

The Psychological Hardships of Modern Life: Life in Ignorance. Life in Passion.

by Dr. Oleg Torsunov

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“May everyone be happy.
May everyone be free of infirmity
and be strong and healthy.
May everyone care for the wellbeing of others
and I too want to bring goodness to others.
May no one know any suffering
May no one have any suffering.”
-The Motto of Ayurveda

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I wish everyone happiness!

2012

00:00:00 [music plays] With love, from Ayurveda Radio.

00:00:09 [Presenter] Good afternoon, dear radio listeners. I'm glad to be with you once again as well as be able to announce that Oleg Gennadyevich Torsunov is on the air with us, from Moscow. And so, as I've found out already, in secret, behind the scenes, we're going to have a new seminar today. Oleg Gennadyevich, but what are we going to do with the old one, with "Developing the Rational Mind"?

[Torsunov O.G.] We already developed it. [laughter]

[Presenter] We already developed it. Wonderful. And so, we'll start a new seminar- [The Psychological Hardships of Modern Life". This is the first lecture, and now, over to you, Oleg Gennadyevich.

00:00:40 [Torsunov O.G.] Good afternoon, of course, this topic really complements the seminar on developing the rational mind, and its no coincidence that I've started to give it right now, because it answers many questions that my listeners have posed to me on the topic of developing the rational mind. That is, in actuality, this topic, developing the rational mind, has already gone too up in the air for us (laughter). And people have some questions from their own personal lives, their own problems that they have. And therefore, we're going to talk right now about problems, how to solve them. We're also going to talk, to some degree, about how to solve them, but when it comes to spiritual life, about the development of the rational mind, then you're going to have to turn to the seminar that we've already given on these matters.

00:01:34 So, I want to start off with the fact that there exist three categories of people, and, three modes of life. There are benevolent passionate and ignorant people. Right now, I'll also describe these three modes of life from the standpoint of the rational mind and I will also namely speak a bit more about the difficulties in going from one, from one mode of existence to another.

00:2:02 And so, ignorant people, their rational mind exists completely under the control of their emotions. And such people, they completely, its as if their psyche is subjugated by their animal instincts. That is, this signifies that, for example, they have some internal dominating force, that, for example, dictates what they need in life. They mainly need four things in life. I'll list what they are a little later, and this internal dominating force works on these four things they need so strongly that they can't be considerate with these things with anyone, even, well, except, in effect, themselves. That is, as such, ignorant people exist, their rational mind exists in a state in which the person can't psychically collaborate or resolve any matters with anyone.

00:03:00 That is, ignorant people exist in a state of absolute enmity with the whole world around them, and they have four defined goals in life. That is, the first goal is sex, their most important goal in life. That is, sex, different kinds of sex, well, and so forth, whatever's linked to it. The second life, for which they live, the second goal, for which they live, is supremacy over other people. The third goal for which they live is comfort. And the fourth goal for which they live is, well, the ability to derive pleasure, well, the ability to derive pleasure in life. That is, these four things: power, comfort, sex and pleasure in life. Four types of this, in effect, animal existence described by the Vedas, and the Vedas, in effect, call such ignorant people refined animals.

00:04:07 That is, because their psyche works namely for these four things. So, as such, their voice of conscience is completely absent. And the rational mind, the activity of the rational mind is turned completely the other way round. So, for example, for average people, a saintly person is considered to be elevated and they experience a sense of awe towards him, and joy and happiness. But ignorant people, when they see a saintly person, they, on the contrary, start to shake, that is, they experience the complete opposite feelings. And the reason for this is the paradoxical work of the voice of conscience.

00:04:46 Because, well, the voice of conscience, it has two functions, it evokes either pain or the sensation of happiness. On the whole, if we do something wrong, the voice of conscience always evokes pain. The sensation of happiness arises only after we overcome hardships and this comes about as a reward for a completed journey, completed work. But, for ignorant people, they have such a heavy accumulation of negative karma and negative behaviour that their voice of conscience simply wails all the time, it doesn't abate. For them, this in and of itself, just this normal, sober state of mind, for them it's a huge problem in life, because, well, they constantly want to silence their voice of conscience because, accordingly, these ignorant people, they have certain perceptions of how to live correctly and what is a healthy life.

00:05:44 For example, it seems to them that you always need to drink a little. Because alcohol, alcohol silences the voice of conscience. And therefore, when an ignorant person sinks a little deeper into his glass, well a little bit, over the course of the day, or a lot, then at least he doesn't feel that there are any problems. Or he needs to smoke, for example, because smoking, the nicotine also silences the energy of the voice of conscience.

[Presenter] Coffee also often comes into play, right?

[Torsunov, O.G.] Coffee is also a weak narcotic, to a certain extent, yes, but for the most part, it's the best alcohol, of course, that does it or your average drugs. But this is already another matter, it's also ignorant people who use drugs. But right now, we're talking more about an average person. Because drugs, on the whole, are the domain of young people, the new generation. But, for example, older people, on the whole use alcohol. And meat products as well, to a certain extent, stifle the voice of conscience because they're formed from the energy of violence. When a person eats, well, this effect is created within him, that in principle, everything's okay. Since everything's the same both inside and out – that means that everything's okay.

00:07:03 Well, right now, I can give you an example. So, for example, if a person feels that he beat someone up. And goes up to this other person who also beat someone up, then that means, that everything's okay. Well, that is, they, they believe that they're both acting correctly and that means that everything's okay. In the exact same way, when the mind exists in this state of violence on the outside. That is, well, the external activity of the mind exists in a state of violence. And when a person introduces internal energy of violence, then this external part, and the internal part, they form something of a scale, a balance. The person thinks: "Well, that's okay. You can live that way." That is, both inside and out, everything's in order.

00:07:51 The third explanation- a person eats not in order to replenish chemical elements. He replenishes his psychic energy. And an ignorant person constantly namely uses up negative

emotions such as hatred, malice, anger, and so forth. And when, how to replenish these types of emotions? You can only replenish them with the help of meat, because it just so happens that this energy of hatred, anger, malice, is concentrated in it, the despair of a slaughtered animal, would give this sort of result. As a result, for an ignorant person, it's really important to consume meat, a sufficient amount of it, so that he can live in peace, and a sufficient amount of alcohol. In this lies the idea of an ignorant life. Because without this negative with which he perceives the outside world, he'd simply destroy his psyche. Or, let's say, if you're talking mainly along these lines and if an ignorant person, let's say, lives an ignorant life. And he, with negative, with this deep hatred looks at the world around him. If he doesn't eat meat and alcohol, these emotional components that radiate from him, evoke a very strong cry from his voice of conscience.

00:09:09 Which in effect leads to a state of stress of the psyche, which consequently leads to huge health problems. Therefore an ignorant person, it's even very useful for him, as he believes, to consume meat and drink, because this sort of life brings him comfort and convenience. That is, psychic peace of mind and creates this sensation of this very healthy life, a light, pleasant, healthy life. When these two components enter into an ignorant life. And therefore, accordingly, the rational mind of these people is very attached to desires, that is, the person can't, in effect, even.

00:09:52 The rational mind signifies an understanding of things. The person can't, on the whole, even understand, imagine, or think any other way. And, for example, if he's told, when an ignorant person is told, that you need to honestly fulfill your conjugal duties. It seems to him that this very phrase is formed from total madness, that there's no common sense at all in it, because well, this phrase naturally evokes, when a person is told: "Why are you cheating on your wife?" Well, what can we say, what emerges inside him? Inside him what emerges is, well, it's as if there's this response from the voice of consciousness, this response from the voice of consciousness to that phrase and consequently, in the psyche there emerges pain. And since pain emerges, the ignorant person, he's categorically against pain, he doesn't want to cause any pain to himself. That's his philosophy, that: "Whatever doesn't cause me pain is good. And whatever causes me pain is bad". Therefore, when he's told something like that: "Why are you cheating on your wife?" He, right away, immediately starts to protest against the idea itself.

00:10:55 He says: "What's wrong with all of this? Why do you think that this is bad?" That is, he feels the pain from this phrase and thinks, the phrase has been constructed totally incorrectly. Everything in it has been said incorrectly, in reality, you need to, on the contrary, cheat on your wife. Unfortunately, ignorance is, in and of itself, a structure of the rational mind. It has nothing to do with the mind, the energy of the idea of ignorance, - is an idea of the rational mind and not the mind. As such, ignorant people can be academics, they can be, for example, great scientists, they can be lawyers, psychologists, and consequently, these scientists that exist under the influence of the guna of ignorance should create science, their own science, therefore, as such, their science and their philosophy develops very distinctly right now in this direction. So, for example, the psychologists who exist under the influence of the guna of ignorance are utterly and totally convinced right now that without, without a mistress it's impossible to live a normal, family life. Because stress accumulates within a family and you need to somehow unload your stress, and in principle, they're right.

00:12:05 For ignorant people it truly does end up that way, that since they can't, well, they exist in a state of deep egoism within their relationships and they can't understand one another, therefore, periodically, strong tension accumulates within their relationships. That is, a woman simply accumulates hatred towards a man, and the man tries to be violent and torment her. And the woman tries to resolve her own interests within her relations. But, in any case, this absolutely endless rage accumulates for them and there's nothing left for them to do but find themselves some other partner in order to somehow let things out and calm down, and, seemingly, unload in that family life. And its clear that only vodka can be the partner, well, alcohol, in a sense, and some other person. That is, sex outside the family is an absolute necessity, because otherwise, life becomes a total nightmare.

00:13:08 So, therefore, ignorant people have their own philosophy. And its proven in practice by psychological thought and even medical thought, because, in reality, if we conduct an experiment and take, let's say, an ignorant person and start, he, let's say, starts to live without a mistress, he'll have one set of indicators of his psychic state of health, but if he starts living with a mistress, he'll have completely different indicators. That is, he'll become calmer, some life problems will go away and so forth. That is, in effect, the guna of ignorance, it forms a person's life in its own way, as such, it create this illusion, that you need to live in this particular way.

00:13:54 And we're not even talking about things like, for example, an ignorant person's voice of conscience doesn't work, its of no interest to him, whether there's a conscience or no conscience, the main thing is the result. Since its turned off for him on the whole, it doesn't work, he constantly silences it. Therefore, as such, he, for example, sees: "This person, for example, well, he did some financial operation on the black market, well, he sucked the blood out of a huge amount of the population and got a lot of money, well, and he's living okay right now, he doesn't have any problems, he has this fantastic palace, a ton of prostitutes, well, and all these yachts and so forth". And, for example another ignorant person thinks: "And how am I worse than him?" And why can't I do the same? Can't I do the same thing? Can't I pull off such a hoax? Its foolishness, total foolishness that I can't do it." And he does the very same thing.

00:14:54 So, it turns out that there's this ideal, there's something to strive towards, that is, they have their ideals, they consequently have their own social circle. Those who give you the ability to have prostitutes and, this sort of shadow business, for example. They also have their own needs, because. Well, what do they consist of, for ignorant people, if for a rational person, an average person, for example, when he relates cautiously towards money and doesn't buy what's linked to huge expenses, well, he doesn't buy anything for no reason, money for no reason, That is, for an ignorant person, it just so happens that spending money for no reason is the biggest farce and the more he spends money for no reason, the cooler he is. And in order to spend money for no good reason, there exist special establishments called casinos and so forth.

00:15:51 What happens in these establishments? People just throw money around, that is, they place enormous bets on some nonsense on the whole, that isn't even worth any attention. And its just, the most important thing for them is to show off, to show that, look, how much money they can throw away on all of that. And the most respectable person is the one who doesn't care about money at all. He can lose hundreds of thousands of dollars in one day and for them it seems that this is really cool – a cool lifestyle. Well, the same goes, for example, for keeping a few

prostitutes, a whole harem, going around with them, with this entire harem, going for example, to some party. (laughter). Well, that is, or, for example, flying on a helicopter to the taiga and killing two dozen bears there.

[Presenter] bears.

[Torsunov O.G.] laughter.

[Presenter] And then stuffing the animals.

[Torsunov. O.G.] Aha, then displaying them in all of their offices.

00:16:54 As such, it turns out that they have their own defined conception of how to live and this understanding is impossible to destroy in their rational minds, until the time comes for internal remorse, because ignorant people don't learn with the help of some loss, for example, family relatives. For them, this isn't too big of a problem. There are two problems that ignorant people truly consider to be problems. The first problem is an incurable illness that they end up with as a result of this difficult life, to be more exact, it would seem to be a good life, but it's a bad life for your health. Ignorant people don't occupy themselves with their health, they don't need it. And the guna of ignorance also provides you the ability to not occupy yourself with your health.

00:17:48 So, for example, alcohol, it possesses this unique quality, it completely silences the energy of the rational mind, but it forms all processes within the organism in such a manner that there are no intensifications, no illnesses. Its just that your liver falls apart little by little and that's all, but for there to be some sort of pain somewhere, there's nothing of the sort. That is, the person just lives peacefully under this gradient, he burns off his rational mind, that is, little by little, he goes towards degeneration. But he doesn't have any particular problems with his health, but these problems still exist, they are simply accumulating inside and this ignorant person gets them either through cirrhosis of the liver or through cancer, well, that is, unexpectedly the illness will suddenly come sharply and very seriously, with bad, horrible effects, right away, all at once. And the second reason that can lead them to a state of such terror is prison. Well, that is, restriction of freedom or fear of punishment from their own friends, their colleagues in ignorant life. As such, these people end up, by ending up in these two sorts of difficult situations usually, just after this start to think that they lived their lives the wrong way, and this transition from an ignorant life to a passionate one is very important.

00:19:22 Its important to know how to do it because this is the essence of my lecture in the given case, well, it is the most important thing. To know how to do it because if a person is living an ignorant life, then neither loved ones, nor relatives, nor friends can change him, That is, they can't do anything with him until he starts to suffer a great deal. And when strong suffering comes, he often himself doesn't know what to do, he needs real help. But by this time, everyone has already completely turned away from him.

00:19:56 Because he's suffering, when? When he's seriously ill? And who is he needed by like that, an ignorant person, and a seriously ill one to boot? Or the second option, in jail, he's all the more so not needed by anyone when he's sitting in jail, on the contrary, everyone crosses

themselves and think: “Thank God, he’s finally behind bars.” So therefore, consequently, for them, for ignorant people, the ability to transition to a state of passion is rather difficult, just by the fact that for the transition they need some correct, positive interaction that would help them to choose a correct path for themselves. And the Vedas describe how in order to escape the influence of the guna of ignorance you need to, its easiest of all to do it, if you end up under the influence of the guna of passion. That is, to go immediately from an ignorant life to a benevolent life is like the saying: “From pauper to prince”. That is, its really tough. In order to do that you need to purify yourself psychically for a long time.

00:20:58 Therefore an ignorant person first needs this understanding of a more passionate life directed towards some sort of financial success. For him, this concept will be a lot easier than, let’s say, the development of the rational mind in the direction of spiritual life. A transition from, the transition itself from one guna to another is always a painful process. Since emotions, since the rational mind exists in subordination to emotions in an ignorant person, and the rational mind is subordinate to the mind in a passionate person. That is, the emotions are controlled to some degree, but the mind controls the rational mind in most cases. Therefore, the structure of the rational mind itself in an ignorant person has more a primitive functioning. And its really hard for an ignorant person to switch to the life, the activity of a passionate person.

00:22:02 If an ignorant person is focused only on himself and considers himself the centre of life. Then, in order to transition under the influence of the guna of passion, he needs to consider the centre of life his family, well, in effect, expanded egoism, that is, your family, your friends, and so forth, its like the rest of the entire world is foreign to passionate people. And the world for them is their wife, child, friends- everything else, if its not an enemy, then at the very least is of no consequence to passionate people. All other people don’t particularly interest them. For a benevolent person, the whole world is a field of activity for his good actions and a benevolent person, he, he lives in a big family. Well, that is, he usually chooses some faith for himself, he has, well its as if he has some sort of his own religious community within which he develops as an individual.

00:23:00 As such, a benevolent person’s egoism is more greatly expanded and acquires these selfless characteristics. A passionate person’s egoism lacks shades of hatred and he’s more focused on productive development, progress in collaboration with his surroundings. That is, a benevolent person wants to collaborate and progress, oops, a passionate, and an ignorant person, doesn’t want to collaborate, he wants to get at everything, get at everything from his own efforts. But, in principle, he can collaborate, but with the goal of once again, getting something for himself, and not for someone else. That is, ignorant people even collaborate with the goal of getting something for themselves. And even if, let’s say, you watch those movies, there are these movies that are made for ignorant people, where they steal from banks, and these main heroes are such good people who rob banks, they’re awesome, everything turns out great for them and they’re so happy. They robbed the bank, in brief, they killed everyone, no one found them and they’re just sitting around all happy and dividing up the money.

00:24:01 And when this divvying up begins, they can also kill each other and in the end, only one person remains happy – the master of the entire bundle. Therefore, for ignorant people, the happy ending of their movies is when one person kills everyone and he’s the only one left and

that's it, everyone else kills each other and one person's left with the money from the bank and then in essence, the fairytale's over, whoever listened, good for him. That is, the entire point of all of it lies in killing everyone, even friends, and this cash is left over. And happiness is perceived in such a manner.

00:24:44 So, for passionate people, their happiness stands for, its as if within the atmosphere of the world and collaboration, that money flows namely to him, to his family, to his friends, and as such, he's happy. But a benevolent person is happy when he lives for everyone and brings everyone around him happiness. And so, when emotions, the rational mind is very deeply subordinate to emotions and the person exists in this state where he can't even understand why he should live for others, but he wants to live somehow differently. He starts, like a little kid, he starts to learn to walk, he starts to learn to live for his wife, for his children, that is, he starts to listen closer, his egoism broadens a little bit to the size of his family. And he starts, first of all, to repent, first there's this process (?), this is first and foremost. When a person transitions from one guna to another, the rational mind goes through a process [?] of very strong internal psychic pain, remorse, pain, resentment of his fate and so forth, heaviness. That is, the person goes through all of these fourteen stages of heavy stress.

00:26:00 What stages, we have a seminar on this topic. Overcoming stress, you can listen to it. So, all of these stages for overcoming stress take a person to the level of another guna, the next one, a higher one. And his rational mind changes its psychic structure, that is, he starts, first of all, at times, to contact the voice of conscience as passionate people do. And as well, some independence begins to emerge in his rational mind from the mind. That is, there exist certain societal standbys, they have been thought up by people. That is, these societal standbys, its, there's this concept of manodharma, manodharma means "mano" is the mind, and "dharma" means faith, religion. That is, its called religion of the mind, if you were to translate it in other words. That is, people, as a result of their own minds, create their own, personal religion.

00:26:55 And this is in effect activity in the guna of passion. That is, when a person exists on the platform of manodharma, he, he leads this, its like he believes very deeply in the laws that exist in society, although he sees that these laws change every second, he doesn't trust anyone in particular. These laws, he already doesn't understand whether they are real laws, because they change every second, all of these regulations within a country, these legal moments. That is, they change every second. But a passionate person believes that if he follows them completely, if he follows these laws that change every second, if he follows them exactly, in the exact way that all these regulations work, in that case, he'll, without a doubt, attain a happy life. But if he won't follow these laws that constantly change and if he misses all of these changes then, that means that he'll suffer a great deal and will, in this case, live an unhappy life.

00:28:05 There you have it. And as such, a passionate person deeply believes that these laws, if there's knowledge of the law, or you have a life in accordance with these laws, it will help him a great deal in life. And the stronger he believes in it, he more he completely loses his common sense in this faith. For example, in our socialist culture, before the arrival of these more progressive leaders who ruined the country. There you go. Socialist culture, we had the right, we believed that the church was bad, and that on the whole it's opium for the masses and only fools go to church, we had that belief.

[Presenter] Yes.

[Torsunov O.G.] And people were ashamed to, on the whole, they were ashamed to, for example, even speak to religious people.

00:29:04 If a priest was walking down the road, everyone would turn away from him like this, because if you started talking to him, what if all of a sudden, someone saw, and suddenly, someone would then tell it to you at work, they'd make a declaration, put things in...

[Presenter] They'd take you to a party meeting.

[Torsunov O.G.] At the party meeting they'd tell you that you're an amoral element, they'd say that you're not living in the spirit of the party and the people and that on the whole you spoke to some priest and its not clear what you needed to sort out with him.

[Presenter] A calling towards religion?

[Torsunov O.G.] A calling towards religion, no perspective for, for administrative progress. And this, you know, is manodharma, that is, its religion thought up by the mind and its what passionate people do..

00:29:51 So, let's say, the same goes, for example, with fashion, if I, for example, go to the bank in clothing that's not quite acceptable, no one will give me a loan there. Do you know about this? No?

[Presenter] No. I haven't gone to the bank for a loan.

[Torsunov O.G.] No, you, let's say, did you want to take out a mortgage, Natasha? Huh?

[Presenter] Uhuh, a big one, yes.

[Torsunov O.G.] Well yes, let's say for an apartment.

[Presenter] Uh-huh, in Moscow.

[Torsunov O.G.] Well, its not important where. And let's say you want to take out a mortgage. First and foremost, you're going to have to meet with a bank representative, for him to explain to you what it is, what its served with. You see what I mean, right?

[Presenter] But he'll meet me according to what I wear.

[Torsunov O.G.] He will without a doubt receive you according to what you wear because if you go there all dressed up like a hippy then they'll talk to you all politely but they won't give you any credit. They'll say: "The council has determined that you won't receive any credit."

[Presenter] You're not credit worthy.

[Torsunov, O.G.] No, you are, but we just don't trust you.

[Presenter] Aha, so that's what it's all about.

[Torsunov O.G.] And do you know why they won't trust you?

[Presenter] Why?

[Torsunov O.G.] Because you don't fit in.

[Presenter] to their perception.

[Torsunov O.G.] To their perception of manodharma, a normal, presentable person.

[Presenter] A person. Got it.

00:31:04 [Torsunov O.G] And if you, for example, are dressed like this, then that means that there's also a total mess in your head. As such, you'll nevertheless need to go in normal attire, or even better, in business attire. Because if you go in a business skirt, in a business suit and you have a good cell phone, a nice one that you'll constantly talk on and you don't even have time to speak to the banker.

[Presenter] That you came to see.

[Torsunov O.G.] That you came to see, then she thinks: "Oh, now this is what we need."

[Presenter] Yes, she fits in.

[Torsunov O.G.] Yes, she fits in.

[Presenter] Wonderful.

[Torsunov O.G.] See, therefore these passionate people's rational minds are subordinate to their minds and they are very deeply chained to this life connected to manodharma.

00:31:52 That is, they, for example, one housewife phones another: "Have you see Santa Beliberda today, the five hundred and forty fourth episode? How's Santo Paulo, what did he say? To the other Santo".

[Presenter] Santa Maria.

[Torsunov O.G.] Santa Maria. And she tells the other housewife: "No, I haven't seen it.» That one says: "You've got to be kidding".

[Presenter] She's lost half her life.

[Torsunov O.G.] “Are you kidding, did you really not watch the five hundred and forty fifth episode?” The other one says: “No, I didn’t watch the five hundred and forty fifth.” Well then, just try and watch the five hundred and forty seventh, you won’t understand anything about what’s happening next.” Whether they hung up the chandelier or not when all’s said and done.” That is, the other housewife puts down the phone and thinks: “This man of mine forced me to go to the store, but I needed to watch the movie. In actuality, everyone was watching, but I wasn’t watching, the horror of it.” She babbles to her husband: “Herd me over there, just not at this time.” [laughter] I missed all the most important events in my life. I need to watch Santa-Beliberda – its very important.”

00:33:09 And it truly is that way. Or, for example, at one time we watched the Club of Film Travellers, and heaven forbid someone would miss it. “Why didn’t you watch the Club of Film Travellers? Why are you behind the times?” Or, for example, The Seventeen Seconds of Spring? “Did you watch the Sixteenth Second? – “No”. – “Well, you’re totally behind the times.” So, that is, each person has his own interests, but on the whole, there’s this idea that people, well, for example, if I were to tell you right now that I don’t listen to the news.

[Presenter] And don’t watch television.

[Torsunov O.G.] I had this live broadcast on Silver Rain. And the presenter is this good guy whom I know, Dubas, he said to the audience: “You know, before me sits this, rather intelligent, interesting person, he’s, you would say that he converses eruditely, he can even give you a diagnosis from your voice, but I want to say one interesting piece of information about him- he doesn’t listen to the news.”

00:34:15 And he asked me: “Do you know anything about Khodorkovsky?” Well, I said: “Well, I more or less know that it seems that they put him in jail.” “Well, and the specifics?” I said: “I don’t know the specifics”.

[Presenter] I don’t even know that they put him in jail.

[Torsunov O.G.] Is that so, you don’t even know at all?

[Presenter] No.

[Torsunov O.G.] Well, whatever the case, I also found out not too long ago.

[Presenter] I lost the thread of things a bit.

[Torsunov O.G.] Well, the fact of the matter is that for passionate people, this is a shock. “Oleg Gennadyevich Torsunov”....

[Presenter] “doesn’t listen to the news”.

[Torsunov O.G.] “Doesn’t listen to the news, he doesn’t know anything about Khodorkovsky, whether they put him in jail or not. And on the whole, he doesn’t even know anything about our country’s oligarchs”.

[Presenter] I don’t even know them by name.

[Torsunov O.G.] So, on the whole, I said, they said: “Well, he, Oleg Gennadyevich, is a total”.

[Presenter] “Provincial”.

[Torsunov O.G.] Well, he didn’t say ‘provincial’ exactly, he went in too deep, it was too much.

00:35:10 That is, for a passionate person, that’s it, that’s it.

[Presenter] Well, why didn’t you watch the news?

[Torsunov O.G.] That’s it, that’s it. That is, that means that Oleg Gennadeyvich simply, well.

[Presenter] Doesn’t fit in.

[Torsunov O.G.] How can you listen to his advice if he’s that kind of person.

[Presenter] Right.

[Torsunov O.G.] He doesn’t even watch the news [laughs with the presenter]. Well, and so forth, that is, there are certain boundaries, some sorts of conventions for passionate people. Well, for example, manodharma, for example- eating meat. And, let’s say, someone goes to my lecture, well, some young person comes, it somehow got through to his guna of benevolence and he thinks: “Well, that’s it, I’m giving up meat”. He gives up meat, let’s say, before that, let’s say, well he didn’t come home at night.

00:35:58 His Mother says: “Where were you?” – “Well, I was at a girl’s house.” “But you’re eighteen”- “So what? I’m still eighteen”.

[Presenter] I can’t go to my girlfriend’s.

[Torsunov O.G.] [I can’t go see a girl, I’m a normally functioning male.” She says: “Well fine, good for you, okay. Just, watch that you don’t smoke.” Fine, I won’t smoke, I’ll go out with girls. Or, let’s say, well, fine, he started to smoke, he went to a girl’s place – and started to smoke. He came home and starts smoking. She says: “What are you smoking for? “He says: “Well, I went to this girl’s house and there everyone smoked so I started smoking.”

[Presenter] Yeah, stress.

[Torsunov O.G.] “Well, just see that you don’t drink”.

[Presenter] [laughter] See that you don't drink.

[Torsunov O.G.] So, the next time he goes to a girl's house, everyone drank there, I drank a little. "Well fine, just see that you don't drink again or just drink a little and smoke a little, and don't go see girls everyday either, otherwise you'll get insomnia."

00:36:49 Well, that is, well, life is okay, life flows its course, well, it corrects the son a little, well, he doesn't fall in line with the conception of someone eighteen years of age – he's developing too quickly. That is, we go to a psychologist, he says: "He's somehow moving too fast, he's developing too quickly. In age."

[Presenter] [At his age we...

[Torsunov O.G.] "At his age we studied, we got into college, but he's already seeing girls, smoking, drinking, he's somehow developing really fast." So they talk, complain. The psychologist "that we have right now" – says – "All young people are like that, everything's okay." They say: "Oh!" That is, the psychologist's manodharma is more progressive, more developed, he says: "So, our young people at fourteen, this is already just a demographic explosion. That is, from fourteen, everyone already smokes and drinks and has sex." "Well, we, that means, we're just behind the times." They go and think: "Well fine [indistinguishable]"

[Presenter] Well, at least ours is eighteen.

[Torsunov O.G.] Yes, see, ours is just from eighteen, that's already okay, that means that regardless, we don't have that bad a kid, the guy's growing up.

00:37:52 Now say the son foolishly went to my lectures. To Marina Targakova's or Oleg Gadetsky's, for example, went to some popular Vedic lectures and comes and says to his Mom: "Mom, tomorrow don't make me any meat".

[Presenter] Pasta.

[Torsunov O.G.] Pasta, we'll boil vegetables.

[Presenter] Sauté some cabbage.

[Torsunov O.G.] Yes, don't make any meat. She says: "You what?"

[Presenter] Fell ill?

[Torsunov O.G.] "What do you mean? Is everything okay with your head?"

[Presenter] You'll die.

[Torsunov O.G.] That's it.

[Presenter] You won't have enough protein.

[Torsunov O.G.] I won't eat meat. She says: "Its better if you spent time with girls, better if you drank, better if you smoked. Please, start eating meat, you need the protein." She goes to a psychologist and says: "You know, I don't know, maybe it's the fashion that's popular right now, he stopped eating meat." The psychologist, with eyes wide open, says: "That's really bad. First of all because he'll get anemia, irreplaceable amino acids won't find their way into his organism. Secondly, he'll just go crazy because he's not eating meat, that means that he's already sick in the brain, and that's the biggest problem. If he sleeps around- he won't be sick in the brain, well, if he drinks, that's fine, if he starts smoking, everything's also fine. If he punches his friend in the face – well, it happens. But if he doesn't eat meat – that's a big problem."

00:39:23 And that's how everything happens, in reality. People just, parents become shocked from all of this, they enter into shock. And if he, in addition to that, starts saying prayers, then that's it – the train's pulled into the station, that means that he's completely lost his mind, that you need to do some deprogramming. They ask the psychologist: "How can you deprogram him?" The psychologist says: "That's the most complicated thing, its easier to program, its more difficult to deprogram, therefore it costs a lot of money." And so forth.

00:39:53 That is, for passionate people, they have manodharma, that is, certain, well, principles of internal life, that they follow. And if, their rational mind has a very stable nature, it doesn't move anywhere, it doesn't progress in any direction. In reality, passionate people really develop their mind. For them, the concept of a rational person signifies him having read the entire encyclopedia, that he has good grammar, knowledge of English, he navigates well through the law and he has a good social circle, good connections and so forth. All of this is activity of the mind, not one of the things I listed is activity of the rational mind. For example, a PhD, all the more so, that's also activity of the mind. The rational mind is only linked to how much we work on ourselves, how much we have a more pure, elevated form of life. To how much we understand what is useful for our destiny, chiefly for the elevation of our destiny, and not just useful for some sort of material life.

00:41:03 Even animals know how to earn food for themselves. Dogs at my place bark under the window and earn food every day. And there, at the neighbouring business. And, not too much rationality is needed in order to understand that you need to earn money and earn something for food. Even animals understand this. But in order to. What is activity of the rational mind? It differs from everything else, see, therefore we should understand it really well, that rational people, benevolent people's rational minds transition from a static nature to a dynamic one. That is, it starts to move, it starts to develop. And the notion itself that a person just started to develop his rational mind- that means that he has already transitioned to the guna of benevolence. And at the next lecture, we'll talk about what difficulties people can have who transition from the guna of passion to the guna of benevolence, what psychic difficulties arise from this transition. We're talking about what a dynamic rational mind is, what psychic hardships and deviations arise in people who begin to develop reason within themselves. We'll talk about what the difference is in ignorant, passionate and benevolent people's perception of the world. That is, we'll continue the topic that we've started today. Okay?

00:42:32 [Presenter] This is a new topic, that I'll remind our radio listeners of- "The Psychological Hardships of Modern Life." Oleg Gennadyevich, we have two questions. A listener is asking: "Why when I want to do something bad, for example, drink, fight or insult someone, do I simply start to shake from it?"

[Torsunov O.G.] Well, that's activity of the voice of conscience, that is the voice of conscience is being expressed. If a person is on the platform of benevolence or passion, then his voice of conscience works, therefore, when he wants to do something bad, his conscience reminds him of it. And this jolt occurs- its normal.

[Presenter] It happens.

[Torsunov O.G.] Its not an illness

[Presenter] And its fine, alright, you can do this, its approved.

[Torsunov O.G.] In this regard

[Presenter] Keep progressing towards developing your rational mind.

00:43:18 Oleg Gennadyevich, there's another very amazing question composed in the style of the writing of "Romeo and Juliet", I'll try to read it out. But it seemed to me that there's this wonderful rhyme: "Oleg Gennadyevich Torsunov, peace be with you – Doctor of Ayurveda, thank you for your selfless work, lectures, and publications that lead everyone to victory and sweep away ignorance. The question is this, allow me to raise your attention to one thing, from my conclusions, and pardon me if I'm incorrect, how to change things and gain salvation? When I found ignorance while going the path towards transcendentalism, its saturated with gunas from different planes of existence. I noticed that the three are woven into a braid, if there is benevolence on one side, that doesn't yet mean that right there, there will be a linear mixture of the three gunas and that there's benevolence there and that there's benevolence between the branches. Its there, but in a changed form, in its own particular formation. So is that so, or has this servant come to the mistaken conclusion? Thank you for the opportunity to serve you, listen to you, accept knowledge and share it.

00:44:39 [Torsunov O.G.] Well, okay, I'll respond in verse.

[Presenter] I also really tried without to read it without hiccups, I practiced reading it three times. But, well...

[Torsunov O.G.] There's benevolence there.

[Presenter] It may not be – it may not be.

[Torsunov O.G.] Well, fine, what it is is that benevolence, in reality, benevolence is always woven in with the other gunas. It truly is in a braid and we're not talking about whether passionate people have benevolence or not. Of course, everyone has some portion of

benevolence, but it can be the case that for some time, ignorance completely covers things up, a little benevolence comes out from an ignorant person to the surface or passion, but very rarely.

00:45:31 We're talking about the predominant influence. That is, if, for example, the guna of ignorance primarily influences a person, that means that he's considered ignorant, its worth considering him an ignorant person. If, on the whole, the guna of passion is in influence, then its worth considering him passionate. If, for the most part, the guna of benevolence is in influence, then its worth considering him benevolent. And of course, we have some clever interweaving of all three of these gunas, but its also worth understanding that there's very defined criteria that, on the whole, denotes which guna is primarily influencing you.

00:46:08 The first criteria is the voice of conscience. That is, if you're ready to listen to the advice of any person and act in accordance with what he said, attempt to analyze it. And if it's the truth, then do it, then the person is in benevolence. If a person is in passion, he takes only the advice that's of benefit to him. That is, for example, right now, its in his interest to eat meat, because its necessary for work and so forth, he'll eat meat. But if its not of interest to him to eat meat, for example, his liver is already falling apart, then he won't eat it. Next, an ignorant person, he only takes what he likes and he doesn't reckon with his voice of conscience at all. And since he likes to eat meat and drink alcohol all the time, then in this case, he won't listen to any advice at all. But this is the first and primary differentiating criteria. There are other criteria, but we simply don't have time to talk about it right now.

00:47:09 [Presenter] Yes, and there's another question. I think that you can respond briefly with a referral to listen directly to the lecture that you already gave on "How to find a spiritual teacher?"

[Torsunov O.G] The thing is that its impossible to find a spiritual teacher just like that, you can circle the entire globe, but you won't be able to find a spiritual teacher, that is, what does the idea consist of? The idea lies in the fact that a spiritual teacher, a spiritual teacher is given by the voice of conscience, if the higher soul is in the heart, at the moment when a person is ready for it. That is, in effect, spiritual teachers are always in our lives. Sometimes even animals can become spiritual teachers. That is, each person when he, as per his own development, he gets some people who give him good advice. These in effect are our teachers, we have to accept them as teachers. But they can't teach us everything, but they can teach us some point, some aspect of life. And these are simply friends, acquaintances, elders and so forth.

00:48:14 Gradually, when a person, the more he progress, the more he needs spiritual contact in order to progress, and he receives this more spiritual interaction in consequence from more elevated people who are given to him as per fate through him starting to enter into the structure of some spiritual movement, and so forth. That is, the more a person progress, the more he has contact with more elevated people amongst whom he will choose himself a teacher. But if you're talking right now about a spiritual teacher, that is, a person who is absolutely without sin and very elevated, then acquiring a spiritual teacher in your life is a reward from above, that is, if a person just progresses, life always gives him teachers, but in order to acquire a spiritual teacher, for that you need to work on yourself so much for God to give you, for higher powers to give you, well, a spiritual teacher, a guide who's absolutely without sin and who will coincide in his

internal understanding of spiritual things with his student. What's meant here is that there will be some congruence between their souls.

00:49:27 And such a thing comes to happen namely by the grace of God. You simply need to continue working on yourself and at some point it will happen, but there's no point searching, because even if you meet the person, for example, your spiritual teacher, then unless you've developed as an individual up to that point, you still won't understand that he's your spiritual teacher. Therefore, there's no point searching, you need to just keep working on yourself alongside the people who can teach you. That is, you need to find friends who are spiritual people around you and work on yourself.

00:50:03 [Presenter] Aha. Well, I think that we'll end our program on that note, we'll wrap up our first topic today from "The Psychological Hardships of Modern Life" and we'll start our consultations. Oleg Gennadyevich, is that okay with you?

[Torsunov O.G.] Yes, that's fine.

[Presenter] Thank you for the lecture.

[Torsunov O.G.] Thank you for your participation.

[Presenter] Dear radio listeners, stay with us, next on our program will be consultations on health and relationships.

00:51:28 [Music sounds] With love, from Ayurveda Radio.