

Break The Rule Vol: 3

Break The Rule

Past is a Shadow

(English Edition)

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Contents

About the book	4
Why are we not practical?	6
The idea is not important.....	30
We do not need a Mahapurush.	55
Make a fresh start every moment?	100
Realty is born out of choice.....	128
How can you reach your truth?	171
You have to disperse again and again.	214
How to make good decisions?.....	228
About the Author.....	255

About the book

This book is unique because it demolishes all the old beliefs and concepts. This book proves for the first time in history that society does not need Mahapurush, gurus and fakirs. Instead, society needs good teachers, engineers, and doctors today.

Furthermore, this book illustrates that though all religious societies are full of Mahapurushas and Gurus, the character and behaviour of these societies have remained the same. On the contrary, all these societies are victims of hatred, injustice, exploitation and communalism.

Though these societies have been trying to be honest and truthful for thousands of years, they are still considered the most dishonest in the world. So why are these societies sad and cursed? It is what this book has tried to explore. In addition, the book attempts to understand the psychology behind the opposite results manifested in these societies.

Breaking the rule is not a theory. No! It is a practical guide. This new perceptive connects man with life and proves that thoughts are unnecessary;

substance is essential. Till today we have been worshipping ideas, but now we have to do the opposite. This book also negates faith in the past. If we become available to the present by rejecting the past, then all religions collapse because the foundation of all religions is the past.

Not only has this book attempted to see many social concerns from a new perspective, but they have also been defined from a new perspective. Therefore, you will be able to understand life better by reading this book, and your understanding of life will become more profound. With clarity in life, your decisions will improve, and you will succeed soon.

When many people in the country start doing whatever they are interested in, they will begin to get whatever they want. You will not commit rape, exploitation, cheating, hatred, or dishonesty when satisfied. It will solve many social problems. Due to this, many countries will come closer, and there will be no war. In this way, breaking the rule is practical wisdom.

Why are we not practical?

I met a friend when I was a student in class twelfth. His name was Gautam. It was not even a week since our friendship that that friend took me to his house. Slowly I started mixing into that family. That friend's sister was also our age. We all used to live very lovingly and used to discuss various issues.

Gradually, I fell in love with that family so much that I started going there every week, and they used to wait for me. The friend and his family also started coming to my house. My friend's mother also loved me like her own son. At night I used to sleep anywhere in the whole house as if it was my own house.

Mother used to feed me by making me sit near her in the kitchen. She used to feed me butter forcefully, and if I wanted to eat three chapattis, she would feed me four. When I started going to his house, my life started changing and changing very fast. Earlier, I was very narrow-minded, but with that family, my thinking started to blossom.

My friend and I used to love like a boy, and a girl loved each other. Many years passed like this, and then I got married. Gautam also got married, and his two sisters also got married. Later on, the friend's parents were also no more.

Now we rarely saw each other. I was also coming out of a lot of struggle so we could meet very little. When I reached a slightly better life stage, I remembered those days spent with Gautam. I thought we used to be so close; how fun was it?

How immensely we loved each other? How I got ultimately mixed with that family. Why did we get away? Couldn't this love last forever? After all, we didn't have any issues, and we didn't have any disputes, then why did we part with each other? Why not revive the same relationship? So, I contacted Gautam several times and went to his house but found that I could not create that same passion in our old relationship.

I noticed that Gautam was no longer interested in me. One of the reasons was that my life had changed a lot because of that friend, but that friend might not have benefited much because of me.

One reason for meeting Gautam again was that I wanted to revive that relationship, and secondly, I used to think that my friend had changed my life, so I must repay him for that favour now. But both these things were not possible now. So that thing was not happening at all.

Once, my wife and I met my friend's sister, but I felt it was not right to do so now. Because I know that she is my sister, but her husband does not know this. So it was not appropriate to meet my sister like this. So I didn't see her for many years. Then her husband died suddenly, so I thought, let's talk to my sister at least now.

I called her a few times but felt it was impossible to restore that old relationship because she was no longer interested in me like before. The first thing I realised is that no one needs our favour. Nature goes on rewarding everyone for his deeds.

One thing can also happen that Gautam and his sister might still not know that because of them, my life changed, and then when I was developing

because of them, they would have gotten rewarded for what they had done.

I got a lot, but how can the hands of the giver remain empty?

So now the second question arises when I cannot recreate my experiences with Gautam, how can you replicate the experiences of Mahapurushas* thousands of years ago? I had lived with my friend; I had experienced it, yet despite so many attempts, I could not revive that relationship while my friend and I were alive.

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*A Mahapurush is a great or distinguished person admired for his courage, outstanding achievements or noble qualities and is more associated with religion and charity. But the term should not be used generically for everyone who becomes iconic.

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So the question arises when we cannot revive a relationship with a man who is alive and with whom

we have lived life, then how will you make a relationship with those Mahapurushas whom you have neither seen nor experienced and who now are not even in this world?

See, today, I have a thousand ways to do good and feel better, but I cannot relive those feelings that I experienced with my friend. I learned a lot from my friend's family then, but I can't learn anything now.

If I try to learn from him now deliberately, it will be impractical and only lead to frustration. It means the decision to revive the relationship with Gautam was wrong. This problem is also arising because I see that learning lying in the past, whereas that learning is an integral part of me now. That lesson and I are no longer separate but one.

Whenever I see past and present as two, pain arises, and despair arises. Maybe my friend doesn't separate our old relationship and himself; that may be why he doesn't feel sad like me. For him, both our past and his are the same. That's why he would not have needed to make a relationship with me again.

So the question also arises: if you cannot relive your own old experiences and other people's experiences, then what would people have learned from great men, gurus, fakirs and scriptures for thousands of years? Psychologically one cannot bring forward the past at all. Then why is the past being glorified day and night?

And the results of all these past-oriented people are disappointing. Even from their character and thinking of all the people who are proud of the old Mahapurushas, do not seem they would have learned any good thing from their great man. There is injustice, corruption, and exploitation in all religious countries. So the learning needs to be visible somewhere.

And what is it that even after proving them a million times, showing that you have not learned anything from your Mahapurush to date, these people still do not get upset?

I repeat the same question: if I cannot learn anything from a friend again, how can you claim to have learned from a Mahapurush of hundreds of years ago, that too when your country is at the forefront of

corruption and dishonesty in the world? If you were learning, then some statistics would be in your favour.

The developed countries, where there is discipline and honesty, win all the Olympic medals; if they say that they learn a lot from the past and the Mahapurushas of the past, then it is somewhat digestible.

But in the country, which is the centre of corruption, tyranny, exploitation, and unemployment, it looks ridiculous if it says that it has learned a lot from its Mahapurushas. So if somewhere something good is seen happening in your country, only then can you claim that it has happened because of your Mahapurush.

If you are a Buddhist, you can never understand Buddha. If you are a Dalit, you can never understand Bhim Rao Ambedkar. If you are a Sikh, you can never understand Guru Nanak. So, yes, if you are a Dalit, then you understand all the gods and goddesses of Hindus. But you know that all the gods of Hindus are fake, and they have no positive impact on the lives of Hindus.

When there are so many evils among Hindus, there is no question of the utility of any deity. Suppose Dalits felt that the lives of Hindus have improved because of their gods, then they would have put up photos of those gods overnight. But they don't touch them. They only put up a picture of their Mahapurush on the wall.

Similarly, Dalits do not see any meaningful contribution of Sikh Gurus and Muslim fakirs. It means everyone knows other's Mahapurushas, Gurus, and scriptures that they are useless. Still, they need to be made aware of the futility of their own Mahapurushas and Gurus. Every community would narrate hundreds of benefits of their own Mahapurush.

You can see someone else's Mahapurush because you are standing aloof from him. You cannot see your Mahapurush because you and your Mahapurush are one. Suppose you break the rule and learn to stand aloof from your Mahapurush. In that case, you will understand that just as others' Mahapurushas have no contribution in life, your Guru and Mahapurusha also have no contribution.

If you look carefully, you will find that these religions, castes, Mahapurushas, and Gurus are meant to control the crowd. So they don't matter more than this.

Now when two children quarrel in the street, their mothers come. Now both these mothers blame each other's child that your child beat my child. Will any mother believe that, yes, her child is at fault? No, not at all.

You can give lakhs of arguments to the mother, but the mother will not accept that the fault is of her son. Why? Because she is emotionally attached to her child. Just like this, make a thousand times people understand that your life is hellish, which is why no guru or Mahapurush is important.

No one will agree to see this reason! Everyone lives a life of poverty; not everyone gets good hospitals and roads, but the belief does not shake that we learn a lot from the past and Mahapurushas. Now people in India elect the government every year and have been electing for seventy years, but to date, the people of

India could not select the right government. Every time people get disappointed.

Every time they feel that this time also, we have elected the wrong government. But, after all, what is the matter that even after repeated elections, they cannot select the right government?

Now, if you go to the gym, your muscles start building, and one day six packs are ready. If we choose the right government at our discretion every time, then our power to choose should continuously develop. But our election goes wrong every year.

The main reason is that we have not learned to make the right choices since childhood. We did not correctly choose our scriptures, Messiah, Guru and great men in our youth. Whatever was imposed on us was accepted as correct. How can we suddenly choose our leaders correctly when we have never adopted the decision-making process?

We are not against any Mahapurush or Guru. We are against non-election. Wisdom grows only by making choices. In countries like India and Pakistan, people

have failed to choose the right government for seventy years. It implies that they have been going to the gym for seventy years but have not developed any muscle.

Despite that, if we claim that going to the gym makes muscles, it would be a superstition. If you could not understand leaders who looked like you in seventy years, how could you understand a Mahapurush from thousand years ago?

How can you say with such a claim that the Mahapurush is fine? What can we do if someone does not listen to the Mahapurush? Are the Mahapurushas and Guru such a puzzle that no one has learned from them to date? If this lesson is so good, why didn't anyone imbibe it? While the truth is that you cannot choose the right leader because you have never chosen the right Mahapurush, Guru and scripture.

In India, a girl is married to a boy and has to live with the same man for the rest of her life. Like or dislike doesn't matter anymore. No choice is possible now. First of all, she will never be able to know whether this person is of her choice or not because she has

never tried the options since childhood. So for her, whatever is happening is the ultimate truth, and she has to accept it.

There is no other option either. When she has not tried the options since childhood, how can a girl suddenly take a new decision now? That's why she always remains stuck with only one. And it has been given the name of dignity in religion. It means to conform to what others have decided for you.

Living with one is no problem, provided you have many options available. However, even if you have many options, if you stay with the same person, it can be assumed that you are with the right person.

What happens? When we do not try the options from childhood, the possibilities keep dwindling for us. It is because from childhood, all the concepts, traditions, gurus, Mahapurushas, and scriptures are imposed on us, and we do not ask any questions because we are small then. So the result of this is that the possibilities keep shrinking for us.

There comes a time when there is no possibility left. Now, if you want to swap your Mahapurush after growing up, you cannot. The community whose Mahapurush you renounce will consider you a fool, and those whose Mahapurush you adopt will never accept you as their own. In this way, you do not have any possibility of change.

Just like that, once or twice you elect leaders based on caste and religion, and then the poison of communalism dissolves in the society. Then no good leader will be found because leaders will also come from society.

When you do not choose, then gradually, the possibility of selecting ends. Marriage would only be an option if you chose scriptures, religion, or Mahapurushas in childhood. In the same way, there is no option left in education or business.

A man does some business and becomes successful but sits at the same shop all his life. He can't go anywhere now and can never close the shop. He becomes a slave of success. He doesn't even know that he is now confined to one seat in this shop. Maybe his life is boring, but he doesn't even realise it.

He becomes happy by comparing himself to others, thinking he is at least better than others.

Everyone lives by looking at others; no one tries to be different. If many people live life on their terms, if the transformation of society continues, then many possibilities will arise from it. Then everyone will get what he wants.

Right now, we are tuning into society. Suppose two people marry each other and have sex; then they are not fucking each other. No, society is fucking both of them because society has decided with whom they will have sex.

In this context, no man can naturally enjoy sex because we are having sex on someone else's terms. So why does only a prince appear in a girl's dreams, and why not a labourer? It means love is also a business. It implies the idea of love is false. But the whole world is mad after love. All our literature and films revolve around love.

If you remove the word love from the film industry, it will become lifeless, whereas there is no such thing

as love. In the same way, we remain confused about sex all our life. We are not actually having sex; we are performing a ritual. So when that love and sex are lies for us, that too, we live by our experience, then how much would we know about our Mahapurushas?

When we cannot know the aspects of life related to us, how do we know that some Mahapurush or Guru was really great and he can prove to be very beneficial for us now? When love and sex have not been helpful, how can a Mahapurush benefit us?

It is said that sex is an energy which, if known, changes lives. Love is also a positive energy that transforms life. But how many people's lives have changed in countries like India? Everyone loves and enjoys sex but is still helpless because everyone lives a life of poverty and lack.

If we are getting sick and helpless like the rest, then understand that love and sex are just a ritual for us. Similarly, looking carefully, you will find that our whole life is just a ritual.

Almost everyone gets this matchless love of a mother. Everyone gets the love of brothers and sisters; everyone gets the love of friends when they grow up; everyone gets the love of a teacher; everyone gets the love of a father; everyone gets the love of a wife; everyone gets the love of his children.

That means a man keeps getting love in some form throughout his life. And no one has started getting this love from today itself. No, it's been around for thousands of years. So whoever gets such much love in life can revolutionise the world. But nothing like this happens.

Everyone lives a life of lack and despair throughout their lives. Then what is the use of this love in life? Is this love not a superstition? See, what you call love is not a reality but a belief. Therefore, your confidence in Mahapurushas is the same as your faith in God.

If you look carefully, you will not see any positive result of the love you get throughout your life. So why does a person who keeps getting love in one form or the other throughout his life stumble all his life? His life should have been like that of kings. But everything happens on the contrary.

Forget understanding; love even fails to create any common sense in life. For thousands of years, love has remained just an illusion. Similarly, sex, spirituality, religion, God, success and happiness are all illusions. It means all our activities are useless. And suitable is what is useful, and what is useful is always practical.

And if all these things are a superstition, can it be a reality to be proud of the Mahapurushas and learn from them? No way! It is also a superstition like love. When all of our lives are worth nothing, what would you have learned from and which great man?

What's wrong with love and sex? The problem is that we have some prejudices about these two, which come from childhood as mind training. We are taught in childhood that love is like this and sex is like that. We have not even experienced sex yet, and a particular concept of sex is planted in our minds. And the remarkable thing is that this assumption was not made today or yesterday. No, it is thousands of years old.

Even before having sex, you are programmed to think a certain way. You don't know sex as it is. No, you get to know sex as society knows about it. I wish you did not know about sex; then you would have had sex. Then after having sex, it would have been fine if you had made any assumptions about sex.

It means; first, you enjoy the substance, and then some idea or concept is formed in your mind regarding that experience. Life is no longer an exploration when a lot of information about life is already given to you. Then it becomes a mechanical repetition. The same is happening in education and business too.

Now a commando comes back to his barrack after commando training; he does not remember again and again that he learned this in training, he learned that. No, whenever the need arises, that training from the past automatically starts working inside him. He does not have to remember that past again and again. If he has to remember that past training repeatedly when needed, how big a crisis will arise.

See, he will not be able to take a quick decision in any trouble. So why doesn't a commando remember his

commando training repeatedly in crisis? Because he and his past training are no longer two. No, now they are one. When both are one, there is no question of missing that training. Similarly, you and your deity, Guru, Mahapurush, are now one.

Don't remember them again and again. Your problem is that you consider yourself and your Mahapurushas as two. You see them separately from you while they are only in your mind. They do not exist anywhere except in your mind. But your problem is that you create their existence in the past with your imagination, and you want to learn something from this imaginary great Mahapurush. At the same time, history has now condensed into a single point inside you.

When you separate your past from yourself, conflict arises. And where there is division, there will be discord. By having two, you are no more available to the present. Not being present in the present means understanding does not occur in life.

When the proper understanding of life is not born, hatred will arise. Whenever a commando has to

shoot in trouble, he does not think that I had learned to shoot like this; I had learned to shoot like that.

No, that learning of the past is now inside him and is not lying anywhere else which can be remembered and used. Now the commando himself has taken training and has lived it but still does not remember it repeatedly because he has imbibed all that training in his mind. If we remember everything and then use it all the time, we will not be able to move forward even a step in life.

Now, why did the commandos imbibe all the training? Because that training was a physical condition.

The commandos had taken training in particular physical conditions. So he was available to those material conditions and had interaction with life. So he took many decisions, and he also faced many difficulties. So that's why training and commando became one, like a dancer and dance, and now you can't see them separately.

But see how we repeatedly remember our Gurus and fakirs because they and we have not become one. Why not become one? Because the Mahapurushas and gurus are now just an idea. And those thoughts are also not of the present and not our own.

Someone said, "Look, here is a Mahapurush, and you all have to learn from him," We agreed. But, firstly, the Guru does not exist today; we create him just by imagining. Secondly, someone has imposed that idea on us. Thirdly, no physical situation exists for that thought.

The first thing is that if, while firing, the commando has to remember how he learned to fire in training, then understand that he has not learned the exercise correctly.

But, on the other hand, if he had appropriately learned in training, he would not have to remember the training again while firing. Similarly, if you had learned something from the Mahapurushas, you would not have to remember them repeatedly. Then that learning and our mind would become one.

Now one more thing. Suppose the commando is not sent for training at all, and they, instead, make him sit in a class and explain everything through a lecture that he has to shoot and run like this every day. So would he have become a good commando? Not at all!

Why? Because you only gave him ideas, but no physical situation like the training has arisen. It proves that substance is important. Why didn't countries like India develop? Because they are trapped in thoughts like heaven, hell, spirituality, bliss, past, religion, and soul.

We never learn by thinking. Religion, the Mahapurushas, Gurus, and scriptures are all mental concepts. So why don't we ever learn anything from our Mahapurushas? Because we don't have any physical condition with them.

When commando is given training in the classroom, that training does not come into practice. But when this commando is given training in the field, he is not asked to think; he is asked to take action. Then things come into play.

Why hasn't any lesson been learned from the Mahapurushas and gurus? Because they do not come into practice. Why don't they come into practice? Because they are no longer a substance? They are just a fantasy now. Different communities think of the same Mahapurush differently.

If the seed has to germinate, it has to go into the soil, rot, and die—no other solution. You also have to take decisions according to your circumstances and situations. Only you and your ever-changing physical condition are important.

We do not learn anything by reading, writing and listening. We learn only when we gain new experiences in different physical situations. When we only think, the status quo remains. There is no mental development. Therefore, it is necessary to take action along with thought. Because of this action, a new consciousness is born when we come in contact with life in different situations.

The past is not so untouchable that you should never mention it. No, read the history and the Mahapurushas, but don't bring them forward intentionally again and again. Refrain from

deliberately proving that my Mahapurush is excellent. To stick to one is a sin. Try the options. By sticking to one, you will never be able to move to the next level of life.

The idea is not important.

The matter is essential, not thought because matter comes before thought. Let's try to understand this with an example. Once there was a flood in the river Ganga, and there was great devastation; the worldly people examined the Ganges water and found that this water had come out of the mountains from Gangotri. Then he saw that many small rivers pour water into the Ganges on the way during the rainy days.

Then they thought and concluded that if they could stop this lot of water behind, they could stop this devastation in the lower areas. So, they made a dam, and the flood in the Ganges stopped. So, see how a physical situation arose, i.e., first, there was a flood, but the idea of the dam came later. That is, matter (flood) came first, and the thought of a dam came later.

This way, the dam released the water slowly, but much water accumulated. So now, another physical situation arose. What to do with this lot of water? Then people thought about it and concluded they should carry this water to the far-off villages by making small rivers. So see, first, a physical situation

arose, i.e., a lot of water accumulated, and the idea (decision) to take it far away came later.

In faraway villages, people got water for drinking, bathing, washing, and irrigation. People also started farming. Now another physical situation arose; how to take advantage of the dam water which used to fall at such a fast speed? Then people thought, and the result came out that if this falling water could rotate some machines, then these machines could rotate electricity-generating turbines, and this could, in turn, generate electricity.

A new physical situation arose that water was falling at high speed, but the idea of electricity came later. It means a new understanding will occur when new equations appear in life. We always maintain the status quo by repeating old gurus and Mahapurush. Now electricity has also been generated, creating another unique physical situation, i.e., what to do with this electricity now?

Now again, people applied their minds and came to this new conclusion that they should carry this electricity to far-off villages through a wire. So soon, electricity started reaching remote villages. Then,

the tractor came because people began getting water and electricity, and farming started. Then people made many tools based on agriculture. Then the car and the computer also came. In this way, the life of the people started becoming prosperous.

Later, factories based on electricity started coming up. When people set up factories, they started making many goods. Now, one new material situation arose: they produced many goods, but how to take them to the people? Now the train was invented to carry goods far and wide.

It means they made the goods first, but the idea of the train came later. So all this discussion proves that matter will come first, i.e., some physical situation will arise first, and thoughts will be born later. That is, consciousness will be born out of matter itself.

When there was no fire, there was no thought of fire. But when the fire came, the idea of fire came later. So how did the sentimental people react to the flood in this Ganga?

When there was a flood in Ganga, the sentimental people thought and concluded that Mother Ganga had become angry. Therefore, to appease it, it has to be worshipped. Soon the worshipping started. Gradually this worship began in many places. When a large crowd started gathering, donations also started pouring in.

Then they built a temple; then they made another temple. Afterwards, they made many temples/mosques. Then slowly, many Babas, Sadhus, Abots and Fakirs came into being. Then these people made many communities, and a struggle started in all of them regarding donations. It gave birth to hatred which later turned into communalism.

See how hatred had arisen by glorifying the past. Seemingly all religions give the message of peace, but why is there unrest, injustice and communalism in every religious country? Because they want to learn from the experiences of the people of the past. They bring forward many ideas from the past, but the problem is that they fail to convert all these ideas into action.

Now they worshipped so much to stop the flood, crowds gathered, donations came, they built so many temples and mosques, and Mahampurush and fakirs were born, but the main problem of flood in Ganga remained unsolved.

People kept praising the past (thoughts), so they did not come in contact with the flood (material), that is, life because they didn't solve the original problem. It is the reason why there are so many problems in religious countries. They cannot solve any problem because they believe in the past; they are not available to the present physical circumstances.

That's why their life never goes to the next level. The status quo remains in their lives. Options disappear from the lives of such people. Even today, no one will turn up if you call a seminar on population problems in a country like India.

People do not congregate because working on the population problem means working under challenging physical conditions. But if you call a monk, hundreds of people will gather to discuss because, in this condition, they have only to think

and listen; they need not work in live physical conditions.

Every man is a living system every moment, and this system changes every moment, but due to man's faith in the past, he remains detached from the ground; he cannot come in contact with the situation at all. Hence the status quo remains. Therefore, to break this status quo is to break the rule.

Because no situation can remain the same, it will change constantly. That's why it will continuously create new challenges for man, and these new challenges will strengthen man's ability to struggle. When a man fights with these new situations, his consciousness develops because he has to choose.

Because a man has faith in the past and Mahapurushas of the past, he cannot become a part of the changing scenario. His life remains mechanical.

If every man accepts these changing circumstances as God and becomes fully involved in what is happening here and now, then the revolution will happen at that very moment.

When a man starts singing the praises of the past, he becomes blind towards the present. How sentimental could people not see the flood problem in the Ganges because they had deities, gurus and fakirs in their minds? Even today, if you hold a seminar on corruption, exploitation, and unemployment and invite people, they will only come if they see these problems. No, their faith is in the past.

What is the problem in the past that creates hatred? Look, tie your two shoelaces together. Won't you be able to walk a single step? Yes, if both shoes are independent of each other, then you can travel the whole world. Would you feel better when you can't even walk a step? No. It means then there will be a lot of disappointment in life. Then you will start hating life itself. The bond between you and the great man is like two shoes tied together.

Similarly, our past is fixed and inert, and when we make inertness our identity, we also become inert. This inertia creates hatred in life. Now suppose you hug a man, and he likes it. But imagine you hug him and don't let go; you see, he will start feeling

suffocated. He will start hating you if you don't free him at all.

Similarly, when your grandfather also has the same Guru, your father also has the same Guru and your son also has the same Guru, then hatred will definitely come out of it because all of you have held tightly to just one. Yes, if you hug someone but quickly leave it, he and you will feel good too. After that, you hug someone else. Even if you embrace thousands of people one by one like this, only good feelings will arise.

Similarly, if you study all of them one by one without taking hold of one Mahapurush, then there is no problem. See, even dead things will come alive for you when you choose. Now you will say that what wrong thing does the Mahapurush say? See, it is true that no Mahapurush or Guru ever did any bad thing. Everyone told only good things.

But you should also think that the people worshipping on the Ganges banks seem to have done everything correctly. They were doing all the work good. They would also suggest that people be honest and truthful. But the results were all the opposite.

First, they had reverse effects because they discussed the past; secondly, they only had thoughts. No new physical condition had arisen. That is, these people did not come in contact with the substance.

Now you hug a man and don't leave, creating a problem because there is no movement. Physical conditions are not changing. When you keep hugging many people one after the other, there is no problem because the situations constantly change, and there is momentum in life.

Nature also likes to flow, but a religious man is stagnant because he is attached to the static past. You have to find an opportunity nearer. The past is just darkness.

Now events happened very fast in the lives of those who were materialistic. They built a dam, produced electricity, irrigation and farming started, and tractors and trains arrived. Infinite events came out of one event. But religious men kept repeating the same few things. Repetition brought monotony in life. Dullness also gave rise to hatred in the end.

One more thing! Materialistic people did not know what would be the result of their actions. They just weighed the pros and cons and took a decision, but its results were very far-reaching.

For example, when materialistic people would have built a dam for the first time in history, they had no idea they would be generating electricity from it later. Little did they know that due to the construction of the dam, there would be irrigation, farming, and trains would also come.

It means that by sowing one seed, infinite forests were born. It means the result is obvious, and what is useful is suitable, which we call love. The love you get from parents, girlfriends, or wives is not love because it has not proved useful in any way.

Expansion is life; it is love. On the other hand, religious people know what will happen if they do something. They know that by reading and worshipping, they will see God, get heaven, and get spirituality. Next, life will be happy; money will come, and they will find peace and satisfaction. Everything seems to be fixed as to what will happen by doing what, but everything happens in reverse.

But still, these people never sit down and think about why they are getting the reverse results of all their actions. Still, these people are doing what they have been doing for thousands of years.

So obviously, the results will also be the same as they have been getting to date. And all that has not happened for thousands of years; how will it happen in the future? So that is why we say that whatever you are doing, put brakes on it because all your results are coming wrong.

One more thing! When they built the dam, if they had given credit for the construction of that dam to any one person because only one person always leads, then surely a temple should have been built there for that person.

Then many of his devotees would get ready. Then slowly, they would build temples in many more places. Then, after death, he would take the form of God. Nothing would have happened after the dam's construction if this were the case. Then they would be unable to build electricity, canals, and trains.

How would all the development come to a standstill? Then prosperity does not come. Then people continue to live a life of poverty, and people dislike each other because of poverty. This dislike creates hatred, and hatred becomes the cause of dissatisfaction in life. In the lack, we even don't like our own family. It is why many riots, rapes and violence occur in religious countries.

See, love only happens with the unknown. We cannot fall in love with the one whom we have come to know. And when there is no love, it has its opposite: hatred. The people who built the dam had no idea what would result from their actions. They were making guesses. They were making decisions according to the circumstances but still determining the result.

Due to the dam's construction, the flood could have stopped, or it could not have stopped. That is, everything was unknown. But when they built the dam, there was much satisfaction and joy.

What happened due to this? First, it created love in life. Fulfilment is possible only through enjoyment.

Those who built the dam did not know that so many mobiles, computers, tractors and trains would exist because of them. Everything was unknown.

Why did hatred emerge from the lives of sentimental people? Because they were never satisfied. How can one be satisfied with castles built in the air? Because they all knew what they would get from whatever they did? That is, everything is sure for a religious man.

As soon as he is born, his Guru, Mahapurush, scriptures, caste and religion all become fixed. He has everything decided about how he will marry, celebrate his birthday and festivals, with whom he will have sex and marry, whether he will have children, what business he will do etc.

It is why the people who started worship to stop the flood in Ganga, their actions resulted in hatred and communalism. Most Indians do not feel like working because they cannot choose any work of their own free will. All his life, a religious man remains engrossed in wrongdoing. Tell whether such a man will spread love or hatred.

The person who cannot choose the Guru, Mahapurush, religion, caste and business of his interest, how will he do justice to his life? That will only give rise to hatred. How can such a man love? Love is not what you do to others. No, love is what you do to yourself.

A man lives on mountains; why would he love mountains? Never! For him, the mountain is just a pile of mud. He would never even look at the mountains. It is because the hills are known to him; he is familiar with them.

But the person who comes from a distance to see the mountains looks at the hills with great love. He falls in love with the mountains because the mountains are unknown to him, unfamiliar to him.

We should understand Break The Rule in this context. We have been doing certain things in a certain way. Like how we have to study, how to get married, how to have sex? Our every action remains almost the same. All our concepts, customs, and festivals stay the same. This ends curiosity in life. Then we keep roaming in a circle like the bulls of a crusher.

Break the rule says that whatever you are doing, give a break to it. Just do something new, and the old one will automatically get braked. You don't have to look for the old because it is within you like a seed containing a million forests of the past.

You don't have to repeat; you have to create. Think out of the box so that some new results come and you are excited by these results. Inspiration doesn't come from reading books. No, motivation comes from positive results.

The sentimental people were doing all the good work to stop the flood, but they didn't know when and how the hatred was born. This hatred arises because we do thousands of things in our sleep without any break.

The parents carry the marriage all their life, but they do not get anything out of it because no one bothers them in the last days. However, they come in the grip of various diseases. Children no longer give any importance to them. Children do not discuss anything with them.

These elders keep lying like luggage in the corner of the house. They keep watching what is happening in the house. Despite this, they do not realise that their marriage was a failure. They think everything is correct. How do they get the knowledge of the right? They get the idea of being right from this thing because what is happening to others is happening to them.

But they do not know whether the sex they did throughout their life was of high quality or second grade. They don't know whether their love for their wife or children is of the best class. No, no one's thinking can reach there. So why can't their thinking get there?

Because this decision to love, to have sex, to study, to marry, to have children is not their own, no, all these were imposed by society. The culture, instead of substance, gave them the idea first. You are taught in childhood what to think.

Understanding of something comes when we choose things ourselves. Only by making one's own choice comes responsibility in life, and only by being

responsible towards oneself does life make sense. But we are busy day and night in being responsible towards society.

Now the child gets love from all sides, but if we look carefully, there is no love in his life.

If there was love in his life, why did he live a life of poverty all his life? Why did he wander from door to door for such a meagre job? Why is he always sad? Why does he get various diseases? The truth is that it was not love but an illusion in the name of love.

If the parents loved the child, they would have told him, "Look, son, we loved a lot, but we never really felt the love. Look, son, we adored many Mahapurush, but our life did not change. We did a lot of reading and worship but got nothing."

Son, we could not even understand sex. That's why son, don't do what we did. Instead, son, choose a new path with independent thinking. If the parents had encouraged the child, the child might have been able to take a good decision.

Now the reverse happened. You started scaring him in his childhood, saying, "Look, son, we have a culture which our fathers and grandfathers followed, and we too followed it. You also have to take this culture forward". You have handed the child over with thousands of years old standards regarding sex and love. You didn't encourage the child to think differently.

Love would happen if you let the child grow up in a free environment. But no, you clipped his wings in his childhood, and he could never fly. He kept crawling all his life. How will such a child love you in old age? How will he love you when you haven't taught him to love life?

Your love for him would have happened when you connected him with your life. This means your decision was wrong. You wanted him to progress materialistically but gave him many thoughts, so he remained confused throughout his life.

Finally, you linked him to society and the dead past. I wish you would tell the child, "Look, son, we tried a lot to end corruption but could not. That's why son, fight a new battle against this sin."

But no, you forced him to do what you did. All our life, we keep doing what someone else has done. You threw your son in the same fire in which you got burnt. So how do you call it love? This is stupidity! This is why the child is never able to love in his life. He cannot love his wife, parents and his country. He lives in the illusion that he loves a lot but fails.

When there is a flood in the Ganga, there are only thoughts in the life of the sentimental people, but there is a substance in those who build dams. The idea of everything already exists in society as well.

Love, marriage, sex, success, happiness, spirituality, and religion all have preconceived notions. This means all the moulds are available; you must fit in them. It is just like when water is poured into any container; it takes the shape of that container.

Now every person is ill; no one is spared. There are all kinds of treatments, tests, doctors, and hospitals, but still, everyone is getting sick. Every man is not only getting sick but also getting sick many times more than before.

Forty years ago, we had never even heard of high blood pressure and sugar, but today every third person has diabetes, and every fourth person has high blood pressure.

What did you learn from any Mahapurush or Guru when you could not stay healthy? You should have explained to your child that, the son, you should understand religion, rituals and Mahapurush later, first learn to be healthy. This means you remained sick in life, yet you did not decide to be healthy from now on.

If your time had passed, you would have given some clarity to your child. He may have taken a new decision. But he does not make any new choices. He also goes on doing what you did. So then, who and how did you love your child? And above all, you think you are rational, realistic, and atheist.

Even if a person takes a new decision, it is like sowing a seed in the earth. Then one seed can make the whole earth green. Because there is no social change in our society, it is clear from this that everyone is

living the life of a bull in a crusher. No one is trying to be different.

Now people will say what to do; there is adulteration in everything, so how can health be maintained? In a country like India, there is an impurity in every edible thing, but you can grow many things yourself.

Would you two or four people take some land on lease and produce everything organically? Tell me, what is difficult in this? When you can build such big gurudwaras, temples, mosques and churches, why can't you do organic farming on two to four acres?

Why can't you do organic farming when you can spend infinite money on discourses, bhajans, kirtans, jagrans, and poojas? It means you have not been able to know the secret of good health, but you pretend to have known God, religion and Mahapurush in depth. You have no faith in good health, but your faith in God and Mahapurush is unshaken.

You have not known the secrets of good health because you do not want good health. And if you did not understand your health and body, what would

you learn from the past and the Mahapurushas of history? It would help if you saw the opportunity available nearby.

What are good health, honesty and truthfulness? These are close opportunities because they are related to your body and your mind. But you do the opposite. You seek opportunities somewhere far away in God, in Mahapurushas. There is only darkness there.

Instead of understanding our own body, we are trying to understand the mind of Mahapurushas hundreds of years old, which has not been possible since date. We cannot keep our bodies healthy, but we have been trying for thousands of years to follow the path of Mahapurushas.

To date, we cannot know any secret of what is visible (body) but are firm on what is not visible (past). About the Mahapurush, who is not visible, even a child is fully convinced that we learn a lot from Mahapurushas. For thousands of years, we have learned no lesson from great men, but no one has said to stop it now because we need to try something else.

Now, if we do what we used to do earlier, then the results will also come the same as they used to come earlier. So, the question is, why doesn't anyone try to be different when there is no result? What's the problem with starting something new? How can you pass on the secret of good health to your child when you cannot stay healthy?

It is clear from these things that we have gone astray. This is the same thing the sentimental people did during the flood of Ganga. They wanted to know about floods and their causes and prevention, but they started focusing on Mahapurushas, gods and goddesses.

This was why they could never focus on the original problem and made such a bad start that they could never return on the right track.

That's how we all are lost. We had to know the secrets of health, corruption, exploitation and communalism, but our faith remained in the past and the Mahapurushas of the past. Your son cannot love you because you have not connected him with the truth. You always associated him with lies.

That's why he can never love anyone. It would help if you had asked him to focus on corruption, exploitation, and unemployment, but on the contrary, you linked him with Mahapurushas, gurus and fakirs.

You had the right to associate your children with gurus and great men of your own choice if you were healthy; there was no corruption, exploitation, or dishonesty in your society. Then you had the right to say to your children look, we did this, and the results came out right, so you should do the same.

This means nothing good is happening in our lives, but still, we will tell children to do what we did; then how is this love towards children? This is a superstition. This superstition gives rise to hatred and communalism in the society.

This superstition does not allow us to think about our health. And this superstition, hate and communalism have gone on from generation to generation for thousands of years.

And this poison has dissolved in the air, which the child accepts in childhood. Now we can treat the poison dissolved in water, but what can we do with the poison in the air?

The biggest problem is that man cannot recognise this poison. Every person gets sick before us, but none of us can escape the disease. This is because we and our thinking are one. We cannot see our thoughts. That's why the whole society is a victim of the status quo. That is why we are asking to put brakes on it now.

We do not need a Mahapurush.

It would have been an incredible life if you had looked ahead instead of looking back because things are far more beautiful ahead. Today, even if I cannot revive the same relationship with my friend Gautam again, I should not worry about it because I now have immense possibilities. That friend is not separated from me; he is merged with me. To see it apart from oneself is to divide life. I have many challenges in life today, and I can do things better and feel better.

My friend did well to me, but that cannot happen again, but every moment there is a strong possibility of being or doing hundreds of times better than that. But man cannot see these strong possibilities in the present because his eyes are fixed on the mercy of the past. So, learning does not happen because of any Mahapurush or Guru. Learning happens only and only because of you.

Learning happens by making choices in ever-changing physical conditions. But for past-oriented people, everything is already chosen. They have very few options. Only by trying alternatives alternate systems flourish, and life moves to the next level.

All you need is you and some other people and some physical conditions. Then, because of ordinary people and you, some incidents will happen, and you will learn. But, on the other hand, one does not learn from a Mahapurush because new incidents do not occur in life because of him. Why do events not happen because of a Mahapurush? Because all its principles are fixed, and nothing new can happen in this fixity.

Different types of incidents require freedom to happen, which the past does not give because it itself is imprisoned in the camera. Freedom is only ahead because possibilities lie ahead.

Till there is no independence, there will be no new decisions. If there are no new decisions, then there will be no struggle, and no new event can happen without a struggle. Even though many incidents may have occurred in the life of that Mahapurush, he cannot make such incidents happen in your life.

It is like I can't make the same thirty years ago love to happen again in a friend's life today. Only Mahapurushas are the biggest obstacle to our development if seen this way. So it is not forbidden

to read or meditate on the Mahapurushas. No, read Mahapurushas, but don't stick to them.

Now, one man is going into a storm and the other into a calm sea, so in whose life will more incidents happen? Obviously, the one who is going in the storm because the one who is going in the calm sea has everything fixed in his life.

Gurus and Mahapurushas are now idols of fixity. You cannot copy-paste their life into your life. Why can't you copy-paste? Because the Guru is fixed, but your life is dynamic.

If you have to copy-paste their life into your life or if you want to adopt their life, then both lives should be stable. But the present is a continuous flow of energy while the past is fixed or inert. That's why there can never be any coordination between the two. This is the main reason that religious countries will be found backward.

See, it happened suddenly when I fell in love with my friend Gautam. I didn't find this love in any planned way. I never even wished for this. I didn't even try to

befriend him. No, he is the one who made me a friend. I didn't even know what love was. My thinking was very petty. This means I found such a valuable thing suddenly!

We will always find this kind of immense treasure accidentally. You can become the country's Prime Minister in a planned way and become the President, but my friend's incident may never happen in your life. The only condition for events to happen is that you look forward. Do not drive by looking at the rear mirror. Lean ahead instead of past. Then, events will automatically happen in your life.

Now the sailor going into the storm is moving forward with great speed. That's why the events in his life will happen equally fast. The faster the events occur, the quicker you will take decisions. But, unfortunately, no book in the world can teach you to take good decisions in life.

Even though there are endless decision-making books, no one has become an excellent decision-maker after reading books. There is only one condition for making good decisions: having a big goal.

When there is a big goal, you will take many decisions. Many decisions will go wrong, so your decision-making ability will improve. When you come out of the struggle because of your wrong and right choices, the right and big decisions will automatically happen.

Now the sailor going into the calm sea has no movement, so that no incident will happen. Every day new incidents used to happen when I used to go to my friend's house. I used to wonder again and again that I had never felt like this before.

Why is everything fixed in our life? Why do we have the same name throughout our lives? Same religion, same caste, same country, same language, same dress, the same faith, same Guru, same scripture.

Everything is fixed because our identity is due to our past, which is set. Because of this fixity, our education, police, and law remained the same in the last fifty years. The reason why there is no significant change is that we need to take new decisions.

When people are inert and not changing, how can there be any fundamental change in education? All the systems of countries like India are hundreds of years old, and everything is still the same. Why? Because man is not changing. Why is a man not evolving? Because the people of religious countries are standing with the dead people. They are not with the living because the living bothers them, but the dead don't.

No one cares what a living person wants. What's going on? This is going on day and night; which deity, fakir, Mahapurush did what, and how do you have to adopt their thinking? Why is marriage also the root of all problems? Because there is a fixity inside it.

Even today, in countries like India, eighty per cent of girls get married according to the will of their parents. So now you have to have sex and love with a person for the rest of your life, whom you have not chosen, then what would be more injustice than this? Throughout your life, you do not know whether you love the person you are living with. No question arises in man's mind due to religious and social practices.

We change a vehicle after two or three years. After two to three months, we bring a new shirt. Every day we prepare fresh vegetables. So then, why are we such big enemies of new ideas? How can it be right to decide to be with the same person without thinking it through?

When the decision of marriage is not yours; when the decision of having sex is not yours; when the decision of having children is not yours; when the decision of caste and religion is not yours, how can your belief in the Mahapurushas be justified?

When you do not have proper knowledge of the present circumstances, how did you know that there is a God and that your Mahapurush is great? You didn't live them, didn't see them. You believed the things you heard from others and made them the principles of your life. It would have been better if you lived everything on your terms. Because you blindly accepted God, religion, caste and Mahapurushas, all the equations of your life got spoiled.

Your whole life, you keep rotting in a prison-like environment. Marriage is your personal matter, and

you must do it carefully. If marriage were correct, sex would also be healthy; if sex were healthy, you would be happy. Then your children would also be decent. If you had married the right person, your children would never have become corrupt and rapists.

If the marriage had gone right, a chain reaction would have started. First, because you tasted freedom, you would have taught the children to be free too. Then you would have demanded proper education and good police.

But, instead, you chose the wrong Mahapurushas, Gurus, and Fakirs so that today you are roaming around fighting for temples and mosques. You had to tour new places worldwide to enjoy the beautiful valleys, but you are going for jagrans and kirtans.

When people decided to build a dam, infinite things got destined after that. Then one right thing after another kept happening. The dam was built, irrigation was done, farming was done, tractors came, and trains came. Don't know how all that happened? There was a lot of creation.

But everything went wrong in the lives of those who chose Pooja. Only a few Great Men, Gurus and deities came and stayed in their life. It is not bad for them to come into life; staying is wrong.

Do you know why even after 30 years, I cannot learn anything from the same Gautam despite my best efforts? Because I have known him now, I have lived him to the fullest. He is now known to me, and the known never fall in love. Love happens only with the unknown. Why is there no love between husband and wife? Because both of them have now become familiar with each other.

We know before marriage why and how to get married. Everything is known about what will happen in the union. How will the boy and girl see each other, get engaged, get married, have a honeymoon, have sex, and have children? Till the end, society has decided everything; what will happen and how? If a child is not born after two years of marriage, society starts staring at the married couple as if there is some big crisis.

Marriage is not marriage; it is just a deal, and love never comes out of the agreement. My relationship

with my friend was not compromised, but there was freedom, spontaneity, and freedom. Every day was like a beautiful shower. Every day was one full of curiosity. Every day was a new hope, and this feeling would not last forever; I didn't even know it.

When I call that friend today, nothing happens because our relationship has become a pattern; it is a past now and a remembrance. The physical conditions that were there then are no longer there. Any event can happen only once. Now that our relationship has been fixed, just like your Guru and Mahapurushas have been set for you. It is like a gone firecracker which is now lifeless. This can't go on again.

Why did my friend drop out of my life? Because his and my relationship has attained perfection. It ripened and fell like the fruit of a tree. That friend is no longer needed. Now someone else should come into my life so there can be a new beginning. If I had become attached to a friend like you become attached to a Mahapurushas or a Guru, all my development would have stopped. But, no, it is just a memory that cannot be repeated.

I am a thinker, so I am discussing that relationship again, but that friend would not even mention our relationship again in front of anyone. He shouldn't mention it because now there are thousands of things ahead to mention. Because what has passed is unimportant, just like the milestones that have passed are unimportant. Instead, the milestones that come along are important.

Imagine if you started counting the gone milestones while driving. Can you drive? No way! That's when an accident will happen. At the same time, you will become blind because it is not the eyes that see; it is the brain that sees.

So why don't you see the current problems like corruption, exploitation, dishonesty, cheating, and malnutrition? Because you always keep meditating on the past Mahapurushas, Gurus, books, and fakirs. So, there is a distraction in your life. That's why your society is in a severe crisis.

Another crisis in religious countries like India is what every citizen believes is not in practice. For example, every vehicle driver must get a pollution certificate made. By law, the pollution certificate should be

issued only after looking at the health of the engine of the vehicle, but in countries like India, this does not happen.

In India, the pollution certificate is issued without checking the vehicle's health. Neither the driver of the car has anything to do with pollution, nor the one who gives the certificate, nor the government. What would life be like if everything in your life was like this? Unfortunately, this is happening, resulting in the hell-like life you and I are living.

Similarly, when every person buys something, he has to take a bill as per law, but no bill is taken in India. Think what a huge financial loss the country is facing. If every person gets bills for everything, then infinite money will start coming to the government, which can be used in the development works of the country.

Even those who get the bill issued still need to get the actual bill. They also only perform the formality by getting the fake bill. Similarly, a character certificate is given in every school and college, but this, too, is handed over a piece of paper without verifying the student's character.

Even if it is fake, further admission will only occur with it. It has nothing to do with character, even remotely. In the same way, a Mahapurush is not related to your life in any way.

Similarly, when a driving license is issued, there is a test, but in India, this test is also just a formality. It has nothing to do with whether you know or does not know how to drive. That is, there is no practicality everywhere, just a formality.

So then, understanding cannot be born in life. This is why people in religious countries do not know how to board the bus while getting in line even after thousands of years because they are very thoughtful people and can never concentrate on their behaviour. They think a lot but do not believe in practicality.

Nothing happens in practice in our life. For example, suppose it is decided that every pollution certificate is given after checking the vehicle's health; then gradually, the pollution will start reducing, and a day will also come when we will feel that pollution certificate is not needed anymore because pollution

is not there. Then, just like in some countries, it was realised that there was no need for prisons because there was no crime anymore.

But because of this fake pollution certificate, we feel easier for now, but the pollution will increase, and our problem will get complicated. A day will also come when the situation will become so severe that we will not even know where to start because the steps which should be taken today must be taken on time.

Now every citizen of the country believes that honesty and truthfulness are good, but is he honest and truthful? So, every man is engaged in being honest and sincere day and night. Every man listens to sermons, engrossed in hymns, reciting, and going on pilgrimages. Every man remembers his Mahapurush repeatedly; he is firm in his religion.

Why? So that he can become dutiful, truthful and honest. But yes, it is the opposite that happens. Surveys show we are among the world's most corrupt and dishonest people. So if we are the most corrupt and unethical, what use are these bhajan-kirtans, religions, books and Gurus?

We have grabbed them like we get fake pollution certificates. But, just as there is no importance in this fake pollution certificate, similarly, there is no importance in a dead Mahapurush. Just dare to look at the facts.

This means this bhajan-kirtan, discourse, religion etc., are not in our practice. These are not things of behaviour, just like the religious people started worshipping to stop the flood in the Ganges. These were just sentiments; they had nothing to do with life.

Just like our pollution certificate is fake, similarly, our Mahapurushas are unnatural for us. Yet, we keep spreading pollution by making fake pollution certificates. Just like this, we keep on taking pride in our Mahapurushas and, at the same time, indulge in dishonesty and corruption.

Why didn't these Mahapurushas come into our practice to date? Because, on the one hand, this is the past which cannot come back. Second, these Mahapurushas are unlike us, so they never enter our behaviour. Could the transformation that happened

to me because of my friend happen because of a Mahapurushas? No way! The past is just a shadow.

This means the whole country wants to be honest and truthful but has become dishonest and corrupt. Something is fishy! It also means that whatever you have done to date, the result needs to be corrected. That's why whatever you have done to date, you must reverse it.

Whatever you have been doing in the name of religion and humanity, leave it all. Now is not the time to follow; it is time to take new decisions.

Wouldn't something wrong happen by giving them up? No, what worse would happen than that? Even after millions of years of civilisation, we do not know how to board the bus while standing in the queue. Tell me, what would be worse than this?

Just start breaking things now. This is called Break The Rule. If, after lakhs of years, the results have come opposite, then start doing the opposite now, positive results will automatically begin.

Now see, a man spends half his life in studies and the other half doing a job or business. But see the irony; he never likes his work. So, when the next day is Sunday, he is pleased, and when he has to go to the office again on Monday, he is very disappointed.

This means that he did not choose the work of his own free will. He did the work and job to which society gives importance. His decision was wrong because he needed to prioritise his interest. That's why he never likes to go to school-college, and he never wants to work. If he chooses good work, he will work day and night and never get tired.

Why couldn't you choose the right job now? Because God, Guru and Great man were not chosen properly in childhood. You mistakenly chose darkness instead of matter.

What a wrong choice of these Gods and Gurus was made in life that in the future, every choice kept going wrong. Just like if the first button of a shirt gets closed wrongly, all the buttons go on getting closed wrongly.

It should not be called a choice because if the election was held once, then this election would have to occur again and again. Then the flow of life goes on flowing. Now all the gurus, gods and Mahapurushas are fixed in childhood, so there is no option to choose.

Now the man who went to school-college all his life unwillingly, then worked always unwillingly, can such a person ever love his wife? No way! Can such a man ever understand sex? Never! Such a man tastes even a woman like he experiences a fake pollution certificate. It's just formalities; there is no such thing as life. Seeing that life is the most important, man denies life the most.

All our education is also just a formality. The child is taught everything; he is not put into any activity. The teacher himself does everything for the child; the child has to imbibe the experiences of others. Similarly, our police is also a formality. The police work only when a significant incident happens. Our police do not do anything like this so that a major incident can be avoided.

Our police don't learn anything from the daily accidents. Why? Because it is just performing a formality, just like the one who gives the pollution certificate does just a formality. Have you ever felt that our police are improving because they are learning a lot from past mistakes?

No, our police are getting worse and worse. Just as much as our police learn from its past, you learn from Mahapurushas and the past. Marriage, sex, education, and the police are a formality. Why? Because we made a big mistake thousands of years ago. That is, we made all the deities, gurus, and Mahapurushas our target, and all these could not be practised in life. The past is just darkness.

Never try to catch a shadow. It is darkness. Work locally. Work on the issues that matter to you most.

That's why a formality went on everywhere. So was the first button of the shirt closed wrong that every button kept getting closed wrong? We didn't choose gurus, gods and goddesses and just went on performing formalities, then our education, marriage, business, love, and sex all became just a formality. There would have been a little pause

somewhere so that some right thing would have caught us.

We have not come in contact with life till today, and it is as if we have not come in touch with our Mahapurushas to date. And we cannot even contact them because they are not there. It is just like the people who built the dam came in contact with the Ganges, so the dam was made, but the religious people did not connect with the Ganges because of worship, pastimes and Mahapurushas. So, they drifted away from life. They kept groping in the dark.

Look carefully; there were no guarantees in the life of the dam builders; there were only possibilities. But there were no possibilities in the lives of the worshippers; just there were guarantees.

We move forward only when there are possibilities in life. If you give guarantees to anyone in life, there will be no development. Those given constitutional free bees in India did not get any salvation. Even after seventy years, those people blame others for their helplessness. Even today, they are not ready to take responsibility for their life.

Initially, only a few people were given social security, but the whole country became reserved in no time. Today most of India's population lives on five kilos of free grains; most castes have been reserved. But did you see when one button was closed wrongly, all the buttons got closed wrongly?

If there is a guarantee in life, there will never be development. We grow only when there are many challenges in life. Countries like India run various schemes from time to time to make life easier for the people in the greed of votes, but these schemes make life easier for the people so that people need not struggle, and in this way, the country's downfall starts.

Please don't make people's lives easy; instead, make their thinking easy. These people who want to learn from the past and the Mahapurushas of the past complicate their thinking because they have believed in such things for thousands of years, which is a superstition. To propagate self-deception and self-denial is too difficult.

It would be good to bring people out of the past's darkness and push them into the present's light. But,

unfortunately, living in the past is difficult; living in the present is easy.

If you have been doing hundreds of things for thousands of years but have yet to develop common sense, tell me whether the work you and I are doing is easy or difficult.

It means there is no positive result; still, you will chant thousands of years old raga. Instead of running free schemes, the government should give a modern education full of human qualities so that people can come out of illusions.

You must have seen how a seed thrives in the present and births millions of forests. It is a miracle to live in the present. But, remember, living in the past is a complicated way of thinking. The past being imaginary does not allow us to come in contact with the present circumstances as a seed comes in contact with soil.

Who can we get in touch with? Only we can contact the common person, i.e., with the matter. But we cannot come in contact with imagination. What are

religion, Guru and Mahapurush? It is not a substance, but an idea, a fantasy. But we have no faith in the common person. We believe in great people, but the irony is that a Mahapurush can never change your life.

Why can't he change your life? Because he cannot be implemented again and is impractical. Just like your pollution certificate, your education and your sex are impractical.

If the same equation had continued with my friend, it would have created a lot of boredom, just as your relationship with your Mahapurushas is boring.

If my friend Gautam had not broken away with me, and we would have remained connected, I would not have been able to achieve such remarkable achievements in life because then both of us would have lived a familiar life, just like you always keep taking dips in the known again and again.

Right from childhood, you are taught about religion; from birth, you are told stories of the greatness of

Gurus and Mahapurushas. Then, as you grow up, the garbage of the whole world is stuffed in your mind.

Remember, we live every moment forward, in the unknown. The known becomes the past and is only a memory; the problem is that man is just and only a memory. He is not ready to enter into the unknown. He has thousands of years of humanity in his mind and says I know everything.

If you want to enter the unknown, you must go there empty-handed. Your mind must be alone if you want to go into the unknown, free from memory. Memory contaminates the mind; whatever you see with a contaminated mind also gets contaminated because the seer is seen.

Rumi says I came to you without me, and you also come to me without you. So if you want to embrace life like this, go to life without thinking of any past Mahapurushas, Gurus, books, ideals and culture. Let go of what was and accept life as it is.

That is, you know everything. When everything is known, the question of taking action does not arise.

This is why no incident happens in the life of a religious person. Only accidents happen! Accident how? Like marriage is an accident! Once marriage is done, then there is no option left. Then you have to carry it on.

You are just obeying everything. You didn't choose religion, great man, caste, or country. All these were imposed on you, and you accepted them and followed them all your life. So, we are pushed into the dark. This obedience was not there when I was living with my friend. No, it was like a celebration in which every moment was a curiosity.

Our life has become a duty because of ideals, dignity, religions, traditions, and great men, so the essence is missing. I wish life were like a game. A game in which there is no desire to win; there is only joy in playing. You must have seen how a child does not play to win. He enjoys playing. If life and work become a game, there will be no need for jail, court or police station. Then we will never get sick.

Suppose you are not interested in your wife, but your neighbour likes your wife, but he can never get her because decency and sociality come in between.

Now when you are not interested in your wife, what is wrong if the neighbour, who is interested in her, gets your wife's company?

But it is challenging to take this new decision. Why? Because society doesn't allow it, and what is society? Society is an idea, a rule. All these social rules are made to limit you. All the rules of society are made in such a way that you cannot fly far and high.

If one gets what he wants, where is the harm in it? But we do not allow this to happen because we are very cultured. All the rules of society are in the interest of society, which is unnatural.

This means neither you nor your wife is happy; neither your neighbour nor your neighbour's wife is happy. And in future, we will train our children to remain unhappy from childhood. So we heap miseries on us.

This means then we give importance to thought instead of substance. What are your wife and your neighbour like? They are a matter. What is sex? Sex is also a substance. But to whom did you give

importance? You gave significance to the idea, so there was a crisis.

This means you have given prominence to society's perception and thoughts about sex and have accepted disappointment forever. And what is the social perception towards sex? It is a misconception descended from the past.

Why is our country at the top of the list of unhappy countries? Because we are all doing what we are not interested in. Many say that Joga Singh, your Break The Rule, could be more practical.

Hey brother, what is practical about you? Everyone is unhappy, yet you are afraid to take any new initiative. All your results are negative, yet you consider yourself practical and me impractical. You are impractical because you remain unhappy throughout your life.

Let me know what kind of crisis will be there if your wife and your neighbour have a relationship with each other. What is this crime if your neighbour and wife get what they want? Our society and religion

always want to see men sad because they know that only a miser will prostrate himself in temples and mosques.

The man who has found interest in life and joy in human relations will never bow his head at any pilgrimage place. Religion is only the refuge of the unhappy man. But, on the other hand, the more you hurt a man, the more he will lean towards religion.

Suppose there is traffic on the road, a crowded highway in Delhi. How many vehicles will be running on the road? Somewhere from a tall building above the road, you will see this traffic as a sea of cars moving and how the vehicles are running like ants. Nowhere will be an empty place to keep even a needle. Though there is no space, every car is moving fast. How is all this possible?

Suppose I am driving a car. Sometimes I pass from the right side of this vehicle and sometimes from the left side of another car. Sometimes I am in front of a vehicle and sometimes behind a vehicle. Sometimes I drive fast, and sometimes slowly. Sometimes my foot goes on the clutch and sometimes on the brake.

Think how many activities all the drivers are doing at the same time. How many decisions are they taking? Endless activities! An infinite number of equations are emerging every moment. Every moment unlimited situations are being created, and infinite ones are being erased. This is how we have to take decisions in life.

These infinite patterns are being created because every driver can make his own decisions. If all these drivers are not independent and someone from behind gives them directions at every moment that now you apply brakes, now you change the gear, now this vehicle follows that vehicle, now that vehicle slows down a bit, then what will happen on the road? Will the traffic be able to move so big and so fast? No way!

Such a massive sea of traffic is possible on the road because every driver understands his conditions and can use brakes, clutch and gear according to the requirements. New situations arise every moment, and only an independent driver can judge these situations. The man sitting behind in the control room cannot know these circumstances. Like that, a Mahapurush sitting in the past cannot understand your life.

Hundreds of equations are being created and ending every moment in front of a driver. For example, suppose one moment, a driver was not getting any space to overtake another vehicle, but this space may be available the next moment. Only the driver who is present there at that moment will be able to see this situation. So this driver will take advantage of this available opportunity and pass through that space.

The problem with the great man is that he is nonexistent in our present physical condition. It is only our imagination. Nevertheless, you gave significance to the idea, so there was a crisis.

This overtaking possibility was there only for one driver and for a moment, and only he could see it. This possibility is not there for the rest of the drivers. Endless possibilities are constantly being created on the road, but all options are for not everyone. No, every chance is only for those who are available now. These possibilities will not be visible even to the police officer sitting in the control room behind.

In the same way, every man's truth will be his truth in life. The experience of one may not be meant for the other. The experience of your Mahapurush is of no use to you. Incidents will happen every moment on the road, and the incident which occurred once will not happen again.

No incident will repeat anywhere on the road, as every moment is a new experience. The same adjustments and realignments should happen in our life, but it does not occur. It doesn't matter where the car came from. What matters is where the vehicle is going.

But the opposite is happening in life. Mahapurushas, gurus and fakirs sitting in the past seem to control our lives. Every man's Guru or Mahapurush owns him because he never chooses them. This means he is not free to say no, i.e., he can't say I do not like this Mahapurush. No, in whichever Mahapurusha community he was born in, he has to follow that Mahapurush or Guru throughout his life.

Once a man is born into a religion, there is no option but to follow it. It is just like someone sitting behind in the control room decides that, driver, now you

always have to drive the car in third gear, and this is your destiny; this is your luck. But, if all the drivers start driving in third gear, then is such fast traffic possible on the road? No way!

Then no one can overtake the other because the vehicles' speeds will be the same. No one can overtake another car from the right of the other. Everyone will bump into each other. There will be many accidents. No one can reach anywhere because the possibilities will be meagre.

When there is no possibility, no driver will be able to choose. Think how boring driving would be if that were the case. Similarly, life in religious countries is monotonous because religion and society have fixed everything. The past is driving every activity. That's why there is a fixity everywhere in life.

There is no possibility of being unique anywhere. Hindus are fighting with Sikhs, and Sikhs are fighting with Muslims. No one is free to live the life of his dreams. All the inspiration is taken from the rear because all the drivers drive in the same gear. Because no one can move forward, everyone hates each other.

My grandfather and father had the same Mahapurush, and my son will have the same. That is, there is no need to change any gear. The car is moving in the same gear. Think, how much boredom and frustration are there in such a life? Now, if there is even a little space on the road for the vehicle to overtake, it passes through. There are many more possibilities in light than in darkness.

In such a life, wherever you are, you will only see what decision I have to take in this particular situation. Whatever event happens to you in life matters only to you. For others, it is just a story. How can a Mahapurush or a fakir guide you when what is happening every moment pertains only to you? The great man will not be able to see your truth at all.

Suppose I tell Gautam that my life has changed significantly because of you. Will he be able to understand all this? Because how does he know what happened in my life? He will interpret my story in his way. He didn't even intentionally make anything happen in my life.

When I cannot explain anything to my friend, what will that Mahapurush and Guru, who is no longer, make you understand? You unnecessarily put the control of your life in his hands.

Whatever bad happens in society happens because every person is not taking responsibility for their own life. He doesn't want to take the risk. He has more faith in the imaginary Mahapurushas and gods of the past than in himself. Well, you will have to drive the vehicle in this heavy traffic. How can a deity or a Guru steer the car of your life? What you see on the road is not visible to anyone, so the decisions will also be yours.

What you see may be visible to someone else, but that may be a possibility only for you. It is like this in life. The truth that is yours cannot be someone else's. If every person's reality is different and his decisions are essential, then no book, Guru or Mahapurush is necessary. Then you and your circumstances become crucial.

Life can be very beautiful if only the system is accepted as God.

But does the past matter, or is it unimportant? See, the sea of vehicles running on the road must have come from behind on the road ten minutes back. That is, this traffic also has a past. This means that from where the vehicles came is now the history or past of these vehicles.

Now, map these vehicles, i.e., where they came from and their past movements. And if a map of the past activity of each vehicle is made, then we have a past of all these vehicles ready, just like humanity has a history.

Like which battles did we fight? What our Mahapurush did, everything is written. Now the question is that we have yet to see our Mahapurushas or live them, so can their history guide us? One more thing! The history you did not see did not live; how did that history become yours? It is just a coincidence that you were born in a particular caste religion. Otherwise, you would have had a different narrative.

We now have a complete account of what a vehicle did in the past and a map of it. This means from where did a car come, when did it change gear, when

did it apply brakes, and when did it overtake a vehicle? Now apply this map of the past to the sea of moving cars in the present, that is, copy-paste the past into the present. Then, see, a massive crisis will arise.

Why? Because the past is inert, but the present is dynamic. As soon as you copy-paste a stagnant static history into the vibrant present, the present will move forward because it is dynamic. That's why it will be messed up. See, if you have to copy and paste the past on the present, then both, that is, past and present both, should be static.

Until you impose the past on the present, innumerable activities have happened in the present. The entire social crisis in religious countries is because of this. These people believe in the past, and that's why they do not see innumerable possibilities in life every moment like a driver sees a new possibility every moment. That driver responds to a new possibility every moment, and his life changes.

It would be best if you did not have faith backwards. No, you have to look ahead. It is dark behind. Suppose you are going somewhere by car and need

to know the way ahead then from whom will you ask for the way?

Can you call your Mahapurush? No, it doesn't exist because it is just a fantasy. It cannot be used in practice because it is not a part of that physical condition. It is good only to think, but as soon as you feel about dealing with your Mahapurush, you will be very disappointed.

Only the common person will come into practice. If you need to know the way, call your friend who lives near your house in your village. He will also ask you; first, you tell me where you are standing. You then tell him I am standing here, but your friend will need help understanding where you are. This means that he, too, will not be able to help you because he is not a part of that physical condition.

Then suddenly, you see a man there who is from there. You then ask him about the way, and he quickly tells you the way. Tell me then, who became your guide, because of whom your life became easy? When your Mahapurush, a friend, cannot help you, an ordinary man will help you free of cost. All life

changes will happen like this. There is no need for any great man or Guru.

If you listen to expensive preachers and read expensive authors, you will not get any help. There are millions of motivational speakers on YouTube, but look carefully; no one can get motivated. The most extensive guide of life is life itself. It is all about creating the art of living. Life is very simple, but we have made it very complicated because you tend to look for an opportunity somewhere far away in the past when it lies right at your feet.

You are again lost on the way if you go ahead a hundred kilometres. Now, it is not that you start searching for that previous man, thinking he was right because he showed you the right path. If this happens, then there will be a disaster.

The earlier person who showed you the right way is useless now because he only knew of that moment, of those circumstances. Therefore, he could only guide you once. So, it isn't very reasonable to remember him again. It is unwise to bring forward the past like this again and again.

Any event happens only once. A man can guide you only in certain circumstances. He cannot be your Guru forever. There is a certain situation where certain people, certain things, and a certain arrangement exist.

In this particular arrangement, you have to make different types of decisions. Every time the system is other, you must adjust to the people and things in the new system. And it is only in establishing this harmony that the intellect develops.

The problem with believing in the past and the great men of the past is that all of them are now a fantasy, and practically, they are not part of the given situation. You cannot experience them through the sense organs. There is no learning by listening or reading. No, learning happens when you experience life fully in a particular physical situation.

Now the people of North India mostly take roti, vegetables and rice for food. But the people of Kerala in South India take only rice, sambar etc., for food. They don't eat chapati. Similarly, people living on the sea coast mostly eat fish. So now, the people of North India make fun of the people of Kerala that

they do not know how to eat, and the people of Kerala find it difficult to appreciate what the people of North India eat.

Everyone has accepted their food as the ultimate truth. Whereas it is just and only a habit, it is a conditioning of the mind. You are just used to thinking in a certain way. Just a special kind of situation has flourished, which is not changing. You never doubt that if a man from North India had been born in Kerala, he too would have been eating rice and sambar.

If you had been born in any other caste and religion, your Mahapurush and teacher would have been someone else. It just feels like everything we've been holding on to is a lie.

If you have achieved something or reached somewhere, understand that you have missed life. Getting used to a certain type of food means getting somewhere. That means you know everything. Knowing everything means that there is nothing more to learn. Then we don't even see the rest of the possibilities.

Just like you become addicted to a specific type of food, similarly, you become a slave to a particular kind of Guru, Mahapurush, religion etc.

Then you never even think that the food you eat is just one of the thousands of food in the world. And this food is just your truth, which can be changed by trying different possibilities. Life can be wonderful if we try the alternatives again and again. We have to go beyond the limits again and again.

Whenever you break the limits, you will find that you are bound to a new limit, which becomes a new rule for you. No rule can limit you because you are unlimited.

We commit suicide by submitting ourselves to a Mahapurush, a religion, a guru. How do we not like the food that another community eats? How thoughts affect our body chemistry too. Similarly, when you start singing the praises of a particular Mahapurush, it creates controversy and hatred. Getting addicted to a Mahapurush or religion is also like getting addicted to food. You will get separated from the rest if you get attached to one.

If you leave your food for two days, your body will start searching for this food because it is addicted to this food. If you do not eat food for a few days, there will be a lack of something in the body. The body will make efforts to meet this deficiency. The body will produce many new chemicals to make up for this deficiency. The body's defence system will become active. The body will make itself very strong to meet this food shortage.

Give a pause to your Mahapurush or teacher like this and see the change! Then, your body and mind will start looking for it. The mind will start searching for that abandoned Mahapurush because, to date, this great man has provided a lot of comfort to the mind and never had to think anything during the presence of this Mahapurush.

You were solely dependent on this Mahapurush, but now you have abandoned the Mahapurush, so the mind started wandering because it has become helpless.

During this new search, the mind will reflect on many great men. It will have many sour-sweet tastes. Various decisions will have to be taken, and many

will go wrong because there has yet to be a habit of taking new decisions. Till today your mind was fixed on only one. But now a lot of effort has to be made. And while stumbling and faltering, one day, your mind will reach the right Mahapurush.

You inherited only one food and made it the ultimate reality of your life. You rejected all the rest of the world's food. How can you say your food is right without eating two or four? You need to try two or four Mahapurushas to decide that only the Mahapurush of your forefathers is the best.

Then which Mahapurush is the best? The one you chose based on culture, religion and caste or the one you achieved by exploring?

Now tell me, till today, when you kept on eating only one food, it kept on having adverse effects on the body because you kept sticking to only one food, so the body became weak and gradually you came under the grip of many diseases.

Now think, eating food's benefit is less than leaving it. Although, of course, this is the benefit of quitting

the food, there will be a lot of benefits when you eat a new food. Nothing is wrong or good in food, but everything lies in the break.

Just like that, when you get stuck on a great man, Guru or religion, no good hormones and chemicals are produced in the body. No new thoughts are born. Slowly the body and mind start to relax. Slowly discretion starts failing. It is why there is a lack of common sense in religious societies.

But if one of our Mahapurushas does a good deed, it becomes a mental illness for us. Then we feel that only this great man can guide us, whereas he is useless now. It is futile because it cannot be a part of our physical condition. What happened is now known. Look who can help you in today's situation. Surely it will turn out to be an ordinary man. All you need is an eye to see.

My friend Gautam made a good start, and my life changed. But after that, I got more and more friends because now I know and recognise those kinds of people and understand how to attract the right people in life. If I had stopped at Gautam, my current expansion would never have happened. So, the

friend needed to vanish. In the same way, all Mahapurush need to disappear from your life.

You like dead, Mahapurushas and Fakirs because perhaps no living person has entered your life. People came into your life, but your mind was stuck in the past. That's why no ordinary man could positively affect your life. So, you didn't get interested in life. Because happiness did not arise in your life, your faith in the great men of the past grew stronger in despair.

Make a fresh start every moment?

Have you ever thought that the food that has gone down your throat will never return? It will just move on and on. So what would life be like if you always tried to bring back the food that has passed down your throat? And don't repeatedly remember the food you ate because there are many other things to eat. Because what we have eaten is very limited, what can be consumed now is unlimited.

Then which food will you meditate on? What would life be like if you considered bringing back the food that went down the throat and into the intestines? Will we be able to go ahead in life? Will our thinking be able to expand again? This means we want to make it happen again what has already happen!

How difficult is it? Not only difficult, but it is impossible. Every event occurs only once in life. An incident like this has never happened before, nor will it happen again. In this way, every event is unique.

Different actions occur with food at different times when food passes through the digestive system. Whatever happens in the mouth with food will not

appear in the stomach, and whatever happens in the stomach with food will not occur in the intestines.

That is, physical conditions change every moment. For example, food is chewed in the mouth, and some saliva is mixed. But these two functions will not happen in the stomach; different activities will happen there.

Some acid will be mixed with food in the stomach, which does not happen anywhere else in the digestive system. Acids are produced only in the stomach; you cannot have them in the throat or intestines. Food goes ahead and never turns back. Even when it becomes sewage, it becomes a part of a tree passing through the drain. Even in this tree, it does not stay forever. No, some animal eats it.

This means the flow of life is only ahead. Life is lived only forward. Now the sewage that passes through the dirty drain is dirty for you, but for nature, it is as sacred as any religious book for you. Now you cannot eat the food that has gone down the throat because it is impractical.

The desire to re-eat the food that has gone down the throat is impractical. It is impractical and mental illness to keep hoping that the food that has gone down the throat can return. How will it come back? It is not there anywhere.

After getting down the throat, that earlier food is no more. Its form has changed in the stomach. What you had eaten is no longer the same. But people want their past to come back. They will clamour for their culture again and again. They will wish they could go back to their childhood.

The food that has gone down the throat can no longer be eaten again. But suppose you have this desire day and night that you wish to have the same food you had eaten earlier; then what can be said about your mental state? That is, then you are ill. This means you don't need any guru, Mahapurush, or scripture but a psychiatrist.

Now, if a person starts thinking that the food that has gone down the throat should come back, then it does not matter, but if the whole society starts dreaming day and night that they wish the eaten

food comes back so that they can eat it again, then what good can happen to this society?

So people started doing kirtans and singing bhajans, and day and night programs began running on TV about how to get back the food eaten. How to bring back and implement the old culture?

If so, how funny would all this be? Can such a society be called civilised? Will science ever take birth in such a society? No way! Can peace be expected from such a society? No way! Will such a society be able to enjoy sex properly? Never! Will such a society be able to remain healthy? Not at all!

This means thousands of types of food are available, and you are made to enjoy them, but you want to bring back that food which went down your throat. You are under the illusion that the food that went down your throat was great and that your life can be better only by swallowing the same food again.

See, whatever happens in the mouth with food will not be in the stomach. And whatever happens in the stomach will not occur in the intestines.

Circumstances are changing every moment. The rule of one physical condition cannot apply to another. That's why we say break the rule.

You cannot expect let acid to get mixed with food in the mouth. It will not happen because acid is secreted only in the stomach. On the other hand, if you wish that let saliva is mixed with food in the stomach; this will not happen.

See, every incident is unique. For example, suppose you say I wish my Mahapurush would make me honest and hardworking. I hope my Mahapurush fulfils my wishes. I hope my Mahapurush will get me a job. It is like saying that though saliva is already lying in the mouth, let's imagine it gets applied to the food in the stomach. But this is not possible because it is just a fantasy.

It is impractical and sad to bring forward the past like this deliberately. The past in itself is not painful. It is painful when it is forced into the moment. You know you are on the right track when you are not interested in looking back.

Similarly, taking inspiration from Mahapurushas is just a fantasy. His ideals cannot be copy-pasted on your life today because their and your physical conditions are different like the physical conditions in the mouth and stomach for food are different.

Do you know the past of your heart? Can you show me where yesterday's part of the heart is? Today's one is throbbing in my body. But how will you show yesterday's heart to anyone? It doesn't even exist. What exists is just that of today. Only today's heart exists. Yesterday's heart is just a fantasy. It can only be a figment of your imagination.

Like that, all the gurus, fakirs, and Mahapurushas are just an imagination today. They don't exist today.

You will say that this heart is a remnant of yesterday's heart. This is fine, but yesterday's one is not available. Whatever it is, it is today's one. You cannot hold the heart of yesterday and show it to anyone that here is the heart of yesterday. As there is no existence of tomorrow's heart, so is that of yesterday's. The heart beats only in the present. Just like this, this whole universe exists only in the present.

See, you stretch out a spring. It'll be long. Now press it down, and it will shrink to a minimal size. Now even if this spring becomes small, the whole spring is inside. It's just shrunk. Now you have a compressed spring in your hand, and that's all. Inside this is the past and present of the whole spring. You don't need to go back again and again to understand spring. No, the one behind came forward after being compressed.

Similarly, the heart, which is in the present, has all its past in it. You don't have to find the past of this heart separately. Just like that, you should refrain from reading the history of humanity repeatedly. Whatever happened in the past came to man's consciousness as a seed, compressed. It no longer exists separately.

Our problem is that we see the past in isolation, creating division. How can you exist in two places when you become two and believe in the past? Then your feet are uprooted from the present, and you start living in an imaginary past.

If we realise that we and our past are the same, we will start living in the present and understand the art of living life. Then incidents will begin happening in life. Life is not understood by reading and writing; life is understood by the happening of events.

Now, if the heart gets sick, the doctor will not ask you what you ate in the last ten years. Because the doctor knows that you must have eaten something wrong, only then is your heart sick. The doctor's interest is not in the past but in the present heart. He will see how much cholesterol is deposited in the heart in front of him. He will measure the blood pressure of the current heart.

The doctor will not measure the cholesterol of the heart of the past because it does not exist. Now the whole Indian society is corrupt and dishonest, then what is the need to dig into its history? The present is so dirty, so grapple with it, won't you? Religious countries are working day and night to correct that imaginary past which does not exist. All the religious countries are fighting each other because they are busy justifying their history.

Everyone's past is different so no one can agree with each other. If you want to get organised around a problem, see how much cholesterol is accumulated in today's heart. The doctor and medicine are both available for today's heart.

But there is no doctor for yesterday's heart. But if you start justifying any dead, Mahapurush and Guru as right or wrong, we do not have any yardstick to measure it because it is all just an imagination now.

Look, what's real? Corruption, exploitation, cheating, atrocities, dishonesty, and disease prevailing in the country are all real. Work on them. Everyone will also agree on these because these problems affect everyone equally. Consensus is possible only on current actual issues. Everyone can take an interest in these problems, but no one will like the Mahapurushas of each other's past because the past breeds hatred.

Why does the past create hatred? It does because it's static. Because there is no possibility left in it? Why is there no possibility left? Because it's done. But the present life is the result of the infinite possibilities to date.

Every time in life is a new beginning. Now, most people dwell on the past, but in the past, there cannot be a new beginning, and without a new beginning, there is no risk and curiosity in life. Now you tell me, can our hearts beat in the past? No way. Can the food that has gone into the stomach come back into the mouth?

No, the food has to flow forward. There is no way to return. But in society, discourses are going on in every street and in these discourses; we narrate the stories of thousands of year's old gods and gurus so that people can become good human beings. So every man is roaming around wearing a turban, a cap, and a tilak.

We remember God even when we start or finish any work. We perform many religious rituals when someone dies or is born. All countries and communities are enemies because they reflect on past problems, not the present.

Every man only wishes that his Mahapurush should guide him from the grave, whereas this has not been possible to date. Your Mahapurush could do

something important only when he was alive. Alive means when they are active in physical conditions. Saliva with food is possible only in the mouth. Saliva cannot mix with food in the stomach. Just like that, the teachings of that past Mahapurush are useless to you now.

See, consciousness or thought is born from matter. Matter does not come out of thought. Therefore, you cannot change life with the thoughts of the past. No, for that, you have to grapple with the substance itself.

You can also say that the food that came from the mouth to the throat came after being processed, and the food from the throat to the stomach also came after being processed. This idea is justified in view, and society has also been measuring its thinking based on this scale for thousands of years, and therefore it is probably unhappy as well.

See how man leads a life of poverty, is sick, and is depressed. Why? Because the past milestones only contribute so much that they push you to the next milestone.

Who stops you from cultivating life? Whatever moment comes into your hand, push it forward by improving it; who prevents you? The problem is in stopping at one and looking back repeatedly.

Suppose you are a tourist and you have gone on a journey. When going on a trip, keep your eyes open to avoid missing anything. You want to enjoy the scenery along the way to the fullest. Now tell me, do you contemplate the scenes left behind? No way! Why? Because the scenes ahead are so mesmerising and overwhelming that you don't have time to think about the settings behind you.

Now think, does it happen that a tourist stops during the journey, sits and contemplates what scenes he saw behind? No, if it does, then it means that nothing in your journey can arrest your attention. Just like that, the present, this very moment, is so beautiful and exciting that you should not remember your past.

If you remember your past repeatedly, then understand that your feet are not in the present. The past can be placed, and there is no problem with it, but it should be remembered as much as you see

from the rear mirror while driving—ninety per cent of the time, you see through the front mirror.

There was a king. When he went to fight the war, he used to blow out every bridge he passed so that his soldiers could not even think of returning.

Life is also a big battle. There is no turning back here as there is so much ahead. The scenery changes so rapidly for a camper that he does not think about the rear. But because man dwells in the past, incidents do not happen. That's why he amuses the mind by peeping behind. He justifies himself by taking pride in the great dead men.

Blow away all the bridges of the past and surrender to the present. Then, see, you will become a thousand times stronger. Then there will be no need for any law, court, or police station. No one will be able to do corruption and exploit in your presence.

Now imagine, to become an IAS officer, a man studies for twenty-thirty years and then works for thirty years.

But when he retires, he becomes completely useless. Thousands of such officers retire yearly, but why do they all become useless immediately after retirement? He studied so much in life, learned so many legal tricks, took so much training, struggled, and gained so much experience, but why does he suddenly become useless and ineffective after retirement?

Can't he stand with a stick after retirement so that no work is wrong in society? But, of course, it is understood that there is a lot of pressure on them during studies and jobs, and these people cannot take any risks for society then. But after retirement, almost half of their life is left, so why don't these people give any benefit of their experiences to the community?

The reality is that they have not learned anything in life. If they had learned something, these people would have spread the fragrance of their learning in society. On the contrary, they become disabled after retirement. After retirement, there should be a festivity in his life and a celebration of independence, but the opposite happens. There is mourning in his house that this man is of no use from today.

These people do not become ineffective suddenly. No, society gives them such an environment from childhood and a useless education that a man's thinking never gets wings. Man always seeks inspiration from dead people; ultimately, he becomes lifeless and dead.

When they kept looking back all their life and did not try any new possibility, how can they suddenly see possibilities after retirement? Now there is exploitation, corruption, sin, illiteracy, and unemployment in the country; all these are hidden possibilities for us.

We can become competent by working on them, but no one can see them because no one has eyes to see. So these people keep on fighting for a limited responsibility throughout their life. What is limited responsibility? To become a doctor, to become an engineer, to become a minister is a limited responsibility.

Limited responsibility only tires you out. All the responsibilities society gives tires you, but total commitment makes you capable. Whatever you do before you retire is tiring, and the proof is that we

are constantly depressed, live a life of scarcity, and get badly ill.

The rule always limits you, but you have to break this rule to be limitless because only limitless responsibility gives you strength. Unfortunately, the rule is limited, and you are unlimited, so there can be no harmony between the two. So breaking the rule has come for the first time in the history of humanity.

Now what you can do after retirement is limitless because you will no longer be governed by society but by your own will. But what can we do? The social training received from childhood cannot be cancelled overnight. That's why everyone gets into the mouth of death without doing anything, even if they don't want to.

What do you have to do now? You have to breathe in the future like you draw the breath in. And let the past out like you let out the breath. One has to only concern about what has to be inhaled or taken in, how and when it will happen.

That is, you can make a plan for the future. You should remember that only natural air should come in, but you should not worry about where the dirty air will go after coming out because it gets mixed into the atmosphere.

The same air you exhaled then gets purified by mixing with the rest of the air, and you can inhale it again but deliberately do not inhale the exhaled air. No, it happens automatically. Similarly, if your great men are in the air, they will automatically keep entering you, but if you intentionally bring them into the present, they become a conspiracy.

You have to keep breathing the future in and breathing out the past. It would help if you did not worry about the fate of this past. No, it is the work of nature. You are only responsible for your own life.

You cannot locate the air you exhaled anywhere in the atmosphere and say that it is your air. You can only imagine it. Just like that, you will not be able to find any of your dead gurus or great man in this universe. What you are proud of him day and night is just a fantasy.

Therefore, it isn't very reasonable to remember the milestones of the past. Only upcoming milestones are essential to you. The upcoming milestones may be inanimate but will become alive because of your interaction. While you are keeping pace with the milestones, the car moves along. If you start coordinating with the milestones behind you, an accident will happen.

It is an accident that you see so much corruption, exploitation, cheating, and rape in society. Now Gautam changed my life, and I want to repay him, but he does not know how much my life has changed because of him; then how will I repay the favour? There is no way to repay the favour. Why? Because the physical conditions that were there then no longer exist today. The favour could have been repaid only then, not now.

Now in the changed physical conditions, more infinite possibilities are possible, but what happened before cannot happen again. Now, if I can't repay the favour of a living person, how will you repay the favour of the dead? There is no remedy.

Suppose a man crossed the river in a boat and felt that this boat was beneficial. Let me carry it on my head, so I can cross the river again whenever needed. Imagine how much burden he must have been under all the time. Will such a man be able to live life? No, he will never understand life. He is troubled by the burden of the past all the time.

Look, the boat is essential, but use it when you need it and sail on. Remember, religion, karma, Guru and Mahapurushas are like this but don't keep them in your mind. This is an enormous burden on our minds. Due to this burden, no significant social change has occurred in society to date.

Now you must have seen how Google Maps makes way for us. Suppose you go on any crowded streets of Delhi and fill in your destination in Google, then Google will start guiding you simultaneously. But if you go astray by mistake, Google will quickly create a new route from that lost path towards your destination.

Every time you stray, Google won't ask you to return to the old route. No, he will make a new route for you every time. And the remarkable thing is that he will

not see where you came from and how many times you have gone astray whenever he makes a new path.

No, He will make a new beginning from where you are standing, and from there, he will calculate your new path. So Google has nothing to do with where you came from? No, his only concern is where you will go.

You decide for yourself which life is better. To start new all the time or to carry the same which happened hundreds of years ago? Why don't you work on corruption, exploitation, unemployment, hatred, ignoring religion-karma, caste, Guru and Mahapurush? What's the problem? What have you gained from this boat that you have carried on your head for thousands of years? Just ask yourself a question.

Now, if everyone works on the problems of the present, then there will be some success or failure in life. This will create many sour-sweet experiences. But, as new ventures are born, there will be life's essence. If there is interest in life, a man will like

another man. When one man wants another man, there will be peace.

When a man lives in the past, he repeats the things of the past mechanically, so there is no new beginning. A fresh start is possible only in the present, but society is not available in the present. Therefore, friction is created by this mechanical repetition, or in other words; bitterness develops in life.

Now everyone is repeating their own past, so assume that everyone is driving in the same gear. This creates suffocation in life, turning into rape, hatred, and communalism. When everyone drives in the same gear and follows society's beliefs and traditions, one can assume that no one is getting what they want. So such a person will constantly be distracted.

If every man drove his car in his own way, he would reach his destination. Many incidents will also happen in his life. He will achieve his goal, and perfection will come in his life. Now would such a man hate anyone? Only he will hate those who are standstill. Where does the one who is running have time to hate anyone?

The life of religious people always runs in the same gear. The Guru of his great-grandfather, grandfather, father, son, and grandson remains the same. No break anywhere. How can it happen that what was liked by the great-grandfather will be enjoyed by his grandson, too, hundreds of years later?

That is, no one made choices. You have yet to see your interest. No one decided according to the circumstances. Everyone is roaming around carrying the boat on their heads. The election did not happen because that Guru is just a legacy of the past. If anyone had made a choice, some other Mahapurush would have entered their life, and the monotony would have been broken.

A new beginning would have been made, a new understanding would have arisen from this new beginning, and the change would have come from the new experience, and the changing societies would not have clashed with each other.

Only those societies that fight with each other are inert. For example, how a vehicle stopped on the road blocks all the traffic. Similarly, we create

division when we glorify the past and any great man of the past and do it collectively. This separation further divides society into different pieces, all hating each other. Hatred creates inertia, and then you cannot make a fresh start.

I remembered from the new beginning. Once, I bought a very old Maruti 800 car. I bought it for only thirty-five thousand rupees. It was a twenty-year-old model then. The person who sold it might not like it now; only then would he have sold it, but it was like a new car for me. So I used to keep it very shiny.

Now, if it was old, it used to break down frequently, and I used to take it to the mechanic every day. I bought this car for thirty-five thousand, so I spent thirty-five more on it in two years. I also got it repainted.

Now see, this car must have given a lot of happiness to the person who sold the car, but a time might have come when this car must have stopped satisfying him. That's why its old owner gave it a break means, put an end to it. But this car was a new beginning in my life.

Due to the new beginning, new experiences came into my life, and I experienced a change. I must have driven lakhs of kilometres in this little old car. It was a very old car but a new one in my life. Even though it could not give happiness to the previous owner, it filled many colours of happiness in my life. That is, one break changed the lives of two people because two beginnings were made simultaneously.

All this was possible only when we gave life a break, i.e. when we made a new decision. The car seller decided to sell it, and I decided to buy it. It means we two made two beginnings. Most people in society go on doing what their forefathers did. Same festivals, same rituals, same jobs, same business, same beliefs, same pomp! No change anywhere. The past just keeps flowing into the present like a river.

When I got bored with that car, I again bought another old car, so I did not even bring the old previous car home. I left it with that mechanic to sell it for whatever it is sold for. Things will drop from your life when you live them to the fullest.

Why don't these Gods, Gurus, and Mahapurushas drop out of our lives? Because they do not exist

anywhere, nor do they come into our practice as the car came into my practice. We never choose them. This is not our decision at all. We just inherit them.

If we choose them, then like a car, our mind will be filled with them, and then we will choose another Mahapurush. In this way, there will be a new beginning every time in life, and we will learn, and our transformation will continue.

See, when I chose that old car, it became new. It was new to me. And when I lived it, it became old and dropped from my life like a ripe fruit. So then the one who would have repurchased this old car became new for him because of his choice. His choice made the inert car vibrant.

Similarly, if you choose the Mahapurushas again and again like a car, they will give you a lot of happiness, like my car. Then it will come alive for you like a lifeless car. Then they will not block the traffic like a bad car. Then people will not die fighting for these Mahapurushas and fakirs. Then these books, religion and Mahapurushas will no longer be the means of division.

Man is getting limited at every step. First, it had to spread like a seed. Inside a seed is a tree's experience of millions of years. Now the seed splits and gives birth to infinite forests. A tree does not always remain a tree. It finally becomes the seed again so that a new beginning can be made.

A tree, again and again, becomes a seed and becomes a tree. But once a man becomes a Sikh, he always remains a Sikh. There is repetition in the life of a seed and a man's life. Still, when a seed becomes a tree, again and again, it is not a mechanical repetition but a progressive repetition. Still, the repetition of a man's thought is mechanical. There is no transformation of man's thoughts.

This is because man does not break with the past again and again. Look, the past will settle in you repeatedly, but you must break it repeatedly and take a new birth. You have to destroy yourself like a seed again and again. Only then will you expand.

We are coming to the heart once again. You will say that we ate wrong in the last ten years, and that's why we learned from the past that we made a mistake. What you ate wrong in ten years is not lying

anywhere now. What you eat is no different from you. What you consumed and you are now the same thing. The whole past is now condensed inside you as millions of trees are now inside the seed.

Your only problem is that you make the existence of the past stand apart, due to which you are not available to the present. So, refrain from treating what you ate in ten years. Unfortunately, society is making the same mistake: it is busy proving the past right or wrong when there is no past. The past is now just a shadow.

No, now you have to make a fresh start, i.e., you have to start taking a good diet from today. Old diets cannot be corrected because they do not exist. So new beginnings can no longer be in the past. That's why it is crucial to live in the present. And yes, you have to treat the heart of today, not the heart of ten years ago, because it is not there.

Similarly, no Mahapurush, Guru, or fakir is vital for you because he does not exist today. For you, only a living and commoner is essential. Nothing will happen in your life because of a great person. Incidents happen because of the commoner because

only the commoner can come into our behaviour. A Mahapurush can never come into our dealings.

Because of the Mahapurushas, no one has become moral to date. And if this Mahapurush and Guru belong to your own caste or religion, then there is an even bigger problem. Then you can never be logical. Then think as if you are tied to a peg like an animal. You have to be independent and live life on your own terms.

Realty is born out of choice.

Once, Gautam Buddha was in meditation when a man came to meet him. The man met Buddha's disciple Ananda and expressed his desire to meet Buddha. Anand told him Mahatma Buddha was still in samadhi, so wait a while. When Mahatma Buddha came out of samadhi, Anand introduced that man to Buddha.

Now this man met Buddha and asked only one question, is there God? Buddha thought a little and said, "No, there is no God." Then the man left. Then another man came to meet Buddha, then Anand again asked him to wait for a while. Then when Buddha came out of samadhi, Anand introduced this other man to Buddha.

Another man also asked Buddha, "Is there a God?" Then Buddha meditated a little and said, "Yes, there is a God." Just like that, a third man came, and he was also introduced to the Buddha by Ananda and asked the same question, "Is there a God?" This time Buddha went into meditation and did not give any answer.

Seeing all this, Anand was perturbed by one question and three answers! He could not help it, and he went straight to Buddha and asked Guru ji, the questions of all three men were the same, but you gave different answers to all three. How is this possible?

Buddha told Anand that the first man was a staunch believer, engaged in recitation and worship day and night. He was only seeing one side of the coin. He is just addicted to a particular idea. He needed to see the other side of the coin as well. That's why I told him that there is no God. Now a little doubt will arise in his mind, and he will search for something else. That is, there will be a new beginning.

This man stuck to one idea and repeated it like a machine. That's why there was no new beginning in his life. Thoughts were fixed in his life. Now, if he doubts, he will start a new one. Understanding does not come from repetition; it comes from new beginnings. And a new beginning is possible only in the present, but he is not available now.

Secondly, he has never chosen theism. It must have been instilled in his mind in his childhood. But now, if he takes any new decision, it will be his own, creating

a new understanding, and this new understanding will give rise to curiosity in his life. He will be spontaneous.

If he makes an election for the first time, the election will continue to happen. Then he will never stick to one thing. Then the flow of energy will start. The grace, which had remained withheld till date due to religion, scriptures and gurus, will burst forth like a spring.

According to a survey, sixty per cent of all the government bureaucrats who retire die within two years. Why? Because they always try to fit into a particular mould while doing a specific job all their life. Thus, they get addicted to a certain kind of lifestyle, just like people get addicted to their Mahapurush or Guru.

Now when this bureaucrat retires, people are changed. People's attitude changes towards this bureaucrat. Because the identity of this bureaucrat was due to his job, his identity also ends when the job goes away. Even the attitude of the family members also changes.

It becomes difficult for this bureaucrat to live in such an environment, and he always gets upset. He was always busy in the office, but now no work is left. No one even wants to talk to him anymore. In this way, he gets isolated and dies early.

Where is the problem now? The problem is that this bureaucrat should have acted on the possibilities in time. Life has many options; if we choose them, we become more robust. Why couldn't you choose? Because the habit of making elections was absent since childhood. In childhood, all the gurus, Mahapurushas, books, caste, religion, ideology, marriage, sex, and love are decided by the parents and the society.

Not only this, but we also do jobs based on the norms of society. For example, suppose a person has never created an alternative during his career. So how can he suddenly be creative when he loses his job? During the last sixty-seventy years, his spirit had died. So, he becomes completely helpless when he retires abruptly.

Had he chosen the career according to his temperament, he would have been very satisfied till

the end. And the person satisfied with something will want to give it up on his terms.

Wouldn't it be nice that this man would have been pleased on retirement that he had lived on someone else's terms all his life? But now, he will retire and live on his terms. Will wake up on his wish, sleep on his wish. I will travel a lot, will eat and drink. But this man does not like freedom because he has never tasted freedom since birth. Remember, no one gives freedom; freedom is earned.

The first man who came to Buddha also did not choose any God after much consideration. No, this perception must have been formed since childhood, and he became a slave to it forever. So, when Buddha told him that God did not exist, Buddha wanted to free him from the slavery he had received since childhood.

He had become addicted to a particular idea. He had been repeating it like a machine since childhood. But unfortunately, he also never tried the alternatives, so his conscience could not flourish.

So Anand asked Buddha that it was okay that the first man had much faith in God, so now you asked him to do the opposite. But to the other man, you said that there is God. Buddha said that the other man did not believe in God at all, so I told him that God exists so that his childhood mental training could be reversed. This man used to go around abusing God the whole day. He should also have seen the other side of life.

So, Anand asked the third man? Buddha said the third man knew everything, so I did not tell him anything.

A few years back, I used to drink three to four pegs of alcohol. Then I went to three pegs, then two pegs, and now I only drink one peg. So now there is no need for another peg ever again. And I don't even drink a peg every day. Sometimes even a month passes without drinking. Similarly, sometimes I also smoke cigarettes.

Now you don't need to teach me that you should give up alcohol. Why? Because till now, no harmful consequences of my drinking have come to the fore. I feel better after having a peg. So quitting alcohol

should be preached to those who drink too much and don't even work.

There is a need to give a break in life to those who are spoiling their health by drinking alcohol in excess and are also facing financial loss. This is because their results are coming wrong. The Mahapurush or any Guru has done everything correctly, but we still ask you to abandon them.

Why? Because embracing them has cost us a lot. Even common sense has yet to develop in us to date. Corruption, exploitation, and atrocities prevail in society everywhere. We are counted among the most corrupt countries in the world. So, because of our opposite results, we are being asked to say goodbye to them.

Because we have got these negative results when we are ready to lay our lives for these Mahapurushas, we are so committed to them. So that's why they have to be renounced like Buddha asked the first person to deny God, which is called breaking the rule.

Tell me, which of your work will be hindered if you forgo a Mahapurush, a Guru or a fakir? None! Instead, your life will start running smoother and faster. You will say that he said extraordinary things. Ok, they said good things, but what is the good thing that you don't know now?

And if he has told only good things, then after thousands of years which good thing of his you imbibed?

Don't you know that telling the truth is good? Don't you know that honesty is good? What don't you know? You know everything, then why do you drag them up from the past and bring them to the present? Now the same advice may not be needed to be given to a citizen of a developed country because he could become rich and honest only because he does not attach to anyone.

You read gurus, fakirs there is no problem in it. But don't develop faith in one. You will say alcohol is bad, so no one should drink it. See, how did alcohol become bad? I drink alcohol, but I have never seen any harm in it. Alcohol in itself is neither bad nor good. You are good or bad. There are good or bad

consequences. No Mahapurush or Guru is bad or good.

Now all your results are coming wrong. So those you have caught also start giving a foul smell. Just like a drunkard is advised to give up alcohol. Similarly, we ask you to give up Mahapurushas so you can come closer to your body from far away. When you brake for the first time, you will come closer to your body from somewhere far away in the past. Every time you give a break, it will bring you closer to your body and you will start living a conscious life.

By being closer to your body, you will be able to see the contents of your mind. You will then be part of what is happening in actuality.

By giving breaks again and again in this way, you will ultimately merge in your body. You have been searching for God/Allah/Waheguru for thousands of years, but when you repeatedly apply brakes to your consciousness, at last, you will not see any God but yourself.

Now for the first time, you will feel that the possibility is not in any Mahapurush but in every human being you confront in different circumstances.

Just once you get the taste of breaking, then you will never stop. So why did Buddha tell the first man that there was no God? Because, like a drunkard, he was engaged in reading and worshipping day and night. He had become hard as a rock. So he was not ready to listen to any argument against God and religion.

It means that his faith in God was paralysing his discretion like alcohol. He had become addicted and a slave to some particular ideas.

His slavery was also the same as when someone became a devotee of a Guru or a Mahapurush. His great-grandfather, grandfather and father were also slaves of this Mahapurush, and he is also performing the same ritual. So, this cannot be true at all. Had it been true, this association with dead Gurus would have changed.

The reality cannot remain the same forever. So it is doubtful if your association with your Mahapurushas is the same. That's why Buddha misled him by saying that there is no God. Now, if he develops a little doubt, he will explore a little more and enter its body and mind after coming out from the distant past. Then, he will get firmly grounded.

If he goes inside himself, he may also understand there is no difference between whether God is present. Therefore, while wandering, he will stumble over the right thing. Because what society has given is a lie, but where it will reach through its efforts, it must be authentic. And once a truth is transformed, it goes on changing.

It is said that only one thing can help you forget your past and that only one thing is your future.

Now the second man who came to Buddha used to think the opposite of the first. This means he was an atheist and always used to abuse God. See, just like you and your forefathers got stuck on a Mahapurush or a Guru, in the same way, the first man got stuck on an idea, got trapped, and became a victim. Then it will

not accept any argument. Logic works when you have consciously chosen something and lived it.

The one who accepted something on the recommendation of another, this thing will never drop from your life. The main reason is that things come into the practice with one's own decisions. And we cannot understand that which is not practical and not understood does not drop from life.

So now, when the first man is led astray by Buddha and connected to a new aspect, it will create new ripples in his life, and these new thoughts given to him will also fall away one day.

The second person is also conditioned and keeps on always proving that there is no God. This is also the same habit in which a person drinks alcohol daily. It's terrible to feel the same way, just like a husband and wife in India keep feeling the same way because they didn't choose each other. Even in the job, the man mostly feels the same and gets disappointed.

Enjoying and consuming the matter is also a kind of penance. For example, I consume alcohol, but the

one who drinks alcohol day and night is not consuming alcohol; instead, alcohol is consuming him. Once, I did not drink alcohol for many months, and when I used only one peg a day, I could not sleep at night because my body had forgotten to drink alcohol.

I thought this had gone wrong. So, I felt I should keep giving poison to the body so that the body remains capable of consuming this poison. Both the men who came to Buddha were not consuming God as we use fire. No, they were fighting on the ideological level. If they used to enjoy God like we enjoy the fire and the sun, then this God would not have become a mental illness for them.

Both were intellectualising on God, but intellectualising doesn't help in life. You need not know; no, you must live. So know life through all senses. Trust how you feel.

It is just like a man who chants day and night the glory of their Mahapurush just as his forefathers did. His picture is being hung at home, even daily posts on Facebook, but all this is just a thought. Life does not change with ideas. In countries like India, every

person has some or the other messiah, but the question is still, who made our country the most corrupt and dishonest in the world?

No other than the disciples of these great men have made India number one in corruption. This means these people only think about Mahapurushas, but discussing them does not make any significant difference in life. The first man who came to Buddha never consumed his beliefs towards God. If he had finished, he would have become calm, and God would have dropped out of his life.

It is like we always enjoy the sun but make little noise. No, we never even mention the sun. I am also saying Gautam because I am writing a book; otherwise, I never mention my friend. So, you don't enjoy the sun knowingly. No, you don't even know when the sun is giving you life, but your body is constantly consuming the sun.

This is how I was consuming my friend Gautam and his family. He gave me what he had to offer. But he could only sometimes provide me with something. That's why he fell from my life. When the first man, who came to Buddha, was told that there was no God,

that man was forced to doubt for the first time. Now he may come in contact with life. Whatever was settled in his mind was shaken off with a stick. Now, whatever happens next will be fine.

I used to be expelled from many school jobs because, within a year or two, I would conclude that I didn't want to stay there anymore. Similarly, if you work diligently and with concentration, then very soon, you will start feeling the need for a new option. You will say that breaking the rule can also be harmful. Possible, but is any good going well with you already? Nothing worse will happen to you as bad as it is happening now.

I was consuming my friend and his family, and they were consuming me. So, is your relationship with your Mahapurushas similar to mine? Not at all! Your senses should be used to enjoy. I could see my friend; I could feel his happiness and sorrow. I could see my decisions. I could feel his love. We both used to eat food together and used to roam around. In this way, we were enjoying each other. This was similar to the consumption of matter.

Why haven't you learned anything from your Mahapurush to date? Because it is not a thing of consumption. It is merely intellectualising. You didn't see him, didn't feel him. You can't feel about each other. He is fixed in the past, and you are in motion in the present.

That's why there can be no connection between the two. That's why we can say that no past Guru, fakir and Mahapurush can behave as my friend did. So the past is just a shadow.

If you do not enjoy the creation of the creator, then it is also a curse. Therefore, at least until the creator is found, love his creation. How will you realise God if you run away from his creation?

One day a philosopher was speaking from the stage in a program. He was explaining to people what negativity is and what positivity is. He had half a glass of water in his hand. He was asking people how much water was in the glass. Some said the glass was half full, and some said half empty. A huge debate broke out.

A crazy person got up from the crowd, climbed on the stage, snatched the glass of water from the philosopher's hand, and gulped. After drinking water, he said, "It doesn't matter whether the glass is half full or half empty. What matters is gulping it."

See, the discussion of right or wrong is wrong. All that matters is what you do every day. Whether half full or half empty, the glass has no negative or positive effect on your health. However, your body and mind will be affected when you gulp it.

If I am proud of a Mahapurush, it doesn't matter to my body chemistry. It doesn't make new hormones and chemicals in my body. So there will be no enthusiasm in life. How can the Mahapurush come into contact with your life without living with him? As long as the water is in the glass, how can it physically change your body and mind? There can only be a discussion about whether the glass is half full or empty.

Now the thirst will not be quenched by mere discussion. A Mahapurush has done good or bad; it can be just a matter of discussion or politics. It must give you a familiar experience. Whatever the great

man did, it will be limited to him only. Just as water has gone inside you, the teachings of such a great man cannot go inside you. But, yes, if you choose, then a little understanding can increase.

The change will come only when you take your own decisions. When you make a choice and act with courage. Tell me, what new decision have you taken when you keep proving your Mahapurush is right? In which of these situations did you take any responsibility; What courage was born in this? Nothing happens!

You can do a great job. From today, you start praising the Mahapurushas of others. But, at the same time, new waves will start arising. The ripples created by these waves will disappear after going some distance in the water, but those born in our lives never die.

Our praise of their great men will start changing their body chemistry simultaneously. First, those people will start coming closer to you. Then those people will also fall in love with you. Finally, they will also begin to praise your Mahapurushas. Look! Break the rule has manifested.

Gradually, when brotherhood and love increase in both communities, you will not need to praise again because positive results have already appeared. When the right results come, you do different things. No, then try some other similar things. But when you grab your own Mahapurush or Guru, then no good results manifest. And without consequences, that Mahapurush never drops from your life.

All religions, karma, and Mahapurushas are the same discussion as if the glass is half full or half empty. Keep discussing this; thousands of years will pass. No result will come. You drink the water, and the water will go into action. It never comes into practice when you are playing the tune of your Mahapurush. Still, when you praise another's Mahapurush, he will come alive from the graves and influence your heart, mind, and body positivity.

See, whatever Guru or religion you have taken hold of is known, and there is never any possibility in the known. So as soon as you started praising the unknown, that is, the Mahapurushas of others, a new reality started arising, and you got excited to do better.

As soon as you step into the unknown, forgoing your attachment to the known, many possibilities open up. If you cannot create something to date in yourself and your community, you can easily create the same thing in another community.

The possibility is not in Guru or Mahapurush but in other human beings like you. For salvation, you praised the Mahapurush of some other community, and other community people came closer to you. Now here also, the other Mahapurush you praised did nothing. No, whatever good happened because of you.

The change in the other community was not due to the grace of any Mahapurush but because of your new initiative. So first, you changed your attitude; only then others also changed their attitude. So the change occurred in both communities, and they were all ordinary people.

If you did not praise the Mahapurushas of other community, then no Mahapurush would have been able to make a change. That's why we say that the possibility of change is only in the common person,

but to date, people have been waiting for Gurus, Fakirs and great men for this change.

Why have all the revolutions to date failed? Because all the revolutions to date were focused on society and not the individual. To free others from their shackles, we must first eliminate our mental and social conditioning. You can't raise yourself on your own. We release others, and they free us in turn.

We rise by raising others. Why? Because one's mental conditioning is not visible, it is visible to others, just like a fish cannot see the ocean. When we treat others' disappointment, then our disappointment itself ends.

When you choose, even dead people become alive, and results start coming. And when you are not selecting things, the living people around you also become dead. So, you will not see any possibility even in the alive people.

A living friend changed my life so much that I started recognising living and ordinary people. Then in my

life, one after the other, a common person came and left, and significant incidents happened.

If dead people keep appearing in your life repeatedly, then it should be understood that there is no living person in your life. The future doesn't concern you; mechanically repeating the past worries you more. So never hand over your power to the past.

When the parents were dead, the children were also born dead. Education was also found to be fake. Also, you got a job that you disliked. When you found a wife, she was also lifeless. Such a community will also be dead. This was why a few foreigners could enslave us for a thousand years. You cannot keep a living person as an enslaved person for long.

When you praised great men of other communities, you did the opposite of what you have been doing. As a result, until today, your communities have been living a limited life, which stopped your expansion. When you don't expand, disappointment arises, giving birth to communalism.

It is because then you develop an illusion that the reason for your dissatisfaction is another community. With this, you curse them and their Mahapurushas and they, in turn, hate yours.

In this way, you all get trapped in a vicious circle. Then you can't think well of other communities even by mistake. But the revolution will happen if you break the rules and start appreciating other gurus and Mahapurushas. Now, this opportunity to appreciate others was always there, but you never adopted it because you never got into the habit of thinking differently.

You gave freedom to the other community from their memory, and there is no more outstanding service to humanity than this. It is love to give liberty to others from the bondage of their thoughts. Until now, both communities were leading passive lives as boundaries bound both. When the borders were broken because of love, both started expanding.

Both communities were proud of their Mahapurushas, but they did not translate in their behaviour. But as soon as both communities broke the rule, the Mahapurushas of both came into action.

So, see, now both the communities will mix. If we love and lift each other, life will be much joy and peace. Then no society will ever remember its Mahapurush again and again like we do not remember our grandfathers and great-grandfathers again and again.

Then they become an integral part of life just like our heart is an integral part of our body, and we need not remember it all the time.

We get life from the sun day and night but never remember the sun. Why? Because we remember the one who is different from us. You remember the Mahapurush day and night. Why? Because he is separate from you. He didn't come into your life, and you imagine his existence somewhere remote in the past. He is not available at present.

The sun is available now, inside and outside you; it is everywhere. Many processes inside your body are not possible if there is no sun. The whole universe and you are one, but you and your Mahapurush are two, and they can never be one because one is imaginary and the other is real. You are real, and the Mahapurush is imaginary. Unreal because he is not in

this world, but you bring him to existence through your imagination.

Sun and fire can come into your life but not a Mahapurush. Now, earlier when I used to walk on the road, it used to be broken in many places, and I used to feel very bad. So, when the vehicle hit potholes again and again, I used to curse the government as well as those people who voted for this government.

But one day, it became new when I came out on the same road. I enjoyed driving it today. Today's experience was good. I was having fun, and I was thanking the government. This means that it came into practice when I experienced a lifeless road. This gave much relief to both my mind and body.

This new experience also affected my body chemistry; many new good chemicals must have been born. But the community has held a Mahapurush for thousands of years, and this Mahapurush doesn't get translated into practice. Whatever community has held their Mahapurush firmly, they are as sick, dishonest and corrupt as the rest.

Now I am hard of hearing, so once I got a hearing machine installed. It was fifty thousand. I hoped this would solve my hearing problem, but I always felt that I still could not hear well even with this machine. So, I met the seller of that machine again, but he did not have an answer.

Perhaps the machine seller didn't know how much I was listening with the help of the machine, and I couldn't explain to him how my listening needs were being met. It was all just guessing. That is why we say that experience is everything and one man's experience cannot be another's. What I wanted to convey to the machine operator, he was not able to reach there even though he must have installed thousands of machines.

After a few months, I visited that machine owner again and told him to clean this machine. This time the one cleaning the device was a girl I had seen for the first time in that office.

Before this, there used to be a boy. As soon as that girl cleaned the machine, I told the same girl to do the machine's programming again. That girl did the programming again, and my life changed. I could hear

very well. Now there was a possibility of listening well, but even the seller did not see that possibility even though he was an expert in his field.

He had complete faith in his previous boy, so he did not ask him to do the machine's programming again. But deep inside, I was attracted to a better alternative as I was not satisfied with the machine's performance. Your only problem is that you are delighted with the scriptures you have never read.

You are delighted with the great men and gurus you have never seen, experienced, or chosen. How could a new reality regarding the machine arise? It was because I wanted more from the old system. If I had been satisfied that this machine was the best it could be, I would have lived forever with a bad experience.

Similarly, you can change your life by making thousands of decisions. No one else can take these decisions for you because you are the master of your physical circumstances. No one else can make your truth happen in your life, just like no one with a machine could help me. After all, he was also Mahapurush of hearing and machines.

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Why did the two men who came to the Buddha lose their sanity? Because they had lost their freedom. They dedicated their life to just one idea.

When you accept, then no new beginning is possible. Every moment in nature is a new beginning.

How if it is raining, then it will not always be raining. No, it will stop after ten minutes. If you eat food, you will not keep eating food forever. No, you will stop eating after five minutes.

Similarly, everything in nature does not happen continuously. Every time the brake applies, the process repeats itself. If the rain does not stop, how is life possible? It will be like if all vehicles on the road keep moving at the same speed. No one stopped, changed gears, or pressed the brake.

Man has been driving the car in the same gear for thousands of years, so he is not reaching anywhere. The development that you are seeing is scientific development. If you look at the social development of man, especially in religious countries, you will find it zero.

When Buddha told the first man that there was no God, he tried to free him from the old. If he leaves the old, he will be thoughtless for a moment. Understanding will come only in this void. And then, when he catches the new one, he will catch it only after thinking a little. Finally, when he chooses a new one after considering it carefully, then his intelligence will develop.

When running the social race, you do most of the wrong things. Then, when you give yourself a break, the bad things start falling out, and the right things start catching up with you.

Buddha advised the first man that there was no God because he believed too much in God, and this belief had closed all the ways of his development. But Buddha gave the opposite advice to another man that there was God. Why? Because the other man was an atheist and used to abuse God all the time.

That is, why was it wrong to believe in God or not to believe in God? Because both had become routinist. Both had come in the posture of repeating. Both were trapped in their own beliefs. When a man

cannot dance all night to one song, how can he carry an idea for a lifetime?

Change is most important; change comes from a new beginning, and a new beginning happens only in the present, and people are not available in the present. That's why social change is going on very slowly.

The truth that Buddha gave to the first man, he gave the opposite to the second man. This is called customised settings. It means giving whatever one wants. So the question of both the men was the same, but the answer of Buddha was different for both of them and it was the opposite.

This means both were being led astray by Buddha, so they left the external truth and connected with themselves.

Why is a man not able to apply the customised truth? Because he is part of a crowd. He does what the public does. It is challenging to stand out from the crowd. But the fact happens on a personal level only. There can be only beliefs in the group. The public never starts anew.

Only a lonely man makes a new beginning. That's why you must break away from your community and Mahapurushas. You must renounce the great man before you can separate even from the crowd that has gathered around the great man.

What is the problem of religion and society? The problem with this is that all their principles are firm and stay the same. And one code is to be followed by everyone equally. No questioning. No Customisation. Everything is sure; you have to believe and don't know. So, the one who questions becomes a traitor; he becomes irreligious.

Religion and society are against privacy. Religion and culture do not give any importance to your personal life. You don't exist; only social rules exist. Buddha led these two men astray so that they go on a quest and find their truth. Right now, they were carrying a social reality.

When you live on your terms, society and religion will weaken inside you, and your personal philosophy will start taking birth. When a man starts knowing

himself, his mind will start withering away. What is mind? Mind is just a memory; man is a memory.

When the mind drops, intelligence develops, and an intelligent man never remains part of the crowd. Then the common person will become important to you. Then you will start seeing the extraordinary in ordinary things. Then you will become curious.

Now there is no curiosity because society has decided everything for you. Every type of mould is made for you. All you have to do is keep fitting into these moulds. Buddha broke the mould of both those men and freed them, and this is breaking the rule.

Breaking the rule is not anarchy; it is rebellion because only disciples are born from dedication and heroes from rebellion.

Now think, one man feeds the cow daily and another abuse the neighbour four times after drinking alcohol at night. Tell me, who did the right thing? According to you, that person is right who feeds the cow every day because, in Indian society, the cow is considered sacred.

And such a person also has much respect in society because he fits into a social pattern. He is following the rules.

But the person who abused the neighbour, many people, must have scolded him. There must have been a meeting, and those people must have taken this man to the police station as well. There he must have also apologised in front of everyone.

So who would have had more mental development? The one who feeds the cow or the one who abuses the neighbour?

The one who had abused the other must have had tension in his mind all night that doesn't know what would happen in the morning. When he would have been called to the police station, how much tension must have been there in his mind?

When we do something against society or our goal is massive, there is tension in life, and new understanding is born only under pressure. Our beliefs are transformed only under stress.

Now there is no tension in the life of the man giving fodder to the cow every day. He is just serving society. And this idea of feeding the cow is not even his own. That's why no new understanding will arise. Now you will say that if a new thought arises only by abusing, it should be taken to mean that we have to do wrong things now.

No, it would help if you did not do anything wrong on purpose. The person who abused after drinking alcohol did not abuse it intentionally. That happened spontaneously. See, when your goal is big, everything will be challenging. Then automatically, a lot will go wrong. You will not do wrong; it will happen automatically.

And the remarkable thing is that the abuser did not know that if he abuses after drinking alcohol, his mental development will happen. No, not at all. He had no idea that all this would happen. All this happened suddenly.

The person who feeds the cow is sure what will happen if he feeds the cow. But still, nothing positive happens in his life. Even the dam builders did not

know immense development would happen because of their one decision.

There was once Hinduism in India, then Jainism came, and after that, Buddhism came. Jainism and Buddhism were slightly improved forms of Hinduism, and many people adopted them. If many people had adopted Jainism and Buddhism, many evils would have been removed from society. Therefore, for those who adopted this religion, their thinking should have been transformed.

But this did not happen. Instead, people became Buddhists, became Jains, but their character remained Hindu. The main reason for this was that those who became Jains and Buddhists were very few, and those who stayed behind as Hindus were very many.

Those who remained behind kept discouraging these newly converted Jains and Buddhists in every way. For example, they used to make fun of the new Buddhist people to show these newly converted people how their new religion was cheap.

Now imagine that some people are moving forward with new hope, but crores of voices are coming from behind that you are wrong; then how much courage will be left in those who were moving forward? One, you are walking on a new path and still determining the result; second, people are discouraging you from behind, and they are too many.

Now, should these people, moving forward, be distracted by the voices coming from behind? No, not at all. But it is also necessary to recognise these regressive forces. What many people say is wrong; automatically turns out to be wrong.

Let's understand this through a story. Once a man bought a lamb from a fair and went home with the lamb. But it so happened that three thugs noticed him. So they made a plan to snatch the lamb from that man.

Those three thugs sat at three places on the way to that man. When the man started passing by the first thug, the first thug asked him, "Why brother, you have bought a lovely puppy. How much did it cost?"

That man felt a little bad that this madman could not see that it was not a puppy but a lamb. He thought that this man might have made a mistake. He must have said nothing.

Then this man went ahead. Now when it passed by another thug, the other thug also asked, "Why, brother, how much did you buy this puppy? It is lovely. Do you want to sell it?" This time the man got furious that this man was not in his senses and was calling the lamb a puppy.

This time the man was also a little worried that the first man called it a puppy, and this other man also called this lamb a puppy. Is it that he has bought the wrong thing? So, he again examined that lamb thoroughly and found it was a lamb, not a puppy.

Then the man went ahead, but his mind was sad that today two men met on the way, and both called the lamb a puppy. How could it be that both men were at fault? Then after going a little further, he found the third thug. He also asked, "Why brother, the puppy is beautiful. Do you want to sell it? I can pay two hundred rupees for it?"

The man lost his temper this time, threw the lamb towards the swindler, and said, "You keep this puppy. I don't want this puppy" That is, when many people start proving a lie to be true, then this lie also becomes the truth.

Now, when Hindus repeatedly tried to prove Buddhists and Jains wrong, these new people also finally got convinced that they might be wrong. Therefore, they did not change their character. They may have become Buddhist or Jain, but their lifestyle remained the same as that of Hindus.

Sikh is the newest religion, but it has all the evils of Hindus. Because someone is pulling the leg from behind, all the attention remains on fighting behind. And when you repeatedly focus on the back, those who had to look back continually imbibe the qualities of the people behind you.

Now Sikhs are corrupt like Hindus, dishonest, murderers, and exploiters. They are at the forefront in India of getting drunk. Superstition is as rampant as that of the Hindus. The whole of Punjab is physically ill. No new quality has been born. Similarly, Sikhs are also carrying the past like Hindus. There is

no discovery, and there are no medals in the Olympics.

Because all the strength got exhausted in facing the opposition of Hindus. The Jains, the Buddhists, and the Sikhs kept reminding Hindus that they were corrupt, dishonest, exploitative, sly thieves and fools.

Still, all these demerits also came in them because the focus was continuously on these demerits day and night. Because life was ahead, Hindus did not allow them to see ahead.

In the end, Jains, Buddhists and Sikhs also became Hindus, as the lamb owner threw towards the thug, saying, I do not want this puppy; you keep it. People forgot to become Jains, Buddhists, and Sikhs and got entangled in responding to the opposition of Hindus.

That is, the old had become more assertive. The past started flowing into the present. Therefore, society remained the same.

How good it would have been if the Hindus had told the Sikhs that their decision was correct. We are with you. Be a good Sikh; we will join you one day if you succeed. If Jainism had come new and if it was made successful together and all would have become Jains, then what was the loss in it?

All the rituals and superstitions that are prevalent in the Hindu religion would have been put to a halt. Life would take a new turn. Logic and science would have come to life, and there would have been many improvements.

But all of you chose to fight with each other, due to which no development was possible. What did Hindus achieve by discouraging and mocking Jains, Buddhists and Sikhs?

Today our country is on the verge of collapse. This is because the systems are not working correctly. India has the highest number of unemployed in the world. Maximum violence, exploitation, illiteracy, and corruption are here. Then what did you earn by being a Hindu?

If you had got a better chance, you should have omitted yourself. A new door would have opened. You had already tried the old one. You should have allowed the new ones as well. Something good might have happened. But no, Hindus chose darkness instead of light. They just strengthened the old one.

Jainism, Buddhism, and Sikhism were new beginnings, but Hindus considered it their insult. They should have taken it as their fortune. But instead, they neither succeeded themselves nor allowed others to grow. Instead, they ruined themselves and others as well. The possibilities of moving forward were open, but they were strangled.

The only mistake was that the people didn't give importance to the system; they didn't consider the system as God. What was the system? This new system was a new physical condition that could be better than the old one because it was a product of unique circumstances. But Hindus gave importance to thousands of years old ideas instead of this new physical condition.

When we give importance to thought rather than matter, the development of consciousness stops. All

the poor and helpless countries are delving into thousands of years old ideas day and night. There is no debate on TV about how corruption, exploitation, and unemployment can be reduced. No, day and night on their TV, the discussion is about how to find God, lead an ideal life, what spirituality is, what religion is, etc.

These ideological people cannot even see their minds. They don't even realise that they want a good car, a good house, a good job, or a good life partner, not God. No one else can give you happiness. No, it's your choice. And this choice is not to be made just once; no, it is to choose happiness every moment.

But we choose sadness and despair every moment. It is because life will only change by choice, which will be yours, not someone else's. But here, society chooses everything for us. It means we are selecting sorrows every moment because if you are not making the right choice with awakened consciousness, then you are making the wrong choice unconsciously every moment.

If you look carefully, most of society is against change. The issues that bother us are ahead, but we

have been fighting for the past day and night. The past that is unreal. So how can you call such a person intelligent?

How can you reach your truth?

I always get my car filled with oil from a petrol pump in my city because it supplies the right oil. However, when I go out of town, I fill the car's oil tank entirely, so I don't have to get oil from outside because I don't trust any petrol pump out.

Once I was coming back home from a long journey when I ran out of oil on the way, so I stopped the car at a petrol pump and got oil worth only two hundred rupees. So, I went ahead after filling the oil. But when I suddenly looked at the oil meter, I was surprised that it showed no oil was filled.

I was very sad that the people of India were so dishonest. I thought the petrol pump owners on these highways knew the person passing here would not speak against this loot. And I could not speak against them because they must have some understanding with the police as well.

These people would trap me the other way around if I said something. They could give monthly to SDM also. I even thought that it was all because of Modi ji that people were looting openly and no one could

raise their voice. I was very sad to think about this. I had complete faith in my car's meter as it gave accurate readings whenever I used to get oil filled in my city.

Once again, the oil in my car got reduced like this, and after the first incident, I did not trust any other petrol pump. That's why I decided to get oil worth only two hundred rupees filled this time, too, so that if more was filled, the loss could have been more.

But it was a matter of surprise that this time also, the meter told me that there was no oil worth two hundred rupees filled in the tank. This time I felt that all the petrol pump owners have become dishonest. But how can this happen? This petrol pump was in the village. If he fills less oil on the villagers, they will come with sticks in their hands.

I also had faith in the car's meter because it happened many times when I was about to come home, and when I checked the oil from the meter, it would tell me that it was enough to go back. And when I would drive 100 to 200 km and reach near home, I would constantly keep an eye on the meter.

Especially when I was about to cover the last ten kilometres, I would pay attention to every kilometre of the meter so that the oil did not run out in the middle. But I saw that the meter was telling every kilometre accurately. Sometimes it would also suggest that the remaining oil is left only for two kilometres.

This means that the meter used to give accurate readings. But now there was a doubt in my mind because the cheating of oil worth Rs 200 happened not at one but two places. That's why there was doubt in my mind about how can this happen in two places. I was not comfortable with this fact. This was a negative truth that I had discovered.

This new truth used to reduce my energy all the time. I kept thinking this country was not right because everyone here was corrupt. So, I should get citizenship in a good country.

What happened then? One day I got oil worth only two hundred rupees filled from my favourite petrol pump. But I saw that the meter again did not say the oil was filled with two hundred rupees. So now I was

getting oil poured from this petrol pump for many years, and there was no doubt.

Now I understood that no matter how accurate the meter was, it would only tell correctly if more oil was poured. And now I knew that the two patrolmen I used to curse, who had run oil worth two hundred rupees, were not dishonest. See how a negative thought engrossed my mind all the time?

Look! I had even started thinking against Modi ji and the country and how this thought always affected my energy. If I didn't seek the new truth, this old idea would not have been destroyed all my life, and I would always feel bad. But I didn't want this truth, so inside, I was attracting a new reality, and in the end, I got it just like I got the unique fact of the hearing machine.

Now, whenever I used to fill oil from my favourite petrol pump, I used to fill the tank completely. But that day, when I left, I realised much oil was in the tank, but two to three hundred rupees more could be put in. So now think, if this time I also had filled the tank full as I used to, would the old truth ever get revised?

No way. And then I did not get petrol oil filled from my city, thinking I had to revise that old truth. No! It happened suddenly. Whatever comes into your life will be your personal truth and occur suddenly. You will stumble upon something entirely different when you are looking for something. And whatever else you find will be very important. This new truth will not happen according to any rule; it will explode like a bomb.

If I had not got oil worth two hundred rupees poured from my petrol pump, then the fact that all Indians are dishonest would have been confirmed. And if a thought becomes firm, then it makes our thinking inert. Then other ideas also start getting fixed. So gradually, we lose sensitivity, and curiosity evades our lives.

Now suppose that I would have got oil worth Rs 200 poured from the petrol pump in my city, but if I had not been curious, I would not have remembered the fraud at the old petrol pump. Even then, the new truth would not take birth. This way, a new reality can arise every moment if we ask questions repeatedly.

And this truth will be your truth only. This cannot be true of anyone else. I used to hear these incidents of filling less oil, but I didn't learn anything from them because they were all thoughts, and I didn't have any physical situation associated with those thoughts. My physical condition was completely different, and the reality that arose was utterly different.

Now you can also ask that when you got two hundred rupees of oil poured from your favourite petrol pump, how did you know the meter does not show oil worth two hundred rupees? Obviously, you had in mind the experience of pouring less oil at the old petrol pump. Only then did you compare it with the old one and find that the old petrol one was also correct.

You said rightly. You are right that I remembered the past; after comparing it, I learned that the oil was filled correctly, but the meter was not showing. See, there is no problem with the past as long as it does not hinder the present. The problem is when it is deliberately remembered again and again, and it is made your identity.

The problem is when you prove yourself right by citing the past and great men of the past and avoiding your responsibility. Then, the question arises: how did the past and history you did not live or experience become yours? Who gave you the right to be proud of such a past? If you have any achievement of your own, then put it forward.

You must read the past and the Mahapurushas, gurus but refrain from trying to learn from them. Learning will be from the decisions taken in the present. For example, my misconception of filling two hundred rupees less oil was dispelled when I got oil worth two hundred rupees poured from my favourite petrol pump. If I had not filled oil worth two hundred rupees at present, would there have been any lesson?

And nobody else could dispel my misunderstanding by explaining, preaching or sermonising. So I had to get there myself.

Had I not created the new truth, the old would have remained as such, and the old was filling bitterness in my mind and would keep so. Of course, the past can

be a reference point, but you must constantly create a new reality in the present.

Otherwise, the past will control you and develop hatred. The past we need automatically remains inside us, but the problem arises when you repeatedly bring forward the same history, and then this past ruins your present. If you see even a little bit of good in the past, it will drain all your energy in the present and destroy all your hopes for the future.

Then you have no chances left. See how religion offers only and only the past. What happens due to this? No personal reality emerges from this. If you look carefully, in many religious countries, their beliefs about sex, women, money, and success have not changed for thousands of years. This shows that they are carrying the past and have yet to make any new decisions in the present.

This means you must pause but not stop in life; you have to reveal the truth one after the other. No truth will last. Why no positive effect of Gurus, Fakirs, great men, and scriptures is visible in society? Because they are all complete now. They are fixed.

All the past tracks of the vehicles on which the cars travelled on the road are of no use now. What is relevant now? The only thing relevant is the vehicles now plying on the road. The place from where the cars came out is useless now. The vehicles running on the road is a live bomb. The living bomb is because many possibilities are possible only now.

The driver can enjoy the pleasure of his journey by working on myriad options. For example, he can press the clutch and stop the vehicle by pressing the brake. Sometimes he can drive in second gear and sometimes in third. Sometimes he can be fast, and sometimes he can be slow. There are innumerable possibilities, but these are for the present, as the heart beats only in the present. There is no possibility left in the past.

Can the incident with the car that happened ten kilometres back occur again? No way. Innumerable new incidents can happen, but past incidents cannot happen again. Well, that's how life is. So why do we repeatedly remember those old fixed truths when there is a new beginning at every step? Maybe we are afraid to live in the present.

If you look carefully, ninety per cent of the past is roaming in one form or another in a man's life. Lessons can be learned from the past; For example, if a driver makes a mistake, his memory might not allow him to repeat that mistake. But your memory and learning from the past is no longer the past but the present. The whole history is now condensed in the driver's mind. It is not a separate entity now; it is merged with the present.

We repeatedly say that you and your past are not different; now, they are one. But the problem is that society now separates these two and deliberately remembers this dead past repeatedly. So, see, the one you have to remember and be proud of again and again is no longer an integral part of you. It is not your organic part. It is just an illusion created by imagination.

For example, if a driver on the road has to take a different decision in some odd circumstances, will he stop the car and think, wait, first let me think what I would have done in a similar situation in the past? No way. He doesn't have to think about it because what he has done in the past is not separate. No, it is organically a part of his mind now.

If we have to stop again and again and think that first, let me see what I had done in the past in these situations, then life will become inert because the past is inert, and whatever is attached to inert will become inert. This is why science has developed a lot, but man has not grown much as a social animal.

Even after thousands of years of civilisation, we need prisons, police stations and courts everywhere. But, in religious countries, people still need to get common sense. The main reason for this is that man looks back again and again. He has repeatedly heard about the gurus and Mahapurushas of the past in his childhood. Kirtans are recited to him in childhood, taking him to pilgrimage places. He is taught different rituals.

In this way, the child creates an imaginary past from what he hears. This is imaginary because he did not see any Mahapurush and Guru. However, because this mythical past is inert, it never becomes an organic part of the child's personality. Instead, because the child's personality and this imaginary past are different, the child remembers this mythical past repeatedly.

That past is no more, but we create it intentionally by listening to it and repeatedly discussing it so society can be divided. When a driver drives on the road, how often will he remember the past when such odd situations arise again and again? Not even once. Whom to remember? Not anyone because what once was is now inside you. It is not separate from you.

But society remembers the past again and again. Again and again, humanity will remind you of gurus and Mahapurushas. It will inspire you repeatedly that you have accountability towards the past. But, because most communities are driving the vehicle of life by looking at the rear mirror, that is the reason why no change is seen in these societies.

Now, when I got petrol worth Rs 200 and felt cheated, I told two or four people that the petrol pump fooled me, then everyone said that yes, the petrol pump guys do like this, especially on the highway. So how would life be if I had believed them and concluded that these petrol pumpers are cheats forever?

Then life becomes very limited, especially when everything in your life becomes fixed. For example,

had I not erased my old impression about petrol pump loot all my life, I would have told people that all petrol pump owners in India are dishonest. And if all our other truths were fixed like this truth, then what would life be like? Then life will be no less than hell.

The whole past is fixed, and the entire religion offers the past, so all religious societies are inert. Not only are all the concepts and beliefs of the society fixed, but they are also thousands of years old, and the whole society takes inspiration from them. So, look carefully; society is driven by stimulation from the past.

Suppose I felt that some petrol pump guy had cheated me, then if I go to some Mahapurush or Guru and ask him, Guru ji, has anyone cheated me or is it my illusion? Would he be able to tell me the truth? No way. Think, no matter how advanced the Guru is, he cannot guide me in the case of my oil.

Because those were my circumstances, and only I could understand them. My truth cannot be the truth of the Guru and in the same way, the Guru's truth cannot be mine. Only I could reach the bottom of my truth. There is no Guru or Mahapurush who can help

you. Yes, an ordinary man and your circumstances can guide you.

And these people and situations also will not come into your life in a planned manner. No, these incidents will happen suddenly. Then, it will explode like a bomb. So, if bombs are not exploding and you are never surprised, you are not doing anything worthwhile.

Look, the truth is very personal, and you must reach there yourself like you drive your car and reach your destination. How many decisions do you make along the way? And never think about past milestones. There is always something pulling you ahead. What has passed, you cannot bring it into practice again. Only what is now can come into practice. Someone has rightly said that the past is dark while the future is spotless. So the possibilities lie ahead.

With another example, we will be able to understand the same thing more clearly, how is personal experience most important? Because I take great care of my health and have kept many health-related machines at home. As I am fond, I measure my blood

pressure twice a day. And when it is correct again and again, I feel happy that my heart is healthy.

Once, I saw that my B.P. had gone up about twenty points. This was a matter of concern to me because I had heard that if someone has B.P., it cannot be cured with any medicine. You just always have to take medication for it. And I have met many B.P. patients and realised that the drug the doctor prescribes destroys most of their vital organs.

B.P. is a devastating disease. It not only destroys the heart; it slowly destroys all the other organs as well. So this was a matter of great concern to me. Having this disease means reducing your age by twenty years and losing all the flavour of life. Then life is not the same.

I talked to the doctor, and the doctor prescribed medicine. I asked the doctor whether I could give up this medicine. He said, "No, you must always take this medicine like a sugar patient." So, I took that medicine for a few days and improved my diet. So, my B.P. became normal. So now I was attracted to this thing: how to leave this medicine?

After taking medicine for ten days, I halved the drug. Even then, my B.P. was normal. Then after taking half the pill for ten days, I started taking the drug on alternate days. Even then, my B.P. was normal. And finally, I gave up the medicine entirely; my B.P. was still normal. Think how big a success it was. What can be a bigger miracle than this? While we expect miracles from Mahapurushas, Gurus and fakirs.

Life itself is a great miracle; you have to find it. Your truth is important. And you will connect with your reality when you kick out the idea of eternal truth. This eternal truth is the biggest illusion. Society will repeatedly serve you the truth of someone else's life thousands of years old, but you must deny them.

Society and religion repeatedly tempt you to believe this as the last truth. They will say that this truth is the tested truth by Mahapurushas. They will ask you to try these old concepts, but you must discard them all. You have to give importance to personal facts only.

Society and religion will prove you guilty when you rebel, but you should not care about this. Society today needs offenders who break thousands of years

old rules and take advantage of the circumstances to move to the next level of life. If even one per cent of the country's people are proven guilty, the country will change.

Most societies are not changing because even one per cent of the people in these societies did not rebel against the limits and ideals in the last thousands of years. People are dedicated to the old. People are proving that the old one is correct. Now, if I wanted, I would have believed the doctor and what would have happened if I had not given up the medicine?

After a few days, my body would have been addicted to the medicine. This means the medicine would have come to stay in my body, and if I had given up it again, B.P. would have shot up. Then the doctor would say, "See, I had said that medicine will always have to be taken." So, the doctor created the disease even when there was no disease. Think, how would life be if you always had to take medicine?

Then if this one disease gives rise to many diseases, would I be able to be happy? Then tell me, did I do right by creating my truth? Look, nothing is true, nor is there any universal truth. The truth is that which

you create with intention. You cannot accept others' facts. However, you can experience a new reality every moment.

Now that I have challenged thousands of years old medical system, I have become guilty towards society, haven't I? But I became responsible for myself. How one decision changed my life. No doctor could take me to the truth I reached, even though the doctor cures many diseases. You have to get there yourself.

The doctor was instead an obstacle in reaching there. If I had listened to the doctor, I would have become a patient forever. Just like that, you people are harming yourself by accepting the authority of society and religion. Those you worship day and night have become the biggest obstacle to your happiness.

There are doctors, hospitals, medicines, and tests everywhere, but man is thousand times more ill than before. Mahapurushas, books, and Gurus are everywhere, but today man has everything except humanity. The main reason is that water is inside you, but you are digging the well outside.

No teacher or doctor has been made to teach those things worth learning. You have to go there alone. The crowd cannot reach there. The crowd's mind has a heavy burden of ideals and dignity. It has to be very light to go there.

Like a kite has to break free from the string to go beyond the clouds. If a drop has to fly in the sky and become a cloud, it must be separated from the heavy burden of the ocean. How light is a butterfly? With the help of a thread, tie it to a milligram stone. See, it will not fly at all. But there is an experience of millions of years in the mind of humanity. Information continuously goes inside, but there is no way to come out.

Now when a doctor cannot give me correct advice whose all information is on a scientific basis and is alive, then how will a Mahapurush or Guru guide me, that too when he is not even alive today? I would have been devastated if I had followed the doctor's advice.

See, there will be doctors, Mahapurushas and scriptures in society. But all these are beneficial only

when your conscience is awake and you are rational. When you can recognise what is right and wrong for you. Awaken your inner sense; you will not need any guru, book or great man.

When you are free from the past; When you create your own personal philosophy; When you have a goal in life, and this goal pulls you forward; When you dare to walk alone; When you make your own way by rejecting the beliefs of the society; When you are always in the mood of rebellion by not surrendering. Only then do you have the right to call yourself human; otherwise, you are just a cog in the wheel. Where the wheel turns, you will turn. And this is your destiny.

If I had obeyed the doctor, the medicine would have fixed in me; it would have frozen like Mahapurushas and fakirs in our bodies. To freeze is sin, and to flow is life. If the potty starts freezing in the intestines, it starts blocking the intestines one day. Then the flow of faeces decreases, and one day there is severe constipation.

Just like this, the Mahapurushas of the past start getting stuck in our minds, and one day the whole community loses its sanity.

APAC Insider, an organisation in England, has given a new name to the philosophy of Break the Rule. They named it the best company to solve personal and social problems. Unfortunately, in the last hundred years, of poor and religious countries, no problem has been solved; instead, the issues are becoming more complicated. All countries are fighting with each other because there are problems and problems.

Why are the problems not being solved? Because man wants someone else to solve his problem. Every man spends his whole life hoping for a miracle. He can never recognise the spark that is inside him. And the religion and leaders exploit such a helpless person fiercely.

First, you must stand out from the crowd and see what you want. Then, put energy into the things you love. Finally, you expand yourself by finding what is right for you.

People from poor countries may keep doing work they do not like. This is because they value what others like. Others want to become doctors and engineers, so they will also spend their whole life in the same. All the social truths are lies; deny them. Reach your truth. Then you will never be disappointed and sick again.

There will be no wars when the people of different countries do whatever they want. Then there will be peace, love and prosperity. But, when you take an interest in something that someone did thousand years ago, there will be inertia in life, just like a stoppage when all the vehicles are standstill in the traffic due to some bad car, and there is no motion.

Then all the drivers start hating each other because all are stuck. Everyone gets restless. When society becomes inert because of the past, it gives birth to hatred, which gives birth to communalism. But who will have time to hate anybody if all the drivers are driving, their attention is fixed on the destination ahead, and they are engaged in many activities?

Just help everyone to find their destination and engage them in the work they are interested in, and

half of your problems will end on the same day. The problem is that men have to face problems, but people are fighting each other.

Look carefully; each community is pitted against the other. The primary reason for this is that every person's past is different; every person wants to take inspiration from the past, and the past is nowhere. This past is just a shadow.

So, all this is giving rise to frustration. How can a frustrated and distracted man love another frustrated man? Love happens only with the unknown. The known can only be repeated mechanically, leading to hatred and depression. What is the past? The past is known. What can you do with something you already know? Nothing!

Now the first man who came to Buddha was living in the known that there is a God; he was bent upon proving the same thing day and night. And he didn't even check God personally whether it happened or not. So, there was no love in the first man's life because love does not occur with the known.

There was no love in the second man's life because he held the opposite belief of the first man. He used to believe that there was no God. This means both the first and the second man were living in the known and hence were bereft of love. Both were instructed to do the reverse.

If both do the reverse, then the flow of energy will start. When both do the opposite, a new experience will arise, and there will be a lesson. If there is a lesson, the old will become weak. If the old weakens, the possibility of the new coming into life will be brighter. This means the solution given to the first and the second was the opposite. That is, what is valid for one person may prove to be false for another.

So, there can be no eternal relevant truth for us. There may be an eternal truth, but we are not supposed to know it because it doesn't affect our life. What affects our life is our personal experience. So, always look forward and develop your robust personal philosophy. In the same way, knowing and not knowing God doesn't affect our life meaningfully either way.

I write a lot on Facebook about the past and the Mahapurushas. But so many people also ignore me that Joga Singh does not know anything. Whenever you see him, he mentions Mahapurushas in everything. I also sometimes focus too much on the past and great men.

But one day, I saw the Facebook profile of one of my Facebook friends, and I could not conclude to which religion or caste he belonged. Because by looking at the Facebook profile of any person, it is immediately evident to which caste this person belongs. Because if he is a Dalit, he will not share anyone else's photo without Ambedkar Sahib. So, it comes to know that he is a Dalit.

And when I learned all this quickly, I felt a little disappointed. Now, if someone is a Hindu, he will only share pictures of Gods and Goddesses, and he will never share that of Ambedkar Sahib. So, when I learned that he is a Hindu, I felt disappointed again. Just like this, a Sikh will share the photo of his Guru.

But this friend put me in trouble because Ambedkar Sahib, Goddesses, Osho, and Buddha were all in the photos he shared. I was pleased to see this. My

lesson of not believing great men did not apply to this friend.

I can neither tell him that you should believe in the Mahapurushas nor can I say that you should not believe in them because this friend did not believe in anyone but believed in everyone. That's why my advice is of no use to him.

Buddha told one man that God does not exist and told the other that he exists. But there was no need to say anything to the third, just as I did not need to say anything to this friend.

My advice of not believing Mahapurushas is only for those who choose Mahapurush caste-wise or stick to only one, thus dividing society. Medicine is needed only by a sick person, just like every person should not take medication.

You cannot have any guru or Mahapurush in life. Every moment in life has infinite possibilities, so how can a Mahapurush guide you again and again, every moment? How can a police officer sit in the rear cabin and tell every driver to apply the brake and

press the clutch from moment to moment? No, every driver is the master of their situation and takes all decisions independently.

Why is there chaos everywhere in society? Because every community tries to take inspiration from only one Mahapurush and one scripture. That's why life has stopped. With a driver, situations change daily, and he decides according to the circumstances. But society sticks to only one Guru or fakir, which does not allow understanding of life. It doesn't allow discretion to develop.

Now when I was a child, all my friends were my age. In childhood, I did not befriend an older friend. Why didn't it happen? Because those grown-up people did not come into my dealings. Yes, my behaviour with people of my age flourished a lot. Similarly, learning is more when you are in the midst of ordinary people. The Gurus, Monks and Fakirs are alien to us.

When you cannot keep pace with older people, how will you correlate yourself with the Mahapurushas? Why is there no learning from a Mahapurush? Because he is not like you. His problems, his thinking, and his goals are different from yours. Therefore,

you will not be able to relate to the Mahapurush. Buddha's disciple Ananda, who lived with Buddha all the time, could not become another Buddha.

You will say that our parents are older than us, but we learn a lot from them. But, see, what you learn from them is not a lesson. It's just socialising and doesn't make any difference in your life. You learn so much from your parents and the Mahapurushas but are helpless, disappointed and distracted.

India has the maximum corruption, atrocities, exploitation, unemployment, malnutrition, and disease in the world, then what did you learn from your parents and the Mahapurushas? If you had learned something from someone, you would have found solutions to these problems.

All this is just an illusion. If our youth was learning from parents and the Mahapurushas, would they not have rebelled against corruption, exploitation, and unemployment? What did you teach these young men that they keep wandering throughout their life from door to door for such a meagre job?

Helpful life lessons are not seen in any religious country. The parents of such countries keep teaching their children all their lives, but there is no learning anywhere. In such societies, children keep performing religious rituals throughout life but cannot become human even for an iota. Forget humans; they cannot learn to board the bus by getting in the queue.

If there were any life lessons, then they would have improved the standard of living your life. You can then claim that you are more honest, happier, and healthier because you have a lesson in your life that others do not.

Life's practical lesson cannot be taught, which man learns by stumbling himself in life. No book, Mahapurush or Guru, has been made for that lesson. Can we instruct all drivers to brake and change gears every second? No. This is their personal choice.

The driver needs freedom while driving on the road to decide independently. Similarly, we need freedom from the known to live on our terms.

When I finished my studies, I was looking for a small job. So suddenly, I got a job at a school in Himachal, India. It was a Sikh school, and it was freezing there. So, it took a lot of work for me to teach here. But I was very serious about my life. I used to think that everything could be achieved with hard work.

Initially, I was given third and fifth classes there. Even though I was a postgraduate, I could not teach the children of the third class properly. Many times, when my senior used to check my class notebooks, many of my mistakes would be found. However, my senior teacher was from Kerala and had a sound knowledge of English.

I never opposed that teacher, even if he tried to humiliate me many times because I was learning from him. I worked very hard there for two years, and the results of my classes were outstanding. That's why they tripled my salary in two years.

But my health started deteriorating there. My weight was now only fifty kilos, and I used to be under a lot of stress. There used to be a lot of work. They never used to let me be free. Even we did work

on Sundays. Even at four o'clock in the morning, I was assigned duty in the gurudwara.

The kids there were so boisterous that I used to sweat while teaching class three. I also did a lot of reading scriptures and worshipped there. Finally, after working hard for these two years, I reached two or three conclusions.

One was that even though it is a religious institution and sermons are being held here day and night, there is no such thing as religion here. And if there is no religion here, it cannot be anywhere.

The second conclusion was that more than hard work is needed to advance in life fast. I worked so hard here that I could not get any big salary even in two years. So, I left that organisation and came back to my plains.

I did not draw these conclusions by reading books or listening to a Mahapurush. No, it came from my experience. When I went to this institution, I was clean-shaven, but the religious people compelled me

to keep untrimmed hair and made me drink Sikh nectar. I had become a complete Sikh.

My goal was massive, and I would do anything to reach that goal. So, I rubbed my head in front of Darbar Sahib there. I obeyed all their rules and chanted God in every way but to no avail.

And I worked very hard in my work, and my salary also increased from one thousand to four thousand, but I felt that my dreams could not be fulfilled with this much money. And above all, there was no freedom.

Now, these two or three conclusions that I had derived, I had not derived from hearing or reading someone. If I had kept these things in mind after listening to some Mahapurush, then they would have always remained a belief of mine, and I would not have been able to understand them deeply. Or say that all this would have been superstition.

See, you have lived your father; that is not a belief but a feeling. But you did not live with your great-grandfather. Therefore it is only a belief. What you

have lived then becomes your experience and falls from life, just like fire is a thing of behaviour. You don't have to remember the fire again and again. You use the fire and forget it. But you have to repeat your Mahapurush again and again.

When I came to my city, I worked in many schools there. However, whichever school I worked in, I would conclude in a couple of years that my dreams could not come true there.

Then I would start breaking their rules, and they would expel me. I would go to a better school then. Whichever school I went to for the interview, my performance would be the best, and I would get selected for that job. Now if I used to break the rules, it was probably because I had gained much life experience. I was confident because I worked hard in the first two years.

Refrain from breaking the rules irresponsibly. You have to break the rule when you see a better option. You have to break the rule when some force pulls you from the front, and you have lived the present circumstances to the fullest. You only read the book's next chapter after reading the old chapter.

You have to break the rules to create a new dimension in life by taking advantage of this breaking. You have to break the rules to go to the next energy level. It would be best to break the rule because most social rules are thousands of years old, and no one has ever challenged them.

I worked in many schools and left one by one, and finally, I became a professor in college. Most of my friends are still in the same schools where I left them twenty years ago. Even today, they have only one wish: a job and comfort like me. But this cannot happen now because they, too, had to jump in time.

But on the contrary, they kept adjusting to the circumstances, and the possibility died. They can do nothing now. Those people were busy pleasing the school administrators, but I was engaged in pleasing myself. My focus was on what do I want? Those friends used to think, what does the school management need?

See, whenever a school expelled me, or I left it, I would go to a better school than before. Of course, I was doing something wrong, but the results were

positive. This is the result of breaking the bonds and boundaries responsibly.

On the other hand, the whole society is doing well but getting the wrong results. You ask a million Indians whether he is honest? See, everyone will say that they are honest. Not even one would say that he is dishonest.

Now, if everyone has considered himself to be honest, then the picture of our country should be in the world as an honest country. But it's the opposite. This means the result is reversed, which means the world knows us as a corrupt and dishonest country. So Jagran and kirtan are happening on every street in our country. People are worshipping day and night.

Why? So that people become honest and truthful, but the results are saying something else. Everything is adulterated here; everyone gives and takes bribes. There is a crowd in courts, police stations, and hospitals. No one feels safe, and older people are the most vulnerable in India.

Injustice will be found in all religious countries, then which rule are you following? When all the results are opposite, how do we all be virtuous? And then whatever we are doing comes under suspicion. When the results are zero, what we are doing should be put on the brakes. Then everything has to be destroyed so that we can start afresh and build ourselves anew.

Whenever I was expelled from the school, I used to think that I did not want to stay there; what would happen next remains to be seen. I thought I wouldn't leave such a great school; it's good they fired me. Now there will be a new beginning. My development was possible only because I was uprooted and settled many times. Many times I scattered, and many times I collected myself. And in this very process, I got refined.

In this scattering and gathering, in this breaking and joining, I might have found moments to break away from society and come face to face with myself. Instead, I broke down so much that I was utterly broken and shattered. I broke away from society and scattered in the whole universe. Now I and the universe have become one.

Let us call it purgation. This disintegration and integration lead to the cleansing of our minds. All the social norms that condition our minds fall off, and we can start afresh.

Because I was not too fond of the jobs to which I came initially, my cities would also change whenever I used to change jobs. In this way, I have lived in many cities for the last twenty years. One day a man started asking me where do you live?

Now I needed clarification about where I belonged. I could not understand whether this man was asking about my place of birth, where my ancestral home is, or where I live now. Finally, after much thought, I replied, "Brother, I live nowhere!"

I have lived in many cities and must find where I belong. I used to be confined to one place again and again and then scattered. Joining and then disintegrating. I became free due to frequent breaks in life. Now my identity was no longer due to any place. I was now flowing like a river.

The identity of many friends remains due to their place of birth throughout their life because the experiences of their place of birth are excellent. They remember their childhood again and again. The main reason for this is that their later experiences could be better. That's why the affairs of the place of birth never weaken.

These people are always emotionally attached to their ancestral village. Even if they go to the city, they keep taking an interest in the politics of the village. But my experiences in different cities were so overwhelming that now I find the memories of my village subdued.

I never even miss the village. It's been thirty years since I went to the village, and no one knows me. I camped in many cities and now look ahead to Canada and America. Now I should have a house in America.

After collecting myself and freeing myself from sociality, I am disintegrating again. I am scattering like a seed. How the whole tree shrinks and gets condensed in the seed. This seed later gives birth to infinite forests. Turning a tree into a seed again and

again purifies the tree. Every time the seed breaks, there is a new beginning.

Because of this new beginning, newness remains in life. Now a new beginning does not happen without a break. But man's thinking always keeps going. Humanity's ideas about sex, woman, wealth, and spirituality have never changed. Why? Because man does not try alternatives.

He dies in the religion in which he is born. He also wants to die in the village where he was born. He dies with the same name that was given to him at birth. The concepts, the beliefs that are imposed on him, he takes them to the grave. He never questions authority.

What was I doing when I was living in many cities? I tried several options. Due to the new opportunities, my personal experiences were arising. These experiences were fresh and innovative.

If I had stayed at my place of birth, I would have been confined forever. Then I would expand less. Then I wouldn't get freedom. Then love wouldn't flourish in

my life. Similarly, if people do not stick to one religion but adopt many alternatives, they will have freedom from religion. Then religion will no longer be the source of hatred.

Not adopting the options gives rise to hatred. Suppose a tree does not adopt the alternative, always remains a tree, and does not turn into seed; how would it feel? All trees always look the same. If it is neither born nor dies, how will it look?

This will bring monotony to life. You will feel bad seeing the same trees every day. If you have to drive the same car for your life, how boring will it be?

Without ending and beginning, no growth is possible. The communities live in injustice, and the lack is because their beliefs and traditions are not revised. A tree gets condensed into a seed, and its being gets revised. We can call it a repetition, but it is a progressive repetition. A tree gives birth to the same kind of tree but is not the same.

But in the case of humanity, most beliefs, rituals, festivals, norms, and conventions never get revised.

It is also a repetition, but it is not a progressive repetition. It is mechanical repetition. This mechanical repetition is the source of all social ills.

We are happy when we change vehicles. Similarly, if you change the Mahapurushas, Gurus, scriptures and fakirs, life will bloom like a flower. But, you always hang the picture of the same Mahapurush in your house, forgetting that there are other great men like yours, but you do not touch them.

It is clear from this that you hate other's Mahapurushas. This hatred takes the form of communalism. Because of this hatred, one community is pitted against the other. Due to this hatred, one country is fighting with another country.

If people work on alternatives, this hatred will end. When we work on options, the dullness ends in life, and enthusiasm comes in life. Satisfaction comes into life again because of good feelings. Who will have time to hate when there is joy in life? Hatred is because we have identified dead things like Mahapurushas, scriptures, gurus and fakirs as our identity.

When a man once makes a choice and good results come, he is happy with these results. These results give him more inspiration. Then the man works on more options. This was the reason why I kept taking one job after another. Those of my friends who did not try the alternative are still in the same schools where I left them twenty years ago.

When I was expelled from a school, a warden was also expelled. When I was given the termination letter on the first day, I didn't even meet the principal to register my protest. I thought whatever happened was okay.

But that warden met the principal and lodged his complaint about why he was fired. At the same time, I started thinking about what to do next. I didn't want to look back as it was dark behind me.

But that warden kept going around the same school and registering his protest before the higher officials as to why he was fired? That warden also served several notices to that school and then got a case reported in court. And in the end, the result was that he went back to his native village after getting tired and losing the battle.

Instead of going forward, he went backwards because his fight was in the backward direction. Remembering these great men and gurus, again and again, is also a backward struggle. It is to fight with the dead past, whereas the fight should be with the physical living conditions of the present.

My fight was in the front. I took one job after another and faced many difficulties, but finally, I became a professor at a college. If we keep science aside, our society is moving backwards. Why is none of our problems being solved?

Because our attention is backward, we remember our past repeatedly and bring it forward deliberately. Then this stagnant past separates us. And a divided mind can never see reality.

Looking back is a curse that humanity seems to suffer from this all the time. It has plagued all the mental faculties of society. Due to this past orientation, we are living a life of self-denial.

You have to disperse again and again.

Have you ever wondered why the government transfers every employee after every three years? Because he stays in one place, all the equations get fixed, and no other option is left. The employee who stays in one place for a long time becomes relaxed.

How the relationship with his bank manager has also been established. The common person stands in line whenever he goes to the bank, but he goes straight to the manager's cabin. The manager also gets his work done and also makes him drink tea.

In the same way, if he goes to the police station for one or the other work for many years, then his relationship with the police station is also established. Similarly, the employees of almost every office get to know him, and his work goes hand in hand.

He does not face any problems even in his office because all the employees know him, and he knows them. Everyone knows each other's shortcomings. That's why there is no need to work. Everyone

knows this man has connections everywhere, so don't mess with him.

Suppose the boss gives a notice to this employee; even then, there is no problem. That employee has to arrange a phone call from his minister for this employee. Then everything will be fine. How indolence is born by being fixed in one place, things start getting frozen, just like stool starts getting frozen in the bowels of a patient with constipation. This accumulation gives rise to many diseases.

Like this, religions are frozen experiences that continue going from generation to generation for thousands of years. But, unfortunately, some such great men, gurus, fakirs and scriptures stay in our lives, and they make us inactive. Just like when an employee stays in one place, he becomes passive. He has no curiosity about anything because he knows everything.

This type of situation is resolved by giving a break. When such an officer is transferred, all the relations with his old city are suddenly severed, and all the connections must be re-established when he goes to the new place. This makes him active. He does not

know the nature of any officer at the new place, so he keeps his every step under wraps.

Everything was sure at the old place, so there was no fear. But there is a fear in the new place that if something goes wrong, there will be punishment. The employee needs to learn the minister right now, so he can call him if needed. He has to be very alert. He does every work with promptness. He has yet to learn how the rest of the staff will behave.

Just like that, the whole past is certain and relaxes us. However, this passivity and lethargy ultimately give rise to despair. When everyone is disappointed, they cannot love each other, later spreading hatred and communalism.

Like this officer, all our ideals and relationships are fixed in childhood. Then mechanically repeating these does not create new hormones and chemicals in the mind and body.

See, whenever you take a new route to go home, new chemicals are produced in the brain, or a new neuron path is created. So worshipping the same great man

or deity from generation to generation negatively affects our body and mind.

Now in the new place, the newly transferred employee will again start developing relationships in all the departments. Then things will again begin to solidify. Then laxity and inaction will surround him. That's why you have to give breaks again and again. How many times to give a break? It would be best to get a break whenever you freeze or become a victim of an accumulation of thought and tradition.

Tradition is nothing but accumulated knowledge. As soon as tradition ends, intelligence will take birth.

When the employee goes to a new place, he faces difficulties because he does not get to know anyone. But in every difficulty, there is a possibility. He has many options in the new place. When he acts on options, he becomes dynamic. Trying options is intelligence.

The problem with religion and religious people is that they stick to one. If a man breaks away from all the great men, gurus, fakirs, and scriptures like this

employee, he will start seeing many options. Then he will feel free. Then his intelligence and logic will become active.

A religious man has no freedom because everything is fixed for him as soon as he is born. Then he doesn't have to do anything; he has to conform. No freedom. He cannot choose. When an officer goes to a new place, he has to make many choices.

Making choices brings stress in life, and we become responsible for ourselves. With this, we learn to focus. By focusing, we can take good decisions. Making good decisions brings understanding and clarity in life. And when we start seeing things clearly, success comes in life, and this success brings happiness.

When a man is happy, he starts getting free from the past. Then he starts flying because he gets wings of imagination. Then the man never looks back. The problem of a religious man is that there is no happiness in his life. That's why he keeps looking back again and again. This depresses him, and his logic falters.

Someone rightly said that you are healthy if you can see even a slight flaw in the past.

Once, I was working in college. I saw that many professors used to add surnames to their names. So people used to call those professors by their surname, which I liked very much. However, people used to call me Joga Singh, an old traditional name. But I wanted people to call me by my surname too. So I also changed my name from Joga Singh to JS Virk. I retained Virk because my surname was Virk.

But I noticed that the other teachers still called me Joga Singh. I wanted people to call me Mr Virk, but it was not happening. So I was a little disappointed. But then I got transferred to another city.

Now there, my name JS Virk was forwarded as per records, and hence, people started calling me JS Virk because the name Joga Singh was left behind in the past. So no one called me Joga Singh.

The main reason was that my past remained in the previous college. What was impossible for many years became possible just by giving a break. This

means the past does not allow any new beginning. Even if I had remained in the old college all my life, people there would have known me only as Joga Singh. There my wish of being called Virk was never going to be fulfilled.

You have seen how it is challenging to make a new beginning. The whole society is standing against the change. Now when did I lose my connection with my ancestral village? When I lived in many cities. Now my identity is not because of the village. My identity is not even because of the city; I have lived in many cities. Now my identity is because of my job; in the future, this identity will be because of my Break The Rule mission.

You have to create an identity and then wipe it as well constantly. There should be continuous joining and breaking. Every time you join and break, there will be a new beginning. The more new beginnings you make, the more you will learn, and the more you learn, the weaker your old existence will be. The more the old structure is broken, the more you will move forward.

Now the past of the employee transferred to the new job is destroyed. Whatever habits he developed after staying there for many years cannot be neutralized. He cannot be freed from his past by convincing him. It cannot be explained to him that inaction has now crept into your life, so you should make new beginnings now.

He will not be able to do it. You explain to him for a thousand years; he will not understand. But the same work can be done very comfortably by giving a transfer. A break can do the work that no power can do in a minute. When you move to a new situation, a fresh start can be made there very easily. New equations are automatically created in new places and new circumstances.

The most important thing is learning; change is necessary for learning. And change comes in going from the known to the unknown. Now think, first, Jains were born from the Hindus, then Buddhism came, and lastly, Sikhism came.

But the surprising thing is that those who became Buddhists, Jains or Sikhs did not develop any new character. All the evils of Hinduism are there in

Sikhism. Wherever a Hindu will give a bribe, a Jain, Buddhist or Sikh will also give it. There is a concept of God in all religions. Everyone considers sex a sin. No change anywhere.

It means the old has come in a new form. There needed to be a fresh start. All religions say the primary goal of man is the union with God. I wish such a religion would come to get a man what he wanted. What will a good man do after meeting God? The question also arises regarding how many people have been united with God by religion and how meeting God changed people's lives.

People don't want God; they want a nice house, car, good health and love. On the contrary, you should do something so that man can enjoy sex for a long time and live a long life. Don't sign the contract to make people honest and truthful. No, they will become honest themselves; help them get what they want.

Don't scare them. On the contrary, help them fulfil their dreams. The one whose dreams will start getting fulfilled and who will start enjoying life will never do wrong things. But to date, all organized religions are against man. That's why a new religion

is needed today, and the name of this religion can be Break the Rule. Today a brand new beginning is needed.

Once, I was working in a city, and my son would be fifteen years old. He used to study in school, but the problem was that he was more interested in his friends. He would often stay out of the house even after coming home. He would meet with a friend outside in the street whenever you saw him. When we would call and ask where the son you are, he would say, I am right here in the street.

Although there should be friends, there should be a limit to being with them. He wanted to be with them all the time. We explained a lot to him but to no avail. That age is such that the child's interest becomes more in friends than in parents.

And many children mostly fall into the wrong company and get ruined. I was perturbed that my son might not go astray, but we could not do anything. At this age, the child does not understand anything. He trusts friends more.

Then I got transferred to another city. A miracle happened when we moved to this new city. I saw that the son stayed at home because his past had broken with him. Because of the break, he got separated from his friends. Even after a long time, he did not have a circle of friends like before in this new city.

Think, what a big miracle it was. What an outstanding achievement this was for me. If we had lived in the same city, it would have been possible that the son would have been ruined, then would we have been happy. But, the thing that he could not understand by explaining thousands of times, he understood with a break. Well, he could have also made friends in the new city, but that didn't happen.

Because in the meantime, he recovered and emerged very intelligent. After that, this son helped me a lot in my domestic work. He bought many vehicles for me and never asked me for pocket money. Many times I borrowed money from him. Now miracles can happen every moment if we give up believing God performs miracles.

Miracles are possible every moment if we move forward. Now I did not get transferred to the new

city because a miracle would happen there and my son would improve. No, I had no idea such a huge relief would be there.

If someone else were in my place, he would have gotten the transfer done in his old city because I had lived there for ten years, and my home and family were there. But no, I went to a new town where such a great miracle of the son happened.

See, if you want to go ahead, don't be limited to one place, don't stick to one thing. See, miracles will happen to you every day. So why does no miracle happen in our life? Because we stick to one great man, one Guru, one Mahapurush, one scripture, one religion, and one country.

This is also a thousand of years old belief that only a Mahapurush or God can do miracles. Why has this assumption not been reviewed to date? Because most people are carrying the burden of the past, and incidents are not happening in anyone's life. If a man becomes alert and moves forward fast, he will see that miracles happen every moment in nature.

The biggest problem is that man keeps thinking in the same way, and more than that, he keeps thinking like his grandfather and great grandfather and beyond that, he keeps thinking like society. Due to this, new patterns do not emerge in life. In this way, man's thinking is of slaves and even more unfortunate is that he keeps on strengthening his slavery.

He is unable to generate separate and independent thinking. He cannot stand alone. He cannot break away from society. Due to this, thousands of years old structures go on getting stronger. Above all, a man cannot see his thoughts, just as a fish cannot see the sea because she and the sea are one.

Look carefully. Nothing new is happening except science. The same thousands of years old patterns of marriage, work, marriage, religion, sex, knowledge, experience, culture, and civilization repeatedly show up in front of us.

The only way to break this conditioned structure is for every man to doubt his beliefs. You have to be logical. Everyone has to ask questions. And the questions have to be asked honestly. So gradually,

the conditioning of the mind will start to weaken. Then, slowly, clarity will begin coming into life.

Slowly miracles will start happening in our life; we will start doing all that we are interested in. Gradually courts and police stations will start decreasing, hatred will start reducing, and love will begin increasing.

Slowly different countries will start coming closer. Slowly the expenditure on arms will begin decreasing, and this money will start being used for the welfare of the people. Everything is in abundance here. Man is unhappy only because of his thinking.

We are all imitating those great men who did not imitate anyone. No knowledge, scriptures, Guru or ideology is needed to live a decent life. Suppose you want to speak the truth; is there any need to have a guru for it? Do you have to read a lot of books for this? Do we need the guidance of a guru or a great man to love? No way. No, it's all your decision.

How to make good decisions?

First, knowing what a good decision for you and us is necessary. For example, suppose you decided to become a doctor, so should it be considered a good decision? What are the criteria for a good decision? If you are happy with a decision, are healthy and have many options available, then your decision is correct.

For example, after reading thick books for half your life, you became a doctor, and, of course, now you have money but no freedom. You cannot go anywhere by closing the shutter of your clinic for a single day. You think that if you close the shutter for one day, many patients will be disappointed, and they will not come again.

It means you lost half your life in studies just so that you could become a slave of patients. No doubt, now you have a lot of money, but your health remains bad like everyone else. You cure many people's diseases, but you cannot escape from disease.

Even the members of your household cannot escape from the disease. You are not even able to give

enough time to your family. So are you happy? Can you be called successful?

See, there are two scales to take any important decision in life. First, do you make decisions considering the local physical or global conditions? When you thought of becoming a doctor, you didn't bother about what you liked. A good tabla player might be hidden inside you, but you did not recognise it.

You should have paid more attention to your interest. But, no, you observed what society was interested in. Society wants you to become a doctor or engineer, so you become that. You spent your whole life in studies and spent a lot of money but did not get the cause for which you became a doctor or engineer. This means you became the doctor to be happy but weren't satisfied.

It means your logic is wrong. You will say that you do not know whether we are happy. If you were happy, you would not have fallen ill like others. You would not have become a money-making machine like others. Then many surveys would show that doctors and engineers are happier than others.

What did you do wrong? You did not act locally. First of all, how did you know what you are interested in? Things were imposed on you since childhood. Your perception of sex, woman, great man, guru, religion, country, caste etc., has been fixed since childhood. I hope you discover them individually and adopt the one you want.

If you were inculcated in making the right decisions from childhood, you would have become whatever you were interested in instead of becoming a doctor or engineer. But, this means you must decide according to the local conditions- that you must choose a thing you know and feel very close to.

But you took the wrong decision; that is, you took it based on global parameters. This means that becoming a doctor was society's belief and was far away from you. You had never experienced and understood what a doctor means.

You did not know that a doctor has no personal or family life. No holiday, no rest for him and in his life, only money matters. This means you decided based on global parameters and always remained unhappy.

As far as money is concerned, a tabla player, flute player, athlete, singer, artist etc., also earn a lot, but they have freedom.

I often return home from the market by bike, and many pedestrians ask for a lift. These people are from villages that fall ahead of my house. They are fatigued and are not able to walk. They wish someone could give them a lift. I also want to provide a ride to an old lady but cannot.

I once heard that a man met with an accident, and some passerby picked him up and took him to the hospital, where he died. Now the police officers instigated the deceased's wife to complain that the man who picked him up and took him to the hospital had killed her husband.

That woman lodged an FIR with the police against the man who lifted it. An FIR was lodged against him, and he was put in jail. Now that man was released after paying several lakh rupees. How can anyone make a pedestrian sit on his bike in such a condition? If he somehow fell from the bike sitting behind and something happened to him, the result could be disastrous.

Now my heart hurts that people going on foot are very upset, and if I give them a lift, what wrong will happen to me? But, on the contrary, I would be delighted. I am ready to drop an older man at his house and return. But I act globally. I should act locally; the present circumstances say that an old lady needs a lift, so make her sit and drop her somewhere further.

This is the local truth, the very nearby truth that affects the old lady and me, but I work according to the global fact. This means a distant reality. Ultimately I act according to the society that is stuffed inside me. The social truth is that you may be imprisoned if this older woman falls off the bike. This means I am ready to do a good deed, but society does not allow me.

That is, I did not act with my conscience. I did not act according to the material condition. The worldly people worked when there was a flood in the river, keeping the material in front. Keeping the flood in front, they took some steps that benefitted society.

As a result, there has been much development in the community. A pedestrian could have found peace in life if I had also worked according to physical conditions and given him a lift. His life could have been a little more pleasant.

But no, instead of matter, I prioritised the thought that if something goes wrong, there will be a massive punishment. It was as if the sentimental people did not put forward the flood and prioritised the idea that if something terrible happens, nature gets angry. Then it has to be persuaded. This means bringing the idea first but not understanding the need of the hour.

Now when a man marries, then how does he choose the girl? Currently, how should the girl be selected? First, you should check the girl's nature; you should check that the girl has no disease. Then, spend a few days with the girl so you can learn about the girl's personality. Finally, you can take an interest in the education of the girl. What are these? These are local issues because these issues affect you both.

But what is a man interested in? What family is the girl from? How much dowry will the girl bring? What

does the girl's father do? Which religion and caste does the girl belong to? What are all these? These are global issues. They have nothing to do with your happiness. Maybe the girl brought a lot of dowries, but you never remain on good terms with her.

We are all idealists because we prefer the idea to matter. But unfortunately, many girls never reach orgasm in sex because they match their horoscope with the boy's and do not check their merits or demerits. It would have been better if, instead of checking many other things, they had got the boy's medical done to see whether this boy could give extreme pleasure to our girl in sex.

Now you may give the girl all the world's happiness, but if she does not get extreme pleasure in sex, what is the use of all other treats? This means that the joy of sex is a local issue, affecting both of them the most, but they both remain focused on global issues and never enjoy life properly. So you must look closely and see what is most important to you.

As you come closer, one day, you will confront yourself. Just have to come closer from far away. We must shift from the past to the present, discard the

other world and connect to this world, forsake the Mahapurushas and value the layperson. Put the thoughts aside and prefer enjoying the substance through the sense organs. Attract a life of success instead of religion, salvation, spirituality

Always make your decision based on what is most important. Don't live life on the terms of society. No, life has to be lived on your terms. How come your car's light is only up to five hundred meters? But how do you reach from one city to another when the car's light is up to five hundred meters?

How did all this become possible? This was possible because the vehicle's light may be up to five hundred meters, but when you go from one city to another, this light moves along with you. So, in this way, you reach from one city to another.

The worshipers of Ganga never reached anywhere because their light was too long. They knew divine powers. There had not been any beginning in their life till today because, in the present material circumstances, they could not see the flood that could be seen from nearby.

Their light is very long. They know and recognise God as well. They have the power, so what is the need to get dirty in material conditions? Just read two or four hymns, and the work will be done.

But such people can never be happy because no problem is ever solved. After all, these people do not work locally. They don't act on what they can see and feel. What about worldly people, on the other hand? They worked on that which was visible in the present material conditions. This means they were carrying a small light. But see how did their local wisdom lead to infinite growth?

How did they act locally? Because they focused on where did the water of the Ganges come from, why it was flooded, and how this could be stopped? There must not have been any great man among those who built the dam. All were ordinary people, but the work was extraordinary.

How, then, did the continuous development continue and not stop till today? How does one right decision lead to infinite right choices? It is just like a seed that makes the whole world green. If you take decisions

according to present physical circumstances, then it has far-reaching effects.

Now take another physical situation. Suppose you see a beautiful woman in the crowd in the market and you like her very much. That woman also gets fascinated by you after seeing you. Both of you feel like hugging each other. But you will be unable to do so because society comes in between. What kind of condition is it when both of them like each other? This is a local situation. What is society? It is a distant imaginary condition.

Both lovers act globally instead of acting locally and always remain incomplete. The thing to think is that if both of them hug each other right there, then who is being harmed? Nobody's! But we are not free to choose those things which are in our interest. This way, you will see that all our decisions go wrong, resulting in anarchy, communalism, violence, rape, exploitation, and unemployment.

Now you will say that if a man and a woman suddenly meet, then if both like each other, should they start hugging each other in the open? No, this is not possible all of a sudden. You have to build this kind of

society where you want to live the life of your dreams. If even one per cent of people in the country start doing what they like, society will start changing.

The more you rebel, the more options will become available to you. Your discretion will get stronger as you try the alternatives. There are more options available in a city than in a village. There are more good schools, colleges and hospitals in a city. Like I got many jobs and got fired from many, I finally became a college professor. The friends I left behind in my old schools have fewer options than I do today.

I have been a professor in college for twenty years, and since then, I have had a lot of free time to do any work I wished. I would not have had so much free time if I had been in school. Today I have written many books, and I have made many videos. My salary is also good. The most significant thing is that even today, my colleagues who work in the same schools I worked in 20 years ago still yearn for my job.

This means they could not come out of the collective truth. So, they will always feel incomplete. But I studied for twenty years, worked in many schools for ten years, and finally worked in college for ten years

and in the end, I concluded that I was not even made for this job.

So, now I am in the mood to quit this best job in India because, by hit and trial, I ultimately laid my hand on what mattered to me most. And doing this, I always stay energised.

The whole of India is queuing up to get my job, but I am now preparing to quit it. That is, no one truth is for every man. Once upon a time, when I had finished my studies, I was looking for a job for only one thousand rupees. Why? Because then I had no choice.

But today, with the hard work of the last thirty years, I have created an option known as break the rule, working on which I will always stay energised if I work day and night.

It would be best if you did not destroy society with the first blow. No, first do something in such a way so that culture does not clash with you. For example, did you do something so that you would never get sick again? If not, then start the first revolution from

there itself. Health is the most important but the most neglected in society.

You clash with society only when you are powerful. For example, when I was expelled from some school, I used to go to a better school because I had worked hard in the first school, and I had learned a lot from my senior teachers. So, in whichever school I went to for the interview, my performance would have been the best, and those people would have selected me.

Refrain from breaking the rules irresponsibly. Also, break the rule when you have lived the rule thoroughly. For example, you can say that money is nothing only when you have earned a lot. A beggar has no right to claim this. And when will you break the rule? When your goal is too big.

My goal was huge. That's why I could not be satisfied with any job. I wanted a girl, so I needed a lot of money and good health. I kept getting more than one good job, but every time I used to feel that I could not live a perfect life with that girl in this job. Something used to pull me forward. I would do anything with great enthusiasm and then give it up.

This is the reason why I have been out of work many times. My house was also sold, and I incurred huge debts. I also went into depression but did not give up because I felt that whatever I was doing was right. Because I had a girl, I was thinking of moving fast. That's why many decisions had to be taken.

How many times had I failed? Every day I failed many times. I worked so hard and took so many decisions that garbage started falling out of my life, and my discretion kept developing.

Struggles or failures were not a hindrance in my life; no, all I had learned from childhood was becoming a hindrance. All those concepts, beliefs, religions, and traditions greatly troubled me. I wanted to move fast, but my social conditioning was coming in the way. To live a simple life, do what everyone else does. But if you want to touch the peak of life or get what you want, many rules will be broken.

Those who created great history broke all the old social structures. Social rules are meant only for living a simple life.

But the question is how to take a good decision? See books from all over the world have been written on this issue. Not sure; thousands of videos will be found on this on YouTube. But still, why are people not able to take the right decisions? So now, when you decide whether to become a doctor or an engineer, it will be wrong whether you choose either of these two.

This is because you are choosing what society values. Then both choices will be wrong because, in a society which runs on thousand years old beliefs and traditions, it doesn't matter whether you become a doctor or an engineer.

Being a doctor, an engineer or a peon doesn't make sense when everyone is mentally ill. Even if you become a prime minister, it is useless because everyone thinks the same. Even a small shopkeeper builds a temple in his shop and puts photos of God and the Mahapurushas in it, and a doctor also does the same.

All get sick. Equally, all live a life of lack. Everybody gives and takes a bribe. All are victims of the same beliefs and traditions. Everyone believes in taking

inspiration from the past. You cannot claim that doctors in India are pleased.

Now man studies for a long time, does yoga, works, produces children, celebrates festivals, performs many rituals, falls in love, marries, travels, builds a house, loves the country, follows religion, does business, and saves a lot. For all these, a man works so hard all his life.

But why does he do all this? So that he can be happy? But are these doctors and engineers happy? Have you ever met a doctor and felt that this doctor is thrilled? Not! He is also passing through struggle and lacks like the rest. If a labourer needs one thousand, then the doctor needs twenty crores. So, who is living in more scarcity? So, who will be happier?

Do doctors have fewer divorces? Are doctors less superstitious? Do doctors enjoy longevity? Do doctors get sick less? Do doctors not take dowry? Are doctors not corrupt? Aren't doctors dishonest? If so, how did you decide to become a doctor? Then, of course, you will say that the doctor earns much money. But money will only bring happiness, but is the doctor happy? No, of course not!

So, this proves that becoming a doctor, a judge, and a prime minister is not a big and correct decision. These decisions do not transform your character, thinking, or life. People in India know doctors, engineers, and politicians as robbers. It means there is a lack in their life, so they loot people. And if all these are in want, why should we consider them happy?

How do you know a doctor is not happy? See, if a child is happy, then it is visible. You also become so glad after meeting the child because the child is happy. Did you feel happy after meeting any doctor or leader? No, not at all! And the surveys that have come to date also tell that the people of a country like India are the most depressed and unhappy.

If the doctors were happy, the survey people would have also said that most Indians are unhappy, but the doctors, engineers and leaders here are pleased. But there is nothing like that. Have you ever met a sad or depressed child? No!

Similarly, if there were a happy doctor, we would have known that this doctor was satisfied as soon as

we met. But this never happened. Otherwise, you would have taken medicine from him later, but first, you would have asked Doctor Sahib, tell me, how are you so happy? I want to be happy too.

Now, if someone has long hair, you ask him if your hair is very long. How did you do it? Tell me too. I want to grow my hair too. If someone has six packs, you ask him how did you make six packs. But you never ask the doctor, doctor sahib, how are you so happy?

Why do doctors, engineers and politicians loot now? So that they can be happy. But if they are unhappy, how was the decision to become a doctor, engineer, or leader correct? And everyone knows these people loot and are unhappy, but everyone still wants to become a doctor or engineer. So then, how did you become wise?

Like this, every man lives in poverty, is unhappy, and is sick, but his faith in religion, God and Mahapurushas does not waver. This means the old rule is still intact. This means thousands of years old mentality is not getting brake. That's why we have

created Break the Rule Therapy for the first time globally.

What you have been doing to date is impractical because all its results have been negative. Why is it practical to break the rules? Because by doing this, all the results will be correct. You will then get what you need. Breaking the rules will not get you what society needs. No, what you need.

When you get all you want, will you rape, commit corruption, kill someone, and commit dishonesty? No way! Because your life is already blissful. Why would you do anything wrong again if you get what you want? Then there will be no need for any police station, court or police. Then breaking the rule will become practical, won't it?

You are impractical and illogical as long as you believe in the scriptures and the Mahapurushas of your caste and religion. But as soon as you meditate on the gurus and Mahapurushas of other castes, you become practical simultaneously.

The Mahapurushas of your caste and religion were making you inactive, but as soon as you adopted the Mahapurushas of others, the Mahapurushas who was a curse for others will come boon for you. It is because your choice made them dynamic who otherwise were inert.

See, the wonder of breaking the rule. Breaking the rule is an applied science. Now how do you know whether you are taking a right or wrong decision? See, is the decision right or wrong? One more step has to be taken before knowing this. First, you discover why all your choices have been wrong so far.

You did all the work right, but all the results came wrong. This means you have done so much worship, done so many awakenings, kept fasts, tied turban, kept fast, but still, you all are living a life of lack.

Whatever you have been doing to date is wrong when all the results have come wrong. So, take the first and most crucial decision not to do what you have been doing. Then, like you will break this illusion that you learn a lot from the past, you learn a lot from the Mahapurushas. See, lessons can be

learned from the past and the Mahapurushas, but you have not learned anything from them.

So, the first big decision is that you will not do what you have been doing to date. If you put brakes on what is wrong, then what is right will start happening automatically. It is just like that if you give up dishonesty, then you will automatically become honest.

You don't have to do anything different, to be honest. Honesty is your innate nature. But in India, the reverse happens. Discourses, kirtans, and worship are happening day and night. Whereas the truth is that there is no way to be honest.

Now the question is how to make the right decision so that we become happy and get completeness in life. See, like you cannot be honest by performing religious rituals, discourses, and kirtans, you cannot make good decisions by reading motivational books. So, first, you need to understand why you cannot make the right decisions.

You cannot make the right decisions because you are in the habit of making wrong decisions from childhood. You choose the wrong Mahapurushas, scripture, religion, and caste in childhood. All these were wrong because you did not select them based on merits and demerits. You marry wrongly in childhood itself. All your criteria for marriage, sex and love are misplaced.

Since childhood, we have been making all the wrong decisions, and in our youth, we again start reading books that could teach us to make the right decisions. It is not possible. There is no solution for this. How good would it be if the parents had the curiosity to see which guru or Mahapurush or religion their child chooses when he grows up?

I wish parents give information about every religion, every caste, and every Mahapurush and Guru to the child from childhood to see what their child likes.

You encourage the child to read many religious texts. You take him to many temples and mosques to see what your child is interested in. So, your child reads, thinks, studies a lot, and then adopts a particular guru or scripture at age twenty. And when the child

takes this decision, you feel glad that the child has made the right choice.

Now that the child has made such a big and right choice, he will continue to make the right decisions for the rest of his life. Then he will be rational. We cannot make someone logical just by brainstorming rational thoughts. You can be rational only by trying alternatives. Those who become rational by being ideological, their thinking always stay the same.

They are a little brighter than others. But their lifestyle remains the same.

But you do the opposite. You impose everything on the child in his childhood and claim that you love your child very much. This is not love! This is enmity.

Similarly, your concept of being happy needs to be corrected. Just like that, your notion of getting married is wrong. Likewise, your belief that you learn from the past and the Mahapurushas of the past is just an illusion.

Why don't you give the child information about all religions and the Mahapurushas from childhood?

Because you want him to believe your great man and scripture. Ironically, you also say that all scriptures, beliefs and the Mahapurushas are equal. But you always try to make your child believe in your Mahapurush only. It means you are communal, and how can a communal mind love its child?

And the parent who cannot love his child, how can he love people of other castes and religions? This is why hatred is visible in society, but love is not. Happiness is nowhere to be seen. Like despite all kinds of doctors, tests, and hospitals, every person is sick; despite having all kinds of gurus, great men and scriptures, man is communal, dishonest and unhappy.

Why can't there be a right decision now? Because you have done such a mental programming of the child that now he is not in a state of thinking differently. This programming is as hard and thick as a rock. So now you think, for thousands of years, you have been marrying, celebrating festivals, making love, having sex, and believing in Gurus, Fakirs and the Mahapurushas similarly.

Then your decisions will also be like thousand years ago. The right decision would have been made if we

had left the child's mind as blank as a slate and the child himself could write on it what he wanted. Let us give a positive environment to the child, and the child himself decides. If the child had learned to take the right decision from the beginning, then every decision would have been correct. Then the smile of childhood would remain on his face.

But you have taken away all the child's happiness and claim that you love your child very much. You can now understand the importance of breaking the rule. The less information you have in your mind, the better the decisions. A man tied with a rope can be free by trying, but a man tied with the chains of thoughts can never be free and then when these thoughts are imposed in childhood.

You wanted to associate the child with the matter but tied him with thought. You didn't teach him how to live, but you taught him how to think. The people who built the dam for the first time lacked extensive knowledge. They had not read many books. They didn't get many degrees. They were not very knowledgeable people. No, they were very common-sense people. They just understood the substance and found a new way.

Who were the educated scholars? They were those people who had read many books. These were those people who knew God and knew divine powers. These people were very thoughtful. These were clever people, but the people who built the dam were innocent.

We are not worried because we do not know anything. No, we are upset because of what we have learned to date. We are filled because we have been filled since childhood, and Break The Rule is the only way to eliminate this burden of the past. But, unfortunately, there is no way to get rid of this burden.

You can get what you want only by breaking the rules. By breaking the rules, you can reach the right partner, the excellent work, the right Mahapurush, the right religion, the correct country, and the right scripture.

When you get what you need, you will expand. When every man is busy getting what he wants, there will be no problem with law and order. Therefore, the disease will also reduce.

Our social sites:

Website: -

www.breaktherule.co

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About the Author

Joga Singh is the founder of an amazing mission 'Break the Rule' and is a professor of English in a college in India by profession. Joga Singh made a very deep study of the relationship between the individual and the society and threw light on the reasons due to which most of the people go on living an incomplete life.

His life was always full of struggles. In the initial days, he worked as a teacher in the school. Due to his fearless and questioning nature, he could not last long in any one school.

Many jobs were lost and many were found. He also faced financial crisis and bad health, but still never gave up. Always trying new options, he kept moving forward in life.

And from this struggle, 'Break the Rule' was born, which is changing the society today in the form of a mass movement.

First of all, he tried 'break the rule' in his life and achieved financial prosperity by coming out of

financial crisis. After coming out of bad health, he made such health available on which even doctors are surprised.

After seeing this miracle of 'break the rule' in his life, he analyzed the society from social and psychological point of view and found that the solution to every personal and social problem is 'break the rule'.

They say that it is most important for a person to know what he really wants and 'Break the Rule' is an efficient means of knowing this. Once the person is clear about what he wants, the next step is to work on the options. Trying out alternatives is a fundamental part of the 'break the rules' formula.

'Break the Rule' teaches us to cross the boundaries by transgressing the boundaries. Joga Singh ji says that by going beyond the boundaries, we connect with the infinite creative power of the universe. By connecting with this power, we can make everything come true in our life, which we want to achieve in life.