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(0:53)

Sadāshiva samārambhām Shankarāchārya madhyamām |
asmat āchārya paryantām vande guru paramparām ||

I welcome you all with My love and respects.

(01:35)

In today's sutra, Patanjali describes different obstacles. You may think why such an elaborate description about obstacles are required. I tell you, many time, just knowing about the obstacles is more than enough, it will disappear. Because, having awareness about obstacles when it happens in your life itself is a great benefit, that you will just handle it; you will just be able to handle it; just having a clear awareness that these are the possible obstacles, these are the possibility.

Patanjali describes all the possible obstacles, what all we may have to go through, we may have to live, we may have to relive. It is almost like giving you the clear-cut guidance, GPS. Patanjali is the GPS for the inner world.

(03:16)

Let us enter into today's sutra: ***avidyā-asmitā-rāga-dveṣa-abhiniveśaḥ kleśāḥ.***

How Vivekananda translates this sutra let us see. "The pain-bearing obstructions are ignorance, egoity, attachment, aversion and clinging to life."

Swami Prabhavananda translates as: "These obstacles, the causes of man's sufferings are ignorance, egoism, attachment, aversion and the desire to cling to life."

Again Swami Satchitananda translates as: "Ignorance, egoism, attachment, hatred and clinging to life are the five obstacles."

(4:30)

Many time, people tell me, 'Everybody knows about obstacles. What is there Swamiji? You give directly solution.'

I say, 'No! If you know about obstacles, that is solution!'

Knowing about the obstacles is solution! If you need something called solution independently, be very clear you do not know about the obstruction - obstacle. Because, when you have intelligence about any obstacle... see, the intelligence about the obstacle includes the way in which you need to go through the obstacle. It is not just information. Here, when Patanjali is describing all the different obstacles, the very description, the very understanding, the very clarity equips you with all the tools and weapons, what I call shāstra shastrās, the knowledge weapons. So, naturally, you will be able to handle it, live through when it happens in you.

(05:52)

First Patanjali starts with the word avidyā, ignorance. The word "ignorance" is too small for avidyā. Avidyā means trusting things which are not permanent in your life as permanent, solid support to move to divert yourself from the constant insecurity reminder happens in your system.

Understand, all of us by nature, built with a constant reminder of insecurity system. Like, if you don't put the seat belt, how the light goes on in the car, continuously reminding you, or some special sound. Same way, till you become enlightened, there is a constant reminder in you, that insecurity. I tell you, you are in-built with that insecurity. When you try to divert yourself from that constant reminder using something which is very impermanent... sometime people are so foolish, knowing it is impermanent, they use those diversions; because the fear of fear, when that insecurity haunts, it feels too much, and they don't know what to do or they don't want to do the real solution. Like alcohol. They know in two-three hours they will be out of the... that mood in which they forget all this insecurity. But they wanted to go on, use alcohol and cling to it just to forget this insecurity or forget this fears and problems for few hours. Nothing else. They know in that few hours the problem is not going to be solved. It may become little more.

(08:35)

Many time, these people come and tell Me, "Oh! Sitting in meditation, is it not like trying to forget all the problems, escaping from the problems?"

No! Not sitting in meditation is what is trying to escape from the problems; trying to divert yourself through other things.

Any entertainment, except you facing you directly, is escaping from that insecurity, is escaping from that red signal, that constant reminder. Avidyā means trying to divert yourself from that constant insecurity using something which is impermanent.

(09:21)

I tell you, if you have the capacity to sit with you, with closed eyes, just forty minutes a day, nothing else, forty minutes a day. Every day, whatever may be your outer world situation, whatever may be your mood swing, whatever may be, if you are able to sit forty minutes with closed eyes, you don't need to meditate, or get into samadhi, or I am not telling about all those things. I am not giving you any big, big technique, or method, or nothing. Just forty minutes you are able to sit with closed eyes, I tell you, you will not have any problem, you don't need to escape from any problem, because forty minutes all your insecurity will come up and haunt you, and the great, beautiful thing about your insecurity is if you just sit with it directly, it will give you solution and go away! It will just give you solution! You will come to terms with it. Either the strategy to work will happen in you or you will just come to terms with it.

See, if that insecurity, the situation has to be handled in the outer world, means some other person is also involved and responsible for that insecurity, you will have the right strategy to handle that person. And if nobody is involved, you are alone creating, like a ghost, then you will simply come to terms with it. You will come to terms; you will face it. I tell you, nothing, just sitting with yourself; nothing else! Forty minutes, with closed eyes, just sitting! Whatever comes, comes, comes, comes, comes, you will see in two months, all the things which you need to face, you would have faced already.

The biggest asset for any human being is ability to sit with himself. I tell you, you do not know the value of that asset.

(11:46)

Just today, one of our devotee, she was asking Me, "Swamiji, bless me that I should be centered in my being. How you went through this whole scandal, without getting disturbed, I should be in that same awareness."

I tell you; this is the secret! This is the secret. The only one secret! You don't need anything else; you don't need even enlightenment! You don't need anything. If you wanted that awareness, being centered in the sthita prajna, means the unshakeable, immovable joy, the consciousness of jeevan mukti, nothing else is required. Just have this one capacity, the ability to sit with yourself at least forty minutes every day. Nothing else. Because when you sit, forty minutes is too much time for your bio-memory to keep quiet or move away from you or hide from you. See, because constantly you are trying to engage yourself in

some entertainment, you are trying to say “no” to your bio-memory, the insecurity, whatever is inside, that insecurity also slowly starts saying “no” to you. Sitting with you forty minutes, simply you come to terms with it. Forty minutes you cannot suppress.

See, it's like a... in a big bowl, if you put many objects made out of wood and you go on churning the water, all the wooden objects will go inside. But the moment you take the hands off, the moment you remain silent, all that will come up and start floating. Same way, because you are constantly churning your inner space with something, all those insecurity has gone inside, and they are sitting inside. Moment you take your hands off, stop churning, they will just come up and start floating. Trying to hold on to the things which are not permanent and avoiding the in-built insecurity is avidyā.

(14:22)

I tell you, Ramakrishna describes avidyā as kāmīni-kāñchana. Means, the lust and wealth.

I tell you an important avidyā: personality built on name and fame. That is also an important avidyā. If you try to build your personality on name and fame, especially in the age of communication, you will create the possibility for the greatest suffering. Unable to face the reality as it is, is avidyā. Building the personality on false things is avidyā.

The Master's Presence removes all the entertainments from you and suddenly puts you into the higher reality, reminds you of the possibility to exist in higher reality, teaches you the extraordinary way of existence, extraordinary way to exist.

Just remembering clearly the word avidyā is enough, when it comes you can face it; because most of you are mind-based beings, mind-based personalities. You don't have any problem which is directly physically, physically, physical. Nobody is coming and beating you. Nobody is trying to imprison you. It is not physically, physically, physical. It is more or less fighting with you. Mental! So, remembrance of avidyā, understanding about ignorance is more than enough to experience the liberation, to experience the higher consciousness, to experience the samadhi, going beyond the obstacles.

(17:37)

The next word, 'Asmitā'. 'Ahankāra', they translate this asmitā as 'ahankāra'.

Vivekananda translates as 'egoity'.

Satchitananda translates as 'egoism'.

Prabhavananda translates as 'egoism'.

I will translate as “Sense of I-ness mixed with the things which are not really 'I'.

Again, the same thing. Same avidyā itself is expanded and explained in this next word also. Patanjali is trying to explain the different, different component of avidyā. He is taking us deeper and deeper level through this sutra.

(18:54)

See, the feeling of I-ness with the things which are not you, which are not really the "I", part of "I"... how to segregate the "I-ness" from the things which are not really "I". The vitarka, the trust with some higher energy or the trust on something which is not you, on even a single stone is enough, nothing else, just a single stone, just vitarka on a stone, deep trust on a stone, or on a deity, or on some concept, or on a God, or with some Guru will completely purify you, will liberate you from this identification of "I-ness" with the things which are not "I".

Please understand, one day one of My ashramite asked, 'Swamiji, why do you go to the temple everyday morning so religiously? We all know you did prana pratishta. You put that energy. But everyday so religiously you go and bow down and do pradakshina, and do namaskar and come!'

I told him, 'It is just to set the precedence!'

(20:37)

Understand, start your life, any action, anything, by remembering something which you think it is not you. Surrender in front of anything; no problem! Surrender in front of anything; have vitarka with anything, other than what you think as you.

See, this ego is actually unconsciously identifying with something which is not you. The antidote for ego is consciously surrendering to something which you think really it is not you.

It may feel very funny. The ego and vitarka are completely opposite to each other.

Ego is unconscious identification with something which is not you

vitarka is consciously identifying with something which is not you.

When you consciously identify, all the unconscious identification starts falling. It just starts taken away...it is slowly moving away from you, and simply you will surrender into it. You will relax into it.

(22:09)

I tell you, the power of feeling connection with God, or Guru, or even a stone, the ability to feel connected with a stone, or god, or anything, is ability to make things sacred. If you have learnt to make a stone sacred, you will simply be able to make yourself sacred. That is the ability to do prana pratishta. Understand, if you have the ability to do prana pratishta on a stone, you will have the ability to do prana pratishta on you. It is a very powerful truth, very important truth. I tell you, I tell all the people, do not lose the ability to do prana pratishta, ability to establish sacredness on something, ability to surrender to something.

(23:25)

The other day, I was talking to some of the ashramites.

“Swamiji, do you have anything to tell the people who had a strong feeling connection with you and now lost it?”

I have only one thing to tell them: ‘Please understand, if you miss Me, nothing wrong. But don’t miss the ability to have the deep vitarka, the feeling connection! Catch some other Master, or God, or a deity, and have that deep, strong feeling connection. Don’t miss it! That is the greatest thing can happen to a human being.’

I tell you, that feeling connection how much it elevates you! It is just nothing but a rope bridge between you and shambala - the plane of enlightened beings. It is just a thin rope bridge - the feeling connection with anything. For some reason if you are not able to have that with Me, it’s okay, no problem, don’t worry; nothing is lost! If you are not able to have with Me, nothing; you have not lost anything. But don’t stop having that feeling connection. Catch some other Guru, some other Master, some other God, or at least a stone in your house, a deity in your house. Build that feeling connection, build that deep trust. Because, in this whole drama, that feeling connection is important; neither the information about Me, nor the facts or truths or ideas or concepts you carry about Me. The important is that strong feeling connection. Build that feeling connection with somebody, with some Master, some Guru, some deity, you will not lose anything in your life. You will have that ultimate in your life; and that possibility for ultimate is open.

(25:56)

I wanted to share with you an important incident happened during My parivrajaka. I think I would have shared with you already.

Once I was... when I was traveling in central India, under a tree there was a stone. I was feeling like relaxing. So, I put My head on that stone and sleeping. Suddenly, in two-three hours, one farmer was almost about to hit Me, shouting! I woke up and I saw he is just burning and boiling! I couldn’t understand why!

He said, ‘Because you are a sadhu, I am not hitting you. I am leaving you. Move away!’

I didn’t understand. I thought maybe it is his land. Even then... usually North India people don’t abuse sadhus. North India they have a great respect for sadhus. I couldn’t understand why he is so angry. Then he said that stone on which I put My head, that is his Shiva; he worships that stone as a Shiva everyday. And surprising thing is, that fellow was sleeping in his house. He had a dream, he had some feeling, some telepathy message kind of a thing that he has to protect his deity; ran and came, and he saw I am putting My head on it and sleeping.

The moment I understood, I apologized to him. ‘So sorry, please forgive me! I didn’t know it is the deity you worship.’

Anyhow, I moved. Then he did whatever he need to do as parihāra... and he continued... just left it.

I stayed in that village for few more days. Something else happened; that is the most funny thing. After a few days, one westerner and his Indian guide, both of them came to that village. They came to know about this guy worshipping that stone as a deity. And they saw this guy is doing all puja sincerely, very sincerely. And, they... that guide, Indian guide, he wanted to show some Indian sadhus to him, that westerner. So he brought that westerner to Me.

I was staying in that... nearby there was a small temple, I was staying there. He brought that westerner to Me and he introduced Me to him and he to Me. So I told this incident just to tell that westerner about that Indian culture and tradition.

"See that ordinary villager who is worshipping that small stone, he is able to have telepathy message with that stone. I just put My head and slept on that stone and this guy rushes... gets a dream and vision in his bed and rushes here to move me out of the stone!"

He was shocked! He was shocked! Anyhow he wanted to go and meet that guy again. So both of them went. I also went just to see the fun.

(29:33)

When this westerner went and asked that farmer who was worshipping that deity, asked about that incident, he described the same way as I described. Like, he was sleeping in the noon time, he was having a nap and he had a vision that his Shiva coming and telling, "Come on, the....", coming and showing him something, telling that he should come and move Me out or whatever. Or he felt that ...the farmer felt by putting My head on that deity, I hurt his sentiments. So he rushed and came after having the darshan and moved Me out. This is what he said.

One funny thing happened. This westerner, he just wanted to check the strength of that farmer.

He asked, "If I give you money, five thousand dollar.....", those days five thousand dollar is too much, few lakhs, "will you give that stone to me?"

I was very sure that farmer will not give. He will say...he will get angry and shout at the westerner and get him out. I was really expecting a very nasty scene. You will be surprised, that farmer gave it!!!

He said, 'Take it and give the money!'

But one thing, I used... I was able to see very clearly, that guy, that farmer has vitarka, the feeling connection; it is not a lie.

And that guy just said, 'Give the money; take it!' And he gave it away actually!

That westerner gave the money, and took that deity and went away as a testimony, or as a memory, or as a souvenir from India. Because I explained to him how the telepathy

works in the Indian traditional system, any stone can become a transmitting center with a highest frequency if you have that feeling connection. So, I was really shocked how this guy sold his deity with which he is living!

Anyhow, after that westerner went away, I asked, "What have you done? What happened to you? Why did you sell your God? You sold your God, your Shiva! Don't you understand?!"

He laughed and said, "Swamiji, I did not sell Shiva. I sold the stone which I considered as Shiva."

Then I asked, "What about it? Even that is a sacred for you!"

He said, "No! I did prana pratishta. Now I will put another one stone and do prana pratishta! That's all!"

See the ability! The guy has a clarity and ability! This is what I am telling you: having siddhis, but having the clarity about enlightenment. See, just because he had a telepathy connection with that deity, he did not lose, or he did not get lost, and he did not forget the truth he did prana pratishta; the stone itself is not something special. I was shocked!

And he said, "I will put another one stone and do prana pratishta, and the same experience will be there!"

I told, Oh, God! A villager! What a clarity!

(33:21)

I tell you, not being caught by siddhis and forgetting the ultimate truth is this. Having the ultimate clarity even when you have the extraordinary experiences. I am really, really shocked! A villager... first of all, it is very rare to have this kind of a feeling connection which leads you to the level of telepathy experiences; but having this connection, having the telepathy experience, above all having the clarity "I put it; so I will get another one stone and do prana pratishta. The God will be there!" He says, "The ability to do prana pratishta is in me. So, after all, he will really love to have that stone as a souvenir from India. Let him have it, that's all. And with that money, I will build a new temple for that new deity which I am going to put."

(34:28)

And this guy really built! He built it! I will trace it actually. Now I am able to trace all the place.....now I am sitting and doing the tracking of all the parivrajaka yatra places I went; because there is so much of controversy about My parivrajaka, I wanted to give a clear picture.

I am coming up with a clear picture and... from My memory, I am trying to pick up all the files. Maybe, in some places where I traveled in train with ticket when devotees give, we will be able to trace back some of the records. I wanted to rebuild that whole parivrajaka

time with as much evidence as possible. Because now, everything about My life is legal! I will have to provide evidence! We will trace that place. That guy really built! A small temple, not big, small temple with a new deity. And he did prana pratishta, and he is living with that. Maybe he is still alive also. We don't know. If we trace it we will be able to get him.

(35:55)

Understand, the ability to do prana pratishta should not be lost. The ability to do prana pratishta is antidote for egoism. Egoism means, feeling connection, associating yourself with things which are not you, unconsciously. Devotion means, feeling connected to things which are not you, consciously. When you consciously feel connected, that thing which is not... which is not you becomes you. Because, in underground, underlying, deep down, you are everything. In a different plane, it is you who is everything. And the ego, and devotion - Devotion is a direct antidote. Means, feeling connection is a direct antidote to egoism.

That is why I insist... this farmer, see, you can learn a.....learn a beautiful lesson from this guy. He did prana pratishta. He put that as a sto... deity and started worshipping; but his feeling connection is so strong, he is able to have telepathy experience. Even after having that telepathic experience with that deity, he is not caught with the deity. He has... still he has a clarity, "I can do this same with another one stone." That is what I say, "going beyond form". Going beyond form does not mean dumping My form; the ability to create the same feeling connection with another one form.

(37:54)

If you have the ability to create the same feeling connection with another one form, if you dump My form, it is perfect. Nothing wrong. If you have the ability to have that same feeling connection with another one form or formlessness, then if you dump My form, it is perfect. Nothing wrong. You are free from it. But, by dumping My form, if you have lost the ability to have that feeling connection, one of the important channel in your life is locked. Sealed. One of the great possibility is lost.

(38:36)

All I am requesting, or humbly suggesting for all the former disciples who had that feeling connection and now lost, if you have lost this form or Me, no problem; nothing wrong. You have not lost anything. But, don't lose the ability to have that feeling connection. Catch some other Master, some other Guru, some other deity, some God, and open, rebuild, redevelop the possibility of feeling connection. You will really see the ultimate possibility happening in you.

The antidote for egoism is feeling connection, vitarka. So when you start your life remembering anything other than you, it is sacred. When you do anything by remembering something which is other than you, it is sacred. If you are living anything by remembering which is other than you, you are living spiritual life.

(40:06)

Next obstacle, Patanjali is describing here: Rāga.

Vivekananda translates this as "attachment".

Prabhavananda translate again, translates this word again as "attachment".

Satchitananda also translates again as "attachment".

I will not translate. I will tell you the concept of the word rāga; you try to understand.

(40:48)

Rāga is not just attachment; the reaction of attachment. Reaction of attachment is feeling bound. And the hatred which comes because you are feeling bound is rāga. Just the pure attachment will never bring any problem to you. Pure... The pure attachment does not bring any suffering to you. But the reaction to the pure attachment, feeling bound, and the hatred which happens in you because of that feeling bound - that bound, or being slave. The reaction to the rāga, reaction to the attachment is rāga.

(41:52)

One more thing, your inner space is so intelligent, the moment you have the attachment, the reactions of attachment will start happening in you. That is why all your relationship is love-hatred relationship. I call that "intimate enemy". All the people with whom you are intimate, they are intimate enemies. The moment you have attachment, the other side of you immediately feels, "Oh, god! Now I am attached. I don't know how this fellow is going to reciprocate or respond to it. And how am I going to handle if that fellow is not responding as I want? How am I going to handle even if he responds as I want?" Already the calculation has started. The reaction of attachment is rāga; not directly attachment. The pure attachment does not bring any suffering because it does not sit and calculate. The reaction to the attachment, or your own calculations about the attachment - that is what is rāga. That is what is a big obstacle in the spiritual progress or peaceful life or samadhi.

(43:16)

A small story.

One man is in death bed. Asked his wife that she should be truthful to him and marry his friend after his death.

She said, 'That is okay, I will marry him. But you always told me you hate him even though he is your friend. Why do you want me to marry him?'

He said, 'Yes, I hate him. That is why I wanted you to marry him!' 😊

Intimate enemies! All our relationships are intimate enemies till you experience the pure rāga.

(44:10)

Pure rāga will not have any repenting feelings, will not expect that you are supposed to react and respond in such a way for the love shown. The pure rāga is like a river, only flows, never comes back. But, the word "attachment" is like a river which is stopped by the dam. When the river is stopped by the dam, for few meter it comes back, because it is stopped. The speed with which it went, and it stopped, and it comes back. So rāga cannot be exactly translated by the word attachment. It is reaction of attachment... is rāga. When the pure attachment flows, and the logic dam is built, which starts calculating... you see pure attachment is almost like a falling into the abyss.

(45:23)

One more small story.

One guy fell from the third floor and lying on the ground with multiple fracture.

The friend rushed and asked, 'Did the falling hurt you?'

He said, "No, the stopping has really hurt me! Not the falling! The falling has not hurt me; the stopping has hurt me; the sudden stop!"

Without stopping, if you are just falling, it is flying. It is floating. That does not hurt you.

(45:56)

Understand, the pure rāga, the pure flow of desires does not attach you, does not disturb you, does not bring suffering, but your logical calculation about that flow... if you can flow without logical calculation, you are living enlightenment. The day you put the logical dam for the pure flow, your honeymoon ends. That is why the word "moon", not "sun". The pure flow of your being with anything does not bind you, bring suffering; it is not attachment; you cannot suffer from it. It is your logical calculation. That is why the people who go on calculating are almost always a failure in relationship. In relationships they are big failure.

(47:16)

One lady goes to the doctor. And after the checkup doctor says, 'You have only six months to live.'

She is shocked, started crying, 'Six months! Too short time! Please give some solution!'

Doctor says, 'Alright! Marry an accountant.'

She says, 'Oh, that will make My life long? I will become alright?'

He says, 'No! It will look very long!'

Impossible!

(47:59)

The other day one guy came, and he asked Me, 'Swamiji, bless me that I wanted to go for divorce.'

I said, 'Why?' I enquired, 'What you are doing?'

He said he is a doctor.

I enquired, 'What she is doing?'

'She is B.A., B.L., Swamiji. Lawyer.'

I asked, 'Does she goes to court and practices?'

'No, Swamiji! She argues in the house itself!'

(48:30)

Constantly if you have... if you build the dam of logic for the, for the flow of love, please understand, by nature, by the very quality of your bio-memory, you are built for love, and for flowing, for life. Flowing is life. That is expansion. I tell you, even the chair with which you are sitting, try to have few seconds and flow with that chair. Feel that chair is alive, and sit with lot of love. 'God, you are holding me! You are holding me! If you are not there, I may have to sit on the ground little uncomfortably'. Just few seconds. The chair will become alive! And it will respond to you! It will respond to you!

I tell you, really it does miracles! Really... two-three times it happened in My own life! My car, which I used for last eight years, I call that as Nandi, at least two times, we have very clear evidence, ran without petrol or diesel, without fuel, for thirty kilometers! Completely empty! Still I am not able to understand how that guy ran thirty kilometers, till the next petrol bunk. In the next petrol bunk, it stopped. Still I can't understand! But I always treat that car in a very loving way. When I sit in... get into that car and sit, I just feel I am sitting on a living energy. Just give the. just like a... I will touch with very loving way. Nothing else! Your... your flow can make anything alive!

(50:22)

In Yogananda's life there is a beautiful incident. He had a rose plant in his bedroom near the window. Every day he will just go and stand near the plant and tell the plant, "I'll take care of you. You don't need to have a self-defense mechanism..." that thorns. "...you don't need to protect yourself."

And very beautifully the... one of His close disciple who was taking care of Him, she writes in her reminiscence, "Just in three weeks, just in three weeks, that plant dropped all the thorns! It was giving only flowers. No thorns! It just dropped!"

She writes, "I know, because I am around him, I am taking care of him, I am serving him. I know how deep secured feeling I feel around him! I know that secured feeling. But I can't understand a plant can feel that security and drop the thorns literally, physically!"

The life can make everything alive. The moment you put the logical bridge, calculation bridge, everything will become dead.

(51:51)

So, rāga is not exactly attachment. The word attachment is not the right word, right translation. Because, the pure rāga does not bind you. It is never an obstacle for enlightenment. I tell you; I had a pure rāga with millions of people. Few people have... what to say that... conspired or did whatever they want to do; but still I am very clear, My rāga towards them has not disappeared. It is there. Because I never expected that they should not do anything wrong to Me. If I had that expectation they should not do something to Me, they should do only this, if I had the calculation how they should behave, now My rāga will disappear. But My rāga has not disappeared. Still, when I remember the so... people who cherish enmity towards me, I don't have any problem. There is no problem.

(53:01)

The rāga itself, the pure attachment or desire itself is not a problem; your calculations about the desire, your profit-loss statement about that desire, the moment you try to have utility value out of the desires... for example, your love flows, your simple desire flows, your simple attachment flows towards some direction. Then you have your notebook: if this flows in this direction this many kilometer, what will happen? With this guy, with this situation, with this place. Will it bring suffering? Will it bring joy? Will it bring this? Will it bring that? Will it bring wealth? Will it bring name and fame? Will it bring this, that? That calculation, that is what I call dam. Then this river goes and hits the dam, comes back. What happens in the dam is attachment. That is suffering. The reaction to your pure flow is obstacle for enlightenment; not the flow itself.

(54:12)

We need to have a clear understanding about the love, flow, desire, attachment and all these words; because wrong understanding about all these words can bring suffering to you. Understand, in the country law, if a wrong interpretation is given to one word, that can bring suffering to a person. Same way, in the cosmic law, the wrong interpretation is given to a word, it can bring inner suffering to you. Wrong interpretation of the word in the country law can prison... can put you in prison in the outer world. Wrong interpretation in the cosmic law, one word in the cosmic law, can put you in the internal prison. Many of us suffer in the internal prison. So, this is the cosmic law. Have the right interpretation, the right understanding.

(55:19)

Rāga means, when your pure energy flows and your calculation starts. The celebrities' personal life or the love life is always failure, because everything in their life they calculate: If I live with this guy, what will be the effect and side-effect, if I marry this guy, what will be the effect and side-effect, if I am with this guy, what will be the effect and side-effect. The flow is stopped with a logic. When you bring some other utility value into the flow, it is a failure. That moment it ends. Continuously I am seeing. In any field, in any field, the moment you start the calculation, the utility value of this flow - gone! Over! It's over! Rāga, the pure rāga leads you to enlightenment, but the reaction to the rāga, if you start having calculations about the rāga, that is what is obstacle.

(56:55)

Next word: Dveṣa.

Again, Vivekananda translates this word as "aversion".

Prabhavananda also translates this as "aversion".

And Satchitananda translates as "hatred".

Maybe, I will translate the... this as "repulsion". That can be the much better word. Or you can say, all these words put together - aversion, hatred, repulsion - all these words put together, that concept is dveṣa.

(57:54)

The moment you remember something, if you feel unpleasant, you have dveṣa; that's all. The moment you remember something, or person, or somebody, if you are feeling unpleasant, you don't want to remember it, you just wanted to change, you wanted something else in your mind than that, you have dveṣa for it.

The only remedy is, meditate on it. Whatever object, person, situation, space, place, you have dveṣa, meditate on it. Sit with it. Conduct like a court. Why I have a... why I have dveṣa? Bring all the complaints. Conduct your own trial. Acquit that guy with honor. See that dveṣa is nullified. Please understand, cherishing dveṣa in the inner space is such big bondage for you; not for anybody else, not for anybody else - it's for you!

(59:31)

My brahmacharis are... were telling me, 'Swamiji, by constantly teaching compassion, compassion, compassion, you made us all very powerless... or strengthless.'

I told them, 'No! By teaching compassion, I made you guys strong.'

(59:54)

The real strength is, the internal stability not being shaken by anything internally, not being moved by anything internally. The dveṣa may bring outer world success, but will never be able to let you live in a relaxed way. My description about life is totally different from the description you learn from your universities, college, friends, subordinates, colleagues, and higher authorities, or from the so-called society. I tell you, society is nothing but bunch... or I can say, thick layer of hypocrisy. It is just hypocrisy constantly justified as morality. That is a funny thing. I really, I was surprised. Who all have started teaching morality to Me in this scandal! 😊 I was really surprised! And all these guys who go on writing articles about Me, and go on debating about Me, judging about Me, those guys should understand, after all the elite society is in touch with Me, all their personal life stories are very clearly known to Me. I am really surprised! The guys who passed comments during this scandals, all their life is very clearly known to Me, because I am in constantly in touch with the elite society. The elite society continuously comes to Me to see or to have My darshan, or blessings, or ... And, all their stories are very clearly known to Me. I was really surprised that how these guys are... May be, the.....there is a beautiful proverb that "Cat thinks if it closes its eye, the whole world will become dark!" Hypocrisy! The social hypocrisy!

(01:02:59)

When you have no reason, but leading your energy towards the other person just based on your plus minus, is dveṣa. Understand, I am describing dveṣa.

When your energy is freely flowing, if you put the logical calculation to it, it is attachment. That is what is the description of rāga.

But your energy is not flowing toward somebody, but you are pushing it because of your own calculation, is dveṣa.

If I have to describe based on this example, the river flowing is pure desire. It never does anything wrong to you. But it is being stopped by the dam, is attachment. That is the reaction of rāga. That is what is attachment. The dam is logic. What happens in the dam, that going and coming back, that is what is attachment. And pumping the water again uphill for some reason, your own calculation, is dveṣa. Means, forcing yourself, and pushing your energy towards somebody even though you don't like it, just thinking that you will have something which you wanted out of it, is dveṣa.

(01:04:41)

See, dveṣa is never your nature. Your nervous system is not built for dveṣa. Your brain is hardwired for 'God experience'. But unfortunately it is software with "dog experience". You can see very clearly, whenever dveṣa spreads in your body, you don't feel pleasant. It is not a pleasant experience, but you feel it is... there is a utility. If dveṣa flows in My system, I will have this, this, this, this, this. For the sake of utility, letting the energy to flow in your system forcibly towards somebody or person, with the calculation, is dveṣa. Free flow of the river is rāga. The logical calculation is the dam. And the reaction happens in

the dam, means the water going and hitting the dam and getting back is attachment. And the water being pumped to the uphill by force is dveṣa.

(01:06:01)

Next word: abhiniveśaḥ kleśāḥ. Next two words. They are really powerful words. Let us understand this next two words in the next session; because I don't want to quickly finish it. It is a very beautiful word. "Clinging to life". That is something, very deep truth, which you need to understand, I need to express it with... in an elaborate way.

(01:06:42)

Not even one moment I suffered in the prison, because there is no clinging to life. I did not feel I am missing sitting with My people, laughing, My night class, where I sit and laugh, or chit chat, or talk to all My ashramites, or this so-called throne, or... nothing! I was looking so deeply into the whole thing. I am reminding myself continuously, "Hey, you are in prison. You are supposed to suffer. What are you doing?" But there is no suffering! I had so much of gratitude for My own body and mind. "Oh, god! What a body!" For eight years, these guys have pampered Me with so much of service and taking care, but within a day I have to lie down on the ground without even a pillow or bedsheet! Not once, not once the body complained! It is just eight foot... eight feet by four feet cell; very difficult to hold My six foot frame. The problem is, I am not only six foot; when I relax into samadhi, I just feel that I am at least ten-twelve feet! So I always have to wind myself up when I was lying down in the prison.

The officers asked Me, 'Why are you continuously shrinking you, Swamiji?'

But I can't tell them! If I stretch My body, six foot, I feel it is fourteen to fifteen feet! So, I feel that I am hitting the wall! Even now, the people who live around Me they know, when I enter the... any door, I will stand for a second and measure the door with My eyes and then walk; because I constantly feel I am in a big balloon. Being in samadhi, you will feel that you are in a big balloon. And you do not know exactly the measurements.

(01:08:57)

Even if you unclutch few days continuously, when you fall into the ananda gandha, you will feel you are expanded. You will just feel you are more than what you are. See, you will feel that your breathing space also is you. There is a distance you can smell. Usually, normal man can smell for around four to five feet. So, you will feel that breathing distance also is you.

So suddenly I have to be in an eight by four cell, but not even once body has had any complaint! The same way, the mind; not one complaint! The clinging to life was not there.

(01:09:48)

You need to understand the clinging to life. Clinging to life happens if you don't live deeply now. I am telling you very clearly, I don't repent for anything. If today My body is taken

away, I am very clear, I lived happily. Nothing... I have not lost anything! I lived with this body and mind the maximum thing I can live, maximum way I can live. The best way I can exist, I existed. So there is no repentance about the life. Because there is no repentance about the life, there is no clinging to life. Because there is no clinging to life, no need to take revenge on anybody.

(1:10:37)

So, not clinging to life is one of the most sacred quality to enjoy life. To enjoy life. Not having the external furnitures in your inner space is what I describe as not clinging to life. With whatever you are living, let that not live in you. Let that not be in your inner space. When you close your eyes, you should not be able to visualize clearly your living room and bedroom and the people with whom you are living.

(1:11:31)

Alright, we will understand this word *abhiniveśaḥ kleśāḥ*, in the next session, because it will transform the way in which you look at the life. Let us have the remaining truths in the next session. Whatever you heard, let that sink in you, work in you, express itself in you, and let you all live and radiate enlightenment! Let you all live, achieve, radiate the eternal bliss, Nithyananda! Thank You.

(1:12:40)