the fishes flutter in frustration, and they start kissing

the same net's string, which is hurting them and causing their death.

Fishes think this trap will save them, but that is not what happens.

Similarly, how will these fake saints and fakirs of today save you and cure you when they are the main reason for your downfall? Their bread will only last if you stay locked in a cage like a parrot. But, if you enjoy your own life like a Nightingale, who will go to these hypocrites again?

See, we are talking about the same people and texts you have considered holy and worshipping until today. Break the same rules which have been giving you satisfaction to date. And the main thing is that you have minimal time. The Nightingale does not need to be happy because it is already happy. Now you tell me, does Nightingale need any spirituality?

The parrot, not the Nightingale, needs texts, scriptures, religion, God. So, what is spirituality required for? Maybe to be happy. But the Nightingale is already pleased, so does it need spirituality?

Someone has rightly said that you must discover yourself; the rest is already available on google. So, you tell that if the fish understands the sea better, will its life be better, anyway?

In the same way, our life doesn't get better by understanding God. Therefore, if there is no need to understand God, religion also has no justification because religion's foundation rests on God.

Spirituality is also the product of a sick mind. If you all break the rule and enjoy your life like a Nightingale, will you do corruption?

Will you rape anyone? No, not at all, because you are happy and satisfied in your life. All these evils are the product of an ill mind. So, our primary goal is not to be good or bad but to be natural, and all bliss lies in it.

All the evil that we see in society is not a disease but symptoms of the disease. The actual sickness is social and religious rules and laws. Religion is the enormous box of rules in society. And whatever the parrot is doing in the cage is not bad or good. No, there is nothing good or bad about it.

This problem is psychological. If it is a psychological problem, then religion and God have no justification because the entire structure of religion rests on being good or bad. So, never be a slave like a parrot in the instigation of someone else. Instead, try to seek the truth, harbour your free thoughts.

Only a free mind makes scientific discoveries and metes out justice. But, unfortunately, in religious countries, neither you will get justice, nor any discovery will occur there.

Back when I was in school and the third grade, I was the monitor of my class. Amrik Singh was my classmate who was a perfect looking and handsome boy. He was not good at studies, but he was very good at writing on wooden slate.

In those days, we used to dip wooden pencils in ink and write on wooden slates. But, of course, we would have to wash, smear, and dry those slates.

Every day the teacher would ask us to write on the wooden slate. When everyone finished writing on the slates, the teacher instructed everyone to dry their plates and keep them against

the wall. Then that teacher would inspect all the wooden slates one by one and finally declare one of the writing the best one.

Now, the teacher would declare Amrik Singh's slate as the best one every day. On seeing that, I would get jealous and think that he does not declare my writing on the wooden slate the best one, despite being the class monitor. And I could not see a way to get ahead of him. I was very young and did not know whose help I should take to write on the slate correctly?

I don't know what came to my mind then? As the monitor, I used to sit on the first bench, but after that, I picked up my bag and books and went to sit beside Amrik Singh. There wasn't even any other choice. I realized two things when I started sitting next to him.

First, that Amrik Singh did not use any ordinary ink for writing on his wooden slate. The ink he used was called Raj Roshanai. This ink he was using was expensive and had a fantastic shine. The ink that the rest of the class used was dull.

And the second thing I realized was that the cut of the wooden pencil that Amrik Singh used was slanted rather than straight. So then, even I did both things. And after the next few days, the teacher declared my wooden slate the best one, which was a glorious victory for me.

Now, in this context, who was my guru? My mentor? It was not my teacher. My teacher never even taught Amrik Singh how to write beautifully on the slate, but Amrik Singh learned it himself. So, who was my mentor? My mentors were indeed Amrik Singh and the circumstances.

Many other children were in the class, but why did they not get motivated? Why did the feeling of knowing to arise only in me? And I also drew the map to reach the milestone on my own, even at such a young age. The rest of the children in the class did not even think that they could write beautifully on the slate. Or they probably did not develop a strong desire to learn, unlike me.

Now all your gurus and gods say that you do not wish because want is the home of sorrows. Perhaps all the rest of the children did not have a strong passion for this, and that is why today they would live a life of poverty somewhere in an unknown place.

So, the first thing I did was wish I could write beautifully, and second, I made a little plan to achieve my goal. And third, I at once began taking action to achieve the goal of buying good quality ink, carving my pencil diagonally, and I went and sat beside Amrik Singh. After that, I had to leave the monitor's place.

Did you see it? Starting from a tender age, I was following break the rule? But, of course, I was not even old enough to think of all this back then; I was only in the third grade, and the teacher provided to us by the system was not competent to bring me first into the class.

We cannot teach things that are worth learning in life. Learn them on your own, or else the life circumstances teach them to you. Honestly, I learned nothing from my teachers and religious gurus. I only discovered the most valuable things from my friends and the situations life put me in.

Now what I want to say to you is that I learned a lot from Amrik Singh. He was my mentor, my guru. The incident was a small one, but the outcome was very significant, and you can only imagine

how significant its impact on my life was. Can we give such kind of learning to someone else in a planned way? Can I sit with twenty children and start preaching that, “See how I had learned to write so beautifully?”

“Come, I will also teach you. First, let’s wipe, smear, and dry the wooden slate. Then, let’s cut the wooden pencil diagonally. Use ink that has got a shine to it.” So, should I tell the students my success story of how the teacher declared my writing on the wooden slate best in the class and ask them to do the same as I did?

Now think how many children will write beautifully like me. Probably not even one. When I wrote beautifully on the wooden slate, the other children were eye witnessing this incident. Yet, they didn’t feel the need for it.

They had seen Amrik Singh and my beautiful slates. If it did not inspire them to write perfect looking wooden slates, how can I encourage the children in kirtan or sermon to write beautifully on the slate by telling them about my success story?

Now consider that I wrote on the slate perfectly. Could the teacher have mastered some trick to perfecting slate-writing on seeing me and taught the same method to the rest of his students so they could perfect slate-writing too? Not. He can try, and maybe some kids in the class can then write nicely, but they cannot write in the same way I had written.

We cannot teach the transformation in me to the rest of the students by mastering the trick, just like a priest narrates the stories. The beautiful writing, I wrote on the slate was just an event that could only happen once. Every incident in life is

unique; neither incident happened like it in the past nor will happen in the future.

So, we can no longer preach about that event because the same event will not happen again. And my experiences are mine; they cannot belong to anyone else.

I cannot transfer my experiences to someone else's life, even if I want to. So, when old incidents cannot happen again, why are you depressing people by telling stories of gurus and gods in temples and gurdwaras day and night? Can we inspire people by telling them the stories of the success of our gurus, gods, and fakirs?

No, not at all. If it were possible to inspire people like this, my teacher would have inspired hundreds of kids in every class by telling them the story of my success in writing the most beautiful wooden slate. But that is not how it works. One thing is that no one can adopt your experience, and second, you cannot achieve anything by performing kirtan or by preaching.

It is proof that it absorbed us in hymns, kirtans day and night, but our mindset is getting worse and worse. Then what to do?

The first thing is whether you understood my point that it produces no learning by repeating the past because by glorifying the past, you are only sharing knowledge, but life does not change with knowledge; life changes in action.

And if you agree with me, then from today onwards, either give up all these hymns, kirtans, Jagran, rituals, fasting, burqa, turban or find an alternative to these. When you work on options, then your faith in these old rotten practices will start diminishing.

The second is to create some situations in life through which we can interact or coordinate with the surrounding environment. Now, if the teacher had asked us to write on the wooden slate but would not make us compete every time, it might not have inspired me to write beautifully. So, we should create more such activities in school to get a sense of learning.

We cannot teach the elders much because they have already ripened. So, our only hopes are the children. See, I did not start considering Amrik Singh as guru or God and keep him in my heart. I did not let it take the form of a rule. Maybe that's all I could learn from him.

Perhaps he had nothing else to teach me. Otherwise, I would cling to Amrik Singh and meet him all the time. But unfortunately, I came to know that Amrik Singh has now become a truck driver. So, maybe, there isn't any thrill in his life today; he may be in a lot of debt, perhaps he may be ill, but his disciple has moved a lot forward.

He does not even know that I sit at home today and talk to thousands of people on the internet daily. He does not even know that today millions of people read his disciple's scripts every day. He does not even know after parting from him; I have earned significant degrees. Your life will change because of your decisions, and the second thing is that the guru is present everywhere. As soon as the disciple is ready, the guru will appear at that very moment.

And third, there is no coherence between guru and disciple in nature. No rule can make its place. There is freedom in nature, and we all are unattached. I am sure that Amrik Singh does not even know about his contribution to my life until today. All

teachings in life come similarly. You do not need to go to any school; there is no need to make someone a guru. Such knowledge is free.

Wherever and whenever you need it, the guru will be born on his own. He will teach us what we require, and he will disappear from the scene forever when he has played his part. You will not be his slave, just like you have become a slave to religious gurus. The guru needs to disappear because if he stays on in your life, the flower of your life will never blossom.

As you must have seen in society, the walls of every person's house are full of pictures of eminent men, but their lives are still miserable. If the guru is not disappearing from our lives, then we have no greater enemy than him. Your fakir or your deity or guru is responsible for all this corruption, exploitation, and communalism in society.

Then you cannot break the records made by the guru, just like I beat Amrik Singh. Then these gurus will always force you to live a second-class life. If you do not break the records made by your guru, how will society move forward?

See, if you are not learning, take it for granted that your gurus will always stay with you because you will forever feel the need for them. But if you know something from someone, you will move forward; and you will leave behind your guru, and it will itself start slowly disappearing as Amrik Singh vanished from my life.

If learning is the best, it will detach you from the guru, but if you still stick to your religious teacher, it is a conspiracy against life. Then understand that you are not learning. I am not brilliant at

all, but I have done such impossible things that I could never have imagined being able to do because of my passion for learning.

I think all the things I could achieve were indeed very challenging. It is easier to become the Prime Minister of the country than to do what I have done. I have achieved such success in health improvement that I am so surprised that I could have accomplished so much with this small intellect.

One more thing. Like I learned to write on the wooden slate from Amrik Singh. I applied some tips such as buying new ink, cutting the pen diagonally, leaving the seat in front and sitting at the back with Amrik Singh. Today, I am surprised that no child in my class asked me how to write so beautifully; they never said they wanted to learn. Even the teacher never asked me.

I want to say that all the valuable lessons we learn in nature are accidental. No planned map will work in life. Everything we know is without realizing that we are learning something. When there is no way, no map, then no guru or fakir is of any use either. I am talking about helpful life lessons. I am not talking about the skills of becoming an engineer, doctor, or driver. But, of course, you need a guru to mentor for those.

And if this is true, no matter how many kirtans, jagarans, sermons and fasting we do are all in vain. All these activities are frustrating for us. They only arouse depression in us.

One more thing! Consider that I figured that Amrik Singh taught me, and he was my guru back when I was in third grade, and I would then become a disciple of Amrik Singh. And Amrik Singh would also get a little excited and think that he has now got one disciple. So, he would then keep long hair, put on saffron clothes.

And slowly, he would start having more disciples, and then he would build an ashram, and I would be the manager of that.

But what would have happened? The possibilities in us would have diminished. Today I have given the world a wonderful mission, 'Break The Rule.' I would not have been able to provide it today had I attached myself to Amrik Singh. Today people compare me to Osho. It was possible only because I didn't stay glued to Amrik Singh after that.

From here, we understand very well why there is no discovery made in religious countries. Why does a spiritual person not give any convenience to the world? Why do injustice, communalism, and violence occur in religious countries?

So, think, if I had become a disciple of Amrik Singh, then it would have locked my life and his life. Our life then would be minimal. We would have been spreading lies around to run our ashram.

Today I am leading an extraordinary life, but if Amrik Singh had not disappeared, my life would have been nothing less than hell. If someone had tied me to him, it would have been like tying two shoelaces together. Then try walking; you cannot walk even a single step.

All these societies that remain unchanged, and this infinite corruption, exploitation, and communalism is just because some eminent men came into your life and stayed.

Then the power to understand in life ceased to exist. It is like tying both the shoelaces together; We can make no progress after that. How ironic is it that those we love more than our lives are the most significant hindrance in our development?

No one else's experience can be yours

About ten years ago from now, I used to travel to Delhi often in my car. Now the problem was that I did not know the routes of Delhi, so for that reason, I used to take a driver with me. I would drive by myself but would ask the driver to sit beside me.

I was confident that the driver knew the roads of Delhi better than I did. So, the driver would show me the way, and I would keep driving. And after I had visited Delhi with the driver about ten times, I thought it would not be necessary to bring the driver along the next time, because after going with the driver so often, I must have known all the routes. So, I thought I would go alone now.

And to my surprise, when I went to Delhi by myself, I still did not know any of the roads. It amazed me how I learned nothing, even after so many visits with the driver. The driver's experience could not become my experience. When he was with me, I was just dependent on him.

I did not put any pressure on my mind to distinguish the roads. I should have learned of the streets because one day, I would have to come alone. But I knew nothing from the driver. When I could learn nothing from my driver sitting with me, how can you learn anything from your gurus who existed thousands of years ago?

I am not trying to mislead you. Look around. Do you see any teaching of eminent men in society? Do you think that a specific part of life is going on well because of eminent men? As your priest, pandit keeps asking you to sing kirtan; just like that, my driver was giving me directions on the road, but I learned nothing from it.

The learning took place when I started driving alone by myself. What was the driver doing? He was giving me the knowledge, and there is no use of knowledge in life. He gave me wisdom, and even though I was driving myself, I could not remember the way.

The action was not taking place. Meaning, I was not keeping a notice on the surroundings of the roads. So that is why I could not remember the way. But when I went alone, I memorized the roads now because I interacted with the environment or situation there. Look! Reality is born wherever the attention goes.

Why did the interaction/coordination not happen while the driver was around? Because then the responsibility was that of the driver. I had no responsibility then. So, there was no interaction, and no learning occurred; therefore, the driver could not teach me anything. Similarly, no priest, no guru, can ever teach us anything.

Knowledge or understanding is not like gifts given to or taken from anyone, just like that. If that were the case, I should have known the directions just by the driver sitting with me. The knowledge that the driver was giving me was what a priest, guru, or fakir would precisely provide you.

We have been continuously receiving knowledge for thousands of years, but do you see any positive results? We do not need knowledge. We need action, the same action that happened when I drove myself to Delhi one day. Before that, assume that I was merely listening to somebody preach.

Keep listening to such discourses for thousands of years; you will not gain a single pennyworth knowledge. And see how society is

getting from worse to worst, but kirtans, bhajan, and preachings are going on everywhere day and night.

Another crucial thing! All the learning that happens will be personal; when I went with the driver, we were two; there was no learning because there was another man who was a hurdle, i.e., the driver.

As soon as I discarded him and went out alone, learning happened on the same day. To know, you need just yourself and the circumstances. If a mediator comes in between, then there will be no learning. Someone has rightly said that man himself is sufficient for the conduct of morality/humanity.

What was the driver? He was a middleman. He was the obstacle between me and my action.

As soon as I removed the obstacle, the action took place, and the stream of knowledge started flowing. The day I came alone, I came to know about all the roads. Even if I kept going to Delhi for a thousand years with the driver, I would not have learned the streets.

Why is society deprived of knowledge? One, in the community, man is not free to live life alone. He has to be a Sikh or a Hindu. Now, knowledge is not born on a societal level. Wisdom is born on a personal level. Character grows up of man when he is alone. We cannot develop the mindset of a crowd.

But the man is not standing alone anywhere. Wherever you look, they associate him with some community. Knowledge will never be born in such a situation. And he cannot have direct contact with life like the seed gets in touch with the soil under the earth.

The man always carries a mediator with him. He brings a pastor, pandit, into the middle. He wants to approach life through gurus, fakirs, eminent men, just like I wanted to know Delhi through a driver.

Now all these gurus, fakirs, saints are an obstacle for you. They do not allow you to have direct contact with life. For example, if the seed must become a tree, it only has to contact the soil—no mediator in between. No idea or ideology can be helpful for the seed to grow. No, the seed needs some minerals, water, air, and light.

When I had learned to write the wooden slate, I could not write it if somebody explained it to me. No, it would have been difficult for me to write the plate as much as you explained to me. I just had to take some steps that I made. Those steps were my minerals, salts, soil, water, and air.

Now, pandit, the priest, wants to teach you by telling you thousands of years old stories that have not happened to date and will not happen anymore. For example, when the driver was sitting beside me, I could see him, feel him; he was trying to give me his experience by saying that I could not convert it into my experience even then.

So, tell me, how will pandit teach you anything by referring to incidents from thousands of years ago? When we cannot see any guru, fakir, great man, how can there be an interaction with them? That's why I say that we learn nothing from the past.

I could not focus as the driver was sitting with me; I could not see the roads; I was just unconsciously driving with the driver's help.

In the same way, if any guru, book or Mahapurush comes and stays in your life, you will lose contact with life.

Religion is not in knowing; it is doing

Suppose I went to the market in India, and I made different purchases from ten places. It so happens that all the shopkeepers cheated on me. Someone gave me less quantity, the other gave me rotten mangoes, and still, another handed me a torn note.

I am unhappy when I come home and see it. I am surprised that all the shopkeepers turned out to be frauds. How can it be that all are dishonest? My mind is very disturbed today. But the question that arises is that when the shopkeepers cheated, I was very hurt. But would I swear today that at least from that day onwards, I would deceive no one?

I realized today that cheating is an evil thing and that nobody should do it. But will I vow to be honest from today onwards? No, not at all! I will feel shocked for a while and will get normal soon, and I will also cheat people just as people did when I went to market.

If I had pledged to be truthful from that day onwards, a new action would have already started. Life would have taken a new turn; new experiences would have been born. My thinking would change. But nothing like that happens.

And to be honest, the whole religion is only a conspiracy like this. The preachers are shouting hymns about how humans are corrupt and fake all day in and day out. But they do not change themselves or bring about a change.

The old rule does not break. Everyone is doing today what he did yesterday. There is no new beginning in life. Most people are in the mood to repeat. You may understand that Kirtans, sermons, fasting and jagrans are going on day and night; some are putting on a cap, some are wearing a turban, but these are all meaningless things. We are not doing what is needful to do.

It is like you do not use brake and clutch but keep pressing the accelerator and don't change the vehicle's gear. Then what will happen in such a state? You will reach nowhere. You will destroy the car by driving it in one gear.

And what will happen if all people are driving the vehicle in one gear day and night? Nobody is changing the gear, and all have equal speed. None is reaching anywhere because everyone is becoming a hurdle to the other. No one is lifting his step from the accelerator. Everyone is scared.

You ask one lac Dalits why there should be reservation? You see that all will give the same rote answer. No difference will be there at all. In the same way, you ask any Sikh why one should have long hair? You will get the same answer, one and all. There will be no originality in anyone's thinking.

It looks like no one wants to lift the step from the accelerator. No one wants to make a new beginning by applying the brake. Nobody wants to create his own experience. No one is developing his philosophy. The entire society is driving the vehicle of life in one gear. As a result, everyone is bumping into the other.

If the father is Sikh, then take it for granted that the son will also be a Sikh, and he will have the same thoughts on sex, wealth,

honesty, and the world as his father. It is because of this default setting; there has been no significant change in society. As a result, the man is more dishonest, rapist and sick than before.

If we want peace, happiness, and prosperity in life, then we have to customise ourselves. Customized setting means to adapt yourself as per time and circumstances. To reconsider repeatedly and put a brake on anything that is not working.

When we keep on pressing the accelerator, the vehicle will demand higher gear. In that case, keeping on pressing the accelerator is stupidity. It is essential to disrupt any arrangement. Otherwise, it gets hardened, layer upon layer, in our subconscious mind and always controls us.

Religion is not something to adopt but to do, to create. So, instead of wearing a turban, cap, and burka, if I had decided that the cheating that took place with me in the market, I would not do with anyone, then religion would have developed at the very spot.

Religion is not knowing; it is doing. Knowing is unnecessary at all. Know by doing. Don't act after learning. Now you have to work on the contrary, and this is 'Break The Rule'. Today when I got cheated at ten places, I came to know what cheating is. But knowing this didn't change my life, anyway. I kept on doing the same what I used to do.

Life will only change when I go in a new direction. You could have termed me as religious if, later, I remained truthful. It means religion was born. Religion must be born; it is not a matter of acquiring.

Religion has nothing to do with cap, turban, guru, eminent men, scriptures, etc. Religion is about what you have been doing. How do you feel now? How do you control your daily routine? Religion has nothing to do with the great things that your ancestors, gurus, and fakirs did.

Gurus' and fakirs' doings do not affect your thinking at all. Instead, these things cause frustration. We need to take action and that no one is ready to take. But, unfortunately, the thousands of things going on in the name of religion hinder us from acting.

See, the whole past acts as a mediator. It says that they have already tried all these things which you have been trying to do. So why do you start something new? Because there are more chances of failure in attempting something new. So, do what they have done before because someone has already tested it and written in the texts.

All this past is like the driver who accompanies me on the journey to Delhi and gives me instructions continuously. But the problem is that I didn't act. Even though I was driving but I was not acting. I can only act if this past goes away. Our religious beliefs direct our most activities, and where there is belief, the action is missing.

All you have to do is believe in yourself.

Just as a man who believes that his religious book is the best, but he never reads it. He can only read his text if he develops a slight doubt that it might be wrong. To believe is to have faith, just like someone said something and you agreed to it. Then there is no question of acting.

Now Hindus believe burning Ravana means victory of good over evil. And we have been burning statues and doll figures of Ravana for thousands of years, and no sensible man comes forward and asks when Ravana will complete his punishment and that we should stop burning his effigies?

We expected Rama to be born at every man's house, but Ravana was born in every home. The results are negative, but these Hindus do not doubt any of their actions at all. And similarly, all our religious beliefs are such superstitions. No man examines his thinking. So, we are getting all the results reversed because people do not doubt their beliefs or thinking.

Who can give us the suitable lessons?

If you see the enormous buildings, you can only say that a labourer must have shed his sweat. Therefore, only a labourer can give you some right direction towards life because who would understand life more clearly than a labourer?

But we are running after the saints to learn about life. How can a saint tell us something about life when he is not living it? Who would know the core of life well? Is it a labourer or a saint? Do we see any building or achievement laid by any saint in society? No, at all!

You can see only the buildings built by labourers. When there is no honesty and truth in society, what contribution has a saint made to the community? When there are no buildings, the question of who built the buildings does not arise at all.

The genuine saint is Thomas Edison, who made the bulb and illuminated the entire world. Still, we are busy worshipping

people whose contribution to society is nothing, and we have been worshipping them for thousands of years.

Naturally, the one who has struggled in life must have known the core of life. So, can a labourer or a saint give us an excellent lesson about life? Of course, but we have always looked down on the labourers. But we consider that saint tremendous and worship him who does nothing and asks you to leave everything.

Who is a patriot?

Only ugly faces need cosmetic transformation. Sick bodies only need medicine. The courts, the police stations, jails are just the needs of unrighteous societies. A traitor will only do the hypocrisy of patriotism.

Will a worker have to do something different to be a patriot? No, never.

Just as you do not have to do anything different to be a patriot, in the same way, you need not have to do anything separately for peace, liberation, bliss and for being content.

Tell a labourer who works hard all day what he has to do extra so that you recognize him as a patriot? The need to be a patriot arises in someone who is a traitor. Such people need to pretend to be patriots who commit dishonesty, steal, and cheat every day.

His soul annoys him all the time; there is a pang of guilt within him. This meditation, soul preaching, spirituality, ecstasy are also all desires of a sick mind. All this is not an integral part of life.

Why does a foreigner not consider himself honest?

If you see a citizen of a developed country being honest, you may ask him, how is he so honest? He will not understand what you are trying to say to him.

He will not know why he is honest. He will say, how is this a matter of honesty? I took money from the customer and gave him the exact quantity of the product he paid for. What is honest about that? He will not say that I am a Christian and that the Bible has taught me to be honest. No, he does not know that he is doing any good job.

That is his daily behaviour; it is his character. He is not trying to be honest. He is honest, like a dog or a deer. But every Indian is engaged in being honest. They are not honest but are trying to be honest all the time, and even after trying for thousands of years, they could still not be honest at all.

All eminent men tried their best here, but the Indian men have not been honest until today. Therefore, questions arise on this entire matter. Of course, we must break all the rules that pull us backwards. But only that person will break the rules of life who realises that life is too short.

Every Indian considers himself to be honest, but he is quick at giving and taking bribes. But then again, he does not even think himself to be corrupt. An American does not consider himself honest but is very honest.

But if we go abroad, we feel an American is very disciplined and honest. We wonder how one can be so honest. And the strange

thing is that he who is honest does not know that he is honest. We see honesty in them because we have the software of dishonesty inside of us.

Every Indian sees a man of other religions as hypocritical and superstitious but doesn't see the same thing in himself. This is the cause of our social ills.

The more a man is religious, the more hypocrite he will be. For example, going to a developed country would surprise us because the people there do not go to churches or keep any fast. They do not believe in any religious scriptures and make any pilgrimage, yet why are they so honest?

They work for eighteen hours out of twenty-four hours in a day. Where do they have time to listen to these gurus, fakirs, and the chatter of churches? They don't get to see their spouses for weeks; then why would they think about religion? Our entire history is full of sages, gurus, fakirs, and religious texts. Kirtan, sermons and Jagran are happening in every nook and corner of the country, but the world still considers us the most corrupt.

Why is it so?

Even if we leave something worth just two rupees in a place in India, by mistake, we cannot hope to get it back anymore when we come back after a while. So, our beliefs, our gurus, our texts, our gods are our biggest enemies. We are focused on them, so we cannot focus on anything else. Hence, no new reality is getting born.

Although I know we cannot digest this truth because it is the bitter truth. We are stuck somewhere here, and to divert our mind to this point is called 'Break The Rule.' We must reach the

root cause of our problem at the earliest, or we will remain worth nothing.

A Guru or Mahapurush is fine; it is bad to repeat him mechanically.

We wasted thousands of years pursuing God and forgot to live life in the very process.

We must break the mind controlling us and the rules that society has fitted in our minds; we are short of time, and life is also a one-time gift. Why waste the whole day on religion? Why keep on discriminating the entire day? We should spare time to lead a decent life.

What is the foundation of growth?

Let's understand it through an imaginary story. Once, a philosopher and his disciple went to a farmer's house in a village. The farmer had a buffalo and lived by selling its milk. The farmer also had a lot of land, but all of it was lying unused.

The farmer grew nothing in his lands. That philosopher stayed at the farmer's house at night, and the farmer took good care of him. The philosopher and his disciple got up at night, untied his buffalo, carried it to the top of the mountain, and pushed it down from the mountain slope, and the buffalo died.

It did not convince the disciple why the philosopher had eliminated the only means of the farmer's income? So, the philosopher and the disciple sneaked away the same night. Many years later, when that very philosopher and disciple came to the same farmer's village, they saw that the farmer's fields were lush

green. The farmer had cultivated different crops in the fields and had become very rich.

The farmer greeted the philosopher and asked him why he had left his home that night. A lot of sorrows had broken over him. His buffalo, the only source of his income, had fallen from the mountain and died. He was so devastated and did not know what to do. The philosopher asked him what did he do then?

The farmer said, what would I have done? He said he went to the forest, cut some wood, and started living by selling it. Then, with some money left, he sowed the seeds in the field. In the first year, there were fewer crops, so he sowed more seeds next time, which made the crop better. So, he started doing better and prospering.

The disciple now understood why the philosopher had killed the buffalo.

See, as long as those people depended on the buffalo, they were not looking at any other possibility in life, even if that possibility was very close.

If you are looking for a chair in a room but suppose you do not know what you are looking for, you will not even see the chair, even if it is right in front of you.

The farmer depended only on the buffalo, so he did not even look at his fields, even though there was a strong possibility of good crops growing in them. He was addicted to buffalo because he used to think that buffalo was very useful, but this buffalo had closed all the avenues for his development. So, the fault was not in the buffalo; the problem was in the way of viewing things.

In the same way, the fault does not lie in the gurus and scriptures, but it lies in how we hold on to them. So, for example, the thing that we get caught in gets corrupted.

As we put on the shirt, it gets contaminated because germs of our body get transferred to the shirt. The gurus that we get associated with may be good, but they take up the colour of communalism we get involved with them. So, I have been asking everyone to disassociate with the religion and gurus.

You can also say that religion and gurus are not at fault, but this attitude is the problem that means we need to correct our viewpoint, and there is no need to abandon faith and gurus. Look! If you want to gift your shirt to someone, he will not accept it because the germs of your body have gone into the shirt.

No man will put on the shirt of the other because it has been contaminated. Now you can say to somebody that I have washed this shirt hundreds of times, so take it. You see that even then; he won't accept it. Now, instead of an old shirt, give somebody a fresh shirt; he will at once receive it.

So, to say, we cannot disinfect a shirt by washing, the same way we can never reform dead religion, Guru or the Mahapurush ; we can only deny them.

In the same way, what are all these religions, gurus, scriptures, and fakirs? They are all old shirts. Because someone has always worn all these, and our dirty thinking has gone into these. They will now always give a foul smell, and we cannot be correct them by washing. So, all these words will now continue to give wrong meaning.

After washing, we cannot hand them over to someone because they would not interpret them differently, as disinfection is impossible. If possible, give the public some fresh shirts that mean unfamiliar words so that they have to work less as we have provided a strange word like 'Break The Rule.'

It is the reason we ask you to forsake gurus. Now, if that philosopher asked that farmer to sow seeds in that land of his and then he would be happy and prosperous, that farmer would hardly listen to him. Have you seen how vital the breakdown of the rule is?

So, if the philosopher had told the farmer, "Look, sell this buffalo because it is the biggest obstacle in your development", even then, the farmer would not accept it. No one can ever make anyone understand things by explaining, and this is the tragedy of humanity.

If you could make people understand something, society would have become a paradise overnight. What are we doing in these kirtans, Jagrans, and sermons on the streets? We are explaining to people, but no one seems to understand.

Remember, no motivator can motivate anyone. No one can change anyone's life. So, you need not teach him, instead compel him to think. That philosopher did not make the farmer understand; he instead made him think. He did not preach to the farmer; instead, he created circumstances in which the farmer had no choice but to work hard and explore new avenues.

One more important thing! We can only give a man new thinking when he is under strain. So, when the farmer lost everything, he found a new way to live. Otherwise, he was very comfortable.

Religion's problem is that it gives a person all solutions, so he takes no risk in his life.

If I had written a beautiful slate, it does not mean the teacher could get the wooden slate written by the entire class just giving my example. No, never! That was my reality and will always be mine. Every man must find his truth. Otherwise, society instils in us hypocrisy and superstition without asking for it.

If we had put pictures of gurus from other religions along with the images of the gurus of our belief on the walls of our house, then I might not have asked you to leave the gurus. Now killing the buffalo was to break the arrangement going on for a long time and caused the farmer's downfall. No, the buffalo was not bad, but to think that only that buffalo would do good hindered the farmer's life. Sticking to one disconnects you from the rest of the world.

When I say forsake the gurus, the fakirs, the vicious people misinterpret it and blame that I, Joga Singh, have been speaking against their gurus. No, not at all. All I am saying is that you are not developing because of the buffalo you have caught. That philosopher could also convince the farmer that, brother, you sow the fields, plough, and earn a lot.

But he did not. Perhaps he believed the farmer wouldn't budge. The farmer felt comfortable in his life and was not trying to change. So, the buffalo had become the ultimate truth for him. In the same way, we have accepted some gurus, fakirs, texts, beliefs as the ultimate truth. So, no more new reality can be born into our life.

The buffalo provided him with a livelihood, but the problem was keeping the farmer away from prosperity in life. The farmer depended solely upon it. So, the farmer was not ready to look at the other perspectives of life at all. The farmer did not even want to look at the fields because it entailed a lot of hard work, and there was no certainty that the hard work would be fruitful.

Because it was difficult for the philosopher to convince the farmer by giving him lectures to get rid of the buffalo, his only way of earning. As the saying goes, necessity is the mother of invention; when there is no choice left in our life, we look for an alternative. We break these old rules only when we become helpless.

When it takes away the old, there is no other choice than to create a new one. It means, when we are in an unpleasant situation in life, then the possibility of being good becomes very strong. When everything ends, then there is the possibility of a new start.

Life is full of endless opportunities. Earth's life results from lacs and millions of possibilities, but we do not see these opportunities because we have already tied ourselves to only one choice. So, wherever we get a little comfort, we build a house right there. We love these houses very much. Even though these houses are fake, but we consider them real and stick to them.

See how children build sandcastles with great effort. They also have a lot of enthusiasm. They do not let each other come near their sandcastles so that they don't destroy their sandcastles. But they do not know that it is a house of sand and is brittle and that their sandcastles will fall even with just a slight hit.

But in the evening their mothers call them and ask them to come back home. So now, these sandcastles are of no value to the children anymore; now, the mother's voice is valuable.

Keep in mind that there is always a better choice available in life; therefore, we must forsake the old only when we have a better alternative available.

Now the children themselves knock down the sandcastles they built with care and compassion and walk towards their houses. These sandcastles cannot make them happy forever. See, when we lay any system, and you become used to it, it takes the form of a buffalo that does not let the farmer prosper or grow.

When do children destroy the sandcastles? When they hear their mother's voice. That is when a new option is born. Remember, break the rule when you find a better choice than that you have. Thus, the farmer is tied to the buffalo and the buffalo to the farmer. Both become prisoners of each other. Such are our gurus, fakirs, and deities.

We have imprisoned them, and they have imprisoned us. Now the man who will break this bond is our guru. And this guru will not appear in a planned way; it will be born with no plan. The gurus you go to are not gurus; they are a conspiracy. Religion has plotted them into your lives. These all fakirs and gurus of today are all fake.

It is why these religious gurus could not give any new direction to society to date; they only have one solution to every problem. And the solution is that the world is a lie, the body is perishable, sex is sin, senses are our enemy. And that it should satisfy the people with what they have and suppress desires.

Someone may ask these gurus and fakirs that till now, the farmer was sitting with satisfaction only. What good happened to him? He was just making a living out of a buffalo's milk. He was sitting idle all day; remained languid; there was no risk in his life. But when he started growing crops in the field, there would have been many problems, and he must have faced many challenges.

When we start a new venture, it is challenging. But it is in this struggle that a person flourishes; many unique qualities are born in him. New attributes like courage, fearlessness, agility, enthusiasm etc., are born.

Self-confidence awakens in him, and he is skilled at making decisions. So, life takes a new turn. He thinks of doing better. Now tell me, if that farmer would have been satisfied with the saying of these Mahatmas and gurus today and would have stayed with the buffalo, then his entire life would have been limited to that buffalo. He would never prosper.

Is prospering and making advancement in life a sin? But all religions and religious heads are against life.

Now, no matter how valuable the buffalo was, the philosopher pushed it from the mountain and killed it. In the same way, no matter how much you feel that your religion and today's gurus and prophets are giving you life, but they are poisoning your life. So, push these gurus, fakirs, prophets, beliefs, and texts off the cliff and get rid of them forever.

There is much more in life, but we will see that when we break up with the old practices. Our entire past stands as a hindrance in our life, like the buffalo. We Indians are the most past-oriented.

There is no new thing happening here; no new heroes are born;
We made no discovery.

We cannot correct the old gurus, fakirs, texts, and beliefs because once they have done the work of dividing us, now they can do no good for us. They will emit a foul smell and will never let us go in a new direction. We can never disinfect them by washing them like a shirt.

Put a brake on these and start life with fresh ideas. Sow new seeds in life, and then we will have lush green crops. Now we must decide whether we want prosperity or poverty? That's why I criticize your things because the things you adore most are the product of the past. And remember, our history has always been miserable. What good that past will do us when it is dead.

I want to push down all these past things in your life from the top of the mountain. I know you can never kill your buffalo so that I will do it for you. It looks like the buffalo died, but destruction is the foundation of development in life. Hundreds of new channels will open if one option is closed.

The day you will forsake God's cudgel, the very day you will recognise your self-power, and the revolution will take place.

When we choose one of those many options, there will be some tension in us because when you select one of many options, the responsibility of the results will also be yours. Till now, we have done everything according to social beliefs. That is why we did not have any responsibility because we did not have to make any choices. When we have not chosen, we are not responsible.

Now, why doesn't that farmer sow seed in the fields? If he sows the seeds, but the crop does not grow, there will be a

disappointment. There is never development in religious society because God handles everything. They think God is going to take care of everything, so that is why the accountability of people towards life is zero.

And when there is no accountability, why would a man work so hard? If there is no hard work, there will be no struggle. And there is no spiritual development without the struggle. It is the reason there is no discovery in religious countries because they have donned the dress of false gratification.

Have you read Upanishads?

Many people have been asking me if I have read the Upanishads/ Quran/Gita/Gurugranth. (The Upanishads are a part of The Vedas; the Vedas are a collection of sacred books in Hinduism.)

People think that I, Joga Singh, am under the influence of modern western culture and speak foul because I have not read their scriptures, and if I had read them, I would get some sense into my head.

People also question whether I have read The Gita or the Buddhist texts too. And the answer is no! I have read none of those texts, nor will I ever feel the need to read them.

When I know that every scripture always says to tell the truth, always stay away from sex, stay contented, suppress desires, senses are your enemy, do deeds and do not expect the fruit, and that our only goal is to find God; then why should I read any holy book?

When I disagree with the original mantra of the religious texts, then why should I do a detailed analysis of them? And another

thing, I would read the holy writings or gurus only if some positivity has come out of it.

People moving around with their heads full of the teachings of the holy books or religious scripts are corrupt and dishonest in their personal lives. If nothing good happened to them, then what good will happen to me?

My dear, read the things worth reading, the things that bring a positive change to you. Suppose if Buddhists were more honest and truthful than others, I would be curious to see what Buddha has written and then it will intrigue me to see what the Buddhist scriptures have, and maybe I read them.

If Buddhists were enlightened and intelligent, then a curiosity would arise in my mind: why are Buddha's followers so good? And I would then read his scriptures. So, maybe from there, I would know why Buddha's followers are so enlightened and rational. But if devotees of Buddha are also helpless, dishonest, and corrupt like me, then why curiosity would develop in my mind to get to know more about Buddha?

If I read your Quran, what is the difference will be reading it make? I will achieve just what you have achieved. I have heard that people give and take lives for the sake of their holy books, like Geeta and Quran. Nothing lacks in your devotion or belief. You cannot even hear a word against the Quran. Even then, if your life has not changed, please do not engage me in the same.

When my nephew came back from England, I asked him about how English people are? He told me, "Uncle, the British are sincere people. They are not corrupt and do not lie about anything."

So, the Englishman who is honest will also be truthful, right? He will not be communal and will also be very hardworking. When we have been sincere towards life, then all other principles come into our lives.

You do not need to try different ways and make efforts differently then. Not that you have become truthful, so you now must worship and recite to become honest. No, not at all.

Now tell me, do I need to read the Englishmen's Bible to see how the religion of the British is? What they wrote in the Bible was written thousands of years ago; maybe it is a lie, who knows? The truth or the falsehood is how the British behave today. How can the Bible that they wrote thousands of years ago be the truth of the British today?

What was written in the Bible then may not be logical today. What matters is not what they have reported in your book; rather, what you have been doing in life matters most today. I do not need to read your religious scripts. All of that is trash for me. I am reading through your life. I will never read Gita/Quran/Gurugranth; no, I will read the character of the people who follow the Gita/Quran.

Religion is not in books or texts; it is in your personality, your behaviour. The only drawback is that we have been following the gurus, saints, and religious books that we are now obsessed with. As a result, there is a tremendous burden on our heads.

And when a man carries a load on his head, he cannot think of anything else but the load. So, religion then buries the man under the pressure of the load that he carries, which leaves him

frustrated. And the important thing is that he does not realize that he is upset because of the burden.

After knowing all this, suppose I want to send my son abroad to study. Which country do you think will I consider sending him to? I will enquire about universities in England since I got excellent feedback about the country and heard that the people are truthful.

Why would I waste my time inquiring about universities in Pakistan? In Pakistan, bombs are exploding every day. We hear about the incidents happening in Pakistan every day, and it does not seem peaceful at all. So, why would I waste my time reading the religious book of Pakistan? Of course, I will not.

Just like this, I will never need to read your religious books. If I hear any good things about your life, I will only be curious and read your religious scripts or holy books. The entire world knows about Pakistan, what kind of country it is. Would anyone outside these countries want to leave their country and settle in Pakistan or India?

Just like this, the entire world knows all about our religious books and saints. If we do not know about our gurus and religious texts, you may presume that perhaps even the world knows nothing about our holy books. But, no, we have been mistaken.

The entire world is aware of our religion and our religious texts. You do not need to ask me to read your holy books; you do not have to ask me to learn about Buddha. However, the followers of Buddha need to understand Buddha first to liberate themselves from Buddha; so that the burden on their head becomes a little lighter.

Why should we get rid of eminent men?

We are not supposed to follow or repeat Buddha's deeds, but we must start from Buddha's left. So, he said 'Aapo Deep: Bhavah:' We have also been saying 'Aapo Deep: Bhavah:' day and night.

'Aapo Deep: Bhavah:' was Buddha's experience, and it cannot be ours. So, we may say this only if we have experienced this thing within ourselves.

But we have been stuck. Buddha has found it, so we will not have to search for it, just possess the discovered truth. It is because there is great comfort in saying that I have become a Buddhist.

We talk about Buddha repeatedly; we do not make any discoveries ourselves because if we say something more significant, it will prove Buddha to be false. But remember, when we believe in someone else's words, there is no need to live life.

We always try to prove that Buddha is right, even if we get wrong in this process. We may die, but we will keep Buddha alive for thousands of years because we don't want to live life ourselves.

We are terrified of just one thing, and that is life. No one has challenged Buddha to date. Even the greatest Shankaracharya (philosopher) of Hinduism could not prove the statements of Buddha wrong.

But Buddha must have always been unhappy that all the people are his followers, but no is one objecting to his points. On the contrary, only Joga Singh criticized Buddha, and it must please Buddha to know that there is someone in this world opposing his sayings.

It has upset Buddha that everyone only agrees to what he has said. Maybe these people are not living their lives. It must have troubled Buddha, thinking that no one person could become the next Buddha with his teachings. Even his most beloved disciple, Anand, who always lived with him, could not become the second Buddha.

It means that no one else could discover the new truth. Everyone continued to believe the truth of Buddha as their truth. It means that the ideology of Buddha was failing because everyone was engaged in repeating what Buddha did. Repetition means getting stuck at one and ignoring the rest of the options.

Buddha must consider how these are all his dead followers, whose flower of life has not blossomed to date. But it must have pleased Buddha, thinking that Joga Singh has come forward and is challenging him.

Joga Singh is doing what I had asked to do. Joga Singh is arguing. At least Joga Singh is talking about something new. Being wrong or right is a different matter but saying something new is another thing.

I am sure that Buddha would love me more than you because I am not ready to believe Buddha's words. After all, some other different truths have come out of my life, and they do not match Buddha's teachings.

The Buddha himself had said that wherever one finds traces of Buddha after his death, kill it. I am also doing the same. I am also trying to kill the old Buddha so that a new Buddha can be born. If the old fruits do not fall off, how the new ones will come up?

After the death of every guru, fakir, or great man, we should kill them if they appear again. So do not mention their name even by mistake, just like we never mention the name of our forefathers. Then, however, you can study them casually.

Every guru, fakir, great man should disappear. All the gurus and saints are the old ripe fruits, and you are not letting them fall. So that is why they are rotting. So, we will have to kill them. Only then religion will be born; then only we will be prosperous.

If we destroy the personality of these gurus and saints, only then will our character be born. Which father would want his son to be like him? Every father wants his son to make a more significant history than he did.

A shopkeeper would never want his son to become a shopkeeper. No, he would like his son to become a doctor or an engineer. Likewise, the father would like his son to ride a motorcycle or car instead of a bicycle.

But a religious man will only keep repeating what his gurus, saints, or Buddha had said. So even if a man takes and gives bribes every day, as soon as he gets the chance, he will loudly shout, "Aapo Deep: Bhavah."

It is just like someone made a record in the game, but instead of trying to break it, we start worshipping his record. We say this in front of everyone that how excellent is this record! Gradually, people saw and started worshipping that record and then started gathering in enormous crowds. Then money also started coming, and there was also an ashram in the name of that record.

Then this crowd turns into a community, and then this community turns into a religion. Every person of that religion will

focus on one thing: that this record is sacred so that no one should break it.

If someone breaks the record, then it will shatter the community. So, this 'Aapo Deep: Bhavah:' is also a similar slogan.

Then people of that religion will make every kind of conspiracy so that no one should break the record, while life lies in breaking that same record. What is religion?

Religion would be born when someone would come and break that record and then move on and not sit there in a religious posture. Then at least this ill system of today would not flourish. It was easy to break free when the washerman threw mud over the donkey for the first time.

Then, just a slight shoulder jolt would work just fine. But now, it has been thousands of years since society and people have been throwing mud on the donkey. So now, leave alone jerking off the shoulders, the donkey cannot even move a little.

To break the rule, it needs crazy and enthusiastic people, not moral and idealistic people. If we cannot break the rule on time, it accumulates layer by layer, hardens, and in the end, society becomes dead. Breaking the old practice is what religion is about.

To kill these saints, fakirs, and gurus is your true religion. Killing them is an authentic tribute to them. Killing means letting them go of, let them disappear from your life. So I have taken a stand on the Buddha; you also choose one guru or fakir for yourself.

Now, why do people worship records? Because it is difficult to break the record. It will only break the old record when you create a new one, and to create a new one, sweat a lot.

Who would work so hard? No one! Then it is better to justify the old forever and create a conspiracy so that no one makes a record. Then, declare the old as sacred and spread a lot of superstition so that a lot of crowd gathers; then, there will be a quick success.

I am discussing Buddha so that you become suspicious of Buddha; So that you consider and think about Buddha. Until now, you have never given a thought to Buddha. Just someone said something, and you agreed. The more we consider and think about Buddha, the more we get to know Buddha, the more he will fall from our lives, the more religious we will become.

We started believing in Buddha, knowing nothing about him. Now, we do not see a single flaw in Buddha. Just say that Buddha has now become a superstition for us. We believed and accepted whatever he said, but we did not know about it. Therefore, Buddha has had no meaningful contribution to date. When we discuss this, we will get focused on Buddha; then, we will also see the shortcomings in Buddha.

When we see both the sides of the gurus and the gods, then religion will be born. As soon as these gurus, deities, and scriptures disappear from our lives, we will become religious right away.

Why man's life is so unhappy?

Why could we not become religious even after thousands of years? And if we could not till today, how will it happen in the future? Have we ever revised the criteria of being religious until today? Did we do something so that what has not happened to date is made possible in the future?

If it is raining, will it rain forever? No, it will stop in a while. You are eating your food. Will you always keep eating? No, after five minutes, you will stop eating. You are dancing. Will you always be dancing? No, you will stop dancing in a while. You are teaching in the class; will you always keep teaching in the class? No, after forty minutes, you will stop teaching.

Even the sun has a limited life, after which it will stop shining. You cannot tell me a single thing that continues like this forever and continuously. Not a single item is such as that. Everything gets a break. When I sit in front of the computer all day, my body breaks down by night because the computer is very harmful to my health.

So, that is why I take a break after every little while to keep working till the evening. But, if I do a little too much for the body, it is hard to sleep at night. Sometimes, it looks as if the brain's nerves will burst, and it feels like I will die just today.

If I sit in front of the computer for ten hours without taking a break, then I will die. So, the night is the best break! At night, I can sleep, and then I am fit to work again.

Just the break gives me a new life; life is not possible without a break; nature is constantly giving itself a break, too. Water is not

always water; it becomes vapour sometimes, then clouds, sometimes ice, then water again.

Water is not always lying in one place, either. For example, seawater will evaporate and become clouds in the sky, but then again turns into water, and we do not know which part of the world will it fall in again?

Everything is building and breaking; everything is in constant conversion, except for just one thing, human thinking. If a man once becomes a Sikh, then he is always a Sikh. Once he decides he wants to keep his hair, he will always keep his hair; if he wants to wear a religious cap, he always wears a cap.

No break at all!

In a Muslim's thoughts, he never has such an opportunity in life when he suspects he is not a Muslim. So, he carries the idea of being a Muslim forever, which causes intense fatigue and frustration. Being a Muslim or a Sikh is not bad; it is terrible not to break into it.

It is terrible to remain Sikh. Yes, if you are a Sikh, you become a Muslim sometimes; sometimes, you become a Hindu, then there is no problem. But a Sikh would hold Guru Nanak that he could not even breathe in life, whereas Buddha was equally great. So, a Sikh never considers Buddha at all. Just one Guru Nanak is the only right man for him.

They now do not see a single flaw in Guru Nanak. After a Sikh dies, he hands over Guru Nanak to children. That means there is no break. Now notice that the Dalits do not even touch Guru Gobind Singh, whereas Guru Gobind Singh has the same contribution to society as Bhim Rao or Buddha.

Meaning, we ignore the entire world, stick to one thing, never give it a break, never doubt ourselves, and never doubt Buddha. This way, all our channels of growth are blocked.

See, there is nothing wrong or good in life; it is terrible not to give a break. When we hold one side of life, we become blind to the rest of our lives, then how a man like this is a human? See, a single thought moving around in our mind reduces our life energy to zero. No matter how great the Buddha was if I catch him and get stuck with him, Buddha will become untouchable and poisonous.

When we try alternatives, then even an evil man can be more beneficial to us than Buddha. Therefore, I tell you that no great person has any contribution to society.

We caught Ambedkar just because Ambedkar was born in our caste but suppose if he were born in the house of some Brahman, then we would have been abusing the same Ambedkar, no matter how great he was.

From here, we can understand how big of blind followers and foolish we are and understand why I say that no saint or great man contributes to society. I am pointing towards the stupidity of our own. Now the Dalits make fun of Hindus day and night that Hindus are superstitious, but the Dalits do not see their ignorance at all.

Yes, if we give one a break and consider the other, then there is no problem. It is a great comfort to find a picture of Guru Gobind Singh in a Dalit's house. Now, all Dalits are hanging the photo of Ambedkar only on the wall of their houses, just like water remains to lie in the same pit; it never becomes a vapour, ice, or a cloud. Just like a tree never dies and always looks the same.

A tree never becomes big or small but always looks the same. No change happens in man; he neither grows old nor young; he neither dies nor takes birth; he just always looks as he is. Then is life possible this way?

Now in the mind of a Dalit dwells only Ambedkar. He has been shouting his slogan day and night. But keep in mind, always carrying one thought makes us dead. No matter how great Buddha is, it is nothing less than poison. We destroy life if we stick to just one idea. I am not calling Buddha the wrong; I was hoping you could try other options besides Buddha. Life lies only in choices, and that is religiousness.

A drop of water lies in the ocean. It, too, can be proud that it is part of such a big ocean. But no, such a big ocean, but it feels suffocated there. It is restless there. Then what does it do? It turns into a drop and goes up. When it was in the ocean, it knew the sea's length, breadth, and depth, but when it flew as a drop, it did not know what would happen next?

Imagine how it reaches the sky against the force of gravity and becomes a cloud. We don't know how many difficulties this tiny drop must have faced on the way, but it reaches its destination anyhow. It must be such a beautiful and pleasant experience to be a cloud now. It is always floating, passing over mountains.

But the drop of water does not make even the cloud its ultimate home. Instead, it feels that when it had so much fun after leaving the ocean, then don't know how much fun it will be ahead? So, then this drop leaves the clouds and falls as rain or the form of hail. From above, it falls like a massive piece of ice, but as it falls and goes through the rough journey on the way, it reaches the earth as small hail.

Imagine how much struggle this tiny drop would have had to endure on the way. I don't know how many things it must have bumped into. Don't know what temperatures it must have passed through? Ever thought, why did this drop of water go through such a colossal disaster?

It was lying in the sea for good. It should have stayed there itself. There was also a recognition of this drop because of such a large ocean there. Now it is going around bumping into various objects. This stumbling is life and to limit to one is death.

When the drop of water was in the ocean, how wide would its chest be of pride in being a part of such a vast ocean? Who would want to lose this identity? For a man, if you give him a name once, it makes that name his identity all his life.

He will be associated with religion, relate himself to the country and caste, get married, have children, for what? All for establishing his identity. But the essence of life lies in losing identity so that we can go in a new direction. Never get fixed.

He will hold gurus, fakirs, and religious scripts for identity. He will study a lot, wear a tilak, tie a turban, keep fasts, grow his hair, raise beard, perform rituals, and celebrate festivals to have a unique identity.

But the very identity is to be dissolved, and this is 'Break The Rule.' it will only establish the new identity when the old breaks up; the fresh energy will flow.

On the one hand, a person will say that all religions are the same, but he will only hang the pictures of the eminent men of his faith on the walls of his house. Why? Do the eminent men of other religions give you a shock of current?

But, if all religions are equal, what you are saying should also reflect in your action or not? Meaning, whatever a man thinks, he does the exact opposite of it. That is why I always say that action is essential, not knowledge.

If you look, then when a drop of water separates from the ocean and forms a drop and flies upwards, it is erasing its identity. And even when it turns into the cloud, it does not make that cloud its last and final identity.

It eventually leaves the cloud as well. Then sometimes, it becomes a drop, and sometimes a snowflake. Sometimes it falls in the mouth of a shell, and sometimes it becomes part of a tree. That means it is erasing its identity.

Why erase identity? Because when you put a break to the old and start a new beginning, that novelty has different fun to it. There is a freshness. Every time we start a new beginning, we will feel a unique freshness, the essence of life. So, we have to eradicate ourselves, like the drop, to lose our old identity.

Every story has an end, but with every ending in life, there is a new beginning. That's why I say to break the rule. The more you break on the old, the more often we will start a new beginning.

The problem is that the traditions, rules, beliefs, victories, festivals, and religious signs they adorn segregate people and societies. All these boost people's egos. Man makes his identity with all these practices, and the problem is that he never wants to lose this identity.

He is strengthening his identity. Whereas the entire environment constantly takes breaks to lose its old identity and start a new one. Destruction is the foundation of development.

But man is dead and has also kept holding on to the other dead things. The man does not even let his stupid, useless actions end. Therefore, humanity has not progressed on a social level, even for thousands of years. Now, what solves this?

You may have seen stickers. Wherever you stick it, it will always remain stuck there. You may remove it, but again, say you paste it somewhere else, then it will get stuck there. But not as firmly as before.

Then take it off once again and stick it somewhere else. This time also, it will stick, but not as firmly. And if you took it off one more time, it would stick nowhere anymore because it loses the ability to adhere.

We must leave one religion and adopt another. When we are uprooted once, then our faith in religion will weaken. If we change religion for the second, third, and fourth time, then our ability to stick to belief will decrease further, and we will become free creatures. Then we will become a mobile religion.

However, this is also unnecessary that you abandon one religion and join the other. Like me, you can also forsake faith in one go. However, everyone cannot do it because the man is always in the habit of holding on to something. So, if we ask him to forsake religion, guru, and text, then he says, "Give me something to hold on to."

Give him something to hold on to as he has always been holding this or that. That is why he may not forsake religion in one go. But, in that case, hold something and let it go of, again hold, and let it go of and be free in the end.

That means our faith in organized religion will continue to decrease. If we change many religions, then we will become religion less creatures. Then we will not identify ourselves with any religion and seek a path to tread. Instead, it will track wherever our steps fall, and the people with feeble minds will adore these paths.

We don't have to find a way in life. No, we must feel good and do what we feel good about; then, the path will reveal itself.

From here, you must also have understood why the custodians of religion do not allow conversion of religion? Because if a man changes religion, then he will lose his identity. Now there are different herds, and every pack has an identity; it also has one name. So, there is a lot of ease when you must address them. For example, if you say Hindu, crores of Hindus carrying weapons will rush in that specified direction.

But if there is no label put on the crowd, how will one make them fight with each other? How will one provoke them against each other? If you issue a decree, it will not instigate people at all. Because the target we aimed at is not there at all. It turns out he got converted to a Sikh from a Hindu. That is, the drop became a cloud overnight.

If crores of people in India change religion every day, it will solve half of India's problems overnight. If you want people to fight amongst themselves, then make sure that their identity is powerful. If there is a strong identity, only then will we get a communal and vicious crowd.

If a man changes his religion, he will become a rationalist because he will understand that all religions are nothing but a

superstition. Therefore, there is only one formula to move forward in life: trying all available options.

How can it be that the religion, guru, or scripture that someone else has chosen for you is the right one for you forever? Only you should know what is right or not for you. And that, what is right, will not come to you in the first blow itself.

Like, how did we know that the girl we married is the best one for us? We can only say that a holy book is excellent after reading two or four texts. Of course, we must try the options in case of husband or wife, but our society has put locks on all the possibilities everywhere. For instance, if I get married, then the social system is such that I cannot even think of any other option throughout my life. There is no escape.

Therefore, the design should be such that there are many options available for everything. But we are in unspoken bondage everywhere. When we break these bonds, only then we can try other options. For example, we give a daughter in an unknown house and provide a bed in the unknown home.

But are still happy because this is what we have learned. But, if a boy takes two rounds around our street, we become unhappy. And if he makes the third round, then we go to catch his throat. And if he asks for the girl's hand for marriage, then we go to the extent of almost shooting him.

Two unknown boys and girls cannot even talk to each other. It is a crime, but two strange people can get married, which is not a crime. Kudos to such a society. It is also our learned behaviour. I think happiness and sadness are nothing; it is just a behaviour we have learned. Therefore, sadness and happiness neither come

from money nor go from cash. It depends on our learned behaviour, whether we want to be happy or unhappy.

And the irony is that whatever we have learned to date are the lessons from when humans lived in the jungles. From then onwards till today, we have added no positive dimension to life. Whatever we have learned so far has become the last line for us. And we keep on harping on that all our lives. My dear friend, that is a dead snake you are beating. Why have you been killing it?

Put your attention elsewhere, and there are other possibilities in life. Try something else; maybe you will get better results. For example, the drop of water changes its identity. Now when the drop of water falls, we do not know what it will fall on? Suppose it fell on a tree; it would later become a part of the tree. If it goes into an animal's mouth, it will become part of that animal's body.

Maybe it can even fall into a river, and then it will go through the river to the fields. And finally, it will dissolve in the ocean. So, there is uncertainty all the time in the life of a drop. And because of this uncertainty, there is an eagerness in its life.

Why is a man's life so unhappy and disappointing? Because religion has fixed everything in his life. As soon as he is born, it becomes sure that who will be his guru? What will be his holy book and country?

If he is born in Pakistan, then it will be his religion to hate India. So, what was the drop doing? The water drop was exploring its options. Disillusionment in a man's life is because he does not explore other available options.

He wants a specific job and a home at a definite place; Throughout his life, he has only one religion, one name, one scripture, one country and one caste.

However, it would be better to become an Osho fan when you read Osho; and feel that Guru Gobind Singh is unparalleled when you read him. And feel proud of Ambekar when you study him. So, keep moving but with pauses. But what happens is the opposite. First, a person falls victim to some prejudices since his childhood. Then, throughout his life, he keeps on harping on these dead issues.

He does not want to take risks. He has been doing what his great grandfather and grandmother used to do. And whatever he is doing, his children will do the same. No break anywhere. Every man is steadfast about his principles. For example, getting married, celebrating a birthday and death day, wearing clothes, eating, worshipping, doing Jagran, and keeping fast; we have everything fixed.

You don't have to think anything. Society has formed a mould of everything, and you only must fit into this mould. So, the man is not doing anything; he is just going on fitting in everywhere, and there is a lot of ease in it. Because the man is getting fit every day and while doing this, doesn't know when he became unfit in society. Because in the seeking of comfort, he died an intellectual death.

One more thing. Do you know how difficult it is if we must take the entire ocean into the sky? It is impossible because how can such a vast ocean fly to the sky?

But drop by drop, it is possible. The entire ocean doesn't know how many times it revolves around the sky, drop by drop? So, why does society not change? Society does not change because it does not break free from the crowd.

The crux of the matter is that the man is afraid of standing alone. So, he walks with the crowd. And there can be no change in the public because the individuals are not free to fly. After all, it ties everyone to each other. So, change takes place only at an individual level.

If we want to change, we will have to set out alone like a drop of water. And the other, humans cannot fly because there are many gods, gurus, pirs, and prophets sitting on their minds. There is a lot of burden from the past on their minds. Therefore, they cannot take any flight.

Though humans have made a lot of scientific progress, they have not yet made any achievements as social beings. And the proof of this is even today, they need police, courts, and prisons everywhere.

If we need to rise, we must be light first.

And how to be light? You will understand this thing better through a story. There was a very successful merchant who used to go to other countries to earn lots of money. His friends once explained to him, "You always go to other countries through the sea in a boat, but the boat can anytime turn over into the sea. Storms also occur in the sea. So, you do one thing, you learn how to swim."

The merchant said, "Look, friend, I am a very busy man; when do I have time to learn to swim?" People explained a swimmer right in

the next village could teach him to swim in just a week. The merchant said, "Dear, I am busy. You are talking about one week, but I cannot spare even three days. In one week, it will destroy all my business; yes, if ever I am a little free, I will try to learn how to swim."

Then the Merchant said that "See, I cannot take time to learn to swim, but if you have any cheap and best trick, then I will adopt it."

The friends then said, "If you do not want to learn to swim, at least keep two empty barrels with you. If you drown, then at least jump into the water with these empty barrels, and they will save your life."

So, then the merchant got this thing; and he took two closed barrels in which water could not enter. And, one day, a massive storm came, and the boat twisted and turned. So, everyone jumped in the water because they all knew how to swim. But the merchant did not know how to swim. So, he began looking for his barrels.

When the merchant went to his barrels, he was confused because of empty barrels and two filled barrels. The two filled barrels had gold coins. It confused his mind about which piece to jump with?

The boat was sinking. If the merchant jumped with empty barrels, then there would be a considerable loss. In the end, he jumped into the water with the barrels full of gold coins, and you can understand what must have happened to him after that?

The man could have survived if he had taken a week off to learn how to swim. And second, he could have saved his life if he had

jumped into the sea with an empty barrel. But then he jumped with the filled barrel. So, the man has filled himself. Right from childhood, a society filled him. They threw the history of millions of years to date into his mind. They filled his mind with gurus, fakirs, deities, traditions, beliefs, etc.

But if you need to cross through this ocean of life, you must be light, just like an empty barrel. The emptier a man is, with more ease, he will swim in this lifelike ocean. We do not need to gain anything; we have to lose. So, empty yourself, and the art of emptying is taught by 'Break The Rule'.

We have to keep one thing in mind at all times: life is concise, so break the rules. Every time we break a rule, there will be a new beginning. The more our consciousness gets lighter, and more we will rise a level above. But the problem here is that every man has been trying to fill his barrel somehow or the other.

Some are filling it with gold, some with clay, and some with stones. It does not matter what have we filled the barrel with? Whether we have filled it with gold or with mud, the filled barrel will drown us. We are all filled, and this is preparing us to drown.

Humans are the product of humanity's millions of years of experience. And this entire history is now dead because we cannot change it. Nothing can be added to it or subtracted from it.

All these experiences do not allow a man to think. When a man looks at the present through the past, this is how reality gets disfigured. What do we see? We see what we want to see; we see what is already inside of us.

If we want to live an independent life, we first must learn to get rid of the past and live in the present. So, from today onwards, start denying the past, which we have been applauding.

The culture is not nurturing of past; it is instead freedom from the past.

How free are we in society?

Is living in the herd harmful or beneficial? What is the benefit of society? Is it our duty to carry on socialization, or is it a hindrance to personal development?

Suppose I go to school by motorbike every day, but today I went to school on foot to get some exercise. So, now I am going on foot. But one of my students comes from behind, calls out, and says, "Sir, come. I'll drop you till school."

Now, I cannot tell him I am in the mood to exercise today. I will just deny to him that no dear, you go, I will come. He will again say, "No, sir, come." I avoid him with great difficulty, and he finally goes. Now my student does not understand why I did not sit on his ride. He will feel a little disappointed. I would also be a little disappointed because I did not listen to my student.

If we live the life of our aspirations, society will not understand what we want. So, we are also going to have problems, and the thing does not end here itself!

Now my student left but then one of my colleagues who is a teacher arrived and called me. He hit the brakes of his motorcycle in front of my feet and started asking, "Why is brother Joga Singh on foot today? Come on, sit; I will give you a ride today."

So, tell me, will I explain to him I have decided to exercise today? I cannot tell because it does not happen so in society. You cannot take exercise in the community this way because there are some special rules for exercise.

Like you must put on a particular costume and some special shoes. And it is not even like we can exercise anytime? Exercise will take place only in the morning or evening. So, in this situation, I cannot tell them I am exercising.

Society only approves what happens all the time; that, what people do in crowds. We cannot perform any new action. If we talk about something new, then no one will understand it. For example, suppose I tell my friend that I am walking today because I am in the mood for a workout, then he would call me insane.

So, I cannot tell him the truth at all. I avoid him as well, but then one of my other friends comes and calls me out. He also talks about giving me a lift. However, I avoid him as well. Just like this, I avoid four people, and finally, I take a seat behind one because these people will not let me exercise.

Then, I think, how many people should I explain to? These people will drive me crazy. It means the fault of society is that we are not free to do anything new. We think we are free to eat, drink, get up, read, marry, but we are not. This freedom that we see is all fake. We can never fulfil our aspirations by staying in this society. It is because society ignores our personal life.

By staying in this society, we cannot touch new heights, and religion further complicates the fabric of society, and the most significant rule is God. This word has instigated and baffled humanity the most. The community only wants that we should follow its regulations. Then what to do?

How can we make significant and more remarkable decisions when we can't do a small thing like walking?

It is the reason for thousands of years; we could talk nothing new about sex, women, and wealth. Most of our beliefs are thousands of years old. See, society is also essential. What is society? It means boundaries and limitations.

It is vital to have boundaries because it only tests our strength and prudence when we break these boundaries. Development is not possible without limitations. But it is also true that new consciousness is born only by breaking boundaries.

The more we push the boundaries backwards, the more the boundaries get broader and broader, and we also expand as much. Thus, having boundaries means possibilities, opportunities. When we break them, we experience we are also infinite, just like this universe.

How to reach this infinity and expand yourself? How to be elated like a drop of water?

Have you ever seen how a DJ at weddings changes the song every five minutes? Because the dancers and the audience get bored within five minutes. If they do not change the song, the dancers will stop and sit right after five minutes. But by changing the beat and rhythm of the music, people keep dancing all night long.

There is a lot of difficulty dancing to the same song, but if we repeat the same song after a while, there is no problem. But dancing to the same song all night is impossible. Even if a person stops dancing and goes away, he drinks tea or liquor and joins the floor again.

But what will happen to that humanity that has been dancing to the same song for thousands of years? The guru of my great

grandfather, my father, me, and my children will also be the same. We will always follow the same scripture, the same deity, the same beliefs, the same custom, the same thinking, the same drum, and the same beat.

My great grandfather and father also used to keep fasts. My children and I will also keep the same. Look at the burqa, the cap, the tilak, and the faith in God. For thousands of years, the pictures of the same gurus, gods, and goddesses have been hanging on our house walls. And they will hang on like this. We can call it mental slavery.

We have been dancing to the same song for thousands of years. And the main thing is that we are not tired or ashamed of it at all? So why don't we get tired and embarrassed? Because whatever we have been doing is not our own choice.

We never choose a guru, a deity, or an eminent man for ourselves. We inherit all this, and while dying, we hand them over to our children. Do you not have the right to choose free thoughts, which is the right of every human being?

Suppose we want to buy a car; do we visit ten car showrooms or not? How do we think deeply and nicely about it? How do we discuss every matter? We test drive and check many cars as well because this decision is critical. We must drive the car for the next five-seven years. That is why we check everything.

But we accept God without knowing it. We blindly accept all the gurus and deities. We are supposed to take inspiration in life from them only. They are the only ones who will fulfil all our wishes, liberate us, help us cross the ocean of life, give us life, provide us with death.

If they are so crucial to us, we do not make even a small choice while adopting them. As a result, we spend all our lives dancing to the same song, which is not our selection—such a song that the community imposed on us, and we never tire of it. We only get dissatisfied with the things we choose because a choice demands the next choice. It is like you never drive the same model of car. You often change it because it always involves selection.

Why do we not get bored?

It is because we do not follow gurus and saints; we pretend to obey them. Psychologically, we cannot follow anyone. So, when the man on DJ was dancing, we saw him dancing with full vigour. Every part of him was dancing. He did not do any formality; he was not dancing to show off or performing any ritual.

He enjoys it a lot. He dances so earnestly that he lives the song and dances to the fullest. But, just then, he could not dance to the same music anymore. Therefore, the song must be changed.

Because all these gurus, gods, and almighty do not exist at all. These are only a belief, a fantasy. They do not exist anywhere outside our minds. Therefore, we cannot experience them. It is just like Bhagavan/ Allah exists nowhere outside; they are just figments of our mind.

Did you ever feel from a son's behaviour that he behaves like his father or thinks like his father? So, how can we be like Guru Nanak, Buddha, Ambedkar, or Ram when we cannot be like our fathers?

Then all these religions, deeds, almighty, guru, fakir, and deities, what are they? These are nothing but a conspiracy; these are all

politics. If we had been following them, then we would change them, just like the music played by the DJ.

Now, suppose that I decided I didn't like my guru at ten and wanted to change it. Then, I must have studied and thought about my guru's philosophies. I did not like them; that is why I thought of changing my guru.

And if I must choose a new guru, I will investigate many gurus, weigh their pros and cons, and then select. And when we make a choice, then the responsibility of that choice will also fall on our heads.

And when we handle our lives, then an understanding develops in life. Religion, guru, fakir, belief, why are all this hypocrisy? Because these are fake. The society imposed all these on us because we did not choose them.

Are we living life or taking it as a burden? There is a straightforward test of it; whatever I am doing, am I the reason for it or is it someone else? Do I get pleasure or comfort by wearing a turban, cap, burka, or am I doing a formality?

Even today, ninety per cent of girls are married off by their parents, but they are under the illusion that their weddings are taking place with their choice. So, why do I like my husband? In front of people, every wife will say that her husband is very nice, very responsible, and very loving, but the question is, how did she know her husband is the best for her?

Because until I have met two or four people and have tested them, how can I say that this is only the best? You are not the wife. You are only playing the role of being a wife, just like how an actor plays the role of heroin in movies.

It means marriage is just a formality.

Just like this, how can we say that my holy book and my guru are the best. To know all of this without making a choice is impossible. Things fall out of life when we live them. When we interact/communicate with something, then a new self-experience will be born. Self-experience is the key to success. The new experiences create awareness.

The new outcomes increase curiosity. Then we look for new things. The things that we have already done, already lived, can we do the same thing over again? Can we dance to the same song on DJ throughout the night? No, right? If we continue doing the same, we will become a victim of a psychological illness.

Will breaking the rules create chaos?

Once a man told me that Joga Singh, your 'Break The Rule' is an utter failure.

I asked, "why?" He said, "Just think how a kite can only fly in the sky for as long as we tie it to a string. As soon as the string is snapped, the kite will fall to the ground. Just like this, life is incomplete without rules."

I told him that his words were correct. But also think that the kite can only fly up to a limited height when tied to the string. The kite can go beyond the clouds only when it is free from the string. Otherwise, there is no possibility. He started saying that how can the kite go beyond the clouds after breaking free from the string?

I said it might seem impossible, but when tied to the string, the kite cannot go beyond the clouds at all. So, there is not even a zero per cent possibility. So, yes, on breaking free from the string,

there is some possibility, but we cannot gauge that possibility now.

Whenever humans wanted to fly like a bird, people must have said that they were a fool. How can a human fly like a bird? It is because we need wings to fly, and we don't have wings. Therefore, humans can never fly like birds.

But one day, humans not only flew like birds, but they have also reached the other planets. So, the humans did not have wings, but we do not know how they got the wings to fly?

That what seemed impossible, like the kite flying across the clouds, has now been possible. Just like this, if a kite breaks through the string, it might somehow go to the clouds. So, there will be a possibility in the future, but we do not know how this will occur.

In the same way, so far, we are attached to a great man, scripture, or guru of the past; we cannot touch the extreme of our life. Understanding life will only develop when we break free from all these, called 'Break The Rue.' What shape will then life take we do not know now.

The new idea that I am floating on cannot be verified right now, and it is the beauty of nature. If we know how everything operates and how it will be, then the fun of life will end. But to date, there has been no positive change in humans because they want certainty in everything.

Second, I told you how many rounds of the entire ocean takes of the sky; we do not know? How difficult will it be if we must send such a big ocean to the sky through a lift? It is impossible, but for

nature, it is effortless. Again, we don't know how many times the entire ocean goes beyond the clouds.

In the same way, you might think, how would you survive without Rama, Mohammad, Nanak, Buddha, Ambedkar. It looks like forsaking them would erase our existence. Whereas what happens is the opposite of this. As soon as you neglect all these, your existence will sprout.

In the same way, if the kite wants to go beyond the clouds, how is it any more complicated? Just breaking through the string is necessary. Some arrangement will come into existence after breaking through the string.

Just like this, humans could not understand themselves until today. Because we have solved not a single problem of humans till date? Forget about the philosophy in humans; even common sense did not flourish in them?

Why is a man mentally and physically ill? Why, even today, do people need police and court everywhere? Why are humans disturbed and violent? Even today, why is a man dishonest and a rapist. The only main reason for this is that the man's sting is not in his own hands.

The past has been controlling him. Babas, sages, and saints are sitting on his mind. He has been seeking inspiration from those who are not there at all, who are non-existent. If a man stands alone, he can be explained and understood, but man's problem is that he is part of a crowd.

We cannot give a new understanding to a man in the crowd. Experience arises on a personal level. In public, knowledge is never born. Just like it, we cannot make the whole sea travel to

the sky because the sea is enormous and heavy. But the work can be done if the sea evaporates little by little and travels in the sky?

Now we cannot separate the man from the herd because his identity is because of the crowd. To date, humans have done nothing at their level. So, no independent thinking was born out of him. That is why when you say something new to them, they deny it.

Men will never get freedom and spirituality among the crowd. Spirituality is a very personal journey. The understanding of life will never come by walking in public because the public is afraid. So that is why it does not let anyone separate from it.

If you want to go far beyond the clouds, then you will have to go there alone. The entire sea cannot reach there together. So, we will have to break free from the crowd for spirituality, but the public will scare us.

The whole religion or community will never get liberation. The whole of society can never break the rule. We will have to break the convention one by one. Now even we would also have to jump from one religion to another out of curiosity. We would also have to say that let's see which religion is better.

But no, without checking, we believed ours was the best religion. We could at least test ten or twenty beliefs and then say that my faith is the best. We have read no religious books to date, but day and night, we keep on repeating like a parrot that my holy book is the best. Without reading other religious texts, how can we say that my sacred text is the best?

But remember, the drop had to become very light to become the cloud. And as it embarked on its spiritual journey, its purification

continued, and its taste became sweet. But the seawater is salty and not even suitable for drinking.

In the same way, if we are Sikh, Dalit, Muslim like the ocean, there will always be bitterness in our lives. We will always be a victim of depression and frustration, and we will not know it.

But see how the drop leaves this rotten and salty water and sets out on a long journey and see how many difficulties come in its life, but it becomes pure. It produced sweetness in it. But the man fears all these difficulties.

The first thing that we must understand here is that society and religion will never let us fly. It would always want us to live the life of rules, just like the sea. So, culture and religion will scare us, saying, "Look, do not fly, you will get killed, and go to hell."

Now the biggest question is, would I like to live a life like that of a drop? So, sometimes I go into this religion, sometimes in other faiths. I read this holy script, sometimes others.

Sometimes I live in this city, sometimes in another. Sometimes I am living in this country, sometimes in another. I go to many unknown places; I make many new countries my destination. Meaning I do not even know what is going to happen in my life tomorrow. There is always a curiosity in life; there is ecstasy, there is a thrill.

Water does not remain collected in one place. On looking at the surface, you might feel that the ocean is always in the same place. But, no, the entire sea revolves around the entire universe. Only humans are such beings who get stuck when they sit in one place and settle there and make that place their home.

Every person wants to have just a permanent house, a secure job, one religion forever, one country, one husband or wife who is always loyal to him all his life. And, above all, to always think the same way because different thinking gives rise to tension. So, walking out of the crowd increases difficulties.

Walking alone increases responsibility. If I go from one religion to another, many problems will arise because people of other faiths will never accept me. People of different religions should have been happy that someone left his religion and now has come to their religion, but the exact opposite happens. They always look down on the man who leaves his faith. As a result, he has difficulties getting his children married.

Even if I settle in another state, that state-resident will always consider me a second-class citizen. In their eyes, I am not even a human. Just like this, if we go to another country, then many troubles come our way. We are not free to take steps like the drop. Social and religious rules have crippled us from all around.

When the entire society is against change, then how can anyone change? How can someone go on a trip like a water drop and get amazing views of life? In such a situation, it is right to be wherever we are, to stay there. It is the reason significant changes have not happened in our social life to date. It is why most of our social and religious beliefs are still the same as that of ancient men.

Here I do not even tour India because there is an atmosphere of insecurity in India. Nothing called police exists. For instance, if someone else robbed or raped me, the police would not even take an F.I.R. because the police will work under pressure from

the local people. So, how can I risk going out if, for lodging an F.I.R. In India, we must go through such tedious processes?

If we compare ancient men and today's humans, we find our moral values have declined a lot. The law of nature is that either we will go forward or backwards. We cannot always remain the same. Now think that the early wild men must have raped, but after raping, he will not thrust stones, rods, sugarcane in the woman's private parts. He would also not have murdered her.

Now the interesting fact is if they raped someone, what is the victim's fault in this? Of course, the rapist is the one to be blamed. But in society, they only consider the victim guilty. So, the victim cannot show her face anywhere. She cannot get married because everyone considers her untouchable.

She cannot face anyone eye to eye throughout her lifetime. People punish the girl for a sin which she did not even commit. The rapist feels proud to have done a great job in society. Now tell, did the ancient men have this kind of fault in his thinking?

So then, did our character decline or rise as compared to the early humans? Someone has also said that in a society where there is a mentality of misunderstanding love relationships, only hatred resides there, and where there is hatred, rapes take place.

If you look, corruption, exploitation, violence, greed, cheating, anger, arrogance, etc., have been increasing.

Feticide, honour killing, practising dowry, regionalism is becoming complex day by day. We have been developing, but it is a different matter that, instead of forward, we have been moving backwards.

Why is mental slavery so wrong?

For instance, consider that a cow has been living in its owner's house for many years. But the owner is no longer in need of the cow. So, he leaves the cow somewhere far away outside. But the cow comes back to his house the very next day. So, they had left the cow where she could live her natural life.

She had got her freedom with incredible difficulty. She had been living a life of slavery for many years. But she had become so used to this slavery that she had forgotten her natural life of freedom. Now, this life of slavery had become her real life.

She had now forgotten that old wayward, rule less life of hers she lived in the jungle. Now at the farmer's house, everything in her life used to be according to the rules. He gave her water to drink and grass to eat at certain times. The farmer used to extract her milk according to the time.

Everything was going against the cow, but she had now accepted this life of slavery because it was comfortable. There was no tension. In the grasslands, the cow had to work hard to get food, to get water. There was always some tension. The cow would not even know what would happen in the next moment. There were also ferocious animals outside, and there were also threats to the cow's baby.

She would also have to face intense sun rays and rain too. But here, everything was reversed when with the farmer. Everything was now the responsibility of the farmer. The farmer provided food, water, security, everything. The cow no longer had to think. The thinking was all the owner's responsibility.

Can you imagine how there is such a vast difference between the two lives? One is a natural life; the other is artificial life. Naturally, artificial life is more pleasant and comfortable, but it takes away the essence of life.

Religion provides artificial protection like this one. All the principles of faith seem to give life, but they provide death to humanity. In this way, we are expecting to be immortal while we are taking poison.

Now tying the cow to a rule might have been against the cow, but it favoured the cow's owner. So the owner cuts the chain that tied the cow to the peg and leaves it in the forest. But the problem is that the cow has forgotten the outer world.

So, she returned to the owner. Though the farmer may have cut the outer chains, the inside chains were so subtle that the cow was not finding her life of independence easy to live. The grip of the rules was going on for too long. Slavery had become ingrained.

Now the slavery of the cow has only five years old, yet it was not breaking. But man's religious slavery is thousands of years old. Rousseau says that a man is born free, but he is everywhere in chains. Religious slavery has been deep now. All the rules of religion are in favour of religion, just like the owner of the cow.

Religion does business by enslaving humans. In return, it has given humanity a rule for doing everything, just as the farmer had ensured the entire day-care of the cow. Thus, for example, how to get married, celebrate one's birthday, burn a dead body, enter the temple, worship the almighty and so on?

Religion will exploit us just like the cow was controlled, but in return, it will introduce us to God, free us from this life, bring ecstasy, and make sure the ticket to heaven. In return, religion will extract our milk. We just must do everything as per rule.

Humanity has been enduring slavery for thousands of years, so they have forgotten their proper form, just like the cow. So, even if someone cuts off these religious chains people are tied with, the people will die in agony as a fish dies without water.

People will come back from roaming the entire world. They will see big countries, cities, the intelligent systems there but still consider Haridwar holy because their guru or deity had gone there someday. So, their faith in Haridwar will never diminish even a bit at all.

You can imagine how dangerous the micro chains inside must be, just like how the cow did not see grass in the open fields outside. But the cow is under the illusion that maybe she loves her master. So, she runs back and hugs her master. Then, denying the truth, she embraces the lie.

Such people are the ones who go to their fakir or guru. People have an illusion that maybe they are in love with their guru or fakir, but they have become slaves of an idea. There is great comfort in this guru-disciple system, just like the farmer provides safety to the cow. But the disciple never realizes that this peace and security is fake and artificial.

There were a thousand threats to the cow in the forest, but her real-life was there only. But everything in the owner's house was as per rule. So, she gets food, water, and security. But this life is

against her nature. But even then, the cow chooses the life of slavery of the owner.

The rules of all religions are against life, but humans still choose this slavery because it seems to give protection. Now, suppose we have held onto the lies so far, so how can we achieve spirituality. It is why religious countries are backward, and there is no justice there.

The life of slavery is like a lifeless life where there is no freedom. We get life only once, then why live in mental slavery?

We do not need any spirituality. We don't have to be great either. When we would not like to be our eminent men, why do we worship or feel proud of them? Would we like to abandon our home and go to the jungle just like Buddha? Never! Then why do we make a mention of him?

We have to live our natural life, but we are, in reality, terrified of life. That is why we have been taking shelter in religion, just like the cow had sheltered with the farmer.

How to build a progressive society?

Have you ever wondered why is there never a positive change in Indian society? Of course, all this change that we see around is all just scientific development. But if we look, man has not changed himself as a social animal.

The man is many times more dishonest than before; he is violent, aggressive and a rapist. But is this work of becoming a human being so complex that man is engaged in being holy day and night? They are doing bhajan, sermons and kirtan but forget about their spirituality; the little common sense is missing.

But why so? Why has the thought process of humans not changed until today; why does man, one of the best creatures on earth, want police and court everywhere? Why are the best creatures on earth so insecure, desperate, and frustrated today? Why are small little girls being gang-raped? Do you want to know the reason for all of this?

See, when a man makes a brick, then he has a mould for it. So, he pours clay into that mould and gives it a brick form. So, now the brick maker need not think at all whether the length and width of the brick would have been correct or not? No, he is building the bricks with no hassle, and the bricks are all becoming the same.

Now the advantage of these similar bricks is that they are effortless to maintain. For instance, if these bricks were not the same, then the problem would have arisen. What if all the bricks were not equal in length and breadth, then? How would we then construct a building?

We can build a building because all the bricks have the same specifications. But the reverse happens in society. We create a wonderful community when every man has a distinct character.

We create a progressive society where every person has an independent mindset and lives on their terms. We build a progressive community when every person stands alone. You see how nature has made every man's faces and features different from that of each other. No two human beings have the same faces.

A man should not be a part of any herd or crowd, nor he should associate himself with any ideology. Religion is the biggest obstacle in a man's life. Because religion wants its followers to be

the same, their food, living, and costumes should all be the same. Religion is not in favour of personal thinking.

When I was studying in the seventh or eighth grade, the teacher told us first to write an essay on the cow. The teacher wrote all the sentences on the board, and we copied them on our notebooks. Now the teacher asked the entire class to mug up the cow's essay, and whenever he asked us to write the essay of the cow, we would reproduce the whole essay with perfection.

I think this cow's essay continued like this for the following ten classes. There were ten such essays that the teacher had asked us to mug up, one of which would appear in the examination. Now it was fine till here, but I had a problem that I could only write an essay on the cow. If you had given me a task to write an essay on a horse, then I could not write it.

It means that creativity and knowledge did not sprout in me. Productivity did not come to life. But I noticed that the children from public schools would write it with no difficulty at once; we gave no matter what topic to them to write essays on. But for me, even when I became a professor, I could not write a perfect essay on a new subject.

When my teacher taught me to write an essay, he did not have to work very hard. He got those ten sentences written on the board on the cow and checked all the students' copies in no time. Now it was effortless to check the copies. Why? Because everyone had written the same lifeless sentences because they had copied them from the board. So, there was very little chance of a mistake. The teacher would go on ticking the copy.

But the teacher taught public schools' children in different ways. If we gave them no matter which subjects to write essays on, they would write them at once. They would write essays at once, even on those topics they had never written on before. How did this become possible?

Why can't the imagination of kids from a Hindi medium background take flight? Why do they live all their lives with limited experience? Look at this by relating it to religion.

How does a religious person ignore all the eminent men of the whole wide world and capture only two or four gurus and fakirs? Then he will somehow try day and night to walk on the path set by his gurus. But throughout his life, he keeps thronging the gurdwaras and temples, but he can never walk on any guru or fakir path.

His thinking becomes blunt. Just as a child from a Hindi medium school keeps writing the same few lifeless sentences, just like that, a religious man keeps worshipping a particular guru, fakir, or deity throughout his entire lifetime. The thoughts of the same guru or fakir occur to him.

There is no new experience in his life. The remarkable thing is that the Hindi medium student did not write the sentence himself that he reproduced in the essay; no, the teacher gave him those sentences. Just like this, a religious man did not choose his guru or fakir by himself, but society decided who would be their guru or deity?

Society decides so much that even whom we should love, marry, how many and when to produce children. Of course, we feel we

do thousands of more things per our wishes, but they are all imposed on us.

Like a student writes the same cow's essay every year, we played the same tune day and night. There is no newness anywhere. And it is not surprising that we have not made a single international discovery in the last fifty years.

In the Olympics, we are right at the bottom of the medallist. It is because we say with a big claim that our food is very sattvic and that our thinking is very spiritual. But all the results are against us. It is because all our beliefs are nothing but lies; they are a superstition.

Now the teacher of English medium who teaches his children to write essays does not give them ready-made sentences. No! He writes them ten-fifteen hints about the cow, and the children make ten-fifteen sentences on the cow with the help of the clues.

Now the remarkable thing is that no two students' essays will match against each other. Every child's essay will be unique and unforgettable and will have its speciality in it. Now talk to a Hindu about something; all Hindus will have the same reaction to that thing.

Why so? It is because they all have the same past. The same gurus and deities governed all of them. They are all the same, just as the length and width of every brick are equal.

This Hindu, Sikh, Muslim who fits in this mould are dead just like a brick is dead; they are not dynamic. We cannot put a living man in any pattern. He must have changed by the time we put him in a mould because he is alive and constantly developing.

I mean to say that a child from a Hindi medium background will always repeat the same lifeless sentences, and the remarkable thing is that he will not make any mistakes. His brick will always look the same. So, the entire class will write the same sentences.

Now when the teacher of the English medium gives them hints on the essay topic, and the children write an essay by adding their points to the hints, then the teacher's work gets increased a lot. Moreover, because every student writes the essay their way, all the students' sentences will differ.

No one's essay will match. Therefore, the teacher will have a lot of difficulty in checking all their essays. Every child is making a different mistake, so every word must be scrutinized. Now you can understand why religion wants everybody the same.

Now, if there are forty children in the class and every child writes fifteen lines each, and in every child's essay, we don't know how many mistakes could there be in each line, how much time do you think the teacher will take to check the copies of all the children of the class?

I remember I could not check copies in class at all. That's why I used to bring many copies home. But the Hindi medium teacher has no such problem. He can check all the copies in just fifteen minutes because the sentences of all the children are the same, and no one will make any mistakes.

In the same way, a religious society does not want you to make any mistakes, whereas you learn from your mistakes. A religious mind remains undeveloped because it does not deviate from a fixed path. Suppose if all make mistakes, who will control them. So, it is better not to make mistakes. There is very easy when

everybody's essay is similar. In the same way, it is very convenient if all wear turban or cap or burka.

Everything is sure in religion. So that is why there is no mistake. There is a rule to do everything. So, for example, there is a rule to marry, love, celebrate somebody's birthday. A rule of study, dress, celebrate a specific festival, burn dead, worship, and keep a Roza. There is a rule of fasting, of yoga, of meditation, of spiritual awakening. So, there is a fixed rule for everything.

Then why we, over the thousands of years, have not thought of change? Of course, not all things need to go right; there may be some lacunas, but man must think it over to correct that. For example, we exchange the old car for a new one and this new car has many changes and is more comfortable. There is a need to change wherever we see scope for change; otherwise, nothing new will happen in your life.

There are thousands of rules, and society expects every man to fit into these rules, and we all are getting fit into them. All have been getting fit, so all have become misfits, and society has become a lifeless society. Everything has its rules, and every man seems to follow them, but we do not know when society became defiant.

Now maybe you have got a little understanding of why I say to break the rule. Because there is a rule to do everything, every man says he is firm about the rules; every man follows some guru, scripture, or ideology. Every man keeps fast; some keep their hair to show that they are firm in their ideals, while some want to put on their religious caps and give the message that they are steadfast in their religion.

By being an atheist or socialist, one is strengthening his ideology. Remember, where the thoughts of slavery come, there is the death of life. If this is the case, then the question arises: why is there chaos everywhere in our country? Why is there a disturbance around? We are even giving the rapists the death penalty now, yet why are the rapes not decreasing.

Forget about everything else; what is spirituality when there is not even any common sense born in humans yet? For example, take a bus on a crowded day and see. Even if the bus is empty inside, people will push each other, not noticing an older man or a woman with a child.

Observe people boarding the bus someday; you can see the first one pushing the second and the second one pushing the first. None of the two or three people who want to go in through the window can go inside because they prevent each other from going inside. In the same, all religions are stopping each other from flourishing.

If they had some common sense and came in a line, all of them could at once go inside. But how could they get so much sense? And all these people are those who have a fakir, guru, or almighty; they are also followers of some scripture. So, someone will also be a socialist or an atheist.

They also keep fast (Roza), do Jagran, are very sure to put on the burqa, but the fantastic thing is that they could not get on the bus decently. So then, how will these people solve complex problems of their society like corruption, tyranny, and exploitation?

And the ridiculous thing is that such people have been seeking and desiring spirituality; such a man hopes he will get ecstasy one day.

Then we come back to the point. The English medium teacher teaches the child to write an essay so that by writing one essay, that child can write thousands of essays in the future. Then you give him any subject, he will at once write an essay on that same topic. This child is no longer in need of a teacher because his thinking has taken flight. In the same manner, you will no more need Nanak, Mahavira, Vivekanand and Ambedkar one day.

The child from a Hindi medium background will live with limited thinking. We will limit him to one essay throughout his life. Such a religious/socialist man will confine himself to one country, one scripture, one guru, one fakir, and one deity all his life. Like a socialist would talk about Lenin and Marx. He also has his texts to speak of.

An atheist does not believe in any scripture or guru, but he continues to criticize these believers. As a result, he cannot go in any new direction. It also limits him to certain specific thoughts. As a result, the same essay will come to his mind, which will lead to frustration.

But the thinking of the English medium child will get wings. He will fly very high. His life is creative. It is the difference between a religious man's life and another man's life who is not religious.

The English medium child can do very well because he writes an essay himself. Each sentence of that essay emerges from his thinking. As a result, he comes to know how to fly, and if once we learn to fly, the infinite sky will open for us.

The child from the Hindi medium background did not learn to fly. He did not open his wings, did not use his conscience at all. So, he will always depend on his parents and never be out of his nest. So, think, there is a vast difference in both types of lives. But keep in mind that I gave the quotation of Hindi Medium and English Medium only for explanation.

After all, why is a man so afraid to live?

If you place a seed on a table and start playing the snake tune around the seed, will the seed sprout? Will the seed become a tree?

No, never? Because to get sprouted, the seed only needed one thing: going into the soil. Then, the seed has to decay and rot in the dark. Only there he will get proper nutrients and minerals.

When there is a coordination of air and water in the soil, in the dark, the seed will sprout only then when many chemical processes happen. So, we may play snake tune around the seed millions of times, as the snake catcher does, to make it sprout, but the seed will not sprout because it has no proper environment to grow.

You remind the seed that its ancestors were very great; that they fought many battles for society. They were very dutiful. So, you should also follow their principles and path. Please sprout. The seed will still not germinate because what we are explaining is not the correct dose for the seed. The seed will not grow into a tree until it gets all the potions that it requires.

It does not matter how many great deeds the ancestors of that seed did. You put a religious cap on the seed, put on a burqa, and tie it with a turban, but the seed does not need any of them.

But you bury the seed in the earth, and it will grow. What have we been doing for thousands and millions of years? We are playing the same tune in the ears of the people that you may become human. Your ancestors have been very great. See how

great your guru is? How many significant spiritual texts do you have?

How superb your culture has been, so, become great soon; you should become truthful and honest. We are trying to hypnotize the people in kirtan, jagran and sermons by telling big stories from the religious texts to awaken the seed inside it. Still, to date, no meaningful result has come out.

Just as the seed has been lying on the table for a long time, it rots, and the stench smells; the same way the men have rotten, they stink a lot. So, they apply a lot of perfumes and deodorant, but the unpleasant odour does not disappear.

The man had to go into the earth, but he was getting hit in churches, temples, and gurdwaras. He is thinking that perhaps the eminent men will save him from rotting. He does not want to go into the earth because there is so much darkness there. He will suffocate. After all, what does a man need? A man also has to be in a circle of two feet, just like a seed.

No matter how great a mountain is a hundred kilometres from the seed, it does not affect the seed. No, the thing that will affect the seed the most is within its area of two feet. Just like this, how great is a person's culture, eminent men, what they have written in the holy texts? It has nothing to do with a person.

But what matters is how he behaves all day? For example, how does he treat people younger than him? What is the daily interaction/discussion with his wife? How are his beliefs? How does he feel when he goes to work in the morning?

Does he feel depressed before going to work on Mondays? How is his behaviour when there is no one watching him? How does he

talk to his watchman? Does he take new decisions every day in life or not? How much struggle is there in his life? How many risks does he take daily? How often does he fail every day? How is his health?

All these things are the soil of a man in which he will sprout. All these things are a man's nutrition, and so, he does not need any great soul to guide him. It does not need any religious books. Just bury it in the soil. Just connect it to life. It just must interact with everyday things. He just needs to interact with daily happenings.

When we place the seeds on the table and play the tune of its past, then the seed has no effect. The seed is always inactive. There is no new beginning because there is no interaction/coordination with any part of the soil.

Remember, the seed cannot have any interaction with the past. The past is a fantasy. What matters what happens within its two feet area every day? What is the chemistry of our bodies when we meet people?

Just like when our faith is in the past, it cuts us off from the present. So, we stop taking nutrition from our environment. Because then we try to bring food, life supplements from the past which has not been possible till today. Because there is no past, it is all just a mere fantasy.

We want to live our lives in fantasies with false stories because we fear going deep inside the soil. So, we keep avoiding life all the time. But see, a man does not have to achieve any big truth. He just must feel and discover himself. He just must limit himself to himself.

If he learns to write an essay about his life, then infinite possibilities would open. Just knowing one thing, he gets to know everything.

Have you ever heard about the master of Buddha? He had no guru. Then how did he gain knowledge? You need no guru for self-knowledge. That is why Buddha had said that to be a guide of yourself.

There is no need to go beyond yourself; you need no divine power or charisma. It is just us and our life and the people and circumstances available within our two feet area. Just like the seed becomes a tree, we must become 'me'.

We don't want to be like anyone else. Just experience yourself. We must get into our depths, and in our depths, we will go as deep as we are free from the past.

Wherever we are standing, there lies our entire game on two feet. Those people who are present there, whatever objects are available there, will become our gurus.

What is our soil? Whatever people or things are available on a particular occasion, they will be our gurus; they will be our soil. Like when I learned to write beautifully on the wooden slate, I needed Amrik Singh; I needed the rest of my classmates. I needed the teacher.

I needed special ink and that wooden ink pencil. So, all these things acted as my gurus, and the remarkable thing was that I did not know how and why all these things were happening to me?

Again, who was most important to me when I learned to write a good wooden slate? Was Amrik Singh, the teacher, the rest of the

classmates, the wooden pen, or the ink my teacher? It would be an injustice to consider any one thing as the most important.

Could any incident happen without Amrik Singh? Could any major event happen without the teacher? Could any event have happened without the rest of the children? Could anything have happened without good ink and a slanted wooden pen? No way!

Amrik Singh was as important as the teacher. Equally important were the rest of the components. We cannot say that the wooden pen was less important. No, all were equally important.

There is only one system, and every component is equally important in this system. So why can't a Guru or a Mahapurush come into our life? Because it is the past and is not a living and dynamic condition. It is just a memory, and it does not have any other components.

Don't make anyone great; no, consider the system great. You never learn from any one person. No, you learn from a system where all components are equally important.

Why hasn't anyone learned anything from religion, gurus, and great men to date? Because people considered only one religion, one Guru, and one Mahapurush as outstanding. It is like considering a seed great and not burying it in the soil. You worship him and offer prayers, but he will rot away no matter how hard you try. No power in the world can save that seed because a seed does not grow in isolation.

It needs an environment or a system to grow, which you have not given. It means you have given priority to the idea instead of the substance.

Such is the case when you become proud of dead Mahapurushas. Now, these great men have rotted like seeds and started stinking. But you will say that you do not see this stench.

See, the stench from your character results from the rotting of these great men in your life. The endless corruption, exploitation, cheating, theft, rape, and atrocities in society is just the stench coming from your body.

You do not see this stench because everyone's body is stinking. How eighty per cent of milk in India is fake, but no one raises a voice because everyone's body has adapted to this fake milk.

Just like when you become constipated, the stool starts rotting in the intestines, and your body starts stinking because something got stuck in the intestines. Exactly such consequences are made by the solidification of gurus and Mahapurushas in our lives.

Events are the most important thing that happens in life. Now no event can happen without a human being. So now the whole thing is how we consider a particular event. How is our mind inclined; how are our thoughts; how do we interact with that specific event? And the more we are free from the past, the more we will interact/connect with that event.

Once, when I was in the twelfth grade, a boy became my friend and took me home one day. He made me sit in his drawing room and sent water for me through his sister, also of my age.

It shocked me that my friend who had known me for a week and we had not even had that long of a friendship, and today, he sent his sister with water for me on the very first day.

What was it? It was an incident in which who all was the hero. Me, my friend, my friend's sister, and the water. Now, why was I surprised by this incident? Because I was a man of a dirty mindset.

My thoughts about sex were very narrow. So, it was very comfortable for my friend and his sister when she brought a glass of water for me. It was extraordinary for me because I grew up in an atmosphere of narrowness.

My life started changing from that day onwards. Now, if I had taken that incident as if the girl had brought water for me, she must be a characterless girl. And then I would make physical connections with her. So, it was one choice, and the other was what I did. The second was that I thought, what a beautiful family Joga Singh is, how open they are, they are people of such clean hearts. It is as if I won a lottery ticket today.

Later, I got so close to the family that no house member was bothered whether the girl was sleeping next to my friend or me? So, my life started changing from the same day onwards, and whatever I am today, that family has a lot of contribution to it.

Suppose I could also try to trap that girl. By the way, that girl was not like that. Inside the incident, there was such a twist that

I could not seduce the girl at all. But one out of a hundred per cent, it could have been that the girl would fall into my trap and maybe we could also have a physical relationship, then I would have been living a worthless life today. So, my conversion that happened today would never have happened.

Remember, in life, you exist, and some events exist, and nothing else. The gurus, fakirs, and deities we worship day and night

cannot give a new direction to our lives. Only a commoner will change our life, provided we are ready to embrace the change.

But humans do not give importance to these ordinary things because they have given some gurus and fakirs extraordinary importance by mistake. They declared a holy book as tremendous, and it disconnected them from the rest of the books. Then what other religious texts did he have to read? He never even read his sacred book because he fell into the trap of seducers.

What is a straightforward route to escape from life?

A friend once had written a wonderful thing. He says, Joga Singh, you always talk of denying the past. If you are Joga Singh today, then you too must have once been a primitive man. Even inside of you, there is a primitive man. Then how can you deny the past?

Yes, I have a primitive soul within me, but shall I worship the primitive man within me now? Should I put its idol in my house? Should I keep mentioning that primal human?

And if I keep taking pride in it, if I keep mentioning the ancient man within me, what benefit will it be to the ancient man? And if I worship him as I sit or stand, then will my life get any better?

Of course not. Instead, looking back, again and again, will impair my ability to see ahead. For instance, consider driving a car, start thinking about the home, and you will stop seeing what is ahead.

Why? Because my mind has become blind. Because the eyes do not see, the mind sees, and I am now thinking about home. The flashbacks of my house are going on in my mind. Therefore, my

words of praise of the primitive men are of no benefit to him. Why? Because he does not still exist until the day. If I praise him, I will suffer loss because I will become blind.

We are all blind. I also have proof of this. Our problems are corruption, atrocities, exploitation, but there are no discussions on these topics by society. What is happening on all our television channels? What is going on are the bhajans, sermons and kirtans.

I once held a seminar on corruption. I invited many people, but not a single person showed up. I was very shocked the next day; I saw that a baba had come to my street. Hundreds of women gathered there. It means I, educated, cannot gather ten people on corruption, but an uneducated baba can gather hundreds of people in the name of God.

It shows that we are blind. We are blind because we give more preference to the dead. In our elections, we do not cast the votes based on issues. We always cast a vote based on one's caste and religion.

You look. All communities have been fighting among themselves, and the reason is- their past. It is just that they have different histories, which is why they hate each other's past. Conflict is everywhere in society; there is a conflict between religion and caste; nobody addresses current issues. See how assumptions, beliefs of the past drive all. And this is the reason we are all blind.

It is why, till today, we have solved none of our problems. It is because we do not face the present at all. On the contrary, we are so happy while singing praises of the dead. And because of

this attitude, we have destroyed ourselves, but we still insist we learn a lot from the past.

They say that even within us, there is a primitive man. So, dear brother, if there is a primitive man within me, what should I do about it? The ancient man within me has pushed me this far, not so I keep praising and worshipping him. No, I must look forward. Just as the ancient man gave a new direction to my life, I also have a responsibility to give my life a new direction.

I did not become a human, so I could sit in temples, mosques, gurdwaras and play bass and drums. The duty of a milestone is that he has pushed you ahead, and you reached the next milestone. Now, the milestone that has passed by has no contribution to make to your life. So now, the upcoming milestone is essential.

What has already happened? How can that happen again? If I keep worshipping the ancient man, then what will he give me? He has already given me what he had to give me over a thousand years ago. And to expect something from him today is stupid. He broke his old culture and gave birth to a new human race, but how big of stupidity would that be if I started worshipping him?

Why is the entire humanity sad? They feel that their guru, fakir, eminent men, etc., have done various good deeds and performed miracles. Maybe today, they might be kind to bless them again. It is just this mistake because of which the entire humanity is suffering.

We don't have to look back again and again. Why not? Because there is no one in the past anymore. We will no longer find the

ancient men sitting there. Our guru, fakir, and deities are no longer there, and what we are indulging in is only a lie.

It is an easy way to escape from life. And, therefore, we are all sad. The illiterate man is unhappy, but the educated man is much more depressed. An educated man spreads superstition in society scientifically. Therefore, an educated man must not mug up the bookish knowledge. We need to learn from this nature with a new outlook.

Why can't we change the past?

If we look, there is no tomorrow, today, and yesterday in nature. Nature does not live in any past, present, or future. Nature is a constantly flowing stream. These today, tomorrow, and yesterday are all divisions of time made by humans so that their work can run smoothly.

If taken into consideration, every moment becomes past the next minute and leaves its legacy behind; we call it the past. Now the entire world is not the remnant of the past but the present.

It should be called a relic of the past if the past was available today, lying somewhere in solid form. And the past would have been huge, and the present would have been tiny. Only then could we say that the present is the product of the past?

Now the past is nowhere, but we live in an imagination that the past created the present. So how can the one who does not exist make someone?

Yes, if the present gave birth to the past, then it seems a bit correct because the present is unlimited, and the past is limited

and now only a memory. And your memory of this past does not exist anywhere except in your mind.

In the same way, what great deeds our gurus, fakirs, and eminent men did two days ago or even two years ago cannot have any bad or good effect on our lives today.

Till yesterday I might have been a bandit or a thief, but today I also have the same options of doing good or being good as much as somebody else does.

What we or our gurus, fakirs, deities did yesterday no longer has an existence today. So, what is important is what we are going to do today? And what we did yesterday or fifteen years ago, nothing can happen again now. We cannot fix it. No, the strength we have is in the present. We have control only at this moment.

Look! You need not become a guru or an expert. The expert man has never been to give a new direction to life. An expert or a great man only can create a great history but cannot change a life.

In our country, Buddha came, Mahavira came, Nanak came, Osho came, but the spirit of people never changed.

I always try to find ways and discover facts to prove my ancestors and my father wrong. But you are constantly trying to find ways through which your ancestors and eminent men do not get proved wrong.

You have been trying to be loyal to the dead past, whereas I have dedicated myself to myself. It is the only difference between you and me. I am devoted to the present actuality and you to a fantasy of the past.

The problem with the past is that we cannot start a new beginning while it is there. No, every man says that first settle your past deeds and then join hands of friendship. Now how can we fix the past, which is already expired? How can we change the food which we have already eaten? Now the only thing in our hands is to eat healthy food in time to come. We cannot undo anything which we have already consumed.

But the entire society is narrating stories of the past. Bhajan, sermons and kirtan are going day and night. Everyone is deliberately bringing up the past to prove that we owe all our solutions to the past.

We cannot solve the problem of the present with the keys of the past. We cannot ask a patient to rectify his old diet. Now people are garlanding the neck of Bhagat Singh and Udham Singh, but they never noticed that descendants of Udham Singh are still working as labourers. It means they are not seeing what is happening in the present.

Human beings forget the visible and indulge in what is invisible, unknown, unseen. What is visible? The visible is starvation, communalism, unemployment, conservatism; the unseen is God/Allah, spirituality, ecstasy, enlightenment, and the eminent men of the past. How many of us working now on what is visible, vital? Not even a single man! How many of us are working now on what is invisible, unimportant? Almost half of the country!

When we repeat the past without need, it becomes a deep conspiracy towards life, turning us blind. Our disease is corruption, atrocities, exploitation, unemployment, communalism, and casteism, but we hold no seminar or assembly about them.

Yes, we are holding religious kirtans, jagrans, sermons in every household. The past makes us dead, eliminates sensitivity, creates division. Why does it divide? Because people justify things as right or wrong that took place in the past. A person faces problems in the present, but his hands are full of junk from the past.

If we look, our society is trying to learn from the past but constantly disintegrate; and things are getting complicated day after day. But we will never review our beliefs. Instead, we will repeat the same things that were happened thousands of years ago. We addict ourselves to the repetition of the past because it is convenient.

Everyone would say that the past inspires a lot and that the truth is eternal. And they would proclaim that people are not following the principles of our culture. They would further claim that the saints are correct; there's nothing much we can do if people do not believe them. These are symptoms of a sick mind.

Well, you look carefully, we were slaves of the Mughals and British for one thousand years, but what have we learned from this mistake of ours to date? By coming out of this slavery, which parameters of the society did you correct? Which system did you rectify?

What can we call sacred?

So, you will ask now if our guru, fakir, deity, God is not holy, what is sacred?

What is the sacred thing? It is something holy if it expands. The creation that we live in comprises everything of energy, and

energy always expands. As in, if something dies, different parts of it get absorbed in the universe.

This universe is expanding. Therefore, it is sacred. If it does not grow, there would be no existence of it. In the same way, if something is holy to us, it spreads and enters the life of other people.

For example, the developed countries manufactured mobiles used in every house and by every individual today, gone even into the hands of enemies. They made computers, and the use of computers has also spread all over the world. Look around at the articles lying at your home; we will find everything made from foreign countries. Even we make the khaki cloth that we wear with the help of foreign sewing machines.

As much as we hate foreigners, so much they have become an integral part of our life. That means the things they are producing are all sacred; that is why these things entered the lives of others.

Our holy cow is consuming garbage from the streets. How can we expect our cow to find space in someone else's life when it could not enter even our own life? Yet the American cows are relaxing under the fans in our gurukuls.

In our life, there are cows of foreigners, which we do not consider sacred. The problem is that despite everything being transparent, we believe our great pride is to hold the lie. Then how can we expect development? When we are holding on to a lie, that too, when all the facts are clear.

The sacred is only that which is free because Only an independent thing can be transformed. A thing that has become attached to something else cannot be transformed.

As the cow got associated with the Hindus, the cow became a problem for society because the mentality of the Hindus got transferred to the cow. Similarly, the thinking of every community got reflected in its great men, so great men became untouchable to others.

It is just like till the shirt is not put on by anyone, it is sacred because till then, there are many possibilities, i.e. till then anyone can buy it. But no one will go for it as soon as someone has bought and worn it.

That means there is no possibility left. As long as both feet are free, you can walk thousands of kilometres, but as soon as you tie both shoes together, the opportunity is over, and you cannot walk even a step again.

It is why injustice, exploitation, and anarchy will be found in religious societies because religion destroys our freedom and nurtures disappointment and frustration.

The condition of our mind is determined because of the source of our knowledge. Means, what is the foundation of our beliefs? We must challenge that very foundation.

In the same way, look at all dominant personalities like gurus, fakirs, and texts; we have confined them to a particular group. We do not accept gurus or great masters of one religion or caste in any other faith or belief.

We will find no picture of a guru from another religion in the people who practice a different religion. If we see, these gurus and fakirs could not expand. They are getting limited.

So, if these gurus or texts are not expanding, we can assume they were not sacred. What can these gurus enter the lives of others? They could not even enter the lives of those who worship them day and night.

It smells malodorous from our cows, our texts, and our gurus. There is nothing wrong with gurus or a cow, but our perspective is to blame. Whatever we put our hands on sets off to be defiled.

Why is it like this? It is because of the hypocrisy and lies in our lives. Just like a shirt, there is nothing good or bad about it. But when we have worn it for a few days, anyone else will not wear it because the germs and odour of our body have already gone into the shirt.

This shirt is now impure to others. We have done the same for our gurus, fakirs. We have engrossed faith in them in such a way so that others cannot have faith in them. If they were to be holy, as we claim, then they should have entered the lives of others just as the mobiles and computers entered. So what is this all about? What are we doing?

We are just hypocrites. To date, we have not put together or produced a single thing demanded in foreign countries. And above all, the disgrace is that we think we still are the greatest.

So, what solves such a frame of mind?

What is the solution?

Although you can find a solution in every line of this book, most people will not acknowledge this because people ask for the same solution given in the texts and books from the old times; therefore, I will provide you, especially to the religious countries like India and Pakistan, with some exhortations here. You can find them below.

1. Foremost, start ignoring the political leaders. Every person should decide that they will not be a part of any leader's rally from today onwards. Half of the country's problems will end on the same day if we neglect the leaders.

We know every person curses the politicians, but none have taken any steps until now. So we need to take a tiny action like the above. Suppose all citizens stop supporting them by not going to their rallies; they will have their minds in the right place.

I asked a friend to encourage everyone not to attend any political rallies, and he claimed that this is a challenging task, further stating that the people will not agree.

When we cannot do such a simple task, how can we expect to do every other job that is very difficult? We have to conduct many movements for any change to happen, many lives will go in the conflict, and it takes a lot of time for a change to occur.

But many good people will come forward if we do not go to the rallies of leaders. But, so far, good people do not come forward because of doubt, because they fear people do not support good people with good deeds in the end.

It is the reason hundreds of R.T.I. activists were killed, but the police did not lodge an F. I.R. and never punished any killer. So, good people are afraid to come forward.

I do not write a word against the government. Why? Because the people will have a grudge against me and will stone me to death, and it will be a dog's death. But the law will punish no one. So, I will lose my life for nothing. But of course, if I feel the people are standing with me and will support me in any situation, I am also ready to bet on my life.

Then even if I die fighting against it, it will not be dying a dog's death, but it will be a martyrdom. And if we cannot do such a simple task, we should forget about better days and let it go on as it is. What can we expect as a lower price for change than this?

It means we must do nothing. We do not need to arrange protests; we need not fight any battle; we need not oppose. So then, what do we need to do? Just take a break from what you have been doing. Then what is right will happen on its own.

The right people will come out on their own. Just give them a hint that you are ready for change.

Many people are discussing socialism day and night; some people are giving clarity on capitalism and democracy. However, there is no need for all these. The Marxism which failed in all the countries, why are you teaching the same to people?

It would be best if you launched a people's movement, and the plan should boycott the rallies of the leaders. Keeping this point in mind, hold rallies everywhere. Every person should

attempt to convince their family and the people in their surroundings not to go to the leaders' rallies.

What will happen? It will be a signal that the public is ready. Then make an organisation by uniting many organisations and then we should wield good people in elections, should make good laws. It would help if you never tried to implement a written book of the law. No, the constitution should emerge from your behaviour, and it should constantly be changing, dynamic.

The entire country is shattered, divided. To get all people united, give them one clarion call. And analyse, are all these people agreed upon one issue? If the people cannot get decided on such a minor issue, then there is no hope. Then it will work the same way and let it work as it is.

In such a scenario, I will do nothing when people are not ready to take minimal action? Why should I then waste my energy? And especially the issue in which nothing is at risk. Unless people change their behaviour, bring in any socialism or capitalism, but nothing will work.

2. Another brilliant suggestion. Press the NOTA button in every subsequent election from now. Of course, we cannot prevent anyone from winning the election, but it will be a danger bell for the leaders. And it will tempt good people to jump into battle.
3. The third suggestion is that we should not impose religion/scriptures on children during childhood. Let the child flourish like a blank slate. If they need religion after they've

grown up, they will choose from their conscience. Anyway, we have learned nothing from religion to date.

Therefore, we should test this rule of religion by breaking it by challenging its foundation. Is it reasonable to impose religion on children? Is it right to make them slaves? On it, at least there should be a law.

4. Another precious suggestion is to have pictures of gurus of other different religions in your home. It will reduce the oppression of faith in our minds. It will end hatred and spread love.

It is a sin to attach to one. If you read anyone, leave him there and move ahead.

5. Always check who dwells in your heart? Now, in your heart is someone else, but you got married to the other. If the circumstances are so, then we can never be happy.

Do you say that what can we do now? But, even now, you can do something. If you cannot rectify your life, we can help our children meet the right person. Our problem is that they everywhere associated us with wrong things.

6. Work on the options so that we find the right thing. We can never know what is right on the first try. To reach the right scripture, one must read a few texts. We cannot get the right thing without trying options.
7. Always look forward. Stay away from such kirtans, hymns, recitation, etc., that praise the past. We have gone through them a lot, and we found no such positive result. Try to give these things a break for two years; if it does not work out, you

can get back to them again. You will find them where you left because nobody would steal them. These things are not of any importance, except for you.

Always think forward. You cannot do anything about what has already happened. However, we can create a promising future by being in the present. Importance is that of what will happen tomorrow. There is no importance to that which has already happened.

8. Boycott today's education. Do not expect children to score good grades. Demand quality education from the government.
 9. Keep a lofty goal in life. Do not limit yourself to only a job or business. When we work on a big plan, many old traditions, holdings, beliefs collapse. A philosopher has rightly said that if you keep doing what is expected of you, you are a slave.
10. Learn to stand alone. Do not seek anyone's support. Always give life a personal and direct touch. We should have direct contact with life; only then our thinking will flourish. Remove all the middlemen of life like guru, fakir, God for two years.
11. Let children decide for themselves for their marriage. If possible, we should encourage them to have a live-in-relationship for at least two years. After that, they also may decide freely in their life.
12. For two years, we should solemnise the marriages without dowry and not spend any money on weddings. It will solve many more problems along with indebtedness. There will be an improvement in thinking as well.

13. All communities should stop fighting among themselves. You have to fight with problems. Instead of other communities, see the shortcomings in your own community. This will reduce the hatred, and you will start seeing many better options in life.

Out of the thirteen points I have given, twelve will be possible if we work on the number one point first. If we do not start by rejecting the leaders, we will not be able to work on any other issue. We must have this much understanding to make the right choice so that our family and country can progress.

These are some points that we can consider before making any government. This list is not final but is some steps that we can take in the beginning. We can add many more things to it. And to accomplish all these things, we do not require any socialism, capitalism, or democracy.

For example, if you are competent, educated, help your brothers. Help their children to get educated. You don't require any socialism, capitalism for all this. If in your neighbourhood, if somebody does injustice, stand by the victim. Tell me, to accomplish this, which socialism, capitalism, you need?

Now, eighteen of the twelve points I have given will be possible if we work on point number one. We should start rejecting the leaders, or else we will not work on any other issues mentioned.

You can get different surveys carried out and give feedback to the government. In this, we do not need to understand socialism or capitalism. Anyway, if you are sitting idle at home, why should we not take some tasks into our hands. Is getting a government job the ultimate truth of life?

All the undertakings you are supposed to take are straightforward, but what we have been engaged in so far is very tough.

For example, you must have seen that people give more importance to caste, religion, and community but do not raise a meaningful education with the government. Instead, people prefer to indulge in bhajans, kirtans and rituals and do not address the fundamental problems.

I have seen that the Indians have made so many groups or organisations, and they are discussing day and night which one is right- socialism or capitalism? Whether atheist is right or theist? But this is not an issue at all. The problem is- how to make a new beginning?

And to make a new beginning, which one step we can give to all to do it? Of course, to boycott the rallies by leaders is the right and most straightforward step. Instead, go among the people and encourage them. Tell them how their and their children's future is at stake.

Now, what we must do after the formation of the government is to be discussed later. Then, when we see some possibility of making the government, we will put forward everything we will do after completing the government. But, first, test whether the public is ready for a religion less and casteless government.

We must also oppose corruption, atrocity, exploitation, communalism, unemployment, etc., but these issues are complex and challenging. So, therefore, if you motivate people on these issues, it will require a great deal of struggle because you must

arrange a lot of demonstrations and protests, and it may cause a lot of violence.

First, give the people assignments they can easily do, just like boycotting leaders' rallies. In this, nothing is at stake. Second, you have also to start a public movement. For this, make the team and coordinate with many organisations.

When we have a positive outcome, then these results will motivate people to make more significant decisions. But remember, we do not get motivated by mere speeches; instead, we get inspired by results. So, the question is that are we ready for a silent revolution in which we do not shed even a single drop of blood?

In this small step, unlimited possibilities are there. One day you can become an MLA or even the Prime Minister. So, why are you limiting yourself to a minor government job when possibilities are unlimited?

Now, you are begging for a government job with both hands outstretched. But, instead of demanding a job, why do you not become a provider of a job. Why don't you have a big goal? Why don't you become a Prime Minister, and why don't you become a provider of employment?

The problem is that people expect that government might bring about a change that is not possible. Only people will bring about change, but people neglect hard work. They will keep on sitting unemployed for years, but they do not take any new initiative.

You can arrange so many seminars on superstition, unemployment, illiteracy. Then, of course, you have to do nothing about this, but the possibilities are endless. But our youths, after

being educated, would roam about for years but not stand up to any challenge.

They think that only a job is the last option for them. We don't see entrepreneurship anywhere. Whatever task you get, grab it. Don't waste your time. Every moment is precious. Don't wait for a miracle and that it will only help you out if the government gives you a job.

Work on options and embrace the struggle in life. If possible, stay away from religious rituals, customs, superstitions. Don't expect the freebees from the government; instead, exert pressure on the government for modern education.

Look! There might be thousands of Yoga trainers in the country, but Baba Ramdev presented yoga in a novel way and is known worldwide. It is called entrepreneurship. Without this, the government cannot go ahead because we cannot give every person a job. So, the superstition, unemployment, exploitation, hatred, poverty, rituals you see around are all possibilities in disguise for us.

Our Social sites:

Website:

www.breaktherule.co

Youtube:

www.youtube.com/c/breaktheruleJogaSingh

Facebook Page:

www.facebook/breaktherule.co

Telegram:

t.me/breaktherule_bTr

E-Mail:

info@breaktherule.in

About the author



Joga Singh is the founder of a unique mission called 'Break The Rule', and by profession, he is Assistant Professor in English in a government college. He analysed the relationship between a person and society and why most people leave this world after living incomplete lives.

His life was always full of struggle. To begin with, he did teaching work for ten years in different public schools. Then, because of his daring and questioning nature, he couldn't stay longer in any school.

He did many jobs and lost too many. He also faced financial hardships and poor health as well, but he never felt defeated. On the contrary, he always worked on options and permanently moved forward.

And out of this struggle, a unique concept called 'Break The Rule' was born, changing society through a public movement.

First, he applied break the rule to his life and attained financial well-being by overcoming the financial crisis. Then, by overcoming poor health, he gained such robust health that even it surprised the doctors.

After seeing the fantastic effects of breaking the rule in his life, he analysed society from the social and psychological point of view. He found that breaking the rule is a solution for every personal and social problem.

He says that it is essential for every person to know what he wants in life, and breaking the rule is the best tool to know that. Once a person gets clear about what he wants, the next step is to work on options. So, working on options is the basic tenet of breaking the rule.

Break the rule teaches us how to go beyond limits by transgressing them? Joga Singh says that by going beyond boundaries, we can connect ourselves with the unlimited creative power of the universe. By joining with that power, we can create any reality we want to attain in our lives.