

Sadhguru

Yogi, Mystic and Visionary



# Himalayan Lust



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## Part One

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# The Domain of Shiva Kedarnath

*'There are only two or three things in the world  
which actually overwhelm me – Kedar is one of them.'*

*For the pilgrim, this remote Himalayan town, flanked by breathtaking snow-capped mountains, located in the Indian state of Uttarakhand, is a site of immeasurable sacredness and antiquity. For the mystic, it is 'the craziest cocktail of spirituality'.*

*In a spellbinding chapter, rich in metaphor and fable, Sadhguru speaks of the Himalayas as he sees them. He speaks of the variety of yogis who have bequeathed their energies to this distant mountain and left behind the essence of their spiritual discovery for future generations of seekers. It is this bequest – invisible but still vibrantly alive – that makes Kedarnath a living benediction to anyone on the path to self-realisation.*

*It is impossible to speak of Kedar without speaking of Shiva. The town is the locus of one of the most revered Shiva temples in the country, making it one of the four major sites in India's centuries-old Char Dham pilgrimage. Sadhguru deepens our understanding of this mysterious protagonist who looms large in the spiritual heritage of this land. Invoking him with a strange mix of intimacy and impersonality, he brings Shiva alive in a tantalising variety of ways – as 'emptiness', as 'that which is not', as 'the freedom of the uncreated'; as 'the first yogi and the first guru'; and as fellow-conspirator, as an enigmatic 'fifty per cent partner'.*

*Sadhguru also speaks of that esoteric dimension of mantras and yantras – the deep connection between sound and form. In the process, he throws light on questions shared by pilgrims and seekers since time immemorial, questions about gods and idols, yogis and adepts, saints and gurus.*

*Subtle and intriguing, this chapter does not promise to solve any riddles; it only deepens the mystery.*

‘THIS IS THE CRAZIEST COCKTAIL OF SPIRITUALITY ANYWHERE IN THE WORLD.’

The reason we make this trip to Kedar is that this is a place which has witnessed thousands and thousands of yogis, mystics – every kind that you can ever think of – for thousands of years. These are people who made no attempt to teach anything to anybody. So their way of making an offering to the world was by leaving their energies, their path, their work, everything, in a certain way in these spaces. This is the craziest cocktail of spirituality anywhere in the world. No single place has seen this many different varieties of people – people of every kind. When I say every kind, you cannot imagine those kinds.

This activity has been going on in this valley for approximately anywhere between twenty-five and fifty thousand years. The legend goes that this is the place where all the sages and saints lived. That’s not just a legend; it’s a historical fact. Beyond this mountain is a place called Kanti Sarovar. The legend says that Shiva and Parvati lived there, and they visited Kedar once in a while. It’s on the banks of this lake that Ganapati, or Ganesha, was created. It’s on the banks of this lake about ten years ago, in 1994 in the month of April, when I came here, that the whole experience of ‘Nada Brahma’\* happened. Today after ten years we have had the opportunity to go there. It is very difficult to describe the place and what it is.

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\* This incident, in which Sadhguru experienced all of existence as sound, is described at length in Part Three of this book.

In ancient times, India did not exist as one country, but still it was considered as one entity which was called Bharat Varsha. Its people were not of the same religion, race or language; they did not worship the same gods nor were they politically one. But still the land south of the Himalayas was referred to as Bharat Varsha. So somewhere, there was some sense of unity, because of the common spiritual ethos they carried in them.

Spiritual ethos means, no matter what you are doing, whether you are a king or a peasant, whatever is the nature of your activity, there is only one ultimate goal for everybody – liberation. Even today, even the simplest farmer in this country will talk about mukti. This is a result of the phenomenal amount of spiritual work done in this country. One person who is largely responsible for this, who is of paramount significance in shaping the human consciousness, is Shiva.

In the yogic culture, Shiva is not known as a god, but as the first guru or the Adi Guru. He is the Adi Yogi or the first yogi. Out of his realization, he became ecstatic and danced all over the mountains or sat absolutely still. He was constantly into bouts of stillness and bouts of mad dancing. All the gods who saw him saw something was happening to him that they themselves did not know. Suddenly, heaven felt like a bad place, because this guy is having such a good time! They felt, 'We are missing out on something.' When they finally got him to teach the method, Shiva expounded

various types of yoga depending on the level of preparedness of the person who was sitting in front of him.

The first part of Shiva's teaching was to Parvati, his wife. It was taught in a certain intimacy. In great detail, and in very gentle ways, Shiva expounded the ways of yoga to Devi. The yoga sutras of Shiva are such that almost in every sutra, he refers to her as the 'resplendent one', the 'gracious one', the 'beautiful one'. So this teaching transpired between two people in utmost intimacy. Intimacy should not be understood as sexuality. It means that there is no resistance; that this person is absolutely open to what is being offered.

The second set of yogic teachings was expounded to the Sapta Rishis, or the first seven sages. When we use the word 'yoga', don't think it means twisting your body or holding your breath or anything like that. We are not talking about a particular exercise or a technique. We are talking about the very science of creation and how to take this piece of creation – that is you – to its ultimate possibility.

We are looking at gaining mastery over the fundamental processes of life; the very process of creation and dissolution. It doesn't matter at what level of evolution a person is right now; for him also, there is a way. For every being on the planet there is a certain way. That is the advantage of yoga. This teaching happened on the banks of Kanti Sarovar. This is where the world's first yoga program happened.

‘[Shiva] has been my fifty per cent partner in everything that I do, but still he overwhelms me.’

For a person who is seeking some kind of spiritual uplift, Kedar is a boon, whose proportions you cannot imagine. That’s how it is, if one is open to this. It’s very difficult to explain to you what it means; after all, it’s just a mountain, just an outcrop of rock. But it’s just what the type of people who lived here have done for these thousands of years, what they have done to the space there, which makes the enormous difference.

Now that we are going up in a large group – as we have for the last few years – we need to understand this. In the programs that we do, a million times over I have been saying the same thing, you know: just be with me, just be with me. But for most people, ‘what about the food’, ‘what about the toilet’, ‘what’s happening here’, ‘what’s happening there’ – that’s been the focus. The few moments of just being there have made some difference, and in so many ways, that’s what has brought you here. I would like to say this once again; you just need to be with this. Without deviating yourself, if you do not know what it means to ‘be’ with something, at least keeping your senses focused is a good way to start being with something. Now, if you are looking at me does not mean you are being with me, but it’s a good way to start. You are not capable of looking away from me and being with me, so a good way to start is with your senses.

This is a place that has been specially prepared for the sound, 'Shiva'. When we utter the word 'Shiva', it is the freedom of the uncreated, the liberation of one who is not created. (*Long pause*) He has been my fifty per cent partner in everything that I do, but still he overwhelms me. (*Laughs*) It is not hundred per cent correct to say this, but we can say that the source of the sound 'Shiva' emanates from this space. It's almost like that.

So it's a tremendous possibility. One way of assisting yourself to be with this is that with every step that you take, you utter 'Shiva'. If you want to have a picnic, it's a beautiful place, a fantastic place. I am not against it. If you wish to do it that way, it's up to you. There are no compulsions about this, but if you wish to know something else here, you must minimize yourself. You must simply make yourself very small and every step that you take, we will go with a certain mantra.

So when we say 'Shiva', it's not about creating one more idol, one more god that we can beg to, ask for more prosperity, and for better things in life. It is not about that. The word 'Shiva' means 'that which is not.' Not that which *is*, but that which is *not*. If you want to put it in logical terms, we have been saying everything begins from nothing and ends with nothing. Everything that's here has evolved itself out of nothingness; now it is here; and again it goes back to nothingness. This is a fact of life. That nothingness is Shiva. What we call 'shoonya' is Shiva. That emptiness



is Shiva. You can call it by any name or form, or if you have that much awareness, you can look at it as a formless energy. But that which contains everything, that which is not, is Shiva.

We have given many names to this energy, many forms also. One important aspect of Shiva is 'Shambho'. Normally, Shambho, or that aspect of this root energy, is worshipped only by people who are on the spiritual path, because the word 'Shambho' means 'the auspicious one.' The most auspicious thing that can happen to you is to realize yourself, is to reach the highest within yourself. We think, unfortunately, that getting married is auspicious; getting a promotion is auspicious; building a new house is auspicious... The most auspicious thing that can happen to you in your life is that you reach the peak within yourself. At Isha, the energy of Shambho has been very dominant. In that form we are able to call him down to us here, very easily. In that form he seems to respond to us much better than any other form.

There is a very unfortunate tradition right now which says you should not keep Shiva in your house. It is right; you should never keep Shiva in your house; you have to keep him in your heart. Keeping him in your house is of no use. If you have the courage, you carry him in your heart. Locking him up in the pooja room won't work, because you can't lock him up.

One reason why this has been said is that this energy is towards your dissolution; this energy is for you to reach your highest peak. This energy is not for begging; this energy is not for getting a little more advantage out of life. This energy is only for those people who are seeking to reach the very peak of their consciousness. If you are only concerned about getting a little more advantage out of life, maybe we can create many other smaller deities, smaller aspects of life, but not Mahadeva, not Shambho. If you go to the highest, ultimate power in existence, you must also be going with the petition for the highest possibility. You cannot be going with small things to the big man. So that's why they told you, don't keep him in your house. If you are limiting yourself to small things in life, don't keep Shiva in your house. But if you are seeking the highest, you should.

Shiva has always been referred to as 'Triambaka' because he has a third eye. The third eye is the eye of vision. These two eyes are just the sensory organs; they feed the mind with all kinds of nonsense, because what you see is not the truth. You see this person and you think something about him; you see that person and you think something else about him. But you are not able to see the Shiva in him. These two eyes don't really see the truth. So another eye, an eye of deeper penetration, has to be opened up.

In this country, in this tradition, knowing does not mean reading books; knowing does not mean listening to

somebody's talks; knowing does not mean gathering information from here and there. Knowing means opening up a new vision or insight into life. So true knowing means your third eye has to open up. If this eye of vision is not opened, if we are limited to just the sensory eye, then there is no possibility of Shiva.

Any amount of thinking, any amount of philosophizing will not bring clarity into your mind. Only when your inner vision opens up, there's perfect clarity. No situation or nobody in the world can distort this clarity within you. But the logical clarity that you create, anybody can distort it. Difficult situations can completely put it into turmoil.

So for what we call Shiva, for that nothingness or for that energy, we have given a form. The form also has been created in such a way, in the tradition, that you should not be able to digest him. He is not a good man. He has got a snake around his neck which you don't like. He's got a garland of skulls which is unimaginable, most uncivilized. At the same time he has such powerful 'tejas' that you can't stay away from him. There is a helpless attraction and a powerful repulsion. That's how the image has been created because the whole idea is to make you understand that this is not something that you logically perceive. Whatever you call God, or divinity, or Shiva, or whatever you want to call it, is not to be perceived logically. It is to be experienced, but never to be understood logically.

You can't arrive at a conclusion that he is a good man. I don't know if you are aware of these things, but in the Shiva Purana, there are such wild stories about Shiva that you can't believe that this could be a god. So, conveniently, a so-called civilization has eliminated all those indigestible stories about Shiva. But that's where the essence of Shiva is.

There are various stories like this. Let me tell you just one to give you some indigestion. You know, there is a story about how the world was created. They say, first of all, there was a Mother who gave birth to three sons – Brahma, Vishnu and Shiva. The Mother is beginning to age and she is concerned that if she doesn't bear more children, the world will end here with these three children. So she wants to be impregnated. But there is no other man in the world except for her three sons. If she has to choose a man, she has to choose one of her sons.

This is something unthinkable. But she approaches Brahma and says, 'The only way to perpetuate the world is for you and me to be like man and woman.' He says, 'It's impossible; you are my mother; I can never touch you.' Then she comes to Vishnu and asks the same question. She says, 'The only way to perpetuate life is for you to be with me like this.' Vishnu is always known to be very diplomatic; he just smiles and he goes away. Then she comes to Shiva. She asks him the same thing. He indulges her without any hesitation. And that's how the world was perpetuated.

So these kinds of stories are there about Shiva, just to make you see that you cannot perceive him through your mind. He is impossible. He is everything that you don't want; at the same time he is the very root of life. That's how the Shiva Purana has been built. The whole idea is to destroy your logical mind so that you open up to a different dimension of life altogether. So if you have to open up Shiva, or that energy which we call Shiva, this one (*referring to the mind*) is not useful. You have to keep it aside. Only then you can feel it; only then you can experience it.

For me, he is alive; for me he is always with me. I never worship Shiva or anybody. But for me he is alive. Every moment of my life, he is there with me. Everything that I do happens out of this. It is not a question of belief; it is not a question of 'do you like this idol very much', or 'what is your ishta devta'. It is just that his energy is always with me. It is within me; it is outside of me. This is a living experience.

If it has to become like this – that God is not something that you worship, but is something that you call yourself, that which is you – then one significant step you need to take is to destroy the logic which separates everything. That is the basic trick with the logical mind; it sets everything apart. If everything has to merge into one, if everything has to become nothing, or if everything has to become Shiva, this mind has to be dissolved.

‘This is a place which has housed so many people who just won’t fit into your moral structures.’

As I said earlier, Kedar is a very heady mixture of energies. See, when you think of somebody on the spiritual path, probably you would think of them within a certain kind of framework, in terms of a certain kind of behavior, maybe a certain kind of dress, a certain kind of speech. But this is not a land of that kind of spiritual person. The kind that fits into your ways of understanding *has* been here. But there have been many more here who are utterly wild, whom you can never recognize as spiritual. But these are people who have touched the very peaks of existence.

When we say ‘a yogi’, we do not mean someone of a certain behavior; we do not mean someone with a certain type of morality or ethics. It is just that he is perfectly in tune with life, so tuned in with life that he can dismantle life and put it back together again. The fundamental life that is you, if you can dismantle that completely and put it back, only then you are a yogi. So this doesn’t come with ethics; this doesn’t come with morality; this doesn’t come with good behavior. (*Laughs*) Those things will earn you merit in society, but those things will not get you anywhere when it comes to existence.

So there have been many such incredible human beings. Some of them, as far as the world was concerned, were utter drunkards, but they were yogis. They were drug addicts, but

they were yogis; highly abusive people, but they were yogis. All these things in their lives happened not out of some compulsion within themselves; these things happened because they did these things consciously – very consciously. This is a land which doesn't fit into your morality. This is a place which has housed so many people who just won't fit into your moral structures. There are many (*Laughs*) here who abuse every other path in the world, who abuse every other guru in the world – not out of some inner compulsion. They are doing this because unless you think the path you are walking is the best, you cannot involve yourself a hundred per cent. If you think, 'Yes, I am walking this path, but maybe that path is better', then you are not going to walk this path a hundred per cent. Unless you see your guru is the best guru, you can't involve yourself; you can't give yourself to the process. So it is from this understanding that these people are coming. It is not in ignorance that they are making this kind of life for themselves.

So today they have taught you morals and values that [preach that] you must appreciate all the paths in the world. All that is socially very good; spiritually, not good. Suppose you want water and you start digging a well here. In this whole valley, unless you think this is the best place, you won't go all the way and hit the water. You'll dig ten feet, and if somebody comes and tells you that other place seems to be better, and that you can actually get water at five feet, you will go and dig another hole there. If somebody comes

and says, 'That would be a better place', you will go and dig another hole there. And in the end, all that you have is holes. Your life will be full of holes, but you will not find anything. Just to avoid this, they created a certain kind of life, which logically doesn't make sense to lots of people. But the very fact that these people attained and lived gloriously, shows it worked.

'Yoga has innumerable devices, innumerable methods of working towards a still mind.'

This yogic tradition has seen thousands of realized masters. No other tradition in the world, no other spiritual culture in the world has seen this kind of galaxy of realized beings. Many methods, many ways, many systems have been evolved. Each master delivered his teaching in his own way; each master employed his own methods and devices as were suitable for people around him.

Fundamentally, the very process of yoga is to realize who you really are. Many methods have been evolved; many devices have been created; many support systems have been devised to make this happen. Each master has made it happen to people in many strange ways. Because every master expresses himself in his own way, each one of them faces different types of resistance in society. The social norm is such. Society knows one guru, a hundred years ago, was doing something in a certain way. So now another one comes today and starts doing things in a totally different way. Now,



either society has to denounce that man or this man. They cannot see that there are a number of ways to make the same thing happen.

This reminds me of a great sage in our tradition whose name was Ribhu. He was known as Ribhu Maharishi. Ribhu had a disciple, a wayward disciple, whose name was Nidhaaga. Ribhu Maharishi had a very special love for this particular disciple, but this disciple was a little wayward, not as focused as the others. So naturally, among the disciples there was a little problem: 'Nidhaaga is so unfocused, but why is the guru so loving to him, and not to us?' There was a problem going on. These things always happen because a guru is somebody who is not looking at you for what you are today; he is looking at you for what you are capable of tomorrow. What is the possibility that you carry within you? What you have done till now is of no importance to him. What you are today is of some importance to him, but what you can be tomorrow is of utmost importance to him.

Nidhaaga left Ribhu Maharishi and went away. Ribhu Maharishi made trips to see his disciple wherever he was. But Nidhaaga was not too receptive. So Ribhu always went in disguise just to see his disciple and to bless him, to guide him.

One day, Ribhu Maharishi dressed himself as a village rustic and went where Nidhaaga was. A king's procession was passing by on the street. Nidhaaga was intently watching

the procession. So Ribhu Maharishi, disguised as a rustic, went and stood beside Nidhaaga and asked, 'What are you looking at?'

Nidhaaga looked at him in disdain, thinking to himself, 'Everybody is looking at the procession; this fool doesn't even know what we are looking at.'

He said, 'I'm looking at the king's procession.'

Ribhu Maharishi asked, 'Where is the king?'

'Can't you see? He's sitting on the elephant.'

'Oh, but which one is the king?'

Now Nidhaaga got really angry and he said, 'Can't you see, you fool? The man who is sitting above is the king; the animal below is the elephant.'

'Oh, what is this above and below? I don't understand.'

Now Nidhaaga became really furious. He said, 'You fool, you do not know what is above and below? It looks like what you see and what you hear doesn't seem to get into you. You need some action.'

He bent Ribhu Maharishi forcefully down and stood on his shoulders. 'Now do you see? Now I am above, you are below;

I am the king, you are the animal. Did you get it?’

‘Not really! Now I can understand what is man, and what is elephant. Now I can understand what is above what is below. But what is this ‘you’ and ‘me’ you are talking about?’

Suddenly the basic questions of ‘Who am I? Who are you?’ struck Nidhaaga. He fell at Ribhu’s feet as he realized that it could not be anybody other than his master, and he attained self-realisation in that moment.

So each master employed his own ways, his own methods to do things. Some were subtle; some created dramatic situations. In Isha (*Laughs*), I don’t want to reveal the method, because once you reveal the method, you have to create a whole new method. (*Laughs*) Any method works only when you just walk into it and it happens to you. If it is all told to you, it doesn’t work. So here we have our own methods, very subtle. For some we have subtle methods; for some we have dramatic methods; for some we have knocking-on-the-head type of methods. There are various kinds of methods.

Searching for truth is itself a big illusion because whatever we term the truth is always and everywhere. We don’t have to search for it; we don’t have to seek it; it always is. Now the only problem is your inability to experience life beyond what you call mind; or right now your capability to experience life only through the limited dimension that we

call mind. That is the only problem.

Patanjali Maharishi defined yoga as *chitta-vritta-nirodha*. It means that if you still the modifications, or the activity of the mind, you are there: everything has become one in your consciousness. So yoga has innumerable devices, innumerable methods of working towards a still mind. We may be pursuing many things in our lives; we may be going through the processes that we call achievements in our life. But to go beyond the modifications of the mind is the most fundamental, at the same time the highest achievement, because this releases a human being from what he is seeking, from what is within and what is outside, from everything. He becomes an ultimate possibility if he just stills his mind.

Whatever we may be seeking in our lives, whatever we may be doing in our lives right now, whatever most people are after right now in their lives, is fundamentally to achieve happiness and peace. Most people spend a whole lifetime and never get to be truly happy or peaceful. Now not being happy or not being peaceful are also certain states of the mind, a certain expression of your energy. If you're happy, your energy is expressing itself in a certain way; if you are unhappy, the same energy is expressing itself another way; if you're angry, it is finding a different type of expression; if you are in frustration, another type of expression; in fear, anxiety, another type of expression. It is the same energy finding different types of expression. Definitely, every

human being, no matter which path he is pursuing, fundamentally, he is doing whatever he wants to do right now because somewhere he believes that will bring him happiness and peace.

Whatever happiness and peace that one knows in one's life is generally so fragile that it is always subservient to the external situation. So most of your lives go in trying to manage a perfect external situation which is just impossible to do. No human being is ever capable of creating a perfect external situation because the outside situation will never be a hundred per cent in your control, no matter how powerful a human being you are. So yoga focuses on the inner situation. If you can create a perfect inward situation, no matter what the external situation, you can be in perfect bliss and peace.

This reminds me of a certain situation that happened in the South Indian yogic tradition. Once there was a devotee whose name was Tatvaraya. Tatvaraya encountered a very beautiful master in his life; his name was Swaroopananda. This master never spoke. As a human being, he spoke here and there; but as a guru he never spoke. This was a silent master. Tatvaraya found tremendous bliss and joy in being with his guru, and he composed a bharani. The bharani is a certain composition in Tamil, which is generally composed only for great heroes.

So society reacted and protested that a bharani cannot be

composed for a man who has never even opened his mouth, who has not done anything except sit quietly. This can be composed only for great heroes. A hero was generally in the past described as a man who has slain one thousand elephants. You know Veerappan? (*Laughs*) So that's a real hero who can slay one thousand elephants! And this man has never even opened his mouth; he just sat quietly; surely he doesn't deserve a bharani? Then Tatvaraya said, 'No, my master deserves more than this, but this is all I can give.'

So there was a big argument and debate in town about this. Then Tatvaraya decided the only way to settle this issue is to take these people to his master. And he took this group of people into the forest. His guru was sitting quietly under a tree. All of them went and sat there, and Tatvaraya explained the problem: 'People are protesting because I composed a bharani in your honor; it is supposed to be composed only for great heroes.'

The master heard all this and just sat quietly. All of them sat quietly. Hours passed; they sat quietly. A few days passed; they sat quietly. After about eight days of all of them just sitting quietly, Swaroopananda moved his mind. At that point, everybody's thought process became active. Then they realized a true hero is somebody who has tamed these rutting elephants that you call mind and ego. And both these elephants were still for these eight days for everybody by just sitting with the master. And they said, 'Yes, this is the

man who truly deserves a bharani.’

‘A yogi is somebody who is able to dismantle his own creation and put it back together again.’

**Seeker:** Sadhguru, you’ve said that Shambho is a ‘form’ of Shiva. What exactly does that mean? I’m not sure I understand. I thought you said Shiva was a mantra. And if Shiva is a mantra, how does a mantra have a form? Is Shambho a form of Shiva, a mantra or a state of being?

**Sadhguru:** See, this culture was created as a science to enable you to seek your ultimate liberation. Every aspect of your life – whether you sing, dance, eat, or study – was only aimed at your mukti. Your religion, education, family, and your business, all these things are secondary; the only thing that matters to you is your mukti. That’s how it’s supposed to be, isn’t it? So when mukti is the only thing that you’re seeking, everything is oriented towards that.

Dance was not entertainment. If you get deeply involved in it, you will become meditative. That’s how it was structured. Music was not entertainment either: if you get deeply involved in it, you become meditative. Everything was oriented only towards your emancipation, taking you towards ultimate liberation.

This culture has looked at it this way for a long period of time. Over ten thousand years or even more, it did not

know any disturbance. A well-settled society, constantly looking at liberation – you know in how many million ways they could have developed people? All because the whole society's intelligence is focused in one direction? Every possible way of exploring your inner nature was brought forth. Nowhere else in the world – you can investigate it as much as you want – have people understood the interiority of a human being as this culture has. With enormous depth, it has been looked at – not the surface, but the very core of the human being. It is just that because they're subjective sciences, they were expressed in certain ways, coded in certain ways, so that logically you cannot misinterpret them. Such care was taken to see that misinterpretations don't happen. In spite of that, over a period of time, misinterpretation invariably happens, and the science needs to be rejuvenated.

So as a part of this, this culture also created various energy forms which could be conducive to your growth. This creation of energy forms – powerful energy forms through which one can seek one's own growth and well-being – is again another dimension of what we call consecration.

The Dhyanalinga\*, for example, is an energy form. It took

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\*A powerful energy form with intense vibrational energies, this is the first of its kind to be completed in over 2,000 years. Consecrated by Sadhguru in June 1999, the Dhyanalinga multi-religious yogic shrine at the Isha Yoga Centre in Coimbatore offers a unique space that induces deep states of meditateness in all who sit in its presence. It subscribes to no particular faith or belief system, and requires no ritual, prayer or worship.



eighteen or nineteen years of preparation, and about three-and-a-half years of intense consecration. People who witnessed what happened in these three-and-a-half years have never been the same again. Hundreds of people were witness to this. What they saw is so miraculous that if they talk to anybody about it, it will be pure mumbo-jumbo. Nobody will believe that such things can happen. Absolutely incredible things were happening around that whole space during the consecration. This is what we mean by creating an energy form.

You see the stone linga; that is not significant. The stone linga was used only as a scaffolding to create an energy form. Once the energy form was created, actually we could have removed the stone linga. Nothing would change. But people want to see things with their eyes, otherwise they cannot relate to it. And also we spent a lot of money, so we won't remove the stone linga! But actually, as far as your experience and the energy is concerned, even if we remove the stone linga, it will still be the same. Nothing will change there.

Generally, the word 'linga' is referred to as the 'form'. Why we are calling it the 'form' is because today modern cosmologists are telling you the core of every galaxy is a perfect ellipsoid. Are you aware of this? The core of every galaxy is always an ellipsoid. A perfect ellipsoid is what is referred to as a linga. You know what an ellipsoid is? An ellipsoid is a three dimensional ellipse. So the first form – from the unmanifest to manifest – that creation takes, is

always the form of an ellipsoid. This is something cosmologists are saying today. And from our experience we know that if you raise your energies to a certain pitch, the final form that your energy takes before dissolution is also that of an ellipsoid. So the first form is the linga; the final form is also the linga. This is why the linga is seen as a doorway to the beyond, from both ends. Because the A and Z of creation happen to be the linga, it is seen as a doorway to the beyond.

So the word, 'Shambho', is associated with this. Is it a mantra? Yes. What does a mantra mean? Now, modern science is telling you that the whole existence is just a vibration. That means the whole of existence is just sound. In this complex arrangement of sounds which you call creation, there are a few key sounds. These key sounds can open up dimensions for you. So that is what is being referred to as a mantra. Every sound is a mantra. But we are referring to certain sounds as mantras, because they are key sounds. If a key is given to you, you could start loving the key, hugging or kissing the key, but it doesn't do anything. If a key is given to you, you just have to understand where you should insert it and how you should turn it. It can open up a whole world for you. So a mantra is a device that you learn to use in a particular way. If you know how to use the particular mantra with the right sense of awareness, it can open up a completely new dimension of life for you. If you were just emotionally attached to the mantra – you know, emotions can be juicy and nice – it won't lead you anywhere.

So what you call as a mantra is basically a device.

Is it a form? Yes, because every sound has a form attached to it. The word, 'Shambho', has its own form. Is it a person? Yes. Is it a living thing? Yes, very much, because everything in the existence is alive. From a single atom, a rock, a tree, a plant, to an animal, everything is alive actually, isn't it? Whether you are able to perceive this or not, that's the only question. Right now, you're breathing; the air is alive, that is why it can give you life, isn't it? Maybe it is not alive like you, but it is alive in its own way. Because of this, here in this culture, we started looking at life in a different way.

This is a culture which worshipped trees, which worshipped the earth that you walk on, the water that you drink, the food that you eat. Generally, everywhere in the world, if food appears in front of people, they will thank the god that they have not seen for it. Here, we have no such etiquette problems. Here we just bow down to the food itself. We don't know what gods created this. Do you know? You really don't know what gods created this. All you know is, if you do not eat this, you'll fall dead. All you know is that this food on your plate is actually going to become you within the next few hours, isn't it? This is sustaining your life. So you become reverential to the food that you eat.

If you eat your food reverentially, whatever you eat will work miraculously within you. The water that you drink, you

become reverential to it, because over seventy per cent of this body is water. When you value your body, should you not value the ingredients which make this body? You cherish and love your husband, wife, child, mother, father, isn't it? If you love them, then the ingredients that make all these people – should you not be reverential to them? If water plays havoc in your mother's body, she's finished. Yes or no? If air plays havoc in your husband or wife's body, they're finished. If earth, fire, or any aspect of the five elements just go a little out of hand, your husband, wife, child, mother, father are finished. Isn't it so? So, every moment, it is these five elements which are sustaining you, nourishing you, and making things happen. You just become reverential to that. Every aspect of existence actually has something to do with your life, isn't it? If some imbalance happens in some galaxy, you could just evaporate the next moment.

So this tradition created certain powerful forms, well-established forms, that you can call for. In certain systems of yoga, people master these forms. You have heard these kinds of things. Ramakrishna Paramahansa used to feed Kali with his own hands and she used to eat food. This is a hundred per cent reality, I'm telling you. For any logical, thinking mind, it looks like absolute nonsense, isn't it? It looks like he must be hallucinating. He's not hallucinating. It is just that his consciousness is so crystallized, whatever form he thinks of and reveres, he just creates it right there. So if you want Kali, Kali is right there. Anything that you want can be created right there, simply because all these

forms were established long ago for sadhana.

Different yogis, different systems created various forms. There are very beautiful forms and very hideous forms. Shambho is one of the more auspicious ones. He is a very gentle form of Shiva, which is rare. Shiva is usually wild and crazy. But this is a very gentle form of Shiva, a beautiful form. These forms were established by people so that others could make use of it. They are made into eternal forms. If you are willing, you could bring them down in your experience. Is this a reality? Is this something that is there in the creation? No, these things were created by people who had absolute mastery over their own systems, their own energies and their own creation.

When we say somebody is a yogi, it does not mean he stands on his head, or holds his breath. A yogi is somebody who is able to dismantle his own creation and put it together again. These are the fundamentals of yoga. The basis of yoga is in what is called bhoota shuddhi. You know the pancha bhootas? The five elements in nature? It means having absolute mastery over the five elements which make you. So once you have this mastery, you can dismantle yourself, and put yourself back once again. So that is what yoga means. Knowing the science of yoga means that you know every nut and bolt of your creation. You have gone into the depths of who you are, on all levels: the physical body, the mental, the energy levels, much deeper levels. You have seen everything, the way it is within yourself. It is from that

context that you exist because what you call 'myself' is a mini cosmos by itself. If you know this one, you know everything. Everything that is worth knowing in existence you know the moment you know yourself.

'Shiva is constantly waiting for one moment of vulnerability in you when he can crack you.'

**Seeker:** So does chanting 'Shiva Shambho' help us on our trek up these mountains? And would it be appropriate to continue chanting 'Shambho' afterwards as well?

**Sadhguru:** When you say 'Shambho', when you say 'Shiva', you are not asking for help. Now if you are saying 'Shambho' every time your knees are hurting, that's not it. (*Laughs*) Shiva bhaktas always called upon Shiva and said, 'Shiva, please destroy me.'

Have you seen that panel about Akka Mahadevi in the Dhyanalinga temple? Akka called upon Shiva and this was her prayer: 'Shiva, when I am very hungry, if I get a morsel of food, before I put it in my mouth, let it slip and fall into the mud. And before I bend down and pick it up, let a dog come and take it away. And if I am climbing a mountain, let my feet slip and let me fall down and let my head break.' This is how the prayer goes. (*Laughs*) Is that how you were calling Shambho? (*Laughter*)

This is a trick. You will see tomorrow early morning when

you go to the Ganga to wash all your sins, particularly if you go there where its very crowded. You will notice that it's not so cold right now, yet the water is quite chilled in the mornings. They're all saying, 'SSShhivaa-shivvaa!' When they are having a warm water bath, are they saying 'Shiva, Shiva'? No. (*Laughs*) They are whistling or singing some film tune. In chilled water, it's 'Shiva, Shiva, Shiva'. (*Laughs*) This is not about Shiva; this is about your survival. You're just calling the wrong guy. If you are seeking survival, you are just calling the wrong person. Shiva is constantly waiting for one moment of vulnerability in you when he can crack you, okay? He is not seeing how to help you to survive. He is just waiting for a moment of vulnerability when he can squash you. So I asked you to say 'Shambho' with that intention, not with the intention of helping you up the mountain.

As I mentioned earlier, out of a very deep state of understanding of sound, we have taken out a few sounds which are like the keys to existence. If you utter them with the right sense of intensity at the right moment in your life, they can just shatter all your limitations and take you elsewhere. So 'Shiva' and 'Shambho' are two such keys. You are supposed to use these to break you open, to crack you up. From the solid person that you are, they are meant to open you up to a new dimension. Not 'Shiva, Shiva, Shiva' to help you to go up the mountain; that is not the way it was given to you. Just make it your life-breath, to make the sound constantly on within you. If one moment of

vulnerability comes, the sound will just crack you open. New things will happen; absolutely new things will happen.

So don't use 'Shiva Shambho' for your survival. You say 'Shambho' because you want to dissolve with this sound. Not because you want to become something with this sound, not because you want to buy a condo in Florida, not because (*Laughs*) you want to buy a new house, or you want to buy a new vehicle, or you want to get your daughter married. That's not the reason why you say 'Shiva'. When you say 'Shiva', you are seeking dissolution, because Shiva means 'that which is not'. The blissfulness of the uncreated, the ecstasy of being uncreated, that's what Shiva means. When who you are, is broken, only then you will be ecstatic. If you have known a moment of ecstasy in your life, those moments happened only when who you are was broken for some reason. Isn't that so? When you are yourself, you will never know a taste of ecstasy or blissfulness within you.

Can I continue to say 'Shambho'? If this is your intention, you must always say it. If this is not your intention, if you are just thinking of how to acquire the next property, call on someone else. Don't call on Shambho and Shiva. It will not be appropriate. Not that they cannot provide it, but it'll be like using a spacecraft to go to the next village. You can walk to the next village. If your intention is to go to Mars or beyond, a spacecraft is okay. But don't ride a spacecraft to the next village.



There is a wonderful story in the yogic lore about the kriya yogis, yogis who have mastery over their life energies. Usually if they have attained to their heights, it's fine. But otherwise as they get more and more mastery over the situation around them and they can do things that other people cannot, they tend to have a total disdain for everything else around them. (*Laughs*) So they look down upon all these mantra-uttering people.

One day a kriya yogi, who had great accomplishments behind him, went to Shiva and asked, 'What is all this? Your bhaktas are making all this noise in the world; all the time they are shouting, 'Shiva Shambho'. What is this going to do? What is the use of yelling these mantras like this?'

Then Shiva said, 'Let us experiment. Here is a worm crawling. Go close to him and say, 'Shiva Shambho'. Let's see what happens.'

The yogi went to the worm and said, 'Shiva Shambho'. The worm fell dead.

The yogi was aghast: 'I just uttered this mantra, your name, and the worm is dead! What is this?'

Shiva, completely oblivious of the worm, pointed at a butterfly and said, 'See how wonderful this butterfly is.' The yogi also got involved with the butterfly. Shiva said, 'Attempt the mantra with the butterfly.'

The yogi looked in the direction of the butterfly and said, 'Shiva Shambho'. The butterfly fell dead.

The yogi was totally in turmoil, and said, 'What is this? If I just utter your name, one creature after the other is falling dead. I don't want to say it anymore.'

Shiva completely ignored this and looked at a wonderful deer that was romping around. He said, 'Look at the deer, so wonderful.' The yogi also got involved. Shiva said, 'Why don't you utter the mantra to the deer and see?'

The yogi said, 'Shiva Shambho'. The deer fell dead.

The yogi said, 'No! No more can I say this.'

Then somebody brought their newborn child to Shiva for his blessings. Then Shiva said, 'Why don't you utter the mantra to this child?'

The yogi said, 'No, I cannot do this. (*Laughs*) Already the worm, the butterfly and the deer I have behind me, and I don't want to say this.'

Shiva said, 'It doesn't matter; say it.' So the yogi, with great hesitation, went to the child and said, 'Shiva Shambho'.

This newborn babe just sat up, looked at the yogi and said, 'Oh yogi, don't you know the power of the mantra? Don't

you know the power of the name of Lord Shiva?’

The yogi said, ‘No, can you tell me?’

The infant said, ‘Yes. I was a worm and you uttered the mantra, so I became a butterfly. You uttered the mantra, so I became a deer. You uttered the mantra, so I became human. You utter the mantra once more, I will become divine.’

‘You can transform this piece of earth into the divine... a deity that’s worthy of worship.’

**Seeker:** I’m not sure how to ask this question, Sadhguru. You look just like the rest of us, but I know you are not like any one of us. What do you plan to accomplish by playing this game with us? When do you intend to show us your real form?

**Sadhguru:** She says I look just like her – do you believe this? What she means is that I look like everybody here in flesh and blood, but she thinks or she feels I seem to be something else. So why am I playing this game of being like everybody? When am I going to show my real form?

Whichever way I express myself, I am bound to be misunderstood. So I am just thinking of what would be a constructive misunderstanding. (*Laughs*) I don’t expect

understanding, so I'm trying to choose a constructive misunderstanding.

See, this body can just be a bundle of flesh and blood and bones, of course. Or this body can be made into a powerful instrument. When you make it into a powerful instrument, with a possibility of access to dimensions of the beyond, then you call this a deity. You know, why so many deities are established everywhere in the country is that people learned the science of establishing a form which will become a means, which will become a gateway, which will become a doorway for experiencing another dimension that is not in your experience right now.

So if you stay in the ashram, you have to do yoga. Bending this body, twisting this body, holding this breath, doing this and that, is just to slowly transform this mass of flesh and blood. See, you transformed mud into a human body. Quite a transformation, isn't it? The food that you eat is just earth, a piece of earth; you transformed it into this pulsating mass of flesh. But you know this mass of flesh only has a certain span. When the span is done, it is going to become a piece of earth once again. So this transformation of a piece of earth into this possibility of being a human body is a tremendous possibility. Either it remains just a possibility or it becomes a force of transformation. A possibility means it is a door – whether somebody walks through the door or not, is always a question.

So this human body has come with a certain possibility. This body when it's born, generally, has come as a biological entity. The only forces which work through it are self-preservation and procreation. This is all it knows. But if you do a little bit of work with this, you can transform this piece of earth into the divine itself. You can make it into a deity that's worthy of worship.

How to make this happen – there is a whole science behind this. There are so many deities in India; there are over three hundred thousand gods in India. Now, all these things are not just a joke; most of them are well-established forms that one can make use of for one's well-being, growth, transformation and liberation. Most of the deities were established for well-being; a few of them were established for liberation. Always people who are seeking ultimate liberation have been on the worship of Shiva because Shiva is the destroyer. So this is a form that has been very well established as a force to destroy your ignorance and your limitations. Is he real? As real as you are.

You asked this question – you know you come from a Veerashaiva\* community. All the pujaris in Kedar were Veerashaivas. Did you know this? Oh, you did not meet

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\*The Veerashaiva (literally, 'heroic devotees of Shiva') or Lingayat sect is believed to have been founded by five gurus – Revana, Marula, Ekorama, Panditaradhya and Vishwaradhya – who sprung from the five heads of Shiva, almost about 5,500 - 6000 years ago. Basavanna, the revered saint, reformer, thinker and teacher of the twelfth century, is regarded by some as the originator of the faith, and by others as a significant reviver.

them? They were all your clan. (*Laughs*) They left Karnataka long ago. Veerashaiva means brave or valiant or militant followers of Shiva. If you look at some of the greatest of the Veerashaiva saints, I think the best example would be Alama Mahaprabhu. Alama praises Shiva to glory, worships him, but many times he plays with Shiva like he is a little kid, because at that moment Alama is much larger than Shiva himself. At a certain other moment he is looking up to Shiva and crying; at a certain other moment he plays with Shiva.

People often ask me, what about this Shiva and you? They say, in many ways you are religionless, you are godless, but what about this Shiva? So I usually tell them that Shiva is my fifty per cent partner. Sometimes he is a sleeping partner; I am the active partner. Sometimes I am the sleeping partner; he is the active partner. (*Laughs*) We keep playing this game between the two of us. If both of us work together, then one world will not be enough; we will need two. So we never work together. This arrangement is working very well for me. Now this sounds audacious, but that is the reality.

Maybe people from outside cultures won't understand this fully. But for people who are born in this culture: everything that you think Shiva is, I am. (*Laughs*) That is the reality in many ways.

'It's a privilege that, when you want to give, there is somebody to receive.'

**Seeker:** When we reached Kedar, I just wanted to sit outside the temple and meditate, but we were encouraged to visit some sadhus. It struck me then that if we have you with us, where is the need to go pay our respects to a sadhu and get prasad from him? I have always felt that sitting and being with you is more than enough. So why go and seek the darshan of someone else?

**Sadhguru:** Now the very moment you say, 'why should I go to some sadhu', you don't know who I am either. You don't know who he is. He may be just a beggar, or he may be Shiva himself. You don't know. So when you don't know, the best thing is if you see an ant, bow down to it; if you see an elephant, bow down to it; if you see a beggar, bow down to him; if you see a plant, bow down to it. You don't know how to distinguish one thing from the other, isn't it? When this is your condition, the safest thing for you is to bow down to everything.

See, a blind person when he walks, you know what he does? He takes the stick, and taps everything. Whatever it is, he taps and feels it, because when you're blind that's the best way to walk, isn't it? Since you are still blind, so you don't decide what is sacred, what is not sacred. You just bow down to every rock, every animal, every insect, every plant, every human being, everything. Whether he is a sadhu, or a beggar or a prostitute, you bow down to every one of them, because you don't know who is who. You just don't know who is who. So don't say 'some sadhu'. You don't speak like that about people.

**Seeker:** But still, Sadhguru, seeing these sadhus is very intriguing, and yet very confusing, because it is hard to know who is real and who isn't real. I was trying very hard not to be judgmental, but so many of them come, pull at you, want money – that sort of thing. What is the appropriate way for us to interact with these people?

**Sadhguru:** Now, this is an endemic problem with people. People always want to know whether they are going to the right place or not. If they water the garden, they want to make sure they are watering only the fruit-bearing trees, not the weeds. If they give money to somebody, they would like to give to somebody who deserves it, not to somebody who doesn't deserve it. So when I am giving the money, is this man really holy, or is he just a beggar? Is he exploiting me? All these questions.

Now, the sun rose in the morning, gave himself totally to the weeds and the flowering trees and the fruit-bearing trees, to the good man and the evil man, to the criminal and the saint, the same way. The little, petty things that you have to give, why do you calculate so much about making a mess out of your life? If you have something to give, you give. Whether that person deserves it or not, that's not your business. If you don't want to give, don't give; that is also okay. It is not that you must be giving all the time. If you have a feeling of giving, you just give. The man may be a thief; that's not your problem. The man may be a great saint; that is also not your problem. You want to give, so you give joyfully.



Why do you calculate? Because you want to know, whatever you're giving, if it's earning you enough good marks. This is very bad karma. It is not necessary for you to keep accounts of what you give. What you feel like giving, joyfully you give; otherwise please don't give anything. Just shut yourself off from people and life around you, and just see what you can do with yourself. That is also all right. But you have a certain emotion in you: you want to give; you don't want to look like a stone; you don't want to be looked upon as a stingy, uncaring person.

Now if a blind man comes and begs, people want to pull his eyelids and see whether he's really blind or not. It's not your business. If a man is willing to dig himself to such a point that he has to pretend to be a blind man just to get a rupee out of you, he deserves the rupee; he's so pitiable. So you don't have to pull his eyelids and see whether he's really blind or not. So for you to give, it is not necessary that somebody should be in a pathetic condition, or somebody should be in a limited condition. The giving is about you, not about the other person. Be glad there is somebody to receive. That's the wonderful thing about India. If you have some extra food, you can call anybody on the street and give it to him. Nowhere else in the world can you do this. It's a privilege that, when you want to give, there is somebody to receive.

Don't you bother about whether somebody is holy or unholy. Especially if somebody is unholy, he needs more giving, isn't

it? If somebody's holy, if somebody has reached a certain state, whether you give or you don't give makes no difference to him. But if somebody is in a pathetic condition, he's the one who needs to receive things from you. You joyfully shower it upon him to the extent that you can. There is no compulsion; nor will you go to heaven because you gave. It is just that you have a link to him, so you give. Nobody's keeping accounts of how many rupees you gave on this trip except yourself. It would be good if you also did not keep account. If you feel like giving, give. Otherwise, don't bother about it.

'Once you distance yourself from the physical, you are in complete charge of your life.'

**Seeker:** We saw some sadhus who weren't wearing any clothes, just walking around naked. How is it possible for them to be like that in such a climate?

**Sadhguru:** Maybe they were thick-skinned! (*Laughter*) One thing is they are smearing themselves with vibhuti, which is doing something to them. There is a certain kind of sadhana also. Another thing is that they have not made their bodies so important. If you don't make your body important, you can stretch it to all kinds of limits. If you make it important, every step is a difficulty. Comfort becomes the paramount thing in your life. So to be a sadhu or a sanyasi means he has consciously worked to make physicality minimal in his life. He looks down on the physical. He

doesn't value the physical. He doesn't see physical as a means; he is seeing it as a trap that he has to break away from.

So one basic thing is how you hold your body. What's the relationship between you and the body? Or do you have a relationship at all? There are two ways of not having a relationship. One thing is you're very separate from it. Another is, you have become it. If you have become it, then every little discomfort is a great thing. If you become separate from it, nothing matters. If you hold a distant relationship, certain things matter, but a lot of things that matter to other people don't matter to you anymore.

Already you are becoming like that. Probably a year ago, you couldn't sit cross-legged like this, with all the pain in your knees, for one or two hours, isn't it? See, slowly you are learning to hold the body a little away. Body is screaming, knees are screaming and saying, 'Hell with the satsangh, let's go!' (*Laughter*) But you have become like this: 'It's okay...' Slowly, body becomes less and less important. As body becomes less and less important, all the undulations of life don't affect you any more, because all the undulations are only for the body. When I say 'the body', it includes the mind. It's only the physical and mental bodies which are affected by the ups and downs of life, isn't it?

Once you become less and less of body, there are no undulations for you. Whichever way it is, you are only going

upward. You go only one way. You don't go this way, or that way. You simply go the way you want to go, because as physicality loses its grip on you, you take charge of life. If physicality has a grip over you, you are never in control of your life.

The physical is ruled by too many forces. Nobody can ever understand it fully, nor can you ever control it. It doesn't matter how much technology you have, you will never ever control the physical a hundred per cent. We are sitting here right now. How many forces are working upon us physically? Do you know? See, the planet is round; we should be actually falling off, but we are not falling off. Not only is it round; it's spinning at a tremendous speed. We should be flying off the planet, but we are not. And the whole solar system is moving at a tremendous speed, but nothing is happening to us. There are too many forces working on the physical, too many. To keep the structure of these three particles of the atom together, do you know how many million forces are working? Too many; we will never control all of them.

So the only way to take charge of life is to distance yourself from the physical. Once you distance yourself from the physical, you are in complete charge of your life, hundred per cent.

**Seeker:** How do you do it?

**Sadhguru:** With a kitchen knife. (*Laughter*)

That is the yoga that we have been doing. But because you are a part-time yogi... (*Laughter*) Usually part-time means at least a few hours, isn't it? If you say I am doing a part-time job, does it mean twenty minutes? (*Laughter*) No, it means at least four-five hours a day you are doing the job, isn't it? So you are not even a part-time yogi. But at least if you become a part-time yogi, if for a few hours a day you are focusing on what to do with your interiority, then it'll happen very quick. If you do only twenty minutes yoga, it will still happen, but it'll take a longer time because you are taking small doses. With such a small dose it'll take much longer. If you increase the dosage, it'll work fast.

So those of you who think that you have a million year life span can go slowly. Those of you who know that they have a very short lifespan, those of you who are already grey, must hasten up, because it's a very brief life. There is no time to go in small doses. You should increase the dosage.

'A yogi can create a whole universe in his cave.'

**Seeker:** Why do yogis generally select hilly areas and mountains for their austerities?

**Sadhguru:** Just to avoid you... (*Laughs*) Just to avoid contact with you, just to stay away from you and people like you.

Now, why do they choose the mountains? Why not plains?

Why not valleys? Why not the coast? Why generally the hills? First of all, they are always looking for small enclosures. Don't think of a yogi in terms of somebody who is twisting his body. A yogi is somebody who is re-creating life completely within himself and outside of himself. See, he always wants a place that is small in size, which is compact, where he can create his own kind of energy, and where he can create his own kind of world. If you look at a yogi's cave, in your perception, it is just a little thing – maybe a ten-by-ten small hole to crawl into. But in his experience it's bigger than the world, because time and space is an illusion created by your mind. What is small and what is big, what is this much and what is that much, what is now and what is then, is all an illusion of the mind. Once a person has transcended this limitation, he can create a whole universe in his cave.

So a mountain means it's a place where earth has risen up in some way. If you bore a hole like this and try to stay in it, you won't be comfortable for many reasons. So the only place where you will find caves are in the mountains where on all sides you are enveloped with earth. That's the only place; otherwise you will have to dig a well and live in it. If you dig a well, you must slowly become a frog, because it will fill up eventually. So the only place one can live where one is surrounded by earth is a mountain. That is the reason why yogis always choose mountains, and not valleys, not plains. For their work it's important to be surrounded by earth. That's why, you know we built the Dhyanalinga

temple; it's like a mound of earth and it's surrounded by earth. That's the nearest thing we could do.

When I went to Kentucky in the United States, I went to a place called Mammoth Caves. This cave can easily seat ten-to-twenty thousand people. It's huge. No columns, nothing. Just a natural cave. It's easily about ten acres sitting space; or even more probably. When I saw these Mammoth Caves, I just thought if we had a cave like this (*Laughs*), we could have consecrated it so powerfully, you know? So the nearest thing that we could come up with that is surrounded by earth is our Dhyanalinga dome. The lingam is surrounded by earth because that's 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 a certain opportunity.

'The whole art of being a guru is just this: to constantly puncture people's egos and still manage to remain their friend.'

**Seeker:** I've often wondered about this. What is the difference between saints, seers, sadhus and enlightened beings?

**Sadhguru:** Saint: Class A. Enlightened: Class B. (*Laughter*)

When you say a saint, you mean a being who has attained to a certain level of pleasantness. Saints are good people.

They are very pleasant people. But they are no good as gurus. They can only bless you. It's from that perspective in Indian culture that you bow down whenever you see a saint. Because he has a certain pleasant energy about himself, he will bless you, which will add to your life in some way. But he can't take you to your ultimate well-being. He can bless you. Many people's blessings together offer fuel for you to go on. So wherever you see a holy man or somebody saintly, you bow down to him to receive a little bit of blessing. This has been the tradition, isn't it? When you bow down to him, you don't believe he is going to be your guru or anything. You want to receive a little blessing; that's the whole idea. He's a kind of pleasant energy. Saints are very pleasant and nice people.

Yogis are a different kind. As I have said before, they are evolved in their technology. A yogi knows all the technicalities – that is, if he is a real yogi who has reached a certain attainment. If he is a practitioner of yoga, he is different. You are a practitioner of yoga right now. But if you become a yogi, that means you have experienced the oneness of existence. That means you know the intricacies of life, you know how to work it. But still a yogi may not yet be enlightened. He might have known moments of yoga or union. So if you have known moments of union in your Bhava Spandana or something, we can say you are a part-time yogi. (*Laughter*)

If you talk about a 'seer', a seer may not be spiritual at all.



He is somebody who has vision. You can put him more in the class of occult. But generally, saints and seers may be the same people. At present, I am just talking about the words. If you say 'a seer', he is somebody who is able to see things that normally people cannot see. So he has a higher level of perception. How much higher? There is no description. Even if he is one step above you, he is still a seer, yes? He is able to see one thing more than what you can see, so he is still a seer for you, as far as you are concerned.

So to come now to what you call an 'enlightened being'. The word 'enlightenment' in English has become, you know, very weak. But in the context in which we are using the word right now, enlightenment means someone has reached his ultimate point of evolution. Generally, those who reach this cannot retain their body. One cannot retain his body once he has reached his ultimate point of evolution because now keeping the physical becomes difficult. Unless he knows all the technicalities, all the nuts and bolts of how this body is made, and how to hold on to it, he cannot keep it.

So only those who get enlightened on the path of kriya are usually capable of keeping the body. If they get enlightened some other way, then they will have to use just desire – conscious desire – as a way to keep the body. There is no other way.

**Seeker:** How does one identify an enlightened being?

**Sadhguru:** Oh, it's very easy; lights will be flashing.  
(*Laughter*)

Why should you identify one? (*Laughter*) Where is the need for you to make a judgment that this one is enlightened, this one is not? It's not necessary for you to make that judgment. If you find that being with the man who is sweeping the street right now is helpful for you, be with him. Whether he is enlightened or not, what's your problem? It's the same thing everywhere. If you find it's nourishing for you, if it is bringing more clarity for you, if it is in some way helping you to grow, be here. If it is not, what does it matter whether I am enlightened or not? If I am enlightened but not useful for you, you should not stay. You should go, isn't it?

So instead of wasting your time trying to make a judgment about whether somebody is enlightened or not, you just see whether somebody's presence is truly useful for you or not. When I say truly useful, I mean is someone helping you to become big, or is somebody helping you to become nothing? If someone is helping you to become big, you should not be there. If someone is just making you feel good about everything, you should not be there. If someone is not letting you sit anywhere, if he breaks whatever you hold as sacred, if he never lets you rest, you must be with that one. Someone who lets you rest is not a useful presence. If you want to rest, if you want to be where you are, you can do it to yourself, isn't it? Yes or no? If you want to enter spaces,

to move into dimensions that you cannot do by yourself, that is where you need another, isn't it? If you want to move into areas that you have not known and you cannot know by yourself, only then a guru is useful for you. If he is going to just offer you solace and keep you in comfort, I think you can do it yourself.

'No,' some say, 'but my guru is very loving...' If you want somebody very loving, you must get yourself a dog. (*Laughter*) Yes? Unconditionally loving, he is. If that's all you're looking for – and people are always looking for such things – I am just offering you practical solutions. If you want someone who is truly loving towards you all the time, someone who will wag his tail no matter what you do, get yourself a dog, not a guru.

If you want somebody who will never let you sit down, who will somehow – whether you are willing or unwilling – just keep you moving, only then you should seek a guru. Otherwise you will end up in the hands of charlatans who will keep you in comfort. All you need is a loving smile and nice words. I told you, get yourself a dozen dogs; they will lick you all over and make you feel good. (*Laughter*) Is it not true? For one moment they will not allow you to miss love; they will lick you from head to toe and make you feel wanted. So if you are looking for attention, if you are looking for love, if you are looking for comfort, you should not even think about who is enlightened. These gurus are horrible people. They are alive and they are dead at the same

time. (*Laughs*) So people who are alive and dead at the same time, have no concern for your knees paining because they have no concern for their own knees paining. They have no concern for anybody's knee pain.

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

Don't look for enlightened people. Seek discomfort. Not necessarily physical discomfort. See, if you make friends, what kind of people do you make friends with? Somebody with whom you are comfortable, isn't it? What kind of people are you comfortable with, hmm? Can you get along with someone who is just like you? (*Laughter*) Is it possible? If someone is just like you, can you get along with them? They must be very different from you, but they must listen to you. (*Laughter*) This is a very serious problem. They must be very different from you, but they must listen, always. They must be very vibrant, very exciting, wild, but they must take instructions from you. (*Laughter*) Isn't it? (*Laughs*)

One day, Shankaran Pillai told his girlfriend, 'You remind me of the sea.' She got very excited. She said, 'Why? Is it because I am exciting, wild and unlimited?' He said, 'No, because you make me sick.' (*Laughter*)

So, if you look, you will always look for something that's convenient for you, comfortable for you. What is convenient for you? Whatever reinforces your ego is always comfortable and convenient for you. Anything that threatens it is not convenient for you, isn't it? So your friends are people who in many ways reinforce your ego; they always make you feel you are great, you are right. If anybody punctures your ego, he becomes your enemy. He need not necessarily do anything bad to you, but if he punctures your ego, he becomes your enemy.

Now the whole art of being a guru is just this: to constantly puncture people's egos and still manage to remain their friend. (*Laughter*) Very hard job, very difficult job, isn't it?