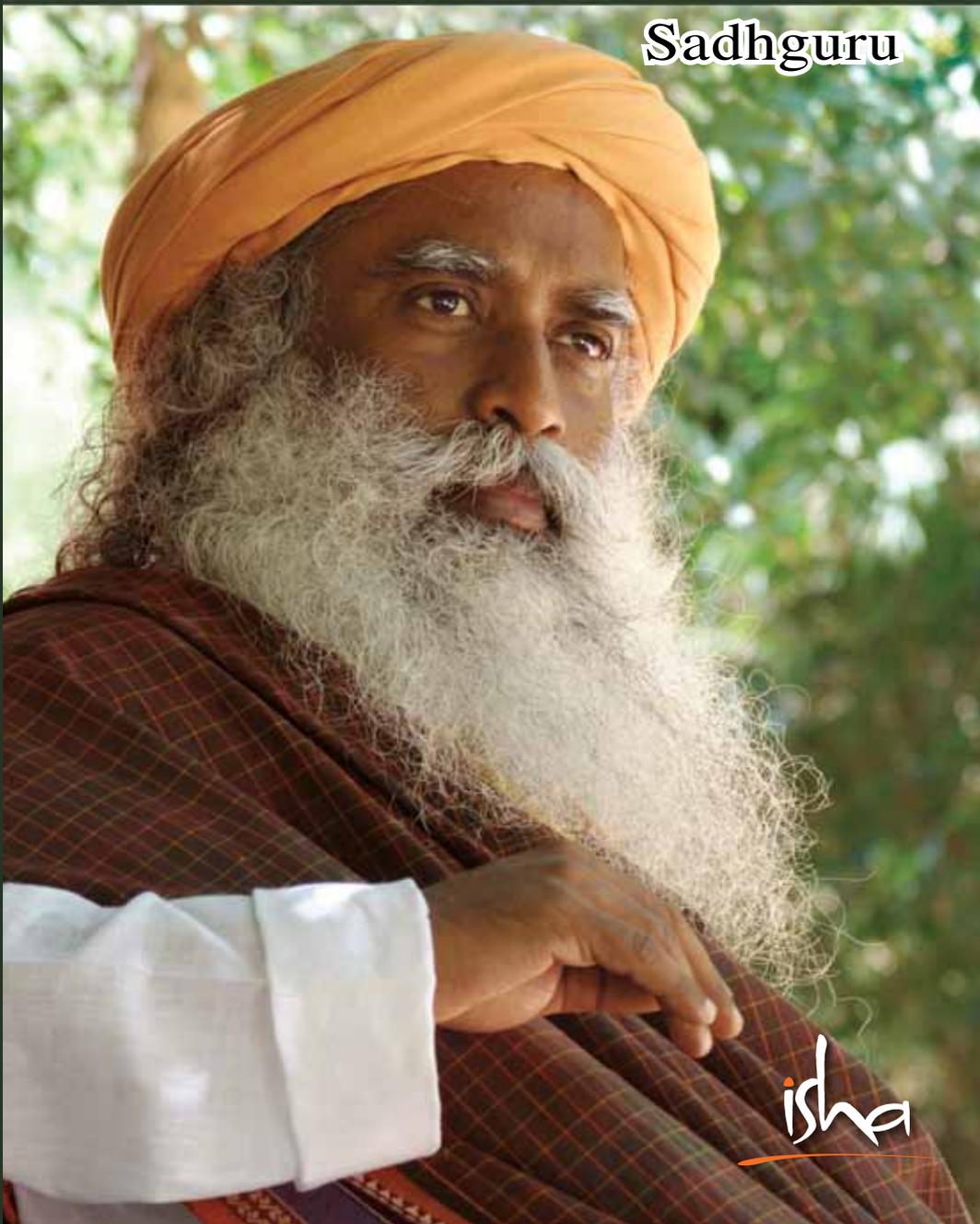


Enlightenment

Life the Way it is

Sadhguru



isha



Enlightenment

Life the Way it is

“ If you are not aware of this, for over 90% of the people, the moment of Enlightenment and the moment of leaving the body are same. Only those people who know the tricks of the body, who know the mechanics of the body, who understand the nuts and bolts of the body, can hold on to it.

Of the people who manage to stay back, a majority of them spend the rest of their lives in silence. Only a very few are stupid enough to try to do something with people around them because it is so hopeless talking about another dimension which is not in people’s experience. These people are trying to be logically sensible, but it is quite a hopeless thing...”

Sadhguru

Sadhguru is one of those rare beings who not only “survives” the experience and articulates it, but also crafts a royal road to it, propelling a mass movement in that direction. In the discourses contained herein Sadhguru answers some commonly-asked, yet pressing questions on the subject.

Speaking from an inner experience combined with a clear understanding of the fundamental mechanics of it, Sadhguru’s answers throw scintillating light on a subject that is beginning to attract people’s attention like never before.



Enlightenment

Life the Way it is

Enlightenment

Life the Way it is

Other books by Sadhguru:

Encounter the Enlightened

The Mystic Eye

Midnights with the Mystic

Essential Wisdom from a Spiritual Master

Joy 24x7

Mystic's Musings

Himalayan Lust

Don't Polish Your Ignorance

Flowers on the Path

Sadhguru
Yogi, Mystic and Visionary



Isha Foundation

Enlightenment: life, the way it is

Sadhguru

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First Edition: November, 2010

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Published by:

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Introduction

Enlightenment is not the first step on the spiritual path. Nor is it the last. Yet, the word captures the imagination of people like never before. There was a time, not very long ago, when spiritual seekers began their quest by asking to see God. Not anymore. Questions like, "Does God exist?," "Have you seen God?," "Can you show God to me?" don't seem to bother people anymore as much as questions about Enlightenment do. "What is Enlightenment?," "Are you Enlightened?," "Can you give Enlightenment to me?" - are the questions that a Guru in today's world is more likely to encounter from the spiritual aspirant.

A casual Google search on the word "Enlightenment" reflects its popularity: something like 15 million word hits; 5 million images; 23,000 videos; and 30,000 books registered in a matter of seconds. For a moment, you would think it is a pity that Buddha, the one who brought the word into vogue, is not around to see it. But a closer look at the modern usage of the term is not so flattering.

Starting from a purely technical description of the lighting of a light bulb, to some New-Agey people selling soaps, shampoos and

incense sticks — everybody has staked their claim to the word. It seems as though most people have come to a conclusion that no such thing as Enlightenment exists, and have therefore decided to make the most of it by putting the word to market savvy uses. Surely, this would not impress Gautama the Buddha, for whom the word and the path was his life and breath.

However, undeterred by all this, Enlightenment – as Gautama Buddha knew it – still continues to inspire many people around the world. “What is Enlightenment?” “How does one become Enlightened?” “When does one become Enlightened?” “How does it feel to be Enlightened?” “Are there levels of Enlightenment?” “Will I be able to predict somebody’s future if I am Enlightened?” “Can I read other people’s minds?” “Is there any use to it at all?” – these and many other questions continue to intrigue people. Thus today, Enlightenment occupies the prized space that once belonged to the pursuit of God.

A flurry of theories and counter-theories, claims and counter claims on the subject leaves one rather confused. It becomes even more confusing because of the growing number of experts, authorities and critics on the subject, usually without an iota of experience to back them. The situation becomes especially murky when there are those who claim they can give it to you, or even that they have already done it. Then there is this product of the twentieth century free enterprise: a contraption modeled on the lines of the Time Machine, that promises to give you instant Enlightenment – for a small fee, of course!

So in the midst of it all, it is extremely refreshing to hear from someone who can answer the questions with an authority – an authority that comes from an inner experience rather than scholarly knowledge; from a mastery of the subject rather than chance learning; from somebody in flesh and blood rather than somebody buried deep in the sands of time. It is in this context that what Sadhguru has to offer becomes invaluable.

Sadhguru’s experience did not make him stop at it. Instead, it brought a new understanding of the phenomenon in him and fired a deep passion to share; it set forth a process that today has become a huge movement involving millions of people. In short, it brought about a revolution – a silent revolution of self-realization.

Presented in this book is a compilation of discourses by Sadhguru. While each one exudes the rare fragrance of the Enlightened One, some attempt to define, and others describe the phenomenon. While some tell you what to do and what gets you closer, some others talk about the barriers that there are. And for those driven by an inner thirst, he describes the support-structures that exist in the form of **Isha Yoga Center**, a sacred space that he has so carefully crafted for the purpose.

If you are still on the verge of giving up or dismissing it all, Sadhguru dedicates a discourse to the importance of having a vision in life and working to materialize it. In the end he talks about a whole new dimension to management – an inner management that everybody could use.

We hope reading this leaves you light in heart and mind and perhaps, with a hope that with a bit of a help from a Living Master, it is not all that far, after all.

Swami Nisarga

5th Nov 2010.

Chapter 1

The Experience

In the modern era, the word Enlightenment is perhaps most associated with Gautama Buddha. Gautama's quest that led him to steal away from his sleeping family in the dead of the night, the arduous life that he subsequently led, and the culmination of it all in the now famous Bodhi tree experience, and the establishment of the Buddhist order that let loose the largest spiritual wave that humanity had ever seen, is all imprinted too well in the mind of a present day seeker.

It is interesting to contrast this with Sadhguru's case. As a child, Sadhguru was anything but spiritually inclined. When his family visited temples, he would rather be thrashed for defiance than take off his shirt to enter and "pray to God." As a youth, English education brought Western thinking into him. Blue jeans and The Beatles were his constant companions. Piercing reason and hard logic reigned supreme over anything subtle that came from the East.

So it was when he was living a life that was hardly ascetic or sage-like that it happened to him. And it happened to him rather unasked. But, perhaps, Nature did not want to make

it too easy for him, for when it happened to him, it was neither under the gentle Bodhi tree nor was it under the cool, caressing moonlight of the full moon. It happened to him on a hard rock, under the hot afternoon sun, on Chamundi Hills in Mysore. On that day, maybe not slowly, but surely, it descended upon him.

In the following pages, Sadhguru describes the experience, its aftermath and finally shares what drives him to this day.

I really enjoyed mountains and I loved the Chamundi Hills in Mysore. Those days, for the youth there in Mysore City, the tradition was: if you want to try your motorcycle, you go to Chamundi Hills; if you want to meditate, you go to Chamundi Hills; if you fall in love, you go to Chamundi Hills; if you fall out of love, you go to Chamundi Hills. On the whole, if something happens, you go to Chamundi Hills; if nothing happens, you go to Chamundi Hills – that was the tradition.

This is a place I used to go to very frequently. This is a place where I have trekked extensively, I have camped, I have meditated and done many things. I even set up business meetings on Chamundi Hills. Usually, when I said “business meeting on Chamundi Hills,” people were thinking it is in the Rajendra Vilas Palace that was on top of the hill, but I would have it all arranged on a rock! So this is a place I spent a lot of time.

At a time in my life when I was fully engrossed in a variety of business activity, something fantastic happened to me. I remember the date exactly: it was the 23rd of September, 1982. From that day, I was never the same person again.

On that afternoon, I had a little time to spare between two business meetings, so I rode up Chamundi Hills. I parked my vehicle, went to a particular rock – a huge rock which was my usual place – and sat there with my eyes open. After a few minutes, I didn’t know where I was.

Until that moment, like most people, I had always believed that *this* body is “me” and *that* is “**somebody else.**” Suddenly, in a few

minutes, I did not know which is “me” and which is not “me.” What was “me” was just everywhere. The very rock I was sitting on, the air that I was breathing, the atmosphere around me – everything had just become “me.”

Whatever I say about it, it will sound stupid and insane. I thought I was in that condition for about 10–15 minutes, but when I came back to my so-called normal condition, it was 7:30 pm – four and a half hours had passed. The sun had set. My eyes were open, I was fully conscious, but time just flipped. And now for the first time in my adult life, I had tears flowing. I was somebody who was so ashamed of tears that from the age of eight, I had never allowed a single drop of tear to come out of my eyes; I lived like that. But now, suddenly tears were flowing to a point where my shirt became wet.

I have always been peaceful and happy – that has never been an issue. When everything works the way you want it, what is the problem? But right now, every cell in my body was bursting with a new indescribable level of ecstasy. I had no word for this, I did not know what to say; I did not know what was happening with me. When I asked myself, “What could be happening with me?” the only thing that my trained, logical mind could say was “Maybe you’re going off your rocker.” When I shared what was happening with the closest of my friends, they only asked, “Did you drink something? Did you take some drug?” This is all they could ask me. I knew there was no point talking about it, because I could not relate it to anybody around me. Something phenomenal was happening within me.

So, I had nothing to relate to, all I knew was that I had hit upon a goldmine, a nameless goldmine within myself which I did not want to lose even for a moment. I knew what was happening was utterly crazy, but I did not want to miss it for a moment because something so tremendous was happening within me.

The next time this happened was about six, seven days later while I sat at the dinner table with my family. What I thought was just two minutes, was actually seven hours that had passed by. After that day,

I started going through this incredible experience often. After going through each of these experiences, I was wide awake for the next 3–4 days. Many times I didn't even eat for 2–3 days.

Once it happened for 13 days; it had become so intense. By then, people had gathered and somebody put a mala¹ on me. And people started saying, "Oh, he is in samadhi." I had never even heard the word "samadhi" until then! People were falling at my feet – somebody wanted to know what to do with his business; somebody else wanted to know when their daughter would get married and all that. All the tamasha² that I hated in my life, all the things that I never wanted to go near, suddenly started happening around me. That is when, not being able to handle these people around, I started traveling to get myself organized enough to articulate what was happening within me.

This experience started happening over and over again, and in about six weeks' time, it became like a living reality. Just about everything about me changed in those six weeks. I just could not ignore this experience.

In a month's time, I closed all my businesses. For about a year or two, I wandered here and there. I knew there was something very fantastic in me, but I did not know how to share it. I went about asking many people as to what it was. Somebody said this was spiritual, so I went to some spiritual people and organizations in search of an answer to my experience. I found almost all the people in the spiritual path were talking about something fantastic, but they did not have the experience. I had a big experience, but I did not know how to express myself.

It took a little bit of time, almost a year and a half, for me to come to terms with the magnitude of what was happening within me. During this time, I went through a whole change physiologically. People could clearly see the difference. My whole body dramatically

1 Garland.

2 Comedy-like commotion.



Sadhguru seated on the same rock in Chamundi Hills, where on the 23rd of September 1982, he underwent a life-changing experience.

changed its shape and form. My voice had changed, the shape of my eyes had changed; if you see photos of me during that time, you can clearly see that something in the body had changed dramatically.

I knew I had to do something, but I did not know what. All I knew was the blissfulness that was simply bursting within me, and I knew it could happen in every human being. Every human being has the same inner ingredient but it was not happening to them. So I thought the best thing to do was to somehow rub off this experience on them. I started looking for ways to do that.

I thought all my friends would just flock to it and I would make them ecstatic. I went about telling them, "I want to teach you something, why don't you come?" But nobody came, everybody

just avoided me. In this one year, I had acquired the reputation of being a dangerous man who had dropped his successful business and was sitting quietly. It was my own business. I had built it from scratch and I did not owe a single rupee to anybody, but still people said, “He is dangerous – he has dropped his business.” Nobody wanted to come. I couldn’t believe it.

After much coaxing and coercing I got seven people. They were no Sapta Rishis¹. They did not come with that level of preparation or intensity or anything. Some came out of curiosity and some came out of politeness. They did not want to say “No” to me – that is how they came.

The first program I ever taught started off as a four-day, two-hour program. By the second day, it went into five, six hours. Third day, the same thing happened. On the fourth day, they said, “This is very good. Let’s extend it by two days.” So, it became a six-day program.

Since then, there has been no looking back. Millions of people have gone through these programs and millions of lives have changed because of it. Today, I can proudly say that in homes and the marketplaces alike, we have created people whose vision and experience of life is rooted in the harmony and unboundedness of life rather than in any narrow perception of the limited.

I can proudly say that it is not just the urban and the privileged, but even the impoverished, whose struggle for existence is a daily process, that are able to walk the inner path to wellbeing. But I am extremely grateful to those seven people because, these seven people showed me that I could teach, that I could somehow rub off a part of this experience onto others.



¹ Ancient sages, direct disciples of Shiva.

Chapter 2

Encounter the Enlightened

“When you are in a desert, and people are thirsting for water, and you have an oasis with you, it becomes your responsibility to let people know of it,” says Sadhguru. Hence, Sadhguru’s life has been dedicated to taking spiritual processes to the people. In an attempt to directly reach out to large numbers of people, during the years 2000-2002, Sadhguru conducted a series of Mahasathsangs where tens or sometimes even hundreds of thousands of people gathered in the evenings to be in His presence.

Happening sometimes in the rural areas, sometimes in the urban cities and metros, these Mahasathsangs went by the provocative name, “Encounter the Enlightened,” which clearly described the event!

All people – young, old; men, women; aged and infirm – from all walks of life, flocked to the venues to hear the Enlightened One, knowing that it was an event that might not recur in their lives. And not being the one to disappoint them, Sadhguru on his part turned it into an evening that they were not likely to forget, and for most, into an evening when they stumbled into a world unknown, and a journey within.

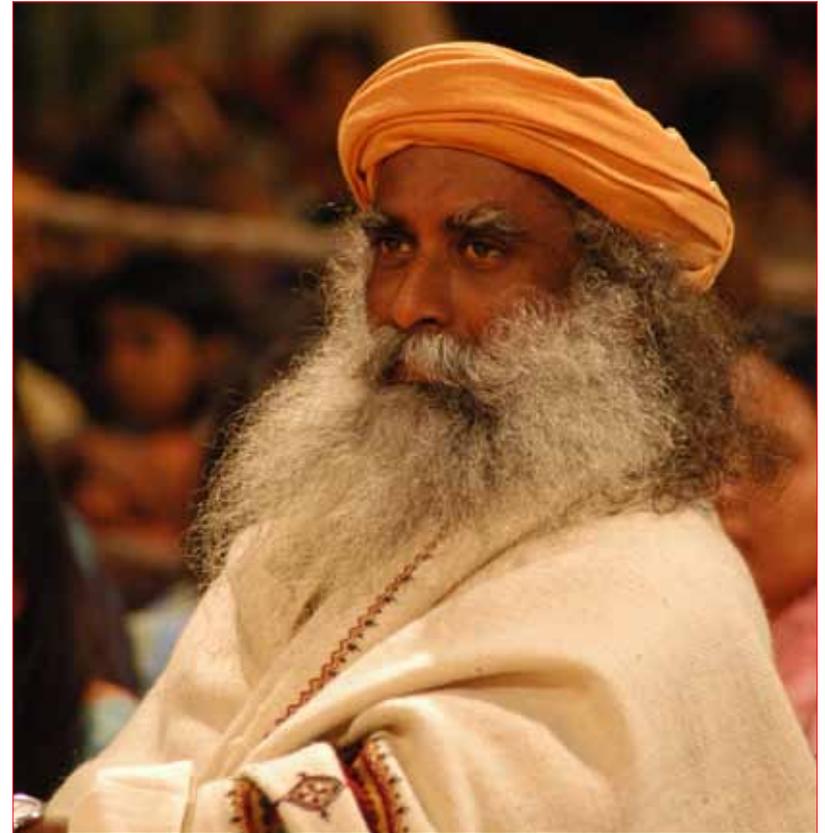
The following is an excerpt from one of the first such Mahasathsangs, conducted in the city of Coimbatore, where, perhaps for the first time in modern times an Enlightened One presented himself before such large numbers ...

Questioner: *Sadhguru, India is well-known for spirituality, and it has witnessed many spiritual masters who have worked to uplift humanity. Even today, you are here among us and there are so many other gurus. Yet, why is India still in such a bad state?*

Sadhguru: India is the way it is right now because it is still in God's hands. Unless you take it into your hands and do something meaningful, it will remain this way or get worse. Now, if you are really concerned about the national or the social situation, it is very important that you take it into your hands in a committed way and really do something about it.

When I was just 15 years old, I happened to read a passage by Swami Vivekananda where he said, "Give me a hundred people who are truly committed – I will change the face of this country." It made me feel so ashamed. In such a large country, couldn't he find a hundred people committed for what all of us want? A man like Vivekananda does not come every day and when he came, he could not find a hundred people. What a shame it is – not for him but for us, as a nation. Since that day, I thought at least as a tribute to Vivekananda, we must create a hundred truly committed people. And today, I can proudly and joyously say that we have hundreds of people who are truly committed to making this change happen. The change is beginning to happen, but it is not enough. What I see is that today a hundred people are not enough. We need a million people who are really committed, only then something truly worthwhile will happen in this nation.

All of you who are here today – I request you, beg you, and plead with you, that in whichever capacity you can, in whatever sphere of



“ A Guru is not here to interpret the scriptures and books. He is here to bring out the possibilities within you that you by yourself may not be able to explore. ”

life you are, please commit yourself to create a beautiful situation in this country. Looking at the plight of people around, there are those who say, "This is all a Divine plan." You can talk this kind of philosophy because your stomach is full and your life is comfortable. If your stomach is empty, you will have your own plan to get your

food, isn't it? Now life is comfortable for some people, those people are saying, "It is all Divine plan."

Once you have taken one part of your life into your hands, you cannot leave another part to somebody else. For example, one big bane in this country right now is the huge population, where half the people do not have enough to eat. This is not a Divine plan, this is just irresponsible reproduction. With the help of medical sciences and so many other systems, you have taken your death to some extent into your own hands. When you take your death into your hands, you must also take your birth into your hands, isn't it?

You want death to be in your control, but you want birth to be in God's control. This will not work. If you leave both in his control, he will maintain the balance. So the calamities that you see in this nation are not because of a Divine plan. The calamity is the callousness of human beings; the calamity is their non-committed way of existing; the calamity is the irresponsible way of living – that is the biggest calamity. When you set this calamity right, there will be no more calamities.

Questioner: *My question is about Enlightenment. Can anybody get Enlightenment, or is it by practice, or some other means?*

Sadhguru: (Laughs). I don't know what you mean by saying, "Can anybody get enlightened?" If the question is about, "Is every human being capable of Enlightenment?" – I want you to see that if you are capable of ignorance, you are also capable of Enlightenment, isn't it? If a human being is capable of ignorance, he is also capable of Enlightenment. An animal is not capable of ignorance, please see that. An animal is never ignorant, nor is it enlightened. But a human being is capable of being ignorant. You are, aren't you? Once you are capable of ignorance, you are also capable of Enlightenment. The question is, when will it happen to you? (Laughter)

Questioner: *Sadhguru, in my life I have met many gnanis¹, some of whom have attained samadhi² and have taken diksha³ from them. But I do not feel that it has made any significant impact on my life. Is it necessary for me to attend your programs? Would that make any difference?*

Sadhguru: Now, just because you met many gnanis, don't think that it is some sort of a qualification. In fact, it is a disgrace that you met so many, and still you did not allow it to happen. That means wherever you went, you failed. You met many people who had even attained samadhi and still nothing happened to you. It is a disgrace for you that nobody could awaken you, because you must have been going to those places like a stone. So please don't carry it as a qualification or a badge on your shoulder.

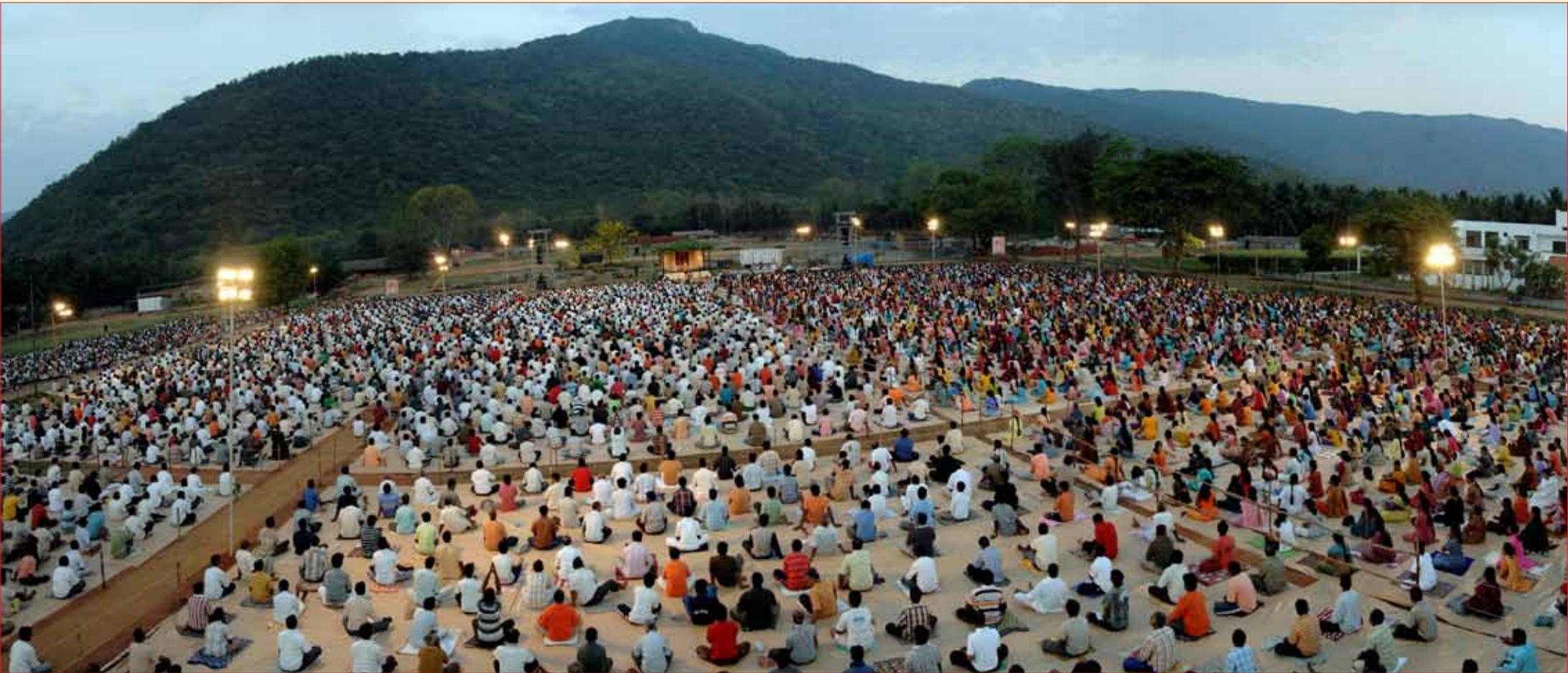
I want you to understand that if it has not worked, definitely it is time that you make one more attempt. Here, we have many hard ways for hard nuts and soft ways for soft ones. If you are a hard nut, we have ways for you, please come.

Questioner: *What is the difference between an enlightened person and one who is not? Are there certain characteristics that will set him apart from the rest?*

Sadhguru: Now, what is the difference between an enlightened person and one who is not? If you look at it, fundamentally as life there is no difference. But if you look at it in terms of experience there is a world of difference.

So what signs will a man show when he becomes Enlightened? What external signs will he show? Will he sit in a particular way? Will he eat in a particular way? Will he walk in a particular way? If

-
- 1 One who has realized the Self; one who is Enlightened.
 - 2 The eighth limb of yoga; a state of equanimity in which the subject becomes one with the object.
 - 3 A spiritual initiation.



A typical satsang conducted by Sadhguru, that often attracts hundreds of thousands of people.

When he spoke, he spoke neither in Sanskrit, nor Pali but mostly switched between Tamil and English. He quoted neither the Gita nor the Upanishads nor was it a concoction of the various holy scriptures of the world. He neither preached nor did he sermon. He did not even tell them what they should be doing with their lives that evening.

Yet, when he spoke, they listened with rapt attention. When he joked they burst into laughter; when he questioned, they pondered. When he

poked fun of their stupidities, they applauded. When he demolished all their pre-conceived notions and prejudices, they stood bare.

Most importantly, when he sat eyes-closed and still, they merged into the silence and the stillness, touched deeply at their core. Tears rolled down their cheeks and something shook deep down their spines. They all burst into celebration for no apparent reason, and they left with a new sense of lightness and freedom, soaked in the experience of something from deep within.

you look at history, so many types of enlightened beings have come, but the problem with the society has always been this: they saw one kind of sage, they struggled with him, and they fought with him. At least in India we did not kill them. In other parts of the world people usually killed them. Here we just struggled with them. But after he is dead they saw, "Oh this was a real sage, this was an enlightened being," and they built temples for him, they worshipped him.

A hundred years later, another man came and his ways were totally different from that man who came hundred years ago. Once again the society fought with him, argued with him, did not accept him, and persecuted him in so many ways. But after he died they accepted him and built temples for him. Another man came, again the same process, because you are always looking for particular kinds of signs.

Enlightened person means, "Oh he must sit like Gautama Buddha. If he dances like Ramakrishna, he must be mad." But after Ramakrishna Paramahansa is dead, they say, "Oh he was a great sage." If another man comes and does something totally different, then you still have problems with him. But after he is dead you will usually accept him, because dead saints are wonderful, you know. They don't disturb your lives in any way. When they are alive they will disturb everything in your lives; but dead saints are always wonderful and they are a great investment also. You just have to build a temple for him and your life is made. (Laughs)

So in what form will he come? In what mode will he come? What method will he use? You cannot decide that now. He will use methods as he sees fit in that moment. I am saying this because how he will come, and what he will do, simply depends on what kind of situation he lives in. What is needed in that moment, that's what he will do and an enlightened person, a realized person is not coming from moralistic attitudes. He has no morals. He will simply do what's needed. He comes from his intelligence, not from belief systems. So how he will come, in what form he will come you will never know.

Questioner: *There are so many Gurus today, all claiming different things in the name of liberation. How can I know who is the right Guru for me?*

Sadhguru: (Laughs). I am not claiming anything nor do I want to be your Guru. No Guru, if there is one, ever desires to be your Guru. Ok? (Laughs). The word "Guru": "gu" means darkness, "ru" means dispeller. So, the one who dispels your darkness is your Guru.

Now, he dispels your darkness not because he desires to be your Guru, but because he has the necessary light within himself. Now your question is, "Ok, there are so many of them, which one should I choose?" This question is like, "Which soap should I use? Lux, Hamam, Nirma¹ – which one?" (Laughs).

It is not for you to decide because this is not something that you can judge. But right now there is a need to judge because there are so many of them. I do not know how many such people have spoken at this same venue. (Laughs). I know they barge into your homes every day through the television and claim all kinds of things, most of the time offering you solace and encouraging your limitations.

The problem is that there are so many people in the world today who are just out there to provide solace to people. People seek solace, so solace is being offered. Do not call those who offer you solace or psychological comfort a Guru, because they only take you deeper into your ignorance. Anybody who encourages and sustains your limitations or tries to make you feel comfortable is definitely not your Guru.

A Guru is somebody who threatens you and destroys you the way you are, so that you can become the way the Creator intended you to be. If you are very comfortable sitting with your Guru, he is not your Guru, because he is only supporting your limitations, not threatening them. If you feel threatened when you sit with him, if who you are becomes so insufficient in his presence, if who you are

¹ Popular brands of soaps in India.

trembles in his presence, then he is your Guru. If in his presence, you don't know what to do, but still everything happens, then he is definitely your Guru.

Now, you don't seek or choose a Guru. You create a deep longing to know and a Guru will come to you. What you call as Guru will happen to you because a Guru is not a person. A Guru is a certain space, a certain energy; it can only happen to you. It is not somebody you meet. It is not somebody you shake hands with, it is not somebody you bow down to. It is not somebody to whom you go and beg for this or that. When that space or that energy which you refer to as Guru happens to you, it will overwhelm you. It will destroy you the way you are, so that you will become unbounded. You will become the way the Creator intended you to be.

Questioner: *Are you a Shaivite¹? Does your path embrace every god and everybody?*

Sadhguru: Are you a Shaivite or a *Vaishnavite*²? You are asking me which group I belong to. (Laughs). I am the kind of person that no group will like (laughs) because in many ways I am a threat to all groups. First of all, why do you want to form a group? The need to form a group has come within you because you feel inadequate as a being.

Whether the group is a family or a community or a religion or a caste or whatever kind of group that you have formed, it is because you feel incomplete by yourself. You have not found anything of substance within you. You have not bothered to see who you are or experience what the nature of your being is. That is the reason you have formed a group.

My whole work and my life is to help people experience the Divine within themselves. When you experience the Divine within

1 Follower of Shaivism; one who worships Shiva as the Supreme God.

2 Follower of Vaishnavism, one who worships Vishnu as the Supreme God.

you, you definitely would not have any need to belong to any group. You do not even have to identify yourself as a human being and alienate yourself from the other life forms in the Existence. You can just exist here as life. Life is sufficient unto itself. You don't have to make a Shaivite or a Vaishnavite out of it; you don't have to make a Hindu or a Muslim out of it. If you sit here, this being is sufficient.

People always struggle with this because they try to find value for themselves externally. They are always trying to add value to their life, either through education, or through the clothes they wear, or through the jewels they wear, or through the homes they live in, or through the visiting cards they carry. You are doing all this because somewhere you have not experienced the nature of who you are. You have not even made an attempt in that direction. Belonging to any group only retards you. If you are planning to form an Isha group... that also will retard you. (Laughs).

The reason we carefully chose the name "Isha" for the organization is because the word "Isha" means formless Divinity. You can experience it but you cannot identify yourself with it. So the question of belonging to some group or embracing different groups does not arise in my mind. Only if you see them as different the question of embracing some group arises within you. When you do not even see what is sitting in front of you as different from yourself, the question of embracing it does not arise at all.

The very fundamentals of spirituality are just this: if you begin to experience everything as a part of yourself, then we say you are spiritual. "How can I experience everything as a part of myself? I am me, you are you. That is the reality." Today, modern science is proving to you beyond any doubt, that the whole Existence is one energy. There is no doubt about it anymore. The same energy is manifesting itself as mud; the same energy is standing there as a tree; the same energy is barking as a dog; the same energy is sitting here as you and the same energy is what you worship as God. This is what even modern science says.



Firefly

*In the moonless night
the firefly emboldens itself to flight*

*The brooding darkness mocks
the spirited flight of fly delight*

*The limitless darkness could
swallow this miniscule attempt of light*

*The skeptics' cantankerous laughter
swept the inner spaces within me to ask:
Can a firefly light the world?*

Yes, firefly am I

*If life's summers have warmed you,
your inner spaces have charmed you,
I could set you afire, and the world too*

- Sadhguru

Your religions, whichever religion you come from, have also been screaming the same thing – that God is everywhere. Whether you say God is everywhere, or everything is one energy, is it different? It is just that Einstein likes to call it “E,” we call it “Eshwara¹.” He calls it by the initial, we use the full name. (Laughs). It is not different.

So if everything is one, why is it that you are not experiencing it that way? It is simply because you are deeply enslaved to the process of the sense organs which can experience anything only in comparison with something else. You can feel the light only because you have seen darkness; that is the nature of your eyes. Only because you have experienced silence, you can hear sound. I can feel the coolness of this steel rod only because my body is warm. Everything that you experience through the sense organs is only in comparison with something else. Once you are enslaved to the sense perceptions, you experience the world as fragmented into a million pieces. You do not see the oneness of the existence.

If you transcend your sense perception, naturally you feel and experience everything as a part of yourself. Once you experience everything and everybody as a part of yourself, nobody has to tell you how you must live here. Nobody has to teach you to be good. From the moment you are born, people teach you moralities, “Be good, don’t harm this person; don’t kill that person, don’t rob that person...” Suppose you experienced all the people here as a part of yourself, does somebody have to teach you such morality? That is what spirituality means.

If you have tasted anything which is beyond the physical limitations, you cannot belong to any group. That which is everywhere, what will you compare it with? Once you have no comparison, you cannot experience the limitations of sense perception.

Once it happened: there was a philosopher fish. “What! A fish, a philosopher?” Yes, a philosopher fish. Everybody is a philosopher. Please look at yourself; you are also a great philosopher. The

¹ Refers to the Supreme Power, the Controller of the Cosmos.

drunkard on the street – you stop him and ask him why he is a drunkard, he has a great philosophy as to why he is drinking. Ask a thief why he is robbing and he has a solid philosophy for it, isn't it? In the world, everybody has solid philosophies to support whatever nonsense they are doing in their life.

If you have no philosophy, you cannot sustain your nonsense; at every moment you have to become aware; at every moment you have to think, "Why should I do this?" But once you have a philosophy, you can just continue your nonsense endlessly.

So one day, the philosopher fish was in great distress and looking very miserable. Another passing fish looked at this philosopher fish and asked him, "Philosopher, why are you sitting like this? You seem to be in great distress. What is the reason for your misery?" The philosopher fish said, "Don't bother me, I am in real trouble." "What is your trouble? Please tell me," asked the passing fish.

The philosopher fish said, "Wherever I go, people talk about oceans. I wanted to see the ocean, so I traveled in every direction possible, but I don't see the ocean. Where is it?" Now the problem is that he is also a part of the ocean. That is the problem. If he was outside the ocean, he could have gone and seen the ocean. Now that he is a part of it, he has no way to perceive it.

Right now your problem with divinity, your problem with God is just this – you are breathing it, you are eating it, you are walking upon it, so you don't know. You don't know how to perceive it because your perception is limited to the five sense organs and it needs a comparison, it needs a background, it needs a foil; otherwise, it cannot experience.

Questioner: *Sadhguru, how to love those people who irritate us the most?*

Sadhguru: (Laughs). How to love people who irritate you? Don't pretend to love them, just understand that they are irritating you.

Why are they irritating you? Simply because they are not the way you expect or want them to be. Now, in the same breath, you also claim to believe in God. If you believe in God, do you realize that the person who irritates you also happens to be a creation of God? He seems to be such a masterpiece that he can irritate the hell out of you (laughs), isn't it? So don't deceive yourself.

People irritate you because you have fixed notions about what is right and what is wrong. You have decided that this is the right way to be. If they are not the way you want them to be, at first you will get irritated, then you will get angry, then you will hate them, and then you will want to kill them. These are all natural processes if you expect everybody in the world to be like you. If everybody in the world were like you, would you be here? In your own home, if there was one more person like you – would you live in that house? Would it be possible? It is very good that everybody in the world is the way they are.

Every human being is absolutely unique. If you look at the person sitting next to you right now, you will see there is no other human being like this person anywhere on the planet. There never was one and there never will be one again on the planet. This is an absolutely unique human being. If you recognize that there is only one like this, it is such a precious material, how can it irritate you? Please see, it is an absolutely unique human being who is sitting next to you. Just turn around and see – people sitting next to you are absolutely unique human beings. There isn't another one like that, and it is such a miracle. Today, you are sitting next to this human being who is so truly unique. Never before, never again on this planet will a being like this happen. If you see this, where is the question of irritation? You are blind, you are simply blind to life; you have not opened your eyes and looked at life. That is why you can be irritated. Otherwise, how can anybody irritate you?

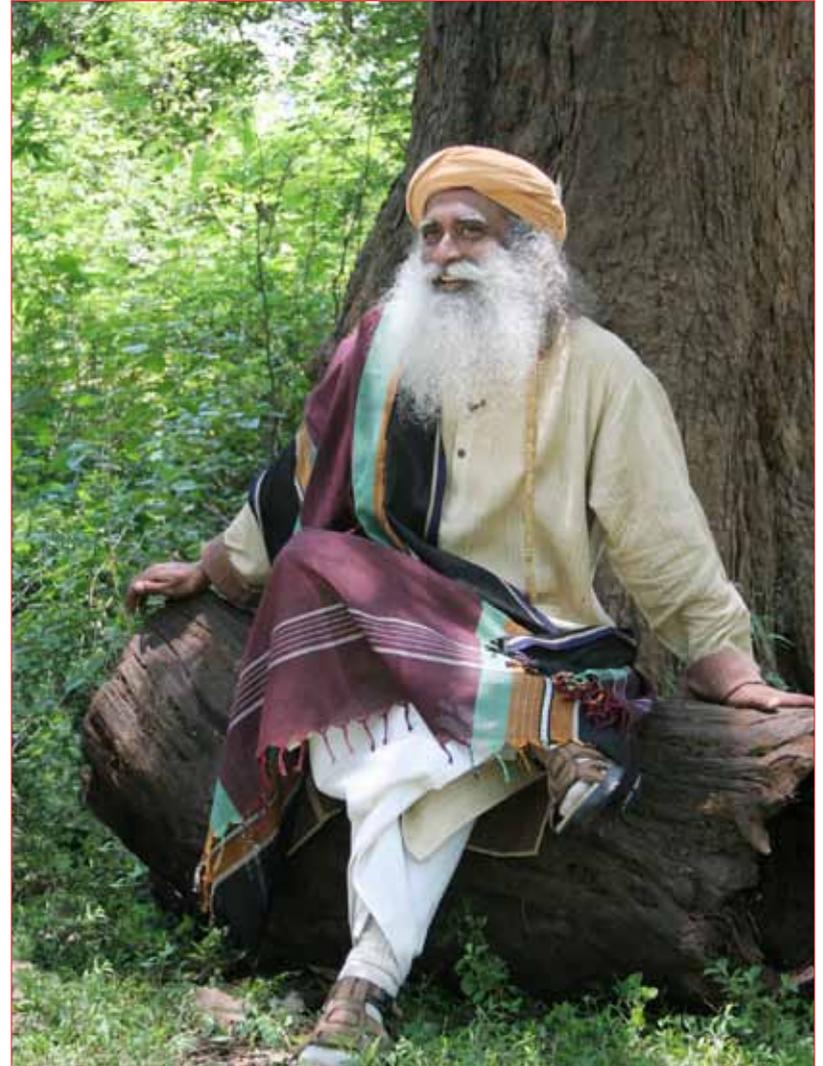
Questioner: *What is the difference between mind and atma?*

Sadhguru: Oh! (Laughs). Which atma are you talking about? What atma have you experienced? You know the function of the mind to some extent, but atma – what do you know about it? You are talking about stories that other people have told you. To put it very bluntly, the moment you start talking about what is not in your experience, you are just lying to yourself, is it not? So don't talk about atmas. About mind, we can see.

You cannot see atma right now. Does that mean atma does not exist? It does not matter whether it exists or not, it is not in your experience right now. So if you want to experience anything beyond physical nature, obviously you cannot experience it with the five sense organs. Right now, your perception of life is limited to the five sense organs. If you want to experience anything beyond the physical nature, you must have a way of perceiving life beyond the five sense perceptions.

That is what yoga does – it raises your perception beyond the physical so that you can experience that which is not physical. Only when you experience that which is not physical, we can say you are spiritual. You are spiritual not because of your beliefs; you are spiritual not because you go to the temple, mosque or church. You will become spiritual only when the realm of your experience transcends the physical reality, and you begin experiencing that which is not physical.

So, don't give names to it. Just see that right now it is not in our experience. First create a longing to know life beyond the present limitations and then, naturally, there will be a way to know it.



“ If you ask a tree how he feels to know that he is spreading his fragrance and making people happy, I don't think a tree looks at it that way.

I am just like that, it is just my nature to be like this. ”

Questioner: *Sadhguru, what is dhyana? How is it different from pooja¹ and prayer? Does practicing meditation bring wellbeing to us the way we want it?*

Sadhguru: (Laughs). There is a catch in the question. “Bring wellbeing to us the way we want!” This is the problem with people. They not only want wellbeing, they want wellbeing the way they want it! (Laughs). And they also claim that they believe in God. Please see, the one and only problem with your life right now is that life is not happening the way you want it to happen. If life is not happening the way you want it to happen and if you are a believer in God, it must be happening the way God intends it to happen. You should be happy about it, but you are not. (Laughs). Your belief is so hollow that it is not working.

Now, what is dhyana? If you are in dhyana, are you beyond rituals, prayer, and all these things? Dhyana or meditation, means to be beyond the limitations of your body and mind. When you exist here as a body, as a mind, your suffering is inevitable. If you are happy, it is an accident, because the process that you refer to as body or mind is not in your hands. It is always subject to the forces of duality in the Existence. So being happy or unhappy, peaceful or not peaceful, is no more your choice; it is just the situation which decides this.

Dhyana or meditation means to transcend these two limitations – of the physical body and the mind – so that you exist in that state where the body and the mind are not deciding the quality of who you are right now. To be in dhyana means to be in that state where you are in touch with the source which is the basis of this body and this mind.

See, what is it that you are referring to as God? What is it that you are referring to as the Divine? What is it that you are referring to as Allah and Shiva and God and whatever else? That which is the basis

1 Religious ritual performed as an offering or act of worship.

of Creation, that is what you are referring to as God. So meditation means to be in that state where you are neither the body nor the mind, because body and mind are things that you gathered from outside; they are not the basis of life. They are only the surface of life.

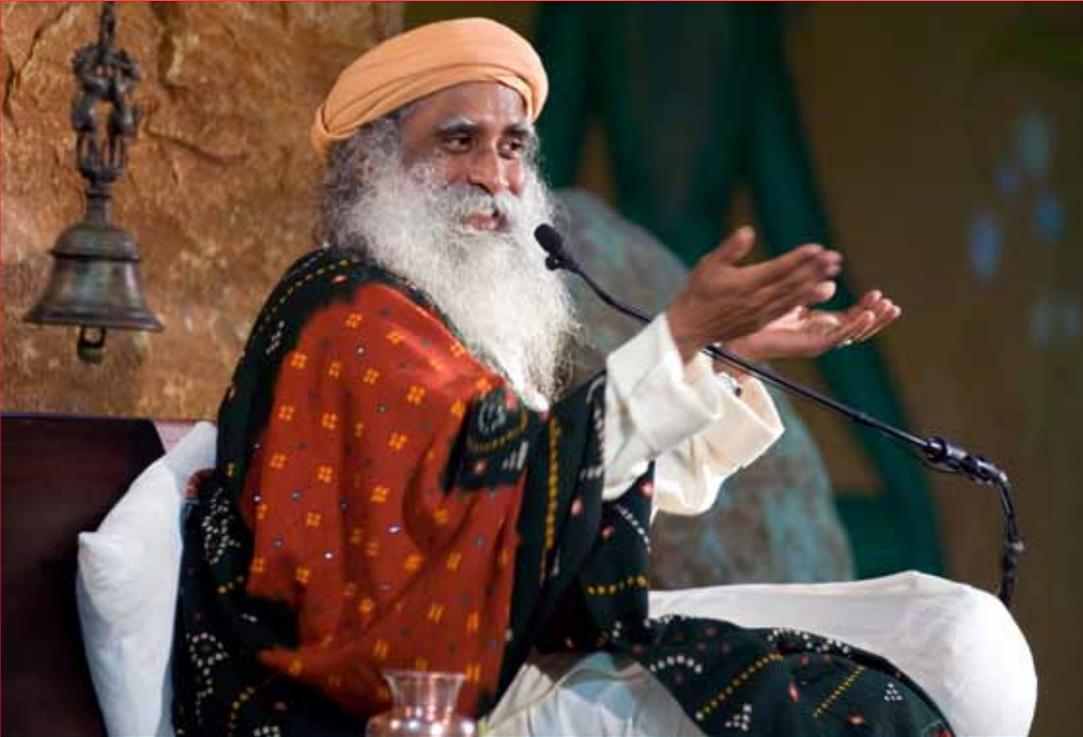
The physical reality of the existence is only the peel of the fruit. The peel has no purpose of its own except for being a protective layer for the fruit. For example, this moment while you are sitting here, this body is very important – you have to feed it, clothe it, decorate it, and pamper it in so many ways. But that something which is inside this body, that which you have never experienced, if that something leaves this body, nobody will be interested in it anymore. Because when the fruit is gone, nobody will be interested in the peel anymore; we value the peel only because of the fruit inside.

You have gotten so deeply involved with the peel that you have forgotten about the fruit. If you are eating the peel of life, how can life be? It can only be bitter. But the problem with the peel is that it has spots of sweetness in it. These spots of sweetness in the peel have come only because of its association with the fruit. But right now, your whole life is about searching for these spots of sweetness.

The physical existence is just the peel of life. If you transcend the peel and taste the fruit, your life will become completely different. Right now, your whole experience of life is limited to the physical existence, because everything that you experience is only through the five sense organs. These sense organs can experience only that which is physical; they cannot experience anything that is not physical.

If we have come here only to eat, sleep, reproduce, and die one day, we don't need this kind of intelligence or this kind of body. If you had come as an insect or a worm or an animal or a bird, you could have fulfilled those things much better than any human being. As a human being, you are not too good at those things.

Human beings have come with a different kind of capability of knowing and experiencing life beyond the physical dimension.



☞ *There is too much talk about god, godmen and goddamn men only because most of the humanity has not realized the immensity of being human.*

Spirituality is not about becoming superhuman, it is about realizing that being human is super. ☞

Meditation means to know life beyond the limitations of the five sense organs; to know life beyond the sphere of that which is physical; to know life and experience it at the source, not at the surface.

Now, "Is it not enough for me to pray?" Please see, 99% of the time your prayer is just an expression of your fear and greed. It has nothing to do with Divinity. It has nothing to do with the source of life. It is very much the surface, about things that you don't have,

things that you long and crave for, and just hope that God will give to you. You just hope that you will earn your life for free. You just hope that you will get your life at fair price... (Laughs). It is not working. You not only live with fear, you have no peace of mind either.

The fundamental difference between prayer and meditation, or dhyana, is that when you pray, you are making an attempt to speak with God. So in all these years of speaking, you probably never allowed Him to speak. Now, after this meeting, if you go to your friend's house, sit there for half an hour and do all the talking without allowing him to speak a single word, you know what will happen. The next time you knock at his door, even if he is home, he will say he is not there. (Laughs). If you say ten things and allow your friend to say at least one, there is a possibility of a relationship. But if you do all the talking, your friend will have nothing to do with you.

That is what has happened between you and God. Even though he is very much present, with you, he pretends as if he is not there because he is afraid of you, because you do all the talking. (Laughs).

Meditation means you stop your nonsense and listen. It is not the time for you to speak. You speak throughout the day, but at least for some time in a day, allow him to speak. Let us see what he's got to say.

Questioner: *Sadhguru, I was curious about something that you said that the feminine by nature is more conducive to spirituality. But if you look back and see in the Indian culture or anywhere else, there were hardly any women gurus. You don't even hear of enlightened women. Why is it like that? Is it something like having children or family, which takes them away from the goal of spirituality?*

Sadhguru: Now, I want to tell you this. A woman can never get enlightened nor can a man get enlightened. Only if you are beyond these two damn things you can get enlightened. Because being a woman or a man is just a strong identification with a few

body parts – not with your brains, not with your eyes, not with your nose, with something else, isn't it so? Nothing wrong with it, but that is not the whole world. That is not the basis of Creation; it is just one small part of life. So will women get enlightened? Women will never get enlightened. Men also will not get enlightened. Only if you transcend this you will get enlightened, not otherwise.

Now, have there been enlightened beings who have happened to have a female body? Definitely many, any number of them, they have been enlightened and they just lived simple lives, having a just few people around them to whom they imparted their own thing in their own ways. Maybe they did not become famous and travel around the world and do things because that possibility has come only now.

See, it is only in this generation that a woman can travel where she wants. Hundred years ago she could not travel where she wants; the conditions were not such, isn't it? If a man wants to set off, he will roll up his bag and just walk. A woman could not do that for a variety of reasons. Only a few of them are social, rest of them were just physical and otherwise, isn't it? So because of that she might not have been well-known in the world. This does not mean there were no enlightened women, there have been many.



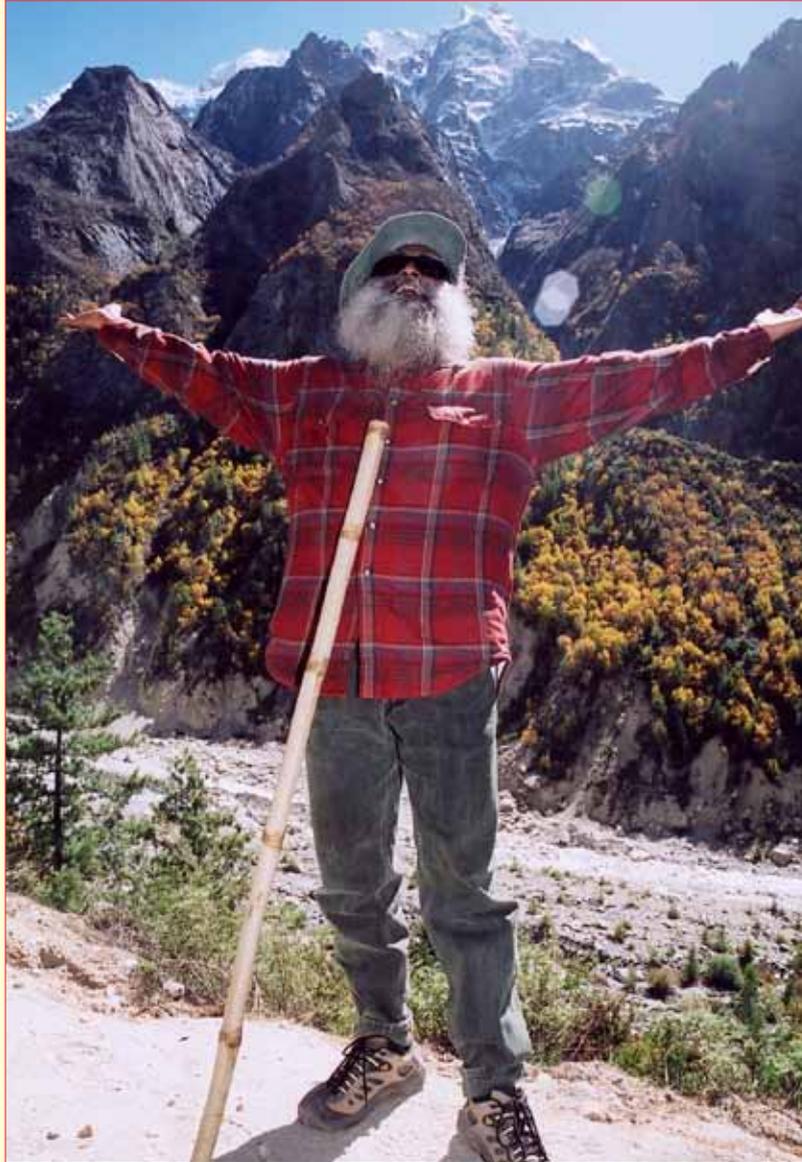
Chapter 3

Enlightenment: Life, the Way it is

For those who were enamored about it themselves, or for those who were intrigued by it because of all the noise that was being made, or for those who were simply inspired about it after meeting the Enlightened One, the next steps are not too clear... How does one get there? Is it something that is do-able? How long will it take? Will I be able to do it? Is it difficult? Hard? – these are the questions.

Having come across Sadhguru, it is only natural for people to expect him to give them the answer to all these questions – after all, was he not the one who stoked their hopes and aspirations? But he has always maintained that if he were to describe something that is not in people's present experience, the only two options that they have are either to believe him or disbelieve him. And both are equally bad at getting one closer to the truth...

In the following discourse, Sadhguru speaks to a group of people who take the discussion on Enlightenment a little further. In spite of his own experience, or maybe because of it, Sadhguru says he cannot speak about Enlightenment,



☞ *Being alive is not a small thing. It is the greatest phenomenon, not just on the planet, but in the whole of the cosmos. ☞*

but rather he will speak around it. Here, Sadhguru answers many of their pressing questions on this elusive subject.

Questioner: *They say Enlightenment is a heightened state of awareness. With that definition it makes me feel like everybody in this room is already there if you compare them to the people in my neighborhood. And if you compare with the people I work with, these people shine. So I am wondering what is it? What does it really mean?*

Sadhguru: I didn't know you had such bad neighbors (All Laugh). So, when you say I am interested in knowing what is Enlightenment, that's a very... it is a very American question. (Laughs). I don't know how to put this across to you, but nobody would ever ask such a question in India. Now people who are educated do ask, but traditionally, nobody would ever ask such a question.

So what is Enlightenment? Whatever I say will anyway not satisfy you because I am incapable of saying what it is. I have not met anybody who is capable of saying what it is. I don't think there ever was anybody who was capable of saying what it is. But we have to say something because you need to have a new definition for Enlightenment, a little better one than what you had with the internet. Internet is a contribution by millions of people. So we have to better that somehow. (Laughter).

So they say heightened states of awareness. They are right actually. It is. If you have reached a certain state of awareness where you cannot fall back then maybe you can call that Enlightenment. Many people reach many states of awareness but they can fall back. But, if you have reached a certain state of awareness where you cannot fall back, then maybe you can call that Enlightenment. Personally, I would not call that Enlightenment, but the way you use the word is subject to many things, you know. People say we are living in an enlightened society. You know, it is a very common

word people are using these days, isn't it? People who are little well to do in any society think they are an enlightened society because they have just learnt to say "Hello, please, thank you, sorry..." (Laughter).

So what is Enlightenment then? If you just want a little better definition than what you found on the internet: Enlightenment means everything that is worth knowing about life has been known. That again means heightened state of awareness or a heightened state of perception. Actually, somebody asked Ramana Maharshi, "Do you know everything?" He smiled and said, "Everything worth knowing." (Laughter). Do you know what their idea of everything, is? (Laughs) "Do you know what's happening in my mind?" – that is not worth knowing. (Laughter). Only a fool would invest time to know those things.

If everything worth knowing has been known, that knowing cannot be held in the body. See, if the body has to be held, one has to be ignorant to some extent, at least a percentage of ignorance has to be maintained. Otherwise you cannot hold the body. So Enlightenment cannot be embodied. So that which cannot be held in a body definitely cannot be held in a definition either, because body is a definition. You are a defined form only because you have a body. Your body is a definition of who you are, isn't it? If this was not there, it would be all over the place. So that which cannot be embodied cannot be defined.

Is this some clever play of words to continuously deceive people? It very much seems like that. I would think so. If I did not know, if I am not who I am right now, I would definitely think so if somebody spoke to me like this. That this is just one clever play of damn words because that is all it is, actually. Trying to deal with a dimension beyond definition with words is just a clever play of words, nothing else. If only you came here to receive something beyond words, because there is no other place to be –if you came like that then (claps his hands once) I would just do that, no talking

and you would know what this is; that this is not a clever play of words. This is something else.

But if you want to understand, if you are interested in knowing something, you want to receive and take home a definition, then I can only play with you with words, more and more words.

Questioner: *My basic question is, what does Enlightenment feel like?*

Sadhguru: What does it feel like? (Laughs). Let us say you have never had the experience of drinking water and I have. If I try to describe how it feels to drink water, will I ever get it across to you? It does not matter how articulate I am, will I ever get it across? Even something as simple as this won't come across, isn't it?

If a person talks to you about anything that is not in your experience, it does not matter how articulate he is, it will invariably lead to misunderstanding. So let us not talk about how it feels; let us look at what it means, technically. If I say how it feels, I will end up saying things that you cannot take, because when I use language, I have to take care that I am logical.

What you refer to as "Enlightenment" is not a logical process, it is well beyond that. So, for the next five minutes, if I speak illogically with you, would you sit with me? You won't. You would want to leave, isn't it? You will sit here only if I speak logically. That means you have made it very clear to me: "Don't talk Enlightenment." Ok? So, we will talk around it, but not *it*.

So, what is it that we refer to as Enlightenment? There are various levels of experience that human beings are going through: some people know just food and sleep; some people know how to create something; some people know action; some people know art; some people know music; some people know drugs, sex, and so many things. But if you look at it carefully, a human being is always seeking to have a larger slice of life, isn't it? Whether he is

out to make money, or he wants to have pleasure, or he wants to go to heaven; it does not matter. Whether he wants to go to the temple or to the bar, he is still trying to have a larger slice of life. That is the only intention. Isn't it so?

You have tasted pieces of life – some of them have been good, maybe some of them bitter. Seeking Enlightenment means that you have become very greedy – you don't seek pieces anymore, you want all of it. Suppose you had the whole pie for yourself... I would call that Enlightenment. You want to know everything that can be known experientially, right now. If you manage it, that is called Enlightenment.

Is it very difficult? Not at all. The most difficult thing about Enlightenment is that it is too simple and most obvious. The whole world misses it because it is so obvious. If it were somewhere up on the moon, everybody would have gotten it by now. The problem is, it is right here within you. Your whole focus is outward, that is the whole problem. Right now, your whole perception of life is only through the five senses. Everything that you know right now has entered you by seeing, hearing, smelling, tasting, or touching. This is the only way you know the world, isn't it?

This moment, if you shut down these five senses, you will have no experience of life or of yourself. When you fall asleep, this is what happens to you, but this one (*pointing to himself*) is still very much alive, isn't it? The body is alive, the mind is on, the world is on; but all of them have disappeared in your experience, simply because the five senses have shut down, that is all.

So sense organs are the only means of experience for you right now. And sense organs, in the very nature of things, are outward-bound. You can hear the fan, obviously; even if you drop a pin, you can hear it. But there is so much activity going on in this body, can you hear it? No. If an ant crawls upon you or even the breeze from this fan, you can feel it on your skin. But there is so much blood flowing inside the body, can you feel it? No.

Sense organs are essentially outward-bound and because of your dependence upon the sense perception, turning inward and knowing the inner dimension seems to be so out of reach. It seems to be so out of reach only because you do not have the right kind of instrument, or the right kind of vehicle to turn inward. It is like you want to eat a *laddu*¹, but you want to eat it through your ears. Quite impossible, isn't it? You just have to understand that it can only go into the mouth, not the ear. So Enlightenment is that difficult. Do you understand?

Questioner: *It never seemed that easy.*

Sadhguru: I am saying, it is that difficult! Even if you use both ears, the laddu still won't go in. Even a piece of it won't go in. But if you just use the right inlet, it goes in. Because people do not make the necessary effort to find out which way to go, they choose to go the way they know, even if it looks impossible. It is like riding a bullock cart to go to the moon. Somebody gives you a horsewhip and tells you, "Whip the bulls really hard and you will get there." Let me tell you, you may kill the bulls, but you won't get there.

The reason why Enlightenment has become so difficult is because too much nonsense has been spoken about it. If nobody had said anything about it, many people would have found their way. People have said, read and written too many things about it, without knowing what it is, without having a clue as to what they are talking about, and a whole lot of confusion has been created. It has left many people absolutely confused. At least if these people had shut up, many people would have found their way, because human intelligence is capable of knowing this. If a human being grows up with an uncluttered intelligence... that is, if your intelligence functions without being identified with anything in particular, then knowing the inner dimension becomes a natural process. Right now, that possibility has been taken away, because right from day

¹ Traditional ball-shaped Indian sweet.

one, parents are working hard to get children identified with their family and their stupid values and whatever else. And the teachers are also working super-hard on this.

On a certain day, a bull strayed into the forest. He saw lush green grass, and he went grazing deeper and deeper into the forest. After a few weeks of living there, he grew fat – all food and no work. An old lion, who was well beyond his prime and having difficulty hunting wild animals, saw this fat bull. It is easier to stalk and kill a bull than a deer, you know? So he bided his time and then pounced on the bull, killed him, and ate him up. His stomach became real full so he roared with great satisfaction. A few hunters who were passing that way heard the roar, tracked down the lion and shot him dead. The moral of the story is: when you are so full of bull, you should not open your mouth! But all the time, these people open their mouths.

Right now, they are just destroying the possibility of knowing by giving readymade solutions and all kinds of nonsense to believe in. It is very natural for your intelligence to probe at everything, isn't it? So how could you ignore yourself? You have ignored yourself because they have always made you look up at some god that they themselves have not seen. Because of this, Enlightenment has been transported or exported to heaven. Otherwise, it is simple; it is the most obvious.

Have you heard of Arjuna? When Krishna went on talking "truth," Arjuna said, "Where the hell is this 'truth' that you are talking about? If I ask you 'Is it here?' you say 'No.' If I ask you 'Is it there?' you say 'No.' At another time, if I ask you 'Is it here?' you say 'Yes.' If I ask you 'Is it there?' you say 'Yes.' What is this nonsense? Tell me where it is and I will go get it." He is a warrior, you know? So Krishna laughed and said, "The ultimate truth about life is at the tip of your nose." So, now there are many schools of yoga that intensely focus on the tips of their noses. (Laughs).

Try focusing on the tip of your nose – within two minutes you will get a headache, but you will not get Enlightened. All that

Krishna meant is that it is the most obvious. The problem is that it is here, within, but your senses are set there, outside. So, you just need a little bit of turning around, that is all.

Questioner: *There is this line in the Bible that I often go back to. It says many are being called, but a few are being chosen. Is that true? It seems very unfair. Spirituality seems like a very undemocratic process.*

Sadhguru: It is not that only a few are chosen; but just a few choose to take the step. So, I would say that many are called, but only a few choose; only a few choose to really come. (Laughs). People ask me, "How many steps?" I tell them, "Take one step." And there is only one step to take. You have taken a million steps outward, but just one step inward is all it takes. You cannot take that step inward like this (*pointing in front of himself*), you have to turn around and take it. But you are not willing to turn around because you have made investments on the outside.

It is not that if you turn inward you lose the outside. It is not so. It is an unfounded fear and once again, this fear has been nourished by all kinds of misinterpretations of spirituality.

People have always told you that if you turn spiritual, you will leave everything and go away. If you turn spiritual, your residence has to be in a Himalayan cave along with the rodents. It cannot be in Mumbai, isn't it? But an inward step has nothing to do with the Himalayas or living in a city. Mumbai or the Himalayas is just a choice of residence, that is all. That is an outward thing; it has nothing to do with your spirituality at all. It is up to you. Whether you choose to live in Mumbai or the Himalayas, it has its advantages and disadvantages, isn't it?

It is just that, for a long time, because there was no custom of divorce in India, a lot of people chose spirituality as a way to leave their family in an honorable way. (Laughs). There was no honorable

way of leaving your family, unless you said, "I am going spiritual," you see? (Laughs). So it was an excuse that a lot of people have used for a very long time. I don't think you need an excuse now, do you?

Questioner: *But I don't find my inside a very nice place.*

Sadhguru: You have never seen your inside. Right now, what you call your "inside" is your mind. Your mind is not inside. Your mind is just society's garbage bin, isn't it? Everything that is in your mind is just what you have been exposed to. So your mind is not your inside; your mind is outside.

Questioner: *We have a choice in processing that garbage. I chose to come and listen to you. I could have chosen to do otherwise, but I didn't. So we do make choices about what we'd like to process.*

Sadhguru: Yes, but you have no choice about what you take in. You have a choice about what you make use of and what you don't, but even that choice is not really a choice, because it is also decided by something else that has gone in earlier. So you really have no great choice about it.

The content of your head and the content of your body were collected from outside. You slowly accumulated this body. How? Just by eating food. You also accumulated the content of your mind, just by your exposure and the impressions of what enters you through the five sense organs. These five agencies, that you use to collect the impressions of life around you, are not reliable at all. People have always told you that "Seeing is believing," but seeing is not believing. Does everybody see the same thing? No. Everybody sees what they want to see, they do not see what is there; and even the very process of vision itself is not reliable.

Why this is so, that even something so fundamental is questionable is because the sense organs are open only for survival. They are

sufficient instruments of survival, but not for seeking something beyond that. Now, you are talking about Enlightenment, which is not a survival process. Once you are looking for something beyond survival, the sense organs are not good enough. You have to have another dimension of perception.

So the whole process of spirituality is just about enhancing your perception. Unfortunately, if I use the word "spirituality," people think they will have to chant "Rama, Rama," or sit in the temple, church or mosque, or that they will have to give up their food, clothing, or something else. It is not about that. It is about enhancing your perception.

The only way to know something beyond survival is by enhancing your perception. Everything else is just belief, isn't it? And what you believe is immaterial, because we know very well that if we work hard enough on you, we can make you believe any damn thing. We know that very well. We just have to work hard enough on you and we can make you believe the weirdest of things in the world. Especially if we work upon you right from your childhood, isn't it? Haven't you seen enough of life around? You know that. (Laughs).

What you believe – whatever it may be – is of no existential value. It may have social value. But when you talk about Enlightenment, you are not talking about the social or personal dimensions of life. You are talking about an existential dimension of life. If you have to know life in an existential way, the only way is to enhance your perception. Not by thinking it up, not by believing, not by discussion, and not by philosophizing about it. Only with an enhanced perception can you receive life, can you know life. There is no other way to know life.

So, Enlightenment means a heightened level of perception, in an ultimate way. If your perception is fully on, you receive everything that can be received and know life in its totality. We would call that Enlightenment.

Now that you asked, "How does it feel?" let me try to work around that. Technically, I will say Enlightenment would be like this: if you sit here, your body is here, your mind is out there, but what is "you" is always away from these two things. You can use the body, you can use the mind, but what is "you" is always a little away from these two things.

If you look at life's experience, the biggest limitation upon you right now, is your body and your mind. But the only two possibilities for you to exist here are also through your body and mind, isn't it? The source of all suffering that any human being may know is his body and his mind; there is no other suffering, isn't it? If you have a clear experience, a little distance from this body and mind, you will see that you are free from suffering.

Once there is no fear of suffering, how would you live here? Every step that you take right now is half a step because there is a fear of "What will happen to me? What will happen to me?" If you observe your life carefully, I would say that for a majority of the population, at least 90% of their life is dedicated to their security. The steps that they take in their life are not being taken in search of joy or love or freedom or anything. It is always in search of security, isn't it?

When you are constantly in pursuit of security, you are in pursuit of death, because life is never secure. It does not matter what you do, how much insurance you have, how much bank balance you have, how many thousands of people you have around you – tomorrow morning you may just fall dead. We do not wish it for you, but it can happen, isn't it? It is happening to so many people, so it can happen to you or me tomorrow morning. As long as your life and the experience of life is limited only to the physical and the mental, living with fear and being constantly security-oriented is unavoidable. It is inevitable; that is the only way you can live.

If your experience of life transcends the limitations of the physical and the mental, they are still a part of your life, but you are

never a part of them. You can use them, enjoy them; but you never become them. If this freedom is attained, can you imagine how you will live? Unbridled life, isn't it? You can play with life any way you want, but life cannot leave a single scratch upon you. Is that a good description of Enlightenment? Is it worthwhile?

Questioner: *It sounds frightening. When you are Enlightened, do you begin to see that everything is like maya or illusion, that everything fades and seems unimportant? And if someone you love gets Enlightened, will they also see you like a puff of vapor? (Laughter).*

Sadhguru: You should ask people around me whether I love them, whether my involvement with them is more or less than anything else that they have known in their life. For thousands of people, I am deeply and passionately involved with them.

If you are free from suffering, or free from the fear of suffering, would you hesitate to involve yourself in life or would you throw yourself into life? Right now, you are hesitating. Right now, most of you are made like this: if somebody suddenly smiles at you on the street, you hesitate: "Why is this man smiling at me?" because you are afraid of the consequence of that. Fundamentally you are afraid: "Tomorrow it may hurt me; tomorrow something else may happen as a result of this."

You constantly hesitate to involve yourself with life simply because of the fear of suffering. If the fear of suffering is taken away, you would give yourself absolutely to everything around you, isn't it? This way, would you love more or love less? Love more, isn't it?

Questioner: *Love more, I imagine, logically, from what you have said, yes...*

Sadhguru: See, I can only speak logically to you. Do you want me to speak another language which is not logical? To carry on any

kind of logical conversation, you need two people. But when you say Enlightenment, you are talking about only one. Now, modern science is a logical development, but today physics has reached a point where it is no longer logical. Because scientists have made too much investment in logic, they are unwilling to admit that they are turning illogical; they are giving the name “fuzzy logic” to their illogical nonsense. They are afraid to admit that their logical ways have no further scope. That is the reason why these kinds of words have been coined.

If you are fuzzy, how can you be logical? Tell me. If you want to be logical, you must be like a knife, cutting everything into pieces. So, fuzzy logic itself is illogical. Isn't it so? The very terminology is illogical.

Right now, science is beginning to realize that the logical way of approaching things is limiting. It cannot take you beyond a certain point. It is a good realization. But they have made so much investment in the logical, they are afraid to turn around and do something else, because then all that they have worked on may become meaningless. Like you are saying – it may become maya. I have not said this—this is not my statement, ok? If it is maya, what is your problem with seeing that? In truth, suppose the person next to you is actually just a bubble of air, what is your problem in seeing it that way? The problem is you have made an investment in him. If you are a vested interest, you should not talk about Enlightenment. If you are a seeker, wanting to know what is true, only then you should talk about it.

If you tell me, “Even if this person next to me is just a bubble of air, I would like to think he is made of gold,” then I am fine with you. I am fine with you as a friend, but I won't talk Enlightenment to you, because you have no intention of seeing life just the way it is.

Why are we afraid of seeing life the way it is? You think the way Creation is right now is not as good as the way you imagine it?

That is a foolish idea, because you are just a piece of Creation. The way Creation is must be far more beautiful than the way you are imagining it, because you are just a tiny speck of Creation. If you can think up so much, what created you must be much, much more. Isn't it so? At least, is it logical to see it that way?

Questioner: *Yes, but when I see my mind, I see a fractured, fissured place, with a great capacity for violence. And therefore, extrapolating from that, my inventor could well have been demented, and the whole of Creation may not be benevolent – that frightens me.*

Sadhguru: (Laughs). Now, you need to understand this. Only the fundamentals of life were created by whatever you refer to as the Creator. The rest of it is your creation. If you have a demented mind, that is definitely your creation. You already said, “No matter what information gets into me, I still have a choice of processing it the way I want.” So right now, if it has processed itself to a corner where it has become violent, whose creation is that? It is your creation, isn't it? So it has got nothing to do with the Creator as such.

Whatever created this and all that you have seen, is it far beyond your intelligence and imagination? Even a single atom – isn't it well beyond your perception, understanding and intelligence right now? So, such a magnificent Creation, which you cannot properly understand even a tiny bit of, could it be wrong? This right and wrong is your idea, isn't it?

The only right thing to do is to be in tune with the Existence and the Creation, isn't it? Now, you are not living in the world. You are not a living being because 95% of the time you are only thinking about life. You are not living life. Unfortunately you have begun to believe that whatever you are thinking is life. What you think is not life; it has nothing to do with life. You can think whatever you wish to, but it has nothing to do with life, as such.

Questioner: *What are the signs of Enlightenment? When can one say one is Enlightened?*

Sadhguru: Now, the question is, if you get enlightened how will you recognize it? (Laughter). When it happens, there will be no question about it; because it will pervade every dimension of who you are in such a glorious way that there will be no question about it. There will never be a question, “Am I really enlightened or not?” There will be no such thing; it will not give room for any such doubt. Now, it also right now depends on what is your idea of Enlightenment. There are many enlightened beings, but you will never know where they are, how they are, because they never declare – nor do they have any need to do that.

Only when a person has to do a certain type of work, he has to go through the shameful process of declaring his Enlightenment, because people cannot see it and many people will question it. Many people will probe it. Many people will say it is all false. Actually, it is quite a shameful thing to declare that I am enlightened. So most people will never declare, and you will never know. And you need not know whether somebody is enlightened or not. What is your problem? If it happens to you, it is wonderful. Whether somebody is enlightened or not, what difference does it make to you? So, “If it happens to me, how will I know?” You don’t worry about that. If you are capable of missing such an event, I will tell you. (Laughter).

Questioner: *What yoga practices does one perform to get to Enlightenment, or this kind of ecstatic and blissful experience that you have spoken about?*

Sadhguru: See, what you need to understand is that if something larger has to happen, it is very important that you are in complete alignment. Right now, what you consider as “myself” is just these four elements: your physical body, your mind, your emotions and the life energy that makes these things happen. These are the four

components which you call “myself.” If you want something bigger to happen, you must put these four things in proper alignment. So all yoga practices are structured and designed to put these four dimensions in absolute alignment.

These four dimensions of body, mind, emotions and energy means hands, head, heart, and energy. Is there anybody here who is only head, not heart, not hands, not energy? You are a combination of these four things, isn’t it? So you need these four basic yogas. There are only four yogas, which are known as *gnana yoga*, *bhakti yoga*, *karma yoga* and *kriya yoga*. If you employ your intelligence to reach your ultimate nature, it is called gnana yoga. If you employ your emotions to reach your ultimate nature, we call it bhakti yoga. If you employ your body or action to reach your ultimate nature, we call it karma yoga. If you transform your inner energies and reach your ultimate nature, it is called kriya yoga.

These are the only four ways. “But which one shall I take?” There is no such choice, because you are a combination of all these four. You have to employ each of them in the right proportion. Now in one person, the head may be dominant; in another person, the heart may be dominant; in yet another person, the body may be dominant. Accordingly, a right mixture has to be made; otherwise it won’t happen.

There is a very beautiful story in the yogic lore. Are you ok for stories? On a certain day, four men were walking in the forest. One was a gnana yogi, another, a bhakti yogi, the third, a kriya yogi, and the fourth, a karma yogi.

Usually, these four people can never be together because they cannot stand each other. A gnana yogi, who employs his intelligence, has great disdain for everybody. He thinks everybody is an utter fool – especially these bhakti people who look up and chant, “Rama, Rama” – he cannot stand them at all. Bhakti people have sympathy for everyone. They say, “When God is here, instead of just holding His hand and walking, why all this hair-splitting nonsense and this

yoga? This standing on one's head, holding one's breath, twisting one's body is just utter nonsense. Just call for God's help and it will happen." The karma yogis think, "All these idiots are just lazy. They have invented all these stupid yogas to cover up their laziness." A kriya yogi has absolute disdain for everybody; he thinks, "After all, the whole of life is energy. If you don't transform the energy, where is the way?"

So, these four people, who could never get along with each other, were walking together in the forest and were caught in a sudden rainstorm. When they started running, looking for shelter, the bhakti yogi said, "There is an ancient temple in this direction." So they all ran there. These bhakti people know the locations of all the temples in the country, you know. (Laughs).

The temple was in a dilapidated condition with just the roof and four columns, all the walls had gone long ago. As the storm became more and more severe and rain started lashing from every direction, the four yogis got closer and closer. In the center of the temple, there was a *linga*, or the symbol of Shiva. Since there was no other place to sit or escape the storm, they just hugged the *linga* and sat together – not out of any love for God or anything, but just to escape the storm.

Suddenly, God appeared. But in all their four minds the immediate question was, "Why now? We did so much yoga and *sadhana* but you did not come then. Now, when we are just trying to escape the storm, here you are. Why?" So, God said "At last, you four idiots got together. I have been waiting for this moment for a long time." (Laughter).

This is the biggest problem. If these four dimensions are not in alignment, nothing big can happen. If you try to drive your car where one wheel points this way and another wheel points that way, do you know what a torture it will be? That is the torture that you see in people right now; their mind is going this way, their heart is going that way, their body is somewhere else, and their energy



☞ *The most important thing about playing a game or being in a sport is that you cannot do sport half-hearted.*

You can go to your work half-hearted, you can even handle your marriage half-hearted, but you cannot play a game half-hearted. Either you throw yourself into it, or there is no game, it is only a torture.

The same is true with life. ☹

is elsewhere. How do you expect them to travel smoothly to any destination?

Yoga, or what we refer to as “Inner Engineering¹” is just to align these four wheels in such a way that you travel smoothly. Right now, even if you are in the direction of hell, it doesn’t matter. Once your car is going well, you can just make a U-turn in no time. But now, you have this torture of a vehicle, where the four wheels are pointing in four different directions. Which way will you go? You cannot go anywhere. You will just get sucked in and pushed by situations. Your direction is not decided by you, but by the situations in which you live – this is the life of a slave, isn’t it?

Questioner: *How to recognize an Enlightened Master?*

Sadhguru: (Laughs) Oh, that is very easy – lights will be flashing. At least do you see the halo? No? (Laughs). So, how to recognize him? You cannot recognize him physically in any way. It is just that in his presence if things happen to you, in his presence you become a more joyous being, a more peaceful being, then we can say maybe he is like that.

A dimension that you do not even know, how will you recognize it? There is no way to recognize it. Now why you want to recognize it? So suppose you believe that I am enlightened. “Oh he is a great man, he is enlightened.” If I become a great man, it is of no use to you, I want you to understand this. Even in your vision – in your understanding, your feelings, your emotions, if I become a very great person, it is of no use to you. If just sitting with me you feel great, that is good, isn’t it? You think I am great, what is the use? You want to start a fan club in my name? It will not get you anywhere.

So you making me great, thinking I am enlightened or not enlightened, will not do any good to you. Just see the methods that

¹ An Isha Yoga program. See Glossary.

have been given to you, are they leading you towards freedom. If it is so, just pursue them, that is all.

You don’t go about judging who is enlightened and who is not enlightened. Whether somebody is enlightened or not, what is your problem? The important thing is that you get enlightened, isn’t it? If your Guru is ignorant and still able to guide you, is it not wonderful?

So don’t worry about him because if you worry about him, either you will believe it or you will disbelieve it. Both ways, you will lose the possibility of experiencing him. If you believe him, you will blindly believe he is God himself. Or if you disbelieve him, you suspect all kinds of things. You will suspect every single action and you expect him to act according to your understanding of life. This has been the problem always.

Whenever enlightened beings came, a few people gathered as disciples. They called themselves disciples, but they expected the Guru to act according to their understanding. When he did things according to his understanding, immediately they protested, immediately they went against him. This has happened over and over again.

So you don’t decide how an enlightened person should be. You don’t even worry who is enlightened, who is not enlightened. You just see whether what you are doing right now is leading you towards freedom or bondage, just examine that. Whatever path he has given you, is it leading you towards your freedom or is it leading you towards your bondage, just examine that. If it is leading you towards your freedom, it does not matter whether your Guru is enlightened or not, that is not your problem. You go ahead and do what you are required to do, because if you waste your time, mind and energies thinking whether somebody is enlightened or not, it will simply go waste because you cannot draw a conclusion. Whatever conclusion you make, it is only for self-satisfaction, but you will not know the truth.



☞ *What you worship is not the point. How you worship is not the point at all.*

The whole point is just how deeply you relate... ☞☞

Instead of wasting your time trying to make a judgment about whether somebody is enlightened or not, you just see whether somebody's presence is truly useful for you or not. When I say truly useful, is someone helping you to become big, or is somebody helping you to become nothing? (Laughs)

Now, if someone is helping you to become big, you should not be there. If someone is just making you feel good about everything,

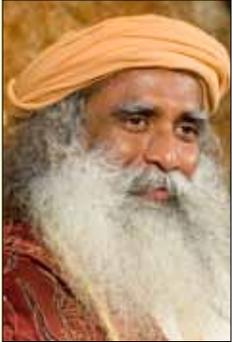
you should not be there. If someone is not letting you sit anywhere; whatever you hold as sacred and you sit on it, he will break it and make you believe that the next thing is sacred. The moment you go and sit there, he will break that and say the next thing is sacred. Someone who will never let you rest; you must be with that one. Someone who lets you rest is not a good one.

If you want to rest, if you want to be where you are, you can do it yourself. Isn't it so? Only if you want to enter spaces, if you want to move into dimensions that you cannot do by yourself, that is where you need another, isn't it? If you want to move into areas that you have not known and you cannot know by yourself, only there somebody is useful for yourself. Only there a Guru is useful for you.

"No, my guru is very loving..." If you want somebody who is always very loving towards you, if you want someone who is truly loving for you all the time; no matter what you do, they will wag their tail, then you get yourself a dog, not a Guru. (Laughter) Unconditionally loving he is. People are always looking for such things, so I am just giving you practical solutions. If all you need is a loving smile and nice words. I am telling you, get yourself a dozen dogs; they will lick you all over and make you feel good. (Laughter). Really. Get yourself one dozen dogs in your house and just see how they will love you. Every moment of your life you will not miss love. (Laughter). Is it not true?

If you want somebody who will never let you sit down, who will somehow, whether you are willing or unwilling, just keep you moving and moving and moving; then only you seek a Guru, not otherwise, because these are horrible people. They are alive and they are dead at the same time. (Laughter) So people who are alive and dead at the same time have no concern for your knees pain and other things, you know. Because they have no concern for their own knees pain, they have no concern for anybody's knees pain. So don't look for enlightened people.

Senseless



*This eternal mischief
that these elements five did make
What a simple trap you set
to see no man can ever know rest
to struggle in seemingly endless unrest*

*The devil in you did decorate this trap
with sweet complexities of senses five
Senses and senses meet to leave one
senseless of all that is true*

*The door that blocks
is also the door that liberates
Which side of the door you are
is all there is*

*Shambho, my doubtiness and your grace
got me to your side of the door
If you are too choosy
as to who should cross this door,
a mistake with me you made*

*This new sense has left me so senseless
that I will keep this door open for
every vermin that can crawl and cross
Pardon me my treacherous arrogance
as I am only you*

- Sadhguru

Even if you think somebody is enlightened, in what way does it change your life? In what way does it change your life? You think I am enlightened. In what way does it change your life? It doesn't, isn't it? Maybe you can go and tell your friend, "I've found an enlightened being." Another achievement in your life, like "I bought a new house," another achievement in your life, isn't it? It is of no value; you finding somebody and labeling them as enlightened is of no value to your life. Are you moving on? That is of value. Are you breaking your limitations? From where you were, have you broken at least a few limitations? That is of value. So don't look for enlightened people.

Questioner: *Sadhguru, why is it that we hear of only so few people who are Enlightened?*

Sadhguru: If you are not aware of this, I would say for 90% of the people, their moment of Enlightenment and the moment of leaving the body are the same. You will never see them again. Only a few people have the possibility of keeping the body even after Enlightenment, for a certain period of time. Otherwise, there may be only some time, maybe one or two hours, maybe four hours of extra time, that is all. Beyond that, they cannot keep it.

The word "Enlightenment" has been used very loosely because the English word could be used in various contexts. The nearest word probably for Enlightenment in Sanskrit expression would be Gnanodhaya. People normally understand gnan as knowledge. It is not knowledge; it is perception. Gnanodhaya means perception has risen to its ultimate possibility. Everything that can be seen has been seen. "So if I see everything that can be seen, why should my body drop?"

Enlightenment means the pitch and intensities of your energies have risen beyond the physical – the physical is not essentially only in terms of body, but the physical as a whole. Now, the intensities of

your energies have reached a point where physical cannot contain you anymore. Once this happens, you burst forth into another dimension of experience and the body naturally drops. Just as once the fruit is too ripe, it drops off the tree, the physical body will just fall.

Very few people retain their body because they know the tricks of the body, they know the mechanics of the body to hold on to it. Otherwise, the moment of realization and the moment of leaving the body is same. Generally it is only people who are on the path of Kriya Yoga who can hold on to the body because they understand the mechanics of the body. They know all the tricks of the body so they hold on to the body.

Now there are other people who work to this level of intensity through, let us say devotion, because devotion has been the main thing for centuries. It is not that others have not been there, but devotees are noisy, so the whole world hears about them. The other systems of yoga will not make noise; they always want to be quiet, not heard, not seen; they are somewhere else. But devotees are always noisy, they want to sing their bhajans on the microphone, clap and dance, isn't it? (Laughs). These people never retain their body because they do not have the wherewithal to retain the body.

Have you noticed in India, most of the Enlightened beings died very young? Any number of them, by the time they are thirty-two, they are over. Have you noticed this? Because, retaining the body needs lots of tricks. Realization is one aspect, but what the science of this body is, is another aspect. If you do not know the science of the body, if you do not have a grasp and control over the science of how this life and body are functioning in tandem, you cannot retain the body.

So you will have to play some tricks to retain the body. Various kinds of tricks are played by various Masters, but generally, only those who are on the path of Kriya generally manage their body; others cannot hold on to their body.



☪ *Everyone can love God, as He does not demand anything from you.*

But to love the one next to you right now costs life. It takes much courage to do this. ☪

This is the reason why generally, when people attain to a certain peak, we will not let them reach the ultimate peak; we peg them down there. I have lots of people around me like this – they are just one step behind. They are in a certain exalted state, they have grown close to it, one more step means they will leave, but we will always hold them down there, so that their physical bodies run their full course. They have much more sense than other people, they are good

manure for the world so we want them to be useful in the world. We want to enslave them and use them for everybody's wellbeing, otherwise all the beautiful people will leave. (Laughter).

So we don't let them go, climb the final step, until their bodies wear themselves out through the natural process of living. When they go beyond a certain age, then we take off the peg – then it is up to them. Until then we fix them down, because if full Enlightenment happens they will not know how to sustain the body unless they put in an enormous amount of study. You don't like that? Personally, even I don't like it, but I have some social responsibilities. (Laughs).

Questioner: *Why is there so much talk of human Enlightenment? Why have human beings, unlike everything else in the Universe, been given so much of choice to be selfish and not to be useful?*

Sadhguru: All creatures are structured in such a way that they don't think of serving anybody. Even the earthworm does not think of being useful. Even he is greedy for its survival. He wants to eat as much as he can and he wants to reproduce as much as he can. With what little he knows, he is very selfish. But we take advantage of his selfishness in some way, for our selfishness, so it seems to be useful to us.

Don't think that the tree outside is thinking of growing flowers for you to do pooja or wear them in your hair, or smell them and feel wonderful about it. It is trying to attract the bees and the birds and reproduce. It is not at all concerned about you; it is striving for its survival and reproduction. You give it all kinds of meanings in your head, but all life, every creature – a plant, an animal, an insect or a worm is only striving for its survival. But Creation is such that the whole process is a chain – you know the food chain, and all that stuff?

Right now, we are sitting here and talking about human Enlightenment. But, earthworms may be having a meeting talking

about their Enlightenment, ok? So it is not just that we are paying so much attention to our lives. They are also paying enormous attention to their lives. They are not ignoring their lives. But the distinction is that animal life is still compulsive.

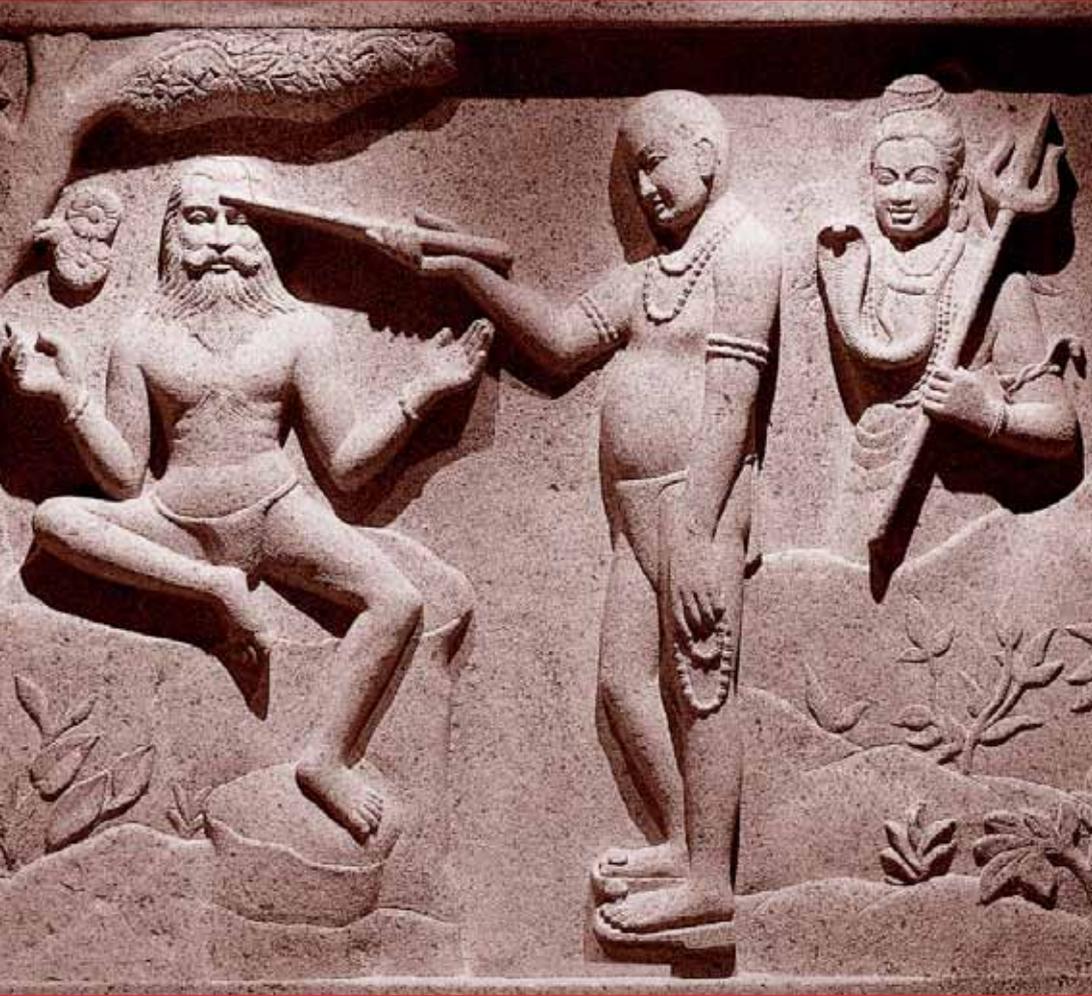
In yoga, we look at life as happening in three different dimensions. They are called "*mruga*," "*manushya*" and "*deva*" – that means animal nature, human nature and divine nature. Animal nature and divine nature are very well established. What you call "human nature" is not established. In this moment you can be god-like and in the next moment you can be like a brute.

Look at yourself and see how many swings you make in twenty-four hours. This moment you are wonderful, next moment you are nasty; one moment you are beautiful, next moment you are ugly. Isn't this happening to you? So you are constantly swinging. There is no such thing that you can point out and say that this is human nature. Humanity is a flux. You can become anything you want to. No other animal has this freedom.

So this life, which was restricted in animal nature, has now evolved to a status where it is no more restricted. It can become anything it wants. This is freedom, but this is what human beings are suffering right now. What people are suffering is not their bondage. What people are suffering is their freedom. That is why it is so tragic. If you are suffering your bondage, that is fine; but you are suffering your freedom.

If your life was fixed as in animal nature, you would not be suffering so much, isn't it? For example, when a tiger is born, he does not plan and calculate how to become a good tiger. By just finding enough food, he will become a good tiger, isn't it? If he gobbles up enough food, he will become a good tiger. "Will I become a tiger or will I end up as a house cat?" These kinds of fears and insecurities don't exist for him.

Just see, being born as a human being, there are so many things you have to do to become a good human being. After all this,



Sadhguru Parabramha. A stone sculpture in the Dhyanalinga Temple depicting an incident from Sadhguru's own life where, three lifetimes ago, Sadhguru living as an intense but forlorn seeker is graced upon by his Guru.

These few minutes of physical contact he had with his Guru shaped the course of his future and in many ways is considered the birth of the whole movement that is now known as Isha - the Silent Revolution of Self-Realization.

you still don't know where you belong. Isn't it so? Compared to another human being you can say, "Ok, I am better than him." But by yourself, you do not know where you belong because what you call a human being is not established. You are left free by Nature. This is a tremendous possibility.

Nature left you free like this, trusting your intelligence, trusting that you will naturally seek the highest, not the lowest. If you know money, you want to be the richest man in the world. If you know power, you want to be the most powerful man in the world. If you are an artistic person, you want to be the most artistic person in the world. Whatever you know as life, it is very natural for you to seek the highest in that, isn't it? Whatever you expose yourself to, you want to go there. So this is a natural urge. This urge has been put into you and you have been left free to become whatever you want, with the trust that you will anyway go for the highest. But right now, human beings are going about as if they want to disprove that.

So the talk about human Enlightenment has risen only because of this un-structuring of life for you. If it was very structured, as it is for every other creature, we would not be talking to you about Enlightenment. We would be talking to you only about survival. But now that your life has been slightly unstructured, you can make yourself into anything that you wish. This moment if you are willing, you can make yourself very joyful and pleasant. This moment if you want, you can make yourself very unpleasant and miserable. Isn't it so? So the choice is always there, every moment. Most of the time, you don't exercise this choice because you exist in a compulsive way, as a reaction to many things around you.



Chapter 4

Dissolving your Personality

Having a “strong personality” has always been considered as a great asset. In history, those with strong personalities are glorified even if their brutal actions caused colossal loss of human lives. In the modern world, a whole multi-million dollar Personality Development market thrives on this belief. So it is intriguing to some that Sadhguru talks of the need to dissolve one’s personality in pursuit of the spiritual.

Taking to the fundamentals, Sadhguru not only refuses to toe the popular belief but also maintains that it is the personality that we have so painstakingly built, that prevents us from seeing what is, and experiencing what we really are. Speaking about the relationship between the self and the personality, Sadhguru elaborates on what is possibly the only barrier to experiencing life the way it is.

There are always many ways in which people make use of the spiritual process. For some people,

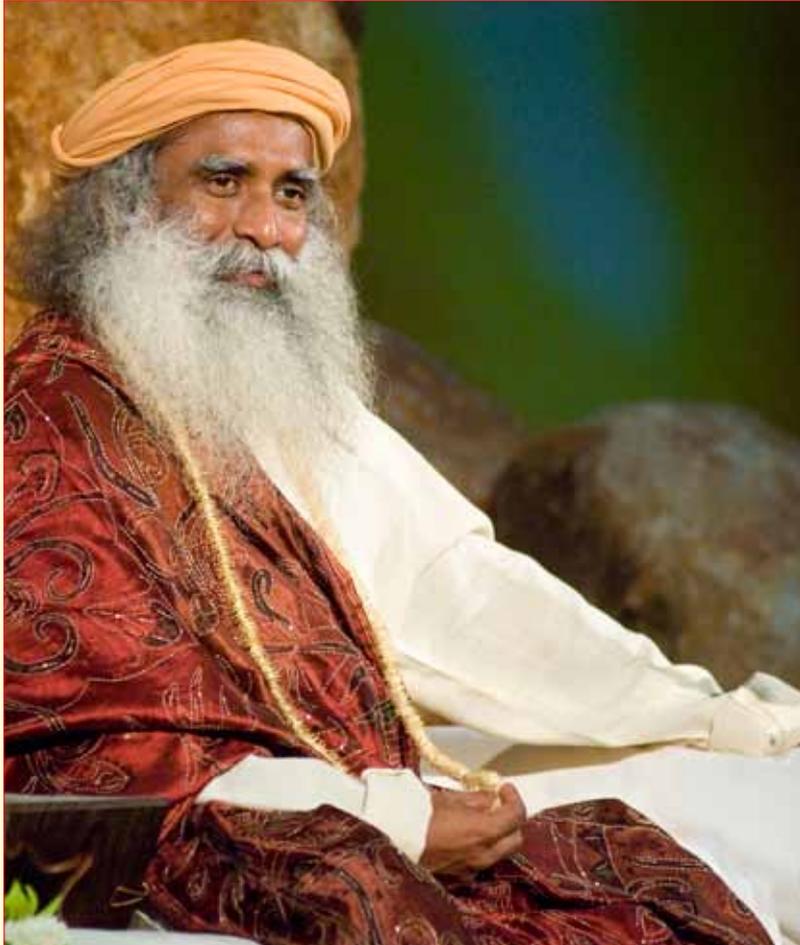
spirituality and all those spiritual talks, all those *pravachans*¹, are just an escape from the mother-in-law or cooking. For some it is an intellectual entertainment; some are seeking to learn something new. A few people want to bring about some change in their life; they want to become a little more peaceful, a little more loving. Very few people are actually looking for transformation. Do you know the difference between change and transformation? Change means improvement or self-improvement. Transformation means nothing of the old should remain. Some people really want to get lost in the spiritual process, dissolve into it.

There are many ways in which people approach the same thing. But which is the best way? I would not say any particular way is the best way, because each person seeks according to his or her needs. You cannot prescribe one way as the best for everybody. Generally, human nature is such that people seek whatever they don’t have. If they don’t have health, they seek health as if it is the ultimate thing. If they don’t have money, they seek money as if it is the ultimate thing. If they don’t have love, they seek love as if it is the ultimate thing. Whatever they don’t have, that is what they seek.

That reminds me... (Laughs). This happened when we were in Trichy. You know Trichy... Tiruchirapalli? It is a medium-sized town in Tamil Nadu. In a high school, the teacher asked the students, “If God appears in front of you and gives you a boon, what will you ask for?” One boy said, “I will ask for a Maruti car.” Another said, “I want a bicycle.” Somebody said, “I want one million rupees.” And they went on like this. Then the teacher said, “You idiots, what will you do with all these things? Ask for intelligence, ask for knowledge. Why are you asking for all these things?” So one boy stood up and said, “Everybody asks for what they don’t have!”

So, everybody seeks what they don’t have, isn’t it? (Laughs). Now, when a human being goes by this process of asking for what he does not have, it becomes an endless process. Because what is it

1 A form of religious discourse or recitation of holy scriptures.



☞ *If you were not restricted by the limitations of logic, if all of you were simply open, I would not waste your time and my time talking.*

Everything that needs to happen will happen just by the presence.

My work is not about changing your attitude but to touch you at your core. A touch that will leave you not changed, but transformed... ☹

that you really have? What you have is so little. If you go on asking for what you don't have, even if you have a thousand years, you still will not get anywhere.

If you start seeking the next thing you don't have, it is an endless process, a self-defeating process, isn't it? It seems to be taking you somewhere, but it does not really take you anywhere. At the same time, if you don't seek, if you don't desire, you don't go anywhere. Why would you go to a place if you have nothing to seek? Right now, that is the very basis of all your activity – desiring something and going after it, isn't it? The objects of desire may change and people may think one object is better than the other, but it is not so.

Whether you seek money, or a home, or intelligence, or knowledge, or God – desire is desire. The object of desire just changes the direction of your seeking, but it does not change the process of life as such. And the essence of life, in many ways, is in its process, isn't it? Where you got in the end is not the point, really. In many ways, the essence of life is in how you are experiencing it right now.

If you want to experience life in a better way, changing the objects of desire is not going to make much of a difference. It is the way we handle the process which is going to make the difference. Right now, your whole life seems to be in pursuit of happiness because happiness is missing. If you are very happy, after some time, even that does not seem to be enough. Even if life becomes a very pleasant and beautiful experience, after some time you will see that there is something within you which does not want to settle for just a joyful life either.

So there is something that this life is longing for – it is not a desire; it is its destination. It is not a desire that you created or I created, life is just longing to go towards a certain destination. The only choice that we have is either to move towards this destination consciously or unconsciously. If we are dragged towards something unconsciously, even if it is towards heaven, we will still suffer the

dragging, isn't it? Let us say, we grab you and drag you out of this room. If you do not know where you are being dragged, you will suffer. We may take you and put you on a beautiful beach but that is later. (Laughs). All along, from here to there, you are going to suffer it terribly.

If life drags you towards a certain direction and you are unconscious of it, you will suffer the process immensely. So if you look at it consciously, if you go towards it consciously, then the process becomes beautiful. That is all the choice we have, really. And once we are conscious, we naturally hasten the process.

You must understand this: whatever we are unconscious of, on that level, there is suffering. Suppose you are driving on the street and you are completely unconscious of who is coming behind you or in front of you, it will lead to one kind of physical suffering. Because you are unaware of the physical reality, physical suffering will come; something is going to break, isn't it? Similarly, when you are unaware of what is happening in your body, another kind of suffering will come. When you are unaware of what is happening in your mind, another kind of suffering will come. When you are unaware of what is happening in your family, another kind of suffering will come. Wherever you are unaware, that level of suffering will come to you.

Once, a pirate returned after his expeditions and walked into the local bar. The bartender knew him from the old times – he had seen him a year ago, and now the pirate has just come back after his expeditions. The bartender looked at him and said, "Hey, what happened to you? You look terrible!" The pirate said, "No, I'm feeling just about fine." Then the bartender said, "But what happened to your leg? Why the wooden leg?" "Oh, that! We were just having a battle with another rival group, and I saw a cannon ball coming straight at me. Before I could move, it hit my right leg. But I'm doing quite fine with the wooden leg. I'm pretty good."

Then the bartender said, "What about the hook? Instead of a left hand, you have a hook. What happened to that?" "Oh, we were just having a swordfight for fun and my left hand got chopped off. But I'm doing quite fine with this hook. In fact, it's more useful than the hand." Then the bartender asked, "What about the eye patch? You lost one eye, what happened?" "Oh that... I was just looking up at the sky and bird poop fell into my eye." The bartender said, "Oh, come on, whoever heard of anybody losing an eye from bird poop! How could that be?" The pirate said, "That was the first day I had my hook on." (Laughter). Whatever you are unaware of brings suffering to you, isn't it? (Laughs).

So, we are always talking about awareness. Awareness is not something that you do, actually. In fact, the less you do, the more aware you become within yourself. The less activity there is inside, the less of what you call as "me," the more awareness there is. The less your personality, the more your presence is, always.

Spirituality is not something that you do. If you stop doing all your nonsense, you are spiritual. If you stop your nonsense, spirituality *is*, you know? It is not something that you have to do, create, or make happen. "But if that is so, why am I doing my *kriyas*¹ in the morning?" you may ask. (Laughter). That is because there are no brakes on your activity, so we create a certain physical, mental and energy situation where everything gets diverted from your activity.

Slowly, the practice establishes a situation where the life energies rise to a certain pitch and intensity where slowly, the activity is still on but it is insignificant. You may have seen this during *Shoonya*² meditation – activity is still happening, but it has become insignificant. The same activity which was so significant has now become insignificant. We have not stopped it, we have not done anything to hold it down; but somehow, it has become

1 Powerful Isha Yoga practices designed to transform one's inner energies.

2 A conscious process of non-doing, taught in advanced Isha Yoga programs.

unimportant. Do you see this happening? When you just sit and meditate in Shooonya, everything is still happening, but it is no more important. It has lost its significance. It has lost its impact upon you; it has lost its influence upon you. It does not mold you anymore. All the activity of the mind stops molding you.

You have to do a lot to keep up your personality, isn't it? Most of the activity that you do to keep up your personality is unconscious, but you are doing enormous activity to maintain it, isn't it? If that activity gets lowered, suddenly awareness gets heightened. Awareness is not something that you do. Life is awareness. The very basis of life is awareness. You know that you are alive only because you are aware, isn't it? If all awareness disappears, at least on this level, we can call it death.

Mostly, when you create your personality, just a small part of it may be conscious; the rest of it is unconscious. By creating your personality, in one way it means, somewhere, you thought the Creator did not do a good enough job on you, isn't it? If it needs improvement, definitely it must mean that he did not do a good enough job on you, isn't it? So why would you feel that such a grand Creation is not good enough? Why is something that is so enormous and fantastic not good enough?

You know, there is a simple, basic process of self-preservation that is built into every cell of our body. Like every worm, insect, or animal, we also have it, but we do not know where to contain it. The only thing that needs preservation is your physical body, but now it has just spread itself into everything. Because it has spread itself into everything, you have to create a small person of "yourself" who will defend himself all the time.

If we make mincemeat out of this personality every day, you could create a new one tomorrow morning, isn't it? We have been trying to do that here, gently, because if I go very hard at it, you will run away. (Laughs). Gently, step by step, we are trying to make mincemeat out of your personality so that it becomes a flexible

aspect. You cannot live without a personality. You need one to exist here, to go about in the world, to do your work, and to manage things. If it is a flexible thing, in different places, you could put on the right kind of personality that is necessary for the situation, and it would be fine. But right now, your personality is like a rock. It sits on you all the time. Anything that does not fit into its ambit makes you suffer, isn't it?

Who drew this caricature that you call "myself?" Definitely you, but it is influenced by so many people around you. When you were a teenager, you went and watched an Amitabh Bachchan¹ movie. You came home after the movie and tried to walk like him, isn't it? (Laughs). Sometimes maybe consciously, but most of the time, unconsciously, isn't it? So, this caricature came into existence because of all kinds of bits and pieces that you gathered.

When we were in school, there was a boy studying with me who had an excellent hand; he could just sketch anybody with whatever kind of distortion he wanted. (Laughs). So, there was one much-hated geography teacher. One day, this boy drew a horrible caricature of the geography teacher on the blackboard – badly distorted, but everybody could clearly recognize who it was. (Laughter). Then the teacher walked into the class with his perpetual temper – whether he talks about the grasslands in America or he talks about the deserts in Africa, he is always in a bad temper. (Laughs).

So the moment he saw the caricature... One thing is, he was angry, and the other thing is, he was also somehow hit by the whole thing – the distortions and all that. (Laughs). Then he asked, "Who is responsible for this terrible atrocity?" As usual, everybody was suddenly interested in geography, they became very studious... (Laughter). Then he repeated, "Who is responsible for this atrocity?" He thought it was an atrocity; we just thought it was appropriate. (Laughs). Then somebody made up his mind, stood up and said, "We really don't know, but it must be his parents." (Laughter).

¹ Popular Indian movie star, who donned the "angry young man" on-screen image in the early 1970s.



Island

*You an island have become:
an island large or small
but an island still*

*The stillness of the infinite will
knocking on your door
like a thrashing mill*

*But the robustness of your little pride
could take you on an endless ride
You need to know: it is just the hide*

*Peeling your own hide
sure not an easy ride
Piece by piece if you tear
you will be unable to bear*

*Let this me get beneath your hide
in one piece it will fall by the side
Fall in step with my stride
for sure it will be an easy ride*

- Sadhguru

But for this atrocity that you call as “myself,” it is not your parents. (Laughs). It is you. Only you can commit this atrocity of distorting yourself into such a tiny possibility when an unbounded possibility was what you were offered. With life, you were offered an unbounded possibility, but you have made such a bad distortion of it and made yourself into such a tiny possibility. You can stop creating this caricature, because it cannot exist a single day without your support. But you are supporting it all the time.

In a way, what meditation means is that you are just withdrawing the support for your personality, that is all. Suddenly, it collapses; only the presence is there, the person is no more there. If you could walk on the street like this, if you could operate with people like this all the time – that you have no personality, but now looking at this person at this moment, you put up a personality, as it is necessary – it would be so much fun drawing new caricatures every day. But once you get stuck to a particular distortion, it becomes a problem. Every day if you are able to create a new distortion, that is art work, isn’t it? (Laughter); if you are stuck with one distortion, you are a freak, a cripple. So that is the big difference.

Questioner: *Sadhguru, we need to have different personalities as a parent, as a husband, or at work. In normal living, it becomes very difficult to change the personality.*

Sadhguru: Do you mean to say people around you won’t let you change it? That is not true. See, let us say you go to work– we will take the work situation because it is less personal for you. You go to work with a certain attitude and as a certain person. Let us say, you go briskly every day, saying, “Good morning, good morning, good morning” to everybody. You don’t mean “Good morning” to anybody. (Laughter). The way people say “Good morning,” it is very clear that they intend to give you a bad morning. (Laughter).

So suppose tomorrow morning, you go and really say “Good morning” to people, smile at them, talk to them; maybe you will waste five or ten minutes going into your office. But if people around you are happy, you will have a lot of extra time on your hands, because they will run around and do things better, isn’t it? If the people who are working with you are sitting there with a grouse, they will make your life miserable in so many ways, not just one way.

Now, you are asking, “Can I change my personality every day? Won’t it confuse people?” Not at all. They would enjoy you more. Isn’t it so? And will it bring down your efficiency of work? Definitely not. It is not because of the compulsion of the situation that you have gotten stuck with one personality. It is just that the whole construction of the personality has happened in unawareness; that’s why you are stuck with one personality.

Now you said, “We have one kind of personality at home, another with children, another with work and another outside.” If you look at it, it may not be true. You may be functioning in different capacities and the requirement of how you function may be different, but still the basic personality may be the same everywhere. The underlying personality is still the same. You can change that also. And it will be so much fun for you to change that because you will be able to experience a whole new person all the time. After all, it is your creation, so why should it be limited to just one way?

If God had fixed a personality for you, then that is all there is. But when you have built it, you can also change it like you change your clothes every day – in different ways, isn’t it? But most people cannot even change that; they have gotten used to a certain way of dressing, that is all. I think we should have done something today. Everybody should have dressed in a completely different way and come. Not your usual kind of clothes. Just loosen yourself up a little bit, it is important. The reason why the very essence of life is missing in people is that they have become stiff – and spiritual people are stiffer than anybody else, isn’t it? (Laughter).

See right now, you are stuck to one personality. It is just that your actions are different because the situations are different, but the person is the same because your personality has become you. You are completely identified with it. There is no distinction between you and your personality, isn’t it? You have become that. The mask has gotten stuck to your face now; you cannot take away the mask. If this mask has to come off, we need something to loosen the glue which has gotten stuck to it. This glue is the identification. So now, we are creating various situations where your identity dissolves in a certain way.

Meditation or any kind of yoga practice is just to loosen the identity so that there is a little more flexibility about it. Maybe the whole of it has not come off, but at least you can adjust it a little bit. Instead of the mask being totally stuck, at least you are able to take a little breather. The practices are giving you that much break, but if you work a little more at this, you can take the mask off and keep it aside.

When you come to advanced programs – when for three days or seven days you are in *Bhava Spandana* or *Samyama*¹ – you will simply forget who you are. It will become like that, because the situation created there is very intense and different; everything that you know as normal is broken. After some time, you do not know who is here. After the program is over and you come back, you just wonder, “Was it really me who went through all that?” Most people cannot believe that they actually went through *Samyama* (laughs), not only because of the meditation process, but because the whole situation is created in such a way that it does not assist your personality in any way.

So the whole point is to take off all the supports, because your personality cannot exist even for a moment without your support. Actually, if you involve yourself in any intense activity, your

¹ Advanced Isha Yoga residential programs, designed to experience deeper dimensions within oneself.

personality could loosen up a little bit – but that is haphazard. For example, let us say you go and play a game. In moments of total involvement, you may lose your personality, but that is a haphazard way of attempting it. Now, we are looking at how to approach it scientifically, how to dismantle all the scaffolding that is holding it up.

You may have noticed that people who are very committed and enjoying the process of working always have more flexible personalities than people who are working towards a goal. Have you noticed this? Just the involvement with work, total involvement; for those moments, the personality becomes a little loose. But people who are working towards a goal, those people have strong personalities, always.

The fundamental basis for your personality is likes and dislikes – “I like this, I don’t like this.” A complex system of likes and dislikes is what your personality is, isn’t it? See, what is the difference between you and the next person? Your likes and dislikes are different, isn’t it? Now, the whole purpose of yoga is just this: to help you go beyond these likes and dislikes. Whatever we are talking about, whatever we are doing is essentially to destroy the process of likes and dislikes.

Existing in the world with likes and dislikes is a very foolish way to exist, but unfortunately the logical mind thinks, “I will do what I like; this is my freedom.” All the time, everywhere in the world, people believe “doing what I like” is freedom. The very basis of your bondage is in your likes and dislikes, but your mind makes you believe that doing what you like is your freedom, isn’t it? Please look at it carefully, the fundamental basis of your bondage is in like and dislike.

To operate sensibly, even in the physical realm, even to operate with your work or family, likes and dislikes are a barrier; they make you do stupid things. If I feel, “I like this person, I don’t like this person,” now I cannot function as it is needed in this moment,

isn’t it? Now if I say, “I don’t like this person,” even if this person is doing something wonderful, I cannot see it anymore. Do you see this happening to yourself? Now, if I say, “I like this person,” even if they are doing terrible things, I cannot see it any more. Because the moment you get trapped in this like and dislike, you have no discretion. Your intelligence is forsaken. You being aware is simply impossible once you get trapped in likes and dislikes.

The moment you say, “I like this,” getting identified with it is very normal. It is a natural process. You don’t have to say, “I am going to identify with this light bulb.” If you just say, “I like this light bulb,” you get identified with it. The process will just happen. Life is set up in such a way for you that it happens automatically; you just have to sit here and enjoy the bounty of life. But now the problem is, we are set in the wrong direction, so life naturally creates suffering.

Suppose it was all in your hands: you have to like it, you have to get involved with it, and everything is up to you. It would be a terrible effort to live, isn’t it? Now, it is all set up well. The whole software is so well set up that if you just say, “I like this,” getting involved in it, dreaming about it – all these things just happen by themselves, isn’t it? Everything that is necessary to take you in that direction just happens. So this is just life assisting you, but it has no discretion of its own; if you like hell, it will take you to hell.

Once, a lady who was the HR director of a corporation died and went to heaven. There, Saint Peter said, “We will give you a choice because you are the first HR person to come to heaven. If you want, you can stay in heaven – you got the passport. But before you go to heaven, if you want, you can also have a view of hell. If you wish to stay there, you can do so.” The lady said, “No, why would I want to go to hell? I want to go to heaven.” He said, “Wouldn’t you want to just have a look at it?” She said, “Okay.”

They went zooming down in the elevator. The elevator doors opened into a beautiful garden where very beautiful people were swimming and sunbathing by the poolside. There was a wonderful

golf course and a nice clubhouse – the works. She thought, “This is a great hell!”

Saint Peter then said, “Okay, now you can have a view of heaven, then you choose.” They zoomed up in the elevator. There, the doors opened and she saw lots of clouds, people were floating in the clouds, playing harps. She said, “Okay, this is also fine, but I think I’ll go to hell. Anyway, all my friends are there, and there’s golf too.”

So they went down again, and again the doors opened. But this time, it was a harsh desert. Everybody was all skin and bones, without food. Everything was in a terrible condition. She said, “What is this? Last time when I came, there was a garden, there was a pool, there was a golf course. What happened?” So Saint Peter said, “That was just the first day, you know.” (Laughs). “Now, you are staff. That was the interview, now you are staff. All your life you did this to people. So this is your choice.” (Laughter).

Is there anybody working in HR here? (Laughter). If you are an HR person, when somebody new walks into your office, you are supposed to size them up, to see where they will fit into this whole machine of an organization. So, if you are willing to look, people’s personalities are always hanging out. They need not say or do anything. If you just look at them properly – you don’t need any great yogic intuition, just the simple observation of a person, the very way they stand or sit, the way they hold their hands, the way they smile, the way they do things – you will see their personality just hanging out of them. It is so obvious to everybody except you. (Laughs). That is the whole problem.



Chapter 5

Isha: Sacred Space for Self-Transformation

In Indian culture, whenever a village, town, city or any kind of human habitation was formed, people first created a temple, or a consecrated space around which the habitation evolved. History is full of examples where people themselves were so poor that they lived in huts with thatch roofs, but always built exquisite temples in their towns or villages. Such was the importance given to the idea that human beings must live in consecrated spaces.

It is in this tradition that the Isha Yoga Center, situated at the foothills of the Velliangiri Mountains in Tamil Nadu is dedicated to the most sacred of all human pursuits – that of self-transformation.

A place where every aspect of life has been minutely crafted by Sadhguru himself, it is not only dedicated to the purpose of self-transformation, but also engineered towards it in many ways. The center provides not only the space but also the tools and methods, energy and guidance, and most of all, the Grace of the Guru.

Ambling playfully through the discourse Sadhguru reveals glimpses of the backstage workings of this multi-faced, multi-dimensional play of actors and spaces, and drops hints as to how the Guru functions through his presence – and absence...

Why are certain spaces created particularly for spiritual growth? Why are certain spaces created to sustain and nourish spiritual aspirations, which are innate in every human being? Why is such a space needed?

Once we create a place where a hundred or two hundred, or a thousand people have to live together, it comes with its problems. You cannot avoid the problems. If you have to put a thousand people in one place, with common areas where they have to share, interact, and even collide (laughs) on a daily basis, problems are bound to be there. These problems that come because of many human beings living in one particular space, are very essential for one's growth.

A couple of generations ago, everywhere, but especially in this culture, people lived in large families. Even today, there are a few families like that with 200 to 300 people in a single family, living together. If 200 to 300 people have to live in one house where every moment you are close to each other in so many ways, even the air that you breathe, you have to share with people around you.

It takes enormous balance and maturity for a person to go through those situations without getting too entangled in irritations, agitations, anger, and hatred. Very easily, people can get into intense states of anger and hatred when they live in close proximity. It is also a possibility for an enormous amount of love, compassion, and caring, but the other things are also very much possible.

I don't want to blame everything on education, but to a large extent, because of the way the modern education is being imparted, living with people is slowly becoming more and more difficult. Initially, family meant mother, father, grandmother, grandfather, husband, wife, children, uncle, aunt, their children, their children's children... you know, a huge group of people. Then as we became

more and more capable of being irritable, more and more unaccepting within ourselves, more and more individualistic, we thought family means me, my parents, husband, wife, and children.

Then we dropped father and mother. Now the family means just husband, wife, and children. Slowly, it is going even further. In Western societies it has reached a certain point – in large Indian cities also, it is going in that direction – today, family means just you. Even two people cannot exist in the same house for long periods of time. Either they have to break up or they have to go away and come back. Of course, they have fashionable names for this, “Oh, we need our own space!” (Laughs). There is a whole wide space in the Existence, why do you need your own separate space? But always it is “I need my own space.”

So what is it that needs this space? What is it that is constantly clashing with other living beings around us? Definitely, this being is not in conflict with anybody. It is only the limited things with which we have identified ourselves that can be in conflict with somebody else or something else. Anyway, once a person says, “I want to grow spiritually,” he is talking in terms of throwing away all limitations and reaching towards boundlessness. If that has to happen, it is very important to create a social situation which is a melting pot for everybody. It is never organized to a point where you don't clash with each other. (Laughs). There is just enough organization that you are constantly clashing with each other, but you are still learning to love and care and give the best that you can to everybody around you.

This is a carefully crafted situation. Just to keep it sufficiently confused – not allowing you to go into absolute chaos, but enough confusion to frustrate you constantly on a daily basis. (Laughs). There is just enough confusion to keep you constantly wondering, “What the hell is all this about?” Enough confusion to make you wonder every day, “Is this all worthwhile?” But taking care that there is never enough confusion to make it totally chaotic and

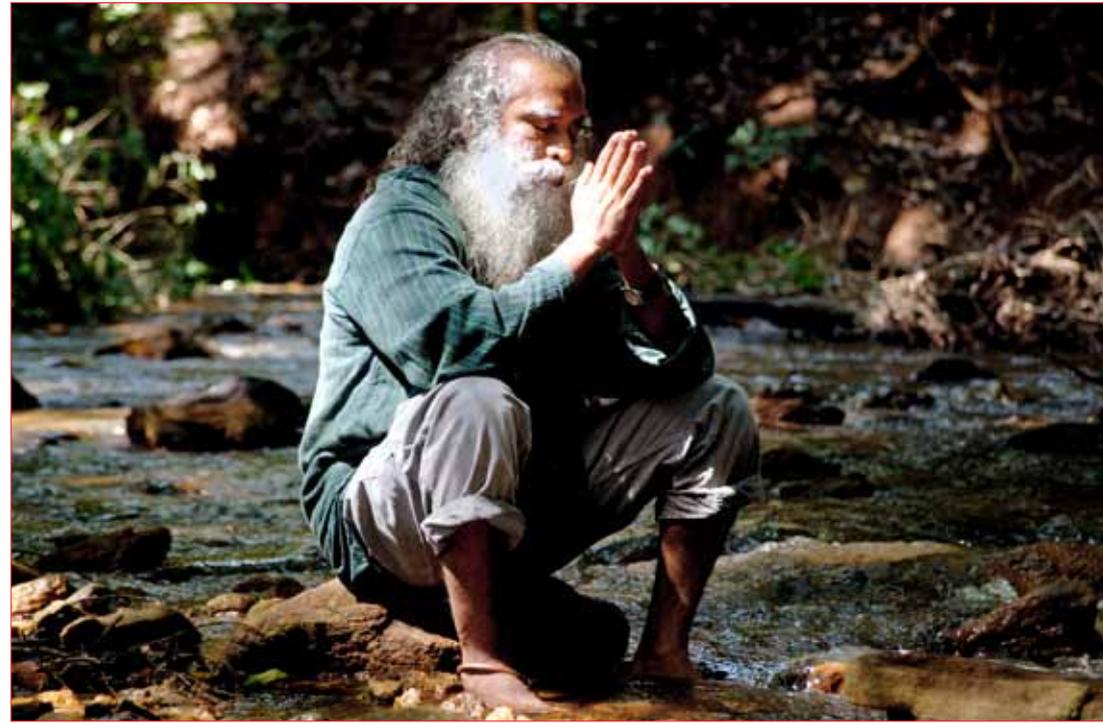
never enough organization to eliminate all confusion and make everything crystal clear.

It takes a lot of effort to keep it in this level of confusion. (Laughter). If this is taken away, if people become too settled in their situations, if it becomes too organized, there will be no spiritual quest in you. You will become comfortable, settled in your own positions, established in certain types of identities. So in creating a place like this, every aspect of it has been carefully engineered. Maintaining that balance is a huge feat, because if you don't attend to it for one day, it may go into total chaos. Or if you allow very organized people to take care of it, they will organize it so much that it becomes like a corporation, where it becomes productive, but human beings will disappear and we will manufacture machines out of human beings.

So just keeping it at the right balance is a difficult feat. I hope that always, in the future also, people who live here and manage this place will manage it with the necessary dose of confusion, the necessary dose of disorganization, at the same time, never allowing it to collapse. No situation collapses in Isha. Have you noticed that? We pull off all situations well, but at the same time, every situation is in confusion. (Laughter).

Now, only when people are thinking, looking, and constantly not knowing where they belong, their ability to imbibe what is offered to them is best. If people become absolutely focused, that would be fine. But that focus is rare, people only tend to become settled. Settlement means no movement.

Living among these people with a certain dose of confusion, constantly, can become extremely frustrating for some of you, that you keep wondering if the whole effort is worthwhile. But people who come from outside experience Isha as a very well-organized setup; people who live within it always experience it as total disorganization. People who come from outside, they always believe our programs and our situations are very wonderfully



☞ *The spiritual process is not about going to the temple, mosque or church.*

It is about enhancing your perception about this piece of life, about knowing this piece of life from its origin to its ultimate. ☞

organized, but people who live here always believe everything is absolutely disorganized. (Laughter).

That is why, to offset all this confusion, to offset this disorganized way of approaching things, we have invested and loaded this place with a completely different kind of energy; otherwise people will not survive this confusion. When I say "loading this place with a different kind of energy," I think many of you are aware of it, though you don't have a clue as to how it happens.

Right now, if you want to experiment, you just walk twenty feet outside the fence, you sit there and meditate. Walk into the ashram, sit and meditate; it will be different, because we have invested an enormous amount of energy to keep this place the way it is. If one allows himself to melt into it, wonderful things will happen. If you fight it, it will torture you in every possible way. Because this is not something that you can grasp, this is not something that you can master, this is not something that you can reject. Either you melt into it, or you suffer. (Laughs). That is the only way it is. Because the whole spiritual process means just that: that you are willing to melt away your individuality to experience the universality.

If you don't want to melt your individuality, you should not talk spirituality. You should not seek spirituality because you don't know what you are talking about. If you are just seeking spirituality because it is an "in" thing in the society right now, then it is the wrong thing to do, because you don't know what you are playing with. When you say, "I want to become spiritual," you are saying, "I want to break all my limitations of being individual, I want to become unbounded." That is the statement you are making when you say, "I want to become spiritual." You want to be spiritual but you still want to maintain your limitations – you wear your limitations like decorations around your neck – now you will simply cause suffering to yourself. When you cause suffering to yourself, unfortunately and invariably, you will try to infect others around you. Some of you are doing this constantly.

Living in a space like this means you have already made up your mind, "I want to dissolve, I want to become one with everything, I want to know my ultimate nature." This decision should be made, only then you enter this space. Now there are many of you who have made this decision on one level. On another level, when you get entangled with your limitations, you say, "Oh I don't know any spirituality. I don't care for spirituality. I'm here because, ah, you know, I love Sadhguru, that's why I'm here. I don't care for spirituality." (Laughter).

Now, when you say, "I love Sadhguru," you must understand that your love is not for some person. When you say "Sadhguru," it means a dissolving agent; a catalyst to dissolve you faster. If you say, "I love Sadhguru, but I don't want to dissolve, I don't like spirituality," then either you are mentally deranged or you are somebody who jumps whichever way you like, according to your convenience. Both these things are not good for you.

Once you decide to enter a space which is dedicated for a spiritual process, your whole effort should be to dissolve all your limitations. You are on a rail track which goes this way, but you are struggling to go the other way. The engine is going forward, but the coaches want to go backwards – this will only create struggle. You will not go backwards, you will anyway go forward, but you will go with struggle. Instead of going with joy, you go with struggle. So once you sit with me, that is the only option you have. Whether you like it or not, I am only taking you this way (*forward*) towards your dissolution. Either you walk through it joyfully or you suffer and cry. We will drag you and take you (laughter), but we will not let you go this way (*backward*).

This space has been created with a certain understanding, and above all with an enormous investment of energy; something that cannot be taken away by people, something that will last for a very, very long time. Especially now, this generation of people who are here, they must do these things with utmost joy and gloriousness because there are certain advantages right now which will not be there later. The energy will still be there, the guidance will still be there, but there are certain advantages now that will not be there later. At least nobody will tell you jokes. (Laughter).

A spiritual process or an ashram generally means to renounce. The moment I use the word "renounce" or "renunciation," people think in terms of how to give up the mother-in-law, how to give up the wife, how to give up all the things that we don't like. (Laughs). How to get rid of something that is burdensome in our lives? This became a joke: people used to travel to Varanasi, or Kashi, in India

because it is considered to be the holiest of the holy places. When you go to Varanasi you are supposed to renounce everything; that was the idea. Then later on they said you should renounce at least one thing. But people, as usual, have their tricks.

Today there is a custom or practice that is still going on. Many Hindus travel to Varanasi and they usually give up some eatable that they don't like and come back. Most of the people give up bitter gourd and come. (Laughter). They actually do this: they give up bitter gourd and come because anyway they can't stand it. You can give up your *neem* ball¹ and come. (Laughter). Now, renunciation is not about giving up this or that. Renunciation means you have renounced your likes and dislikes; you have renounced the discriminatory process in your mind.

There is a very beautiful story. Ramakrishna Paramahansa used to tell this story very often. As I was saying, it has been an age-old custom in this country that when people reach a certain age, they renounce everything and go away. Once they reach a certain stage in their life, everything that is precious to them – their wealth, their home, their children, their relatives – all that meant something to them in their lives, they walk away from that and usually make a trip to Varanasi.

So old people, generally at the age of sixty, walk away. The idea is to make a pilgrimage to Varanasi and many other sacred places, and die in the process of travel. Or sometimes, if life does not leave you, you come back very old. Let us say, the distance from here to Varanasi is about two thousand-odd kilometers. On the way, there are many temples and places of pilgrimage. By the time you visit them all and come back, it may take eight, ten, twelve or twenty years; depending upon how you walk, how much scenery you watch around you, you know? By that time, your life is done.

¹ Marble-sized ball made of ground-up leaves of the neem tree known for its numerous medicinal properties. People living in the ashram consume these bitter-tasting balls along with turmeric, every morning on an empty stomach, before starting their sadhana.



A pilgrim trail up the Velliangiri Mountains behind the Yoga Center in Coimbatore. Since his early childhood, Sadhguru had these mountains “in his eyes,” a vision which drove him all over the country in its search. Today, the Isha Yoga Centre is established at the Velliangiri foothills, also known as Dakshin Kailash or Kailash of the South, where the Adi Yogi Shiva himself spent some time.

Treated as a temple by those who tread on it, the Velliangiri Mountains have been the abode of many sages and seers in the past. Each year millions of people go on pilgrimage in these mountains to imbibe the energy of this sacred peak.

The potent energies of the mountains along with those of the Dhyanalinga at its foothills, is a powerful concoction that could transform humanity.

Like this, one couple set forth on the path of renunciation. The husband and wife were walking. The husband was walking a few steps ahead of the wife. Then he saw a diamond on the ground. The moment he saw it, he feared that if the wife sees the diamond, she may lose her resolve for renunciation. She may want to pick up the diamond, she may want to keep it in her purse, she may want to wear it around her neck.

So with his foot, he was trying to hide the diamond in the mud. The wife caught up with him and noticed that he was doing something. She asked him, "What are you doing?" He tried to avoid the whole issue. Then she saw the diamond and said, "The moment you distinguish between what is mud and what is diamond, there is no renunciation in you. The moment you recognize something as precious and something as not, the moment you recognize something as sacred and something as not, there is no renunciation in you."

When we say "renunciation," when we say "living in the ashram," it does not mean giving up something. It just means that you are capable of involving yourself with every aspect of life with the same intensity, with the same sacredness. There are two ways: either you see everything as absolute nonsense, that is one way – or you see everything as sacred, that is another way. If you say that this is sacred and that is nonsense, then you have missed the whole point. If you want to live seeing everything as absolute nonsense – everything and everybody, if you see them as total nonsense – then you cannot live among people, you must just live alone. That is one way. Or you see everything and everybody as sacred. This is another way, but now you can live among people.

Either you are involved with everything totally without discrimination or you are not involved with anything at all, including your body and your mind. That is another way. Both will work wonderfully. But right now for most of you, the way you are made – your mental make-up, and the social situations in which

you live – it is better to see everything as sacred rather than seeing everything as nonsense. Both are true; both are wonderful means, but we must choose what we are ready for, isn't it?

If you see everything as total nonsense, then you have no sense of involvement with anything, absolutely. You don't attach any importance to anything – including your own body, your own mind, your own emotions. Or you attach utmost importance to everything in the Existence. You don't make a distinction between mud and diamond, everything is diamond for you. Both ways it works, but here in this ashram, we have chosen to see everything as sacred, because if you want to live among people, that is the way.

So renunciation does not mean giving up what is inconvenient for you. That, the whole world is doing anyway, isn't it? The whole world is always willing to give up that which is not convenient for them. Everybody renounces what they don't like, what is inconvenient for them. This has no significance, no value to life. Especially spiritually, it does not mean anything.

You need to understand, all of you – once you step here, whether you sit here for two days or for the rest of your life, you have made the mistake of sitting with me. Once you made the mistake of sitting with me, you are on the spiritual path. Either you walk willingly and joyfully, or you cry and yell – we'll drag you anyway. It would be nice for all of us if you walk this joyfully. It would be pleasant for the world around us if you walk this joyfully. But if you are the crying kind, we will bear with you, but we'll still drag you on. (Laughs).

Questioner: *Sadhguru, when I take my daily walks, go to Maha Mudra¹, to the Forest Ranger station and back again... as soon as I step outside the ashram, there is a very distinct and strong energy shift that I feel, and I wonder what is going to happen when I go back to the States. Could you talk about the difference, this energy shift, and why it is*

¹ A restaurant close to the ashram.

so? I know that you have said before that the construction workers that come here to work benefit from this place, even the stray dogs. Could you elaborate on that?

Sadhguru: Now, the energy space that is created here, you can take it with you even if you go to Mars, why just the States? But you cannot take it to Maha Mudra (laughter), because this restaurant which is so close by, obviously you are going there because you want a break from the ashram. Because your attitude is that you want to get away from this place, that is why you are going to Maha Mudra. So you can take it to Mars, but you cannot take it to Maha Mudra, that is the beauty of the whole thing. (Laughs).

So whatever is available here – like you said you notice a difference – this energy, this space, this support, you can take it anywhere you go, but not Maha Mudra. No. Not because there is something wrong with that place. It is just that you are going there because you want to escape this. If you want to escape, you escape. Everything that is possible within you, you will escape from that. You will develop strategies of self-defeat. The whole world is busy doing it.

When I say that the whole world is busy setting up strategies of self-defeat, just look at the way people die in the world. If you are in close quarters with people who die, you will see, 90% of the people or more, in the last moment of their life, they die in fear, total cluelessness, and non-control over their own systems. They will die urinating, passing excreta at the last moment. It is not just physical; these things have a lot to do with how established you are within yourself, what you have done to yourself with the process of life. Have you been self-destructive or have you made something out of this?

The moment of death is a clear statement. Your whole life you may pretend, but at the moment of death you cannot pretend. Who you are – death makes a clear statement out of it. If you want to wait



Nalanda Conference Center located at the Isha Yoga Center, Coimbatore is the venue for Inner Engineering Retreats. It also offers modern facilities for exclusive executive meetings combined with yoga and rejuvenation regimes.

until then and find out, it is up to you. But if you have any sense, you should do something with yourself now, not set up strategies against yourself.

If you try to avoid that which is a means to your ultimate wellbeing, definitely you are a self-destructive person, isn't it? If you try to avoid it, even if you try to take a break from that which is for your ultimate wellbeing, then you are self-destructive in some way. Now, you want to eat a different kind of food, that is different. You want to breathe fresher air, that is different. You want to get some exercise, that is different – but you want to escape the situation, *that* is very different. So that is why I said this space, this energy, you can take it anywhere you go, except Maha Mudra... (Laughs). You can't take it when you are trying to escape it.

When I said that anybody who enters this space benefits, even if they come unconsciously – maybe they come here for business, maybe they come here just to work, or even a stray dog who wanders into this place benefits – what does it mean?

I know we can very easily pass this off as coincidence or maybe give so many other explanations. But if you do not know this, every other farm in this area – with all their security, electric fences and everything – they have been broken in by wild animals like elephants, bears, and boars. Not once have these animals done that to the ashram. As you know, our electric fences – ours especially – don't work all the time. (Laughter).

Our maintenance department is doing its best, but it still does not work most of the time. But not once in fourteen years' time have they broken in. Even if they came, they came through the gate and went out through the gate – that's extremely good behavior for wild animals. (Laughter). I am not saying they have all become meditative. No. But in some way they are influenced... Or maybe they don't like our food, so they are going to Maha Mudra. (Laughter).

Now, you are not a stray dog who is coming here unconsciously, nor are you a laborer who is coming here for some work. You have come here at least reasonably consciously, seeking spirituality. You are not all consciousness, but enough consciousness has come to at least bring you to a place. Once you have that much in you, there should be no stepping back. Stepping back would be utter foolishness. Just push your gas pedal to the floor and keep it on for the rest of your life. There should be no let up, no breaks; no Maha Mudra breaks – all the time, *on*. You must keep it on, because what many beings take lifetimes of sadhana to get to, we are trying to create a situation where it should happen to you in this lifetime. So it needs undivided attention, otherwise it will not happen. "Oh, what should I do? What should I do?" What you do is not the point. How you do everything is the point.

Living among a hundred, two hundred people on a daily basis, interacting with them on a daily basis – when there are so many people, you know, it means you have to bear with so much. Every human being is different in his own way. Somebody does not think the way you think, they don't eat the way you eat, they don't wash the way you wash. People don't think, feel and understand things the way you do. You know, every aspect could irritate you and upset you. And especially now that Isha is also becoming a kind of cultural melting pot, if you just give in to this process of liking and disliking what people are doing and not doing, then surely it will push you towards insanity.

Only if you have a little deeper establishment within you, if you know something a little deeper than your own mind, you know something a little deeper than your own emotions, your own likes and dislikes, then every day you go through the whole struggle but it does not take a toll on you, that is a good situation. Now, you are not oblivious to the struggles around you, you go through all the struggles, but still it leaves you untouched; this is good for your growth.

If you are oblivious of the struggles around you, that is not good for you. Then you are like a stray dog. A stray dog does not know the sufferings that are happening around him. You are aware, you are involved in these struggles, but still you go untouched – that is good. Or if you yourself become a struggle, then again you are lost. So to be involved with everybody's suffering, everybody's limitations, everybody's nonsense, and still to go through it untouched – to have sufficient involvement and caring and everything, but still to go untouched – this is a very good training ground to establish your spirituality.

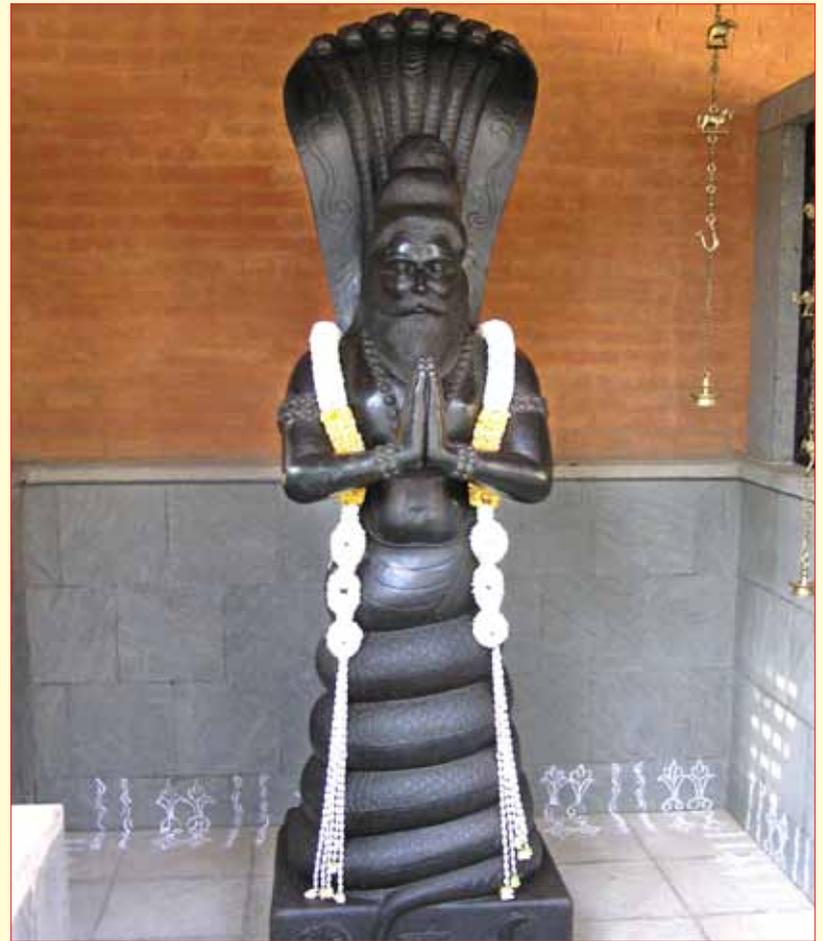
To be spiritual means to know something which is beyond the physical; to know something which is beyond the mind and the body. So whether you know something beyond your mind and body or not, people here are testing you out every day. (Laughs). If

you do not know anything beyond your body and mind, then you will become an immense suffering in this place. If you know a little bit of something beyond this body and mind, then you will see, you go through everything untouched. It is ok.

We will never let it collapse. We will never make it totally chaotic. Just a right spice of confusion because when you are confused, you are looking, you are more alert. When you are settled, that's gone in you. You may feel more comfortable, you may have a false sense of establishment. Generally, people are trying to achieve this sense of establishment by creating securities around themselves. If you have a secure family, secure job, secure life situations, secure social situations, you feel good. But you constantly live with the fear that if any one of these things is taken away from you, you will turn upside down.

You may have noticed, and probably you yourself have gone through this: people who are living wonderfully today, tomorrow, simply because somebody died, or their property went away, or something else happened, you find them absolutely broken and finished. Yes? Haven't you seen this happen again and again in the world? So this kind of establishment is not going to take you through life and beyond. The moment you say, "I am intending to be spiritual," it means that you have long-term plans for your life. Your life plans are not just between birth and death; you are thinking beyond. That is what it means, isn't it? Once you start thinking beyond the body that means you have very long-term plans for your wellbeing. (Laughs).

If that is so, the most important thing is to at least establish a little piece of something in you which is beyond your body and your mind. If you do not have that, this place will be a huge suffering for you. So if you are suffering, you must know that you need to do some sadhana to establish something within you – not to fall upon somebody, not to bite at someone who is around you, not to complain about everybody around you. You must understand, you need a little more sadhana, you need some inner establishment.



Statue of sage Patanjali, depicted in the traditional half-man, half-snake form at the Dhyanalinga Temple.

Patanjali is revered as the Father of Yogic Sciences, and in the modern world, he is best known for his work: "Yoga Sutra." However, he neither invented Yoga nor discovered it.

A great spiritual Master, he was also highly proficient in language, grammar, and music. He assimilated the various prevailing spiritual traditions, which until then existed only in the form of lore, and presented it in the scientific form that the world today knows as Yoga.

Questioner: *Sadhguru, this is regarding the evening “Presence”¹ time that we observe in the Ashram. I understand it is a very spiritual process, but I have also heard that it’s a very therapeutic in nature. I was hoping you could explain this and also maybe explain how one could benefit better during the Presence time.*

Sadhguru: See, what is being created as Presence time in the ashram would not be necessary if every one of you were 100% aware, constantly receptive to the same extent every moment of your life. A separate time and space would not be needed then, but that is asking for too much. You cannot expect a group of people to always be receptive and aware every moment.

It is very important to be there and allow this to happen to you because a certain time and space has been created as a tremendous support. It is there all the time, but we cannot maintain the same intensity throughout the day. For so many reasons, it is not possible to maintain the same pitch and intensity every minute of 24 hours. So certain times have been created where it will be at its peak intensity, so that even very thick-skinned donkeys can get it. (Laughs). Everybody can get it in that kind of situation. Everybody should be present at the Presence time because it is a tremendous opportunity.

This Presence time can be done wherever you are, in the ashram there is a particular place, but many of you who travel out can also maintain the same thing at the same time. Every day, at the same time, you can just maintain this Presence in your own home. It will still work, but if you inform us, it could work better for you. If you inform us that you are sitting at this time, in a certain space, we could give you some tools with which things will be much more available to you.

See, if you have to do sadhana by yourself, if you have to attain to your own sense of awareness, your own sense of energy – I am

¹ A particular time of the day (6:20–6:40 pm) when all present in the Ashram assemble in one place to receive the Guru’s Grace.

not saying this to discourage you – but the reality is that it would take a very long time for most people, except for a few rare beings. Even for them it has taken a long time, but they have worked for it elsewhere, that is all. It would take a very long time for people to get to a certain pitch of energy and maintain it constantly in their lives.

Is Presence time therapeutic? The idea or the purpose is not therapy. But obviously, when energies rise... When I say “energies,” these fundamental energies are that which created this whole body. The energy that you call as “myself” right now is the Creator of this body, isn’t it? Your body is being created from inside, not from outside. So when this energy can create this whole body, definitely it can fix a small nut or bolt if it is necessary, isn’t it? If it is kept at a certain peak, in a certain level of vibrance and attentiveness, then you will see that it can fix anything in the system. You are not trying to heal yourself, nor is anybody trying to heal you, but if your energies rise to a certain pitch, it can heal just about anything.

Now you invest too much in your own individual nonsense, you start decorating yourself with all your limitations and you become like a wall. Then you say, “I sat in Presence, nothing happened to me.” Nothing will happen to you because you are somebody who has to be dragged along, crying and yelling. (Laughs). We will take you bawling, but you cannot escape the impact of it. You are just not sensitive enough to experience it, that is all. If you stand like a wall, making yourself into a piece of wall, then you will deny yourself many things.

We can even transform the bricks and the wall, but walls will take a long time to walk and go somewhere. We will not leave the bricks alone either. The bricks and stones here, we have energized them too. We have not left them alone. So we won’t leave you alone even if you are a wall, but you will make it extremely painful for yourself. When the wall has to walk, it has to crack and crumble, isn’t it? If a wall has to achieve a little movement, it has to break down, which is going to be very painful.



While Sadhguru is renowned across the world as a speaker and address hundreds of thousands of people each year, he prefers to impart life-transforming sadhana or spiritual practices to people for their inner growth and well-being.

The Inner Engineering program is a live process, offering tools to re-engineer a person from within. "My work is to clean this old technology and present it to you without any clutter."

Participants in the Inner Engineering Programs, such as above, are initiated into the practice of Shambhavi Maha Mudra, a powerful practice that is gleaned from the core of the yogic sciences. Just 21 minutes of practice each day brings one to a completely different level of experience and wellbeing.

So, Presence is definitely a very important part of being in the ashram. It is an opportunity for you. What I want you to understand is, if all we were aiming for is spiritual evolution, all these things would not be necessary. We could just do some simple process and slowly you would evolve. We are doing all these things because we are not looking for evolution. We are seeing how to mutate you quickly from one dimension to another. If we are seeking evolution, we could have done it slowly.

So, in a certain way, I am terribly held back because there is an outside society which we have to face and have to be in tune with to make things happen here peacefully. And now all of you have become your own kind of society. Even this society, unfortunately, is not 100% open to everything. Even here, you have to do things carefully. That is very unfortunate, but these are the realities of life. I am not a dreamer, so we are doing work just to that extent; if we push it a little more, there are many people here who will get upset about little, little things. So, to maintain this social order and the larger social order is a huge compromise.

The outside society situations we cannot change overnight; they are not in our hands. But if this society in the ashram becomes more mature, more understanding, more centered, and people are not bothering and meddling with what is happening with somebody else, I could become a little more drastic, become a little more forceful, and make growth a little more compulsory. Even now it is compulsory, but if you allow me a little more freedom as to what I can do here and what I cannot do here, I could make your growth so much more compulsory that you cannot escape it.

Don't bring all the limitations of social living that exist in the outside society into this situation. Here, at least, let people be the way they want to be. If we do not deviate from what purpose the ashram is set up for... If you create a situation that nobody deviates from the purpose for which this place is established, then we can make this space a much bigger possibility than what it is now. But when people keep deviating from the basic purpose for which the ashram is established, using the situations for their own purposes, then the whole possibility comes down.

But I know, when a hundred human beings live in one place, all these problems exist. I am not averse to it, I am not afraid of it, nor do I want to run away from it, but if we lower that, we can make it a little more compulsory to grow.

Now that I will be away for a few months, I have been getting a few notes of panic from a few people saying, "Sadhguru, you're gone for so long. How about me? What about this? What about that?" (Laughs).

First of all, what you need to understand is that the Guru is not a person. In fact his personality is a hindrance. When you look at anybody's personality there are some things you like, some things you don't like; some things you love, some things you hate. So, the personality is actually a hindrance. So what is important is what has been created here and offered in the form of sadhana and above all, in the form of an energy space for the blossoming of an individual person beyond his limitations. That is the key and that is what is important.

Now, you neither do your sadhana properly (laughs), nor do you give yourself to the space that is around you, nor do you give yourself to the activity that you do, then you can only panic.

If one becomes available to what is here now, the very fundamental process of life, even the physical progression of life could be reversed in many ways. You have seen thousands of people who have come here with all kinds of ailments and gone back without them. Not because we took their ailments – I am not interested in that. It is simply because what you call as disease, what you call as aging, or what you call as death is a certain type of progression of life. Nobody can completely avoid it; nobody escapes it. But if you just breathe this energy, which is all over the place, you will neither get an ailment nor will you age. Many of you have become younger after you came here. (Laughter). You will die though. (Laughs). For sure, you will die. But that's a good thing.

If you can die, that means you have lived. Those who have not lived, they cannot die, because the same thing happens to them all the time. Every moment of their life, they die of fear, they die of anxiety, they die of jealousy, they die of envy, they die of hatred. When the body dies, there is no difference; it is just one more thing.

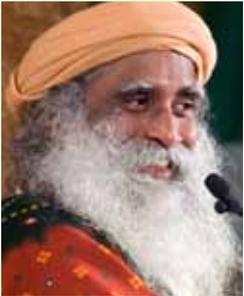
One can die only if one has lived. It is very important to die: it is an assertion that you have lived. If there is a big difference between what is life and what is death, it means you have lived. If it is just about the same, it means you have not lived.

The only thing that could hinder you from breathing this space, becoming a part of this, and allowing yourself to blossom to a different possibility on a daily basis is... maybe you're too busy just covering your ass all the time. (Laughter). All the time, you are doing a cover-up job with life. You are one way; you want to show yourself another way. It takes too much life to do that. It is not worthwhile. The idea of being in the ashram is that you can drop the drama and just be *life*.

If you are anywhere else in the world, you have to play the drama. The world demands it. When you are here, the most important thing is that you drop your drama. I still see many of you are like this: you are walking like this (*gestures walking with a swagger*), if you see me... suddenly, you burst into devotion, like this (*gestures bowing down*). (Laughter).

Devotion is not drama. Devotion is a way of living. Devotion is the way you walk, devotion is the way you breathe, devotion is the way your heart beats. It is not something that you put on when somebody comes in front of you – that is not going to yield you anything. Suddenly, if you go like this (*gestures bowing down*), it may dislocate your joints. (Laughter). For sure, you are not doing your morning yoga, (laughs) so it could easily dislocate your joints. (Laughter).

You know, the rocks here are reverberating better than they were a few months ago. You definitely should be. Even if your brain does not cooperate, at least your bones should reverberate a little better. You must be soaked with this stuff. It has taken enormous effort to make this place loaded like this. It is not for you to walk around like this (*gestures a swagger*).



Isha

*The mountain peaks that haunted me from my infancy
At their feet now I set you down.*

*Many a seeker's deep longing
impelled me to set a part of me
at the foothills of these sacred mountains,
these mountains where seers and sages walked*

*The most glorious one, my light and liberation,
chose these magnificent peaks to dissolve
Now at their feet, a sturdy band of seekers are
pursuing the timeless, immortal path*

*Their seeking and longing, their struggle and joy,
their pain and love, I bear in my heart
These wondrous creatures, these Ishas,
sure shall bring light to the world*

- Sadhguru

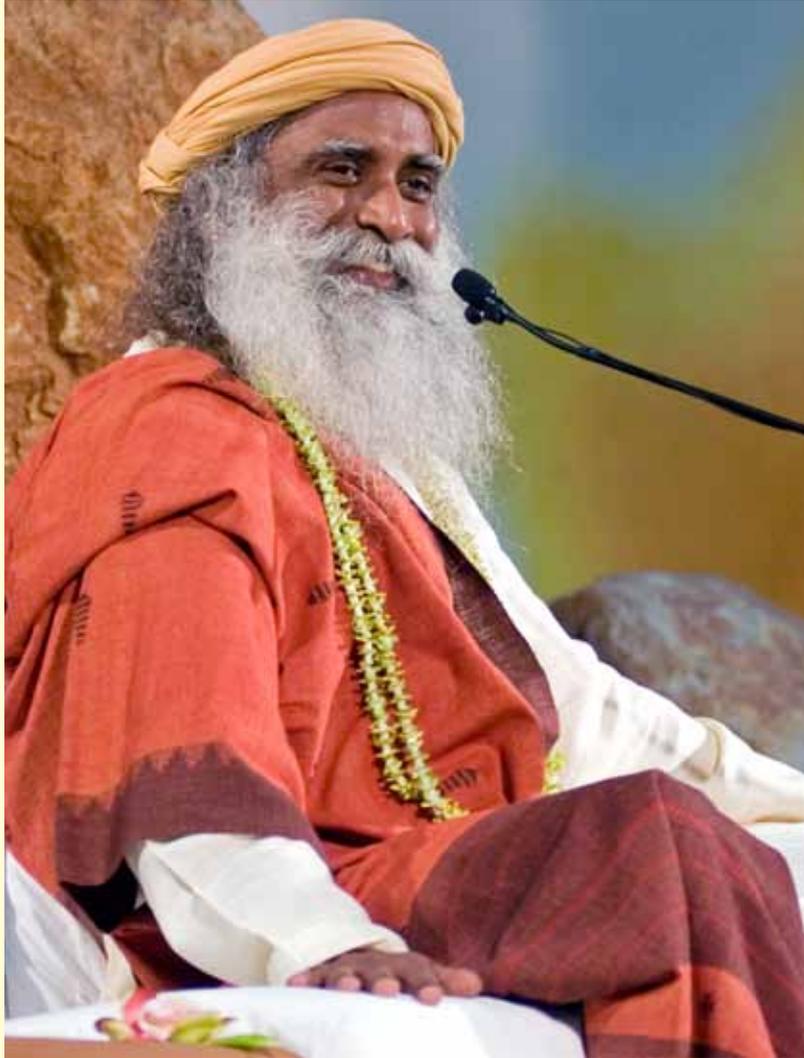
So, one simple thing you can do, which will also release me, is: that moment when you see me, how you become, you be like that with everything. I want you to look upon every tree, every blade of grass, the cloud, the stone, the brick wall and the people – man, woman and child – and every creature and every inanimate thing that you see... you just see everything as Sadhguru. Because all of them are reverberating pretty good, you could call them that.

You just look upon everything the same way. You see this tree, you see it like Sadhguru is standing there. You see this stone, you see it like Sadhguru is standing there. Then you will breathe this space and become a part of it. Then you will take this in. Otherwise, you will be immune to everything. (Laughs). Above all, if you are going about putting on a drama, busy covering your ass, for sure, you will miss everything.

There was an old farmer who had an old ass – a donkey. (Laughter). So one day, this donkey fell into a well which was dry. It fell inside and started crying piteously, wanting to come out. The well was thirty feet deep and there was no way to come out. The farmer came and looked down. This fool of an ass falling into the well and now having to pull him out... You know, we have a crane in the ashram these days, so even if you want to lift a little bag, we bring the 15 ton crane and we do it. But the farmer did not have a crane like that.

So spending money to get this ass out – the old fool of an ass, which is not of much use anyway – he thought, “What is the point getting this ass out? Anyway, in a year or two it will die, and it is of no use. It is not doing any work. Its retirement period has come.” Nobody is interested in a retired ass. Working ass, alright, but a retired ass? Nobody is interested. (Laughter).

Then he called his friends and his neighbors and said, “Let’s fill up the well, because anyway the well is dry, the ass is old, let’s cover it up.” So, all of them brought their shovels, and shovel after shovel, they started throwing the earth into the well. The terrified



“ If you do not do what you cannot do,
there is no problem with it.
But if you do not do what you can do,
you are a tragedy. ”

ass started crying really piteously, wanting to come out. But they started filling it up. After some time, the ass stopped screaming and started doing something very strange and smart. Every time a shovelful of earth fell on its back, it shook it off and took one step up. So, they saw this is a real smart ass. (Laughter).

Every time a shovel of earth goes in, he took one step up, one step up... And then he climbed out. By now the whole assembly of people was full of admiration. What a smart ass! This is a really intelligent ass. He could do many things. Then the old farmer also thought, “Wow!” He suddenly felt pride. He said, “See my donkey, such a smart donkey!” And he tried to go and caress the donkey.

The donkey promptly turned around and kicked him in the face. (Laughter). The moral of the story is, never try to cover your ass. (Laughter). It’ll kick you in the face. It’ll come back and kick you in the face one day. (Laughs).

So, those of you who are busy doing that, covering up all the nonsense that you are – it’ll come back and kick you in the face. Today is the day to get rid of the nonsense, not tomorrow. Today is the day. If you make that your way of life, you will see how many layers of nonsense exist. If every day you say, “Today is the day,” and one layer goes, then in a very brief time, when I come back after a few months, I must see shining, beautiful faces, not... (*frowns*) (Laughter). Hmm? You better be, ok? Otherwise, we also have some empty pits that we want to cover. (Laughter). We will try that on you. (Laughs).

When it comes to inward journey, when we say “inward,” nobody can come with you. This is also true with life in general – sometimes you may escape it there, but when it comes to inward journey, nobody can come with you. If you want to go this way, (*gestures outwards*) somebody can walk with you; somebody can hold your hand; somebody can carry you. But if you want to go inward, there is entry for only one person. It does not matter how

much somebody loves you, they have to stop here; they cannot go beyond. There is entry for only one person, and that is yourself.

When you start an inner journey, it is most important that whatever you can do, you must do it. There are certain things that you are not even aware of – that, I will do. There are certain blocks within you which you are not even aware of. What you are not aware of, you cannot remove, you cannot handle. But what you are aware of, whatever you are aware of, you must deal with it. Nobody else can deal with that. Somebody can point it out to you, somebody can help you, but still, you have to do it. There is no other way.

A Zen monk went in search of Enlightenment. He went to a very well-known master who was available. He went to him and said, “I want to attain Enlightenment! I want your help!” The Master looked at him and said, “I need to pee.” (Laughs). The monk said, “No, but I’m talking about Enlightenment. I want Enlightenment and I need your help!” The master looked at him for some time and said, “I need to pee.” (Laughter). The monk said, “Why are you telling me? Do it.” Then the master said, “Why are *you* telling *me*? You do it.” (Laughter).

Even something as mundane as relieving yourself, you have to do it yourself. You cannot outsource it, can you? External things, you can outsource to somebody. Anything of the inward, you cannot outsource. You can pretend you are sick and pass off your work to somebody. But whatever sadhana you need to do, whatever you need to do with yourself, if you pass it off to somebody, you will become sick. (Laughs).

So don’t try to pass it on to anyone. Everything that is needed to make an individual person blossom into a completely different possibility is here. All the necessary instructions are there. The necessary energy is there. The necessary inspiration and ambience is there. Only what it takes is you.

If you are there, that’s it.

Chapter 6

Drishti – the Yoga of Vision

While the majority of the people are concerned with tasks and goals of immediate consequence to them and the people around them, there have always been a few individuals whose lives and work impacted the world in far bigger proportions. The scope of their work not only overreached their geographical areas but also their lifetimes.

When they are successful, usually, we glorify them. We call them visionaries, implicitly stating that daring to have a vision and manifesting it is a luxury that only a blessed few can have. When they are not so successful, we call them idle dreamers and a burden on the society. So then, what is it that makes a vision worthwhile? How do you make it come true? What is its impact on the individual and the world? Where does yoga come in to all this?

Speaking on the eve of the onset of the new millennium, Sadhguru describes how just having a vision in life is by itself an elevating experience, and how something can

come true, just by us being committed to wanting it. He talks about the impact some people's visions have had on the world and how, if only more people shared the vision, the world could be a much better place to live in...

If you feel the world around you – the human part of the world around you – you will see your experience is a cacophony of voices, thoughts, and emotions. These voices, thoughts, and emotions are all an outpouring of confusions of many different levels and states. These voices, thoughts and emotions are formed and expressed with a very distorted perception of the current reality. When man is in this level of confusion, when he is subjugated by the distorted perception of reality around him, he creates pain and suffering for himself, the people around him and for all other life forms around him, which is very unfortunate.

In spite of all the conveniences and facilities that we have because of science and technology, individuals and humanity as a whole have remained an absolute confusion, an absolute mess. If you look at all the noises that one is making in the form of one's thoughts and emotions, if you are a little sensitive and feel the thoughts and emotions of people around you, you will see it is an absolute mess, an absolute confusion.

That is the reality that you see today. There is no clarity in them, nor is there any will or vision. Most people in the world live their lives without even understanding what they really want for themselves. Or even if they know what they want, they neither have the will nor the vision to create it in their lives. Most of the time, they just settle for whatever is easy, whatever they term as attainable, whatever is within their reach.

It happened like this: once there were two friends, Ramu and Bheemu. Ramu is a bargain hound, wherever there is anything to be bargained, he is ready. If there is a sale, people go and buy anything, isn't it? 50% discount means people are willing to buy anything, it doesn't matter what it is. (Laughs) Whether they need it or don't

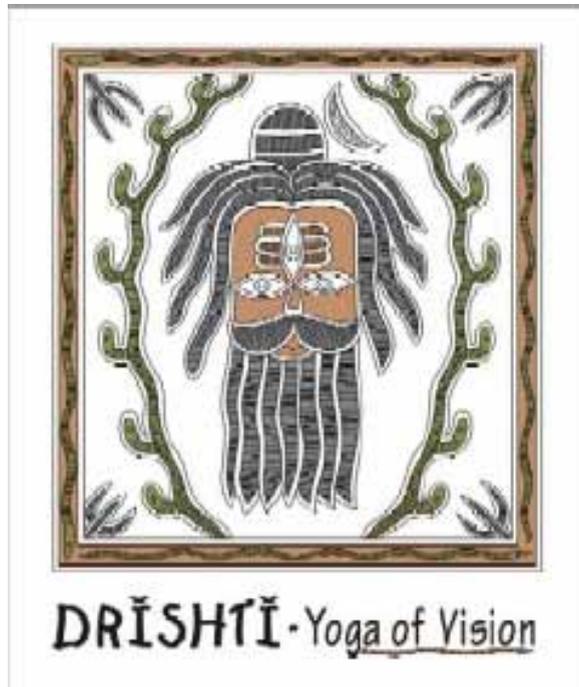
need it, that is secondary, but 50% discount means he must buy it. So, one day Bheemu came to Ramu and told him, "This is it. This is the bargain of your life. Just now a circus company has landed in the town and they have excess elephants. This elephant normally costs 50,000 but they're willing to give it for 2,000 rupees; an elephant for just 2,000 rupees."

Ramu said, "Are you crazy? What will I do with an elephant? And I'm living in the third floor in a single room apartment, where will I keep the elephant? How will I manage the elephant? I don't want an elephant." But Bheemu wouldn't give it up, "But just imagine, it costs 50,000 but now they're willing to give it for 2,000. It's a real bargain, you must take it." He said 'No, no, where will I tie the elephant? Where is the space? Where is the money to feed the elephant? No I don't want it. First of all, why do I need an elephant?' After much talking, then Bheemu said, "If you will really allow me negotiate, I can get you two elephants for the same 2,000." Then Ramu said, "Now, you're talking, that's a deal." (Laughter)

If something is easily attainable, people go for it. They are not really seeing whether they need it, whether that is what they really want in their lives. It is easily attainable, that is the only thing. If you trust your logical mind to decide what is possible, what is not possible, what is attainable, what is not attainable, it will always tell you only mediocre things are possible.

We are always trying to create our life based on the reality that exists around us at this moment. Whatever may be our current situation in this moment is not the point. Where we want to go tomorrow need not be connected to where we are right now. What we want as the highest in life need not have anything to do with our present situation. If we enslave our visions to the current situations, then once again it is settling for what is attainable, what is easy, what you think is possible.

It is not in terms of thinking what is possible or not possible. It is just in terms of seeing what is your vision, what is the highest



*Blessed is the one who has clarity of Vision
of the here and hereafter.*

May you have the Vision of the Beyond.

Blessings & Grace

Sadhguru

that you can seek in your life. If man has a vision of what he wishes to do with himself and the world around him, it is not beyond his capacity to create it. It may happen in this lifetime, or it may take a couple of lifetimes, but what we want will definitely come.

For that person, for whom his vision of life is clear, and he just seeks it every moment of his life, for him the highest things will come and fall at his feet. It is only because man is a bundle of confusions; it is only because man is most of the time seeking what he does not want, that things which he really wants never come to him. This lack of vision and will in man's life is fundamentally because of a distorted understanding of the world around us.

Whatever you know as the highest, you just seek that. It doesn't matter whether it is going to happen or not going to happen, simply living with the vision itself is very elevating, is itself a very liberating and joyous process for any person. Whether it is going to happen tomorrow or after a hundred years is not the point. But you have a vision, and you are not concerned about whether it is possible or not possible. You are not concerned about whether it is easy or difficult, you are not concerned whether it is attainable or unattainable, or in other words: you are not concerned about the result in the end. It is just that you have a vision and you give your life towards it.

This is one of the easiest ways to attain to the highest. The whole Gita¹ is just about this – to simply give yourself to what you want, not caring whether it is going to happen or not going to happen. It is a spiritual process by itself. Vision is an important way of transcending limitations within and outside ourselves.

If one wants to live here without any vision, without being burdened by visions, without being burdened by will, then that person should be absolutely innocent-. Absolutely. Such a person can simply live here. He need not live with a vision. He does not need a vision. He does not have to have a will about anything – that is, if he is absolutely egoless and childlike. If it is not so, it is very important that man lives with a vision.

¹ Bhagavad Gita, a Hindu scripture.

There have been many stories, many examples in the Indian culture where certain sages and saints, once they willed, even Gods had to come down and do things for them. There are many stories like this. Lord Shiva cannot help it if a man sits here with complete will and vision that he wants Shiva to come down. He has to come down – he has no choice about it. There are many stories like this.

So all these things demonstrate to you that if what you want is very clear to you and if you are set on it, what seems to be impossible today, becomes a normal part of your life tomorrow. Without any fuss, it falls at your feet. But at every moment, logically, if you question this and think in terms of “Is it attainable or not attainable?” then the confusion that you create in your mind and in the world around you makes the world itself into a big confusion.

It is time to create a vision within ourselves as to what it is that we really care for. If you look deep enough, your vision will be the universal vision. As a human being, whatever you have known as the highest, whatever is the highest that you can seek, simply create that vision. Whether everything else happens or does not happen on the way is not the point; simply seeking that with undivided attention – this itself is a way of knowing life here and beyond. It is a simple way of knowing life here and beyond.

Questioner: *Gautama Buddha said the Wheel of Dhamma¹ will turn a full cycle in 2,500 years. We are close to that now. Could you comment on this?*

Sadhguru: Gautama the Buddha declared that 2,500 years after his time, this Dhamma, the Wheel of Dhamma will go through a full circle and a new wheel will begin, a new circle will begin. Now it is close to 2,500 years since Gautama. It is not an accident that we are here at this time.

In many ways, we will not be here to see this, but in the next 200 years, you will see, especially for this culture, and in many ways

1 See Glossary.

the rest of the world, many developments will happen, especially on the spiritual plane. In many ways, it will start a new revolution of its own. What human beings cannot do, what one man cannot do in his lifetime, will happen in the next 200 years.

I am not here to tell you that this point of time in which we are living is the most significant time in eternity. It is not so. In a way, every moment or every generation of people, whatever the time of the history they lived in, is in a way the most significant time. It is just that at different moments in the world, at different points of time in history, different aspects of life are significant. At some time in the world or in a certain generation, life was significant because it meant victory, it meant prosperity, it meant defeat, it meant slavery, it meant freedom...

This point of time that we are in is the most significant for the whole world, spiritually. Right now, the world is more comfortable than it ever was. At the same time, it is more stressful and uncertain than it ever was. Never before has the common man been interested in spirituality as he is today. As the strife and struggle in the world has increased, the interest in the inner world has also increased in man like never before.

In a way, if you look at it, this is a tremendous step. If this process really continues, if this interest deepens in every human being on the planet, it is really the solution and salvation for humanity in many ways.

Until now, man has been interested in conquering the external. Now, with science and technology, we have done so much with the external. Very quickly, within the last two centuries, we have realized that conquering the external is not going to settle our lives. Without the aid of modern science and technology, if we had gone about doing this, it would probably have taken us many hundreds or thousands of years to realize that conquering the external does not lead us anywhere.

There was a time when just one Alexander, or Ashoka¹ or Gautama Buddha realized that conquering the external does not get us anywhere. But today every common man, an ordinary citizen in the world is beginning to realize that conquering the external is not going to get us anywhere. This is simply because we have the aid of science and technology with which all of us can see that we can go to the Moon, we can go to Mars, but within ourselves, we are not getting anywhere.

So a moment like this is significant spiritually, and probably for the first time in the history of the world, the world is becoming more spiritual than ever before because the strife, struggle and suffering has reached its peak in so many ways.

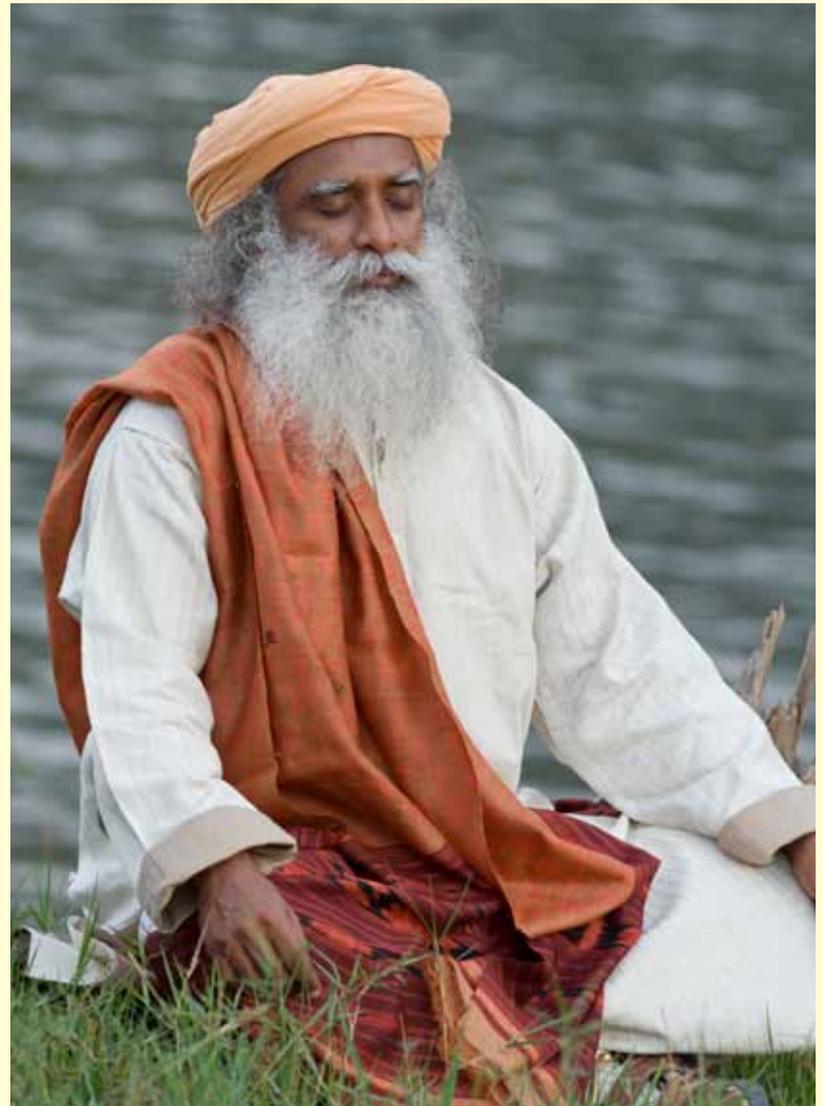
Questioner: *It is two thousand years since Jesus lived. Has his vision been fulfilled? Are the people really carrying his message?*

Sadhguru: See, one person had tremendous vision, because of one person's vision, so many things have happened. Undeniably, it is happening, isn't it? Even today, whether people really understand who Jesus is or not – in his name, so much is happening for human wellbeing; definitely, no doubt about it. Nobody can deny that. Even today, if you want to send your children to school, you send them to a convent school, isn't it? So a lot has happened because of his vision. If thousands of people had carried the same vision, much better things would have happened.

I am not saying everything that is happening in the name of Jesus is perfect. No. So much nonsense is happening in his name, but still so many beautiful things are also happening. After two thousand years of one man's vision, still a lot of beautiful things are happening.

Two thousand years ago, all the others who lived, where are they? But his vision is still working in some way, isn't it? Much wellbeing

¹ One of India's greatest emperors, he was popularly known as Ashoka the Great and ruled almost all of the Indian subcontinent from 269 BC to 232 BC.



“ Spirituality is not about scriptures; nor is it about some God up there; nor is it about looking up or down or around.

It is about looking inward. ”

has come because of it. Much injustice has also happened. Yes. But a lot of wellbeing also has come out of his vision.

Why I am talking to you about vision is because one Jesus, one Gautama Buddha, one Vivekananda had a vision – it is not sufficient. One man has a vision, all others are working against it – then very little will happen. Still something is happening. But if all of them have the same vision, then definitely things will happen. Only when a large section of the population has a vision, then really beautiful things will happen in society.



Chapter 7

Inner Management

As human population grew and human societies became more organized, so did the complexity of human affairs. In pursuit of higher productivity, in pursuit of greater efficiency, and of maximizing the limited resources of the planet that are already over-stretched, human efforts got organized into a “science” – the science of management.

Somewhere along the process of conquering the external world, people forgot the fundamental purpose of management: human wellbeing. As a result, not only did our focus become lopsided and our activity detrimental to us and the world around, we also missed the fundamentals of our wellbeing – our interiority.

Speaking to students of a premier management school in the India, on the occasion of their Convocation day, Sadhguru attempts to bring their focus onto what the basis of all human wellbeing is, and offers them methods to go about it.

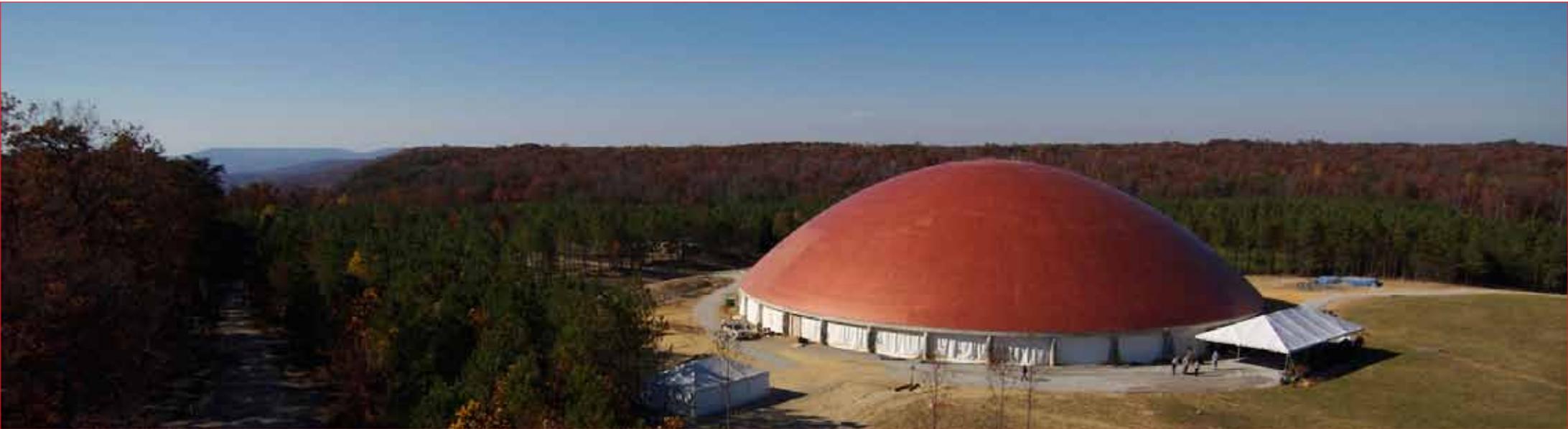
In a separate address on the same day, he talks about his own school days and the challenges of stepping into the world and the secret of being a truly successful manager...

If we want to live well, both externally and internally, how well we live here simply depends on how well we manage our surroundings and how well we manage ourselves. Fundamentally, life is management. The quality of your life depends on how well you manage your body, mind, emotions, situations, home, communities, nations, the world and your life in general. But generally, we think of management only in terms of business or industry, not life as a whole.

In many ways, it is unfortunate that the most predominant factor that rules the planet today is economics. Other aspects of life have been totally pushed to the corner. When economics rules, when

economics is the only thing we think about, we will tend to become very gross and unhappy in so many ways.

We conduct various levels of programs for top-level executives in major corporations around the world. What I see is that people who have failed in their lives are suffering their failure, while people who have succeeded in their lives are suffering their success. If you suffer your failure it is ok, because failure comes easy. If you suffer your success, that is a tragedy because success does not come easy. So something that you worked for and always longed for, something that you wanted to create in your life – when that happens, if you start suffering it, that is the real tragedy of life.



Isha Institute of Inner Sciences, USA is a destination for spiritual growth in the West. It is also a major resource for the science of yoga in its full-depth and dimensions, much of which has never been explored in this part of the world. Most importantly, it is a sacred space where spiritual seekers deepen their quest under the guidance of a living Master.

The Mahima Hall at the Institute, is a 39,000 sq. ft., free spanning meditation hall that was specially consecrated by Sadhguru, imparting it an energy that is soothing, yet vibrant and powerful.

The center is located on 1,200 acres of Tennessee's Cumberland Plateau, known as one of the most bio-diverse regions in the southern United States.



Inner Way

*As the sun slips off our horizon
to warm and nourish other time zones*

*As dear darkness descends in quietness
pushing our part of the world into dark coolness*

*Many a man and woman
wanting a rest from toil,
Industrious and the boisterous
may choose to burn the night's oil*

*The forest of insects,
birds and bees come to a boil*

*They start their conversations
in high decibel*

*Saying things that you would say
the following day*

*That is all you can say
unless you know the inner way*

- Sadhguru

If you look at yourself and compare how happy you were when you were five years old and how happy you are today, if we make a graph out of it, is it moving upward or downward? In a day, for how many moments are you really happy? If you look at this graph, is it going up or down? Down. That means you are a bad manager, because after all, everything that you do in your life is in pursuit of happiness. You educate yourself, you pursue careers, you build families, and you run after your ambitions because somewhere you believe that fulfilling those things will bring you happiness. After doing all that, if happiness does not multiply but is going down, that means you are a bad manager of yourself.

Anybody who does not know how to manage his own body, mind, emotion and energies but is managing outside situations, is doing so only by accident, not by intent. When you manage situations by accident, you exist as an accident. When you exist as an accident, you are a potential calamity. When you exist as a potential calamity, being anxious all the time becomes a natural part of your life.

Anywhere you go today, people are talking stress management. A few years ago, when I first went to the United States, wherever I went, people were talking "stress management." I could not understand why anybody would want to manage their stress. I can understand if you want to manage your business, finances, family, property or whatever, but why would you want to manage stress? It took me a while to understand that people have come to the conclusion that there is no other way to live. Somehow, people have come to the conclusion that if they do things in the world they are bound to be stressed.

Everybody believes their job is stressful. You ask a clerk – he is stressed; you ask the top executive – he is also stressed. Everybody believes that their job is stressful. No job is stressful. One is not stressed because of what he is doing. One is stressed because he is a bad manager of himself. He does not know how to manage his own systems, that is why he is stressed. It is not the nature of the



The Spanda Hall dons a festive look at dusk in preparation for yet another event. This consecrated space comprises of a meditation hall, garden and program facility that is the venue for many residential programs catering to various groups.

Though what he imparts belongs to the core of spiritual process, Sadhguru says there are two ways he could conduct the situation: in a dead serious manner or in a very joyful and playful manner.

Needless to say, he is always consistent in his choice.

job which makes one stressed. If you have no control over your own systems you will be stressed, whether you do something or you don't do anything. Isn't it so?

Fundamentally, management means that we want to decide the course of our destiny. That is management, isn't it? We don't want to live here by accident; we want to take our lives where we want to go—that is management. If you are managing by accident, you are not a manager. Without you, things would run better.

Once you say, "I am a manager," it means that, somewhere, you have decided that you want to go in a particular way; you want to have a certain kind of situation, both inward and outward. So everybody is a manager in his own capacity, but in different levels and different types. Whether you manage a kitchen where you cook for four people or you manage a large industry where 10,000 people work – fundamentally, if you want to have a good kitchen or a good industry, you must be a good manager of that situation, isn't it?

Generally, managing outside situations means you have to manage material and people around you. If you have to manage ten or ten thousand people around you, you have to manage ten minds or ten thousand minds around you. But if you have no management over your own mind, you managing ten thousand minds is going to be a disaster.

If in the process of managing a situation we are destroying human beings, then this kind of management is no good. That is what is happening right now. In the process of managing a situation, the man is broken. This kind of management is no good, because after all, the basic intent of all management is human wellbeing.

If management is for human wellbeing, then it is not only about producing something or making profit. If we manage the situation properly, in the simple process of working, you and the people who are working with you should be able to rise to their full potential. Not just in terms of work potential, but as human beings they must be able to rise to their full potential. If people work together, they should be able to rise to the peak of their love, peace and compassion within themselves. If this does not happen, then it is bad management. Maybe you are producing something, maybe you are making a little profit, but if human beings are getting broken in the process, it does not mean anything.

So if this kind of management has to happen, that just in managing a business, you find people around you rise to their peak, then you have to spend a certain amount of time focusing on your inner management. If this does not happen, you will only manage situations by accident.

A lot of people have understood management as a way of throwing their weight around. Can I tell you a joke? On a certain day, a lion was really feeling great within himself. He was just walking in the forest and he saw a little rabbit. He caught him and roared at him, "Who is the king of the jungle?" The terrified little rabbit said, "You, you, of course you!" He let him go; swaggered around a little

bit, then he found a fox, caught him and asked, "Who is the king of the jungle?" "Oh my Lord, it's you of course, nobody else but you!" He swaggered around a little more, caught a few more animals, everybody screamed out of fear, "You are the king of the jungle!"

Then, in full swagger, like a manager – the king of the jungle, you know? (laughs) – he walked into a clearing where a huge tusker was standing. He went, stood in front of the tusker and asked, "Who is the king of the jungle?" The tusker picked him up with his trunk, rolled him up, twirled him around and smashed him to the ground. His back broke. Then the lion said, "You could have just told me!" (Laughter). The tusker replied, "I had to make my point, you see." (Laughs).

So a lot of people generally think that management means just throwing their weight around. Throwing your weight around is not management; any fool can do that. If you manage a situation, apart from just things happening there, people should feel elevated just being in that space. Otherwise, it is not management. Above all, if you go to a place where you manage the situation, *you* must feel wonderful being there. If that does not happen, you are not a good manager. So if this has to happen, you need an inner dimension. When I say "inner dimension," I am not just talking about the body or the mind, because even that, you gathered from outside, isn't it?

When you were a child, this physical body was only so small, now it has become this big. What you call as "my body" is just a heap of food that you gathered. What you call as "food" is just a piece of earth that became food. So this body is just a heap of food that you gathered over a period of time. What you call as "my mind" is a heap of impressions that you gathered from outside. Now you have a heap of food and a heap of impressions. If you are capable of gathering such a large body and mind, there must be something more fundamental than these two which does the gathering, isn't it? But that never comes into your experience. You are lost in these two heaps, trying to make some sense out of it.

Now as there is a management science for external wellbeing, there is also a management science for inner wellbeing. It is just that, most of the time, we have not approached it scientifically. We just believe that by doing something, somehow everything will be ok.

Right now, people think that by educating themselves, they will live happily ever after, but they discover after some time it is not so. By getting a job they think they are going to be happy ever after, but they discover after some time, it is not so. By making money they think they are going to be happy ever after, but they discover after some time, it is not so. Somebody thinks by getting married, they are going to be happy ever after and... they *know* it is not so. (Laughter).

You are trying to somehow fool yourself into believing that by doing something, everything will be ok. Though repeatedly it has let you down, you still believe that something else, some other miracle will make everything ok. It will not be ok.

On a certain day, a bull and a pheasant were grazing in a field. The bull was grazing on the grass, while the pheasant was picking ticks off the bull; they are partners, you know? The pheasant looked very nostalgically at a huge tree which was at the edge of the field and said, "Alas, there was a time when I could fly to the topmost branch of the tree, but today I do not have the strength to fly even to the first branch." The bull very nonchalantly said, "That's no problem! Eat a little bit of my dung every day. You will see, within a fortnight's time, you will reach the top of the tree." The pheasant said, "Oh, come off it! How is that possible?" The bull replied, "Really, please try and see! The whole humanity is on it, you could try too."

Very hesitantly, the pheasant started pecking at the dung, and lo! On the very first day, it reached the first branch of the tree; in a fortnight's time, it reached the topmost branch of the tree. It just went and sat on the topmost branch and was enjoying the scenery. An old farmer, sitting on his porch, saw the fat old pheasant on the treetop, loaded his shotgun and shot him down. So the moral of the



Inside the Dhyanalinga Yogic Temple. A task that was entrusted to him by his Guru, every single step of Sadhguru's life was towards completing the Dhyanalinga, a dream of many Enlightened beings.

Consecrated through an intense energy process called *pranapratishta* – a mystical process using one's own spiritual energies, it belongs to no particular religion and demands no worship or prayer. Just sitting silently for a few minutes within the sphere of Dhyanalinga is enough to make even those unaware of meditation experience a state of deep meditateness.

This rare mastery and science of turning thin air into a pulsating energy space, he often remarks, is what he does best and offering many such sacred spaces to humanity, all over the world, is his deep longing.

story is: even bullshit can get you to the top, but it never lets you stay there. (Laughter).

So if you are seeking a life of fulfillment, if you are seeking a life of joy, peace, and wellbeing within yourself, don't try to fool yourself in some way. You must do the right thing, otherwise it won't work. If you are a manager, you know that unless you do the right thing, it doesn't work with the outside. The same goes with the inside; unless you do the right thing, it just doesn't work. You may fool yourself to believe that this or that will make you alright. Maybe for a moment it seems to work, but the next moment, you will crash.

Please see, for how many moments are people really joyful in twenty-four hours? How many joyful faces do you see on the streets? Very few, isn't it so? If you see any, usually they are very young faces. Faces over thirty years old are all long faces. What has happened to them? For most of them, their lives have worked out far better than they ever imagined. If you look at your generation, never before has another generation of people been this physically well and comfortable as you are right now. Isn't it so? We are the most comfortable generation; no other generation has known these kinds of comforts and conveniences, but still, are we any happier than what people were in the past? No, isn't it?

This is simply because we did not do inner management. We just did external management, no inner management. In the process of creating what we want, we are just destroying this planet—the very source of our life, isn't it? In pursuit of our happiness, we are just making a bonfire out of this planet, but still we are not satisfied, nor are we any more joyful than what people were five hundred years ago.

Somewhere, we have neglected the interiority. One reason why most young people have never made any effort to turn inward is that today, the moment any thinking person can read the ABCs, speak English, and has extra characters next to his name, he develops an allergy towards anything spiritual. This is not their fault. These so-

called spiritual people have presented spirituality in such terrible and ridiculous ways; they have made such jokers out of themselves that anybody who has any sense does not want to go anywhere near it.

Spirituality means to know something which is beyond the physical. Right now, if you exist as a mere physical entity – as a body and as a mind – whatever happens outside will also happen inside because both these things are accumulations from outside. If what happens outside begins to happen within you all the time, then you being peaceful and happy is always accidental. Because it does not matter who you are, how powerful you are, how great a manager you are – external situations will never be 100% in your control. That is the nature of life. Even if you have just two people in the family, you still don't have absolute control over the situation. Isn't it so? As the scope and play of your life increases, you have less and less control over the situations in which you live. That is the reality of life.

So if whatever is happening outside is happening within you, you being peaceful and happy in your life is a faraway thing. It is never going to happen. Only when a person begins to experience a dimension beyond the physical within himself, can he play with the physical world whichever way he wants. Only then can he do the best with the outside world, but his interiority remains undisturbed, always.

The outside world will not happen 100% the way we want it, but at least the inner world should happen the way we want it. Isn't it so? The outside will never happen 100% the way we want it. That is the reality of life, but at least this one (*points to himself*) should happen the way we want it. If your body, mind, emotions and energies are not functioning the way you want them to, this is the worst kind of slavery, because somebody else decides what should happen within you. If somebody else decides what should happen around you, that itself you call slavery. If someone decides what should happen within you, is it not the worst kind of slavery? But please



Located very close to the peak of the Velliangiri Mountains, this secluded ridge off the Seventh Hill is a special pilgrimage spot, as this is the very spot where Sadhguru Sri Brahmha, as Sadhguru was known in his previous lifetime, left his body.

At the time of leaving his body, Sadhguru Sri Brahmha was still burning to fulfil his Guru's dream to consecrate the Dhyanalinga, a task that he was unable to fulfill for many social reasons. So as he climbed the Velliangiri Hills for the last time, he said to his close disciples who had gathered at the foothills, "This one will be back."

An adept yogi who was also known as Chakreshwara, for his absolute mastery over the seven chakras, Sadhguru Sri Brahmha performed a rare feat of leaving his body through all the seven chakras. As a result the place still reverberates with a powerful, raw energy.

see, the whole world is in this slavery. The only consolation is that everybody is like this.

People are learning management as a science to apply it to outer situations; I would like them to understand that there is a whole science of inner management also. If you don't learn that, you may manage businesses, you may manage an industry, but still, you will not live a life of fulfillment and wellbeing. If you want to live a life of fulfillment and wellbeing and offer the same to people around you, it is extremely important you know what it means to manage your interiority; otherwise, your life will be purely accidental.

Now, what is interiority? Right now, what is the basis of your experience in life? Your five senses, isn't it? Your whole experience of life has poured into you only through your eyes, ears, sense of smell, taste, and touch. It is the five sense organs which have allowed the world to enter into you. But, in the very nature of things, sense organs cannot turn inward, they are always outward bound. With sense perception you cannot turn inward. If you want to turn inward, you need another faculty, another capability with which you can taste the interiority of life.

These sense organs that you are depending on to experience life, to know the fundamentals of life, are not very reliable. They have told you, "Seeing is believing," isn't it? But seeing is not believing, everybody believes what they want to see, isn't it? (Laughs). Not only that, if you look a little more into the fundamental process of vision itself, when the sun comes up in the morning, it is light for you; when the sun goes down in the evening, it is darkness. But for the owl, when the sun comes up in the morning, it is darkness for him; when the sun goes down in the evening, it is light for him.

Suppose you and an owl sit together and start an argument as to which is light and which is darkness, where would it get you? This is like management versus union, you know? (Laughs). There can be endless arguments, but it will not get you anywhere. Now which is really light? What you see is light or what the owl sees is

light? Which is light? If you are saying “both,” either you must be from the Diplomatic Corps or you must be married. (Laughs).

Which is light, which is darkness? It is just that nature has opened up your sense perception as it is necessary for your survival. Nature has opened up the owl's sense perception as it is necessary for his survival. If survival is all you are seeking, your sense organs are sufficient instruments, but if you are seeking anything more than survival, then sense organs are not sufficient instruments.

Once you have come as a human being, somehow, survival is not enough. If you had come as any other creature on the planet, if your stomach was full; life was settled. But once you have come as a human being, stomach empty – only one problem; stomach full – one hundred problems. Isn't it so? Because for all the creatures, their life ends with survival, but for human beings, their life begins only after survival is taken care of.

When survival is not the only goal of human life but you live within the limitations of sense perception, without knowing other dimensions of life, then you will see that once survival is taken care of there is frustration – endless frustration. That is why successful people are suffering their success, because they work so hard to get there and suddenly they find it makes no difference. It looks like the whole life has been wasted trying to get where they wanted to get, because they don't seem to be in any way different from the people on the street. Suddenly it becomes frustrating.

So the whole process of yoga or the science of inner management is to create an inner possibility so that being blissful, joyful, and peaceful is of your own nature and not because of something that happens around you. Now your life is no more in pursuit of happiness – your life becomes an expression of your happiness. Please look back on your lives and see, in pursuit of happiness you might have done big things, but as an expression of your happiness you might have done only little things. In spite of that, the most beautiful moments in your life are those moments when you were

expressing your happiness, not when you were pursuing your happiness. Is it so?

“How can I be peaceful if my business is not doing well? How can I be peaceful if I don't have a job? How can I be peaceful if this is happening, or that is happening?” These questions keep coming up.

Now, you being peaceful or you being joyful; what does it mean? See, you may have identified yourself as many things in your life. You may have identified yourself as somebody's son, somebody's daughter, somebody's manager – so many things. Now when you sit here, if you are simply listening, you are just a certain amount of life energy functioning in a certain way, isn't it? This life energy, which you call as “myself,” has sometimes been very joyful. Is it so? Sometimes it has been very disturbed, sometimes in pain, sometimes in turmoil, sometimes in tranquility, sometimes in ecstasy, sometimes in agony – all this has happened. So this life energy which you call as “myself” is capable of all these things.

So if you are given a choice to live joyfully or miserably, what would be your choice? Joyfully, isn't it? See, everybody has that much intelligence, nobody has to teach you lessons: “Please choose joy, don't choose misery.” Do we need a scripture like that? We don't need such things. The very life in you is longing to be joyful, always. But in spite of that, why are so many people miserable? It is simply because your life energies are not happening the way you want them to happen.

The very process of life in you is happening unconsciously, not consciously. Once you live unconsciously, once your life energies are happening in an out-of-control way, not the way you want it, then everything is bound to be accidental in your life. Now you will look at stars and planets for everything. Management means to take the course of your life into your hands. It means to create situations the way we want. So, those of you who are looking at stars and planets should never become managers because now even other people's lives are in your hands, isn't it?

This inner management needs a little application. If you are willing to invest just thirty minutes a day, you could manage your interiority so wonderfully that whether you are placed in heaven or hell, it does not make a difference to the way you are inside. Outside, it makes a difference – we would like to be in pleasant situations, but suppose we end up in unpleasant situations? Especially if we land up in unpleasant situations, is it not all the more important that we at least keep our interiority pleasant?

See, if everybody around us is wonderful to us right now, maybe it doesn't matter how you are within yourself. If everybody around you is being nasty to you, it is extremely important how you are within yourself, isn't it? If you land up in hell, it is all the more important that you are able to manage your interiority better, isn't it? So if you land up in unpleasant situations or pleasant situations, the quality of your life fundamentally depends on how well you manage your interiority. You should all become wonderful inner managers.



Convocation Address

[Spoken by Sadhguru during the occasion of the Convocation Ceremony at the Management School]

I really don't know how you feel going off today – this is probably the last step of your education, or at least a major step of your education – because when I studied in University, I did not go to my convocation. (Laughs). Somewhere, right from my childhood, my sense of listening and looking at people was such that though they sent me to the best possible schools around, the education didn't mean anything to me.

When the teachers were talking Chemistry, Biology, Mathematics, or whatever – one thing I could clearly see was whatever they were saying didn't mean a damn thing to them. (Laughs). And I was not willing to listen to anything from somebody who was talking something which didn't mean anything to him. So I always looked at the teacher – if he puts his heart into it, I am willing to be there, otherwise I am out. Because I have so many things on my agenda for the day; my twenty-four hours are packed with too many things. I am not willing to spend an hour or even five minutes listening to someone who is talking something which does not mean anything to him. Even if he is talking nonsense it does not matter; if it means something to him, I am willing to listen to it. But even if he is talking great things, if it does not mean anything to him, I am not willing to listen to him.

Your education is over, so I can talk about this... (Laughs). I spent almost 90% of my college time outside of the college, only 10% inside. Only when I saw somebody who was talking something with passion, I'm there. Otherwise, I'm just out.

So, I am happy to see some people here talking with some passion about what they are doing. Somebody – it doesn't matter whether what they are doing is right or wrong, ok or not, perfect or not – if someone has put his heart into it, it is ok. Because human lives

become beautiful not because we are perfect; human lives become beautiful because we put our heart into what we are doing. It does not matter what we are doing. Whether we are sweeping the floor, or managing the country, or whatever. If we are putting our heart into what we are doing, it is beautiful to be doing that activity.

I have just seen a few people, but I hope everybody here is putting their hearts into what they are doing. Living in such an atmosphere where people are passionate about what they are doing itself is highly enriching.

Now you are stepping into the world and entering it in a different dimension than the way you have known until now. Once you step into the world, there is going to be a lot of filth. There is corruption, there is nonsense, there are so many things happening everywhere. Now, there are a certain set of people who will develop an allergy for this filth. They can't stand it. They usually run to the Himalayas because they are allergic to filth; they cannot take it. They want everything pure, but such a thing will not happen. The filth of the world has, in one way or the other, entered our minds. Whether we empower that filth or not is all the option that we have, but we cannot avoid filth, it is there. All the nonsense that can happen in the world—you know it in your head, isn't it?

So one set of people develop an allergy and try to run away, which they can never do, really. Another set of people, a large segment of people, have unfortunately come to the philosophy, "Anyway this world is full of filth, let me also become filth." So they have joined that; they have merged into the filth. But what we call as filth can also become great manure, you know?

Indian spirituality has always used the lotus in its symbolism. A lotus flower has always been the main symbol. Why a lotus flower is because a lotus grows best where the filth is thick. This filth which is stinking, which you cannot even bear, has transformed itself into a beautiful, fragrant flower. This option is also with us, every moment of our life.

If we are made by the atmospheres that we live in, we cannot call ourselves managers. If we make the atmospheres that we live in, only then we can call ourselves managers. Being a manager means that we are going to create what we see as the most beautiful thing to happen right now. Allowing situations to create you is not management at all; creating the situations that we want is management.

There is a certain exhilaration now that the process of education is over and you are stepping into a new dimension of life. It is always beautiful to step into something new that you believe is going to be wonderful. But what we have seen with life, with most people is... let us say somebody got a job. The first day when they went and sat behind this table, this table was the most fantastic place in the world. But within a few years, behind the same table, they are manufacturing blood pressure, diabetes, ulcers, and what-not.

This is not because there is something wrong with the jobs that we do, this is not because there is something wrong with the world that we live in, it is simply because we have not paid sufficient attention to ourselves. We have paid too much attention to what is outside.

People always think great aspirations will make you successful. Aspiration is just a starting point. Just because you aspired for success, just because you aspired for prosperity, just because you aspired for wellbeing, it does not happen. Success, prosperity, wellbeing happen because you have made yourself capable of creating those things.

Everybody aspires. Who does not aspire for success in the world? Even a beggar on the street is trying to be a successful beggar, isn't it so? Every human being is aspiring for it, but only those who have made themselves capable will succeed. Making yourself capable is not only in terms of management skills and other things, but also making yourself capable as a human being, to go through situations untouched – to be like a lotus flower.

If one can maintain his beauty and fragrance, even in the filthiest of situations, he will float through this life untouched. If one does not have this, life will eat him up in so many ways. It is my wish and my blessing that this new set of managers will manage this world, this country, this community, the business, and the commerce in a much better way than the previous generations of people have done.

Externally, we are better equipped than ever before. It is a fortune that this institution has made an effort to equip you internally, to whatever extent it was possible for them. If you equip yourself for internal management also, I am sure that this group of people, and many more who pass out of this institution, will definitely manage this world in a much better way than it has been done till now.

When it comes to management, there is no such thing as perfect management. It is just that if people give themselves absolutely to what they are doing, things will happen. Right now, Isha Foundation, the whole foundation is run entirely by young people. We have hundreds of centers in India and outside the country. Everything is managed by very young people – people who have been with us for fourteen, fifteen years, they are just in their early thirties now. No senior people, no experienced people – just young people, raw hands. I took this as a challenge to make it happen through them, not using any kind of experience. I am not against experience. I am not against that, but I wanted to make a statement that incredible things can be done, not because we know how to do it. Incredible things can be done simply because we are committed that we want it to happen, that is all.

Today, this has grown into a voluntary organization with over a quarter million active volunteers around the world, and we have taken up large projects of immense social significance. All these things are handled by volunteers; they are not paid for it, they spend from their own pockets and do things. And you need to understand, managing volunteers is much more difficult than managing paid employees, because you cannot fire them. (Laughs). You can never

fire them for inefficiency or indiscipline or whatever, because they are here on a voluntary basis.

Right now, the people who manage these situations – very young people without any qualifications – are such fantastic managers of people. The way they manage the situations, the way they handle thousands of people has set such an impressive example in the community there.

Management does not come by schooling. I know you need to learn about finance, banking, and those kinds of things, but fundamentally, management is your ability to inspire people to do their best – and that is all we can do. If everybody around us is doing their best, that is the best possible management that can happen. This is not going to come by manipulation. This is going to come only with dedication, this is going to come only with love, this is going to come only because you are willing to give yourself 100% to the person who is sitting next to you at that moment.

“Oh, is all this possible? Is it not utopian? You think this is the reality in the corporate sector?” I am telling you, we are working in the prisons, we are working in rural areas, we are working with some of the major corporations in the world, it doesn't matter what kind of person you meet – if you just learn to touch the core of his humanity, you will see that every human being is willing to do his best for you, always. If you just learn how to touch the very core of a human being who is around you right now, you will see everybody is willing to lay his life down for you.

Only if people around you love you and they want to do their best for you, you will not get ulcers doing management. If people around you are trying to pull you down, you will anyway get ulcers trying to manage situations, isn't it so? If we do not create people who truly love us, then in wanting to get the best from them, management is going to be a pain, management is going to be a huge suffering. Only when people around you really want to do their best for you, management can happen wonderfully. It is my wish

and my blessing that all of you turn out as truly great managers of yourself and the world around you.

Our lives become beautiful not because of what we do. Our lives become beautiful simply because we have included everybody around us as a part of our dream of wellbeing. I hope all of you become truly successful. In whatever way, if you need any help with inner technologies, we are always available to you.

I would like to take this opportunity to invite you to the Isha Yoga Center. We have a full-fledged Center about 35 kilometers from Coimbatore, in the rainforest¹. It is an extremely beautiful place. We didn't make it that way, the mountains were there before us, the forest was there before us. There, we have created a very powerful Center. When I say powerful, it is something that you have to experience. It is a very powerful space. The whole space has been consecrated for one's transformation, so just entering the space is a different experience for people.

The way it is done, everything is 100% volunteer force, the whole of Isha activity is 100% voluntary. There are over a quarter million registered volunteers and over 2,000 full-time volunteers in the Foundation who are doing a wonderful, miraculous job. I am not saying wonderful because of the volume of work – the volume doesn't mean much to me – but because of the way it is being done. I am saying wonderful, because the kind of love and involvement with which people are doing things on an everyday basis is so fantastic. I don't pass a single day in my life without seeing tears of love and joy around me. I don't think a man can have any better fortune.

I want you to come and experience this fortune someday, please.

“ *Enlightenment need not happen like a Big Bang.
It can happen gently like a plant growing
and flowering.* ”

¹ At the foothills of the Velliangiri Mountains in the Nilgiri Biosphere Reserve in the Western Ghats, South India.

Glossary

Arjuna	One of the five Pandava princes in the epic, <i>Mahabharata</i> . Krishna, an incarnation of the Divine, chose a crucial moment in the 18-day long Kurukshetra war, to reveal the Ultimate Truth to Arjuna on the battlefield.
Atma	Or <i>atman</i> ; In Hindu philosophy it refers to the concept of the "soul" or the "immortal self."
Bhagavad Gita	Lit. "Song of God." One of the holiest of Hindu scriptures, is a dialogue between Lord Krishna and warrior prince Arjuna, occurring in the <i>Mahabharata</i> . Lord Krishna explains to his disciple the ways to Truth and the nature of the Existence.
Bhava Spandana Program	Bhava means "sensation," Spandana means "to resonate." A three and-a-half day advanced Isha program. Intense processes transport participants beyond existing limitations to bring about an experience beyond the physical.
Dhyana	The seventh limb of yoga. In this state, the meditator is in a heightened level of awareness. Moving beyond the body and mind, he is in touch with the Source within.
Drishti	Vision.
Isha	Formless divinity. When manifested, Isha becomes "Ishwara." Also the name given to the Foundation created by Sadhguru.

Isha Yoga	An inner science, it is a method designed by Sadhguru that transmits powerful tools for individual transformation. Also refers to a set of programs offered by Isha Foundation.
Kalpavriksha	An Indian mythological "wishing tree" in paradise that fulfills one's wishes.
Linga	The first and final form of Creation. An ellipsoidal structure, closely associated with Shiva; it represents the Divine.
Rama	The King of Ayodhya in North India, believed to have been born in the year 5114 BCE. The legendary hero of the epic Ramayana, icon of righteousness and the perfect ruler, whose reign, "Rama Rajya," is still considered as the ideal state. He is also worshipped as an incarnation of God, chanting his holy name is considered auspicious.
Ramakrishna Paramahansa	Amid-nineteenth century spiritual Master who lived mostly in Kolkata. A devotee of Goddess Kali, he frequently went into ecstatic states of samadhi. One of his best-known disciples is Swami Vivekananda, who established and propagated the Ramakrishna Order, which has a worldwide following today.
Sadhana	Certain practices or disciplines like pooja, meditation, chanting, and service, followed by spiritual seekers as a means to self-realization.
Samadhi	The eighth limb of yoga. A state of equanimity where the mind becomes still and one experiences blissful states. There are various types of samadhis, and they are deeply transformative in nature.

- Samyama** An eight-day advanced residential program conducted in Isha, where participants explore higher levels of energy, experiencing explosive states of meditateness, and reach heightened levels of consciousness. Participants maintain absolute silence for the duration of the program.
- Sapta Rishis** The seven sages who are credited with being the first to propagate the Science of Yoga in the world. They were the first disciples of Shiva, the Adi Guru. They underwent 84 years of rigorous preparation before Shiva agreed to impart the knowledge to them.
- Varanasi** One of the oldest cities in the world with records of over 3,000 years of continuous habitation. Considered to be the holiest of holy cities of India, all Hindus are expected to make a pilgrimage to Varanasi at least once in their lifetime.
- Vivekananda** Chief disciple of the 19th century saint, Ramakrishna Paramahansa. Dubbed the “cyclonic monk from India,” his inspiring speeches spread waves throughout America and Europe taking Vedanta philosophy and Hindu culture to the West.
- Wheel of Dhamma** Or Dhammacakka, is the name given to this first formal discourse of the Buddha. Dhamma is interpreted as Truth, and cakka, a wheel. Dhammacakka Pavattana, or the “Turning of the Wheel of Dhamma,” means establishment of a new era of Truth.

Sadhguru

Founder, Isha Foundation

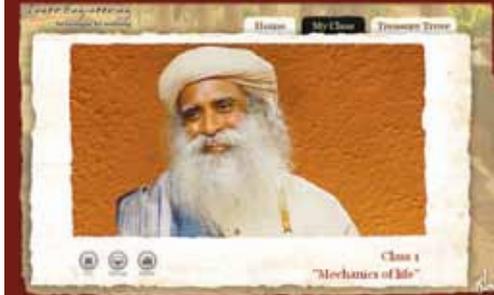
Yogi, mystic and visionary, Sadhguru Jaggi Vasudev is a spiritual master with a difference. An arresting blend of profundity and pragmatism, his life and work serve as a reminder that yoga is not an esoteric discipline from an outdated past, but a contemporary science, vitally relevant to our times. Probing, passionate and provocative, deeply insightful, devastatingly logical and unfailingly witty, Sadhguru's talks have earned him the reputation of a speaker and opinion-maker of international renown.

With speaking engagements that take him around the world, he is widely sought after by prestigious global forums to address issues as diverse as human rights, business values, and social, environmental and existential issues. He has been a delegate to the United Nations Millennium World Peace Summit, a member of the World Council of Religious and Spiritual Leaders and Alliance for New Humanity, as well as a special invitee to the Australian Leadership Retreat, Tallberg Forum and the World Economic Forum at Davos in January 2006-2009, Indian Economic Summit 2005-2008. He received the Indira Gandhi Paryavaran Puraskar (IGPP) for the year 2008 for Isha Foundation's Project Green Hands' efforts. Listeners have been ubiquitously impressed by his astute and incisive grasp of current issues and world affairs, as well as his unerringly scientific approach to the question of human wellbeing.

Sadhguru is also the founder of Isha Foundation, a non-profit organization dedicated to the wellbeing of the individual and the world. Isha Foundation does not promote any particular ideology, religion, or race, but transmits inner sciences of universal appeal.

INNER ENGINEERING is now ONLINE!

Transform your life with the guidance of a realized Yogi-
at your own pace, in your own space!



"As we have physical science to create external well being there is a whole inner dimension of science to create inner well being. I call it Inner Engineering." - Sadhguru

Inner Engineering Online is a practical approach for inner transformation in a fast paced world. The course designed by Sadhguru presents simple, yet powerful tools for an individual to experience life on a deeper level with more awareness, energy and productivity. Inner Engineering Online is an ideal opportunity for those with time and travel constraints to experience the same profound effects of Isha programs, which have benefited millions of people over the past 25 years.

Sadhguru is a yogi, profound mystic and humanitarian. Sadhguru speaks at the world's most prominent international leadership forums to address issues as diverse as human rights, business values, social, environmental and existential.

To LEARN more and SIGN-UP visit www.InnerEngineering.com or call 1-877-831-2705

Inner Engineering Online

Inner Engineering Online is a practical approach for inner transformation in a fast paced world. The online course designed by Sadhguru presents simple, yet powerful tools for an individual to experience life on a deeper level with more awareness, energy and productivity. It establishes a positive and open approach to life, improving mental clarity and the ability to handle stressful situations, generating inner peace and fulfillment. Interpersonal relationships are deepened, cultivating a greater sense of connectivity at home, work and in the community.

Inner Engineering Online is an ideal opportunity for those with time and travel constraints to experience the same profound effects of Isha programs, which have benefited millions of people over the past 25 years. Upon completion of the online course, one is eligible to attend a Shambhavi Maha Mudra Initiation Retreat which is offered regularly at Isha centers in the United States.

www.InnerEngineering.com

Isha Foundation

Isha Foundation, with over 150 centers worldwide, is a non-religious, not-for-profit, public service movement with over a million volunteers worldwide. It addresses all aspects of human wellbeing. From its powerful yoga programs for inner transformation to its inspiring projects for society and environment, Isha activities are designed to create an inclusive culture that is the basis for global harmony and progress. This approach has gained worldwide recognition and reflects in Isha Foundation's special consultative status with the Economic and Social Council (ECOSOC) of the United Nations.

Isha Foundation, founded by Sadhguru in 1992, is an entirely volunteer-run, international, nonprofit movement dedicated to cultivating human potential. The Foundation is a human service organization that recognizes the possibility of each person to empower another – restoring global community through inspiration and individual transformation.

The Foundation is headquartered at Isha Yoga Center, set in the lush rainforest at the base of the Velliangiri Mountains in southern India, and at the Isha Institute of Inner Sciences on the spectacular Cumberland Plateau in middle Tennessee, USA.

Our websites:

www.ishafoundation.org
www.ishaoutreach.org
www.ishahomeschool.org
www.ishashoppe.com
www.innerengineering.com
www.midnightswiththemystic.com
www.dhyanalinga.org

Isha Yoga

At the core of the Foundation's activities is a customized system of yoga called Isha Yoga. Isha Yoga distills powerful, ancient yogic methods for a modern person, creating peak physical, mental, and emotional wellbeing. This basis of total wellbeing accelerates inner growth, allowing each individual to tap the wealth of vibrant life within oneself. Sadhguru's introductory program, Inner Engineering, introduces Shambhavi Maha Mudra - a simple but powerful kriya (inner energy process) for deep inner transformation.

Isha Yoga is a subtle, yet powerful science which practices the ancient yogic principle that the body is the temple of the spirit and that good health is fundamental to personal and spiritual development. It is scientifically structured to promote beneficial changes in one's inner chemistry to accelerate the release of physical, mental and emotional blocks and produce a life-transforming impact of profound experience, clarity and boundless energy.

The uniqueness of Isha Yoga programs is that it is offered as a 100% science. The practices include a carefully selected combination of simple seated postures, a series of dynamic breathing techniques and meditation. Isha Yoga involves purificatory and preparatory practices.

Isha Yoga is designed for a balanced development of an individual, bringing in a spiritual dimension without disturbing the normal process of one's life, thus making it possible for powerful spiritual experiences to enter the lives of ordinary people, without dislodging them from normal family and social situations.

The practices that are taught do not demand any physical agility or previous experience of yoga. They integrate seamlessly into one's daily life, allowing one to function at optimum level, making peace and joy one's natural way of being.

<http://www.ishafoundation.org/Schedule/Isha-Yoga-Programs.isa>

Dhyanalinga Yogic Temple

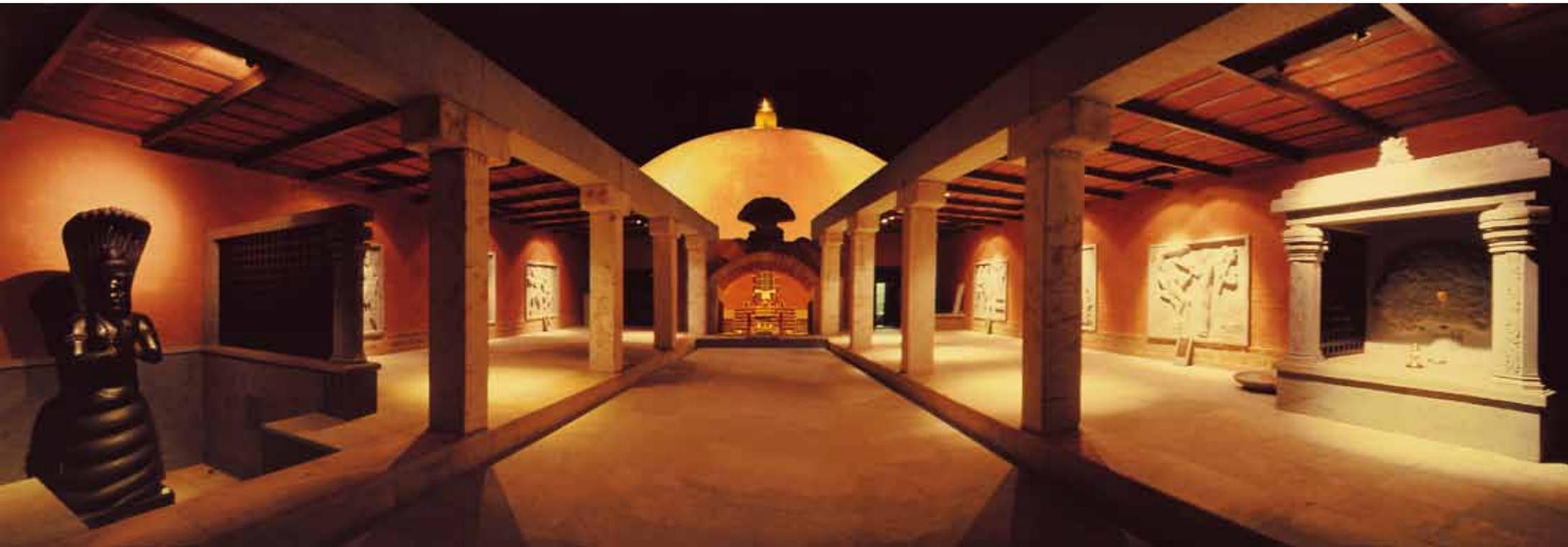
The Dhyanalinga is a powerful and unique energy form created by Sadhguru from the essence of yogic sciences. It is the first of its kind to be completed in over 2,000 years. The Dhyanalinga Yogic Temple is a meditative space that does not ascribe to any particular faith or belief system nor does it require any ritual, prayer, or worship.

Within this architectural marvel, a pillar less dome structure, the vibrational energies of the Dhyanalinga allow even those unaware of meditation to experience a deep state of meditativeness, revealing the essential nature of life.

Dhyanalinga was consecrated by Sadhguru, a realized Master, Mystic and Yogi, after three years of intense process of Prana Pratishtha. A specialty of Dhyanalinga is that one does not need to do

any pooja, prayer or worship to receive its grace. Just sitting silently for a few minutes within the sphere of the Dhyanalinga is enough to make even those unaware of meditation experience a state of deep meditativeness and feel the Divine energy which overflows from this glorious form.

A special feature of the Temple is the Theerthakund, a consecrated water body containing a specially consecrated Rasalinga (mercury linga) which is sunk 30 ft into the earth. A dip in this vibrant pool with mystical qualities is a good preparation to receive the grace of Dhyanalinga. It is recommended, therefore, for one to take a dip in the Theerthakund before entering the main temple. This significantly enhances one's spiritual receptivity, rejuvenates the body and brings health and well-being. Every week, thousands of people converge at this unique meditation center to experience a deep sense of inner peace.



Isha Yoga Center

Isha Yoga Center, founded under the aegis of Isha Foundation, is located on 150 acres of lush land at the foothills of the Velliangiri Mountains that are part of a reserve forest with abundant wildlife.

Created as a powerful sthana (a center for inner growth), this popular destination attracts people from all parts of the world. It is unique in its offering of all aspects of yoga – gnana (knowledge), karma (action), kriya (energy), and bhakthi (devotion) and revives the Guru-shishya paramaparya (the traditional method of knowledge transfer from Master to disciple).

Isha Yoga Center provides a supportive environment for people to shift to healthier lifestyles, improve their relationships, seek a higher level of self-fulfillment, and realize their full potential.

Isha Yoga Center is located 30 km west of Coimbatore, at the foothills of Velliangiri Mountains, part of the Nilgiris Biosphere. Coimbatore, a major industrial city in South India, is well connected by air, rail and road. All major national airlines operate regular flights into Coimbatore from Chennai, Delhi, Mumbai and Bangalore. Train services are available from all the major cities in India. Regular bus and taxi services are also available from Coimbatore to Isha Yoga Center.

Visitors should contact Isha Yoga Center for availability and reservation of accommodation well in advance of arrival to the center, as they are generally fully booked.

Isha Centers

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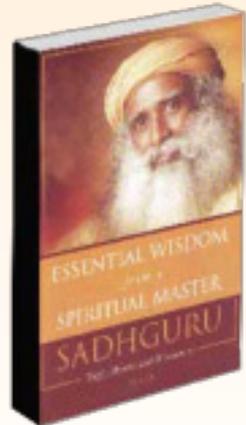
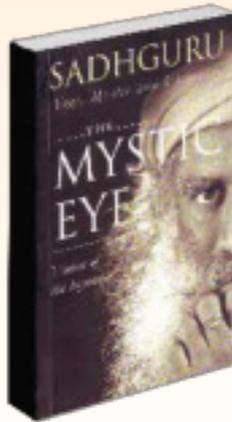
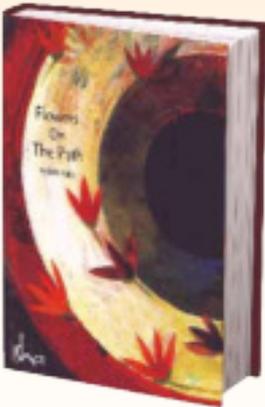
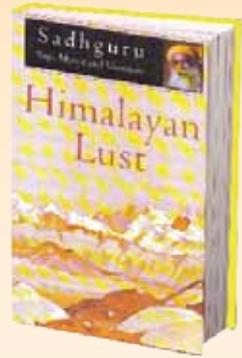
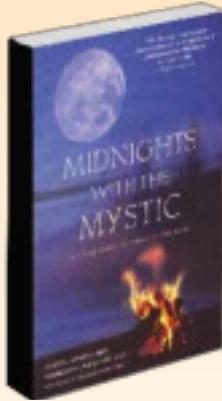
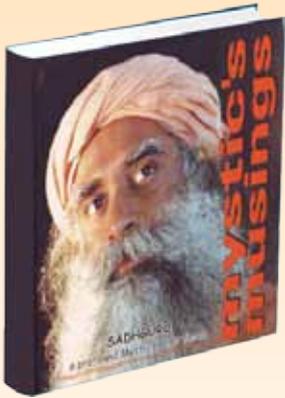
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ISHA PUBLICATIONS

Isha Publications is dedicated to offering Sadhguru's candid and thought-provoking works and discourses in the form of books and booklets, CDs, and DVDs.

Other Isha releases include music by Sounds of Isha and other artists, special event footage, Isha's monthly magazine, Forest Flower, and the Tamil Magazine, Kaatu Poo.



www.ishashoppe.com