

Address to Youth

(Sri Swami Dayanandaji's lectures)

Continued from April 2019 issue...

In Sanskrit mind is called “*Karana*” a means of doing something, an instrument. By the means of something you get something accomplished. The means is called *karanam*. Your hands can be called *Karana*. Through hands you can accomplish something. Legs also can be called as *Karana* - you reach places with legs. If you have spoons in your hand for eating, it is called *upakarana*, a secondary means which help and or add some strength or skill etc. Senses are *Karna* because with eyes you see, with ears you hear sounds.

Mind also is a *karana*. With minds also you accomplish something. Without mind you cannot know, feel etc. Mind is required for emotions also in addition to knowledge. That is why when you go to sleep you have no mind and hence no emotions. Even if a person is sad and if he goes to sleep he is not sad anymore. Mind is required for remembering, memory. Mind also therefore is called a *Karana*. It is inside unlike eyes, ears, which are exposed to outside world. This is behind them, so it is called *antahkarnam*.

Antaha means within. A means - a *karanam* - which is inside is *antahkarnam*. If the mind is an inner *karana*, then any other external *karanas* cannot function itself. Spoon cannot feed by itself. Unless you hold and use. There must be a *karta*, a conscious person. A *karana* requires a *karta*. Who is the *karta* here? I am the *karta*, the subject who handles the mind and also the senses and the body.

So you the person, the conscious entity, not only conscious of the world and also conscious of yourself also, is the *karta*, the doer, one who does various actions. When you say, “I see you”. Who is subject? I. Object is you. ‘See’ is the verb indicating action. The subject and object are connected by the *karana* are eyes and mind. If the mind is elsewhere, eyes cannot see/register. If eyes are not there, mind cannot see by itself. This is how they are inter connected. Mind and eyes both must be there. Whenever you have to study something, it requires attention. But, if it is not interesting (like comics) mind is elsewhere. Mind, when the subject matter is not interesting, goes outside.

Mind has to develop a taste. Then it is there. Mind's nature is to run away. It cannot stay in one place unless it is very absorbing. So we have a problem. If your mind has its own way, it is a problem. You tell the mind, “be conscious, study now”. It goes to TV. That is because it has to discover interest value for studies.

So in tackling the mind one has to be very, very careful. If you stress the mind too much by will, it will protest. Mind has got its own run ways. The more you try, the more it can become adamant, turbulent. Mind, as such is a child. If you know how to handle a child, you know how to handle the mind.

Suppose the child is playing with something. If you see what it is playing with it is something dangerous -a sharp razor. Child picks it up not knowing it will hurt. Now you want to get the razor from the child. What will you do? The mother is frightened that the child may get hurt. With panic she grabs it. Child will protest and in the process it may get hurt. So an intelligent mother act differently. She has different toys – colourful and noisy. She shows the toys and makes sounds. Child looks at it and drops the razor. When the child sees something more interesting, it drops the other thing.

Mind also is like that. So one has to learn how the mind moves. Where does it go? You watch a little bit. You will see those things where it generally goes to, are things that are easy - like comics, illustrations etc. Not much to read. There is some laughter. There the mind goes. Or where there is play, the mind goes.

Tendulkar hits a run. You see the headlines you want to read about him. When you watch cricket match in TV, if India is not doing well, you switch it off. If it is interesting - the winner is your favorite person or country, mind goes there. There the mind has all concentration. If it is an interesting story, you read every word there. If there is a word which you do not understand, you look into the dictionary also. Then try to find out the meaning and understand the whole. So the mind goes where your heart is, where emotion is.

We have to understand this mind in two ways, the emotional and cognitive/the intellectual. If the second is not there, it is uneducated/ill-informed mind. The person will be in trouble. If emotion is not there, then also conflicts. The person is an intellectual. He has understood something. He has a commitment to something. That is what we call ‘will’, your own decision. You wanted it to accomplish something. If the emotions does not serve the will, it does not go along the will, then conflicts come. Intellect is that faculty which explores and discovers things. Emotional mind is *manas* i.e. emotional heart.

Both, cognitive and emotional mind, should be in your hands, the subject, i.e. *karta*. I am the *karta*. You decide by your own intellectual faculty. Decision by your *buddhi*. You know how it is useful to study physics. You are convinced about it. This is *buddhi*.

The question is, do you have your heart / your emotions go along with this conviction? Your will, may not be with you if the emotions always rule your whole pursuit. Emotions seem to be very powerful. Overwhelmed, you say ‘I do not have concentration, my heart is not in the subject matter’.

‘I am not able to concentrate’.

‘I have no concentration’

Both the above statements superficially look the same. It is not so.

Never tell I have no concentration. It is an opinion / judgment about you, an unnecessary opinion. Afterwards you will have no concentration, because already you have concluded.

So one thing you must know. Do not say I have no concentration. You have it. You do concentrate in reading a novel. You do concentrate in watching interesting movie / football match etc.

There is an opinion. There is a fact. I get less marks in Mathematics is a fact. I am not able to concentrate in mathematics is a fact. I have no concentration is a complex / a opinion / a judgment. That creates further emotional problems. Then you do not have value for yourself. You do not think you are good. Then it is very difficult. Your emotions get messed up. Already there is a basic conclusion / judgment about you. People around you also pass various judgments against you. These are a lot of opinions. They form the personality and they are the complexes. We can be happy without them. They create really problem for every human.

How will one concentrate with these emotional issues?

We have to have a relook at oneself. Person is only lacking interest in a given subject matter. This is the subject matter in which I have no concentration, because of no interest in it.

The question is how to develop interest?

If a thing is easy, if you understand it easily, then you will have interest. Whereas in spite of effort, if you do not understand, you lose interest slowly. So, we have to see whether you are understanding the subject. As long as you understand, you will have interest. If I talk of *atma*, you will not come to me next time, because it is unconnected right now for students.

‘It is epistemological and not ontological’. Do you understand this statement? If you follow the topic, then there is interest. Ensure that you follow it right through.

Lack of memory is another factor. If a subject matter does not stay, then you lose interest, you get disheartened. We have to learn how to keep it in mind. How to develop memory is important.

All that is required is emotional application, which requires your understanding of what you read. What interest can you get in physics etc., as in a movie or story? So you have to create an interest. Have friends from the same class. Write questions and ask them the answers. Some answers you know and the other person may not know. If you answer, he will also do the same thing.

In the process you will get an interest because you are winning or trying to win all the time. You create play, out of your study. Your friends may not agree to your play on texts immediately. So you have to create some of them for this. You make them get interested. "Come on, I will give you the answer". You are helping him in the process of helping yourself. Tell him, "You can understand, it is not a big thing". You can make him feel good about himself. This is another way of remembering. When you share with somebody, you remember (what you have learnt) in the process. It will become a play.

Another thing is to see if there is some kind of a sequence. Even physics also can be made sequential. How the subject matter is developed, how it has come up to this point, from where does it begin etc.,. Instead of keeping every lesson separate, you create in the mind a story like sequence. See the connection between lessons and make one whole out of it. It is a game, it is very beautiful. Then you can remember very easily. Within the lesson itself, there is a sequence. You just go through the main ideas in sequence, after you read a lesson and summarize by points (1, 2, 3, ...). This is the sequence. A sense of achievement it will be, when you are able to see the sequence. The whole book can become like a story, a sequence, one leading to another. Then it has a story value.

Memory is always by association. In sequence, there is an association, one leading to the other. That is memory. A nursery rhyme, you can remember because there is some material in it, which it is connecting to. Prose is difficult to remember than a verse. There is nothing to lead. Here the tune also helps. Words, tunes are associated. So this is the principle of memory. Mind can remember the words because of the tune. Memory is also based on interest / emotion. Memory never stays alone. Learn to associate.

...to be continued

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