

## DECREPITUDE AND YOUTH

( ادا كُنا هصحوال. دا مدبوچنا لحوال )

“Elo Koyo Saybutho, Lo Mezdaghro Talyutho

If the decrepitude is not reprehended, the childhood will be unrestrained”

St. Aphrem (303-373)

Love is a culture of life. It creates everything. But it arises from respect and goodness.

Positive act and the spirit of gratitude enlarge the ground of love and strengthen its position.

Negative act and the spirit of complaints make smaller this ground and weaken this ground.

Focusing on the truths of life is more divine action than focusing on somebody else’s obligations.

It is unrequited favors that keep life and society alive. To make alive that exists, to create, to glorify human dignity, sedulity, productivity, compassion and etc. are social compounds that ensure the continuity of life. Medicines to be made from these compounds must be continuously injected into the social veins of life.

According to the thought of St. Aphrem of Nisibis, there are three oil lamps that illuminate life: the moral-intrinsic equipment cared by divine law, learning by experiencing and learning by reading.

Saint Aphrem, who was a motivation and an exemplar of modesty, experienced by experiencing that modesty, which is the greatest virtue, was misevaluated in places/people where the mentality of exploitation and self-interest were grounded. Therefore, he said: “**enhu dethmakkakht, haşbukh dlo havro // when you act modestly, they think you are a short-sighted person.**”

Since St. Mor Afrem had predicted the destruction that would be created by learning by experiencing, he said in 4<sup>th</sup> century, while emphasizing the necessity of learning and succeeding by reading, “**معدا ودا مورا ايد. جع حدقا دا مورا ايد. و جع هاروا مدووا ايد. هوم كحيتلا حدصلا ايد** If you don’t read every day, you won’t benefit from books. Know that you will be defeated by demons and will be counted as one of idlers.”

In his wise saying, “**ادا كُنا هصحوال. دا مدبوچنا لحوال** Elo koyo saybutho, lo mezdaghro talyutho // If the decrepitude is not reprehended, the childhood will be unrestrained”, the

decrepitude that he has mentioned, is a decrepitude within the responsibility and understanding of parental love. This decrepitude is like a new experience, a new book.

Being an old man is a stage that requires maturity not only physically, but also mentally and spiritually.

There is an inner dichotomy in every adult person: The bright side and the dark side.

Therefore, it is said, **“one who has reached, has reached only by respect and propriety; one who has missed out, has missed out only because he had abandoned the respect and propriety.”**

According to the logic that says, **“Wisdom does not come with age”**, **“saybutho//decrepitude”** is a consciousness, profoundness, an antidote to evil, an altruism, constructive criticism, forgiveness, conservation of values-virtues, life coaching, an experience, wisdom, awareness, common sense, adding a meaning, a consultation, responsibility, discipline, ethics, decency, maturity, contribution, completion, cautiousness, kindness, humbleness.

In a word, **“saybutho//decrepitude”** is the bright side. It is a navigation that warns you off the route. It is a consciousness. It is good ideal. It is a settlement.

**“Talyutho//childhood”** is an ineptitude, superficiality, aimlessness, inexperience, curiosity, a small mind, complex, a process of learning and taking shape, sometimes it is an irresponsibility, sometimes a vulnerability, sometimes a touchiness, sometimes a hopelessness, sometimes a desire to do anything you want to, sometimes being deprived of self-discipline, sometimes a discouragement, sometimes being one’s own master, sometimes an emptiness...

Regardless of adulthood situation, **“talyutho//childhood”** is an immaturity. It is the dark side.

The sincere drives and reactions of **“saybutho//decrepitude”** must be taken into consideration against the harassments and chastening of life. If one’s ears are inclined to the advices and advices are listened carefully, his spiritual growth will develop, his capacity of understanding will grow, and his character will be strong enough not to be destroyed.

**Just the spoken words shall pay regard to the world of value and importance. Just the words shall be spoken in a heartfelt manner.**

Irregular and hidden tendencies of **“talyutho//childhood”** will not just create just an irresponsibility, prejudice, negative conditioning, arrogance, grudge, hatred, humiliation, exclusion, alienation, laziness, discouragement in a person, but also, they put a person into the atmosphere of drowned feelings. They kill the positive energy inside the person. They create a spiritual tiredness.

If the “saybutho//decrepitude” is paid regard to, the positive change will be inevitable by the effects of spiritual growth.

The child and the old man within us need to be well taken care of in order not to be dispersed in the alleys of life. We must hold onto the spiritual power sources. As long as a man in the path of truth and justice holds onto his spiritual power source within him, listens to the old man within him, nourishes the child within him, he will obtain knowledge, grow, develop, fill his spiritual gaps, be set free from slavery, consolidate his autonomous areas, find a real peace and real freedom. His individuality will be revealed.

The process of acquiring harmful habits and becoming lazy and evil is slow.

When it is desired, it is not difficult to get rid of evil that comes suddenly and harm it will cause. However, people get used to the insidious evil over time that comes slowly. And unfortunately, the result is bad.

**Yes, in order to turn to the fountainhead, to the pure one, we need either to force ourselves or forced by someone who loves us. In order to multiply the favor, warnings/reprehensions of saybutho//decrepitude are very important in the process of defeating evil. Here the mind should have a role of legislation and the heart should have a role of executor.**

Evil is like a bog. In order to avoid drowning, one should get out of there as soon as possible.

Human is always in need. He serves his needs. It is impossible to succeed, produce, work and grow for one who forgets or neglects his needs.

The most tired people are those who are idle and aimless. Therefore, St. Apfrem says, “**دهلا اوسزا ، بتلونا اوسرو داملا هوسرنة// idleness is a storehouse full of harm.**”

Carefulness and persistence are very important to overcome aimlessness, dawdle and idleness.

Endeavoring and working is a psycho-social need. It is an antidote to the spiritual aging. It is not just the way of doing somethings, making money and living on, but also the name of holding onto life.

Therefore, working, getting tired, producing, being useful is much better than being out of practice.

It is more about being useful rather than just going to work. Being useful is a feeling that makes a person happy.

Those who are useless for anything suffer from the feeling of worthlessness. And they are unhappy.

To put it simply, a positive endeavor or working means being on the path of life and walking on this path.

Without being financially in need, **“living, walking on this path”** is one of the best pleasures.

Therefore, we must experience and make others to experience the pleasure of endeavoring and working and the experience of flowing without getting tired and bored, getting muddy, cooling and freezing.

Because, when you work with determination and patience, when you serve a useful purpose, life becomes a burden no more. It turns into an enjoyable journey that you want to experience it more. Every success that comes from self-paid price and labor is a motivation and honor. However, since the main issue in life is not success and victory, but expedition and journey, the duty of man is to sow a wheat with a sincere and good will, to make an effort and to water if possible. And the Lord himself will grow and bless the heads of grain. **Because all kinds of success come from Him.**

Malfono Yusuf Bektas