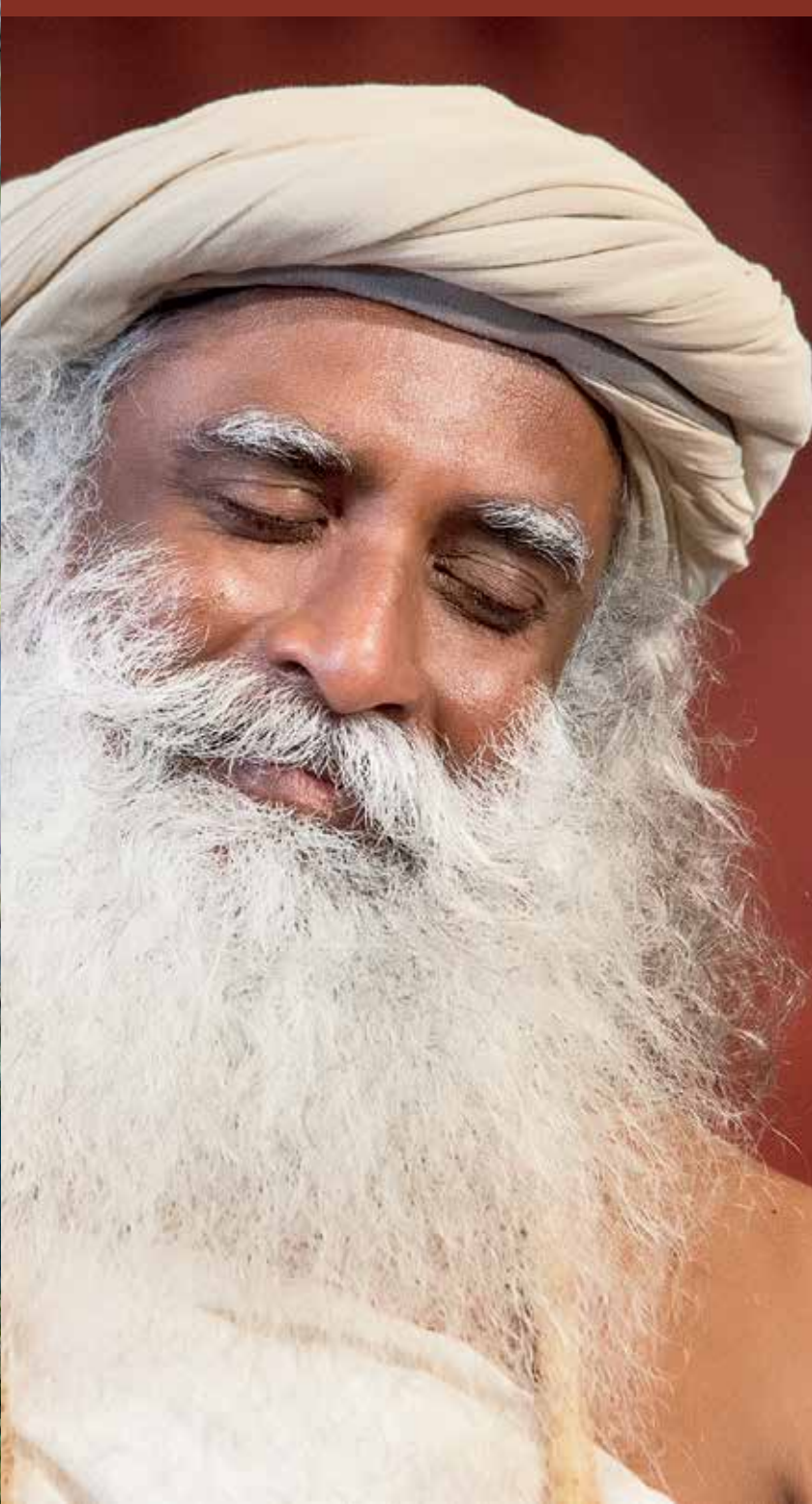


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FOREST FLOWER

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Blossoming

The glory of sunrise happens, the blessed moon grows full, the sweet blossoming of the flowers happen not with any brazen announcement or attendant music.

The Universe an expression of geometry perfect. All that is misaligned will perish without reaching fullness. It is in alignment with all that is, that this Being can Blossom to the fullest. Blossoming of an individual too happens quietly, gently unannounced without din or drama like all things of Significance.

Grace & Blessings

Sadhguru

Dear Readers,

The second International Day of Yoga (21 June) is fast approaching. In the article "What Does It Mean to Be a Yogi?", Sadhguru gets to the core of the matter. "Do What You Care For" includes Sadhguru's advice to a seeker who wants to dedicate himself to the spiritual path but at the same time is afraid of falling off at some point. On a related note, i.e. intensifying one's spiritual quest, Sadhguru speaks about self-protection and a Guru's role in the short article "Tearing Down the Walls."

In this month's *In Conversation* article, "Of the Ultimate and Immediate," moderator Chandrika Tandon throws quick questions at Sadhguru and Deepak Chopra that span from how they would use 10 billion dollars, to their definition of success, to the ongoing migrant crisis.

A period of profound sadhana and exuberant celebration lies behind us. It began with the silent intensity of Samyama, as described by Sadhguru in an excerpt of his *Spot* "Of Pain and Ecstasy," amplified with the subtle expressions of Indian classical music and dance during "Yaksha 2016," and ultimately climaxed in the power, depth, and fire of "Mahashivaratri 2016." We bring you memorable moments of these events in pictures.

Also in this issue: "The Return of the Pandavas," a juicy, if not to say gory story from the *Mahabharat*; an article on "Yogic Relief for PMS Mood Swings"; "Ashrama," a beautiful poem by an Isha meditator, and two more samples of Isha's new recipe book *A Taste of Well-Being* – a deliciously creamy "Butter Fruit (Avocado) Chutney" and a distinctively flavored "Drumstick Leaf Chutney." Enjoy.

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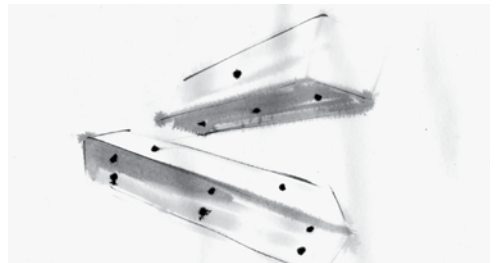
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THE PIERRE HOTEL, NEW YORK

Of the Ultimate and Immediate

Deepak Chopra in Conversation with Sadhguru - Part 3

Popular Indian American author, public speaker, and physician Deepak Chopra met with Sadhguru in New York a few months ago for a conversation on "Ancient Wisdom in Modern Times." In this third excerpt of their encounter, Sadhguru and Deepak Chopra answer quick questions on a wide range of topics, posed by top financial adviser and singer Chandrika Tandon, who moderated the talk.

Chandrika Tandon: If you had ten billion dollars to spend either on scientific exploration or giving experiences to people on the path of realization, what would you spend the money on?

Dr. Deepak Chopra: I would have a problem with that because I work with scientists. So while the answer is experience, and experience doesn't cost ten billion dollars, I would probably go for science, just because I'm still struggling with my scientific peers.

Chandrika Tandon: Sadhguru?

Sadhguru: Most people have not experienced their inner nature, because there is no infrastructure for that – neither physical infrastructure nor human infrastructure. As schoolrooms and teachers are needed to raise the level of literacy, we need infrastructure for people to have an inner experience. How to make it happen? Individuals talking about it here and

there is not going to be sufficient. It should be a part of our lives, from the day we are born. Every human being is capable of knowing this if you do not corrupt their intelligence with concepts, ideas, and belief systems. Yoga and the spiritual process are not about becoming superhuman – it is about knowing that being human itself is super.

Chandrika Tandon: What's your definition of success?

Dr. Deepak Chopra: Success is the ability to love and have compassion. Success is, to some people, the progressive realization of worthy goals. Ultimately, success is knowing who you are.

Chandrika Tandon: Sadhguru?

Sadhguru: If you can be blissed out no matter what is happening around you, if you can be absolutely involved without being affected by

what is happening around you – that is success.

Chandrika Tandon: A question about a current global issue. What advice would you give [German chancellor] Angela Merkel today [in view of the migrant crisis] – compassion or sovereignty?

Dr. Deepak Chopra: There is no such thing as sovereignty. I think all nationalism is a sophisticated form of tribalism. I think your essential being has no religion, no race, no gender, no assumed identity. It is pure consciousness. So obviously, I would say compassion.

Sadhguru: Since she is managing a very big economic force right now, I would say, stop investing in conflict – then we won't need your compassion. You know who is manufacturing and supplying the guns and ammunition. Stop the supply. After some time, the conflict parties will get tired of hacking down people.

Chandrika Tandon: As a final question to both of you, if there is a saying or an affirmation that we could all use in our everyday lives, what would that be?

Dr. Deepak Chopra: Mine might seem very banal – take it easy. Easy come, easy go – that's my epitaph.

Sadhguru: There is no need to believe or disbelieve anything. What you know, you know. What you do not know, you do not know. If every human being comes to this realization, everything will run smoothly in the world.

Chandrika Tandon: Thank you both. Ladies and gentlemen, let's give a very big hand to Sadhguru and Deepak Chopra.



Hatha Yoga Teacher Training Program

19 July – 13 December 2016

This 21-week program, devised by Sadhguru, is a wonderful opportunity to receive training in classical Hatha Yoga. Participants will be trained to teach Upa-yoga, Angamardhana, Surya Kriya, Yogasanas, Bhuta Shuddhi, and more.



Upon successful completion of the training, participants will be able to teach in a variety of settings including their own studio, workshops, and private Hatha Yoga lessons.



PART 27

What Does It Mean to Be a Yogi?

Hatha yoga is a tremendous possibility if it is practiced and transmitted in its right sense. Right now, hatha yoga is widely perceived as an exercise form. Changing this perception is an onerous task. Hatha yoga is not about losing weight, fixing your back, or getting healthy. Those are consequences but not the purpose of hatha yoga. This is not the Indian way of doing exercise. Exercise is a very recent idea. In earlier generations, only wrestlers and warriors exercised. The rest of the people just worked. There was a lot of physical activity, so naturally, people were well-exercised.

Getting the idea out of people's heads that yoga is an ancient form of exercise is a big task by itself. But otherwise, true yoga will not happen. When you do Surya Namaskar for example, do not focus on your muscles but on becoming in sync with the source of all energy in this solar system. How long will it take to get there? How long does it take to become a yogi? How long does it take to become a devotee? How long does it take to fall in love with someone? For the subtler aspects of life, you cannot set a time. Only for physical aspects of life, you can set a time.

If there was no physicality, there would be no time. In the empty spaces of existence, there is no such thing as time. Only in the cyclical nature of physical systems, there is time. If you did not

have a body, you would have no sense of time. If you did not have a body, you would also have no sense of space. Locations are only of the physical realm.

Whether you are conscious of it or not, the physical body is always keeping time. It is the cyclical nature of the physical that creates time as you know it. But anything subtler, anything that is beyond the physical nature cannot be set by time, because it does not belong to the realm of time. It can be a moment, it can be a millennium, or it can be never. If your goal is to become a yoga teacher, five-and-a-half months are a good enough time. If your goal is to become a yogi, it may happen in five-and-a-half seconds, or it may not even happen in five-and-a-half lifetimes, because it does not belong to the physical nature. It depends on how an individual being allows it to happen.

It is my wish that at least an element of being a yogi comes into your life. Otherwise, something very fundamental is going waste. Bending and twisting your body has its benefits for your physical health, but there is much more to being a yogi. Some sense of being a little more than the physical body is the important thing. Even if you are not like that 24 hours of the day, at least a few moments in a day, you should be a yogi. If you keep it alive, things that you do not understand, things that you have never experienced, will

happen to you. That means you are allowing another dimension to function.

If you do not become a yogi in some way, life will put you through all kinds of things. That is why most human beings choose to hide from life. When people cannot talk to more than three people in their life, when they cannot walk on the street with an open heart, loving everything that they see and that they cannot see, they are obviously hiding from life – you want to be safe. A coffin is a very safe place, though wooden coffins may fall apart after some time. Those who want to be really safe can get an airtight stainless steel one.

To be a yogi means to live without the coffins that people build around themselves. Yoga means union. It means you have breached the boundaries of the physical and you have the ability to touch and experience everything in the universe. Unless a human being acquires this quality, they are somehow trying to hide from life. You can easily be saved from life, but you cannot be saved from death – no one can. With yoga, you may live a little longer, but there is no insurance against death.

Knowing fully well that this life is a limited lease of time, do you want to hide from life or become available to every aspect of life? When I say “every aspect of life,” people may think of smoking, drinking, sexuality, and things like that. These are only different aspects of compulsiveness – there is much more to life. If you are really conscious that time is ticking away, you will naturally long to become a yogi. Physically traveling around and touching the entire universe is out of question. The only way to touch everything and know life in all its dimensions is to transcend the limitations of physicality.

The process of hatha yoga is designed to allow you at least a few moments of breaching the

boundaries of the physical and transcending its compulsive, cyclical nature. And your psychological nature is just a consequence of your physical nature. Suppose you did not have a body, but you still had the same kind of intellect – your mind would function in a different way. Definitely you would not be thinking about body parts.

If you experienced something beyond the physical, what would you think about? You must explore this because suppose it happens, you should not be thinking about useless things that only make sense when you have a body. Look at the range of thoughts you have right now and see how much of it would make sense if you did not have a body. I would say ninety-nine percent of your thoughts would be meaningless because they are all around the compulsiveness of the body. What would that one percent be?

If you did not have a body, your thoughts would be about possibilities, not concerns. Because you are identified with your physicality, everything is a concern – “What will happen? What will I eat? How will I live? Where will I sleep?” All these concerns arise only because you have a body. If you did not have a body, the only question would be, “What is the ultimate possibility for a human being?” Now, it is all about saving yourself, protecting yourself, and keeping yourself comfortable.

You must get this one thought out of your head – “What about me?” Don't worry about that. What about you? You will die! That is the ultimate secret of life. If you drop this concern about yourself, your body will be just a stepping stone in your life. Right now, unfortunately, you are making this physiological mechanism a barrier, not a possibility – simply because you are identified with it. If you remove this one thought, you will become a tremendous possibility.

Excerpted from a talk by Sadhguru at the Isha Hatha Yoga School.

For dates and details of Hatha Yoga programs, visit www.ishahathayoga.com.



Do What You Care For

Sadhguru on Activity and Fulfillment

Questioner: Namaskaram, Sadhguru. I have the desire to be part of your goal and your vision, and to be a “complete life,” as you put it. And I want the chant that we did, *Sarve Sukhino Bhavantu*, to be a reality – there shall be wellbeing for all. But somewhere, I am afraid that I may not be able to walk this path to the end. That has kept me from taking the next step. How do I overcome this fear?

Sadhguru: I can assure you that when we have such a big goal of making the world blissful, we will all fall dead somewhere on the way. So do not worry about walking to the end. Do you think that just because you chant “*Sarve Sukhino Bhavantu*,” the entire world will become blissful tomorrow? At the age of twenty-five, when I was first sitting there dripping with bliss,

I really thought I could make the entire world blissful, and that everyone would be willing to do something for their own wellbeing. This was over three decades ago. Now I know there are so many self-saboteurs.

We have touched a few million people, but that is not the whole world. In any case, do not do what *I* care for. Do what *you* care for. If you do not do what you care for, you do not have to wait until the end of your life to check whether you have lived well or not – it is already a wasted life. If you think this work is important, you should do it.

Actually, the way I am made, if I close my eyes, one day I may not open them anymore at all. For me, activity is only as per the requirements of

the world. Otherwise, I am at my best when I am alone. So why would I want to be with people? Why would I want to do anything? But there is so much to be done, so we are *on* twenty hours a day. When I wake up in the morning, someone is already waiting there with something they need me to look at.

All this activity is not because I need activity. If you leave me alone, without any activity, I am just fine. I do not have to say a word. I do not have to write a word. I do not have to do anything. Right now, there is so much to be done, so activity is needed. Activity should never be about yourself. *How you are is about you. Activity should be about the situations in which you exist.* But unfortunately, for most human beings, their activity is about themselves. They do things in the world because they want to make something of themselves, which is the wrong approach. Most psychological ailments arise from this fundamental flaw, that people are doing something in the world to become something. First be – then do. If you follow that, whatever happens, happens.

Over three decades ago, when I started teaching, I was fundamentally saying the same things that I am saying today, maybe expressed a little differently. In the first twenty years, wherever we went, we faced a high level of opposition. Today, everyone is clapping their hands – not because they recognize the value of who I am, but simply because we have become a success in the world. That is the unfortunate reality. The same people who ran campaigns against us at one time are now dying to have an interview or article in their magazines and newspapers. This is not because they understand our work. This is only because we have become popular. That is why they also want to be part of it now. Do not become like that.

If you see the value of this work, if you think it

must be done, you must do it. How and at what level is up to you. If everyone does their own thing to bring about transformation, it will only be for their satisfaction. If you really want to make a difference, we have to join forces as much as possible and sweep the world. But activity is not fulfilling for me. I am fulfilled, so I do activity. Do something because it is needed, not because you want to do it. If it needs to be done, every responsible human being should stand up and do it. It is not some kind of mission that you are taking up. It is an expression of your humanity. And the beauty of this kind of activity is it also enhances you immensely.

Today, Isha Foundation is well-established. In the initial stages, when we were doing the ninety-day program, we only had a thatch roof hall and a tin shed, in which one lady was cooking for over seventy people. Apart from that, there were only a few rudimentary bathrooms and one room where I could keep electronics and other equipment. At that time, when we needed to build the Dhyanalinga and there was no money, people actually offered to sell their kidneys. They did not even know what kind of temple it would be. Still they offered to give away a part of their body for it. I had to discourage them from doing that.

You are coming at a time when everything is set. We are internationally known. There is enormous support, wherever we go. It is no more an adventure. You only have to handle your own internal problems – the outside is fairly well established. At the same time, we consciously are keeping it simple. We do not want it to become like a coffin. We want you to experience nature. We want you to be active and experience life around you. Will it be comfortable? I will make sure that it is not. But will it be fulfilling? Yes – one hundred percent.

This article is an excerpt from a volunteers' meet with Sadhguru at the Isha Institute of Inner-sciences in McMinnville, Tennessee, USA, in January 2016.

PART 17

महाभारत

The Return of the Pandavas

The Pandavas – At Home in the Forest

We will brush through the story once again before we continue. The five Pandava brothers grew up well in the forest. With the right kind of guidance, being exposed to wilderness is the best education one can get. Sages and seers took care of their education, but above all, Mother Nature brought them wisdom and strength. They grew up strong, patient, wise, and well-versed in the art of weaponry.

Pandu – Desire Seals His Fate

Since their father Pandu was cursed that if he ever approached his wives with the desire of intercourse, he would die, he had arranged for his wives to bear children through other means. For sixteen years, he stayed away from his wives, engaged with sages and saints, pursued knowledge, practiced the sadhana of brahmacharya, and became a powerful being. But one day, when he reached a secluded river in the forest, Madri, his second wife, just came out of the water after bathing. When he saw her naked, he was so drawn to her and beyond himself that after all these years, he lost control and went after her.

Madri, who knew about the curse, offered strong resistance, but destiny pulled him to her, and he died in her arms. She screamed in terror – terror not only because her husband died, but also because it was his desire for her that killed him. Kunti heard the screams, rushed to the place, and when she saw what had happened, she flew into a rage. Emotions between the two wives, which had been suppressed all these years, came to the surface.

After some time, Kunti calmed down for the purpose of securing her children's destiny. And Madri, out of sheer guilt and despair, decided to enter the funeral pyre, believing that she had to accompany her husband. For a while, Kunti pretended she wanted to go in Madri's stead, but in her heart, there was cold determination. She ruthlessly did whatever she needed to do as a queen. Then, accompanied by the rishis, Kunti and the five Pandavas walked towards Hastinapur, after a little over sixteen years.

The Pandavas Return to Hastinapur

When the news that these long-lost cousins were coming back reached Hastinapur, the capital of the Kuru kingdom, Duryodhana was overcome by a wave of jealousy and hatred. He had grown up believing that he would be the future king. Since his father was blind of vision and blind with emotion towards him, in a way, he was already the king, and he was used to having things go his way. But suddenly, a competitor appeared who seemed to be the legitimate heir to the throne. He could not tolerate that at all. He started inciting his brothers, who, compared to him, were insipid and lacked the necessary fire to rule a nation. He found the most suitable ally was Duhshasana, the number two among the one hundred brothers.

Both of them were in a rage even before the Pandavas arrived. People had loved Pandu, who, though he was not officially crowned as the king, was the king for all practical purposes. He was the one who brought wealth to the nation, who conquered lands for them, and who took care of the administration. For sixteen years, he had been in a self-imposed exile, and now he was dead. The fact that his children, who they had never seen before, were coming back stirred a lot of excitement.

Out of curiosity and love, the whole citizenry gathered. When the Pandavas approached the city along with their mother Kunti, a cry rose from the crowd. The boys had grown up strong

in the jungle, stronger than they would have been had they grown up in a palace. The one hundred Kaurava brothers, Dhritarashtra, Gandhari, Bhishma, Vidura, and all the elders stood at the city gate to welcome them. Dhritarashtra, who, right from his childhood, had heavily depended upon Pandu to see the world and to be helped, who was always treated with compassion by his younger brother, had mixed emotions. He believed that he loved his brother, and he could not understand the emotions that he was going through now that he knew that his children would not be the kings.

Duryodhana – The Rise of Hatred

The Pandavas and Kunti were welcomed. The death rituals for Pandu were performed. And the moment the boys entered the palace, destiny started unfolding itself, particularly between Bhima and Duryodhana, because these two boys were the strongest of the lot. Bhima was built like a giant and Duryodhana pretty well matched him in physical strength. Bhima was excited about being in a palace for the first time in his life. The bubbling, blundering simpleton that he was, he was all over the place, making practical jokes and poking fun at everyone, and at every opportunity, thrashing every one of the Kaurava brothers, including Duryodhana.

Their first official clash occurred when they got into the wrestling ring. Duryodhana absolutely believed that no one could ever knock him down. He was the strongest among the hundred brothers and no one else of his age could rival him in the wrestling ring. When he saw Bhima winning match after match and endearing himself to everyone, Duryodhana thought the best thing to put him in place would be to invite him for a wrestling match at the palace, in the presence of the whole family. It would be a friendly match for others but a fight to death for the two of them. But Bhima knocked him down right away, without a fight. Duryodhana was shattered. The shame of defeat fueled his anger and hatred to a point that he could neither contain nor conceal them anymore.

Duryodhana started plotting against Bhima's life. In the meantime, Shakuni, his uncle, entered the palace as an advisor. In India, the name Shakuni is synonymous with deceit. Shakuni was Gandhari's brother. After Gandhari and Dhritarashtra got married, Bhishma realized that Gandhari was technically a widow, and people started talking. You remember, she married a goat that then was sacrificed, in order to avert the curse that her first husband would die within three months of their marriage. Bhishma got so angry that the Kuru clan had been deceived like this that he put Gandhari's father and all her brothers under house arrest. It was too much of hospitality – like at the Hotel California – the guests could never leave. And the dharma of the day was that the bride's family, when coming for the first time to the house into which the girl was married, could not leave, as long as they were being served.

Shakuni – Living for Revenge

Over time, the portions of food became smaller and smaller, to a point that they all started losing weight and becoming weak. Like in today's luxury hotels, there is a huge amount of tableware in front of you, but when they lift the serving dome, you will find only very little food on the plate. That is the kind of hospitality they received. After some time, the father and the brothers were all skin and bones. It became obvious that their in-laws wanted to starve them to death. But technically, they were still being served, so they could not leave – that was their dharma.

They decided among themselves that all of them except one would fast unto death. They gave all their food to Shakuni, who was the most intelligent one of them, so that he could survive and take revenge on these people who were killing them softly. It is said that as his brothers died one by one, his father encouraged him to eat the organs of his dead brothers, so that he would become strong and able to avenge them. When his father dies, he would have to do karma for him in their homeland. At that time, he could leave the place.

So Shakuni sat there, cut open his brothers' bodies, and ate their livers, kidneys, and hearts. From his deathbed, his father took the walking stick that was lying by his side and whacked Shakuni's ankle so hard that it cracked. Shakuni screamed in pain and asked, "Why?" His father said, "I broke your ankle so that you will always limp and never forget why you were fed with your brothers' organs. Every step you take, it will serve you as a reminder that you must live only for revenge." After his father's death, Shakuni left with the single purpose of destroying the Kuru House. He came back as their adviser and found appreciation and friendship with Duryodhana, who thought Shakuni was brilliant.

Before his death, his father told Shakuni, "When I die, cut my fingers and make dice out of them. I will use my occult power to make sure these dice always roll the way you want them to. No one can ever beat you in a game of dice – this will come in handy for you one day." So Shakuni cut the fingers of his father and made dice out of them. He did not have the build of a fighter, but armed with these dice, he believed he could conquer the world.

Shakuni and Duryodhana Conspire

Shakuni found favor with Duryodhana, who was filled with hatred and jealousy, and Shakuni continuously nourished that. Duryodhana himself was not very deceitful but hot-tempered. He used to speak his mind too often, especially in front of his father. When Shakuni saw this, he told him, "Duryodhana, God gave man speech not to express himself, but to hide what is on his mind." That is the kind of mindset Shakuni had.

Shakuni constantly nurtured the poison in Duryodhana's heart and made sure that it spread into every cell of his body. Then he told Duryodhana, "If you have an enemy, there is no point in pinching him, abusing him, or spitting at him – it will only make him stronger. Only a fool would do that. The moment you recognize someone as your enemy, kill him. So Duryodhana asked him, "How do I kill my cousin brother in the palace?" Shakuni suggested various plans.

To be continued

Tearing Down the Walls

MUSING

Sadhguru on Self-Protection and the Spiritual Path

Questioner: I'm struggling with how to tear down the walls that I've put up around me. Can a Guru do something in this regard?

Sadhguru: For each one of you, I would have a different answer to this question. You are asking this question because you have become aware that as you tear down one wall, you are putting up another one. You may use different material, but you keep putting up walls. How to tear down these walls? The fact that you put up wall after wall, even if you know fully well that they imprison you, clearly shows that you cannot exist without

a wall. At times, you may try to include someone in your wall, but if they do not do what you expect them to, you put up another wall.

This is the reason why the device of a Guru has been created. It is unthinkable for me to refer to my Guru as a device, but I am not as wonderful as my Guru. If not me, at least include him into your wall. Then, do not worry about your walls anymore – that is his business. You are the construction team – he is the demolition squad. You are useful to the world. He is useful to that which is beyond it.

Yogic Relief for PMS Mood Swings

Questioner: I'm experiencing a lot of premenstrual emotional turmoil, and I'm wondering if there are any yogic remedies or practices that can help.

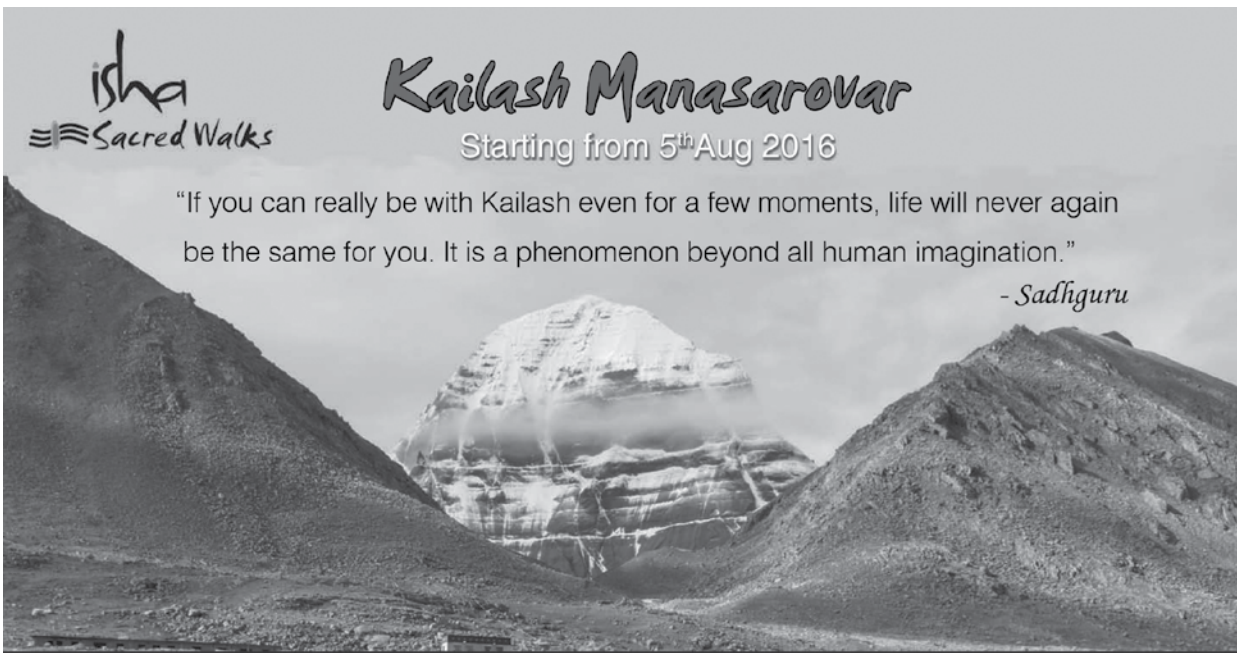
Sadhguru: The menstrual cycles, which are physiological in nature, unfortunately cause many women a lot of psychological disturbances, due to lack of synchronization between these two aspects of who you are. There is also an elemental dimension to it. The five elements, which form the most fundamental geometry of the body, have to be in sync as well. Pancha Bhuta processes can ease these issues because they organize the elements within your system.

There is nothing miraculous about it. The weird thing is actually that so many women are going through a normal biological process as if it was some abominable thing – simply because no one ever taught them how to be in sync with their own system.

Psychological disturbances resulting from physiological processes essentially show a disconnect between the different aspects of who you are. Menstrual cycles may cause some physiological pain, which needs to be handled medically. But they should not cause psychological disturbances. Just doing the Bhuta Shuddhi sadhana could bring total relief.

Bhuta Shuddhi is a process of cleansing the five elements within the human system (i.e. earth, water, fire, air, and space). It keeps the system in harmony and balance, prepares it to handle powerful states of energy, and creates the basis to gain mastery over one's system.

For upcoming Bhuta Shuddhi programs, check out the program finder on ishayoga.org



isha
Sacred Walks

Kailash Mansarovar
Starting from 5th Aug 2016

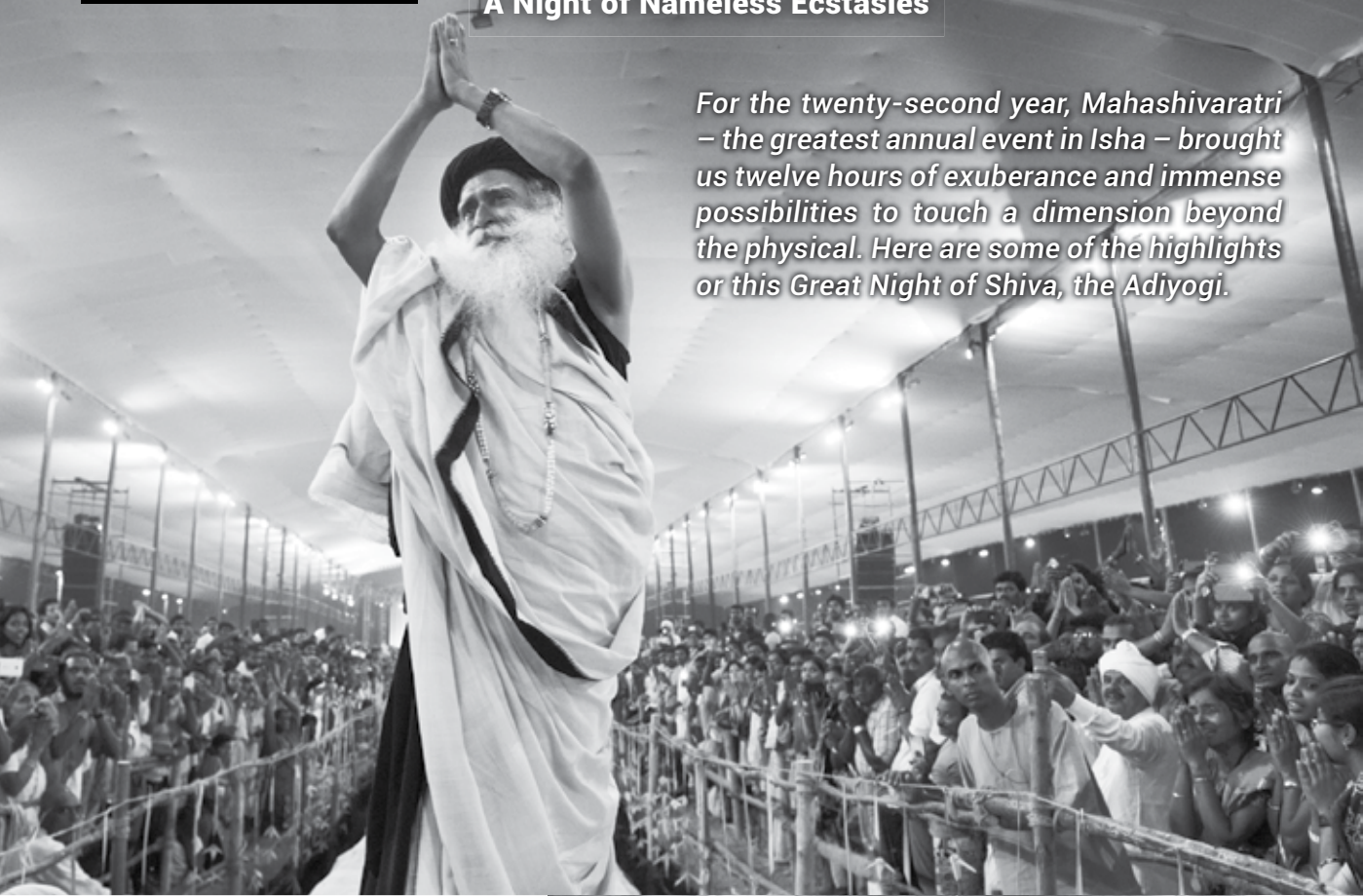
"If you can really be with Kailash even for a few moments, life will never again be the same for you. It is a phenomenon beyond all human imagination."
- *Sadhguru*

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Mahashivaratri 2016

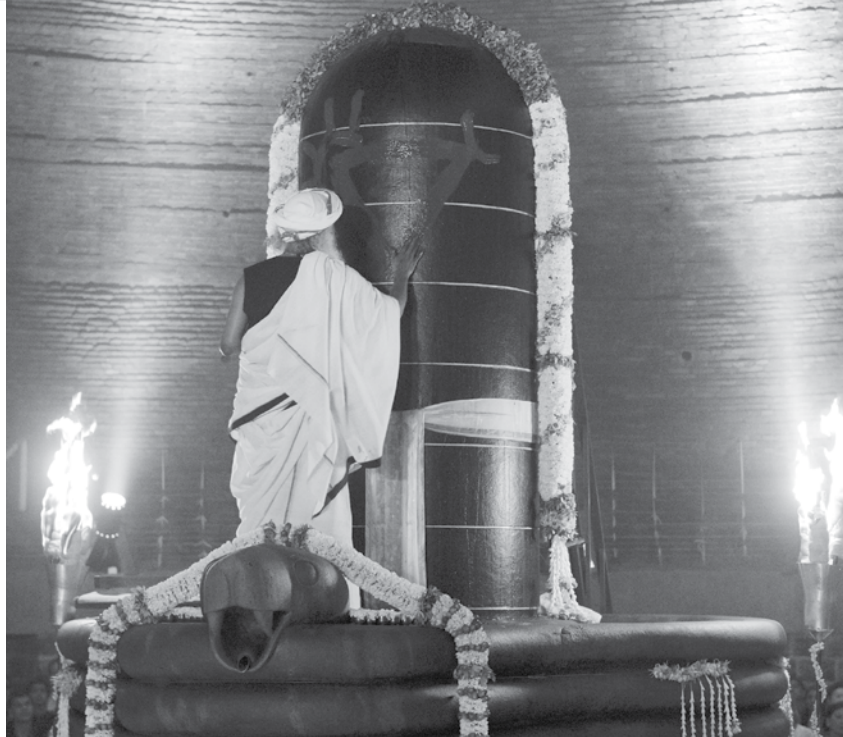
A Night of Nameless Ecstasies

For the twenty-second year, Mahashivaratri – the greatest annual event in Isha – brought us twelve hours of exuberance and immense possibilities to touch a dimension beyond the physical. Here are some of the highlights of this Great Night of Shiva, the Adiyogi.



Pancha Bhuta Aradhana at Dhyanalinga

On Mahashivaratri, Sadhguru himself conducts the Pancha Bhuta Aradhana at the Dhyanalinga, a process to purify the five fundamental elements within the human system.





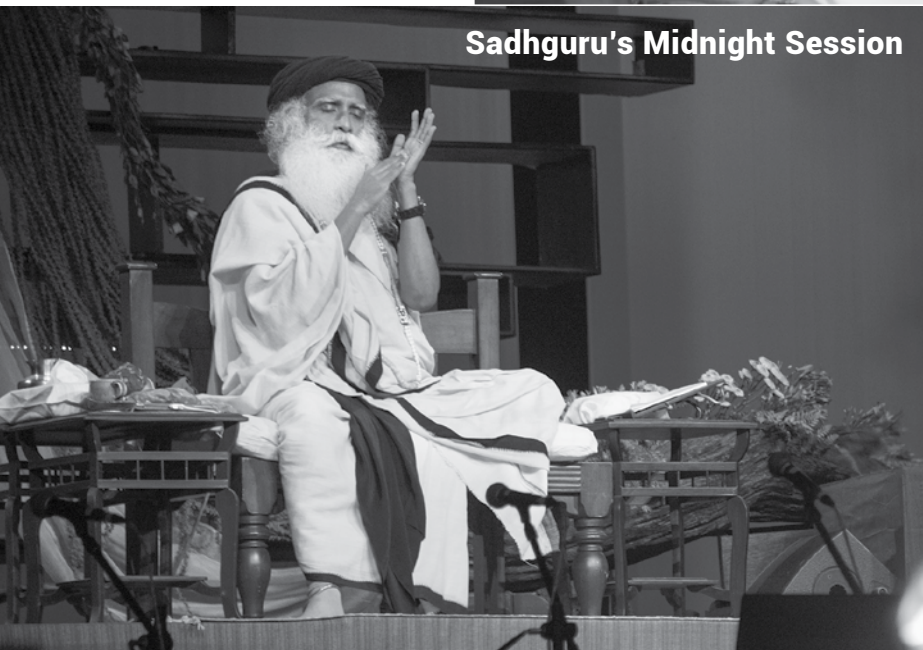
Dollu Kunitha Drum Dance Performance

Over the years, the Dollu Kunitha drum dance group from Karnataka has become a regular feature of the Mahashivaratri celebrations in Isha. The exuberance of their folk art performance in worship of Shiva electrified the audience and set the tone for the night.

Mukhtiyar Ali, a 26th generation Sufi singer from the Thar Desert of Rajasthan, carries on a long tradition of connecting people from different communities through music. Right from the cheerful "Bholenath," the heartfelt and celebratory renditions struck a chord with the audience, who joyfully danced to their dynamic rhythms.



Mukhtiyar Ali and His Ensemble



Sadhguru's Midnight Session

Isha Samskriti Swamis opened Sadhguru's Midnight Session with a Pancha Bhuta dance. Then Sadhguru spoke about Shiva. He said that over ninety-nine percent of the cosmos is sheer emptiness, and that dimension, which holds existence in its lap, is Shiva. He concluded by saying that this is the night to awaken something within you where you will know what it means to be in a state of abandon, what it means to be here

without yourself, what it means to become Shi-va – "that which is not," at the same time, present like never before.

This was followed by the powerful *Yoga Yoga Yogishwaraya* chant, as well as the Shambho chanting and process. As the midnight Sandhya began, Sadhguru initiated the Maha Mantra *AUM Namah Shivaya*. Subsequently, Isha brahmacharis chanted the timeless *Nirvana Shatakam*, before Swamis concluded this part of the session with an impressive fire dance performance.

In his discourse, with regard to the International Women's Day (8 March), Sadhguru told the stories of legendary female devotees of Shiva like Akka Mahadevi and Karaikal Ammaiyar. He also spoke about the Saptarishis to whom Shiva taught a hundred and twelve ways of reaching one's ultimate nature, so they could transmit them to the world. He stated that when the

longing to experience something more becomes more intense, if you do not sweep the world with a scientific process for turning inward and know blissfulness and ecstasy within yourself, then in the next seventy-five to eighty years, ninety percent of the population will be on drink and drugs, and this will damage humanity in a way that you cannot believe.

Sadhguru pointed out the three fundamental ways in which Shiva transmitted this knowing to people. One was with Parvati – by sheer inclusion; he made her a part of himself. The second one was to the Saptarishis, to whom he taught this as a science. The third one was with the ganas, to whom he said, "Just drink me," which they did and became totally blissed out. Sadhguru then walked down the ramp to offer his presence to as many people as possible.



Performance by Progressive Rock Band Agam

After midnight, the Bengaluru-based band Agam rocked the venue with an electrifying blend of Carnatic music and contemporary rock, making sure sleep that did not overcome anyone.



Kutle Khan Project with Sounds of Isha

In the wee hours of the night, the Kutle Khan Project and Sounds of Isha joined forces to stir the audience with their vibrant folk tunes.

Sadhguru's Closing Address

As the night was turning into day, Sadhguru took to the stage to address the hundreds of thousands who were personally present at the Isha Yoga Center and the many more who followed the event via live broadcast on television and the internet. He said that this night and everything else he is doing are an effort to express his gratitude to Adiyogi for opening up an ultimate possibility for humanity, and that his heart will be full only if we can make this possibility reach every human being on the planet.

YAKSHA 2016

A Celebration of Culture and Music

For the seventh year now, in the days leading up to Mahashivaratri, Yaksha brought us an exquisite exposition of culture, music, and dance – this time in front of Adiyogi at the Suryakund, Isha Yoga Center. Here are the highlights of three evening performances that were a veritable feast for the ears and eyes.

Day 1 – Rama Vaidyanathan (Bharatanatyam Dance)



Yaksha 2016 opened with a Bharatanatyam performance by one of the leading exponents in this genre – Rama Vaidyanathan. The opening item, *alarippu*, displayed the symmetry and architecture of a Devi temple, reflecting the devotee's progression from the physical to the transcendental, in brisk, expressive movements. Much to the delight of the audience, she presented several items in celebration of Shiva and his many forms. The recital included an intensely dramatic piece about the dalit saint Nandanar and his plight of being denied entry to the temple to have darshan of Shiva, which results in the realization that every jeeva is Shiva and Shiva is the jeeva.

Day 2 – Malladi Brothers (Carnatic Vocal)

Day 2 of Yaksha 2016 saw a vocal recital by the Malladi brothers – Sreeram Prasad and Ravi Kumar.



After setting the tone and tenor with "Parameshwara Jagadishwara Shankara," in Raga Nattai, Ravi Kumar followed up with an *alapana* for "Shambho Mahadeva," which was rendered with finesse. Sreeram Prasad's kriti "Panchashat Peeta Roopini" was evocative. As a duo, they presented the Raga Vinyasam of Sankarabharanam, effortlessly traversing the octaves.

Day 3 – Pandit Ajoy Chakrabarty (Hindustani Vocal)



On Day 3, eminent Hindustani vocalist Padma Shri Ajoy Chakrabarty gave a display of his remarkably versatile voice and repertoire. The first piece was a composition in praise of Shiva, presented Kasur Gharana style. An elaborate *alap* in the Dhrupad style followed the number "Kara Kapala Lochana" and the *antara* "Neelakantha Shobita Tripurasura Mardana." Other items included two compositions by Aman Ali Khan and the following first and last lines of Muthuswami Dikshitar's "Vatapi Ganapatim." The recital concluded with a heartfelt rendition of the devotional "Hari Om Tat Sat."

Of Pain and Ecstasy

Excerpted from Sadhguru Spot of 2 March 2016

In the throes of an intense Samyama, seems like I have forgotten all that happened in the last few weeks. Though so much has been going on lately, I am like a clean slate – Karma Samyama, you see. When nothing is on my mind, looks like I start spilling poetry. Being in the Samyama hall and powering over 800 people into peaks of meditateness and ecstasy is a daunting challenge energywise, but there is a palpable sense of excitement, pain, tingling, ecstasy, etc., etc....

Fabric of Light

**In my efforts to drape
the world in Fabric of Light
This physical fabric
has seen weakening and
wear. Needs to strengthen
before the tear, with
strands of youthfulness
dyed in Devotion
and Dare. Strands of
love beyond lust. Devotion
beyond doubt. Involvement
beyond individuality.
Only with these strands
can you weave a Fabric
of Light. Yes I want
the world to be clothed
in light. As the naked
will choose to remain
in the Dark.**

Love & Grace,

Sadhguru

Ashrama

In the mountain brace
You weave a place
Infuse your grace
To create a space
For dissolution.
Where seekers
Whet their appetites
Where travelers meet
To sweat their breath
And wash the waste,
Hang their tears under
An open sky
To surrender.
Urgently wanting
Craving the haunting
that crushes
to powder the lore
Of their lies
Then one day ablaze
They become a beam
From the curdled iron
Despite the maze
Of all the karma
On this piece of earth
That You gave birth
And named Ashrama.

- Pallavi Gupta, Isha meditator, Mumbai



Date	Program	Place	Contact
3 Apr 2016	Bhuta Shuddhi	Koramangala, Bangalore – India	9986059323 bangalore@ishayoga.org
4–7 Apr 2016	Shoonya Intensive	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	83000 93555 / 0422-2515300 iycprograms@ishayoga.org
4–10 Apr 2016	Ayur Sampoorna	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	0422-2515464 / 94890 45084 isharejuvenation@ishafoundation.org
8–10 Apr 2016	Yogasanas	Juhu, Mumbai – India	98929 51309 mumbai@ishayoga.org
8–11 Apr 2016	Bhava Spandana (For gents)	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	83000 93555 / 0422-2515300 iycprograms@ishayoga.org
9–10 Apr 2016	Shambhavi Mahamudra Program with Sadhguru	Marina Bay Sands, Expo Hall F – Singapore	+65 6100 4064 singapore@ishayoga.org
13–17 Apr 2016	Diabetes Management Program	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	0422-2515464 / 94890 45084 isharejuvenation@ishafoundation.org
14–17 Apr 2016	Inner Engineering Retreat	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	94890 45164 / 0422-2515300 ieretreat@ishayoga.org
15–17 Apr 2016	Ayur Rasayana	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	0422-2515464 / 94890 45084 isharejuvenation@ishafoundation.org
16–17 Apr 2016	Shambhavi Mahamudra Program with Sadhguru	Atlanta, Georgia – USA	+1-678-390-4742 Atlanta@IshaUSA.org
20–24 Apr 2016	Ayur Rasayana Intensive	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	0422-2515464 / 94890 45084 isharejuvenation@ishafoundation.org
25–29 Apr 2016	Sunetra Eye Program	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	0422-2515464 / 94890 45084 isharejuvenation@ishafoundation.org
28 Apr – 1 May 2016	Bhava Spandana with Sadhguru	Isha Institute of Inner-sciences, McMinnville, Tennessee – USA	+1-931-668-1900
28 Apr – 1 May 2016	Inner Engineering Retreat	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	94890 45164 / 0422-2515300 ieretreat@ishayoga.org

Current at the time of print, however subject to change. For full program schedules and updates, please visit our website: www.ishafoundation.org.



BUTTER FRUIT (AVOCADO) AND DRUMSTICK LEAF CHUTNEY

Butter Fruit (Avocado) Chutney

INGREDIENTS

- 1 Butter fruit (avocado) – halved, seeds discarded, chopped
- ½ tsp. Black pepper powder
- 1 tbsp. Lemon juice
- 1 tsp. Olive oil
- Salt to taste

METHOD

1. Place the butter fruit pieces in the jar of a mixer.
2. Add salt, black pepper powder, and lemon juice; grind to a smooth paste.
3. Transfer into a bowl, mix in the olive oil, and serve.

You can find these and many other recipes in Isha's new cookbook "A Taste of Well-Being" – available in major book stores as well as at online stores such as Amazon and Flipkart from mid-April 2016.

Drumstick Leaf Chutney

INGREDIENTS

- ½ cup Drumstick leaves – washed, drained, pat-dried with tea towel
- 2 tbsp. Oil
- ¼ tsp. Cumin seeds
- 5–7 Red chilies
- ¼ tsp. Split Bengal gram (*dhuli chana dal*)
- ¼ tsp. Split black gram (*dhuli urad dal*)
- ¼ tsp. Mustard seeds
- 1 Tamarind – marble-sized piece; soaked in water
- ¼ cup Coconut – grated
- Salt to taste

METHOD

1. Heat 1 tablespoon of oil in a pan; roast the cumin seeds, red chilies, and dals. Remove from the pan and set aside in a separate plate.
2. Add the drumstick leaves to the pan with 1 tablespoon of oil, and sauté until soft. Allow to cool.
3. Take the whole chilies from the plate and grind them along with the sautéed drumstick leaves, tamarind, coconut, and salt to a slightly coarse paste. Add the dals and cumin seeds from the plate and grind everything for a few seconds, maintaining the slightly coarse texture.

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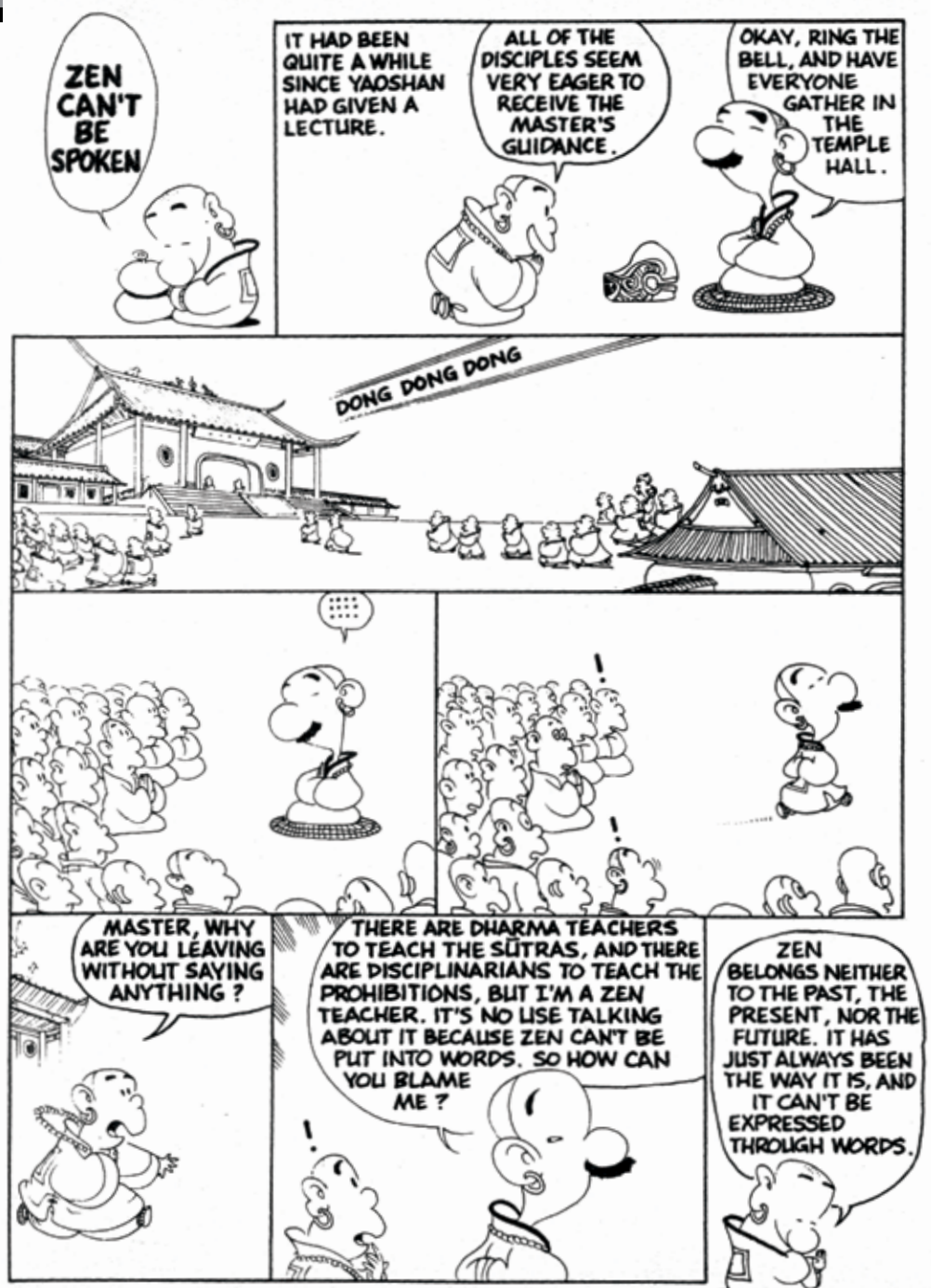
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Beyond as Beloved

To be a human Being
Is to become a bridge
To make far near
And the Beyond your Beloved

Sadhguru