

Address to Youth (Sri Swami Dayanandaji's lectures)

Years back Pujya Swamiji addressed youths how an ethical living in keeping with sanatana dharma would channelize their energy towards contributing to the society. This serial article is the transcribed talk with the index indicating the topics being covered. With the academic year just being started this article will find its relevance towards youths.

.....*Editor*

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ARTICLE

The age between 13-20 is a very crucial age because here as one enters in to this period of life, it is a period when one becomes a sort of an adult physically. It is a threshold of adulthood. It is a time when there is a lot of energy and enthusiasm and at the same time, there is a lot of change in one's body taking place. One undergoes a metamorphosis. He begins to shave. Such changes take place for his living a responsible life later, to live an independent life out of parental affection. But when he becomes a teenager, he is neither totally independent not totally dependent. It is a very confusing time. So one must have certain ideas very clear to him such as life's goings, what exactly makes success in one's life. I will be dealing with different problems under a lot of topics which are very important. I am not going to make you a sadhu. I am alive to the problems because I have been talking to a lot of teenagers, not only in India, but elsewhere also. Teenage role has certain problems of its own. And in this country there are some special problems. Teenagers in USA have their special problems. There Indian children growing up in different culture, undergo a lot of pain and problems. They have one culture at home and something else at the campus. There is confusion of culture. I would never advise anyone of you to study in any school or college there. Peer pressure is very big problem.

In general what a human being should know as one grows in life I would talk sooner or later. You have to be independent and start your life. So you must be very clear about the realities of living.

SUCCESS

Who doesn't want to succeed in Life? Every one wants success, success in terms of career satisfaction, monetary benefits and earlier in your school / college studies, success in studies. How do you accomplish any success? What are the things that go in to success? Our sages went in to this. Drawn from Vedic Knowledge, we have nice guidelines.

There is a simple Sanskrit verse.

**Udyamam sahasam dhairyam buddhi saktih parakramah
Shadete yatra vartante tatra devo sahayakrit.**

UDYAMAM

I want to succeed in my exams. I want to do very well. This is a goal. If you have a goal, it must be very clear. Or you must set a proper goal for yourself which is neither over ambitious nor it is something which is not a goal at all. It is something more than what you think you can accomplish. Weight-lifting you want to practice. Will you do with glass tumblers? You should try to lift a little more than what you can. Shake certain weight, certain weight you try to lift; you may not lift up to the shoulders but lift above the ground and certain other weights you put up on the shoulders with difficulty. What you can easily do, do little more than that. Then only you can improve your weight-lifting; not glass tumblers or water added to it; that a baby can do. You always increase the weight every time and attempt. It is not too much also that you can't even shake or lift up the ground.

Always add little more, add little more. What you could not lift, now you lift, what you could not shake, you now shake. This is how you practice. Then you find you are increasing your capacity to lift more weight, your weight lifting power.

When you set a goal for yourself, you take in to account what power and resources you have. Your memory power, your application power etc., you take into account. Your other interests also like your interest in sports also you consider and set a goal for yourself which is practical. It is not something too easy to achieve nor too difficult. Once you set a goal how are you going to reach the goal, how are you going to succeed in achieving it? A number of things are involved here.

Setting up the goal itself is not easy. For students it is easy because the goal is very obvious. What you have to do is very clear. You know exactly what you have to do; what you want to accomplish. So you set the goal.

After setting up the goal, suppose you go on praying to the lord all the time, "O Lord! I depend on you, you have to help me". No, it won't work that way. Bhagavan does not help that way. You only pray and don't study; then exam comes. You go there and will only blink. Then you blame the lord. I believed Lord. He did not help me at all. I could not answer even one question. No Sir, you have to make efforts. If Bhagavan has to do your exams, he would not give a head over your shoulders. He has given hands, legs and a head too, which is meant to use. If you don't use, what can he do? You can take a horse to a pond. But you cannot make it drink. So effort is necessary. This is the first thing for success.

Effort means appropriate effort. Like a frog one may be reading the whole day, but without any application. In my village, when I was a boy, there were some students near my house who used to read aloud. They will read openly in shouting voice. I would go to sleep by 8.00 p.m. My mother would scold me "See they are reading up to 9.00 p.m. You go to bed early". But when the exams come, I would pass. They would fail. My mother knew there is some other trick in me. She stopped scolding from then. Frogging won't help. Efforts should be proper. Udyamam is proper application.

SAHASAM

Next is sahasam - enthusiasm or enterprise. You require this. Effort without enthusiasm won't work. "It is my fate. I have to study. So I Study". This is loose mind. There is pyjama thinking. You starch a pyjama and iron it. After all that, you will find wrinkles everywhere, once you wear. All the time loose. There is no steadiness. Mind also droops down like a dead snake. It is drooped enthusiasm. Even in sitting you can see that. When you sit erect, it is enthusiastic sitting.

COURAGE

There is another problem. When you see the book that you have to read, it is very big. You loose heart seeing that, saying who can read this. You put forth efforts enthusiastically, but volume frightens you. All these things / tendencies are in everyone, not in you only.

These are common things. You are not the peculiar one who has these problems. So one has starting problem. Enthusiasm gets dampened. In the office also it happens. You find a lot of work. You postpone for next day; it will be the same thing. Work is not going to reduce. In fact, further work gets added. So you require courage, dhairyam, to start the work. Courage is the thinking that "I can do it". If you say I can't do, then you can't do. For instance, close your palms tightly and hold it. Say to yourself "I can't separate my hands". Then try to separate, you can't. When you say I can't, how can you? So if you say how can I do it, you can't do. If you think "I can do it", then you will do it .

BUDDHI

When you say I can do it, you can't attack it like that. It is not dosa. What will you do? You require buddhi. When you say I can do it, it must be backed up by buddhi, wisdom. Wisdom is the know-how, how to do it. It is a voluminous book. You know it is voluminous. You have to therefore set a small goal. Always it is one day at a time. That is how you live your life. How did you reach 18? One day, one day,..... you became 18. You will also become 81 the same way. It is but one day at a time. That is why lord has kept the night. You close your book. Everything is blacked out. In sleep there are no problems. Everything is gone. Again next morning the day begins. There is sun rise. All activities take place, night falls. Whole thing is over. Everyday is fortunately a new day. So always plan for the day. There is a big plan. There is also a small plan. Daily planning starts from now on. This implies, "I am going to do this much daily". You have to plan because you have to accomplish. You can't allow things to drift. Buddhi is intelligent way of handling situation. Learn. Make the whole thing into parts - piece-meals - to do. Today this much I am going to do, how much so ever time it takes.

SAKTI

Then you require sakti also if you need help, you take it. Help of another person is sakti. There may be another person who can help you, understand something that you can't understand. (For example, if you have a problem in Maths.) What you have to do is to go back to the basic of Maths in the easiest subject. It is logical. In history you do not no weather the king planted trees or build roads or did something else. It is all guess. But in maths $1+1=2$ only. You can be sure of it. If somebody says I am weak, it is not because he is incapable of learning. It is his teacher, somewhere down the line, sometimes, who was weak and you blew it, or you did not attend a few classes. Then you blew it unless you are sure in one lesson, you can't go to second. Unless you are clear of second, you can't go to third. If you miss something in the middle, then the whole subject is mess. So go back to the start you require some one. Sakti is this man power. In business Sakti is finance resources and so on. In education, Sakti is outside help.

I know a person who got out of his problem in maths when he followed me. He love maths now. It has changed his outlook in life. I am poor in maths means I am partially idiot. How can you accept that? No one is poor in any subject. Udhya is necessary than sakti .

Do not feel shy to ask. What he will think? He will think you do not know . In fact he should think you do not know. What is wrong in it? Do you want to learn - yes. Let us start. We always worry over what others think. This is Indian thinking.

American's do not think about what others think, For them, 'let them think whatever they want to think'. They just go about doing what they want to do. They will dye their hair green. When they walk it will look like a tree. He will have one ear ring. They cut their hair as they like. That is another problem.

I go all over the world and I travel in this way only. Suppose I think what others think. Somebody suggested why do not you wear a suit when you travel. Then you can change your dresses. I have seen Swamies do that. Once I met a person in jeans and butterfly bush shirt. He says I am a Swamy. He can wear whatever he likes. Because his knowledge is not going to suffer because of that. But we expect a Swami to be a Swami. That is called self dignity. If you are a Swami here and some code is there regarding dress, robe, you wear the same robe wherever you are. Otherwise forget about it.

That is because 'what others will think'. If you think that way, then you cannot proceed in life. But that does not mean you do not worry about what others think also. Extremes are nuisance. When there is some intervention, it is beautiful. You should respect it. You should not unnecessarily rub. Anything you go against, you are rubbing. When you rub, you are rubbed against in the process. Action and reaction are equal and opposite. If you push someone you are pushed in the process.

Go to an old neem tree or tamarind tree with bare body and you rub against it. You wonder whether you rubbed it or it rubbed you. You become wiser for some days. So there are certain conventions. You make it different, it is again conventions. It is good to follow conventions. It is good so conform to conventions and not rub against it. Understanding is important. You are not afraid of the conventions all the time.

So to be ignorant is not a sin. It is our original capital. We are born with it. None become ignorant of a thing all of a sudden. So there is nothing wrong to be ignorant and there is nothing wrong to seek help from others.

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