

Address to Youth (Sri Swami Dayanandaji's lectures)

Continued from March 2019 issue...

A human being is so powerful compared to all animals. He can control the mighty elephant by words. This is an amazing thing. Suppose the elephants knows its strength, where is this person against it? But he has got his mind. What makes this person so superior is not his physical strength, purely his mind. He can plan, understand, execute etc. He can plan an instrument to destroy an animal. When the tiger goes on prey, it does not go with a gun. This person rides a jeep and with a gun. He is not hunting. What tiger does is hunting. It uses its own speed and timing. Deer also is equally clever. When it smells fear, it run. There is certain balancing between the two of them which is within the niyati (order) of Ishvara. A lizard is a non-vegetarian. It also hunts. It waits near the lamp and pounces on the insect with its sticky tongue, without any weapon, again within the niyati.

A human can design a gun and destroy the animals. This is because he has a self-conscious mind. If the elephant is also conscious of its strength, he is no match. If the elephants also have codes of conduct, then this human existence is not possible. So animals are not self-conscious.

A human is conscious of himself or herself as a person. That is the strength. If you have to live your life very successfully, it depends upon how you make use of your mind. So in our scriptures, a lot of discussion about mind is there. How it operates, how you can make use of it, how it can help you to get out of sadness, or how it can take you to sadness.

In all other religious scriptures there is no discussion about mind. They talk of only what one should do and what one should not do. In modern science we have psychology which deals with mind. Whereas, in our religious culture there is a lot of discussion about mind.

New psychology is getting developed where they bring in religion, prayers, God to manage mind. A program for mental health includes prayers surrender etc. If a man begins to eat more, that is also a psychological problem. If it is not good for him, why should he eat? Because he cannot stop. Why he cannot stop? Because there is a physiological problem. Now, they have a program for this.

Group of people come together and try to convert a psychological program to a religious program now. Psychology and religion come together. (This is what Vedanta is. Vedanta is psychology, religion and philosophy. All the three are there in our scripture. There is discussion of mind. How you manage it? They bring in religion for it.)

Now they have new program. When I have no power over something, one need to necessarily accept it. Alcoholic is one who daily consumes and cannot stop it. If you ask him, he will say I can stop it any time. 'Why should I stop it?' he will ask. He has no power over it. He is not a bad person.

Alcoholism is a disease. That disease is something to do with mind and a lot to do with body also. They therefore look upon it as a disease. Our culture has no alcohol. Veda says do not drink alcohol. I do not say we do not have it in our country. In western culture liquor is a very important part. In fact in every other culture liquor is a very common thing. There is no stigma attached to it. Only in Indian culture, there is stigma, if anyone drinks he will take a lot of pan and supari. He will quietly go to sleep saying I am not well. Because nobody will accept. So there is stigma attached to it. If someone drinks people think he is a bad person. Life goes on, feels shy to talk it out. They think the hell has come down. Because in our culture there is no alcohol. In western culture there is alcohol and there is a culture around alcohol also. How to serve, how to drink, how to talk about etc. There is a whole culture based on alcohol.

Even Chris converted water in to wine. He did this as a miracle. Suppose a Swami does it here, what will happen? He will get bricks. There they talk about it. Lord Bryan wrote a composition on alcohol. He got the first prize. They look upon it as great. If I do here, they will flush me out. It is their culture.

A person who ask for alcohol is not bad person. Addicted, he is finished because nobody has power out it. Anyone can be alcoholic. You can never prove to an alcoholic that he has no power over it and it is not good for him. He will say you do not see, the fly bacteria dies in the spirit. Hence the alcohol I consume will kill all bacteria and I will not have any drugs in my stomach. You cannot argue with him. One has to recognize that he does not have power and seek for lord's grace to overcome.

What the modern psychology is now talking about a lot of psychology, plus prayer etc. we have this in our sculpture. The description of mind and the various problems that our mind causes. Sentence like this. "*mana eva manushyanam karanam bandha-mokshayoh*". *Bandha* is bondage, affections. Freedom from sorrow is *moksa*. The cause for both is mind.

If there is no mind there is no sorrow. Let me therefore knock of the mind. They resort drugs for that. Is it an achievement? You understand the ways of the mind. You know then how to manage the mind. My management is like that. If you know there are loopholes, these are the places where things can go wrong. So study of this functioning of the mind is important. So if you know,- what are all the thing that happen in our mind, how does it function, what are the ways of the mind, - then one can manage the mind very well.

Problem for human is mind. Solution also is mind. Well informed, well behaved mind is cause for freedom. He can accomplish with his mind what he wants to accomplish. He can have the “say” I did achieve what I wanted.

What is this mind? It is capable of knowing. When you study a book, you understand. It is capable of getting confused also. Wherever knowledge possibility is there, there is confusion possibility also is there. Otherwise where is the need for knowing? Everything you must be knowing already. Wherever knowing is involved, error also is involved. And the faculty to correct the error -- to see and discern what is true - that faculty is there in every human. That faculty is called *buddhi*.” You explore and begin to see. You do not see properly and until you begin to see properly, explore.

When you take a book and start reading, suppose a portion is not clear. You study it. Until you get to know what the text saying, you keep exploring. You keep inquiring. Then you know the whole process of inquiring, leading up to discovering, is called *buddhi*. This is one function of mind.

Another function where *buddhi* is **not** involved is when you say ‘I love you’. If there is *buddhi*, you will not love, love being a pure emotion. Other emotions - fear anger, frustration, pain, sorrow, love these are common to all. Who does not have?

Everyone is subject to anger. Only problem is, it damages a lot. It brings about a lot of psychological damage, a lot of energy is gone. Anger is a part of your life. It has nothing to do with *buddhi*. These entities are parallel to *buddhi*. They are pure emotions.

More often than not even when you are convinced about something like anger does not pay, people generally argue - anger pays. None does anything because of your anger. It is purely because he wants to keep his job. An angry person is never liked by anyone. It can only create fear in the others. You can get thing done without getting angry.

I do not say anger is not there, nor I say do not get angry. I say when one gets angry we have to deal with it. What is anger, how to deal with it, we will see later.

Now let us understand anger does not pay, because it destroys you. When you are under the sphere of anger, you scolds the son, ‘you are son of an idiot’. Damage is done. Father has not seen the logic. Similarly children does in anger self- destructive acts -like hitting against the wall, hurting one self. Why should one hurt oneself? Because of anger. In anger, one forgets what is good for oneself and what is good for the other. One forgets ones status, culture, reason. All wisdom - everything is gone. Anger pays is wrong.

Things can be accomplished without anger. I do not recommend that accomplishment which is at the cost of myself. That part of your mind understands what I said. That part is *buddhi* - the knowing faculty. *Buddhi* understands anger does not pay. It is no good getting angry. From that time onwards, does he free himself from anger? No. He does get angry again. Anger does not go away just because you know anger does not pay.

First, one has to know. This is called cognition. What do you get out of it? Is that anger is something I have love in to? A cognitive change does not bring about immediately an emotional change. It can prepare you for an emotional changes that is necessary. But in action, when cognitively you know, then you do not do the same thing. When you know that live wire is harmful, then you do not touch it again. In one gear of the car does not function, you avoid that gear and keep going until you get it repaired. If you know that road is full of reptiles you avoid that track.

Here, do you avoid when you know anger does not pay? Instead of emotional mind, one can deliberately resort to *buddhi*. Mind without emotion is also meaningless. A person without emotion is like a computer. You require to have emotions. They make a human being. They make you miserable also. All miseries come from emotions. So one self with emotion is like a beautiful garden well laid and not taken care of. Like a big old temple, where a peepul tree comes out of its tower. So if you do not look in to your mind and organize them properly, then mind become a problem.

Instead of making you a beautiful human being, it makes you miserable. On the other hand, mind and *buddhi* well integrated avoids conflicts. There are not two persons. People are confused because the mind is not organized. We have to organize the mind or our emotion, **cognitively**. Also we should keep changing more and more, about mind, about world, about realities, about life, everything we have to know.

We should also look in to mind otherwise it is like tail wagging the dog. Instead of mind being under our control, mind will control us. In the case of dog at least The tail can be cut off. But we cannot undergo any surgery with the mind.

On the other hand, the integration of *buddhi* and mind plays an important role.

Your response to the world can be either in keeping with what you **know** or what you **feel**. If we are always responding to the world in keeping with what we feel and more often what we respond has nothing to do with what we know, then we are in trouble.

Suppose a person has pressure for alcohol. It becomes addiction for his psyche. He does not like it. The laws do not permit. Society does not approve. And at home none likes it. So, from all fronts there are objection. Naturally, me, one who is doing something like that is not going to be happy. It is irritation for him. There is conflict. Nobody likes conflicts to live with. And the fellow is lonely.

There is certain loneliness. People who feel lonely would like to recruit more people. That is why every alcoholic is missionary. Nobody likes to be lonely because a human being is a social being. He requires a society and the approval of the society. For what he does he recruits more people - to have a society around him. So, an alcoholic is a convert. They are always pressured to take it to some people. Group pressure is common at all levels, you want to be a part of your own group. It is the nature of human being.

The problem is one is subject to pressure. This is on the one side and he in turn pressurizes others because he feels lonely. The others of the same group want to be a part of the whole. This basic idea can be used to get in to a proper group.

One must have proper company, it really make you what you are. If feelings are properly organized and if you do not yield to the feeling, you should be yielding to right people. You have right circle and interactions also. Then only you can develop your feelings properly. Sharing, giving and such similar feelings must be properly groomed. So healthy friendship, healthy persons help a person develop healthy feelings.

Suppose you have understood something like anger does not pay. Still it has to be get converted in to a cognitive value, then only it will help. Otherwise it will not take long for you to be angry. Somebody will press you on the wrong side and you will get angry. Everyone has one's own erroneous zones/vulnerable zones- sore spots. Like doctor diagnosing/locating the spot where pain is. When he touches this spot, you jump. Or another example is the water diviner. He has a rod in his hand and walks around. At certain point the rod rotates. That is vulnerable area.

How to get read of anger? If I touch that vulnerable area of yours, you will get angry. If you became a master of anger you will master every other negative feelings. If you know how to deal with one problem, you know how to deal other problems. We all use our minds. But we do not know how to handle them. If we negate it when we are young, afterwards it became a problem. When the rain water comes down from the hills, it creates a track. Then the track became a ravine and the canyon is formed.

Earlier the better. In your age you should get some kind of education. It is ideal preparing age. You have no responsibility of adult and at the same time no more a child. Now it is an excellent age. Few years from now you will become a responsible man. Before you get in to it, it is wonderful chance to know. You have to be serious for changing this are all things meant for change. First by listening to me you understand that anger does not pay. There is some righteous anger which is not anger. For want of a word, they use it and add an adjective. Rama got angry, for a case like establishing justice. That is a different type of anger.

We talk of temper loss which destroys oneself. How to get read of it? It is not a simple as $1+1=2$. It is useful to you in your daily transaction. But 'anger does not pay' knowledge is not enough. It has to be a cognitive understanding. The feeling of anger does not pay itself is not going to help you. You must first subscribe to change yourself.

You maintain a journal. You have a personal notebook. There whenever you get angry, small or big, wild or mild, write down. " Person who caused it , write initial (or your own description of his name) and what caused anger, whether because he looked like this, said like this, did this, I got angry.

Anger was mild. What did you want - I want to retaliate. What thoughts occurred in your mind. How did you feel like etc. Like I thought of purchasing his note etc. This happen in January 15 date and time mention. Do not look at again.

You get angry another time, write it again all the details. What is the action that provoked you. What invited you. What aggravated it further, the whole description. Do not look back. Maintain for a month. Only one month. After a month read each one of them properly. Then, if it is 15 times you will know what is the area of vulnerability. What will you do? You will be careful. When you are fore-warned, you are fore-armed. There is a saying ‘ if you know your enemy half the power is with you’.

When some one points out the area of your vulnerability you can not accept. But when you discover it, there is no resistance. This are the process you have learnt. One thing how to face your weakness. As long as you can own your weakness and learn to face it, there is no stronger person than you. That you have weakness is not real weakness. The one who face it is stronger. Whenever you get agitated, you begin singing as an escape route or phone up. When you own and face your weakness it is the greatest thing to happen in your age.

You discover the areas of vulnerability. And once you personally understand these vulnerable areas, then next month the number of times you got angry will be less. You can relate even in your life why this happens to you. Once you know, you are the master of it. That is the real knowledge, kind of intimate knowledge. Anger does not pay is a general knowledge. This is the area where I get angry is the intimate knowledge. Personal knowledge of yourself is that knowledge which liberate you from anger. That is the knowledge that one has to gain by looking into oneself in day to day life.

...to be continued