
THINKING PROCESS IN THE INFANT AND THE ELDERLY

VOICE: Guruji, as a child is born it comes without speech. Therefore, I presume it is without thought. As we age, memory fades and eventually senility blurs the mind, and thought is lost. After death, if there is no thought, what is the impetus for rebirth?

GURURAJ: Beautiful question. Lovely. Now, we assume that the child is born without thought. We assume that the tree does not exist in the seed. Yet every branch, the trunk, every leaf of the tree is contained within the seed. But it is contained in an involved form, and when it grows it becomes evolved. So the child is born with thought. The child carries within itself all the impressions it had gained previously, but not having developed the faculty of the intellect, although it is inherent in the child, the child is unable to express thought.

Now, how does one actually conceive of thought? There are only two ways: you got to verbalize thought. Watch yourself thinking sometimes and you will find that every thought that comes up in your mind will be in words. So words are associated with thought. If you do not use words, the other way would be with symbols, where you use symbols in the mind to express, or to appreciate, the thought that is within your mind.

Now, the growing child, not having yet developed that ability... everything requires growth. The flower comes up first in bud form before it could open up into its fullness as a flower. Good. So the child is not devoid of thought. And when a person gets old, senility is not a requisite. Some of the greatest thinkers in the world composed or wrote their greatest works at a very old age.

My guru, for example, at the age of 85 his body was old, he couldn't move around too much, but his mind was alive. So senility is not something which is general. It could be applied in specific cases, because senility is brought upon ourselves by ourselves, thinking that we are old. And that very thought hammered into the mind all the time that "I am old, I am old, I am old" makes you senile.

So what you are doing is using your mind to destroy your mind. On the one hand we have a growing mind that is blossoming. On the other hand, we are inducing decay into a mind that cannot decay. The mind never decays. The mind is a continuum, and, as I said in one of the talks, it is as vast as the entire universe, and everyone has the ability to appreciate its vastness. Everyone has the ability to know its entire contents. And when man reaches the stage of knowing the entire contents of the mind, he will know the entire universe.

And I could tell you this, that man thinks he is the highest form of creation. Perhaps here, in this little planet which is just not even as big as a speck of dust as far as the universe is concerned. But there are existences, there are other planets

where there are higher forms of existences. Some of you might not even come back to this planet. And in your path of evolution you might be landed up on some other planet. Where your faculties have been so much developed in this lifetime that you would not require the five senses that we spoke about for any form of communication. And when I meet you on that planet, remember one thing, you will just sit there and I will just sit here with eyes closed and you will hear the whole satsang without me uttering a word.

VOICE: [Inaudible]

GURURAJ: I hope to meet you there [laughter]. So there is a subtler form of communication. In that subtle form of communication people call it telepathic communication, which does not really convey the truer meaning. Telepathic communication means that you are sending a telegraph to another person. Now, that can be done by anyone. I could teach that art to anyone within six weeks, huh? But it's not worth it. I could tell you many reasons why it's not worth it. Because you are not strong enough to send good thoughts only. Because with the thoughts that you are sending you'd also be sending all your negativity to the person that you are sending it to, and you could do more harm than good. That is why I discourage all forms of siddhis. And every master throughout the world has always discouraged them because they take you off the path. They keep you tied up within the limitations of the mind and does not allow you to go beyond the mind and find that heaven which is within. But that is a different subject. Good.

So here we have the child growing who has inherent within himself in seed form the entire design of the capacity of his mind. And any psychologist or psychiatrist will tell you this. It has all the tendencies of its future development. If a child would have to have an IQ of 150, by greater exercise he might stretch it to 160 or 170. But he can't reach 270. You see. So the inherent ability is there. You are born with a certain capacity as far as the mind is concerned. And this has been proven among certain races, for example, that are not endowed with the faculties of a higher mind.

At Cape Town University where I am we are doing some experiments with a psychiatrist who is a professor of psychiatry, and we have found that with certain ethnic groups their power of grasping is far less than with other groups. And this professor finds it very hard to convey a certain idea to that person. Good. What we are trying to say now, that everyone is born with a certain capacity. That capacity, like elastic, can be stretched to a certain point and not more. But it does not mean because the child cannot express a thought or is not able to think, that it has no thought. It has thought in seed form. Good.

Now all those impressions that are there, as we discussed, are nothing else but thought. Man's mind is composed of all these impressions, thought impressions. Every action is registered in the mind in thought form. And if you want to take

any thought and have it registered more deeply into your mind, put that thought into action. So by putting into action you are adding greater impetus to the thought so that it could be planted more firmly in your mind.

A person who is lustful say a person commits adultery, hm? Even before he does the act, he has committed adultery already in his mind. So there is a certain impression already of that in his mind. But by actually committing the act, he is strengthening that impression. And by strengthening that impression, naturally every action must have a reaction. That is the law of nature. So as the child grows up with his particular tendencies, there are environmental factors that could help to draw those tendencies out. Good.

Now every tendency man is born with can be altered, can be changed. The course of the river flows in one direction, but by rebuilding the banks you can make the water flow in a different direction, and that is also within the capacity of man. So you see all the capacities man has. That is why so much importance is attached to the woman, to the mother, rather than the father. Because the mother is the creator of the capacities that is within the child. Or the developer, rather, which is a better word.

Teach mothers to become real mothers and this world could become a different place. Forget the fathers. They go to work in the morning to earn the bread and bones, huh? Yes, yes. They'll show a bit of love, and most fathers, 90 percent of them, after they play with the child for about an hour they get tired. Hm? Yes. And they start doing something else. And those that don't really get tired would be people that would have an excessive amount of attachment to the child. So it would stick to the child like glue. Normally it's man's nature, being the hunter, being the one that is outside.... Man is the most undomesticated animal in the world. That's man. Hm? Good.

And the woman, of course, does her best to domesticate him. And it starts not only with his wife, but it starts right from his mother. His mother starts to domesticate the boy. And then his wife takes over [laughter]. And sometimes with a rolling pin. [Laughter]

So you see, the child is not born devoid of thought. The child has all the thought seeds within him. Now the mother can play the part of taking out, drawing out from the child, gradually and with love.... Do you know, most mothers don't know how to bring up their children. You know these births that happen in hospital, they have such a wicked, wicked system at these births. The child is born, immediately separated unless they've changed it now, I don't know immediately the child is separated from the mother and taken to a ward where some nurse knows the child by a tag around its wrist. That's love. A tag around the wrist. Here a child is born, coming from that wonderful comfort of the womb into a totally strange atmosphere. And yet it is deprived of that warmth. If woman could only learn to have the child as close to herself as possible, for up to the time of birth the heartbeat of the mother used to be so close with that of the child and the fetus.

It was as if it was one heartbeat. And here it's just abruptly separated. And that's how we want to bring up children? And afterwards we complain of juvenile delinquency!

Juvenile delinquency is because we don't know how to love our children. Either it is possessiveness or either it is self motivated, or either it is for one's own ego self, or a toy, a plaything. But not love. There could be, but that is not the general rule.

So here the child is separated. If every mother could understand one factor, that if it could give the child as much attention as possible in the early stages, give the child the mother's warmth, and that is not only the warmth of love, but the warmth of the body as well where the child does not immediately feel isolated from what it has been used to in the womb. And you'll find that the child will grow rapidly. It will grow rapidly, not in the body, necessarily, but it will grow rapidly in its own emotional self. It will learn to share what that closeness is all about, what that love is all about. Because the child, although it cannot think, it feels. The only difference is this (between the grown up and the child) is that the grown up can translate the feelings into thought, while the child just feels.

And how wonderful that is, how wonderful, wonderful, wonderful that is! You can just feel without thinking. When man reaches the stage of just feeling inside without thinking, then he will find his God. Therefore the scriptures tell you, "Become child like before you can enter the Kingdom of Heaven." That is what is meant: to become devoid of the mind. To separate the mind and use the mind only as an instrument whenever necessary. For with the same instrument one can overcome it; like in homeopathic medicine they have a saying, "to remove one thorn you use another to push it out." Hm? And then, of course, you throw both away. Yea.

So although the child cannot think, the child feels. Although the animal cannot think, the animal feels. And the feeling of the child is of such purity because the child is itself. That is the great difference. We are not ourselves; we think we are ourselves. There is not a single woman in this room that does not think she's prettier than what she is [laughter]. Yes. [Bell clanging in background]. There's not a single man in this room that does not think he is the cat's whiskers [laughter]. Oh, yes. Oh, yes. And that is why... that's what we implant in our children. That is why the one boy, having a scrap with the other boy, says, "You know, my father can lick your father!" Hm? Is that English or American [laughter]? My father can beat your father. My father is cleverer than your father.

Here's a very amusing story. A friend of mine has as a next door neighbor a university professor, a professor of pure mathematics. Now this chap, Morris, is very good with his hands. He's got a lovely workshop in his backyard, where he makes lovely things. So the professor's son tells Morris' son that, "I wish my father was clever like yours." [He chuckles]

A professor of pure mathematics whose son thinks because the other chap's father can do things with his hands, you know. "I wish my father was clever as your father." [Some laughter]

So we teach children that competitiveness. We teach children that self centeredness. We are the greatest robbers on Earth. We rob children from their innocence. Huh? At first the child just feels. It feels the love, the warmth, the need of the mother, the closeness of the mother. And from there, when the thinking ability develops, that is where all trouble starts.

Now it is so paradoxical that the very instrument which is impeding, which is an impediment in our path, could be the very instrument to remove the impediment. One of my most favorite sayings is this, that man...uhh, let's see how it goes...God plus mind makes man. Man minus mind makes God. Hm? God plus mind makes man; man minus...ahhh... [Voices: mind] man, makes God. Man minus mind makes God. See how beautiful it is.

So this shows that the mind is the impediment. So we do not even need to think of senility. And even the person that becomes senile, if he can really start feeling himself, being himself, that very senility could be used to advantage of knowing himself. We use the mind so much that we think that we know ourselves; but we don't know ourselves, we only think so. The mind thinks so, that I am Mr. X Y Zed. And I drive a Lincoln Continental. I'm a big shot. You see.

So the mind keeps on building up ego. So from childhood, the child is thrown into an environment that it has to cope with. Now many modern mothers have to go to work. They might be forced into circumstances whereby they have to go to work. But then again you have many modern mothers that don't need to go to work, yet would go to work to pass their time. Otherwise they are bored. Right.

What happens then is this, that you hire a nanny I don't know if they're available in America, but where I come from they're cheaper by the dozen. You hire a nanny. Now what nanny can give love and attention to a child than what its own mother can? So the mother goes to work to earn some more money.

Now, why does she need to earn more money? To buy labor saving devices: a washing machine, polishing machine, hm? She does that so she look at the contradiction she goes to labor to buy labor saving devices [laughter]. Terribly funny, I think. [Laughter] Yes. Yes. Instead of serving her husband, she goes and serves another woman's husband. [Laughter] Bloody fool!

VOICE: It's called something else. [Laughter]

GURURAJ: Here she could be at home, looking after the home, making it pleasant for her husband to come home to, hm? And doing work at home that could be so beautiful, paying attention to the children, guiding the children so

beautifully in life, showing all the love and the attention that children require in proper upbringing. But no. That is left to the nanny.

Now if the nanny had enough brains, she would not be a nanny! [Laughter] So a higher intelligence, a higher intelligence that could go and teach mathematics in a university is subjecting her own child, her own flesh and blood, to a far lower intelligence. What other woman can give a child the love that its own mother can give? And that is what the child needs in its development. Now if a child is brought up in that environment, its thinking the tendencies of its thought can be guided and directed. For the primary requisite in life is not so much the ability to think, but the ability to feel inside. Depth of feeling, that is more important. Because if the ability to think was the criteria for self realization, which is the goal of life, then every university professor of philosophy would be a self realized man. He's not. He's even more mixed up than you and I. You see. You see.

So the development of the heart is the important thing in the bringing up of the child. And as that heart develops, as the heart unfolds and opens up, the awareness of the mind becomes a very automatic process. The whole thought pattern is so channeled that every thought that is being thought by the child is backed up with the love that flows in his heart. And he becomes a real human being. Human being, not a human animal. Human being. To be. To be the being, that is what man is supposed to be all about. To be the being. To know the isness of life. Not thatness or thisness, but the isness that I am. I am that I am. Hm? That is the goal, that is the purpose.

So the child, though not able to express thought it has to be taught that. And you could never teach. For example, I could never teach you anything at all. I can only make you learn. No one teaches anyone anything at all. All gurus and guides and teachers, they only do their best to make you learn. They don't teach you. Because if the mind and heart is not receptive enough, how could the message get through? Is there anyone so deaf that does not want to hear, or so blind that does not want to see? We know these sayings. So simple, yet so beautiful and so profound. So deeply meaningful.

So now here the child grows in the environment that we have enforced upon the child. Now we have the very convenient excuse that the child becomes delinquent because it is needed for the child for his evolution. Perhaps it is needed for his evolution, that period of delinquency, but who are you to judge? Judge ye not that ye be judged. How are you to judge that that is what the child needs for its own evolution? What we are doing is just indulging in justifications because we have not done our duty to the child.

Now if that duty is backed up without any thought of reward... a mother loves a child, a son or a daughter, very much. The mother might be motivated, the mother might be so insecure within herself that she wants to find security through the medium of the child. I know many mothers in the eastern part of this globe that would actually depend on the child to

bring food home when the mother gets old. There's always a motive. Whatever it is. It could be an emotional motive, it could be an economical motive, but it is motivated. Very few people have that real inner sense to do for the sake of doing to do for the sake of doing and then it is no fault of the child when something goes wrong the child replies that, "Look, I didn't ask to be born!" That's the modern thing, yea. You fight with your youngster, tell the child something, it'll tell you immediately, "Look I didn't ask to be born!" Immediately. That's the reply they get.

Now who has taught the child to give that reply? We, ourselves. Because from the very beginning stages it has not been treated with that warmth and love because we think, "Ah, the child doesn't know, he can't think yet." The child can feel! And within those first three formative years the entire child's life can be mapped out. Those are the most important years in any human being's life. The first three years.

Many men, many women remain children, emotionally ungrown. They might grow in body and mind, but the emotions are nothing but of a child. Hm? And that happened within the first three years. Because it was not given the love and the warmth that it should have had, the child was alienated from you. That is modern society. And the way to improve these things is for us to realize how we have to bring up our children. Yes.

So back to the mother that goes to work. Now, for \$10 she could prepare a beautiful dinner that the husband could come home to. And with the children, sit together, eat together, and the family stays together, prays together, the family stays together, the same principle, same principle. Yet, but because the mother goes to work and the father goes to work, so in the evening they're so tired that, "Oh, I'm too tired to cook, darling." That's a very misused word. Always, "darling, darling, darling." "Yes, darling, no darling." And they don't even mean anything by it. It becomes a cliché. Darling, darling this, and darling, darling that. Good.

So they go out to the restaurant. Not occasionally, fine. Why not have a mother's day once a week. Nothing wrong with that. But this happens more often than not. And then, instead of \$10 that could be spent in a lovely meal cooked at home with all the love poured in it... Dear me, if I eat food that is not prepared with love, immediately it has a reaction on me. It's very few homes that I would eat at, or would eat the cooking of very, very few people. Yes. Immediately, I feel the reaction of it.

So here, a mother at home cooks with all her love and devotion to her husband and her children. While she's cooking her mind is filled, "Ah, let me do it this way, it will please him." You see how love grows. You got to do something to make love grow. You got to water the plant to make it grow, it doesn't grow on its own, it can die. So these are the little actions, unexpressed actions that makes the love grow. So every time she adds a little spice or this she thinks of him, of how this will make it taste so much nicer for him. That's how her heart opens up. That's karma yoga. Huh? If there's nothing else you want to do, even if you do not want to meditate, if you do not want to know the wherefores and whyfores, if there is a

God or not, forget it and just become a karma yogi: do good, be good, that's all. Do your duty, proper duty toward children, toward husband, toward wives, toward fathers, mothers, bosses, whatever. Karma yoga. That's another path. Fine.

So they go the restaurant, and what could have been done for \$10, they will spend \$40 in the restaurant eating junk. [Laughter] Yes, yes. Ahhh, the front table, the food is served up so so beautifully. But I've seen bread being baked in the back kitchen with the ahh with the baker [laughter] and I've seen that done. Yes.

Now what could have been done for \$10 they do for \$40, so the wife is forced to go and work to make up that \$30 extra [Laughter]. What a vicious circle! What a vicious circle and then they still remain in debt all the time! For it has been proven statistically that the majority of people still have to work two more years for the money they have spent today already. You see. It's a vicious circle, and society is so formulated that instead of to destroy this vicious circle it keeps on perpetuating it.

So the primitive man that never had the thinking ability, the primitive man that was childlike, that couldn't think, he lived a better life than what we do. He lived a better life. He used to go out hunting. He used to be the provider and the protector. And the wife at home used to be the one that would take care of him and of the children.

Do you know the little story about Adam, I don't know if I've told it before. Adam used to go out hunting every day. Fine. He used to go out hunting every day to bring back food, and we have the eleven ribs, hm? And as the story goes, that woman was created from one of the ribs. So after Adam came home at night, his wife, on some pretext said, "Oh, darling [laughter], you must be so tired, let me give you a lovely back rub." All the time what she was doing was counting if there was one rib less. [Laughter] Yes. So primitive man lived a life more to nature, a more natural life. But our society today is so constituted that the woman is forced to go to work. All these things can be altered. It might require six months or a year's hardship, perhaps, which is worth it, where the woman who is known as a homemaker...that's the word I got from America on the various forms. Normally, they say "housewife." Here they say, "homemaker." Yes. "Homemaker." Beautiful word. I prefer that more to the word "housewife." Look, you're the wife of your husband, not of the house [laughter]. But a homemaker, ahhh! Lovely word. How many women make their homes? Hm? The statistics are that out of every three marriages there's one divorce. So is it homemaker, or home breaker? Huh? You see.

So here the child grows up in this environment that we have created for it thinking that the child cannot think. A little infant you have a quarrel, husband and wife has a quarrel with a little child of three weeks or four weeks old in the room, and do you know, the vibrations set up by that anger created in this quarrel affects that poor little child. The child feels it instinctively. And you just have those fights for a week long and you'll find the child reacting physically. This the doctors

don't analyze. They'll tell you, oh he's got diarrhea, he's got this, he's got that. Huh? But the doctors don't seem to realize that the child has emotions, and those emotions are so sensitive that they can be affected by the vibrations that are set up in the home. You see.

So many of the ills of the child is inflicted by us. Sometimes when the mother eats wrong foods and she breast feeds the child it shows up physiologically. But there are more things which shows up in children's illness that are of an emotional character inflicted upon the child by the behavior of the parents. And the parents only need to do one thing is to love and be loving in the home atmosphere. If those that could afford it should really build a little room outside, a little what do you call it here we call it a [hockey?] in South Africa. A little room outside, and label it "quarrel room." [Laughter] It would be nice. Oh, so you want to argue with me? Come girl, to the quarrel room. So it must be at least half a mile away from the house [laughter]. This is a must. Right. And that's the first necessity. The second necessity is to walk up that half a mile to the quarrel room hand in hand [laughter]. Yes. That's the second necessity. After that, you go and quarrel in the quarrel room. I'd like to see how you do that [Laughter].

VOICE: The room's got to have a bed in it. [Laughter]

GURURAJ: Oh, life is so funny, isn't it. You know, when we

look at ourselves and look at our follies, we can really laugh at ourselves. And that is a great gift man has been given, to be able to face himself and laugh at himself. We like to laugh at others, but never at ourselves. That is why Charlie Chaplin made a fortune. When we get hurt, we cry. But the little [tramp?] Charlie Chaplin slips on a banana peel and hurts his bottoms, we laugh. Yes. That is so ingrained. Now do you see the job of the poor guru, huh? [Laughter] Is to repattern this whole thinking process that we have in the mind to repattern it. And it can be repatterned. It does not require great conscious effort, it just requires dipping the bucket in the well and drawing up that fresh, invigorating water. And to bathe in it, dipping deep within ourselves and draw forth that energy that will still all this turbulences, that will erase all this wrong patterning. Because if the mind can be patterned it can be unpatterned and it can be repatterned [END SIDE ONE] [Rewind slightly] and it can be repatterned for the better to find ourselves, to find the happiness we need so much. Because inherently, as I say over and over and over again, that man is born to be joyful. That is man's inherent nature. And then this cunning animal called the mind comes in between and creates this raucous creates all the problems. Creates this ego. Why? Why? Why does man want to be possessed by his own ego? What satisfaction does it give him? I fail to understand.

I walked up the path earlier this morning and I heard a lady speaking, "Oh, my husband is doing so wonderfully well this morning, he's doing this, that, and the other." What was she trying to tell me? She was bolstering up her own ego. That which she couldn't do within herself, she is projecting it to her husband. Meanwhile, an hour or two later they'll have the stinkiest quarrel. See how funny, how funny it is. I fail to understand.

And then we laugh at ourselves if we have the ability, but the greater ability would be to be able to cry, to realize these follies, and just let go. I have seen big hulking men, the men, big biceps, sit down and cry their hearts out for hours, and I make them cry. I say, "Let yourself go. Cry. It is good for you. Empty yourself, empty this dirt that's filled there with all these emotions, unnecessary emotions, unnecessary knots. And after you finish your crying let us repattern your thinking, and let us see what was wrong where and why this happened. It helps. It helps. It's nice to cry.

Why does the baby cry? Be like the baby. Don't cry because a thought comes up in your mind, that oh, if I lose my job will I find another job or not. That's not crying, that's self pity. Yes. And self pity produces those tears. But real crying from deep down inside that is produced by this yearning, how can I better myself? For I know if I better myself, my life will become more and more smoother. You see. And that is crying like the child, with feeling. The child cries because it feels something. It might even be just a cramp, a physical pain. But do you know many children, little infants, cry because of an emotional pain? That modern psychiatry still has to learn. Technology, especially when it comes to the mind, has just about dipped their toes in this vast ocean of the mind. That's all they know. Huh?

It's quite common from where I come from for the psychiatrist there quite a whole team of them to refer their failures over to us. We have done everything we can. Now go to Gururaj. We don't mind. We don't mind. It's fine. It's good, it's good. If anyone can be helped, that is our dharma. To be useful, that is fine.

So they know so little of the mind. The child cries more because of its feelings than any physical discomfort. And the feelings produced in the child is because of our actions at home. We create the atmosphere, we create the vibration, and with the child's innocence it hangs over it like a fog. I wish you could see with my eyes, I wish you could see with my eyes, I wish you could see with my eyes where the child is lying on its little cot or bed and the fog that hangs around it, the atmosphere and funny enough, the thickness of it is normally drawn to that which is pure, is normally drawn to that which is innocent. Now that is a natural law, that is a natural law because that thickness, that fog, that heaviness, that negativity has within itself the power to want to purify itself. Hm?

All negativity has within itself the seeds of the need to purify itself. So how, what does it do? It tries to approach that which is pure. It's a magnetic attraction. It is one of the laws of nature which yogic science has discovered thousands of years ago. If you could see a child lying down, and if you had that inner vision.... That is why the practice of tratak is given to you. Unfortunately, the teachers we had before, perhaps, never had the capacity or the ability or the interest to

really teach you what tratak is, how it develops that inner awareness, expands that awareness whereby you could actually learn to see.

So now this child is lying in its cot. This whole fog is enveloping it. All the negativity in this house is drawn to that source of purity, like the moth being drawn to the light, to the flame. Poor child, poor child.

AMRIT: It's about five minutes past the lunchtime....

GURURAJ: Who wants to have lunch? They're not hungry. [Laughter] I'm giving food for thought [Laughter], so they're having lunch. [Laughter] You feed your bellies every day, I only come for a few days a year. Oh, yes. But we must think of the belly as well.

Nevertheless, let's just sum up what we've said, that although the child cannot think when it is an infant, it has the seeds within itself for the intellect to develop. In other words, the intellect is there in its total state, but in a involved form. And as it grows up, it evolves. Fine. The child, although it cannot think, it can feel. It can feel, and it is so sensitive because of its purity and innocence to feel the entire vibrations of his environment. Good.

Part two of the question, it is not necessary for any person to become senile. It is our own thoughts that make us think that we are senile. Like the example I gave yesterday about this little experiment which you must not do how to make a person ill. We are doing that to ourselves all the time. If you have a headache and you say, "Oh, what a terrible headache I've got, what a terrible headache." Your headache is going to get worse. Take the mind to the head. Forget the ache! How many heads have minds, I don't know [laughter]. Good.

There are ways how your thoughts can be redirected. How just by closing the eyes you can draw these healing powers to yourself and the headache would be gone, instead of thinking, "I've got a headache, I've got a headache," and the headache becomes severe. And then you resort to chemicals which will take the headache, but could have a devastating effect on your blood stream. Or the other organs of your body.

So senility is not necessary. But those that do become senile can use that very senility into developing not childishness, but child likeness where they revert back from the thinking level to the feeling level. And thereby, in that feeling, could enjoy life. Many people that become old, what do they do? They'll sit and think back of the past life that could have been so beautiful, but was not. Which is a waste of time. So that life was not so beautiful. So what! It wasn't beautiful. Huh? But let me see in these last few years now how much I could reevaluate it and perhaps this very process of reevaluation in these few years left to me could plant the seeds for the next birth where I will not commit the same errors again.

So even in that old age or senile form, everything could be put to a greater and greater use. So there's no hope lost for anyone, hm? No hope lost whatsoever. For hope lies in the human breast, eternally there, eternally flowering, as long as we don't stifle its growth. That's all! Thank you! [Laughter and applause]

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