

# BELIEF AND FANATICISM

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It is very easy to say that we don't believe in God; we don't believe in any incarnations; we don't believe in Jesus; we don't believe in any religion; we don't believe in anything. It is very easy to say. Even it is easy to say that we believe in them; we believe in God; we believe in Christ; we believe in incarnations; we believe in Krishna, Rama; all that. Both things are equally the same.

When you believe in God, you believe in darkness and ignorance. And when you do not believe in Him, also you are in ignorance. By believing into Him, you close your eyes, accept the faith, and go along with it. Of course, it shows that you're conscious of some power which is beyond. Such people have a great chance.

But in case, if you go to the extremes of this kind of faith, then you start only believing in Christ, only believing in Mohammed, only believing in Krishna, I mean depending on where you are born. Imagine, how human beings are narrow-minded. If you are born in England, then either you will be a Catholic or a Protestant or maybe one of these witchcraft people. You believe into anything because you are localized in a place. There have been some identification, because your mother believed into something, or father believed into something, or you paid for something.

And then this faith can really become such a blinding effect on people, that you develop absurd type of groups which call them as Christians, Hindus, Muslims, or whatever you may say, and are

extremely, extremely exclusive, blind and fanatic.

Today one of the problems of our times, of these modern times, is fanaticism. Now this fanaticism has been growing. The more people try to get out of fanaticism it grows more. For example, people who gave up religion, who gave up God, I mean the sense they never gave up. You cannot give Him up. He has to give you up. But those who felt that they have been able to deny God have done nothing good, they are equally useless. I mean they had, by giving up God, they have given up all ideas of any control by divinity or anything. And what have they achieved? Suicides, bad societies, sick people. They have achieved nothing.

So one side is this fanaticism growing deeper and deeper into people who remain in fanatic ideas, while the other side to prove that they were correct, the other side also is growing deeper and deeper. And both are wrong.

The main thing is that you have to feel God within you. You have to become something more by which you can feel the Divine. Not through your rationality. Not through your rationality by any chance. Neither through your faith. If the faith is blind, you cannot know God. You'll become a fanatic.

If people could just remain faithful and do not become fanatic, then there is no harm. Or else, even if you deny God and you do not become egoistical, then there is no harm. But that's not

possible. We are progressive. We cannot stand at a point. Once we start moving, we start moving in that direction. Either we have to be fanatics or we have to be absolutely egoistical and tyrannical. That's how we finish off our search.

And all these extreme behavior of human beings have brought such a shame to God, to His creation, and to the beauty and joy that He wants to bestow upon you. Rationally I can prove the existence of God, no doubt, but rationally I can also disapprove, because rationality is an illusion. It is an illusion. Like, the people in the West say you just can't say which way it is. With rationality you go about anything. Like you can say, "What's wrong? What's wrong in denying God? Nothing is wrong." What is wrong itself, how are you going to determine, is the point.

Through rationality, you cannot say what is right and wrong, because rationality speaks on relative terminology, on a limited sphere. Now, whether to tell the truth is right or not. How can you say? Supposing somebody is about to murder someone and he is asking where the person has gone. If you tell that person the truth that, "That person has gone this side," through your rationality because you think truth telling is good, the person is killed.

If you see today's atmosphere, you'll find there's such a confusion. People do not know who is right, who is wrong. To some people it is great to be a fanatic. They think they are doing a great honor to themselves because they are fanatics. They are so confused that they do not know how far to go in obeying the religious warnings and

religious, we can say, the saints. And how far not to go they do not know. It is such a confusion.

In this confusion you the seekers are. You are seekers of truth of ages. If you are not, Sahaja Yoga is not going to help you much. If you have come here just to rationalize something, this is not a place where you can discuss, argue it out or anything. It has to work in you. It has to give you that blessing. If it cannot bestow that blessing in you, then Sahaja Yoga is useless. Useless for you.

So this is the central point, where you recognize within yourself by becoming something else, that there is God. Not only that He is there, but His power is all-pervading, that He organizes, cooperates the whole universe, and that He is the all-powerful, all-knowing. All these things you feel within yourself.

You recognize Him not through your rationality but through your feeling. Like if I put My finger to this flame it will be burnt. This is My feeling. It's My subjective knowledge. Somebody tells Me it is hot. I'll say, "What's wrong? Let Me put My hand there." But the feeling is such an absolute thing, that when you will touch it, even a child can say that, "It is hot."

So that absolute feeling within us which makes us feel through our organs, sensory organs, the hot and cold, by which we hear and we see clearly, that subjective knowledge — whatever language you speak, whatever religion you follow, whether you are an atheist, or egoistical, or whatever it is — that feeling when it gets enlightened, then you start feeling God — God Almighty.