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the teaching of the great kannada saint, rammohan, was broadcast to the world by maharshi vinayak. but the great saint ramakrishna did not live to see the broadcast. he did, however, witness the teaching of rammohan. he was honored with the title of devaraja-paramatma. he knew as well as he was a great saint what it meant to become his deva-mahesh. he, however, realized at last that the first great realization of the supreme lord was that of love. he became a purushottama when he was a child. he did not remember having forgotten his divine childhood, but he knew it. he became a purushottama, his deva-mahesh, the highest purusottama, the greatest of all. } with his own hands. he even felt his vision was intensified by this means and that his hearing and body were increased by this. children are the meanest and most heartless beings on earth; they can infect us with the most heinous diseases and, thus, can destroy our families and our worlds. their minds are malleable and are, thus, easily tainted and corrupted. from two to three years of age, they are best off raised in a way that will prevent their minds from rotting from inside. (even from five to six, they can be dealt with, if persevered with.) most of my fellow countrymen are weaklings and childlabor is nothing less than the exploitation of the weak for the profit of the strong. if they have to be raised and educated at home, after the age of four, the young ones have to be given a fair chance, so that they can develop their faculties. one of the things that must be given them is religion. they have no concept of the infinite or of good or evil and, thus, they cannot be given the stimuli for a pure life.

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the mind is ever alert to the wickedness of outward conditions, while not alert to the wickedness of any inner disposition that permeates it. it is the greatest obstacle to spiritual awakening. in his quest for material wealth, the man is destroying his own inner self as surely as he is destroying the environment. the only thing that does not perish is the universal consciousness, which enters the body, whether it be of the animal or of the divine nature. we cannot destroy the universal consciousness. in the understanding of our true identity, we first have to destroy ourselves. those who are not pioneers in their generation, cannot get to the heart of human beings and, thus, they have got no real understanding of people. a man who is lonely, depressed, or sad, indicates that he has not understood his own self. a man who knows his self can neither be lonely nor be depressed. if he is empty, if he does not know himself, then he is either desperately selfish, or he is seriously ill. the deepest human problem is the problem of suffering and man by nature desires to become free from all sorrow. he is a problem to himself, because he has not yet found his true identity, and he is a burden to others because he is a burden to himself. he is not free, he has never obtained freedom. for millions of years man has been trying to find god. a man who is free is unselfish. man wants to be happy, but he does not want to be free. man wants to be loved by others; but he does not want to love them. we live in one of the dullest planets that ever existed. there is no beauty here, no color, no interest, no excitement of any kind. and yet, we still go on being surprised by the music that is heard, the color that is seen, the food that is tasted, the sense that is experienced, the relationship that is established, and the work that is done. 5ec8ef588b

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