

# The Psychological Hardships of Modern Life: Life in Benevolence.

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

00:00:06 [Presenter] And so, good afternoon dear radio listeners, let's continue this wonderful day at this wonderful hour. The spring weather outside is very nice and pleasant. And we have. Hmmm. We're going over the hardships of modern day life with Oleg Gennadyevich Torsunov live on air. Hello, Oleg Gennadyevich.

[Torsunov O.G.] Good afternoon.

00:00:24 [Presenter] And so, let's get started, last time you and I talked about life in ignorance and life in passion, what are we going to talk about today?

[Torsunov O.G.] We're going to talk about life in benevolence, what else would we talk about?

[Presenter] Well, this is already getting more interesting.

[Torsunov O.G.] And so, we talked about how an ignorant person's rational mind is sunken in and doesn't manifest itself much, we'll put it that way, it manifests itself extremely rarely. A passionate person's rational mind can be very strong, but it exists under the influence of the mind and benevolent peoples' rational minds, well, they gradually start to get purified and the energy of the higher soul or the voice of consciousness acts more potently on the rational mind of benevolent people than the mind, therefore a benevolent person when all's said and done defeats [monodharma], that is, the religion of the mind or faith in oneself, you can call it whatever you like, he defeats this religion and starts to believe in holy scriptures, in saintly people, in some sort of elevated laws of God, believes that you need to learn to live correctly, and not just how you like, according to whatever comes into your head, how you understand things, and so forth.

00:01:46 So, therefore a benevolent person starts to study how to live correctly. By studying how to live correctly, he starts to understand what is the voice of consciousness. On the whole, the majority of people believe the voice of their own personal egoism to be the voice of consciousness, that is, whatever egoism tells them, for example: a person goes down the street and sees an ice cream and thinks: "I need to eat this ice cream", he thinks: "The voice of consciousness told me to eat the ice cream".

[Presenter] Is it the voice of consciousness talking?

[Torsunov O.G.] Its egoism talking.

[Presenter] Egoism talking?

[Torsunov O.G.] Emotions. They saw the ice cream and pushed the rational mind to buy the ice cream, consciousness had nothing to do with it. Its just emotional activity. Or, for example, another person is going down the street, he saw a girl, fell in love, introduced himself, then, there seems to have been no point, he's married and the voice of consciousness tells him: "You know her from a past life. Your wife is actually nothing, she's not the one for you, although she was, but its sort of that you don't love her the same way as you do that girl." And the person leaves his wife and goes and lives with that girl. In time. Not right away, of course, but in time. That is, the idea lies in the fact that this is not at all the voice of consciousness talking, it's the voice of

egoism talking, that just so happens to be pulling us into an abyss, a chasm of ignorance on the hellish planets.

00:3:21 Therefore a person should really learn how to determine where's the voice of consciousness and where's egoism. And in order to figure that out, for that, you need to become a benevolent person. That is, a benevolent person stands for a person who learns how to set higher goals in life, correctly observe the daily regimen, eat correctly, learns how to act correctly in relation to people, forgive everyone, wish everyone happiness. Learns about a healthy lifestyle, learns rules of etiquette and conduct in society. Gaining an understanding of where my familial duty lies. An understanding of what correct education is, what prayer is, what is spiritual life, what is benevolent medical treatment, what's astrology and so forth. That is, he starts to study the things that are linked to his fate, to life, to self-perfection. That is its already these, higher things that interest a benevolent person.

00:04:27 But if you were to take a passionate person, what interests him? He's interested in an apartment, a car, a cottage, his salary, his status in society. He's interested in meeting people, connections, household items or if he has more cash – then, luxury goods, that is, this is the activity of a passionate person who's focused on these things. A benevolent person is interested in completely different things. His consciousness is in a higher place, its above this idea of wealth. And therefore, but why is that the case? Because a benevolent person has a higher taste for happiness, that is, this taste for happiness is a very difficult thing to attain in life, that is, a person, its even hard for a person to understand what another taste for happiness is. He's pulled towards something, he wants to live this way, he thinks: "Well, that means that I need to live like this" and he thinks that in this lies his fate.

00:5:28 The fate of each person consists of rising up, becoming more elevated, more spiritual, in order to realise something more important in life, elevated. And this is fate and the life of each person, but there are obstacles on this path and the main obstacle lies in the taste for happiness, our understanding of how to live correctly is often very poor, for example, there are people who, on the whole, believe that whenever there's free time, you need to sleep or eat or, for example, go to the sauna, sit there, or play dominoes or something else of that nature. That is, people waste their time, they burn through life and they believe that this is the best time of their lives, when they're burning through it at this time, they believe that this is the best time, but its just suicide. Suicide of the soul. Because the soul is active by nature, it seeks interrelations, it seeks an exchange, it seeks happiness, it seeks harmony and so forth.

00:06:37 Therefore, a person should aspire towards benevolence, any person, whether there's the energy or not – you still need to aspire towards it. Today I had an appointment with one girl; she complained to me that she wants to engage in spiritual practice, but for some reason doesn't have the energy, there's a lack of energy, there's a lack of internal, something internal. And you don't really feel like it, on the one hand, you want to go to spiritual events, on the other hand, something stops you. That's how things can be in life – a bad period enters into force and a person can't force himself to do anything spiritual. But that doesn't mean that his goal in life has changed, his nature has changed, his understanding has changed, the meaning of life has changed, its just that he has this malefic fate, the same as with any other people, in the exact same way, only a malefic fate forces the person to suffer, and not something else.

00:07:30 And the person should conquer this malefic fate and for that victory, the rational mind gives a benevolent person a particular state of reason. As soon as the taste for happiness becomes very elevated, a remarkable internal quality arises in benevolent people. They start, their rational minds start to work very dynamically. That is, it changes, that is, perception, the taste for happiness, starts to change little by little, more and more, more elevated, higher, and higher, but we know that an ignorant person, on the whole, that is, his taste for happiness is very animalistic and he is, for the most part, very static. Whatever desires he had remain. However you were is how you have stayed.

00:08:13 So. A passionate person- his taste for happiness changes, but he still exists in the sphere of the same interests. That is, he changes within the sphere, for example, within the sphere of some, for example, if he gets rich, he likes more gourmet food, if he gets poor- he makes do with less gourmet food, and he also likes it, as much as it can be liked. So, as such, the tastes of a passionate person can change as per his level of wealth, but they are nevertheless the same tastes. For example, how [indistinguishable]. As an example: whether you eat honey in, let's say, a golden cup, or if you eat it in a copper cup, there's no difference – the taste of the honey will stay the same. In the exact same way, any food, that is, when a poor person cooks – he boils potatoes, and a rich person also boils potatoes, there's just a difference in the cookware, in the various additives. But the idea is the same, in principle, the food isn't so different on a chemical level, and even, maybe right now poor people, who, for example, live in the country, on the land, their food is a hundred times better than what rich people have here in the city. In this lies the paradox.

00:09:27 The more civilized we become, the more we consider ourselves civilized, the less conditions we have for living a decent life. That is, when a person lives out in nature, there's great happiness. He's satisfied with what the land gives him. And that in effect is happiness – to live like that. So, that is, many people don't understand this. They think that eating these artificial food products is much better than their own natural foods. And they come to the city, here, because you can get more money, and all of this money goes towards rent and everything. And there's no great happiness from it. As such, a passionate person, in effect changes all of his tastes within the spheres, the spheres of life. But a benevolent person truly, his taste truly changes, that is, he first, for example, was interested in something, let's say, in self-development, then he starts to study sacred scriptures, then he starts to study who God is, then he starts to serve God, then he has a spiritual trance, in this service. That is, there is gradual growth in his taste for happiness, it keeps getting higher and higher. This is a natural process for a benevolent person, but in this process of growth, of change to the rational mind, there are certain distinguishing features that I wanted to talk about today.

00:10:51 And the distinguishing features consist of the fact that till the strength of passion leaves our rational mind entirely, it very greatly influences the state of the person's psyche that entered into the sphere of life, benevolent life, and as well, ignorant energy influences his fate a great deal. In effect, when the voice of conscience outweighs all the other ideas and desires within the rational mind just by a little, then, in this case, the person can already be considered benevolent. That is, let's say he still can't force himself to get up on time from bed, he can't force himself to eat right, he can't force himself to communicate correctly, in effect, on the outside, he's no different from everyone else, but inside, he knows that you can't live that way. That I'm not

doing things correctly – I need to eat without meat, I need to get up earlier, I need to communicate with people better, I need to ask everyone for forgiveness, forgive everyone, and so forth. And for an amount of time the person lives in such a state, where the voice of conscience constantly tells him: “Well, change your life, change it”, and at the end, he waffles, he waffles, waffles, then goes for example, to some seminars, he starts going to lectures and, there, it gets through to him. But he still doesn’t know that communication is the most important thing in a person’s life. The force that changes your fate. At first a person receives strength from interaction with the people around him. But then, the more benevolent he becomes, the more he learns to receive strength from communing with himself. Its just, in effect, a person receives eighty percent of his victory over fate, when all’s said and done, by communing with himself.

00:12:40 Do you know what it means to commune with yourself? Its prayer. Prayer out loud, when a person prays out loud – he communes with himself. It takes some time before a person gets used to prayer and gains force and a taste for it. And this time, its also characterised by the fact that a person enters into a state of fanaticism. Some people exist in this state for one or many lives, without even having an internal understand that you need to get out of it sooner or later. Fanaticism signifies that there’s a lot of egoism, that is, there’s ignorance and passion in the person’s character and he’s seeking happiness, he’s continuing to seek happiness not within himself, and he’s not seeking the causes of his problems within himself, but on the outside. Well, for example, as such he’s distorting all those benevolent ideas.

00:13:34 For example, a person gains an understanding of the fact that you need to be a vegetarian. He comes home and starts terrorizing his wife, his kids – everyone should eat a meatless diet. That is, the people haven’t yet understood that you need to eat a meatless diet, he forces them, terrorizes them and says: “I told you, eat like this”. And that’s it, things go downhill from there. Or, for example, he’s already realized, he’s truly realized that you need to wake up early in the morning. Well, how can you say that he realized, if he had actually realized, he would wake up early and not bother anyone, however this half passionate understanding entered his head and he tells everyone: “We’re all going to wake up early together” and starts terrorizing his wife. In effect, its still early for the wife to have to get up, in order to cook or what not. [Presenter] Its hard to get up by yourself.

[Torsunov O.G.] Its hard to get up by yourself, yes, and hurtful too.

[Presenter] Yes, and boring.

[Torsunov O.G.] Its even more hurtful than difficult. You see, therefore the person terrorizes his wife, he says: “Wake up, lie down, sit down”, that is, the person more or less wants benevolence, but a war breaks out. Well, nevermind that he drives his wife, his kids up the wall, this benevolent person. But worst of all, he starts driving his relatives up the wall. He starts terrorizing them: “Animal murderers, meat eaters, corpses”.

[Presenter] “Corpse gnawers”.

[Torsunov] “Corpse gnawers, you’re eating corpses. You should have the same thing coming.”, well and so forth. You should have the same thing coming.

[Presenter] The same should happen to you.

[Torsunov O.G.] That is, he starts to act really aggressively and it's a sign, a clear sign of the fact that the person is in a deep state of passion.

00:15:21 The same as [kara], the same as other signs of passionate adherence to everything. A glaring sign of the fact that a person starts to believe blindly in the fact that only his path, the one he's following, is the best, the main one, and the only one. He naturally starts to criticize all other paths. If, for example, he has this direction in spiritual life – all the other directions are bad. But, the most interesting and amazing paradox lies in the fact that, for example, there can be very similar spiritual paths. Some offshoots of a single philosophy. Some minor offshoots. And the person, he most criticizes not those philosophical streams that aren't very related, he criticizes more than anything those branches that are near to him – the neighboring ones.

00:16:16 [Presenter] But why?

[Torsunov O.G.] Because, there's this phenomenon that I'm the best amongst my own. Do you see what I mean? [laughter] Amongst outsiders- I don't know, but amongst my own, for sure- I'm the best. That's how egoism works. That is, a person is using this egoism to firm up his convictions, though he himself, he truly believes that he has genuine faith. He thinks that he, he's a pure and elevated person, and that he's, in actuality, giving everyone else a fight because of his own elevatedness.

[Presenter] To save them.

[Torsunov O.G.] Yes, to save them, we'll rinse their mouths out with soup. That is, well, there are these signs. There are also many other signs, when a person, usually in order to rise up to another guna, the person usually goes through some sort of stress. The most glaring form of stress which changes a guna a great deal is stress from Jupiter, when a person's blasted out of this world.

00:17:26 He starts to look at everything as if it's something alien. People are foreign, cars are foreign, the country's foreign. Everything's foreign- his wife's foreign, his kids are foreign. Everything around is foreign – I don't know what I'm living for. That is, the person wanders around in this detached state and this already comes about astrologically, in his life, and while he, well, it's like it's determined, already pre-determined. And until he finds his taste for happiness, some sort of faith, some sort of spiritual stream, he hangs about, and suffers. And then, when he finds it, he thinks: "So there you are, Lord!" He has this joy inside. And he starts to feel that he somehow found his happiness, his heart opens up [sings] "Once again the world isn't quite the same, and once again the sun rises" and so forth. That is, he starts to feel some internal happiness inside, a new life emerges for him, there starts to be this feeling of spring, for example, an ordinary person in a state of depression doesn't feel spring. When this faith in happiness awakens within a person. He believes that life isn't lost, it's not over, that everything's going well, he starts to feel spring. The sun's rising, people's smiles – the first sign of the fact that a person's getting out of a depression – he starts to see people's smiles- people are smiling. This catches his eye. Because when a person's in a depression, when someone's smiling, he usually turns away. But when he comes out of his depression, he's starts to notice smiles.

00:19:00 As such, the person gradually starts a new life and he throws himself into this life with abandon. That is, he's this: [sings]: "We were born in order to make dreams into reality", that is, he's this [sings]: "To overcome space and expanses". That is, he starts exercising really energetically: "one –two-three-four", proper diet, fasting, he starts to fast right away, like a strict ascetic. So, for example, ekadashi, in ancient scriptures, it talks about how for strict ascetics, for these monks, there's this period of fasting. You don't sleep at night before the period of fasting – you pray, during the day, you fast – you don't eat anything at all, at night, after fasting, you don't sleep again – you pray, and only afterwards you rest. Well, you give yourself some time to rest afterwards, in the morning- you eat and rest. So this person, who maybe three months ago, on the whole, sat and watched Santa Beliberda on tv, the five hundred and eighty fifth episode, jumped on the coach when a goal was scored for Spartak, he, all of a sudden, he saw the light – and he started a new life, and he started to observe such fasts.

00:20:26 Can you imagine what sort of blow occurs to the psyche?

[Presenter] You can lose your marbles.

[Torsunov O.G.] There are people who go crazy. Right now, by the way, it could be the case that a person, if he starts worshipping God in this deep state of passion, he could either cripple his psyche or end up in a psychiatric ward altogether. It happens rarely, but it happens. Let's say, for one out of a hundred people.

[Presenter] Well, that's not rare.

[Torsunov O.G.] I'm joking. Well, out of a thousand. [laughs with the presenter] That is, in other words, why do such phenomena take place? Because the rational mind, when it transitions from the guna of passion into benevolence – it was stable in passion, it had a stable nature – everything was the same, everyone thinks the same way, you shouldn't do anything differently. For example, I have these rings, we have rings on our fingers, we treat people with rings. Benevolent people can wear them in this environment, they understand, well, that its this treatment, if you, for example, go to a banquet with these rings, to your acquaintances, they'll say: "What's with you? What's that?" That is, passionate people need to do everything the same. Let's say you for example go to a banquet in an indian sari, people will think: "Wow, she's really lost it." That is, you need to do everything – if we go in skirts, that means the skirt, the shoes should be like this – that's the fashion.

00:21:51 Right now, elongated-toe shoes are fashionable, on the whole I can't stand elongated-toe shoes and I, when elongated-toe shoes were fashionable, I came, I needed to buy shoes. And everything, everything, was like skis, everything, all of the boots were like skis. I said: "Do you have any normal ones at all? Even one pair?" – "No" – all of ours are elongated, that's the fashion right now. Everyone's wearing them that way right now. And just try and not walk around, walk around in shoes that aren't elongated - that's it, a bad person, a trouble maker, he doesn't understand what's the right way to do things.

[Presenter] You're not flogged over fashion.

[Torsunov O.G.] You're not flogged over fashion- is probably from the country. That is, that's the result. Its stupidity, in effect, its stupidity, to walk around in these ski boots. They're first of all, uncomfortable, how can you walk around at all in them, its impossible, when a person walks he should.

[Presenter] Its like you're in flippers.

[Torsunov O.G.] He should step from the toes of his feet, do you see what I mean, that is, he should push off from the toes of his feet in order to walk. Then your posture will stay correct. Because when you push off with your entire heel, then you need to bend forwards all the time, do you see what I mean? You don't have a straight gait. In order to understand how to walk correctly, you need to look at, at an ostrich. Well, how your foot should move backwards. Its foot goes straight back very far. Its not right to go forward – you bend forwards; back is correct. In skis its impossible to walk, do you see what I mean? Just try and put on skis and walk correctly. Its impossible. It's the exact same thing with those boots.

00:23:35 But passionate people do all of that just because that's the fashion. By the way, which idiot thought up neckties? I totally don't understand, I walk around everyday in a tie and think, what idiot on the whole thought it up, he needs to be given a Nobel prize. For being the greatest tyrant on earth. Well, its an absolutely inconvenient and unnecessary thing. Your whole neck's squeezed, its all squeezed up, there's no point at all to it, it doesn't keep you warm, its just a useless thing.

[Presenter] An element of clothing.

[Torsunov O.G.] A element – exactly.

[Torsunov O.G.] An element of décor. Its been created, let's hang it there, for example, as a kind of decoration we'll pull this noose around our necks a bit better and we'll walk around.

[Presenter] Well that can also be the case.

[Torsunov O.G.] I understand, but its just total schizophrenia.

00:24:21 So, or right now these ladies piercing themselves, by the way, that's already the guna of ignorance.

[Presenter] Body piercing?

[Torsunov O.G.] Yes, its passion, when a person wears everything, well, the same as everybody else, but ignorant people like to stand out. That is, they start to pierce their lips in five places, their noses.

[Presenter] Eyebrows.

[Torsunov O.G.] Eyebrows, and some other places.



[Presenter] Twenty earrings in one ear.

[Torsunov O.G.] Right and they start to make these holes, you know, right now they make holes – that’s the fashion.

[Presenter] Well, right, in their earlobes.

[Torsunov O.G.] Well, fine, nevermind their earlobes- that’s nothing, but, for example, they make holes here, on the chin and in the mouth, for example, they put something there, and then everything comes out of there. So the way it is is that they push through there, and from out of here his, for example, up and let’s say a ball comes out, for example. Or something else. Well, that is, they make holes, they make pathways in the body, do you see what I mean, pathways in the body - pathway through the cheeks, for example, a pathway through the chin, can you imagine, perverts.

[Presenter] That’s awful.

[Torsunov O.G.] Its awful.

[Presenter] I saw something like that on tv when I was watching the “Club of Film Explorers”, but this was probably something like twenty years ago.

[Torsunov] Well right now its also popular in Russia.

[Presenter] It was about aborigines.

[Torsunov O.G.] So there you go, this is now popular amongst young people.

[Presenter] Yes, I see that they’ve got it coming.

[Torsunov O.G.] They, yes, they’re losing their minds – this is also pure guna of ignorance.

00:25:39 So, or, for example, tattoos, this is also a religious accessory, the holy names of God were once branded onto the body in order to remind the person of God. But now, tattoos have become a tribute to fashion. Well, on the whole, it’s a thing of ignorance.

[Presenter] Well, I look at it as the bar code of a given person.

[Torsunov O.G.] Barcode. Got it.

[Presenter] Well, you’ve marked yourself, well you’re now going to go around like that.

[Torsunov O.G.] The most interesting thing is that their psyche changes, something changes for each person in life, can you imagine, he wrote on his chest: “I’ll never forget my beloved Mother”, but then understands that the inscription is something like a swear phrase, and then what do you do? That’s it. There’s no way to remove it.

[Presenter] Well, yes.

[Torsunov O.G.] Before, such tattoos were out of this world, but now, you can make things better, you can somehow remove them, back then, you know, they couldn't be removed.

[Presenter] They're deep.

[Torsunov O.G.] And they just up and turned the whole thing into a scar, that's it. It was actually really horrible.

[Presenter] Horrible.

[Torsunov O.G.] Tormenting your own psyche, your own organism. So that's ignorance.

00:26:45 Benevolent people truly start a different life, they build a different life. But the force of passion drains them during the first stage. And therefore, there's this notion of doing benevolent things in a passionate manner – its sits very strongly within the psyche and cripples peoples' rational minds that stand in the guna of benevolence. That are transitioning to the guna of benevolence. For example, a person decided to do some exercise, well, for example, he's doing hatha yoga and since he's passionate, he thinks: "I'm going keep bending until I give out.", that is, he groans, pants and crawls.

[Presenter] And then something snaps.

[Torsunov O.G.] Yes, that's how it ends up. That is he "I'll sit in padmasana, in the Lotus pose for forty minutes right away.

[Presenter] And then can't get up.

[Torsunov O.G.] And then the meniscus just snaps and that's it. The person just cripples his knees and then he can't ever sit in the lotus pose again. Or, for example, he does an overextended bridge, he starts having a hypertensive attack, or he does the birch tree pose – he starts to faint from the lowering of his blood pressure. He's doing it much too long, for example. Its all a sign, the cause of which is the guna of passion. That is, it seems as if the person is doing benevolent things, but since his guna didn't change – what does he want from the exercises? He wants results. A benevolent person.

[Presenter] And more.

[Torsunov O.G.] What does he aspire to? To self-realization. He does exercises in order to understand something in life. He attempts to understand, to relax, to calm down, to breathe properly, he attempts to get himself into a normal state, he attempts to understand, he attempts to make everyone happy around him through the help of these exercises, in order to calm the psyche. And so forth.

00:28:26 But a passionate person chases after results. He thinks: “Need to do more yoga, forty minutes today, tomorrow fifty minutes, the day after tomorrow, sixty, the day after seventy minutes, headstands for fifteen minutes, nevermind, nevermind if my eyes pop out of my head.”

[Presenter] Everything’s becoming clear.

[Torsunov O.G.] Everything’s being clear in your brain. So, we’ll fast till we give out, by the way, Visotsky sang really well about that, he has this song called: “If you in your apartment”.

[Presenter and Torsunov O.G.] Lie on the floor three four

[Torsunov O.G.] “three four. Do the movements correctly. If you’re feeble- you go straight to the grave. Take care of your health. Run on the spot till you give out.”

[Presenter] I no longer remember what comes next. Right.

[Torsunov O.G.] That is, run on the spot till you give out. Well, it just turned out that he took this sentiment that people, that

[Presenter] just torment themselves.

[Torsunov O.G.] They torment themselves. That is, they lead a benevolent life, and they torment themselves. And, you could say that the torment is already the guna of ignorance. And the guna of passion is the achievement of results.

00:29:38 That is, they and the guna of ignorance get interwoven and the guna of passion – it all crawls out to the surface, when a person starts attempting to change himself, then everything rushes out, and really hard, not for nothing, therefore all of his loved ones start to notice. A passionate person keeps himself under control all the time, he’s the type, he has this on duty smile on all the time: “Good morning”, “Good afternoon”, “How are you?” “Fine”, “Hurrah” and so forth. That is, he’s constantly this, he has this on-duty facade that he constantly keeps on. Then he comes home – the facade flies off- you can argue with your wife, you can somehow relax, start to yell at the kids, insult everyone and go to bed with a clear conscience, thinking that the day didn’t go by in vain.

00:30:26 But a benevolent person- that’s it, that is, the voice of conscience started working and he becomes sincere, what he sees is what he notes. That is, he sees, for example, a person eating meat: “And what are you doing, huh?” That is, he, what he sees is what he notes, he starts to act really openly and doesn’t cover anything up. For example, he believes that you need to walk around in spiritual clothes and wears, for example, some national, traditional spiritual attire, he starts to walk around in them and scare people on the streets. People dart aside and so forth. He thinks: “I’m a benevolent person, that’s it, I’m going to live the way you should,” but in reality, what does benevolence consist of? Of not scaring anyone, and in contrast, somehow bringing everyone happiness. And if, for example, passionate culture dominates, you need to somehow bear it in some way, and not stand out.

00:31:35 The same thing goes if, defiantly, for example, if someone's invited to a banquet and the person, defiantly tells everyone really loudly: "I don't eat meat!" Let's say, for example that you've already come.

[Presenter] Before a plate of kielbasa or sandwiches.

[Torsunov O.G.] Well yes, well, if you've already come to this banquet, you could not have come at all. But if you, for example, came, well sit down, tell whoever you need to delicately, so that they give you some salads, that you have poor digestion and so forth, so that you don't offend anyone.

[Presenter] That the Doctor has only prescribed you vegetables for today.

[Torsunov O.G.] Right, what raise a furor? Why raise a storm with people with all this. This signifies that a person has started to engage in self-perfection. Its really obvious that he just began, because when a person has been doing this for a long time, he's very calm, he acts modestly, he doesn't put himself on display.

[Presenter] Well, he's already had enough bruises.

[Torsunov O.G.] Well, its not even that. He just understands, what for? What's the point of scaring people, if you want to wish them happiness – bring them happiness. Why torture people, scare people and so forth, you need to do things so that everyone's happy and satisfied. Only then will they change for the better. Because a person can only change himself in a state of calm and happiness, and not in state of some sort of aggression.

00:32:28 The most interesting thing is that people who change themselves in life, themselves received the opportunity to change, not through the help of violence, but through the help of love and caring towards them. But then, they act towards others around them completely differently. They're aggressive towards them, they truly force them to change. In this lies the problem. Only love can change everything- love and knowledge. Its impossible to force a person to do anything, its impossible to force him somehow with the help of pressure. Even if its benevolent pressure, like how some people try to use benevolent pressure; they turn on spiritual music at full blast in the house, let the neighbours change too, purify themselves.

[Presenter] Get enlightened.

[Torsunov O.G.] Right, Or, for example, feeding people sanctified food, they stuff him till he bursts: "Eat, this is sanctified food, you can't leave anything on your plate, eat till there's nothing left, this is sanctified food." The person leaves, his eyes bulging, how can you eat that much, the next day, he throws up – because he ate sanctified food.

00:33:34 [Presenter] But then the argument can be that there was a detox.

[Torsunov O.G.] A detox took place, right, well then from now on give him just as much. The next time, he won't throw up anymore – his organism will get used to it. [laughs with the

presenter] That is, its all passion. Or, for example, if you go into a temple, right away there are these people that you see, they run up to you right away.

[Presenter] “Why no headscarf?”

[Torsunov O.G.] Right, “Why no headscarf? Quick, bow down here, for communion, you need to go right now, what are you standing there for? Everyone’s getting communion, what are you standing there for? Go, go for communion”. Or, if the person went to a Vedic temple: “Quick, quick [Prasad, Prasad]”, they’re dragging everyone right away to eat or something. For example, they’re starting to talk about how to repeat a mantra – the person doesn’t even understand, on the whole, what that is. They start to say to him: “Take your prayer beads, let’s all sit down and repeat”. That’s it. And it all goes downhill from there [laughs with the presenter]. In brief, they torment people,

00:34:37 So, but people need knowledge, people need to understand what’s going on there, in effect, why did I come here, in order to understand.

[Presenter] Right, why do it at all?

[Torsunov O.G.] What kind of happiness is here on the whole? And happiness only comes into force when these people all back off from him, when he already becomes familiar to them, he’s no longer of interest to them, they only fish for newbies, they’re into public relations. They fish for newbies and harass them. And when you’ve become familiar to them, no one bothers you any more, then you can receive a spiritual taste. That is, you can already feel, in the inner silence, something very important.

00:35:15 This dynamic, this dynamism of the rational mind, its for benevolent people – in this lies the victory and the problem, because a person, when the rational mind has risen into a dynamic nature, a person should change his life, his relationship to society, his understanding of things. When a person has already lived in benevolence for a significant period of time, gradually everything changes in and of itself and he gradually adapts to society. For example, his internal world changes, but on the outside, he doesn’t report too much about it. Its as if he lives, he has his internal life, he has an external life. He has friends that he shares his internal life with, he has people whom he serves, helps in all matters and so forth. But he doesn’t stand out too much, on the outside, he tries to look like everyone else. He tries to do whatever he can so as not to alarm anyone around him. But in order to become, in order to transition to that level of understanding of things, a person, in reality, needs a lot of time, energy, desire and purification. Therefore many people till the end of their lives remain these fanatics who, in reality, don’t care about people, they don’t care about society, they’re just pulling everybody behind them by the collar. And they, a sign of fanaticism is that these people hate other beliefs, they hate other cultures, the ones that they don’t want, and so forth.

00:36:48 In this lies the big problem in any spiritual life for any benevolent advancement forward. The main problem – is the mix of passion and ignorance that sits in our hearts for a long time. In order for it not to be there, you need to genuinely pray to God, you need to sincerely learn to serve others, sincerely accept your shortcomings and the life of another person, as what

was given to him by God. And that I can't get involved by myself, its his personal relations with God, how he lives and so forth. In this lies the problem.

00:37:28 There are different types of deviations that arise in benevolent people as a result of incorrect adherence, incorrect work on themselves, and these deviations are linked to certain difficulties in the lives of people and are linked with the fact that, on the whole, the person incorrectly observes a benevolent life, he doesn't work on himself correctly. So, for example, if a person has really deeply immersed himself in stress, he engages in spiritual practice a great deal, then as a result, his psyche either gets overstimulated – that is, he starts to enter into maniacal states of mind, and after some time, he doesn't sleep for nights on end due to his excited psyche, he says prayers. Then his psyche enters into a state of depression, and on the contrary, he exists in this very inhibited state, very withdrawn, its really hard for him to understand anything.

00:38:39 Sometimes a person starts, he starts to immerse himself in the subtle world, that is, he completely doesn't understand how to live there, what to engage himself in, what to do, but he goes there. On the whole, that is, its no different than going to a concert hall and sitting down at the piano to play on the fly, for example, something by Beethoven, some major sonatas. Well, its just not realistic. A person isn't capable of it. It's the exact same thing when we're in the world of the mind, we totally can't find our bearings – it's a restricted area for us. But people, it often happens that they start going in there, they start trying to read thoughts, to listen to different voices, they start to try to cure people with the help of this energy and so forth. And what's the result? They can go crazy.

00:39:02 That is, they could develop paranoid syndrome, that is, different voices, some sort of delusional ideas, and so forth. All of this is a sign of incorrect development. Hallucinations are also linked more often than not with the fact that a person is incorrectly progressing in benevolent life. While in benevolence, he can incorrectly progress and this can lead to hallucinations. When a person starts to get attracted to various visions, that is, he attempts to induce these visions in himself, that is, he's attracted to some sort of external effects. He wants to gain happiness, he doesn't want to serve God, help people, for him, benevolence signifies that he can do more than everyone else, that is, in effect, it's a passionate idea that's being carried over to benevolence. As a result, he starts to try and see peoples' past lives, he starts to weave together some delusions that he saw and so forth. That is, he has some images, some visions arise in his head, they can somehow reflect reality a little, but somewhere around ninety percent is made up, thought up or seen before. And as a result, hallucinogenic syndrome develops.

00:40:42 So, it can be the case that a person fasts a great deal and as a result of the fasting starts to aggravate his sensitivity, his emotions, and as a result, he could develop a hysterical syndrome. It would seem that a long fast cleanses the body and your health gets better, but your emotions get aggravated a great deal, as a result, the person becomes hysterical. If a person, for example, very obsessively follows, attempts to induce in himself some understandings of things, repentance, penitence, then an obsessive condition could arise within him. There emerge these unavoidable thoughts that are impossible to overcome. If a person very intensively engages in self-realization and breaks down his psyche as a result of these activities, then he could develop asthenic syndrome. Next, if a person tunes himself from everything, from the external world, that is, there are these practices for tuning yourself out – the person wants to live independently of

everyone, turn away from the world, from activity, and lives in this sort of internal world that he himself doesn't understand – he could, on the whole, develop schizophrenia. This illness that completely destroys his psyche.

00:42:11 Well, and in principle, I've characterized the main points about the fact that, these psychic hardships could occur during the transition from the guna of benevolence and also during the next lecture I'll talk about the psychic hardships in relationships between men and women and we'll talk about what duties, for example, men and women have and what psychic hardships there may be in order to fulfill them. So, do you have any questions?

00:42:52 [Presenter] “Yes, there are questions. Which professions are linked to the guna of benevolence in the modern world?” – Yevgeny sent in this question.

[Torsunov O.G.] All professions are linked to the guna of benevolence if they bring benefit to people. Whether you're a machinist, whether you're an engineer, and so forth. There are professions that can never be linked to the guna of benevolence, for example, if you produce vodka. Or for example.

[Presenter] At a slaughterhouse.

[Torsunov O.G.] You work at a slaughterhouse or you, for example, catch fish – it can never be the guna of benevolence. You're just killing animals. And if you make drugs, things that destroy humanity, they can never be in the guna of benevolence, work, for example, linked to the black market, well, for example, some movements, financial machinations, they can also not be benevolent work. But if you legally, for example, engage in, you work at a bank, everything you do is legal – then this is benevolent. But its, work can be both passionate and benevolent depending on how you relate to it. A benevolent person can work at any job, It all depends on his nature. If he has the nature, for example, of an academic, that means he should teach people, become a lawyer, or a priest and so forth. If he has the nature of a manager – then he needs to manage, if he has the nature of a businessperson- engage in commerce, if he has the nature of a person who simply just engages in creative work – do it.

00:44:19 [Presenter] Uh-huh. Yevgeny also sent in an addendum: “Is work in an environment of people in the guna of passion harmful to the transition to the guna of benevolence and how to fight against this?” Ah, a fighting enthusiast, just like me.

[Torsunov O.G.] All people who are in passion love to fight. In reality, ninety nine person of the people on Earth are in the guna of passion. And it doesn't matter where you work –these people will be in the majority. Even in a benevolent workplace, there will nevertheless be a strong force of passion because work signifies money and so forth. Many people get attached to this and the force of passion within them starts to become stronger than benevolence.

00:44:56 How to fight against this? There's no way of fighting against this. You need to just wish everyone happiness and learn to work on yourself. What does the idea of benevolence consist of? That a person becomes self-sufficient. He experiences happiness within himself and not within the workplace. A passionate person attempts to create a happy workforce and seeks

happiness within the workplace – this is an idea of passion. But an idea, a benevolent idea is creating happiness within yourself and bringing this happiness to the workplace. Making everyone happy. If people are undeserving – keep your distance, deserving people – bring them closer. That’s the system.

00:45:35 [Presenter] We have one more question, it was from the previous seminar called “Development of the Rational Mind”. Oleg Gennadyevich that you gave, and the question is as follows: Humility is an encapsulation of almost all the character traits, which character traits are encapsulated within simplicity? Or without which character traits is it impossible to become simple? Maksim sent the question.

[Torsunov O.G.] Its impossible to become simple without character traits such as a lack of duality. If a person, for example, is hypocritical, he’s constantly behaving himself in a manner such that he’s one way in society, and at home he’s someone else. For example, in society, he talks about humanism, but at home, for example, he treats everyone inhumanely, that means that the person doesn’t have any simplicity. If he’s striving to make a career for himself, that is, he’s attempting to become a manager, he won’t see simplicity for a mile. If, for example, the person wants a lot of money, he has greed, he also won’t be simple. If a person is too attached to women, he can’t be simple, if he’s attached to food, he also can’t be simple. He’d be snobbish.

[Presenter] Snobbish?

[Torsunov O.G.] Yes. So that is, in this vein. Well, there are many character traits that destroy simplicity. There are a fair amount of traits.

00:47:04 [Presenter] Yevgeny sent in one more question: “How to find out a person’s nature, from his fate?”

[Torsunov O.G.] From his actions, right.

[Presenter] Uh-huh, and he goes on to ask: “If a person works as someone, then is that his nature or is this determined by what he likes?”

[Torsunov O.G.] You need to, a person’s nature is determined by what the person likes and what brings benefit to others. For example, if I like to eat everyday, that doesn’t mean that that’s my nature. Your nature stands for what you do for others and you like it. Well, for example, you love to drive a car and you drive a car for others with pleasure- that means that that’s your nature. Let’s say you like to garden, but only for yourself, and for others you don’t want to- that means that that isn’t your nature.

00:47:52 [Presenter] Uh-huh and Yevgeny is also asking: “If a person isn’t doing what he likes should he change the line of activity or should he continue to do it from a sense of duty?”

[Torsunov O.G.] You need to understand that if you from youth itself, you were pulled towards something, and you were bought by money, as a result of money you wanted to work as someone else and sold yourself for it, then of course its better to return to what was. But if you still



haven't understood what you like and are constantly changing from one job to the next – then its better not to change anything. Work where you can just bring people benefit, because not all people are able to understand their own nature. Some people don't understand at all, whom they should be working as, that means that they're egoism is stronger than their desire to serve. Therefore you need to work where fate allows you. Gradually accumulate the desire to serve people, when this desire accumulates a great deal, then your nature will manifest itself. That is, the person will want to work in a certain area.

00:48:50 [Presenter] Uh-huh and I'll give you the final question for today. "A person in benevolence probably never gets anxious?" – ask some listeners.

[Torsunov O.G.] A person in benevolence can perhaps get anxious, but much less often than a person in passion – that's the first thing, secondly, his nervousness doesn't bring anyone else alarm – in this lies the difference, he can live through something inside.

[Presenter] He suffers inside.

[Torsunov O.G.] Yes, but its.

[Presenter] It doesn't reflect on the outside very much.

[Torsunov O.G.] But he doesn't make people anxious, that is, in other words.

[Presenter] Uh-huh. Well, that's wonderful. We won't make the people waiting for consultations anxious, Oleg Gennadyevich, thank you for today's lecture.

[Torsunov O.G.] Thank you.

[Presenter] It was very interesting. Psychological hardships of modern life from the mouth of Oleg Gennadyevich Torsunov, we'll learn about how to grapple with them the next, next time. Stay with us, dear radio listeners. Up next we have consultations.

00:49:47 [Music sounds] In the embraces of wonderful Ayurveda radio.