

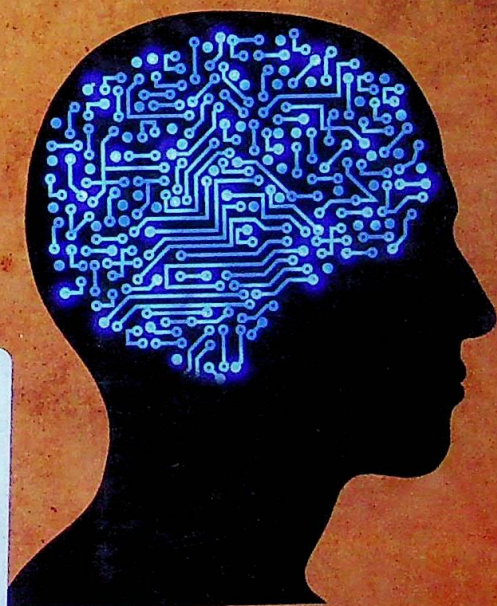
INTERNATIONAL BESTSELLING AUTHOR

# SADHGURU

Yogi, Mystic and Visionary



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# MIND IS YOUR BUSINESS





"Once your mind becomes absolutely still, your intelligence transcends human limitations."

**SADHGURU**

For most people, the mind seems to be an unruly cacophony, attempting to grasp and shape everything which falls in its purview. In **Mind is Your Business** Sadhguru explains that only if we make it "our business" to transform this uncoordinated mess into a well-coordinated symphony, will we be able to use the mind, rather than be used by it.

**SADHGURU** is a yogi and profound mystic of our times. An absolute clarity of perception places him in a unique space in not only matters spiritual but in business, environmental and international affairs, and opens a new door on all that he touches.

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# Introduction

The mind seems to be a rather dynamic entity – its mysterious workings have cast a spell on scientists, spiritual seekers, and even poets and novelists. Mark Twain once jested, “I must have a prodigious amount of mind; it takes me as much as a week sometimes to make it up.” Though we freely use such terms as “never mind” and “mind you,” most of us still have a rather ambiguous idea of what the mind really is. Poets, psychiatrists and philosophers have each given their own take on the subject (often contradicting one another), and of course, the cliché “Mind, Body and Spirit” finds mention in bookstores and spiritual expos all around the world.

However, for most people, the question is less about what the mind is, and more about what type of influence it has on our daily experience of life. Most of us experience the mind as a continuous

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and seemingly unstoppable train of thoughts running through our heads. Behind this incessant flow lies a sophisticated web of likes, dislikes, attitudes, habits, inhibitions, morals... and so on and so forth, *ad infinitum*. This often unconscious patchwork determines how we interact and relate to the world around us, giving shape to our joys, griefs, pleasures, and fears.

Few indeed have the perception and depth to see the enigmatic strings which bind this mind into a seemingly solid structure. Fewer are those who find ways to articulate it. In "Mind Is Your Business," Sadhguru brings clarity to the conundrum, exploring the possibilities and the pitfalls of the mind, and how it can be cultivated for inner peace, joy, and effectiveness. Compiled from a variety of discourses, this volume weaves together questions posed by seekers over the years – from the probing enquiries of hardened skeptics, to the exasperated pleas of ardent seekers. The questions are diverse, the answers multi-faceted. Addressing the questioner's innate urge to know, Sadhguru answers more than the question posed; he clarifies even the underlying questions that remain unvoiced.

The following pages, laden with Sadhguru's inimitable wit and humor, are a voyage of discovery. Demolishing overused clichés and misconceptions about one's ability to "control the mind" and have "pure thoughts," Sadhguru goes beyond morality and impractical advice, to lay bare the deceptive drama of the mind. He calls the mind a "circus," one that can "render you to the depths of hell within yourself," but that can also "take you to great heights." Meditation, he explains, is not only a powerful device to harness

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the immense capabilities of the mind, which are left untapped by a majority of human beings, but to access the mystical dimensions of life that are entirely beyond the mind's purview. The whole process of yoga, Sadhguru says, is to give one the ability to use the mind as a tool for one's wellbeing and liberation.

It is this shift – from being a slave to the mind to having the mastery to use it at will – which this book seeks to offer.

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## The Circus of the Mind

*"Only if you are out of the circus of your mind,  
you will be hundred percent free of madness."*

Why do we refer to the mind as a circus? A circus is not a mess; a circus is a very coordinated activity deliberately made to look like a mess. On one level it is a mess, but on another, it is a highly coordinated activity.

If you look at the way neurons are firing in the brain and what is happening, there is a tremendous sense of cohesiveness in this activity. It is that cohesiveness which is translating into the functioning of the body. A billion things are happening in this body right now simply because there is an extremely well-coordinated play and dance of neurons in the brain. But unfortunately, in most people's experience, the mind has become a mess. It is like a circus, and both aspects of a circus are there. Even the clown in the circus is a highly coordinated gymnast. The outer expression may be that of a clown, but he is extremely talented and balanced in his activity.

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## Mind Is Your Business

That is the experience of most people when it comes to their mental activity.

What is the possibility of this circus? This circus can take you to great heights; this circus can also render you to the depths of hell within yourself. Both these possibilities are very alive for every one of us right now. The whole thing is a question of how we conduct this circus and how much of it we take charge of.

Why is it that for one person the mind seems to be a pleasant experience, while for another person the mind seems to be a torture device? Why is it that the mind, which is the most miraculous instrument and the most miraculous possibility in our life, has also become such a misery-manufacturing machine? Every kind of misery that human beings are going through is manufactured in their minds. Unable to bear the mental torture, people have invented various kinds of deviations and perversions on this planet just to somehow deal with the mess of the mind. These perversions might give them temporary relief, but after some time the perversions only multiply the mess. They do not really take it away.

Your mind – that which should have been a ladder to the divine – has unfortunately become a stairway to hell, simply because it is too identified with so many things. Once it gets identified, your perception becomes distorted and this distortion permeates every aspect of your life.

People keep telling me, “Sadhguru, for you the biggest thing in your life just happened unasked. Maybe you are chosen. How will it happen to us?” It is not a question of anyone choosing anything for you; it is just that if you keep your intellect unidentified from

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## The Circus of the Mind

anything, starting from your body – if you do not even look at yourself as a man or a woman, if you do not identify with your family, your qualifications, your society, your caste, creed, community, nation, or whatever million other identifications that you take on in your life – every human being will naturally lead himself on to his ultimate nature. If we have to experience the circus of the mind as a miraculously coordinated activity rather than as a mess, the most important and crucial thing is that your intellect is not identified with anything. There is no other way.

The intellect is like a scalpel which is constantly cutting through everything. Your ability to discriminate between one thing and the other is purely because of your intellect. You can make a distinction between the floor and the chair only because your intellect is functioning. You know that you must come through the door, not through the wall, only because your intellect is functioning. Without the activity of the intellect, you cannot discriminate.

If a knife has to cut through anything effortlessly and well, it is extremely important that whatever it cuts through does not stick to it. If the residue keeps sticking to the knife, after some time this knife becomes useless. Some of you must have experienced in your kitchens, when you cut an onion with a knife, and then cut mangoes or apples, everything tastes like an onion. Once the residue of what you cut through sticks to the knife, in many ways that knife becomes more of a nuisance than a help. Or in other words, once your intellect identifies with something or the other, it gets chained with the identifications. Once this happens, you have a completely distorted experience of the mind.

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## Mind Is Your Business

Once your intellect gets identified with something, then you get all messed up. This identity is not on one level, it is on many levels. Because of this complex system of identifications, you are in a complex mess.

I must share this with you. I hope it is received with the necessary understanding, because this is about a certain moment of intimacy. I grew up in such a way that right from my childhood, I could remember things that happened when I was just two or three months of age. It just did not allow me to be like a normal child. I thought like an adult. Because of this, no one could take me on their lap or fondle me or carry me. Even though my brother and sister, who are older than me, were used to being carried and fondled, somehow it was difficult to do those things to me. I always preferred to walk alone and do my own things.

My mother was a very devout and dedicated woman. For her, her whole life was her husband and four children. She never thought about herself. She just gave her life to us. So there was no need for her to ever express, "I love you," or anything. Such a thing was never expected. Whether she loved us or not was never a question that occurred in anyone's mind because her whole life was for us. I developed a kind of relationship with her where though I was the youngest in the family, I was like her elder brother in many ways. She would share things with me that she would not share with anyone else. And when I took advantage of that and joked, she would always say, "Oh, why am I sharing this with you?"

On a certain day when I was just fourteen years of age, because of some interaction, somehow she grew a little tender and expressed

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## The Circus of the Mind

her love to me. She was not necessarily saying, "I love you," but somehow she expressed it. For me, it was very matter-of-fact. I just asked her, "If I was born in the next house, would you still feel like this about me?" It hurt her very much. She broke down and went away. I did not intend to hurt her. I just asked a simple question. These questions were constantly going on in me about everything, not just about one thing. And after sometime she came, tears still in her eyes, fell at my feet and went away. I felt that was good for her, some kind of realization happened within her.

I am saying this because our ways of thinking and feeling are so deeply identified with things we are associated with – our body, our parentage, our children, our wife, our husband, our home – with just about anything and everything.

My grandfather used to always eat from a gold-rimmed plate. He was a rich and very proud man. Even when he travelled, another gold plate had to travel with him. Suppose the plate was not there, he just would not eat. The same damn food, what is the problem whether you eat from a gold plate or a steel plate? Okay, so you want to do things in style. But the identification with something as simple as that is so deep that if he ate from another plate, he would become sick. His stomach would be disturbed.

Your identifications are so very deep with big things and small things. Once you are identified like this, your mind is a mess of a circus. It will never rise to any great peak; it will just be a mess. Once you are very deeply identified, it is better not to insult the circus by calling your mind a circus. It is more a "mental diarrhea" because it is just going on nonstop, endlessly. This cannot be

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## Mind Is Your Business

stopped with a pill. People have tried drinks, drugs, and all kinds of things, but it cannot be stopped that way. Only when you get dis-identified, when you are able to be involved but not entangled, only then it can stop.

## The Circus of the Mind

*"Your mind need not be controlled; your mind needs to be liberated."*

Mind is not a cap on life, mind is a way to liberate life. Nowadays, everywhere you go, people are saying, "you must control the mind." Your mind does not need to be controlled, your mind needs to be liberated. But unfortunately, people always think of controlling the mind.

People are talking about wanting to be "no-mind." It is a very misunderstood concept. It took millions of years to evolve this mind. Why do you want to become "no-mind" now? It is simply because you are not able to handle the torture of your mind. If your mind was ecstasy, if your mind was the means to your blissfulness, would you want to become a "no-mind?" Only because it has become a mess, and you are seeing it as a barrier, not a stepping stone, you want to become a "no-mind." Mind is not a barrier, it is a tremendous possibility. It is because we are trying to go about handling the mind without addressing and understanding its fundamental nature that this problem has happened.

Morality is the major problem. One of the biggest problems is, right from one's childhood, what is right and what is wrong has been imposed on the mind. People have taught you what is good and what is bad. But good and bad are very, very strong points of identity. You naturally get identified with whatever you consider good, and you are naturally repelled from whatever you consider bad.

Having an aversion to something and an attraction towards something else is the basis of identification. Whatever you are averse to dominates your mind. The nature of your mind is such

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## Mind Is Your Business

that if you say, "I do not want something," only that thing keeps happening in your mind. There is no subtraction or division in the mind, there is only addition and multiplication. You cannot take away anything by force from the mind. This does not need any enlightenment to be understood.

If you just close your eyes for a minute and look at it, you can see that you cannot do anything by force in the mind. If someone tells you, "This is good and that is evil, but do not think about the evil," that is a full-time job. Nothing else but that will be going on in the mind. The moment you label something as good and something else as bad, you getting identified with the good and having aversion to the bad is a natural process.

It is because people realized that identification is causing so much trouble that they immediately started giving you an antidote – "detachment." The moment you detach yourself, your ability to experience life is also gone. Where there is no involvement, there is no life. Life cannot be experienced unless there is involvement – the deeper the involvement, the deeper the experience of life. However small the event may be, however small a piece of life may be, if you are deeply involved, it is a great experience for you. Nothing dramatic or spectacular needs to happen in your life. If you are deeply involved with the simplest aspect of your life, you will see every aspect of your life is spectacular. But why is so much detachment being taught everywhere? It is because of the fear of entanglement. It is from this fear that detachment is always being propagated. If you detach yourself from life, you are avoiding life. You are here to experience life, not to avoid life.

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## The Circus of the Mind

Can you experience life unless you are involved? No. But right now there is a fear of entanglement – “If I involve myself maybe I will get entangled.” Entanglement has happened because of the discriminatory nature of your involvement – your involvement is coming from a certain identification. “I am involved with this person because this is my wife, this is my husband, this is my child, this is my home...”

It is the identification which is causing entanglement, not the involvement. If your involvement is beyond your identifications, you will see that involvement brings absolute joy to life. If your involvement is indiscriminate, you would simply be involved with all life around you in just the same way – with the very air that you breathe, with the very land that you stand on. Involvement enhances life in a tremendous way. If life is not enhanced within you, all the higher possibilities of life will also never happen to you.

In the process of becoming spiritual or trying to be spiritual, a lot of people have become like goats because if you practice how not to be involved with life, you will slowly become more lifeless. You will become less of life as days go by – too much of mind and very little of life. As life recedes in you, you will see nothing fantastic can ever happen. Only if life is happening exuberantly within, can it carry you to higher possibilities.



*“Your aliveness is going down because you are committing suicide in installments.”*

Involvement need not necessarily mean that you have to go and do something. You can just look at people and be involved. You can look at the sky and be involved. You can look at every life and be involved. You can close your eyes and still be involved. Involvement is not an act, it is a certain willingness towards life – you have become willing to the process of life. If you get identified, you are becoming unwilling to the process of life – you are only willing in selection, you are not willing with the rest of life. It is this unwillingness which is scaling down the aliveness in a human being.

Just look at yourself and see, when you were five years of age how alive you were and today how alive you are. Your aliveness has gone down, hasn't it? Really gone down! With age our physical capabilities may go down, but aliveness need not go down. Even if you are a hundred years old, you can be as alive as a child.

Your aliveness is going down because you are committing suicide in installments by becoming selective in your involvement. Whatever you do willingly, that is your heaven. Whatever you do unwillingly, that is your hell. What is considered so beautiful can become so horrible; what is a great love affair, becomes rape if it happens to you when you are unwilling. The difference is just willingness and unwillingness. If you take away the willingness, the process of life naturally becomes a suffering.

Whether your mind is a misery or your mind is a miracle simply depends on whether you are allowing life to happen to you absolutely willingly or unwillingly. Is your life a love affair or is life

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## The Circus of the Mind

just raping you? That is the question. If you are being raped by life, then the mind is a misery. If your life has become a love affair, then life is blissfulness, and the mind too is blissfulness.

If the circus of the mind has to become a symphony and rise to its crescendo, you cannot be selectively involved. In the circus, the trapeze bars and trapeze ropes are always tied in such a way that the trapeze artists will get to reach each other only if they go full swing. If any one of them is a little unwilling, the circus will collapse. They must go all out – otherwise it cannot happen in a beautiful way. That is so with you also. Are you going all out with life? If you are going all out, that itself will settle the mind.

The passion with which you look at your lover or your child, with the same passion, look at the sky, the trees, the earth, or anything. If you have the same passion and involvement with every aspect of your life, the mind is not a misery. It is a beautiful circus. "Circus" is not a negative word. A circus is a hugely coordinated symphony of actions. And that is how the brain is functioning. The accumulated mass of information is what we generally refer to as the mind, and its activity comes from that very information. This information has a basis beyond your birth.

From the moment you were born to this moment, everything that you have seen, heard, smelled, tasted, touched, everything that you have perceived through the five sense organs is recorded in your mind. Whether you consciously recorded this, whether it happened in wakefulness or sleep, it is still recorded. This can be very easily checked. Suppose you are fast asleep and someone says something to you, if we do certain processes, you will see that what you heard in sleep is still there, and you can very easily repeat it.

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## Mind Is Your Business

These things have been done as experiments in hypnotized conditions. But in the yogic system, we have always been aware of this.

In India, we always knew that the best time to put the best input into a human being is when he is in the mother's womb. So, elaborate care was taken about how a pregnant woman should be, in what kind of atmosphere she should be, and under what kind of influence she should and should not come. She was not even allowed to meet certain people. Only those people who were most loving, wise, and intelligent were allowed to meet her. She was not exposed to any kind of negative emotions or negative situations because that is the time when you can teach the child which is in deep sleep and just forming. Because there is such a sense of deep sleep, it is very easy to teach. When a person is awake, there are any number of distractions. While you are being taught, you are aware of the body, you are scratching your body, looking around, and doing this and that. But when you are asleep, all these things are absent. Your absorption is absolute.

So everything that you have heard, seen, smelled, tasted and touched, in wakefulness or in sleep, is recorded. This information is there. How harmoniously we use this information reflects the effectiveness of the mind. Or how much of a mess this information becomes depends on the ineffectiveness or the mess of the mind.

To organize this, people have done various things. All kinds of methods and exercises are being tried out in the world. Yes, there are many ways to make minor corrections and make yourself a

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## The Circus of the Mind

little more effective than before, but if you really want to unleash the mind – not control the mind – if you truly want to unleash the power of the mind, the fundamental thing is, your intellect should not be identified with anything. Then your perception comes to such clarity that the mind naturally organizes itself, no one has to organize the mind. Only because the perception is so distorted, its function and its outcome are also distorted.



## Mind Is Your Business

*“Once you liberate your mind from being identified with anything, then mind is a miracle; mind is a spectacular circus, not a mess.”*

In South India, there was a king called Krishnadevaraya. He had a jester, Tenali Ramakrishna.

One day, the royal barber was giving Krishnadevaraya a haircut. A crow came and sat there and started making its usual “ka-ka” sounds. The barber stopped the haircut and with arrested attention, started listening to the crow. Krishnadevaraya looked at him and said, “What is this? You are listening to the crow as if you can understand what the crow is saying.”

He said, “Wait, Your Majesty, wait. He has a message,” and very carefully listened for a long time. Then he shook his head.

Krishnadevaraya became very curious. “What is this? You understand crows?”

“Yes.”

“What is he saying?”

“Your Majesty, this crow has come as the messenger of your forefathers from heaven. What he is saying is that they are in heaven, but uncared for. Everything is physically taken care of, but there is no one to entertain them. They are really longing for some help from you. That is why they have sent this crow as a messenger. We must send someone to heaven to entertain your forefathers. How can we leave them not entertained like that?”

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## The Circus of the Mind

Krishnadevaraya immediately became very emotional. "My forefathers are bored and suffering because of a lack of attention and entertainment? I must send the best entertainment. Let us see who is the best dancer, the best musician, the best..."

Then a few other courtiers arrived and each of them said, "Oh, Your Majesty, I am willing to go, but I can't sing for nuts. But if you want me to go and serve your forefathers, I will go to heaven and serve right now." Like this they built it up. But then they said, "No, for your forefathers we must send the best of the best. How can we send a musician? How long can he entertain them? If they hear him for two days, they will be finished with him. If you send a dancer, how long will she entertain them? If you see her for a few days, you are done. We must send someone who can keep them continuously entertained. Who better than Tenali Ramakrishna? He can keep your forefathers entertained forever because he is so ingenious. He is the best person."

Krishnadevaraya also agreed that there was no one like Tenali Ramakrishna. "He is the best entertainer. I would not like to part with him, but my forefathers..." He was feeling very emotional. He said, "Yes, we will send Tenali Ramakrishna."

Tenali Ramakrishna was called, and he heard the story of how he should go to heaven to serve the forefathers. Immediately, he put on the same act, "Oh, Your Majesty, I am more than willing. This is such an honor. I am going. I know the whole process of how to go."

The barber had also received instructions on how to send the man to heaven – the crow had instructed him. The barber said, "You must make the man sit facing south, and then you must get lots of

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sandalwood, camphor, and ghee. The heap should rise well above a full-grown elephant. It should be only sandalwood, pure ghee, and camphor. Keep the man inside this whole heap and then set fire to it. This fire should burn for a minimum of three days, and then the man will evaporate and go to heaven and serve the forefathers.”

Tenali Ramakrishna said, “This is the correct method. This is the best way. I will go and serve your forefathers. But let me make the preparation. I want to purify my body, my mind and everything before I go there. I want to take off all the *doshas*<sup>1</sup> in me. Give me just thirty days’ time.”

A grand site was prepared. Tenali Ramakrishna personally went and supervised the whole process and set up the whole thing with his trusted labor. Krishnadevaraya was moved by Tenali Ramakrishna’s dedication towards his forefathers, and his willingness to go to heaven.

The appointed day came and Tenali Ramakrishna went into a haystack first. Over the haystack, this whole hill of wood, ghee, and camphor was built, and set on fire. It was kept burning for three days. After three days, nothing but ashes were left. Tenali Ramakrishna had disappeared. Many months passed. Krishnadevaraya wondered what was happening to his forefathers because the damn crow did not come again to tell them what was happening. Every day when the crow came, he asked the barber, “What is he saying, what is he saying?”

But the barber said, “This is not that crow. This is just an ordinary crow, not the messenger crow.”

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<sup>1</sup>Defect or blemish. Specifically refers to defects in the physical, mental or energy bodies.



## The Circus of the Mind

After eight months, one day when Krishnadevaraya was in the full assembly of the court, Tenali Rama arrived with long hair and a long beard. He bowed down to Krishnadevaraya. Krishnadevaraya was overjoyed that Tenali Rama had come back from heaven and said, "What is happening? Are my forefathers well? Did you keep them happy?"

"I kept them very happy. They have been splitting their sides with my jokes. They are really enjoying everything. It is just that they have one problem, Your Majesty."

"What is that?"

Tenali Ramakrishna said, "There are no barbers in heaven. Look at me, even I could not have a shave. And for your forefathers it has been so many years that they are tripping over their own beards. It has become so difficult that they are carrying long beards around their necks and are really having a problem. They need a good barber. We must send them the best barber in the land."

Of course, the best one is the royal one. Krishnadevaraya immediately said, "I will send my personal barber."

The barber quaked. He fell at Krishnadevaraya's feet and admitted everything.

Once you are identified with something, your perception gets so distorted. From the day you were born, to increase your identity with your family, your parents have been campaigning that you belong to them. To increase your loyalty to your community, caste, creed and religion, other people have been campaigning. To increase your loyalty to your country, some other people are campaigning.

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## Mind Is Your Business

On different levels, people are constantly campaigning to ensure that you are deeply identified with something, so that you will serve those purposes.

I want you to know, a campaign can be run to make you believe just about anything. If we campaign hard enough, we can make you worship anything, hate anything, love anything, and give up your life for anything. We just have to work on your identifications. How strong your identity is, and how far you are willing to go. People get so identified because of these campaigns and everything gets distorted.

No one wants you to be a liberated human being because they are afraid of freedom. They believe that if someone is free, he may do irresponsible things. If someone is truly free, why would he do anything irresponsible or harmful? Someone does irresponsible things only because he is not free – he is not free in his mind, he is too identified with himself and nothing else. That is why he can harm somebody else. If he is not identified even with himself, no harm can come out of such a human being.

It is this distinction which has unfortunately been misinterpreted as non-attachment or detachment. Detachment does not mean that you detach yourself from your family or the people and life around you. Detaching yourself from your family is very easy. When they become inconvenient, you can detach yourself. That is not detachment. Detachment means you have disentangled yourself from the process that you call "body," and from the process that you call "mind," because both these things are accumulations from outside.

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## The Circus of the Mind

The body is something that you gathered. It is an accumulation of the food that you have eaten – breakfast-lunch-dinner, breakfast-lunch-dinner, breakfast-lunch-dinner... and snacks. Similarly, what you call as “my mind” is also an accumulation. All the impressions that you received through the five sense organs became the mind. Whatever you accumulate can be yours, but it can never be you. If there are these two sets of accumulations, naturally there must be something more fundamental than these within you.

The whole system and technology of yoga is not a teaching, a philosophy, a belief system, or a religion. It is a whole technology to go beyond the limitations of your accumulations and experience that dimension which is fundamental to these accumulations. What we offer as Inner Engineering<sup>2</sup> is fundamentally just this. If you go into these processes, there will be a distinct separation between what is you, your body, and your mind. Once this little space between you and the activity of the mind and body arises, the mind is no longer a mess. It is a great symphony. It is a tremendous possibility that can take you to great heights.

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<sup>2</sup>The basic program offered by Isha Institute of Inner-sciences providing tools for an individual to re-engineer himself from within, including transmission of the powerful Shambhavi Mahamudra.



## The Garbage Bin

*"Mind is not in any one place. Every cell in this body has its own intelligence. The brain is sitting in your head, but mind is all over the place."*

**Questioner:** Are "mind" and "brain" the same thing?

**Sadhguru:** No, they are not. Like your little finger, the brain is also another part of your body – with a different function, of course. Can the mind be active without a brain? It is not just the brain. The mind cannot be active without many things. We need not scoop out your brains to take away the activity of your mind. That can be done in so many ways.

The brain is a physical thing. It is the body. It has a certain function which is essential for the mind to exist. But the mind is a certain consequence and activity. For example, suppose you are speaking. Your speech exists. If you stop speaking and sit quietly, where is your speech? Is it sitting and waiting in your mouth? No. It just does not exist. Your speech exists only when you are in that activity. Otherwise, it does not.

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## The Garbage Bin

Similarly with your mind, your mind exists only in its activity. If you take off the activity, it does not exist. It is not a physical object. Where is your mind? If you knew where it was, you would have fixed it by now. You don't know where it is because it exists only in its activity. But brain is a physical object. The brain is not only about thoughts and the other things which you refer to as "mind." It also controls how your liver, your heart, even how your little finger should function.

They are two different things, but are they connected? Definitely – everything is connected. Every cell in your body is connected. Every cell in your body has its own mind. Your genes carry memory and act out that memory. That is a kind of a mind.

In yoga, we look at a human being as five sheaths of body. Three are physical realities; the other two are in a different realm. The three – physical body, mental body and energy body – are all physical, and they cannot exist without each other. The physical body is physical, you can see it. But there is a mental body that you cannot see. Every cell in this body has its own intelligence; this is a mental body. The brain is sitting in your head, but the mind is not in any one place, it is all over the place. It is a certain activity. If you cease the activity, then the mind does not exist.

If you turn off the mind, it is not just off – it ceases to exist. If you turn it on, it is again there. It is like a cinema. When a cinema is on, it is more real than real. Then, with just one switch, it vanishes. It does not matter whether a war scene is going on or a love scene is going on, you turn off one power switch, it is gone. Mind is just like that. A big drama is going on which is so real. In your experience of

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## Mind Is Your Business

life, what is going on in your mind is more important to you than what is going on outside of you. What your thought and emotion says, is far more important than what the world is saying. But if you turn it off, it suddenly ceases to exist. Then you see the ridiculous nature of your mind. It creates such a drama, but it is actually so fragile. It is like a cinema – you turn it off, it is finished.

If it becomes a conscious cinema, there is no problem. There is nothing wrong with the cinema. Let us say you have a DVD in your house and all the walls in your house are screens. If the same movie is playing all the time, won't it drive you to distraction? It will drive you to madness, and that is what is going on right now. When the mind is out of control, we say that person is mad. I am not saying your movie is bad. It does not matter what kind of movie it is, if it is on all the time, it is a horror. You can enjoy the movie only if you can turn it on and turn it off when you want. Then it is a wonderful movie.

## The Garbage Bin

*"If you try to make the limited unlimited, you will suffer."*

**Questioner:** I don't know if I am strange but I think most people are like this. We spend a lot of our energy and life thinking about sexuality and the other sex. I would like to hear something from you about this.

**Sadhguru:** There is nothing strange about it. It is just that your intelligence has been hijacked by your hormones. It is not you, it is just compulsive behavior.

When you were a child, it didn't matter to you what reproductive organs a man or a woman carried. But the moment hormones started playing within you, you could not think of a world beyond that. And you will see, beyond a certain age, when the play of hormones goes down, once again it doesn't matter. When you look back, you cannot believe you were the one who was doing all that.

Right now you are thinking about the opposite sex all the time. Let us say I grant you the boon that all the women in the world will be after you. You will still live an unfulfilled life. It will definitely not get you anywhere worthwhile. I am not trying to make it dirty. It is fine, but you will live within the ambit of the physical body. Maybe a little bit of pleasure will come to you but it is not the ultimate. No matter what you have or how much you have, you will still live an unfulfilled life. You may try to manage it somehow with a little bit of emotion, a little bit of mind, and a little bit of society, but it does not matter what you do, if you are sincere with your life, you will see you are still living an unfulfilled life.

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## Mind Is Your Business

If you live within the ambit of the body, it knows only survival and procreation, nothing else. There is nothing wrong with that, it is just limited, that is all. The truth is, the physical body has to play only that much of a role in your life. But now you are trying to stretch it all over. You will definitely bring suffering to yourself because you are trying to create falsehood. People who think they are just perfect and that nothing will ever happen to them, look at what happens to them after some time. Life has its ways – a million different ways, the most unexpected ways – to bend you, break you, knead you, and grind you. Have you seen it happening to people around you? If life situations do not break you, death will.

Every moment of your life, every step, no matter how many places you think you are going, whether you are going to your office, your home or on a vacation, the body doesn't know all that – it is walking straight to the grave. Every moment, it is going nowhere else. Right now because you are young, because of the play of hormones, you have forgotten this. But slowly, as time passes, it will become more and more apparent that the body is walking towards the grave.

If all that you have known is just the body and you are going to lose the whole of it, fear becomes the way to live. The physical body's ways are very limited. If you try to make it everything, if you try to make the limited unlimited, you will suffer because that is the way of the body. There is no other way.

There is nothing wrong with your hormones, it is just that they are compulsive. Once you live a compulsive life, you are living the life of a slave. Do you want to be a slave? There is something within

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## The Garbage Bin

you which cannot be a slave. Whether you are a slave to something or someone, once you are a slave, unknowingly, slowly, you will become a long face. When you were a child, you were full of big smiles because there wasn't so much slavery. Slowly, as different kinds of compulsions took over, without knowing why, although everything – your business, your family, your relationships – is going fine in your life, your face is becoming longer and longer. You are doing desperate acts to be happy. As people get richer and older, you will see, they start doing more desperate things to be happy.

Desperation comes because you are trying to make a small aspect of your life into everything. It will not work. Today, western cultures especially, have made the body into everything – and their suffering is untold. Physically, everything is well and properly arranged – food, healthcare, insurance, cars. But people are suffering immensely. Almost every fifth person is on some kind of medication just to maintain mental balance. If you have to take a tablet every day to remain sane, that is not joyfulness, isn't it? You are on the verge of breaking down every day because you have made a small aspect of your life the whole of life. Life is just taking its toll, nothing else. So don't go that way. Everything has to play only as much of a role as it has to play in your life. If you try to make it the whole, it will not work.



## Mind Is Your Business

*“If you simply sit here as a piece of life – not as a man or a woman, not as a Hindu or a Christian, not as an Indian or an American, not as anything – simply as a piece of life, you will see, the mind will become still.”*

**Questioner:** How do we keep our thoughts pure?

**Sadhguru:** Who told you that a thought can be dirty? A thought is just a thought. It is neither pure nor dirty. It is simply because you get identified with it that it looks like reality. Every thought that you have is happening only from the information that you have already gathered, the influences that you have come under, and the data that you have collected within yourself. No new thought is happening to you. You can mix it and make permutations and combinations out of it, but nothing new ever comes out of you because what you name as “my mind” is not really your mind. Your mind is just society’s garbage bin. Everyone who comes your way throws some nonsense into your head and goes. You do not have a choice about what to receive and what not to receive. Can you say, “I don’t like this person. I don’t want anything from him.” Is it possible? If you don’t like him, he will throw more into your mind and go. So what you call as “my mind” is just an accumulation.

When I say garbage bin, I am not saying it is useless. For example, your home can probably do without a television, maybe even without a telephone, but it definitely cannot do without a garbage bin. The quality of your house is very much decided by the garbage bin. But because it is such a useful device in your house, suppose you decided to sleep in it tonight, then it becomes terrible.

This is all that has happened to you right now. You are sleeping and living inside the garbage bin, so it seems difficult. If you keep the

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## The Garbage Bin

garbage bin elsewhere, open it and use it when you have to, or shut it when you don't want it, this would be a wonderful instrument. The problem is that you are stuck in it all the time.

There is nothing wrong with the content of your mind. You better have all the filth in the world in your mind, otherwise if you don't know what is what, you may walk into it - by accident or by someone's intention. But if you know, you will know this is not for me. So, there is nothing wrong with the content of your mind if you do not get identified with it. If you get identified with it, it makes you feel filthy because everything in the world is there in your mind and now it is sticking to you. If you just keep it where it should be, there is really no problem.

If you want to ignore the content of your mind, if you are willing, one thing you can do is, just say, "I am stupid." If you are stupid, you will not attach any significance to your thought. If you think, "I am very smart," you will attach too much importance to your thought. You just have to see, "I am quite stupid."

It takes a lot of intelligence to see "I am stupid." The difference between a stupid person and an intelligent one is that an intelligent person knows he is stupid, but an idiot does not. Look at it in terms of existence and you. If you look at with what organization, capability and certainty a simple ant is conducting its life, you will see that you are quite stupid. Have you seen, even a simple ant - such a tiny thing - is dead sure of what he wants with his life. He knows what to eat, what not to eat, what is nourishing for him, what is not. He does not read that micro-print on the back of the package. He just knows what he wants.

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## Mind Is Your Business

If you look at every life, if you look at how every atom is functioning, you will realize you are stupid. Everything in existence is happening with a phenomenal sense of intelligence. The very soil you walk upon is tremendously intelligent. If you plant a mango seed and a neem seed, the mango produces sweetness, the neem produces bitterness. It is the same soil. Has the land ever become a little confused and made mangos come out of a neem seed? Everything is spot on. Even inanimate things are dead sure of what they are doing. The only confused fool is a human being.

If you know "I am stupid," then you will not attach too much importance to your thought and you will start looking at life. If you start looking at life more, your intelligence will definitely flower. Then, thought is not a process, thought is not a problem, because not much thought will be there. If you don't pay any attention to your thought, it will just die. Don't pay attention to it. But you cannot stop paying attention to it unless you think or see that your thoughts are so petty and quite stupid compared to the rest of the existence. Without a single thought on their mind, an ant, a bird, and a bee all just know what to do.

If you become like this, once in a way when you consciously think, it will be crystal clear. It will be like a knife which cuts through everything. Right now, thought is all over the place, so it has no penetration. If you rest it, once in a way when you pull out your sword, it will cut through everything. But if you are doing this with everything that comes your way all the time, your sword will become like a stick. You must keep it sheathed. Then, when you pull it out when you need it, it is a useful weapon.

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## The Garbage Bin

So don't try to have pure thoughts. Pure thoughts are most dangerous because you will get terribly attached to them. What is a pure thought? Is there such a thing? There is nothing pure or impure about a thought. Whatever the content of your mind, it just throws itself out. Don't pay any attention to it unless you consciously bring it forth. If you consciously generate a thought, that is different. Then you will naturally create the kind of thought you want. Otherwise, these thoughts are just random happenings. That should stop.

If thoughts are going on continuously, if you are having mental diarrhea, you obviously ate some bad food. You have physical diarrhea because you eat bad food. If you have mental diarrhea, you obviously consumed something wrong. The moment you identify yourself with something that you are not, you are finished – your mind is in a continuous run. There is no other way. Do what you want, try as hard as you want, it is not going to stop. But if you take away these identities, if you simply sit here as a piece of life – not as a man or a woman, not as a Hindu or a Christian, not as an Indian or an American, not as anything – simply as a piece of life, you will see, the mind will become still. Now, when you want to think, you can think, but if you don't want to think, you don't think. That is how it should be.

If I want to move my hand, I move my hand. If I don't want to, I keep it still. This is a useful body. Suppose it was moving all the time, wouldn't this be a crazy body? If the same thing is happening to your mind, is that not a crazy mind? Your only comfort is that others cannot see it. If your body did it, everyone could see it.

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## Mind Is Your Business

When your mind does it, everyone cannot see it, but people can see it if they watch you close enough. If someone is a little aware, they can very clearly see it.

*"The main aspect of meditation is, as you become more meditative, you become the boss, your mind becomes the slave, and that is how it should always be."*

**Questioner:** Whenever I try to meditate, my mind always seems to come up with excuses not to meditate and I end up getting distracted. I just don't seem to be able to sit still and meditate. How do I deal with this?

**Sadhguru:** Your mind does not like meditation. When you want to sit and meditate, the mind will do everything to see that you don't. First it will say, "Oh, we'll meditate tomorrow." "Tomorrow" is the deepest cunning of your mind. The mind will not say, "I won't do it." If your mind says, "I won't do it," your ego will say, "I will do it." That is the nature of your ego. If I want to get something done by you, one simple way of getting it done is to say "Please don't do it. No, you should not do it. Don't do it." You will do it because that is the nature of the ego. So the mind will never say, "I will not do it." It will say, "Let's do it tomorrow" – and tomorrow never comes.

In the rural areas of South India, there is a belief that evil spirits try to enter your house in the evenings, and because these evil spirits can only see the color red, they go for your blood. So people write "naale baa" in red paint on the front door. "Naale baa" means "come tomorrow." Every day, the evil spirit supposedly comes to the doorstep, sees this sign and thinks, "Oh, this house is for tomorrow," and goes away. Tomorrow never comes, so the evil spirit never enters the house. People have done this to so many things that they should be doing in their life. They have done, "naale baa, naale baa" to their very happiness.

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## Mind Is Your Business

When you sit for meditation, if the mind's "come tomorrow" tactic fails, if you say, "No, no, I am committed. I must sit for meditation. I'll just settle down," the mind will try its next trick. Suddenly, that telephone number that you have been trying to remember for the last one week will flash bright and clear in your mind. If you say "Eureka!" jump up, and run to the telephone, the meditation is finished.

If you don't run off, but continue to sit and meditate, in two to three minutes, in half a dozen different places, you will suddenly start to itch. If you don't meditate, nothing will happen, but if you sit for meditation, so many things will start happening everywhere. This is because the mind knows that if you keep the body still, the mind will also naturally become still. And the mind knows that if it allows this to happen, it will become enslaved. This is why in yoga, so much stress has been laid on *asanas*, because if you just learn how to keep your body absolutely still, then your mind will also become still.

If you just observe yourself, you will see how many unnecessary movements your body is making when you stand, sit, and speak. If you look at your life and see, you will see that probably more than half the time is taken up in this. There is so much unnecessary thought and activity with the body – things that you yourself do not really care for. But if you keep the body still, slowly the mind will start collapsing.

This is when your mind will play the final trick. It asks the question, "What will I get? What is the takeaway from this meditation?" That is the key to all the activity that is happening in the mind.

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## The Garbage Bin

It is all about "What can I get?" If you drop this calculation, ninety percent of the work is over, spiritually. Another ten percent will happen by itself. You don't have to get anything. You don't have to benefit from it. This is not about becoming healthy or becoming enlightened or reaching heaven – this is just wasting time. Just learn to waste some time meditating every day. Nothing needs to happen. If you look for the takeaway, you will only take petty things. The real thing will never come with you. If you want the real thing, you just have to drop this one simple calculation. If you just pull the plug, if you just destroy this one calculation, the very foundations of the mind are taken away. Suddenly it is different, it becomes a wonderful slave.

Right now your mind is the boss, you are the slave. The main aspect of meditation is, as you become more meditative, you become the boss, your mind becomes the slave, and that is how it should always be. The mind is a terrible master. He will put you through all kinds of endless suffering. But the mind is a wonderful slave. If you keep your mind in a certain way, you can do anything you want with it.



## A Ladder to the Divine

*"If you want to know life in its immensity,  
you need something more than your thoughts,  
your logic, or your intellect."*

**Questioner:** What does it mean to be aware?

**Sadhguru:** "Awareness" is a very vague term. It means different things to different people. When we say "awareness," do not mistake this for mental alertness. Mental alertness will help you survive better. It will help you conduct your survival process in a slightly superior fashion. Awareness is not something that you do. Awareness is aliveness. Your aliveness is only because of your awareness. If you were completely unaware, would you know that you are alive? You are alive only to the extent you are aware. And to what extent you are aware, only to that extent something is in your experience.

"How do I practice awareness?" You cannot practice it. How can you practice life? If you were dead you could practice life. If you

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## A Ladder to the Divine

are alive, how can you practice life? It is just that right now, you are not giving much room for your aliveness to happen because you have given too much significance to what you think and feel. Your psychological process has become far more important than your life process. Why awareness seems to be so difficult is simply because we have let our minds go into endless chatter. If your mind is not chattering, awareness is the natural way to be.

People have made their thought process so important. They have even gone to the extent of saying, "I think, therefore I am." Which do you think is true: you think because you exist, or you exist because you think? You can generate a thought because you exist, isn't it? We want to shift the significance to the life process. You can play with your psychological process whichever way you want, but it is only because you are alive that you can think.

Once in a while, if I just close my doors and sit in a place for five days, I do not have a single thought for five days. I don't look out of the window, I don't read, I don't do anything. I am simply being alive. This is such a huge phenomenon happening within you, what is there to think about? Being alive is a far bigger process than your stupid thought process.

Anyway, what can you think? You are just recycling the nonsense that you have gathered. Can you think something other than the nonsense that has been fed into your head? You are just recycling the old data you have gathered. This recycling nonsense has become so important that you can even dare to say "I think, therefore I am," and that becomes the world's way of life. Existence *is*, even without your silly thoughts.

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## Mind Is Your Business

If you choose, you can fully be and still not think. Please see, the most beautiful moments in your life are those moments when you were not thinking about anything. What you call moments of bliss, moments of joy, moments of ecstasy, moments of utter peace, these were moments when you were not thinking about anything but were just living.

Which is more important, living or thinking? You must decide this – do you want to be a living being or a thinking being? Right now, ninety percent of the time, you are only thinking about life, not living life. Are you here to experience life or to think about life? You want to experience life, and you cannot experience life if you are lost in your thought. It is only through perception that you experience. You cannot experience through thought. With the past experience of life, you are cooking up something in your head – that is a thought process. Whatever you think has no significance because your thoughts have nothing to do with reality. They do not mean anything. Everyone can think up their own nonsense whichever way they want. It need not have anything to do with reality at all.

Your psychological process is a very small happening compared to the life process. Isn't being alive right now more important for you than thinking? But if I trample upon your thought even a little, you are even willing to die for it. People die for their ideas. People die for their thought. People die for what they believe in. Thought has become far more important than the life process because people have not realized the immensity of what it means to be alive. Because life has been restrained within the survival activity, thought looks grander than life. But it is not so. Thought is just a small happening compared to the life process.

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## A Ladder to the Divine

Aristotle is considered as the father of modern logic. His logic is very simple and straight – A can only be A, B can only be B. A cannot be B, B cannot be A. Can you argue with this? Logically it looks perfect. But let us look at this.

You are here either as a man or a woman. But how did you come here? Because a man and woman came together. Now suppose you are a woman, does it mean to say your father has made no contribution to you? He does exist within you, doesn't he? Suppose you are a man, does it mean your mother made no contribution to you? Doesn't she exist within you? The fact is that you are either a man or a woman, but the truth is you are both. Truth is that dimension which is not logically explainable. It does not fit into logic because logic is always dividing; truth is always unifying. So where will this logic fit into life?

If you apply your logic too much to your life, all life will be squeezed out of you. The logical aspect of the mind is useful only to handle the material realities of life. If you try to handle yourself with logic, you will be a total mess because fundamentally, if you look at your life absolutely logically, there is no meaning to it. When you wake up in the morning tomorrow, think absolutely logically. Don't look at the sunrise, don't look at the birds in the sky, don't think of someone you love, your child's face, or the flowers in the garden. Just think logically. Now, you actually have to get out of bed – that is not a small feat. You go to the toilet, brush your teeth, eat, do some work, eat, work, eat, sleep – tomorrow morning, same thing – over and over again. You have to do this for the next 40, 50 years. Think 100% logically, without looking at your life's experience – is it really worthwhile?

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Moments of extreme logic are moments of suicide, please see this. If we think hundred percent logically about life, there is really no reason to live; there is really no reason for you and me to exist here. But if you look at one beautiful moment of your life's experience, suddenly everything is sparked up and you want to live. The logical aspect of your life and the experiential dimension of your life are diametrically opposite to each other. That is why you are struggling with it. If you look at life experientially, there is every reason to live. If you look at life logically, there is no reason to live.

Why does someone commit suicide? Because they refuse to look at the experiences that they have had. If they fail an examination, people commit suicide; their husbands left them, they commit suicide; they lost their property, they commit suicide. People do it for so many reasons. Let's say, today your husband or your wife left you. If you think logically, "My whole life was to love this person and be with this person, and now this person is gone. Where is the reason for me to live?" If you go logically, you will commit suicide. But if your husband or wife is gone, maybe it is a whole new possibility in your life. Maybe things that you could never imagine will happen to you simply because you are free from one aspect of life. We do not know, but it is possible.

If you think hundred percent logically, there is really no possibility of life. Only if you know to what extent your logic should go and where it should not go, your life will be beautiful. If you become absolutely logical, there is no beauty to your life. Everything becomes bare and no good.

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## A Ladder to the Divine

Logic is essential only to handle the material aspect of life. If you want to know the experiential dimensions of life, you will never know it with your petty thought. Even if you have Einstein's brain, it is still a petty thought because thought cannot be bigger than life. Thought can only be logical, functioning between two polarities. That is too small. If you want to know life in its immensity, you need something more than your thoughts, your logic, or your intellect. Only if you open up that dimension, you will taste life in its larger proportion. Otherwise, you will know only the physicality of life. With thought, you can know the physical and use the physical, but you will not penetrate anything other than the physical.

It is because the world has given so much significance to Aristotle and his tribe that all the sciences have developed in the physical dimension. With this, much comfort has come. You may be thrilled about how many things your computer or the internet can do, but if you really look at it, it has not done anything to your life. It has brought comfort and convenience, but ultimately, it has not brought you any joy. It has not taken you to any higher dimension of experience or existence. You are in the same place. Instead of riding a bullock cart, maybe you are driving a Mercedes or dreaming of one. Whichever way, you are still only moving from point A to point B. You have not gone to another point. Whether you fly a jet plane or a bullock cart, it is only lateral movement. Even if you take a spacecraft, it is still only from point A to point B.

In spite of all this exploration, no new dimension has occurred to you because the instruments of exploration that you are using are too limited. They are just logical and intellectual, so there is no way

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## Mind Is Your Business

you will touch any other dimension of life. It is not possible. I appreciate the enthusiasm, but it is as if you were trying to go to the moon with a bullock cart. It does not matter how hard you beat the bulls, it is not going to get there. If you beat the bulls really hard, maybe you can climb a mountain on the bullock cart, but you cannot go to the moon. Either you learn this out of your intelligence, or life will maul you and teach you a lesson slowly. The choice is yours.

## A Ladder to the Divine

*"One should use information and logic as a drunkard would use a lamp post, only for support, not for illumination."*

**Questioner:** If to perceive the mystical, one has to drop the logical, how does a gnana yogi progress and attain on the path? Isn't that path all about using the logical mind and dissecting things?

**Sadhguru:** If your logical intellect could grasp it, why would you call it mystical? What we refer to as the mystical has become mystical only because it is not within the grasp of the logical intellect.

A gnana yogi is someone who uses his intellect to start with, and then moves on to use his intelligence. If he is just bombastic intellect, he is not a gnana yogi. If he is truly a gnana yogi, he understands that the logical intellect can never function without information. If you take away all the information from your memory, how will your logic function? Logical intellect is purely information technology, and information is something that you gather from outside. The only means of gathering information is the five sense organs, and sense perception is not reliable. They have told you, "Seeing is believing." Seeing is not believing - everyone sees what they want to see.

Sense organs can perceive everything only in comparison. If you had not seen darkness in your life, you would not know what light is. It is only in comparison that you know what light is. Now you see a little boy walking around. He is small for you, but that is not the truth. The ant which is crawling on the ground experiences him as a giant. Your ideas of small and big, your ideas of light and

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darkness, your ideas of good and bad, are all depending upon what you are identified with. Because you are identified with this human body, a dinosaur is big and an ant is small. But that is not the reality. Whatever you experience is only in comparison, which is good for survival, but it does not give you a perception of reality the way it is.

Modern neurosciences say that whatever you may be looking at, you are never seeing it the way it is. Your eyes are not like cameras. Your eye just grasps information and categorizes this information into twelve different aspects. These twelve different aspects go into twelve different parts of your brain where they all get assimilated, and your brain creates an image. What they are saying is, the way you think the world looks is not the way it is. This is not philosophy or mysticism; this is neurology. They are also saying that if there is no past information in your mind, you actually cannot see something.

Your logic functions on information. The very nature of information is such that it does not matter what volume of information you gather, information is always limited. There is no such thing as limitless information. Even as modern sciences process information about the existence, we are not getting any closer to knowing anything. We are more bewildered than ever before. Before modern sciences came, in their own simplistic way, people were dead sure of what is what. Now no one knows anything. So much information has been gathered, but it has not moved you closer to knowing. It has moved you away from knowing because that is the nature of the existence. Fifty years ago,

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## A Ladder to the Divine

a doctor was just a doctor. Twenty-five years ago, a doctor was not just a doctor; there was one doctor for this and one doctor for that. There were three different doctors that your body needed. Today there are over 100 specialties, so if you really want health, you need to see 100 doctors or more.

Recently, I was with a group of people in Atlanta, and just four days before that I had injured my knee. Someone who was present in the group said, "I want to examine your knee."

I said, "Why?"

He said, "I am a knee doctor."

I said, "Oh, you are an orthopedist? You study bones?"

He said, "No, I am a knee doctor."

Then I said, "Oh, I didn't know... which knee?" Because it is not far away before you have one doctor for the right knee and one for the left!

As we study and gather more information about life, one day it will happen that for every cell in your body, you need a different doctor, because every cell in the body is so complex that one man cannot grasp the whole of what even one cell is. You will need a combination of doctors for every cell in your body. As science looks deeper into life, as they gather more information, you will become more bewildered about life.

One should use information and logic as a drunkard would use a lamp post – only for support, not for illumination. If you think information is illuminating the life of a gnana yogi, you are wrong, because anyway he cannot see anything for nuts. Light blurs him

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out, light blurs you out. If you are not ready for the volume of light that is coming your way, it always blurs you out.

A gnana yogi is not just an intellectual fool. He is not the “PhD” kind. It is not that I have anything against education. It is just that, all the PhDs utter the word “Guru” like it is a derogatory word. “Oh, your Guru? We don’t have anything to do with a Guru.”

“Do you know what it is?”

“It doesn’t matter – Guru, no.”

Everywhere in the world, the more educated people get, the more derogatory the word “Guru” gets. So, I am not saying this is in revenge. It is just that a PhD is celebrating the volume of information he has gathered. A gnana yogi is not like that. He understands that his logic and intellect are a support, but not illumination. He knows that clearly.

Logic is like a scalpel. Your intellect is like a scalpel. You can use a sharp intellect to cut things open and look inward. By cutting alone, you will not know – it is only by looking that you will know. Your intellect and logic can only cut, it cannot look. Your logical intellect can do a phenomenal amount of logical circus.

If you are not exposed to the great logical traces on this planet, you are fortunate, but I want you to know that nowhere else in the world have people used their logic with such devastating impact as Indian culture has. This land has seen logic at its ultimate. If you go into the Vedantic philosophy, logic will rise to such a state that it will just freak you out completely. Really using it like a rocket; it takes you to a place where it makes you dizzy and intoxicated.

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## A Ladder to the Divine

Then you realize it is not getting anywhere, it is just causing dizziness in your head due to excessive use of logic. Then you understand that this can be used only to slice things open. It is not an instrument of seeing.

To see, you need intelligence, and intelligence is not logical. For example, right now, there are many ways to look at your body. One way to look at this body is as a complex chemical factory. There is a certain intelligence, which is managing and conducting this whole dance of chemistry. Are you stupid enough to believe that you could someday logically conduct this whole chemical dance? You cannot manage a single cell in your body that way.

You need to understand the limitation in which the intellect functions, and the distinction in how the intelligence of life functions. What you call as intelligence and what you refer to as Creator are not different. Creator is just pure intelligence. Intelligence beyond logic is Creator, or what you are referring to as God. If you operate just within the limitations and framework of your intellect, you will never know that which we refer to as the Creator. You will just do the circus of life. Life is a circus when your intellect and your body alone are involved. Life is a dance, when the intelligence begins to play its role.



*"A devotee has no agenda of his own. His only objective is to dissolve into his object of devotion."*

**Questioner:** Can you talk about the path of bhakti or devotion?

**Sadhguru:** Devotion is the quickest way to get to the Ultimate, but the way people have become today, with the intellect being brought forth to this level, you cannot be a devotee. A devotee has no agenda of his own. His only objective is to dissolve into his object of devotion. Let us say he is a devotee of Shiva. It means he just wants to merge or die into Shiva. That is all he knows. He is not thinking of living well or becoming rich or going to heaven. Are you like that? No. For you, devotion is a currency for an easier life. Look at the prayers in the world. Ninety-nine percent of them are just saying, "Give me this, give me that; save me, protect me." Isn't it so?

This is not devotion; this is a deal. You are trying to make a stupid deal. If you really want to become a devotee, and attain to the Ultimate through devotion, then you have no agenda for yourself. You do not want life to go your way. You just want to merge with the Ultimate, that is all. If you are like that, devotion is the quickest way to realization. It is very quick.

But today, with all your education and this questioning mind, devotion is out of the question. Please look at it. Are you capable of becoming truly devout towards someone? No. So don't talk about it. I am not saying there is no element of devotion at all in you. There is. It can serve some purposes, but it cannot be your way to the Ultimate. You can only take small rides on it – you can sit in the temple for ten minutes and say, "Shiva, save me," and you get



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confidence to go through the next twenty-four hours. To that extent it works. But it cannot be your Ultimate journey because your intellect is not willing to bend down to anyone totally, unless you come to a certain level of experience where you naturally progress into becoming a devotee.

At the ashram,<sup>3</sup> it happens that people come as investigators. Slowly, they become students, then they become disciples, then they become devotees. That is a natural progression of life. As their experience becomes deeper and deeper, they have no option. They are too overwhelmed with what is happening. Then they cannot help bowing down completely. Just bowing down and touching someone's feet is not devotion. You are bending down because there is going to be a benefit. Someone has told you, if you get blessings from some Guru, things will happen well. Your business will work well or your children will be healthy. So you bend down. It is okay, you get that also. To that extent devotion works for you, but not as an ultimate vehicle to take you beyond.

You have to use other things that you have. You are right now enjoying the circus of the intellect. You like it. Suppose you discover something today, you get very thrilled. You spend your whole lifetime just under that thrill. What you think up is nothing new, because it was always there in nature. If you just had eyes to see, every damn thing that you discover has already been there. Whatever great discovery you have made, the very earth that you walk upon knows it. In America they call it dirt; dirt knows better than your brains. Everything that you know, everything that you re-invent, the planet already knows.

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<sup>3</sup> Sacred dwelling of spiritual seekers under the guidance of a Guru. Here, referring to the Isha Yoga Center at the foothills of the Velliangiri Mountains, near Coimbatore, Tamil Nadu



## Mind Is Your Business

There is no big deal about that, but you are thrilled with the intellect. If you are thrilled with that, let us use the intellect. If you were more of emotion than intellect, or if you were more of body than intellect, or if you were more of energy than intellect, we would have structured things in a different way. Now you are more of intellect and less of other things, and that is why so much talking is happening. You like words, you like the circus of the intellect, so I am putting you through the circus. Just a little better circus than the one you have known till now.

It would be better for you to use the other faculties also now, because devotion is unavailable to you. Not because devotion is bad. Devotion is the quickest way. It has always been, and it always will be. But it means you have to remove yourself – you have to uproot yourself. Only then it works; otherwise it does not work. Today, because the intellect has developed and a certain prominence has come to the intellect, you cannot brush it aside.

Can you just brush your intellect aside and surrender to me? You cannot do it. If you say that you can, it is big bullshit. I know that. I have seen too much life to believe such things. Every other day people are coming to me, “Sadhguru, I am offering my life to you.” Millions of people have said this, but it is only a few who really manage that. They are different. All the others, at that moment when their emotions are on the upsurge, they really feel like it. They are not lying. They just don't know the limitations of what they are. I know them very well.

Devotion as an ultimate vehicle will not work in your present state of mind. It is not possible for you. You are too committed to your

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body and your intellect. You cannot drop them all of a sudden and become a devotee. Devotion as an act is vulgar.

Devotion as a way of life is wonderful. If you go the way of devotion, you have to see whether it is something that works for you. It does not work because you are a thinking person. Thinking people cannot be devout.

Instead of that, it is better you develop a little reverence for life around you. When you have this mind, don't talk devotion. If you come to such a point that the experience of life, or someone's presence has overwhelmed you so much that your mind has just sunk into the background, that what you think and what you feel is no more important, that someone else has become much more important for you – then devotion is a possibility.



*“Your mind is not a solid state, your mind is a fluid. You can make it take on any shape.”*

**Questioner:** Why do human beings suffer more than animals?

**Sadhguru:** Your concern is only about human suffering and human wellbeing, so you notice only that. You do not notice the suffering that animals are going through. People think it is only they who are suffering, but the way human beings are living, they are making everything in the existence suffer. Every day as you walk around, you probably step on a hundred ants. Some of them die, some of them struggle – they are suffering, but you do not know their suffering. Your suffering is only that your legs are aching from having to walk around. It is always a relative perception.

Your suffering, your enjoyment, and your wellbeing are always from your perspective because your experience of life is through you. The seat of your experience is within you, so you see everything only from your context. In that context you are saying humans suffer more than animals. If you were to go and talk to the ants, they would have so many complaints about you and everything else in the world. The ants are suffering much more than human beings are because they are more in number.

But the thing is, animals only suffer physically, if things go wrong. Human beings suffer much more than other creatures because we have a discretionary intellect. Most of a human being's suffering is mental, and mental suffering is self-created. A human being is an expert at creating suffering for himself and for others. This is because he has a discretionary mind – he can choose to be any way

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he wants right now. He can make himself joyful or make himself miserable. You can make anything out of your mind. This choice is there at every moment.

Your mind is not a solid state; it is a fluid. You can make it take on any shape. You could look at a tree and say, "Oh! God is living there. How wonderful!" Or you could look at the tree in terror and say, "Maybe devils are hanging around there." There is no end to the mind. You are capable of becoming anything at any given moment. Unfortunately, most people have learned how to make misery out of themselves. That is the problem.

An animal does not have all these problems. If you had come here as any other creature, life would be very simple for you. When a tiger is born, he does not sit and worry, "How should I become a good tiger? Which God should I worship? What university should I go to?" He has none of these problems. If he just finds enough food, he will become a good tiger. He has no fears and insecurities, "Will I really become a good tiger? What if I end up as a housecat?" These kinds of struggles are not there in him. But you were born as a human being. To become a good human being, look at how many things you have to do. And even after doing all these things, you still do not know where you belong. Only in comparison with someone else can you say, "I am a better man," but by yourself, you do not know where you stand.

This has happened because when you were in animal form, your life was fixed. There was no confusion. Do you see, there is no confusion on the face of an animal? He is clear; he always knows what to do. But with a human being, the more intelligent he becomes, the more

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confused he gets – every step is a confusion. Only an idiot is dead sure. An intelligent person is constantly confused with every little step that he takes. You may get thoroughly confused just choosing your breakfast because once you become human, you are a possibility. Your life is not fixed. This is the freedom that nature has given you – to choose what you want to become. It is not fixing your life the way it has fixed the lives of other creatures. If your life was also fixed like a dog or a bird's life, you would also have lived just eating, sleeping, reproducing, and dying one day. But now, a certain freedom has been given. You can become anything you want. This moment you can become god-like, this moment you can become a brute. Both are possible within you right now.

It is this freedom which is causing all the pain and struggle for a human being. Human beings are not suffering their bondage, they are suffering their freedom, and that is the biggest tragedy. If bondage was the source of misery, it is bad enough, but we could do something about it. All you have to do is break that one bondage that is holding you down. But if freedom becomes the source of misery, what kind of solution can we find?

That which could be a way to being unlimited has become a way to suffering simply because you are unconscious. Freedom is only a problem when you are unaware. If you were aware, the same freedom would be your benediction. Why meditation has been given so much importance is because it is about making you as conscious as possible, so that you don't suffer your freedom – you make use of your freedom to flower into a larger dimension of who you are. Every human being is born with the same possibility, but all of them do not make themselves into the same things even if

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they are given the same opportunities – because it is conscious, you can make yourself what you want. This moment you can make your life into heaven, or you can make your life into hell. The choice is yours.

There is a very beautiful story. There was a yogi who was old and nearing the end of his life. He went about telling everyone that he was going to heaven. All the other yogis looked at him and wondered, “How does he know he is going to heaven?” But the yogi very confidently went about telling this to everyone in town.

One day, all of them gathered and asked the yogi, “How do you know you will go to heaven? You do not know what’s on God’s mind, whether he wants to send you to heaven or hell.”

The yogi said, “I don’t care what’s on God’s mind. I know what’s on my mind. I am going to heaven and that’s all.”

And that is all it is.

*“If you are genuinely hallucinating, it means you are making up*



*things so powerfully in your mind that it seems real. If you create it in your mind and empower it with your consciousness, it can become a live process."*

**Questioner:** How does one know whether they are hallucinating or experiencing reality, especially when they are on the spiritual path?

**Sadhguru:** Reality can be much more unreal than hallucination. What neuroscientists and physicists are talking today is far more fairytale-ish than anything that you have known as fairy tales. It is so freakish and outlandish. Whenever yogis spoke about this, people thought it was something great. It is just perception; they just described what they saw.

Hallucination means you are making it up so powerfully that you believe it – that is dangerous. If you are genuinely hallucinating, it means you are making up things so powerfully in your mind that it seems real. If you create it in your mind and empower it with your consciousness, it can become a live process.

The whole science of *tantra* yoga is just this. I know if I utter the word "tantra," people are thinking about acrobatic sexuality. It is truly a sacrilege that people who generally visit India for a month or two at the most, become "experts" in tantra and write books about it.

Tantra literally means "a technology." Technology is meant for creating what you want. The physical technologies that we know around us are all about creating physical situations the way we want it. When human minds try to create what they want, they will ask for

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many things. Most of the time, you would be fortunate if your prayers are not answered because if all your prayers were answered, your life would be truly a disaster.

Tantra does not believe in creating what you want in terms of the physical existence around you, but is focused on creating forms and identities which will function way beyond your own intelligence. Tantra is essentially focused on creating a mind higher than oneself, making an intelligence beyond one's present capabilities become available. The technology of making this happen was what was known as *tantric* methods. That is, learning to use your body, your mind, and your energies just as instruments of life, so that you become available to a much higher possibility, an intelligence which is way beyond human capabilities.

There are certain elaborate tantric designs which are made to train the mind to intricately design something step by step. Even in the yoga programs, we start by saying, "Do it mentally." This is the first step towards tantra. You sit here and go on doing it mentally, after some time you do not have to do it physically. Everything that you can get by doing it physically, you can get by doing it mentally. Mentally, you can exercise the body. If you really apply yourself, after some time you will see, you can improve your muscle tone just by doing it mentally, because once your imagination can be coupled with your life energies, it becomes a living reality, it is no more just imagination.

This fundamentally involves two basic steps. One is to have the ability to vividly create every detail of what you want in your mind, and of truly being able to create as the Creator did. The most

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fundamental thing is to be able to keep your personality out of your imagination, which takes a certain amount of training and dispassion about yourself. That is, you do not think much of yourself. It takes a certain amount of *sadhana* and preparation for a person to be like this, that he can extensively use his mind without imposing his personality upon it.

There is a very beautiful incident. In a town in South India, there was a sage whose name was Poosalar. The king of the town built a huge Shiva temple. It took many years to build this temple. The next day was the opening ceremony for his temple, which was his lifetime's ambition. That night Shiva appeared in his dream and said, "I will not be able to come to your temple's inauguration because Poosalar has built another temple in the same town. I need to go there. He is also opening it tomorrow."

The king woke up with a fright, because after he has strived to build this temple for so many years, after so much money and effort, Shiva says he has to go to some other temple built by Poosalar in the same town. "Who is this Poosalar and which is this temple that I do not know about?" So they went searching for Poosalar.

After much searching, they found Poosalar, a cobbler by profession, in a small hut. Those days, a cobbler's profession was looked down upon. The king went there and asked, "Where is your temple? Shiva says he is going to go to your temple, not mine. Where is it?"

Poosalar said, "I just built it in my mind."

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Every brick, every stone, he slowly built in his mind for many years, and that is more of a reality than what you actually build with stone and brick.

Once you build this, there is another step of empowering and infusing it with life energies so that it becomes a live process by itself. The tantric traditions in India have a variety of gods and especially goddesses. These goddesses were created by people. They actually created and infused life into them so that they became live forces. Even today, if you have a certain access code, you can call forth these goddesses and they become a living reality. There is a whole science and a tradition which evolved out of this about how to make a god. The tantric traditions acquired mastery over these things. If I go into the details of this, it will be very hard to digest.

Generally, they always created very powerful, hideous forms because the power of these goddesses was such that if they were also pleasant and beautiful, invariably you would somehow get attached to them. Very few people created beautiful forms. Most created absolutely horrific goddesses so that they were there for their calling, but at the same time you would not want to be attached to them simply because of their appearance and their demeanor.

Imagination can do miraculous things. If you have enough control over your life energies and can empower your imagination, it will become a reality. There are many yogis who live in their own worlds with their own kind of planets, earth, everything. They live in a cave, but they have used their imagination and their life

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energies to create a whole new dimension of life. He lives there happily. A universe is contained inside the cave.

You can actually walk through it. This is what modern physicists are also telling you. You can create multiple realities in the same place right here. Today, neuroscientists are saying there are many dimensions of realities happening right here, and in your perception, a complex perception of all this is happening, but you are not able to compute it and make it into a sensible picture.

In yoga, we have always talked about 21 different realities that can happen simultaneously. Right here, right now, there are 21 realities going on without any geographical distance. It is just that it is not in your experience.

For example, suppose I give you a hard knock on your head, you can still see me, but I will get all distorted in your eyes. Your mind is not able to compute the picture. The picture has gotten distorted because the computing process got affected. Even now this is what is happening. You have the information of all the dimensions, but you are unable to compute it. Perception is there, everything that is here is also getting into you, but you are unable to compute it. All you have to learn is a little more computing skills. It takes a little more training.

If one has the necessary stability to remove his persona from the activity that he does, if you can completely eliminate your persona from whatever you do, suddenly you can raise the pitch of your activity to a completely different dimension. But people do not generally know how to act towards something that does not concern them or that they are not involved in – and that is the limitation.

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That is the terrible crippling limitation that a human being has imposed upon himself. Whatever is not him or his, he cannot act upon it. If he can cross this one limitation, we can do such miraculous things that the world will have to dismiss our lives as a fairy tale. It can become like that if only we can take away our individual person from our thought, our emotion, our activity and our energy.

The individual identification has become so strong that it has completely dislocated the human being from his original nature, and he has stopped operating as life. If he operates as just life and life alone, his capabilities are immense and no longer limited to what is contained within his physical form, because he has access to everything. The whole tantra yoga is about this, about breaking the individual shell so that what you do does not happen as a petty individual, but happens as a whole.

From the time I was just seven or eight years till I was twelve or thirteen, this took such grip of me from within. I would go to school, come back and sit somewhere where I wouldn't be disturbed for a few hours, either on top of the terrace or on top of a tree where I was out of range and no one could access me. No one could get to that point, they could only scream which I could not hear anyway, because I was just totally focused on building my own world.

I sat there and just built a whole world of my own, another world, in the minutest detail. It is very difficult for people to understand this. If I wanted to create a flower, I went cell by cell. You know how much time it would take to mentally create this flower? Like this, point by point, point by point, I created a whole world of my own.

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At that time, the rhinoceros used to be my favorite animal. I had plenty of them in the world that I created – small ones, big ones, friendly ones, nasty ones, various kinds of rhinoceros and many other kinds of animals. I just sat like this, unmoving for five or six hours, building it piece by piece, and it became so real for me, hundred percent real.

My cousin brother, who was about a year younger than me, was in the house at that time. He came from the village, and was not studying properly there. My father was supposed to be a very strict disciplinarian and educator – though he couldn't manage with me – so they thought the boy would study better with us. One day, I took him on a tour of my world and after that he wanted to go there every day. If I didn't take him, he would cry and bawl, and my mother was asking me, "What did you do to this boy?" It became so very real for him.

This is imagination. According to modern physics and neurosciences, the distinction between imagination and hallucination is very thin, but there is a distinction. The distinction is just this – you have imagination which is unconscious, not a conscious process. If you could do the same hallucination consciously and empower it with your energy, it can become reality.

What is hallucination, what is reality? If you want to make a distinction, the important or the negative aspect of hallucination is that it is going uncontrolled, it is not conscious. It can take you anywhere and destroy your life because you have no control over what you are imagining. That is the problem. It is not empowered

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by life energy, so it is taking you away from reality. It is not establishing you into reality nor is it helping you to create another reality. It is just taking you away from reality – that is the danger of hallucination. If you could control your hallucination, if you can have only beautiful hallucinations, what is wrong with it? You could hallucinate all the time. But the problem is you are unable to control the hallucination, so it will go whichever way it goes. Today it will be wonderful, tomorrow it can take you into the dumps, and after some time it is totally out of control. That amounts to madness.

If your imagination has gone so berserk that you are unable to control the process – that is hallucination. If you are consciously imagining, that is just imagination. People are crediting themselves with vivid imagination when actually their imagination is just going berserk. Berserk imagination and consciously imagining is very different. Consciously imagining will greatly enhance the capabilities of your mind. Just look at an ant and mentally try to rebuild every part of the ant. Just see what it takes. It will take a lot. Such a tiny creature, it takes so much application just to rebuild that ant in your mind. Have you ever done that? Not with the ant, with anything? Just rebuild every bit of your little finger in your mind and see. It is a phenomenal effort and if this effort can be taken to a certain point, it can become a magnificent process by itself. It can empower a human being in such a tremendous way.

When you are doing spiritual practices, how to know whether you are hallucinating or whether it is real? If there is a doubt that you are hallucinating, it is better that the benefit of doubt is given to

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hallucination than to your experience, because if there is a genuine experience, some transformation will happen by itself. If it is hallucination it is anyway a waste of time. So if you are in doubt, it is better to simply see that you are hallucinating because once you start crediting hallucination as real, then you will have no control over it. It will just go wild.

*"If you transcend the mind, you transcend the karmic bondage also, completely."*

**Questioner:** Through the practice of yoga, how can one transcend the mind?

**Sadhguru:** The whole process of yoga is to transcend the limitations of the mind. As long as you are in the mind, you are ruled by the past, because mind is just an accumulation of the past. If you are looking at life only through the mind, then you will make your future just like the past, nothing more, nothing less. Isn't the world enough proof of that? It does not matter what opportunities come our way through science, technology and many other things, aren't we repeating the same historical scenes again and again?

If you take a closer look at your own life, you will see the same repetition happening, because as long as you are functioning only through the prism of the mind, you are functioning only with the old data. The past is carried only in your mind. Only because your mind is active, past exists. Suppose all your mind ceases right now, is your past here? There is no past here, only present. The reality is only present, but past exists through our minds. Or in other words, mind is *karma*. If you transcend the mind, you transcend the karmic bondage altogether, in one stroke. If you want to solve them one by one, it may take a million years. In the process of solving, you are also building new stock of karma.

Your old stock of karma is not the problem at all. You should learn how not to create new stock. That is the main thing. Old stock will wear out by itself; no big things need to be done about it. But the

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fundamental thing is you learn how not to create new stock. Then, leaving the old stock is very simple.

If you transcend the mind, you transcend the *karmic* bondage also, completely. You don't really have to work it out because when you are playing with your karmas, you are playing with the non-existent. It is a trap of the mind. The past does not exist, but you are dealing with the non-existent, going about as if it is a reality. That is the whole illusion. Mind is the basis of this. If you transcend the mind, you transcend everything in one stroke.

The whole effort of spiritual sciences has always been how to transcend the mind, how to look at life beyond the limitations of the mind. Many people have defined yoga in many different ways. People say, "If you become one with the universe, it is yoga." "If you attain to God, it is yoga." "If you go beyond yourself, it is yoga." "If you are no more subject to the laws of the physical, it is yoga." All these things are fine and fantastic definitions, there is nothing wrong with them, but in terms of your experience, you cannot relate to them. Krishna said, "If you drop your ego, it is yoga." It's very nice, but how to drop your ego? You don't know which is you, which is yoga, which is ego. How to drop it? Someone said, "If you become one with God, you are in yoga." You don't know where you are. You don't know where God is. How to become one?

But Patanjali nailed it this way – "To rise above the modifications of your mind, when you cease your mind, when you cease to be a part of your mind, that is yoga." All the influences of the world are entering you only through the instrument of the mind. If you can rise beyond the influence of your mind in full awareness, then you



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are naturally one with everything. The separation – you and me, time and space – has come only because of the mind. It is a bondage of the mind. If you drop the mind, you have dropped time and space. There is no such thing as this and that. There is no such thing as here and there. There is no such thing as now and then. Everything is here and now.

If you rise above all the modifications and manifestations of the mind, then you can play with the mind whichever way you want. You can use your mind with devastating impact in your life, but if you are in it, you will never realize the nature of the mind.

To use a simple analogy, they say man has lived on this planet for 200,000 years. In these 200,000 years, man did not realize that the planet is round. He thought it was flat. A few people had the foresight, with their mathematical calculations, and thought it could be a curve, but this argument would have gone on forever. Even now – forget the nonsensical things that you have read in your text book – walk up and down on the ground and see. Is this world flat or round? In your experience it is flat. When did this problem really get settled? When man began to fly, he went to the moon and looked down from there, now it was absolutely clear. No question of argument anymore.

We could not even grasp the simple shape of the planet when we were on it. Only when we took off, we could see it clearly. The same goes for your mind and the nature of your existence. Only when you create a little distance between you and the mind, only when you create a little distance between you and the body, you perceive the nature of the body and the mind. Otherwise, it is all mixed up.

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You are not conducting the process of the body and of the mind; you have become the process.

Once you learn how not to use the mind and simply look at life, it is the ultimate game you can play, because the Ultimate becomes available to you only through that. Through the distortions of the mind, you cannot perceive anything.

Have you heard of the word "Buddha?" When I say "Buddha," you are always thinking of that particular man – Gautama the Buddha. Gautama is not the only Buddha, there have been thousands of Buddhas on this planet, and there still are. His second name is not Buddha, he is Gautama Siddhartha. He became a Buddha.

What does it mean to become a Buddha? "*Bu*" means "*Buddhi*," the intellect. One who is above his intellect is a Buddha. One who is in his intellect is a non-stop suffering human being. No matter what is happening, his anxieties, his fears, his nonsense, his confusion will never go away as long as he is in the intellect.

Have you noticed this? No matter how well you are placed, constantly the mind is struggling. You think everything is perfect, but you turn back and see, your anxieties and your fears are sitting right there behind you like your tail. It follows you wherever you go. You look at the sunrise and you forget about everything, but when you turn back and see, it is right there. If you were below the mind, you would not know this kind of suffering.

It is because people are unable to bear the torture of the mind that they have devised many ways in society to go below the mind. Excessive eating, alcohol, excessive indulgence in physical

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## A Ladder to the Divine

pleasures, these are ways to go below the mind. People use them and for a few moments they can forget the torture. You hit the bottle and sleep. For a few hours, your mind does not bother you anymore because you have gone below the mind. There is a great pleasure and it is so relaxing because suddenly, the tortures of your mind are not there. So you get deeply addicted to it. But there is no such thing as going back. If you go below the mind by using a chemical, life always catches up with you with more intensity after that is over; suffering intensifies.

The nature of the evolutionary process is such that this being which was below the mind has right now evolved into the mind. If it wants to become free, it has to go above the mind. "Above the mind" means you are out of your mind. Sometimes, maybe for a few moments, you may notice this in meditation – you are sitting here, your mind seems to be happening somewhere far away. Once this distance is there, whatever the mind is saying is not a problem anymore. What can it say? It is only recycling what it has gathered in a million different ways.

Once you have this distance, your ability to use the mind is tremendously enhanced. So if someone says, "you are out of your mind," don't feel insulted. It is the highest compliment. They are saying you are a Buddha. People usually understand "out of the mind" as madness. Madness is of the mind. As long as you are in the mind, you cannot escape the madness. You may either be in socially accepted levels of madness or you may cross that socially accepted level, but some level of madness is going on in everyone. If you are out of the mind, can you be mad? Only if you are out of the circus of your mind, you will be hundred percent free of madness.

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## Isha Kriya

Isha Kriya™ is a simple yet potent practice rooted in the timeless wisdom of the yogic sciences. “Isha” refers to that which is the source of creation; “kriya” literally means “internal action.” The purpose of Isha Kriya is to help an individual get in touch with the source of his existence, to create life according to his own wish and vision.

Through Isha Kriya, a 12-minute practice, an individual can pursue immediate and ultimate wellbeing, experiencing success in the social sphere, while nourishing the inner longing for the deeper dimensions of life. Isha Kriya empowers an individual towards a stress-free way of being, and promotes enhanced clarity, heightened energy levels, and a state of peacefulness and joy. Daily practice of Isha Kriya brings health, dynamism and happiness. It is a powerful tool to cope with the hectic pace of modern life.

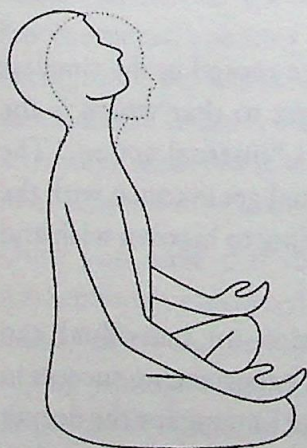
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## Isha Kriya

Isha Kriya requires no special physical agility or previous experience of yoga to practice. It integrates seamlessly into one's daily life, bringing the possibilities of a spiritual process – which were once available only to yogis and ascetics – to every human being in the comfort of their own home. Created by Sadhguru, it has the potential to transform the life of anyone who is willing to invest just a few minutes a day. The instructions for Isha Kriya are given below.

You can also watch the Isha Kriya instruction video at [www.ishakriya.com](http://www.ishakriya.com).

### PREPARATION



Sit facing east in a cross-legged posture, with your spine comfortably erect.

Keep your hands upon your thighs, with your palms facing up.

With your face slightly upturned, eyes closed, keep a mild focus between your eyebrows.

### THE MEDITATION

This meditation happens in three stages:

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## STAGE 1

Inhale and exhale gently, slowly.

With each inhalation, mentally say to yourself: **"I am not the body."** The inhalation should last the whole duration of that thought.

With each exhalation, mentally say to yourself: **"I am not even the mind."** The exhalation should last for the whole duration of that thought.

*Repeat this for 7 to 11 minutes.*

## STAGE 2

Utter a long "A" sound (as the "a" in father). The sound should come from just below the navel. You need not utter it very loud, but loud enough to feel the vibration.

Utter the long "A" sound 7 times, exhaling fully into each sound.

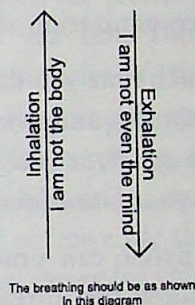
## STAGE 3

Sit for 5 to 6 minutes with a slightly upturned face, and keep a mild focus between your eyebrows.

*The total time of this practice is between 12 to 18 minutes. You can sit longer if you want.*

## PLEASE NOTE

While you sit for the Isha Kriya, do not pay attention to the activity of the mind or body. Whatever is happening in your body or your mind, just ignore it and simply sit there.



Do not take a break in between, as it will disturb the reorganization of energies that happens during the practice.

Each time you do the kriya, you must do it for a minimum of 12 minutes, and twice a day for 48 days (considered as a full mandala or cycle), or once a day for 90 days. This is your commitment. This is your *Gurudakshina* (a traditional offering to a Guru).

Anyone can practice this kriya and enjoy its benefits. Simply follow the instructions without making any changes. This is a simple but very potent kriya.

You can remind yourself that “I am not the body. I am not even the mind” anytime during the day.

**Questioner:** What can I possibly gain out of this?

**Sadhguru:** Where is the need to meditate, first of all? Starting the process of life was not your conscious choice, it “happened” to you. When you were born your body was so small, and now it has grown. So obviously, the body is something that you gathered. It is an accumulation. What you call as “my body” is an accumulation of food. Similarly, what you call as “my mind” is an accumulation of impressions.

Whatever you accumulate can be yours, but it can never be you. The very fact you accumulated it means that you gathered it from somewhere else. Today you could gather a 70 kg body, but you can decide to make it a 60 kg body. You don’t go looking for those 10 kgs, because they were an accumulation. Once you drop it, it is gone. Similarly, with your mind, it is an accumulation of impressions.

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The moment you are identified in your experience, the moment you are identified with something that you are not, your perception goes completely haywire. You cannot perceive life the way it is; your perception is hugely distorted. So the moment you start experiencing this body, which you gathered from outside, as "myself," the moment you start experiencing the impressions that you have in your mind as "myself," you cannot perceive life the way it is. You will only perceive life the way it is necessary for your survival, and not the way it really is.

Yet once you have come as a human being, survival is very important, but it is not enough. If you had come here like any other creature on this planet, stomach full – life would be settled. But once you come here as a human being, life does not end with survival. Actually, for a human being, life begins only after survival is fulfilled.

So meditation gives you an experience, an inner state where what is you and what is yours is separated. There is a little distance, there is a little space between what is you and what you have accumulated. For now we can understand this as meditation.

What is the use of doing this? It brings an absolute clarity of perception. You see life just the way it is. No distortions about it; simply seeing life just the way it is. Right now if we see this very hall as a world, your ability to go through this world is only to the extent that you clearly see it. If I have no clarity of vision but if I have confidence and if I try to go through this, I'm going to be a bumbling idiot. Whenever there is no perception, people try to

---



overcome that by building confidence in them. Without the clarity of perception people are trying to make it up with other kinds of substitutes; there is no substitute for clarity.

Once you understand this you naturally become meditative; you want to clear up everything and just look at life the way it is, because you want to walk through life with least amount of friction, without stumbling on this or that.

**Questioner:** Why should my head be slightly upturned?

**Sadhguru:** Sitting with your face slightly upturned is not because you want to see something floating in the sky or imagine something. You keep your head upturned because when your system "looks" upward it becomes receptive. It is like opening a window. This is about becoming receptive to Grace. When you become willing and receptive, your body naturally arches up.

**Questioner:** What does this meditation do?

**Sadhguru:** This Kriya will create a certain space between you and your body, between you and your mind. If at all there is any struggle in your life, it is because you identify yourself with these limited aspects of yourself.

So the essence of meditation is that it creates a space, a distance between you and what you refer to as your "mind." All the suffering you go through is manufactured in your mind, isn't it so? If you distance yourself from the mind, can there be suffering in you? This is the end of suffering.

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## Mind Is Your Business

Now while you are meditating, there is a distance between you and your mind, and you do feel peaceful. The problem is that the moment you open your eyes, you are again stuck with your mind.

If you meditate every day, a day will come when you open your eyes, and you can still experience that the mind is there and you are here. This is the end of suffering. When you are no longer identified with your body and mind, you will be in touch with the source of Creation within you. Once this happens, Grace happens.

Whether you are here, or beyond, this is the end of suffering. That means your whole karmic bag – your past, or your unconscious mind – has been kept aside. It cannot have any influence over you. Once the past has no influence over you, then life becomes a huge potential. Every breath becomes such a tremendous possibility in your life, because the past is not playing any role in your existence here now. If you sit here, you are absolute life. Life becomes effortless.

**Questioner:** What is the importance of the breath? Is there more to breathing well than being healthy?

**Sadhguru:** Breath is the thread which ties you to the body. If I take away your breath, your body will fall apart. It is the breath that has tied you to the body. What you call as your body and what you call as “me” have been tied together with breath. And this breath decides many aspects of who you are right now. For different levels of thought and emotion that you go through, your breath takes on different types of patterns. If you are angry you will be breathing one way. You are peaceful, you breathe another way. You are happy, you breathe another way. You are sad, you will breathe another way. Have you noticed this?

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Based on this conversely is the science of pranayama and kriya: by consciously breathing in a particular way, the very way you think, feel, understand and experience life can be changed.

This breath can be used in so many ways as a tool to do other things with the body and the mind. You will see with the Isha Kriya, we are using a simple process of breath, but the kriya itself is not in the breath. Breath is just a tool. Breath is an induction, but what happens is not about the breath.

Whichever way you breathe, that is the way you think. Whichever way you think, that is the way you breathe. Your whole life, your whole unconscious mind is written into your breath. If you just read your breath, your past, present and future is written there, in the way you breathe.

Once you realize this, life becomes very different. It needs to be known experientially; it is not something you can propound like this. If you know the bliss of simply sitting here, the blissfulness of just being able to simply sit here, not think anything, not do anything, simply sit here, just being life, then life would be very different.

In a way, what this means is today there is scientific proof that without taking a drop of alcohol, without taking any substance you can simply sit here and get drugged or stoned or drunk by yourself. If you are aware in a certain way, you can activate the system in such a way that if you sit here it is an enormous pleasure. Once simply sitting and breathing is such a great pleasure, you will become very genial, flexible, wonderful because all the time you are in a great state within yourself. No hangover. Mind becomes sharper than ever before.

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**Questioner:** What effect does uttering the sound "Aaa" have on me?

**Sadhguru:** When you utter the sound "Aaa," the maintenance center in your body gets activated. This is *Manipuraka chakra*, or the navel center. Manipuraka is just three-fourths of an inch below your navel. When you were in your mother's womb, the "maintenance" pipe was connected there. Now the tube is gone, but the maintenance center is still in your navel.

Now as there is a physical body, there is a whole energy body that we generally refer to as either prana or *shakti*. This energy, or prana, flows through the body in certain established patterns; it is not moving randomly. There are 72,000 different ways in which it moves. In other words, there are 72,000 pathways in the system through which it is flowing. So *nadis* are pathways or channels in the system. They do not have a physical manifestation; if you cut the body and look inside, you will not find these nadis. But as you become more and more aware, you will notice the energy is not moving at random, it is moving in established pathways.

When you utter the sound "Aaa," you will see the reverberation will start about three-fourths of an inch below the navel and spread right across the body. Sound "Aaa" is the only reverberation which spreads right across the body because this is the only place where the 72,000 nadis meet and redistribute themselves. They all meet at Manipuraka and redistribute themselves. This is the only point in the body like that. If you utter the sound "Aaa," the reverberations of this sound are carried right across the system.

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This reverberation can assist greatly in energizing your maintenance center. Activating this center will bring health, dynamism, prosperity and wellbeing.



"A human being is a highly sophisticated mechanism. If you are in proper tune, you are capable of perceiving the whole cosmos within yourself."

**SADHGURU**

**BODY - THE GREATEST GADGET** is an introduction to the most sophisticated and incredible device on the planet. In the course of this book, Sadhguru explores the yogic physiology and the many subtle dimensions of the body. It is a first step on an intriguing and exciting journey that culminates in total mastery of the system, allowing us to stay rooted in the physical, and yet taste the beyond. Above all, the book is a glimpse of a possibility to live and function in a way that most human beings would consider superhuman.

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# BODY

## THE GREATEST GADGET

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### SADHGURU

Yogi, Mystic and Visionary



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# Introduction

“Body” means different things to different people. For a child, the body and its functions are unfamiliar and new. He is coming to grips with the body’s basic processes and is learning to maintain and preserve it. For a youth, the body is a vehicle fuelled by hormones, and all it takes to hijack one’s attention is a handsome face or a svelte body. For someone approaching middle age, the body begins to reveal its true quality – transient and temporary. Limbs, organs, and sinews, once unworthy of notice, now begin to nag and demand consideration. For the old, body means pain and difficulty. Good health, long taken for granted, falls prey to aches and ailments, and one begins to wonder – “Is there really no more to life than this?”

Unfortunately, most people experience their body as just flesh and bone. It is seen as a source of either pain or physical pleasure, and

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its most subtle and profound aspects are never discovered. The medical physiology and biological functions of the body are only the outer shell. In the yogic sciences, the body is revered and recognized as an intricately crafted system which is constantly connected to and pulsating with every atom in the existence. For a yogi, the body is the supreme instrument, a tool to access and experience the entire cosmos. Through various yogic practices, one can delve layer by layer into the very roots of the body, refining the human system to such a point that it can become the very axis of the universe. It is Sadhguru's life and work to bring these ancient technologies, designed to explore and experience the immensity of human potential, into the life of modern people.

The collection of discourses found in this book explores the yogic physiology and many subtle dimensions of the body. Sadhguru explains how yoga can reveal the very source of an ailment, and looks at ways to restructure the body so that it can be completely free of disease. He also introduces its basic building blocks – the five elements of earth, water, fire, air, and space. Speaking about the all-encompassing nature of these elements, Sadhguru tells us that “In terms of health, wellbeing, perception, knowing, enlightenment – everything is handled if only you know how to keep these five elements properly.” We learn of the potency of just one breath, and its ability to give us mastery over life and death. Sadhguru introduces us to the profound science of *yogasanas*, and explains how the practice of *hata* yoga aligns the system so that “it becomes capable of experiencing the cosmos itself.”

This book is an introduction to the most sophisticated and incredible gadget on the planet. It is a first step on an intriguing

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and exciting journey that culminates in total mastery of the system, allowing us to stay rooted in the physical, and yet taste the beyond. Above all, the book is a glimpse of a possibility to live and function in a way that most human beings would consider superhuman.

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## Body – The Greatest Gadget

*“A human is not a being; he is a becoming.  
He is an ongoing process, nothing is fixed.”*

Over 15,000 years ago, in the upper regions of the Himalayas, a yogi appeared. Nobody knew where he came from or what his origins were. He just came and sat absolutely still. They did not know his name so they called him the first yogi. “Adi” means “first,” so they called him “Adiyogi.” People gathered in huge numbers because his presence was quite extraordinary. They waited, hoping a miracle would happen, but he just sat unmoving for months on end, completely oblivious to everyone around. They could not even tell whether he was breathing or not; the only sign of life was tears of ecstasy dribbling out of his eyes. If someone just sits without saying a word, for the first ten minutes you would wait for something to happen. If he still does not say anything, within thirty minutes people will slowly start leaving. If he says nothing for two hours, half the people would have vanished. After six

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## Body – The Greatest Gadget

hours, maybe just three or four people would remain. This is exactly what happened to Adiyogi. People gathered in large numbers because they were waiting for a miracle to happen. Their idea of a miracle was firecrackers – some sound and light – which did not happen. They did not have the intelligence to see that a miracle had already happened: if someone simply sits for months on end, that means he is no longer ruled by the physical.

The nature of your physical existence is various levels of compulsiveness. Every few hours you want to eat and drink. If you eat and drink, you will want to go to the bathroom. If you do that, again you will want to eat. If you eat, you will want to sleep. This is the way of the body. But Adiyogi simply sat there for months. Those who came to see him out of mere curiosity, left – they missed the miracle.

Only seven hardcore people stuck on. They pleaded with him, “Please, we want to know what you know.”

He dismissed them, “This is not for people who are seeking entertainment. This takes something else. Go away.”

But they hung on. Seeing their perseverance, he said, “Okay, I will give you a preparatory step. Do this for some time, after that we’ll see.”

These seven men prepared and prepared. Days rolled into weeks, weeks into months, and months into years; still, he ignored them.

After eighty-four years of *sadhana*,<sup>1</sup> on the day when the summer solstice shifted to the winter solstice – when the sun’s run in relation to the earth shifted from the northern run to the southern

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<sup>1</sup> Spiritual practices which are used as a means to realization.



run – Adiyogi just happened to look at them. He saw they had become truly shining human beings, perfect receptacles for transmitting his knowledge. He could not ignore them anymore. He observed them for the next twenty-eight days, from that full moon day to the next full moon day. Then, he decided to teach. Because the sun had shifted to the south, he faced south and with these seven beings, began exploring the mechanics of life, which we today call “yoga.” Because he turned south, he was called Dakshinamurti, which means “the Southern One” or “the One who looks South.” That full moon day is known as Guru Pournami, or the Guru’s full moon, because the first Guru was born – Adiyogi became the Adi Guru.

This day is extremely significant because for the first time in the history of humanity, someone opened up this possibility that if you are willing to strive for it, you can consciously evolve from your present state to another. Until then people believed – “This is how God made us and that is all.” For the first time, Adiyogi opened up this possibility that the framework of your present making is not your limit; you can cross this framework and move into a completely different dimension of existence.

Charles Darwin told us that we were all monkeys, then our tails fell away and we became human. You know the story. When you were a monkey, you did not choose to be a human being – nature just pushed you on. But once you become human, unconscious evolution is finished for you. You can only evolve consciously. Once you have become human, certain choices and possibilities have opened up for you; a freedom has come into your life.

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## Body – The Greatest Gadget

“Human” is not an established state, rather, it is a state of flux. This moment you can be godlike, the next moment you can be a brute. You may have seen with yourself – you are wonderful this moment, nasty the next moment, beautiful the next moment, and ugly the next. What you call as “myself” is not an established state. It can be anything any moment of the day. A human is not a *being*; he is a *becoming*. He is an ongoing process – a possibility. For this possibility to be made use of, there is a whole system of understanding the mechanics of how this life functions and what we can do with it, which we refer to as yoga.

Unfortunately, if you utter the word “yoga,” people think it is about sitting in some impossible posture. Postures are just a miniscule aspect of yoga. Yoga is not just about twisting your body, standing on your head or holding your breath – a circus artist can do all these things better than most yogis. Yoga means, in your experience, everything has become one.

The word “yoga” means union. What is the union? What can unite with what? Right now, your idea of who you are – your sense and experience of who you are – is very strong. You are here as an individual, but what the trees exhale, you inhale, and what you exhale, they inhale. Or in other words, one half of your lung is hanging up there. Without it, your lungs within would be dysfunctional. Yet, in your experience, you think this individual is everything.

This is not everything. Not only in terms of breath – every subatomic particle in your body is in constant transaction with everything else in the existence according to modern physics. If this

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transaction stops, you will cease to exist. Scientists are proving to you that the whole existence is just one energy. For a long time, the religions of the world have been saying that God is everywhere. Whether you say “God is everywhere” or you say “everything is one energy,” it is still the same reality. It is just that a scientist has never experienced it, rather he has arrived at it through mathematical deductions. A religious person has not experienced it either; he believes it because it has been written in some scripture or declared by someone. If you are a hard case, who is not willing to settle for deductions or belief systems, you want to know it for yourself. Then you become a yogi.

If you want to know for yourself, you must turn inward. Today, people are making serious efforts to know themselves by reading books. I am not against books. If you are reading a book to know about a nation or business or to learn engineering, it is fine. But reading a book to know about yourself is silly. You are here, alive and kicking! It is alright if you are reading a book to get inspired to take a step inward, but if you want to know something, you must look inward. You cannot read a book and know about yourself. After you are dead, if you have lived an interesting life, somebody may read about you, but when you are alive, you should not read about yourself. That is not the way to know yourself. In fact, the more learned you become, the more you realize that you actually know nothing. Only a fool who read half a book thinks he knows everything. Even if you read all the libraries of the world, you will still not know anything. But if you turn inward for just one moment, everything that is worth knowing in the existence can be known.

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## Body – The Greatest Gadget

There are very beautiful stories in our tradition, in terms of perception and experiencing life. You have heard of the Rig Veda? This is the most ancient book on the planet. It was not written down; it was transmitted verbally from generation to generation. The Rig Veda describes certain constellations and arrangements of galaxies in great detail, with proper diagrams and mathematical calculations. These constellations are not visible to the naked eye. Today, scientists are able to view them with very powerful telescopes, but how did they see them thousands of years ago? They saw, but not with their eyes, because everything that can be perceived in the existence can be grasped in a single moment if you just turn inward. The whole cosmos is here.

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*“It is uncanny that today’s neuroscientists are saying there is no way a human being can get any more brainy than the way he is right now.”*

The body is a pot that has been churned out of the Solar Potter’s wheel. How the solar system spins determines how the body will be, and everything that happens to the solar system also happens to the body. Adiyogi said, “Your body has evolved to a point where further evolution is not possible unless something fundamental changes about the solar system.”

It is uncanny that today’s neuroscientists are saying that the human brain cannot evolve any further. There is no way a human being can get any brainier than the way he is right now. He can only get to use his brain better, he cannot grow it further because the only way to do that would be to either increase the size of the neurons, or increase the number of neurons in the brain. If you increase the size of the neurons, the amount of wiring that would go into it would not be sustainable because it would consume too much energy. If you increase the number of neurons, communication between them will not be coherent. The only way a human being can get more intelligent is by creating more coherence. If that is achieved, one will seem to be more intelligent, but actually it is only better utilization. No enhancement of brain has really happened because physical laws will not permit us to go further than this.

But physiological transformation or evolution is not the only evolution that is happening. Purely physiological evolution is only the first phase. After physical evolution happens, the evolutionary

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## Body – The Greatest Gadget

process shifts from physical to other dimensions. From animal to human being, evolution has happened on different dimensions. Above all, the fundamental consciousness has evolved.

The whole significance of spirituality is in its various methods to bring more of you into a conscious process. You may have heard of yogis performing seemingly unnatural feats – somebody stops his heart, somebody stops something else. These are people who learned yoga but had a desire to become circus artists. But fundamentally, the significance of this is that even an involuntary part of your system can be made into a conscious process, where you decide the pace at which your heart should go. It is not an involuntary process anymore.



## Body – An Instrument

Recently, some cell phone companies in India took a survey and found that ninety-seven percent of people are using only seven percent of the capabilities that are there in an ordinary phone. I am not talking about the smart phone, I am talking about the “dumb” phones. If they remove ninety percent of the electronics, most people will not know the difference, and they can even give a five-hundred-rupee discount. The customers will be happy, the companies will be happy!

In that little gadget, you are using only seven percent. So what about your system? This is *the* gadget. Every damn gadget has come out of this. What percentage of this gadget do you think you are employing? It is well below one percent, because for your survival process, to conduct your life in the material world, you do not even need one percent of your system’s potential. Your body is capable of perceiving the whole cosmos. If you prepare it properly,

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## Body – The Greatest Gadget

it is like an antenna – if you hold it in the right position, it can grasp everything in the existence.

When it comes to physical prowess, you cannot compete with a single animal. Even if you take an insect, for the tiny piece of life that it is, just look at its physical prowess. It can jump almost fifty to a hundred times the length of its body. If you are five or six feet tall, you should be jumping five hundred feet. In terms of physical prowess, any animal in nature – whether a worm, insect, bird or animal – is made far more capable than you. The human body has come with a different capability altogether.

As a human being, you have a few different possibilities – a certain capability that you can do something beyond your instinct of survival. That is most important. Yet, most human beings instead of looking beyond the needs of survival, have just raised their standards of survival. Survival at one time meant getting a meal or two a day. Now, survival means you must have a Mercedes. We are raising the bar, but it is still only survival. This is an unintelligent way of using the human mechanism which has come with a different possibility altogether. This body can be just a mass of flesh, driven by simple instincts within you, or it can be made into a tremendous instrument – an instrument which can bring the Divine into your direct experience.



*“The very life process is a great miracle. The very way you have become all this, from being two little cells, is it not a miracle?”*

One fundamental aspect of yoga is learning to use your body like an instrument. Most people are so identified with their bodies that they experience it as themselves.

This human system is not a simple mechanism. You can play on it and do the kind of things that you would never have imagined possible. In your experience, when you are identified with your body and look at it as “myself,” either you are proud of it or ashamed of it. Once you have such problems, you cannot use this as an instrument. There is a way to live where you can make this body an instrument that becomes the very axis of the universe.

In yoga, we refer to the human spine as the *Merudanda*, which means the axis of the Universe. “How can my spine be the axis of the Universe?” If your experience of life is limited, you will only perceive whatever is within the boundaries of your sensation as “you.” If you touch an inanimate object, do you experience it as a part of yourself? The water in your cup, is it you? What if you drink it? Does it become you? Anything that you include into the boundaries of your sensation becomes you.

Today, it is a medical fact that the boundaries of your sensation, or your sensory body, has a presence beyond the physical body. Doctors are clearly saying that when a man’s limb is amputated, even if the physical leg is gone, the sensory leg is still intact. He will feel pain or sensation in his limb, even though it is gone, because the sensory body has a separate experience of its own.

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## Body – The Greatest Gadget

If you make yourself very exuberant with joy, love, or ecstasy for example, the sensory body becomes very large. If you make yourself depressed and sad, even if somebody physically touches you, you may not even notice it, because your sensory body has shrunk below the size of the physical body.

There are methods to crank up the voltage in your system and expand your sensory body. Suppose you expanded your sensory body, you could experience everything as a part of yourself. As you experience the five fingers of your hand, you can experience anything you are willing to include, as a part of yourself. If even for a moment, you experience everyone around you as a part of yourself, after that do I have to teach you morality – “Be good to this person, don’t harm this person, don’t kill this person?” Anything that you know as “myself,” with that you are in harmony, with that there is no conflict, there is no problem. It is the other which is the problem.

You can expand your sensory body to everything; you can include the whole universe as a part of yourself. That is what we are referring to as yoga. Yoga means union. That means the individual and the universal have become one. In your experience, only *you* are. Everything is you. The moment you know this experientially, not as an idea or a philosophy but in reality, when you have experienced everything as yourself, nobody needs to tell you how to be. You just know. Everything has become one within you because your sensory body has expanded in a limitless way.

If your sensory body extends to the whole universe, even then the center of this sensory body will be your spine – your experiential

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## Body – An Instrument

dimension is rooted in your spine. How the energies in your spine are functioning right now determines just about everything about your life. That is why yoga attaches enormous importance to the human spine. Medical science unfortunately has not given it that kind of significance.

The evolution of animals from invertebrates to vertebrates – from being spineless to having a spine – was a huge leap forward, in terms of development of the body. After that, moving from a horizontal spine to a vertical spine was an even bigger step in the development of the brain.

There is enough scientific understanding to show that the development of the brain began only after the spine became erect. It is from this understanding that certain yogis never lie down. Even if they have to sleep, they sleep sitting up, because when someone is trying to evolve in a great way within this lifespan, remaining in vertical postures as much as possible is very essential. If you know how to be sufficiently relaxed in your erect postures, you will see that the need to lie down and the need to sleep will come down quite dramatically. Only because you are tense in your vertical posture, the need for sleep goes on increasing.

A yogi is somebody who is transforming his body and making it like a ladder to heaven. For that, having a little bit of mastery over the spine becomes essential. That is why in tradition, it is said that there are thirty-three steps to heaven. Some people started drawing artwork depicting heaven with God sitting at the top of thirty-three steps. That is not the point. There are thirty-three bones in your spine. This can be a painful spine or this can be made into a

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## Body – The Greatest Gadget

ladder you climb upon and reach the highest level of consciousness, pleasure, and blissfulness within yourself.

One aspect of yoga is to make all possibilities, even the spiritual possibilities of life, almost like a physical science. You don't have to start with a single belief. You just start with simple understanding and start experimenting with it. For example, if you take any chemical reaction, let us say you put two parts of hydrogen and one part of oxygen together, you will get water. Whoever does it, whether a great scientist or a fool does it, the same thing will happen. Similarly, in yoga, we made it very simple – you do this, this and this, things will happen.

For the sake of understanding and experiencing, we made all aspects of a human being into five bodies, so that you can understand it as a physical entity. These five layers are: *annamaya kosha*, *manomaya kosha*, *pranamaya kosha*, *vignanamaya kosha*, and *anandamaya kosha*.

The first layer, *annamaya kosha*, means the “food body.” We are calling it food body because what you call as “my body” right now is just a heap of food that you have accumulated. When you were born, your body was so small, and now it has become so big, just because of the food you have eaten.

The second layer is called *manomaya kosha* or the “mental body.” Doctors, nowadays, say that you are psychosoma – a mind-body combination. People who have psychosomatic diseases, for example, become physically ill because of a certain state of mind.

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## Body – An Instrument

Like there is a physical body, there is something called the mental body. Every cell in the body has its own intelligence, so there is a whole mental body. Whatever happens on the level of the mind naturally happens on the level of the physiology and whatever happens on the level of the physiology in turn happens on the level of the mind.

Your body, mind, and emotions are the only things that are in your experience right now. You can infer that if these three things have to happen the way they are happening, there must be an energy that makes them happen. Without energy, all this cannot be happening. For example, a microphone amplifies sound. Even if you do not know anything about the microphone, you can infer that there is a source that powers it. The third dimension of your body is referred to as the energy body or the *pranamaya kosha*.

The energy body reverberates in a certain way, and whichever way it reverberates, that is the way your mental body and physical body happen. The basic work of yoga is mostly on the level of *pranamaya kosha* because if you handle this properly, physical wellness is naturally taken care of.

*Pranamaya kosha* is the fundamental energy in all physical creation. If you have mastery over your *prana*, or energy, it is not only about your life and health, you also have mastery over the situations around you. As your energies become more balanced, suddenly your life situations work out the way you want even before you think about it. You do not have to slog with life anymore. Whatever you do, there is no pressure on you because everything just falls into place. If you work twenty-four hours a

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## Body – The Greatest Gadget

day, day after day, still there is no such thing as stress or pressure on you.

If you feel my pulse, most of the time it is below forty, if I am hungry. After I have eaten, it is somewhere around forty-two to forty-five. If I am physically active, it may raise to fifty, fifty-four. Only if I run up a staircase or something, it will raise higher than that. When the body is like this, it is as if you are in deep slumber all the time, fast asleep, but wide awake. Once you are like this, there is no such thing as stress.

If these three dimensions, the physical body, the mental body, and the energy body, are kept in a certain state of alignment, what is deeper than that begins to function by its own nature. That dimension is the very source of creation.

People see miraculous changes in their physiological and psychological conditions simply because once your energy body is in proper balance and full flow, disease cannot exist in you physiologically or psychologically. It does not matter what it is. This is like your car was not starting, so you pushed it, kicked it, cursed it – you did everything. Your mechanic came and simply touched it, and suddenly everything is okay. Similarly, with your body, you do not understand what is where and how it is functioning. Whatever you do, it does not work. Then, with just a simple process – everything seems to be okay. There are thousands upon thousands of people who have dropped their ailments by doing simple yogic practices and balancing their system. For a thinking mind, this looks like a miracle.

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Anything that you do not understand, you tend to call it a miracle. Let us say you don't know anything about electricity, and I tell you, "If I touch the wall, the whole hall will be flooded in light." Will you believe me? If I press the switch and the whole place becomes light, you will think I am the messenger of God, or the son of God, or God himself, just because you do not understand how it functions. Anything that you do not understand becomes a miracle in your mind. The very life process is a great miracle. The very way you have become all this from being two little cells, is it not a miracle? Everything about life is miraculous. Otherwise, if you start explaining it, nothing is a miracle.

These three dimensions, the physical body, the mental body, and the energy body are physical in nature. They are getting subtler as you go – from grossly physical to a little subtler, to much more subtle, but they are all physical in nature. You can clearly see that the light bulb is physical, but the electricity which makes it glow is also physical, the light that it throws out is also physical. Similarly, these three layers are of physical nature.

Vignanamaya kosha is of a completely different nature. There is no appropriate word in English so it is generally referred to as "etheric body" or spiritual body. This is a transitory body. Transitory in the sense, it is moving from physical nature into non-physical nature. The intermediate space or the intermediate state is referred to as "ether" or "*vignana*."

This is the dimension where if transformation happens, it is truly forever. Suppose we teach your body to do yoga. If you do asanas for six months you will feel so much better physically, mentally,

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## Body – The Greatest Gadget

and in every way. But if you do not do it for another six months, you will once again come back to your old states. Whatever you do on the level of the physical body can be easily reversed. If you reorient your mind to look at life in a different way, you feel like you are reborn. But very easily you can revert to your old ways. Whatever you do on the physiological and psychological level can easily be reversed if the person is not willing to go that way. Suppose with *pranayam*<sup>2</sup> or *kriyas*<sup>3</sup> you alter the pranic<sup>4</sup> energy, the change lasts much longer, but after some time that will also revert.

If you make the necessary transformation in the etheric body, it is forever. It is for life and beyond – nothing changes. The difference between a Guru and a teacher is just this, a teacher will teach you methods with which you can change your annamaya kosha, manomaya kosha and pranamaya kosha, but he cannot touch your vignanamaya kosha. A Guru works on your vignanamaya kosha. Once he touches that, everything is changed dramatically because this change is permanent. It is beyond the physical dimension, and it is always permanent.

The fifth layer is called anandamaya kosha which means “bliss body.” Does it mean there is a bubble of bliss sitting inside of you? No, this is a dimension beyond the physical. Anything that is non-physical can neither be defined nor described by us, so we can only talk about it in terms of our experience. We only know that when we touch it, we become blissful, so from our experience, we say this is bliss body. It does not mean its nature is bliss; it is just that it makes us blissful.

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<sup>2</sup> A powerful yogic practice which uses the breath to generate and direct the flow of prana (vital life energy) in the body.

<sup>3</sup> Act, rite. Refers to a certain class of yogic practices. Inward action as opposed to “karma” which means external action.

<sup>4</sup> Relating to prana, or the vital life energies.



For example, if you are talking about sugar, you say it is sweet. Sweet is not the nature of the sugar. That is the experience that it creates within you. When you put it in your mouth you taste it as sweet, so you call it sweet. Just like that, bliss is not the nature of the innermost core. It is non-physical, we cannot define or describe that which is non-physical, so we are speaking in child's language. If there is a speaker system here, if a child comes and touches it, he does not know what it is, so he says, "*boom, boom, boom*" – in America they call it a boom box. That is child's language. Similarly, calling it bliss body is child's language. We are speaking about it in terms of our experience, not in terms of its nature.

If the three physical dimensions of the body are not aligned, you never get to touch this core. Yoga is about aligning these three, so that the innermost core becomes available to you. Once you touch it, you are blissful by your own nature. To be blissful becomes absolutely natural. Every moment of your life, you can be ecstatic and blissful. Above all, only when you touch the non-physical dimension of life, we say you are spiritual. If these three are properly aligned, your journey through life becomes absolutely effortless and to the fullest potential possible without any stress or strain. You can pass through this life without the life process leaving a single scratch upon you. You can play with life whichever way you want, but life cannot leave a single scratch upon you. Every human being is capable of living like this.

When it comes to external realities, each one of us is differently capable, but when it comes to inner realities, all of us are equally capable. It has not happened to people because people have never applied themselves in that direction. People have never paid

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attention to the inner. They always believed that if we fix the outside, everything will be okay. But the affluent classes in the world are sufficient proof that fixing the outside is not enough for life. You need to do something about yourself too. Once your interiority is fixed, then whatever the kind of external situations, you can still live a full life. If your interiority is not managed, it does not matter what we have achieved on the outside, everything goes waste. With great effort, people reach success, only to suffer success. How much effort it has taken! But when they get there, they cannot enjoy it, they only suffer it because the internal has not been taken care of at all.

It takes a certain amount of awareness for a human being to realize that the essence of his life, the quality of his life is not decided by what is outside, but by what is within him. This has been completely misinterpreted. People concluded that if you want to be spiritual, you must give up everything outside. It is not about giving up or not giving up. Whether you are spiritual or otherwise, you anyway breathe, eat food and drink water. Whether you eat good food or bad food is the only choice you have. So it is not about giving up. It is a shift of focus where you see that if you do not handle the internal appropriately, the quality of your life cannot be good.

The quality of your life is decided not by what kind of clothes you wear, what kind of car you drive or what kind of home you live in, but by how peaceful and joyful you are within yourself. This is essentially the quality of your life. Everything else is done to get there. If this does not happen, everything else goes waste.

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*“Certain qualities in nature have been identified as masculine, while other qualities have been identified as feminine.”*

**Questioner:** You have talked about the spine determining the nature of our experience. Can you tell us a little bit more about that?

**Sadhguru:** Within the spine, if you know its physical construction, you will know there are two holes on either side of the spine which are like conduit pipes for all the nerves to pass. These are the *Ida* and the *Pingala*, the left and the right channels.

In the pranamaya kosha or the energy body, there are 72,000 *nadis*. Nadis are pathways or channels in the system. If you cut this body and see, you will not see them. But as you become more aware of the movement of energy, you will see energy is not moving at random, it is moving in particular patterns. There are 72,000 different ways in which the energy moves. These 72,000 nadis spring from three basic nadis – *Ida*, *Pingala*, and *Sushumna*.

*Ida* and *Pingala* represent the two dimensions of life which we symbolize as feminine and masculine. This is not in terms of gender or about being male or female, but in terms of certain qualities in nature. Certain qualities in nature have been identified as masculine, while other qualities have been identified as feminine. You may be a man, but if your *Ida* is more pronounced, the feminine may be dominant in you. You may be a woman, but if your *Pingala* is more pronounced, the masculine may be dominant in you. It has nothing to do with you being a man or a woman. When we say masculine and feminine, on the level of your mind,

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Pingala represents the logical dimension of the mind; Ida represents the intuitive dimension of the mind.

Another way of looking at this is to symbolize these two aspects as sun and moon. Pingala is represented by the sun and Ida is represented by the moon, because one is outgoing and aggressive, the other is reflective and receptive. The outgoing nature is considered masculine. The reflective and receptive nature is considered feminine. These are two halves of life. Without one, the other cannot happen. All energy also functions this way. Electricity cannot function without positive and negative. Nobody can say which is more important than the other because one cannot exist without the other. These two aspects of life are represented by these two channels of Ida and Pingala.

In Indian culture, two traditions evolved, which identified with the sun and with the moon. Some were referred to as the *Suryavamshis*<sup>5</sup> and the others were referred to as the *Chandravamshis*.<sup>6</sup> A whole system of spiritual process, social process, political process, and economic process evolved based on these two dimensions. Even today it is manifest, but one may not recognize it.

These are two different dimensions of function on the planet. Some people are operating out of the moon within them, some people are operating with the sun within them, but both are problematic. A few people are operating using both of them evenly; they are the solution for this planet.

You will constantly see, very “good” people will go about creating enormous problems. If two very nice people get married – how

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<sup>5</sup>Those belonging to the Solar Dynasty.

<sup>6</sup>Those belonging to the Lunar Dynasty.



much trouble they create! The reason is just this, they are operating from two different dimensions and trying to meet – it will not happen. It will only work as a hit and run, it will not work as a combination. Only endless quarrel and friction will happen. Any number of people sit down and try to analyze, “What is the problem? We don’t have any problem, both of us are great, why is there a problem?” There is no logical reason, but still there is a problem.

Husband and wife are a classic example, but it is not just happening between husband and wife. It is happening everywhere, between everybody, in different scales and modes. Only those people who manage these two things equally, who find expression to both the sun and moon within them in an equal manner, will be the ones coming out with solutions. All the others keep coming out with problems. There is nothing wrong with them, they are very nice people, but they are problematic. Don’t think two bad people are fighting on the planet. It is always two good people who are fighting on the planet. The more good they think they are, the more they quarrel, isn’t it?

Most people live and die in Ida and Pingala. Sushumna, the central space, is the most significant aspect of human physiology. Life really begins only when energies enter into Sushumna, but for the majority, it remains dormant.

Fundamentally, Sushumna is attribute-less, it has no quality of its own. It is like empty space. If there is empty space, you can create anything you want. Once energies enter into Sushumna, we say you attain to *Vairagya*. “*Raga*” means color. “*Vairagya*” means no

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color, you have become transparent. If you have become transparent, if what is behind you is red, you turn red too. If what is behind you is blue, you turn blue. You are unprejudiced. Wherever you are, you become a part of that, but nothing sticks to you. If you are among red people, you can be totally red because you are transparent, but the redness does not stick to you for a moment.

Only if you are in a state of vairagya, will you dare to explore all dimensions of life. If any color sticks to you, if red has stuck to you, you will resist going into the green. If green has stuck to you, you will resist going into the blue. If anything sticks to you, you will resist the next one, because you developed a prejudice of “this is right, that is wrong, this is okay, that is not okay.” It restricts the flow of life.

Above all, once the energies enter into Sushumna, you attain to a new kind of balance. Right now, you may be reasonably balanced, but if for some reason the outside situation goes crazy, you will also go crazy in reaction to that because the nature of Ida and Pingala is reactive. But once the energies enter Sushumna, you earn an inner balance. There is a certain space within you which never gets disturbed, which is never in any kind of turmoil; a space which cannot be touched by outside situations. Only if you create this stable situation within yourself, will you dare to scale the peaks of consciousness. If we want to explore other dimensions of life within ourselves, it is very important that we create a certain stability that the fear of suffering is taken away. Only when you create that, you will dare to explore different dimensions of life.

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## Body – An Instrument

*“Very few people are mad enough to live their life with total abandon.”*

**Questioner:** Sadhguru, will you please enlighten us on the chakras in our body?

**Sadhguru:** Chakras – there is too much chakra talk going on everywhere. Especially in the West, wherever you go, there are “wheel alignment centers” where they “align” your chakras and this and that. From yoga studios to chiropractic doctors, everybody is “doing” chakras these days. It has become a fashion.

What is a chakra? There are 114 chakras in the body. There are actually many more, these are the major ones. You can see them as 114 junction boxes or confluence of nadis. These junctions are always in the form of triangles. Chakra literally means a wheel or a circle because it symbolizes movement from one dimension to another. It is referred to as a chakra, but it is actually a triangle.

Among these 114, two are outside the body and 112 are within the body. Among these 112, there are seven major chakras. For most people, three of these are active, the remaining are either dormant or mildly active. You do not have to activate all the 114 chakras to live a physical life. You can live quite a complete life and go with just a few of them. If you activate all the 114, you will have no sense of body; you will have no feeling of body at all. This is the essence of yoga – to activate your energy system in such a way that your sense of body is constantly being lowered. If you sit here, you are in the body, but you are no longer the body.

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## Body – The Greatest Gadget

In South India, there was a yogi by the name of Sadashiva Brahmendra. He was a *nirkaya*, which literally means a “bodiless yogi.” He had no sense of body. When one has no sense of body, wearing clothes does not even occur to such a person. He just walked naked. And when one has no sense of body, he has no sense of boundary and property. One day, on the banks of river Cauvery, he happened to walk into the king’s garden. The king was sitting there relaxing with his queens. Sadashiva Brahmendra walked into the garden naked in front of these women – he had no sense of who is a man and who is a woman. The king got angry, “Who is this fool who is walking naked in front of my women?” He sent his soldiers and ordered them, “Find out who this fool is.” The soldiers ran behind him and called the yogi. He did not turn back, he simply kept walking. The soldiers got angry, took out their sword and struck him, severing his right arm. But he did not even break his stride. He kept walking.

Seeing this, the soldiers were terrified. They realized this was no ordinary man. Even if his arm is chopped, he keeps walking. The king and soldiers ran behind him, fell at his feet, and brought him back to the garden. He lived in that garden for the rest of his life and left his body there. There have been innumerable situations like this.

If I sit here for two or three days without food or sleep, I will carry on the same way. If your energy is in a certain way, you will have no sense of body; you never think of food or toilet. When you have the time, you eat, you relieve yourself. If there is no time, you can go the whole day without food, simply because your energies are in a certain hyped state that they do not constantly require anything external.

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What is it that the chakras do in the system? What is their role within you? The seven fundamental chakras are known as *Muladhara*, *Swadhishtana*, *Manipuraka*, *Anahata*, *Vishuddhi*, *Agna*, and *Sahasrar*. Physiologically, *Muladhara* is located at the perineum. There is a little space between the anal outlet and the genital organ – that space is *Muladhara*. “*Mula*,” means the root or source, and “*adhar*,” means the foundation. In the engineering of the body, this is the base. If you wish to grow, you need to cultivate this.

If I speak in terms of lower and higher chakras, it can easily be misunderstood. It is like comparing the foundation of a building to the roof – the roof is not superior to the foundation. The foundation of the building is more basic to the building than the roof. The quality, life span, stability and security of the building depend, to a large extent, on the foundation rather than the roof. But in terms of language, the roof is higher, and the foundation is lower.

In the physical body, your energies need to be in the *Muladhara* chakra to some extent. Otherwise, you cannot exist. But if the *Muladhara* chakra alone becomes dominant, food and sleep will be the predominant factors in your life.

Chakras have more than one dimension to them. One dimension is their physical existence, but they also have a spiritual dimension. This means that they can be completely transformed into a new dimension. For example, if you bring the right kind of awareness, the same *Muladhara* that craves food and sleep, can become absolutely free from the process of food and sleep. If one wants to

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go beyond food and sleep, one needs to transform the Muladhara to an evolved state.

The second chakra is Swadhishtana. Swadhishtana means “the abode of the self.” If your energies move into Swadhishtana, you seek to enjoy the physical world in so many ways. If you look at a pleasure seeker, you will see that his life and his experience of life are just a little more intense than someone who is only about food and sleep. The Swadhishtana chakra is located just above the genital organ.

If your energy moves into the Manipuraka chakra, located just below the navel, you become a doer in the world. You are all about action. You may be a businessman, a politician or in some other field where a lot of activity is needed.

Manipuraka is the maintenance center. It is the only point in the whole body where all the 72,000 nadis meet and re-distribute themselves. If you have a certain mastery over your Manipuraka, you can fix the time and date of your death. Generally, it is very important for a yogi to know when he will die. Otherwise, he fixes his time of death himself, because he wants to die gracefully, as he lived gracefully. It is very important for him how he dies.

If your energies move into the Anahata, which is just below that spot where your rib cage meets, you are a creative person. “Anahata” literally means the “un-struck.” If you want to make any sound, you have to strike two objects together. The un-struck sound is called “Anahata.” Anahata is like a transition between your lower chakras and higher chakras, between survival instincts and the instinct to liberate yourself.

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## Body – An Instrument

If you look at the chakras as two different dimensions, the Manipuraka, Swadhishtana and Muladhara are more concerned with keeping the body stable and rooted. These are the earth qualities. The more you ascribe your energies to these three centers, the more your qualities will become earthy, more in the grip of nature. The upper ones, the Vishuddhi, Agna and Sahasrar, are three centers which are always taking you away. If your energies become dominant in these centers, it will take you away from the pull of the earth. These centers make you receptive to another force which we normally refer to as Grace.

Between the first three and the last three, the first three are pulling you towards the Earth, the last three are pulling you away from the Earth. Anahata is a balance between the two. It is symbolized by two interlocked triangles, one pointing down, another pointing up, forming a star between them. Many religions in the world have used this symbol, because somewhere in their culture, somebody realized his original nature through Anahata and naturally found this interlocking triangle within himself, because that is how the Anahata meets.

The next chakra is the Vishuddhi, which is located in the pit of your throat. The word "Vishuddhi" literally means a "filter," because if Vishuddhi becomes powerful, you have the ability to filter everything that enters you. Shiva's center is supposed to be Vishuddhi, and he is also known as Vishakantha<sup>7</sup> or Neelakantha<sup>8</sup> because he filters all the poison at the pit of the throat. He does not allow it to enter his system. It is not necessarily poison that you may consume through food. Poisons can enter you in so many ways.

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<sup>7</sup>One who has poison in his throat.

<sup>8</sup>One who has a blue throat.



## Body – The Greatest Gadget

A wrong thought or emotion, the wrong kind of energy or a wrong impulse can poison your life. If your Vishuddhi is active, it filters everything and saves you from all these influences. Or in other words, once Vishuddhi is very active, that person is so powerful within himself that external nature has no influence on him. Whatever is around him does not influence him anymore. He is established within himself.

If your energies move into the Agna chakra, located between your eyebrows, you are intellectually enlightened; you attain to a new balance and peace within you. The outside no longer disturbs you, but you are still experientially not liberated. Once someone has attained union on the level of Agna, suddenly the intellectual types look stupid in front of him. Adi Shankara – the most argumentative Indian ever, such unbeatable logic – walked all across the land, looking for arguments. People were defeated in hordes. All kinds of people came to argue with him. Whoever argued with him was bound to lose. There was nobody else with that kind of logic, because the union experienced in Agna gives you a completely different kind of logic.

Sahasrar is the seventh chakra. It is not in the body, it is just outside the body. On top of the head, there is a spot known as *Brahmarandhra* or “the opening.” When a child is born, there is a tender spot where the bone does not form till the child grows to a certain age. Just above that is Sahasrar. For most people it is dormant, it is not active. If some sadhana comes into your life or because of a very intense way of living, it can become active.

If energies move into Sahasrar, you will become ecstatic. If there isn't sufficient sadhana to create the necessary physiological and

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psychological balance, this ecstasy can become uncontrollable. You are simply so ecstatic that you do not know how to handle any other aspect of your life. So generally, as far as people are concerned, you will seem to be mad. When a person becomes like this, in the tradition they used to call them *Avadhutas* – they do not know how to handle their life. Somebody has to feed them, clean them, and take care of them. They are just ecstatic, that's all. A very wonderful state, but most people cannot afford it for so many reasons.

Fundamentally, any spiritual path can be described as a journey from the Muladhara to the Sahasrar. This journey is an evolution from one dimension to another. To move your energies from Muladhara to Agna, there are many spiritual processes and several ways, but to move from Agna to Sahasrar, there is no path. There is no particular way. One has to either jump or fall into it.

The reason why in the spiritual traditions, so much stress was always laid on the *Guru-shishya* relationship – the master-disciple relationship – is simply because of this. Paths can be charted out and methods can be taught as to how to move your energies to Agna. But to stabilize themselves at Agna and move to Sahasrar, where there is no path, where there is no particular method, it simply needs trust. Without trust, one will not know how, because it is like jumping into a void. Suppose, there is a big hole in the Earth, a very deep well where you cannot see the bottom. If somebody says, "Jump," either you must be utterly crazy, or have extraordinary courage, or have absolute trust in the person who is saying this. These are the only three ways you can jump. Let us

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## Body – The Greatest Gadget

discount the courage – there are very few people with that kind of mad courage who can simply jump without bothering what happens to them. You must be crazy or you must be trustful. These are the only two ways.

Very few people are mad enough to live their life with total abandon. Even a miniscule percentage of the population is not crazy enough to simply live their life with total abandon. There is caution in everybody, there is insecurity and the need to protect themselves in everybody. So that first option goes. 99.9% of people need trust, otherwise they cannot jump. This is the reason why so much stress is laid on this relationship, because without the trust, one will never take that jump.



## The Geometry of the Cosmos

*"The whole science of yoga is to understand the geometry of your existence, because the whole existence is a certain kind of geometry, and your body is also a certain kind of geometry."*

Creation is a certain complexity of geometry. The whole Universe is geometrically perfect. That is why it stays there, otherwise it would not. If you learn to hold your body in a certain way, if the geometry of your body is in alignment with the geometry of the rest of the creation, suddenly, you will find there is a rapport which will allow you to download the whole cosmos.

These days, since "Tata Sky" and "Dishnet" have come, this problem is probably gone for you, but before that, after every rain shower, you would have to go and adjust your TV antenna properly. You would be watching your favorite soap opera or a cricket match and suddenly the image would be gone. You would have to go up and fine tune it; otherwise it would not receive anything. Only if your antenna is in a certain way, you have reception.

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## Body – The Greatest Gadget

This body is just like that. You are here to perceive the existence. If you hold it the right way, in the right geometry, this can receive and download the whole cosmic space. To hold it in a certain way, you must keep the body in a state of ease. Otherwise, if it is in a state of rigidity or compulsion, you cannot get into that place where it becomes a receptacle of the existence – it will block it and not allow it to happen.

Within your own home and office, among your friends, do you see every one of you have different levels of perception? I want you to just observe this – don't talk about this – if you find somebody among your friends or family who has a better perception than others, you can see a visible difference in the way they conduct their body. If you feel somebody is dull, they are not getting anything, see how they conduct their body. You will understand what I mean by geometry of your existence. The way you hold your body will determine everything about you.

The whole yogic system is, in a way, about adjusting the geometry of the body so that it becomes an absolute antenna for the existence to happen within you, not outside of you. You cannot know what is happening outside of you; you only know what is happening inside of you. Only if you perceive it, you know. If you do not perceive it you do not know. So, if you want to enhance your perception, you have to refine the geometry of your body. Yoga is just that.

To learn to simply sit, do you know how much yoga you have to do? A lot of training is needed for a person just to be able to sit in the right posture to do a particular kind of act. If you so much as

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just move the hands and legs, it changes everything. The hands and legs are very important. Even medically, you know that the maximum nerve-endings are in the hands and legs. The medical system acknowledges that your nerves are transmitting perception.

Your perception is the most important thing. Did you perceive everything that a human being can perceive or did you go un-lived? That is all the question is for me. How long you lived is not at all important; how profound your experience of life is, that is most important, isn't it? If you want to perceive everything, you must learn to arrange the geometry of your system properly. That is why we start off with *asanas*, *mudras*, and *kriyas* – to arrange the energy geometry of your system in such a way that it becomes capable of experiencing the cosmos itself.

*“By consciously getting your body into a certain posture, you can also elevate your consciousness, you can change the very way you feel, think, understand, and experience life simply by sitting in a particular way.”*

An asana is a posture. There are innumerable postures your body can take. Among these, certain postures have been identified as yogasanas. “Yoga” means that which takes you on to a higher dimension or higher perception of life. So that kind of posture which leads you to a higher possibility is called a “yogasana.”

You may have noticed that for different mental and emotional situations that you go through, your body naturally tends to take a certain posture. If you are happy, you sit one way. When you are unhappy you sit another way. When you are peaceful you sit one way, if you are angry you sit another way. Many times, you can tell what is happening with someone by just observing the way they are sitting, have you noticed? Based on this, conversely is the science of asanas – by consciously getting your body into a certain posture, you can also elevate your consciousness. You can change the very way you feel, think, understand, and experience life by sitting in a particular way.

Yogasanas are not exercises. They are very subtle processes of manipulating your energy in a certain direction. It needs to be done with a certain level of awareness. There are various levels of doing asanas. You can practice asanas just physically, or more deeply, being aware of the breath, sensations, reverberations, being aware of the nadis, or with appropriate mantras. You can even do asanas without moving a limb. That is also possible.

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The science of asanas is known as hata yoga. "Ha" means sun, "ta" means moon. The first process of yoga is to bring balance between the masculine and feminine in you. Otherwise there will be no scaling of consciousness. This is why Shiva is known as Ardhanarishvara – one half of him is a woman, another half of him is a man. He is a man and the very embodiment of manhood. At the same time, he is also woman, because without bringing this balance, without cultivating these two dimensions within us, there is no reaching towards the peak, there is no question of a human being flowering to his fullest possibility. That is why the first dimension of yoga that you practice is hata yoga. That means the yoga of the sun and the moon is bringing balance between the masculine and the feminine. That is the first step to take.

Among the yogasanas, there are eighty-four basic asanas through which one can elevate his consciousness. When we say eighty-four asanas, do not think of them as just eighty-four postures. These are eighty-four systems, eighty-four ways of attaining. Out of this, if you have mastery over even a single yogasana, everything that is worth knowing in the existence can be known. People who have taken up hata yoga as their way of life generally take up one asana for their life's sadhana. This is known as *asana siddhi*. Asana siddhi means one is able to sit in a particular way with absolute ease. For most people, whichever way they keep their body, it is not at ease. If you sit, it is not comfortable. If you stand, it is not comfortable. If you lie down, it is not comfortable. What the hell to do with this? If you give your body to the process of yoga, slowly the body becomes at ease. If you sit like this, it is absolutely at ease. It is not trying to be some other way.

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## Body – The Greatest Gadget

A thinking mind cannot understand how a man can spend his whole life wanting to sit in a particular way. But everything that can be perceived can be perceived, by having mastery over a single physical posture. That is what yogasana means.

The reason why hata yoga has become ugly is because people start taking it like a circus. The way hata yoga is happening in the West scares me, because all kinds of things are done in the name of yoga that are not yoga.

Recently, I was playing golf with a group of young people and they asked, "What do you do?"

I just ignored the question and took my shot and kept walking. They asked somebody who was walking with me, and he said, "He teaches yoga."

Immediately, they ran up to me and said, "Can you teach us something that will give us six pack abs?"

I said, "I can give you fourteen if you are interested."

This is not about sculpting your body and showing it off. This is to make the body into a fantastic vessel, a fabulous device to receive the Divine. Hata yoga is a phenomenal process, but today, many physical therapists and experts are writing books on hata yoga, making people believe it is an exercise system. It is not an exercise system. Studio yoga is unfortunately just the physical aspect of it. Teaching only the physical aspect of yoga is like having a stillborn baby. If you want a living thing, it needs to be taught in a certain way. In a proper atmosphere, with a certain sense of humility and inclusiveness about the whole process, hata yoga is a very fantastic

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## The Geometry of the Cosmos

process. If I do a two-day hata yoga program, people will burst with tears of ecstasy simply doing asanas, and that is the way yoga needs to be done.

*“If you travel through the breath, deep into yourself, it will take you to that point where you are tied to the body.”*

**Questioner:** I want to ask a question regarding breathing. Some medical professionals say, “Breath is an involuntary action. Just breathe normally.” Some of the yoga people say, “Breathe deeply, it helps you to be effective.” What is the real significance of this?

**Sadhguru:** What you are asking is essentially, how is breath connected to your wellbeing? Breath is not just the exchange of oxygen and carbon dioxide. How you breathe decides many aspects of who you are right now. Have you noticed, for different levels of thought and emotion that you go through, your breath takes on different types of patterns? If you are angry, you breathe in one way. If you are peaceful, you breathe another way. If you are very happy, you breathe another way. If you are sad, you breathe another way. Whichever way you breathe, that is the way you think. Whichever way you think, that is the way you breathe.

This breath can be used in so many ways as a tool to do other things with the body and the mind. With the Shambhavi,<sup>9</sup> we use a very simple process of breath, but it is not about the breath. Breath is just a tool; it is just an induction. What happens is not about the breath. Pranayam is the science where, by consciously breathing in a particular way, the very way you think, feel and understand and experience life can be changed.

If I ask you to watch your breath, which is the most common practice people do these days, you think you are watching the breath, but actually you are not. You are only able to notice the

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<sup>9</sup>A simple but powerful kriya offered in the Inner Engineering program, which takes 21 minutes to practice.



## The Geometry of the Cosmos

sensations caused by the movement of air. It is like, if someone touches your hand, you think you know the touch of the other person, but actually you only know the sensations generated within your body; you do not know how the other person feels.

Breath is like the hand of the Divine. You don't *feel* it. This breath that you do not experience is referred to as *Koorma Nadi*. I am not referring to the sensations caused by the air, I am referring to the breath itself. *Koorma Nadi* is referred to as a string which ties you with this body – an unbroken string that goes on and on. If I take away your breath, you and your body will fall apart because the being and the body are bound by the *Koorma Nadi*. This is a big deception. There are two, but they are pretending to be one. It is like marriage – they are two, but when they come out they pretend to be one. There are two people here, the body and being, two diametrically opposite ones, but they pretend that they are one.

If you travel through the breath, deep into yourself, to the deepest core of the breath, it will take you to that point where you are actually tied to the body. Once you know where you are tied and how you are tied, you can untie it at will. Consciously, you can shed the body as effortlessly as you would shed your clothes.

When you know where your clothes are tied, it is easy to drop them. When you don't know where it is tied, whichever way you pull, it does not come off. The same applies to the body.

If you do not know how your clothes are tied, if you want to take them off, you have to tear them apart. Similarly, if you do not know where your body is tied to you, if you want to drop it, you have to damage or break it in some way. But if you know where it is

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## Body – The Greatest Gadget

tied, you can very clearly hold it at a distance. When you want to drop it, you can just drop it consciously. Life becomes very different.

When somebody willfully sheds the body completely, we say this is *Mahasamadhi*. This is what is generally referred to as *mukti*, or Ultimate liberation. You have arrived at a great sense of equanimity where there is no difference between what is inside the body and what is outside the body. The game is up.

This is something that every yogi is longing for, and this is something every human being is working towards, whether they are doing it consciously or not. In some way, they want to expand, and this is the Ultimate expansion. It is just that they are going towards the infinite in installments, which is a very long and impossible process. If you count – 1, 2, 3, 4 – you will only become endless counting. You will never reach the infinite. When one realizes the futility of this, he naturally turns inwards to do this – by untying the life process from the body.



*“Where the receptivity is in your hand and where the giving nature of the feet is – if these two things are connected – what you cannot achieve in years of sadhana, you may achieve in a moment.”*

**Questioner:** In India, it is a tradition to bow down at the feet of a Realized Being or a Guru. Is there any significance behind this?

**Sadhguru:** In yoga, there is something called *Pada Shastra*. “*Pada*” means “the foot,” particularly the soles of the feet. In many ways, all the switches to turn on almost everything in you are there in your feet, if you know how to do it.

When it comes to receiving, your hands are powerful instruments. If you are sensitive, if you touch anything with your hands, you will immediately know what it is. If you touch it with your shoulder or your back or the back of your head, you will not know what it is, but if you touch it with your hands, you will know what it is immediately, not just in terms of feeling and sensation – much deeper perception happens with your hands.

But if you want to give your energies to something, feet are very powerful instruments. At one time, we were teaching people how to manipulate the feet to create different states of experience – where to press if you want to relax somebody, if you want to make somebody blissful, if you want to make somebody loving. All the seven different chakras are manifest in your feet. If you know how to handle the feet, you can do many things with the whole system. Today, they call this reflexology, but they are talking only about health. Because we are interested in life, we talk in terms of experience.

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About touching or holding feet, first of all, the one whose feet you are touching should have something to give; they should be in a certain level of energy. If you ask a pauper for a loan, it is no good. If you want to ask for a loan, you must ask somebody who has cash to dispense. If you go and ask for a loan from a bankrupt or a *kanjoos*,<sup>10</sup> there is no point. You know what a *kanjoos* means? Less “juice.” You don’t ask somebody who is juiceless or somebody who is stingy. You only ask somebody who is plentiful and willing to give.

You don’t go and hold somebody’s feet when he himself is bankrupt. If he is bursting with energies and he is willing to share, there is a certain way to connect, like a plug point. Plug points come in different ways. If you want to connect to that particular plug point, you need a particular kind of plug.

In many homes, you have a tradition or habit of touching the feet of your elders. Probably in South India it is gone, but in North India it is still very much there because of the Vedic culture. When they see a father, a mother, uncle, or anybody elder to them, the first thing they do is touch their feet. That is only to offer your respects to them, not to receive your uncle’s energy! When you see a deity, there is another way of doing it. If you do *namaskar* or prostration to a powerful being, not spiritually evolved but powerful in his own way, there is another way of doing it. If you bow down to your Guru, there is another way of doing it. I don’t want to go into these technologies. I can tell you the other three, but I don’t want to tell you how to bow down to a Guru. Whichever way you feel, you do it that way because I don’t want my legs pulled and held all the time!

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<sup>10</sup> A Hindi word meaning miser or scrooge.



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Where the receptivity is in your hand and where the giving nature of the feet is – if these two things are connected – you may achieve in a moment what you cannot achieve in years of sadhana. It is with that hope that everybody is diving for the feet all the time, hoping that somewhere they may connect. Probably in western societies people understand falling at somebody's feet as a kind of subjugation or slavery. In the yogic tradition, we never thought feet were any less than the hands. It was never seen that one part of the body is less than the other. Wherever it works, that is how you do it.

When people from certain traditions come to me, I am amazed that these things have been taught to them from their childhood; they know exactly how to do it. Most other people are just doing it by their emotion. Sometimes they may get it right. So some people, just so that they don't make a mistake, touch all the parts! They know they have missed the technology, so they want to somehow connect. They will put their hands under his feet, it does not matter if the Guru falls and breaks his head – wherever it is, they want to get it. It is a treasure hunt.

That is the reason why whenever crowds increased, the Gurus always created an energy form and said, "Go bow down to that," to save their own feet. We can create an energy form to which you can bow down and receive, which is better. These are walking feet, but the energy forms cannot walk away from you. You can bow down as many times as you want per day, they cannot resist and it is okay.

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## The Illusion of Disease

*“Disease and ailments happen fundamentally because somewhere your energy body is not functioning properly.”*

**Questioner:** Sadhguru, what are illness and disease? And how are they created? Are they creations of our minds?

**Sadhguru:** When you say “disease,” we have to first classify them into two basic categories. One set of diseases are infectious, you contract them from outside. Today you were negligent, you ate or drank something which was not hygienic, or you went close to somebody who had the flu and you caught an infection. For that, there are medicines and doctors. But there is another set of diseases which are chronic ailments. These are something that the body creates.

The fundamental longing of the body is to survive and preserve itself. It is a very deep-rooted longing in this physical body; it wants to keep itself well. In spite of that, if it is creating diseases

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## The Illusion of Disease

within itself, what could be wrong? It is because we are going on without understanding a few fundamentals. One thing is definitely the mind – psychosomatic diseases.

People who have had asthma for twenty-five years, come to the class<sup>11</sup> and on the second or third day, it is gone. Just a little change in attitude and it is gone. All along, every day someone was creating this suffering for himself in the form of asthma. But if you tell him, "You are the one who is causing asthma," he will think you are mad because according to his reasoning, he cannot understand, "Why will I cause asthma to myself? Why will I cause this suffering to myself? You are talking nonsense. How can I create asthma for myself? I want relief." But many times, people just drop the disease.

Some people may get rid of the disease with constant practice, but many have simply dropped the disease during the program. Within seven days, the kriya has not become powerful enough to cure a disease, but they simply drop it just by changing their attitude. They left their anger or hatred or jealousy, and suddenly the disease is gone.

If the mind is functioning in a certain way, it hampers the function of the energy. Whatever is happening in this body, in the form of creating, maintaining, and nurturing it, fundamentally depends on how your energy functions in this body. If your energy malfunctions for some reason, then a disease can manifest itself. In you, it may become one kind of disease. If the same malfunction happens in another person, it may become another kind of disease. On one level, some part of the body could be inherently weak in

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<sup>11</sup> Referring to the Isha Yoga Program.



the system because it is weak in your parents. If a certain imbalance happens, depending upon what he has inherited, one person may get asthma, another may get diabetes. What type of imbalance you go through has a very deep *karmic* implication, because what we call as *karma* is a kind of software. It is a huge amount of impressions that we have taken into us which has become its own kind of software. This software has developed certain tendencies; it is tending to move in a particular way. Generally in the tradition, we call these *vasanas*. “Vasana” literally means “smell.” What kind of smell emanates from you depends on what kind of garbage you gathered, isn’t it? If you have got a rotten fish in you, that is one kind of smell. If you spread this kind of smell around you, you will attract certain kinds of things. On some other day, if you smell another way, you will attract different kinds of things in the world. Depending upon what type of *vasanas* you have, accordingly you tend to move in certain ways and certain aspects in the world also tend to move towards you in a particular way.

Is this absolute? It is not absolute. If you become conscious, even if your smell is one way, you can go another way. But if you are not conscious, you naturally gravitate according to your tendencies. In the body, a certain manifestation of these tendencies can become disease. Because of certain tendencies, if the energy does not function properly in certain areas of the body, disease can happen.

Or, if you are under the influence of something else, then disease can happen. Even if your *karmic* structure is fine, your tendencies are good and taking you in the right directions, you kept your body well- but still, you may get a bad disease because you are under the

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influence of something else. Because this aspect also plays an important role, in ancient times in this culture, they decided that every village and every town must have a temple.

This may be shocking for people, but actually, temples were never built as places of worship or prayer. In a temple, nobody leads you in prayer as it is done in a church; you are just left alone. You are supposed to sit there, that is all. These were energy centers which handle that dimension of the impact on your life which comes from the outside.

These impacts are like an infection, but not of virus or bacteria. Certain other tendencies – it could be a person, certain situations, certain spaces or evil intentions of people – affect the process of your life. So, every day, you go to a certain place where you do a little bit of cleansing for yourself – unless you become conscious and you have created your own inner ways to cleanse. If you don't have your own inner ways to cleanse your system, a temple was a public wash place for you to go and take off that element. It does not solve all your problems, but it takes off that element which comes into your life from external influences.

These are the different ways that you impair your energy system – either by your own karmic system, improper eating, improper attitudes, or the way your mind functions – your stress, your anxiety, your emotions, or other external influences – all this can impair the flow of energy in the system. All these aspects can be handled if you are doing a proper application of kriyas.

There are different aspects of yoga. There are certain aspects of yoga which are not concerned about health; they are only

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concerned with taking you somewhere in your experience. There is a certain aspect of yoga which is concerned only with health. What you learn as the basic practice in Isha Yoga, one part of it is dedicated to health, another part to spiritual wellbeing. It is a good balance. We structured it this way because we are teaching this to people who are living in family and social situations.

In the United States, all the yoga institutes have turned into health institutes, which is not good. Health is only a lure. It has been made a part of yoga, but it is not the goal of yoga. Especially, in Western countries, people are going about as if health is the goal of life. Health is not the goal of life. There are more people on this planet healthy and miserable than unhealthy and miserable. At least if you are unhealthy, you have a good excuse for your misery. Health and misery, you have no excuse – that makes it all the more miserable.



*“No one who genuinely walks a spiritual path will ever attempt healing because it is a sure way of entangling yourself.”*

Questioner: Sadhguru, my father recently got into Reiki, and I have heard that Reiki, *pranic* healing and that sort of thing works on the karmic level and involves some sort of energy manipulation. My mother and I have asked him not to include us in these processes, but there has been a lot of conflict in the house because of this difference. Is there a way to shield myself from these things?

Sadhguru: There are too many healers on the planet! A few years ago, one very popular healer from America came to Chennai. I don't know why healers from America are going to India, and healers from India are going to America. Why can't Indian healers heal in India, and American healers heal in America? They come here because people there know it does not work.

An American healer came to Chennai and there was a huge campaign, and a big group of people gathered for healing on Chennai beach. People came and asked me, “Sadhguru, what is this healing? Should I go? I have this ailment, that ailment.”

I said, “If you want, I will gather the addresses of all the hospitals on the planet and provide it to the healers. If you want to heal the sick, you must go to the hospital. Why the beach? I thought healthy people go there!”

I am not saying there is nothing at all to it. Ninety percent of the time there is nothing to it, but ten percent of the time there could be something to it. When there is nothing to it, I am okay with it.

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Suppose someone sells nothing to you, he is just a smart business man and you are a little stupid, but no harm happens to you. You have the pleasure of shopping and he is doing business. Most of the time when you go to the mall, you only buy some “nothing,” isn’t it? You buy it, bring it home, and probably don’t even open the cover. Whatever you bought just stays there many a time, because it is about the shopping, not about what you get. So, they are satisfying your shopping quest by selling nothing to you; there is no harm happening to you. But now, if he sells you something which causes you harm, that is worse than selling you nothing. Nothing is just a clean con-job. It only costs money, it does not cost life. But this “something” can cost life.

That ten percent of the time when something does happen, that is when the danger is. It is like Indian snakes. Ninety percent of them are non-poisonous. The bite is good, it gives you all the excitement – you go to the hospital and take anti-venom – but actually nothing happens. Even if you had just sat there, nothing would have happened. But when a snake from that ten percent bites you, that is when the real trouble is. This healing business is just like this. Ninety percent of the time they are just selling nothing. But that ten percent of the people who can do something, there is a danger attached to it, and it is unnecessary.

Today with modern medicine, you can handle almost all infectious diseases. When you use any kind of medicine, it is an attempt to change the chemistry of the body with an external input. Because of this, the system suffers in some way. On one level, the medicine cures you of the disease, but on another level it creates a kind of suffering. When it goes beyond a certain point, we say side-effects

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## The Illusion of Disease

have manifested themselves because of the drug. But with any kind of drug or any kind of input, there will always be some disturbance to the system. If you are doing yogic practices, you can distinctly see that when you go on medication, your system is not the same. Whenever you try to influence the inner chemistry with external chemicals, there will be a disturbance. There is a price to pay, but it is needed because the disease is a bigger problem for you. But chronic ailments have not come to you from any external organism.

With chronic ailments, the disease is just the surface. The symptom that you notice is just the tip of the iceberg. And like the proverbial tip of the iceberg, it is only a small portion. The ailment that a person suffers is the symptom, which is all you notice, but it is just a small portion of the problem which is elsewhere. Or in other words, the symptoms are like indicators.

Whenever someone attempts any healing, they are always trying to remove the symptom, because that is what they consider as disease. If you take away the indicator, the root of the problem still exists. The indicator manifested itself on the physical body just to bring that root to your notice. Instead of taking notice of it and seeing what should be done about it, if you just wipe out the indicator, the root will take effect in a much more drastic way in your system. What was asthma can become a big accident or some other calamity in your life. It is possible.

If the root has to be removed, it cannot just be removed and dissolved like that. It has to be taken out and worked out in some way. These attempts to heal somebody are a very juvenile process,

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it is a very childish thing to do. People have not understood and experienced life in any great depth; they have seen life only in the physical dimension, so they believe that relieving a person of his physical pain at that moment is the greatest thing they can do. It is not so.

It is understandable that once the pain of the disease comes to you, you just want to be relieved, it does not matter how. But if you are beginning to feel life a little deeper than the physical body, you will see that how you get rid of your disease also matters.

Disease will go away if you dedicate enough attention to reorganizing your own energies. But you have to go through something. Just getting instant relief will relieve you in one way but bind you in some other way. Nobody who genuinely walks a spiritual path will ever attempt healing because it is a sure way of entangling yourself. Some of these things which have become famous around the globe today came from people who dropped out halfway through their spiritual process, after acquiring a little power. They wanted to use it and market themselves well.

At Isha, we teach you sadhana for liberation, to go beyond all your limitations. One can easily acquire such powers doing this sadhana, but we are taking a lot of care that you do not acquire any such thing. If you are on any live spiritual path, whoever is heading that place will always make sure that you never acquire any kinds of powers. We want to be ordinary, very ordinary – extra-ordinary. We don't have the disease of wanting to become special by doing something that others cannot do. It is not necessary. In trying to play God, in some way you want to do something that other

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human beings cannot do. This can lead to lots of entanglement. These things are a sideshow. In India, as you approach any temple, there will be shops on both sides with all kinds of trinkets. If you get too drawn to these trinkets, you will never reach the *sanctum sanctorum*. By the time you go there, the doors will be closed.

*“You are outnumbered ten to one.”*

**Questioner:** When I visited the ashram, they served neem and turmeric balls for us to eat before doing our morning sadhana. What is the significance of this?

**Sadhguru:** Neem is very cleansing for your system. The neem stick is good, you know, it awakens lots of people. In India, if you are acting a little funny and possessed, they can beat the devil out of you with the neem stick! If you have any kind of infection, they would always put you on a bed of neem leaves because it is a great energizer and cleanser of the system. The leaf has tremendous medicinal properties and very strong pranic reverberations – and it is bitter enough to get the devil out of you!

A neem leaf is the most complex leaf that you can find on the planet, and it has particular benefits in opening up the system. For people who have come from the West, one of the biggest problems for you in India is you will have stomach infections. Just about anything, which the Indians think is fantastic, will keep you permanently in the toilet – because the world is full of bacteria. The body is full of bacteria. In a normal sized body, you have approximately 10 trillion human cells, but you have over 100 trillion bacteria. You are outnumbered ten to one. There are more creatures living in you than you imagine. Most of these bacteria are very helpful to us. Without them we cannot exist, but some of them can cause trouble to us. If you put neem into the system it destroys the troublesome bacteria in the intestinal region.

Neem has many incredible benefits, but one of the most important things is that it kills cancerous cells. Every one of our bodies has

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cancerous cells, but they are disorganized, they are all over the place. For some reason, if you create certain situations in the body, they will get organized. From petty crime to organized crime – serious problem, isn't it? There are petty criminals everywhere in every town. Here and there they will do a little pick-pocketing, no problem. But if fifty of them get organized in a city, then suddenly the whole atmosphere in the city will change. These fifty guys together can do such things that it will become dangerous for you to step onto the street. That is all that is happening in the body. There are cancerous cells running around. If they are loafing around by themselves, no problem. If they all meet in one place and hit it off, then it is a problem. The thing is to keep breaking them up, here and there killing a few guys, before they gang up. Having neem every day does that; it keeps the number of cancerous cells in the body within a certain percentage, where it does not really gang up against the system. So it is a very important thing to consume neem.

If you eat neem, even mosquitos may not bite you. If you smear yourself with neem paste just before bath, let it dry for some time and just wash it off with water, it is a cleanser by itself – all the bacteria on the outside will die. Or you can take a few neem leaves and put them in water, leave it there overnight and have bath with it.

It is important that there are no excess levels of bacteria. Without bacterial activity you cannot exist. But if the bacterial levels are excessive, you will feel “down” because the defense mechanism spends too much energy dealing with them. By using neem in a variety of ways, you manage the bacteria in such a way that you do not have to spend the body's energy in managing it.

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Turmeric is one substance which not only works on the physiology, but also works on the energy system. It creates a certain purification process in the blood, body and energy system. You can use this as a purificatory substance even from outside. If you just take a small pinch of turmeric, put it into a bucketful of water and pour it over your body, you will see the body will be vibrant and glowing. Keeping the blood pure and the blood chemistry in a certain balance will definitely happen with regular consumption of turmeric. It purifies the blood and brings a certain translucence to your energies.



*"If you want to meditate, your alertness must be not of the mind alone, but of your very energy."*

**Questioner:** Sadhguru, when I do sadhana, I am finding myself dozing off. I thought this was due to tiredness, but whenever I close my eyes and meditate, I fall asleep. How can I stay awake?

**Sadhguru:** First, let us understand what sleep is about. If sleep is invading your life anytime of the day, you must first check your basic health and see if there is something wrong with your system. When you are physically unwell, you will tend to sleep much more than normal – the body wants to rest.

The second thing is the food that you eat. Consuming at least a certain amount of vegetarian material, particularly in uncooked condition, is very important for your general wellbeing. When you cook food, a large volume of *prana* is destroyed. That is one of the reasons why a certain amount of lethargy settles into the body. If you just eat a certain amount of live food, apart from many other benefits, one thing that will immediately happen is your sleep quota will go down dramatically.

Essentially, your alertness depends on how keenly you manage your energies. If you want to meditate, your alertness must be not of the mind alone, but of your very energy. To assist this, generally, for people who are on the yogic path, it is said that you should eat only twenty-four mouthfuls, and you must chew every mouthful at least twenty-four times. Now your food will be pre-digested in your mouth before it goes in, and it will not cause dullness.

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If you do this during your evening meal and then sleep in the night, you will easily wake up at three-thirty in the morning, and you can meditate. In the yogic systems, this time is called the *Brahma Muhurtam*. It is an ideal time to wake up, because at that time, there is an extra support from nature itself for your sadhana. If you take a bath and keep your hair wet, you will easily stay awake and alert through your sadhana until eight o'clock. If you eat just twenty-four morsels in your morning meal, you will definitely not feel sleepy until dinnertime. After one-and-a-half to two hours, you will be hungry, and that is the best way to be. Just because the stomach is empty, you do not have to put food. Just drink water and you will stay alert and energetic throughout the day. Your system will learn to use the food you have eaten well, rather than simply wasting it. Economically and ecologically it is good for the world, and good for your health – you may never fall sick if you eat like this.



*“When it comes to food, experiment with different foods and see how your body feels after eating the food.”*

**Questioner:** What role does food play in keeping the body healthy? Some people say vegetarian is the way to go, but others say you cannot stay healthy without some meat in the diet. It is really confusing...

**Sadhguru:** What kind of food you eat should depend not on what you think about it, or on your values and ethics, but on what the body wants. Food is about the body. When it comes to food, don't ask your doctors or your nutrition experts; they keep changing their opinion every five years. Do experiments with different foods and see how your body feels after eating. If your body feels very agile, energetic and nice, that means the body is “happy.” If the body feels lethargic and needs to be pumped up with caffeine or nicotine to stay awake, the body is not happy.

If you listen to your body, it will clearly tell you what kind of food it is happy with. But right now, you are listening to your mind, which keeps lying to you all the time. Hasn't it lied to you before? Today it tells you this is it. Tomorrow it makes you feel like a fool for what you believed yesterday. So don't go by your mind. You just have to learn to listen to your body.

Every animal and every creature knows what to eat and what not to. The human species is supposed to be the most intelligent on the planet, but they don't even know what to eat. It takes a certain attention to learn to listen to your body, then you will know what to eat.

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In terms of the quality of food that is entering you, vegetarian food is definitely far better for the system than non-vegetarian. We are not looking at it from a moral standpoint. We are just looking at what is suitable for the system – we try to eat foods which would make us comfortable in the body. Whether you want to run your business, study, or do any activity properly, it is extremely important that your body is at ease. The kind of food with which your body would be most at ease and would get nourishment most effortlessly, is the kind of food we should eat.

Just experiment and see, when you eat vegetarian food in its “live” form, what a difference it will make. The idea is to eat as much live food as possible – whatever can be consumed in its aliveness. A live cell has everything to sustain life. If you consume a live cell, the sense of health in your system will be very different from anything that you have known. When we cook foods, it destroys the life in it. Eating foods after the life in it has been destroyed does not give the same amount of life energy to the system. But when you eat live foods, it brings a different level of aliveness in you. If one eats lots of sprouts, fruit, and whatever vegetables that can be eaten in a live condition – if you bring in at least thirty to forty percent live food – it will sustain the life within you very well.

On another level, it has become normal in the so-called civilized world to eat food which was cooked three days ago. In India, the moment people start following the western culture, the first thing they will do is start taking stale food. Ask a local, illiterate villager, he will not touch stale food. In India, if somebody eats old food, we say he is like a beggar; but now, all the well-to-do in the world are taking stale food. If your body has to maintain a certain level of

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energy, it is very important that the food should not get matured – you say it has gone bad, but actually it is maturing. Every moment, bacteria are culturing the food slowly. You do not realize this till it stinks, but it is happening from the very first moment you cook it.

Above all, the food that you eat is life. It is other forms of life that we are eating – another life form is giving up its life for yours. If we can eat with enormous gratitude for all the living things which give up their life to sustain ours, then the food will behave in a very different way within you.

## The Five-cornered Game

*"The five elements of earth, water, fire, air and space,  
are the basis of this body, the basis of this planet, and  
the basis of the whole creation."*

Flowers can make nectar and fragrance, and of course color. A bee can build a wonderful hive and fill it with sweetness – it is guarded by a bitter sting. Birds can sing. Human beings can do all this, and human beings can also realize that all these things – producing color, fragrance, sweetness – are being done pretty well by other creatures and see how to go beyond this.

I am not against the sweetness of life, nor against the color or fragrance. But even if we do not do any of these things, nothing is really lost because nature is doing it much better than us. If musicians stop singing, nothing will be lost because if we listen carefully, every leaf, every tree, even the very breeze is humming its own rhythm – if you are willing to listen. If painters stop painting, nothing will be lost. People, instead of wowing imitations, would probably start looking at the original.

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## The Five-cornered Game

It is good that human beings can do all this because in the evolutionary process of life, human beings are placed in a position of intelligence and capability where we can be a composite expression of all creatures. Many human beings, though, have not produced the kind of sweetness that a bee is capable of producing. They are armed with a sting worse than the bee's, yet they have no sweetness to protect. Still, the most important thing is that a human being is capable of rising above this whole play.

The five elements of earth, water, fire, air and space, are the basis of this body, the basis of this planet and the basis of the whole creation. These are the five ingredients with which creation is made. If these five elements play a certain kind of game, it is called mud. If the game they play is a little different, the same thing becomes food. If they play another kind of game, it becomes human. If they play yet a different kind of game, it becomes Divine. Everything that you see in creation is just a juggling of these five things.

It is a five-cornered game – just five ingredients. Even if you want to make *sambar*, you need seventeen ingredients. But with just five ingredients, what a creation! Five is not a complicated number. Human intelligence should be capable of juggling five. Just with five, it is such a complex game, or so it seems. When something seems so phenomenally complex and you dive into it, and find it is just a juggling of five things, it becomes a joke – a cosmic joke. Once you know something is one big joke, you refuse to play.

Recently, I was at the New York airport. There was a man, probably over sixty years of age, with a long beard (not me, I was not looking

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in the mirror!). He looked at me and nodded. I also nodded. Then I saw that he was wearing a t-shirt where it was boldly written, “I don’t play anymore.” I know in what context he meant this; the old guy still wants to boast about his youthful adventures. But, I saw it in a different way. All yogis are actually wearing the same t-shirt: “I don’t play anymore,” but in a completely different context. It is because they realize that it is such a simple game projecting itself to be so complex – magnified billions of times.

A few years ago, I was driving up a mountain in India, and as I was approaching it, I could see almost half the mountain was ablaze! It was misty and I saw the whole place was on fire, but I am known to always be driving into hot places. I was driving a car with flammable fuel, so I didn’t want to drive into it, but I continued to drive, carefully watching. However far I went, it seemed to be a little further away. Then I realized that I had actually driven through all the places which looked as if they were on fire from the bottom of the mountain.

When I reached the actual place of the fire, I saw a broken down truck. The driver and two other people who were there had made a small fire because there was a chill in the air. That little fire, because of the mist, was getting magnified millions of times, and from down below it looked like the whole mountain was on fire. That phenomenon really freaked me. It was just a little fire that people had created for warmth, but every particle of mist was magnifying it and the whole place looked like it was on fire.

Creation is just like that – hugely magnified. Those who looked at it closely, realized this and said, “There is no need to look at the

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## The Five-cornered Game

magnified version. Look at this little piece of life that you call 'myself' – that's all." The rest of the cosmos is just a magnified projection of a little thing that is happening – just five elements.

*“If you know how to organize these five elements properly within yourself, there is nothing more to life. In terms of health, wellbeing, perception, knowing and enlightenment – everything is handled if only you know how to keep these five elements properly.”*

In yoga, we have devised a scientific process of becoming free from the five elements, called *bhuta shuddhi*. This is the most basic practice in yoga. “*Bhuta*” means the *pancha bhutas*, or the five elements; “*shuddhi*” means to cleanse. If you cleanse the elements sufficiently, then you attain to a state which we refer to as *bhuta siddhi*, which means you have a certain mastery over your five elements.

It is from this basic practice of *bhuta shuddhi* that various other practices have evolved in the yogic system – they are just a small extraction from this fundamental process. In southern India, they even built five major temples for the five elements. These temples were created for specific types of *sadhana*. To become free from the water element, you go to that particular temple and do one kind of *sadhana*. To become free from air, you go to another temple and do another kind of *sadhana*. Like this, for all the five elements, five wonderful temples were infused with the kind of energy which assists that type of *sadhana*. Yogis used to travel from temple to temple, continuing their *sadhana* from one to the other.

The fundamental process of yoga is towards attaining to a state of *bhuta siddhi*, so that the life process is no longer an accidental process, it is not a compulsive reaction to the situations in which we exist – it is a conscious process. Once the life process is a conscious process, to be pleasant and blissful is natural, and to move towards liberation is inevitable.

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## The Five-cornered Game

The air that you breathe, the water that you drink, the food that you eat, the land that you walk upon, and the fire of life in the form of the life force – if you keep these controlled and focused, then health, wellbeing and success in the world are assured.

It is my endeavor to create various devices which will allow people to make this happen for themselves in such a way that the very way you exist is a Pancha Bhuta Aradhana.<sup>12</sup> The way this body, this physical self exists here should be in adoration of the five elements. One can use this for their physical wellbeing, for their worldly success, and at the same time, it can be a great stepping stone for one's Ultimate liberation too.

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<sup>12</sup> A process conducted every month on Shivarathri at the Dhyanalinga, where the qualities of each of the five elements are offered to the Dhyanalinga and in turn, the five elements are purified in the system of those present.

*“You are just a small outcrop of this earth. Right now, you are an outcrop that prances around. As a little blade of grass has shot out of the earth, you are also like that – a little mobile, that is all.”*

**Questioner:** Why is it that yogis choose to live in mountains and not in the plains?

**Sadhguru:** Just to avoid people like you, that’s all! Why do they choose mountains? Why not plains, valleys, or coasts? Mean sea level would be much more comfortable, because you could live with bare minimum. A *sanyasi* on a beach would be just fine, isn’t it? No extra clothing needed, no problem. It would be very easy. On the mountains, it is very different. It is very difficult, but they still chose mountains because a mountain is a place where earth has risen to reach out to you, so that you don’t escape.

A yogi is always looking for small enclosures. A yogi is somebody who is completely re-creating life within himself and outside of himself. He always wants a place which is small in size, which is compact, where he can create his own kind of energy and his own kind of world. If you look at it from your perception, the cave is just a small hole to crawl into, but in his experience it is bigger than the world, because time and space is an illusion created by your mind. What is small, what is big, what is now, what is then, is all the illusion of the mind. Once a person has transcended this limitation, he can create a whole universe in his cave.

Mountains are a place where earth has risen up in some way. If you bore a hole into the ground, dig a well and try to stay in it, it will not be comfortable for many reasons. Slowly, you must become a frog because it will fill up. But a mountain cave is in the mountain

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## The Five-cornered Game

itself. It is the only place where you are enveloped with earth on all sides. That is the reason why yogis always chose mountains, not valleys, not plains, because for their work, they want to be surrounded by earth. That is why we have built the Dhyanalinga<sup>13</sup> like a mound of earth. It is surrounded by earth – that is the nearest thing that we could do.

When I went to Kentucky in the United States, we went to a place called Mammoth Caves.<sup>14</sup> If you go inside, ten to twenty thousand people can easily sit inside. It is a huge natural cave. There are about ten acres of sitting space or probably more. When I saw it, I thought if we had a cave like this, we could have consecrated it so powerfully. The nearest thing that we could build, surrounded by earth, is the dome of the Dhyanalinga. Dhyanalinga is surrounded by earth because that is the best way to keep it.

A yogi wants to keep himself in that kind of situation where he is surrounded by earth. A mountain is the only natural topography which offers certain opportunities. It is a constant reminder for the body that the play of elements in the earth and in this body is not different.

You are just a small outcrop of this earth. Right now you are an outcrop that prances around. When the earth decides to suck you in, you just become a small mound. As a little blade of grass has shot out of the earth, you are also like that – a little mobile, that's all. You may believe yourself to be something else, but that is all you are. The body should never forget what it is. If it forgets, it starts making fanciful demands – "I want this, I want to be like that." We always want to keep it close to the earth to remind the

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<sup>13</sup> A powerful energy form consecrated by Sadhguru exclusively for the purpose of meditation, at Isha Yoga Center.

<sup>14</sup> A part of the Mammoth Cave National Park in Kentucky, is the longest cave system known in the world.



body – “You are just a piece of this.” If you constantly remind it, then it remembers its place. Yogis always chose to live in the mountains because there the body is suddenly strongly reminded of its mortality – not a mental or intellectual reminder – but a physical reminder.

The space between life and death is so flimsy. That space or that line is narrowed in the mountains. If you realize the mortality of who you are, if you are constantly aware that you will die, if your physical body is aware that it is not permanent, that it is going to be sucked into this earth one day – and it could be today – now your spiritual search is unwavering. A yogi wants to be constantly reminded of his or her mortality, so that their spiritual search does not waver at all.

Being in touch with the earth also has many other aspects to it. The elemental play of the body happens in a different way when it is in touch with the earth.

Have you heard of yogis being buried neck deep in the earth? The ignorant around them might have thought that they were trying to perform a feat and prove something. But this is not to perform a feat; they are just reorganizing their system. Today, you are unwilling to do that, so you go to an expensive spa and have a mud bath, but one of the things that can be done is to bury yourself for a few hours a day. It actually helps. If you are not willing to be buried, at least smear the earth upon the body. By just being in touch with the earth, the system will start reorganizing itself. The body is reminded of its own nature in a very fundamental way, and that reminder must be on all the time.

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## The Five-cornered Game

In the Yoga Center in India, we have a Rejuvenation Center.<sup>15</sup> Earlier we used to call this the yogic hospital. When I was in the United States, I had been talking about all the miraculous cures that are happening in the yogic hospital and a few doctors from United States landed up at the ashram. They went around the ashram, looking for the yogic hospital. They did not find any beds or patients, so they said, "This is rubbish! Sadhguru has been talking to us about a yogic hospital and there is no yogic hospital." When I met them they asked, "Where is the yogic hospital?" They were completely put off.

I said, "Right now there are about seventy patients with us. It is just that I don't let them lie down on the bed and languish there. I just put them to work, particularly in the garden."

One of the fundamental things is they must walk barefoot for two hours on the earth and put their hands into the earth. That is the basic early morning treatment for them. So I said, "Just go out in the garden and ask them what is their ailment, they will explain why they are here." Because it is common knowledge, even among the medical fraternity, that your body's defense mechanism works at its best when you are physically active. If you just lie down, the bacterial level in the body goes up phenomenally, and your body's ability to handle itself comes down dramatically. Horizontal positions reduce the whole body's integrity. This is the reason why people are sitting in vertical postures for hours and hours, because they are reorganizing their system.

If the body is deteriorating for some reason, if you come in contact with the earth, there are many sadhanas that can be done to heal it.

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<sup>15</sup> The Isha Rejuvenation Center is a holistic health spa situated at the Isha Yoga Center.



If you do the right kind of sadhana, if you are in touch with earth, even if you just walk barefoot in your garden every day for an hour where there are no ticks and thorns, within a week's time your sense of health will be greatly enhanced. Just try this and see. Get off your high cot, just sleep on the floor. You can clearly notice that there will be a great sense of health in your body.

This is the reason why in the Indian tradition, we were always told to eat on the floor and sleep on the floor. Whatever we do, we sit on the floor, not because we cannot afford a cot, but simply because in the first one-and-a-half feet from the Earth, the thickness of the pranic vibration is a lot more than it is above. As it goes up, it becomes thinner and thinner. That is why even if we place a deity, we don't place him on a great altar, we place him very close to Earth. We built very large temples, such massive structures, so it would not be difficult for us to raise a one-hundred foot platform and put him there, but he is always put low down, almost to the ground or slightly up. This is simply because the pranic vibrations are best, low down.

That is why all spiritual beings generally move to the mountains or caves, though the conditions are not comfortable, because it gives you a closer contact with the earth. If you make a hole or a cave in it, the earth is on all sides.



## The Five-cornered Game

*“Water is one thing that is freaking the scientific community. They cannot understand what water is because it is one of the few substances which contracts when you heat it and expands when you cool it; it is one of the few things which exists on earth in all the three states of being solid, liquid and gaseous, and it is the very basis of our life.”*

Questioner: Sadhguru, what do you mean by existing here as an adoration of five elements? How do we bring this adoration within ourselves?

Sadhguru: Changing the quality of the elements or determining how these elements behave within us is very much within the human mind and consciousness. The science and technology of this was explored to its fullest depth and transmitted through the ages in this culture, but in the last hundred years, because of a very upstart-ish attitude towards life, we have dropped many things. If we fall back on the knowledge bank that we have in this country, it could be the greatest asset – not only for this nation’s wellbeing, but for the world’s wellbeing as well. All the methods coming from the West are generally useful only in the short-term. Everything is just use and throw, including the human being. And we have come to this kind of conclusion – because of political and other kinds of dominance – that if something comes from the West it becomes science; if it comes from the East it becomes superstition.

Many of the things that your grandmothers would have once told you, are today being discovered in top scientific laboratories as “great” discoveries about human nature. Everything that they are saying after billion-dollar research studies, we have already said in

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our culture, because this is not a culture which has evolved out of compulsions of living. This is a culture which was evolved consciously by sages and saints, seeing how you should sit, how you should stand, and how you should eat. It was designed for what is best for human wellbeing, and there is immense scientific value in it.

Today, particularly in the last few years, a phenomenal amount of research has gone into water and the potential of water. This started off inadvertently because of the way the availability of usable water in the world is reducing per person. In India for example, today, an average Indian has only twenty percent of the potable water he had in 1947. They say by 2025, we will have only seven percent of what we had in 1947 per person. Because of this, a lot of research has gone into water. Experiments are being conducted which scientists think are phenomenal, and can change the very way we live on this planet.

One thing scientists are saying is that water has memory. Like a fluid memory bank, water remembers whatever it comes in touch with. In today's water supply system, water is pumped forcefully through a pipe, and it may take fifty bends before coming to your tap. By the time the water lands in your house, they are saying that sixty percent of it will be poisonous – not chemically, but because its molecular structure will have changed. It may not be contaminated the way you normally look at it in terms of bacteria, but just the force of travel is making the molecular structure change in such a way that it is no longer beneficial, perhaps even poisonous. If you hold this water in a copper vessel and keep it there for ten or twelve hours, the damage will undo itself. But if

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## The Five-cornered Game

you drink it from the tap straight away, you are drinking a certain volume of poison. People live like this and they wonder, "Why did I get cancer? Why did I get this?" You live without any sensitivity towards life, without taking care of the ingredients which build you, and you expect everything to be okay.

It has been found that without changing the chemical composition of water, you can rearrange the molecular arrangement so that the water will behave in a completely different way. For example, if I take a glass of water in my hand, look at it in a certain way and give it to you, wellbeing will come to you. If I look at it another way and give it to you, you will fall sick tonight.

Your grandmother used to tell you, "You should not drink water or eat food from just anybody's hands. You must always receive it from people who love you and care for you. You should not consume things from anywhere and everywhere." When your grandmother told you this, it was superstition. If you hear about it from scientists in the US, then you will take it seriously. This is a kind of slavery.

In this culture, we have always known that water has memory. What you call as *theerth*<sup>16</sup> is just this. You have seen how people struggle to get that one drop of *theerth* from the temple. Even if you are a billionaire, you still die for that one drop of water because you want to take in water which has the memory of the Divine.

If you go to any traditional home in Tamil Nadu – this was so everywhere in the country, but in other places it has largely been lost – you will see that water is stored in a certain way, either in

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<sup>16</sup> Water which has been blessed or energized by a particular deity, temple, or shrine. It is often offered in the main shrine of ancient Indian temples and is said to carry the blessings of the idol there.



brass or copper vessels. Every morning, they will wash it with tamarind, apply some *vibhuti*<sup>17</sup> and put some *kumkum*<sup>18</sup> on it, and do *pooja* for it. Only then do they store water in it, and only from that they will drink, because they always knew that water has memory. They knew that the kind of container you keep it in, and how you treat it, influences how it behaves within you.

Let me tell you of an incident that happened. A few years ago, I went to a South Indian home, and here the first sign of hospitality is that they bring water for you to drink. So the lady in the house brought water for me. I looked at her face, and she was looking like Kali because her husband wanted to come for a ninety-day program with me. She is a nice lady, but that day she was like Kali. So when she brought the water, I said, “Amma, today you are like a Kali. I have no need to drink this water. I am not in such a desperate condition, okay?”

She said, “It is good water, only.” She was saying it was not poisoned.

So I said, “It is good water, but the way you are, I don’t need to drink this water.”

If Sadhguru comes to your house and refuses to drink water, that is not a simple thing in a South Indian family. A drama started unfolding. Then I knew if I leave it like this, the drama will become very big.

So I said to her, “Take a sip of the water.”

She thought I was using her as a food taster, and she drank it and said, “It is good.”

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<sup>17</sup> Sacred, consecrated ash. Applied to different parts of the body to make one more sensitive to subtle life forces. Application to the upper chakras, activates the chakras and makes them more receptive.

<sup>18</sup> Vermillion or red powder made of turmeric and lime. Worn at the point of the third eye on the forehead.



## The Five-cornered Game

I asked her to give me the water, and just held it in my hand for a minute and gave it to her. "Now you drink it."

She drank it, burst into tears and started crying, "Oh, it is sweet, it is sweet."

I said, "That is all life is. If you are in a certain way, everything turns sweet. If you are in a certain other way, everything will become bitter in your life."

If with just a thought or a look, you can turn the water in a vessel sweet, then with the right kind of attitude, focus, and attention towards it, can't you turn sweet the water in this vessel of the body? If you turn that water sweet, you are seventy-two percent sweet.

*“If you get cooperation from akash, life will happen in magical ways. An intelligence that you have never thought possible will become yours.”*

Modern science is beginning to recognize that there is something called as *akashik* intelligence. That is, empty space has a certain intelligence. How this *akashik* intelligence behaves with you – whether this intelligence works for you or works against you – will determine the nature of your life. Whether you are a blessed being or one who is going to be knocked around for the rest of your life simply depends on your ability – either consciously or unconsciously – to be able to get the cooperation of this larger intelligence which is functioning.

It is improper to call *akash* or space, the fifth element because it is *the* element. All the other four just play upon it; the fundamental element is *akash*. It is in the lap of this boundless space that these four elements play the game. We are sitting here on a round, spinning planet in the solar system. It is all held in place only by *akash*. You are sitting in your place not because of yourself, you are sitting in your place only because *akash* is holding you in place. It is *akash* which is holding this earth, this solar system, this galaxy and the whole cosmos in place – and no strings attached, just see! Just held like that.

If you know how to get the cooperation of *akash* into your life, this will be a blessed life. One simple process you can do for this is, after sunrise, before the sun crosses an angle of thirty degrees, look up at the sky once and bow down to *akash* for holding you in place today. After the sun crosses thirty degrees, sometime during the

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## The Five-cornered Game

day – anytime – look up and bow down again. After the sun sets, once again look up and bow down, not to some god up there, just to the empty space for holding you in place for today. Just do this. Life will change dramatically.

Have you noticed, even Tendulkar looks up? It is not just him, right from ancient times, when man achieved something in great moments of success, he looks up because unknowingly there is a realization. Some of them may be looking up for the *uperwaala*,<sup>19</sup> but mostly, when you hit a peak experience, have you noticed, even without your awareness, your body looks up in gratitude? Somewhere there is recognition; there is an intelligence here which recognizes that.

Do this process consciously three times a day. If you get cooperation from akash, life will happen in magical ways. An intelligence that you have never thought possible will become yours.

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<sup>19</sup> Refers to the Hindi word for God, "the one above."

*“There are certain patterns running in your aura. If you run fire along those tracks, suddenly you feel bright and clear.”*

Have you noticed that when you have a shower, when you let water go over you, you are not just cleaning the skin, something else also gets cleaned? Let us say you are feeling very angry or agitated, and all kinds of things are happening within you. If you just have a shower, you may feel that all the nonsense has washed off.

A shower is not just about cleaning the skin of your body; you can cleanse the aura too, to some extent. The aura is the subtle manifestation of everything that you are. If you look at one's aura, you clearly know his physical health, his mental health, his karmic structure – in a way his past and present, and if he is stupid, even his future. Only if you are stupid we can tell your future, otherwise we can only tell your past.

The aura is a certain manifestation of yourself, a subtler manifestation in the physical body. It is good to keep it clean. Isn't it good to keep your body clean? Even if you don't understand, somebody sitting next to you understands that it is good! It is good to keep your body, mind and everything that is you, clean. I am not trying to teach you sanitation or hygiene. What I am saying is that if you want to take anything to a higher possibility, the first thing is to purify. Without purification, you cannot do anything better than the way it is right now.

There are many methods you can learn to purify your body and mind, from doing kriyas to eating properly. Aura is a manifestation, it is not a presence by itself, but if you are doing

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## The Five-cornered Game

sadhana and you are improving your system, what you manifested yesterday or what you manifested ten years ago may be still hanging around you and not allowing you to become what you want to be. That can be cleansed.

Just as you take a shower with water, similarly, you can give yourself a wind bath. Suppose there is a gentle breeze blowing. If you wear thin clothes and stand in that wind, after some time you feel so clean and transparent. Wind can do that. It should be at just the right velocity, feel, temperature and everything. If it is right, wind just cleanses you. That is a wind bath. We can also give you a mud bath. If you go to the Rejuvenation Center, they give you a mud bath. Similarly, we can give you a fire bath.

What is being done in the Linga Bhairavi<sup>20</sup> is a fire bath. Of course, you cannot pour it over your body, you can just touch the aura of your body in a certain way. There are certain patterns running in your aura. If you run fire along those tracks, suddenly you feel bright and clear. People from Indian origin clearly know this. In your homes, your grandmothers were taking off *drishti*<sup>21</sup> for you - aura cleansing. Maybe some of your grandmothers knew exactly how to do it, and some of them did not know, so with ignorance they simply did something. If it is properly done, it will work wonderfully well. Even if it is done without proper understanding, it still works partially. Any number of times, people might have noticed that when children are sick, they get better if just a little fire bath is done. It does things to the system.

What is being given at Linga Bhairavi is *Klesha Nashana Kriya*, a process which destroys impurities. In English it is called aura

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<sup>20</sup>Linga Bhairavi Devi is a fierce and exuberant form of the Mother Goddess. The ritual of "fire bath" is offered at the Linga Bhairavi near the Isha Yoga Center.

<sup>21</sup>Lit. vision. Here, it refers to the "evil eye" - said to inflict people and especially young children, through the negative thought and intentions of people around them.

## Body – The Greatest Gadget

cleansing. It is to take away the impurities from the aura so that the body breathes and feels better in terms of health, wellbeing, and mental balance.



## The Five-cornered Game

*“If one has mastery over the five elements, the body can even be dematerialized.”*

If one has mastery over the five elements, the body can even be dematerialized – that means it is no more. There are any number of yogis who have done this.

There was a particular yogi by the name of Vallalar Ramalinga Adigalar, from Tamil Nadu. One day, he went into a room, and he never came out. People waited for him to come out. Then they broke the doors open and went inside. Vallalar was not there, all that was left was a bit of water on the floor. Instead of giving nature the trouble of recycling him into the earth, he just dematerialized himself. Such things have happened, and such things are still happening.

Recently, someone who has the Linga Bhairavi Yantra<sup>22</sup> in their home, found a small pool of water around the *yantra*. This was kept in a place where there was no way for any kind of water to come, but they found lots of water upon and around the yantra. It is just that one life which does not belong to that family made use of this energy to completely dematerialize and disappear; all that was left was a little pool of water. Many yogis have demonstrated this level of elemental integrity. They leave the body in such a way that no body is left, no bones are left, only a little bit of water is left. This is the peak of elemental integrity, where all the elements are integrated to such a point that it all becomes space.

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<sup>22</sup> Unique and powerful energy forms, designed by Sadhguru, which carry the energy of Linga Bhairavi Devi.

## *Sadhguru*

Yogi, mystic, and visionary, Sadhguru 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, insightful, 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

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New Humanity, a special invitee to the Australian Leadership Retreat, Tallberg Forum, Indian Economic Summit 2005-2008, as well as a regular at the World Economic Forum in Davos.

With a celebratory engagement with life on all levels, Sadhguru's areas of active involvement encompass fields as diverse as architecture and visual design, poetry and painting, ecology and horticulture, sports and music. He is the author and designer of several unique buildings and consecrated spaces at the Isha Yoga Center, which have wide attention for their combination of intense sacred power with strikingly innovative eco-friendly aesthetics.

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 for the past three decades. Isha Foundation does not promote any particular ideology, religion, or race, but transmits inner sciences of universal appeal.

<http://sadhguru.org>

<http://www.youtube.com/sadhguru>

## *Isha Foundation*

Isha Foundation is a non-profit human-service organization, founded by Sadhguru and supported by over two million volunteers in over 150 centers worldwide. Recognizing the possibility of each person to empower another, Isha Foundation has created a massive movement that is dedicated to address all aspects of human wellbeing, without ascribing to any particular ideology, religion or race. From its powerful yoga programs 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.

Isha Foundation is also involved in several path-breaking outreach initiatives: Action for Rural Rejuvenation (ARR) enhances the quality of rural life through healthcare and disease prevention, community revitalization, women empowerment, the creation of

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sustainable livelihoods and yoga programs. Isha Vidhya empowers rural children with quality education. Project GreenHands (PGH) initiates mass tree planting and creates a culture of care for the environment to keep this planet liveable for future generations. The project was awarded the Government of India's highest environmental accolade, the Indira Gandhi Paryavaran Puraskar.

Isha's unique approach in cultivating human potential has gained worldwide recognition and reflects in Isha Foundation's special consultative status with the Economic and Social Council (ECOSOC) of the United Nations. The Foundation is headquartered at the 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 central Tennessee, USA.

<http://www.ishafoundation.org>

<http://blog.ishafoundation.org>

## *Isha Engineering*

Inner Engineering is offered as an intensive program for personal growth. The program and its environment establish the possibility to explore the higher dimensions of life and offers tools to re-engineer one's self through the inner science of yoga. Once given the tools to rejuvenate, people can optimize all aspects of health, inner growth and success. For those seeking professional and personal excellence, this program offers keys for meaningful and fulfilling relationships at work, home, community, and most importantly, within one's self.

Inner Engineering can be thought of as a synthesis of holistic sciences to help participants establish an inner foundation and vision for all dimensions of life and find the necessary balance between the challenges of a hectic career and the inner longing for peace and wellbeing.

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The approach is a modern antidote to stress, and presents simple but powerful processes from yogic science to purify the system and increase health and inner wellbeing. Program components include guided meditations and transmission of the sacred Shambhavi Mahamudra. When practiced on a regular basis, these tools have the potential to enhance one's experience of life on many levels.

## *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 the Nilgiris Biosphere, 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 *bhakti* (devotion) and revives the *Guru-shishya parampara* (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 interpersonal relationships, seek a higher level of self-fulfillment and realize their full potential.

The Center is located 30 km west of Coimbatore, a major industrial city in South India which 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 major cities in India. Regular bus and taxi services are also available from Coimbatore to the Center.

Visitors are advised to contact the Center for availability and reservation of accommodation well in advance, as it is generally heavily booked.

For more details, please email: [ishastay@ishafoundation.org](mailto:ishastay@ishafoundation.org).

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## *Dhyanalinga*

The Dhyanalinga is a powerful and unique energy form created by Sadhguru from the essence of yogic sciences. Situated at the Isha Yoga Center, the Dhyanalinga is the first of its kind to be completed in over 2000 years. The Dhyanalinga is a meditative space that does not ascribe to any particular faith or belief system nor does it require any ritual, prayer, or worship.

The Dhyanalinga was consecrated by Sadhguru after three years of an intense process of *prana pratishtha*. Housed within an architecturally striking pillarless dome structure, the Dhyanalinga's energies allow even those unaware of meditation to experience a deep state of meditateness, revealing the essential nature of life.

A special feature of the Dhyanalinga complex are the Theerthakunds, consecrated subterranean water bodies, energized by *rasalingas*. A dip in these vibrant pools significantly enhances one's spiritual receptivity and is a good preparation to receive the Grace of the Dhyanalinga. The waters of the Theerthakunds also rejuvenate the body and bring health and wellbeing.

The Dhyanalinga draws many thousands of people every week, who converge to experience a deep sense of inner peace.

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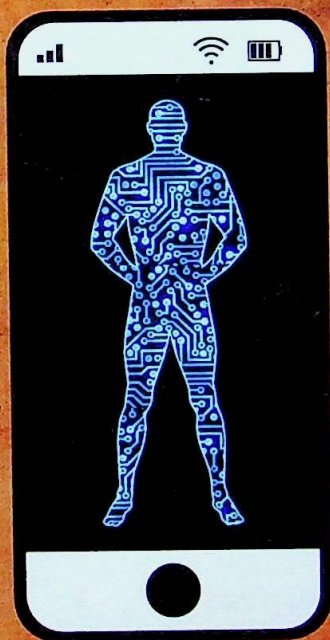
INTERNATIONAL BESTSELLING AUTHOR

# SADHGURU

Yogi, Mystic and Visionary



**National  
Bestseller**



**2  
BOOKS  
in 1**

# BODY

## THE GREATEST

# GADGET

