



Circus Of The Mind

SADHGURU

**Dimension Beyond
The Physical
&
Circus Of The Mind**

**Dimension Beyond
The Physical
&
Circus Of The Mind**

© & © 2008 Isha Foundation

First Edition: **Anandha Alai 2008 Coimbatore**

All rights reserved. No part of this book may be reproduced in any form without the written permission of the publisher, except in the case of brief quotations embodied in critical articles and reviews.

Published by: Isha Foundation

15, Govindasamy Naidu Layout
Singanallur, Coimbatore - 641 005
☎ +91-422-2515345

✉ info@ishafoundation.org

🌐 www.ishafoundation.org

**Dimension Beyond
The Physical
&
Circus Of The Mind**

SADHGURU



Isha Foundation

Contents

I.	Preface	7
II.	Dimension Beyond The Physical	10
III.	Circus Of The Mind	39

Preface

Why is man at constant war with his own nature? Why do flesh and spirit seem at perpetual loggerheads? Why are we doomed to struggle with seemingly irreconcilable opposites: the material and the metaphysical; the profane and the sacred; the sensual and the spiritual? Why couldn't it have been a more equitable setup? And who set this up, anyway?

The questions are not new. They have bothered human beings at some point or the other since the dawn of time. In this book, Sadhguru, a renowned contemporary mystic, deepens and fine-tunes our understanding of the physical and the spiritual. The relationship between the two, he tells us, is by no means adversarial. The war, if any, is of our own making.

In the first section of this book, Sadhguru speaks of the universal human longing for 'a dimension beyond the physical'. Human beings do not have to try to be spiritual, he tells us. They just have to wake up to their deep instinctual greed for the unbounded, the immeasurable, the limitless. If the physical dimension

seeks self-preservation, the spiritual is forever seeking expansion. Both impulses, says Sadhguru, are valid. If we simply understood their diverse imperatives, there would be no room for conflict. That would mark the end of self-created human turmoil.

If the first part of the book focuses on transcending the physical, the second focuses on transcending yet another ancient barrier: the mind. Sadhguru speaks of the many ways in which the intellect can be hijacked by narrow self-serving compulsions. He also draws our attention to the distinction that we so often overlook: between belief and knowledge, between the intellectual and the experiential, between the psychological and the existential.

Like the body, the mind may be an exquisitely sophisticated instrument. But it remains an inadequate vehicle to travel to the deeper, uncharted realms of the spirit. 'It's like trying to go to the moon,' says Sadhguru with characteristic humour, 'on a bullock cart. It doesn't matter how hard you beat the bulls, it's not going to get there.'

Neither body nor mind needs to be relinquished on this journey. Both simply need to know their place. As Sadhguru wryly puts it, 'Every great discovery you make, the planet already knows.' Trying to fathom the mysteries

of existence with the mind, he tells us, is like trying to empty the universe into your head with 'tablespoons called thoughts'.

But there is hope. For within every human being lies the very source of creation which never lets us settle for anything less than life itself. And once you get a whiff of that source, says Sadhguru, 'the fragrance of the physical' turns suddenly and irrevocably irrelevant.

- Arundhathi Subramaniam

Dimension Beyond The Physical

*'Though every human being has the
compulsiveness of the physical, he also
has the consciousness of not being physical.'*

- Sadhguru

Dimension Beyond The Physical

The very basis of a spiritual process, or the very fundamentals of a spiritual longing, is to transcend the limitations of the physical. The most intimate part of physical creation for an individual being is his own body. The limitations and the possibilities of the body – how do you explore the possibilities and go beyond its limitations?

The physical body is designed and structured to function by itself, without much participation from you. You don't have to make the heart beat; you don't have to make the liver do all its complex chemistry; you don't have to breathe consciously. Everything that is needed for the physical process to happen, for your physical existence to manifest itself in a proper way, is happening by itself.

So the physical body is a very self-contained instrument. As instruments go, it's quite a complete instrument. And if you keep it well, you may go through your whole life

Dimension Beyond The Physical

without ever having a spiritual longing. It's possible, because it's so complete by itself, in its own nature. If you are fascinated by gadgets, there is no better gadget. Every little thing that you can explore in this body is quite incredible.

So it takes a certain amount of intelligence and awareness for a person to see the limitations of this fantastic gadget. Gadgetry is fine; the sophistication of the mechanism is fine; but still it doesn't take you anywhere. It just springs out of earth and gets you back to earth.

Isn't that enough? If you look at it from the perspective of the body, it's quite enough. But a dimension beyond the physical somehow got trapped in this physical, was somehow infused into this physical, without which there is no life.

Life is one thing, but the source of life is another thing. In every creature, in every plant, in every seed, in every animal, in every bird and worm, the source of life is functioning. It is just that in a human being, it is functioning with a little more presence. A dog also has the same source of life within him. A worm also has the same source of life within him, but it is not so manifest in them; it does not have a strong presence there. In the human, it has a stronger presence.

Because of this, all the trouble started. Because of this, we had to devise these impossible yogas, you know. We have to do all kinds of things, because the source of life has a larger presence in the human being compared to any other creature on this planet. If the source of life - or the Creator or the Divine - had a low-profile presence in you, as it has in other creatures, you would not be in this ashram today. Yes? Because He has taken on a higher presence, suddenly all the simple things, or even the wonderful things that the physical offers, somehow become irrelevant. Because the fragrance of that which is the source of creation is such, once you get a whiff of that, the fragrance of the physical does not appeal.

So because of this one aspect, a human being is in constant turmoil. A human being is in constant struggle between the physical and that which is beyond the physical. This is the only thing which is setting him apart. This is the only thing which is putting him, though he is also physical, in a state of contradiction with the physical. Though he also has the compulsiveness of the physical, he has the consciousness of not being physical.

'Any method that you employ to enhance the presence of the non-physical within you is yoga.'

So every kind of spirituality that you can find I refer to as 'yoga', because they are all different types of yoga. They are either done systematically or blindly, but still it is yoga. Any method that you employ to enhance the presence of the non-physical within you, any method that you employ to heighten the presence of that which is the source of creation within you, is yoga. How you do it - either by using the body, or your intelligence, or your emotions, or using the fundamental life energy - doesn't matter. Whatever you do, you only do with these four dimensions of who you are. So everything that you do to enhance a dimension beyond the physical is 'yoga'.

So, all these yogas became necessary because of this fundamental conflict, or this seeming conflict. I wouldn't really call it a conflict. It seems like a conflict between the instinct of self-preservation and the longing to become boundless. These two forces are not against each other, but when you look at it from a physical perspective, when your whole perception is limited to the physical, they seem to be in conflict. But they are not really in conflict. One belongs to the physical; another belongs to a dimension beyond the physical. If one has the necessary awareness to separate the two, then there

is no conflict. But if one does not have this awareness, if he is identified with the physical, then there seems to be a conflict between these two fundamental forces which make a human being what he is right now.

If you go by the ways of the body, it knows only self-preservation and procreation. It's incapable of anything else. These are the only two aspects of the body. If you go by the dimension beyond that, there is a longing to become boundless. Unfortunately most of the time man is trying to give physical expression to this longing to become boundless, which leads him to all kinds of activity, insatiable activity.

Even if somebody's body is aching, you cannot make him sit. Do you see? You went to Himalayas? Your body is aching. 'Enough,' it says. But no, you must go to the top of the mountain and come, because you want to be a little more than who you are all the time. You always want to be a little more than who you are. This longing is a never-ending longing. This longing is not seeking a little more; it is seeking ultimate expansion.

So these two aspects seem to conflict because of a strong identification with the physical. Once you get deeply identified with the physical, then these two fundamental forces - one which helps you to root yourself well on this planet; another which is supposed to take you beyond

Dimension Beyond The Physical

- instead of working in collaboration, unfortunately, conflict. All the struggles of humanity - in terms of 'should I be spiritual or materialistic' - are just coming from this ignorance.

'Make everything yours.

Why be stingy with your greediness?'

Questioner: Sadhguru, how is it that a six-year-old boy can remember his last life - he can tell who he was, who his parents were and even who killed him, where and how - and after a time, forget everything?

Sadhguru: How come he can remember? He should not remember. Nature has given you this cocoon of life so that you do not remember. It has given you a protective wall so that you do not remember, because if you remember you will become a far bigger mess than you are right now. See, with these few years of living here - ten, twenty, thirty, sixty years of living here - people are just struggling with the memories of this life, isn't it? People have great struggles with these few years of memories. Suppose a few lifetimes of memory opened up, you know what a turmoil and struggle it would cause within you? Just being here, you are still struggling with relationships; you

are still not able to forget what happened yesterday, what may happen tomorrow. All these struggles are going on.

Let's say you remembered your past lives and you realized that your dear son happens to be your neighbor's pet dog. Just suppose... (Laughter) Because these days, dogs are having a better life than us, yes? (Laughs) You know what havoc it would cause in your life and in your neighbor's life? (Laughs) And in the dog's life! It wouldn't be good for anybody, isn't it? If you are in such a state of understanding and dispassion that even if you come to know this was your wife, or your mother, or your father, or your dearest friend, you can still continue without even looking at them, then it is okay to know. But if you are somebody who has emotions for everything that you think belongs to you, this is a problem.

People's emotions are only towards those things which they call 'theirs'. Suppose, let's say, you have never met your father, or you have not seen your mother, or you had not seen your twin brother or sister in your whole life. Today I show you: 'See, this is your mother.' You have never seen her; you have nothing to do with her. But now because somebody told you this is your mother, the moment you see her, suddenly emotions burst out. From where? You have not built a relationship with this person. You have nothing to do with this person. It's just that when somebody says, 'This is your mother,'

Dimension Beyond The Physical

somebody is saying this person belongs to you, isn't it? So your emotions flare up only in response to those things which you consider 'mine'.

If you have this problem that everything has to be yours and only then things will happen, then I would say, get a little more greedy. Make everything yours. Why be stingy with your greediness? Take it all the way. 'Oh, my children - I have tremendous feelings for them.' Make everybody yours; what is the problem? Is somebody there to stop you? (Laughs) If that is your way, take it all the way. Or nobody is yours - that is also fine. It's a harder way, but that is also fine. 'Nobody is mine' is fine. 'Everybody is mine' is fine. 'This is mine; that is not mine' - this is a problem.

So if you remember past lives and you are in this state that 'this is mine' and 'this is not mine', then you are going to get into lots of trouble. Too much trouble, more than you can handle. If you have reached a point where everything is yours or nothing is yours, then it is okay to remember. Then it would be useful to remember.

So a six-year-old boy, just by chance, remembered something. Sometimes the systems in nature fail, you know. Some data input mistake. (Laughs) It happens. It's such a complex structure, so sometimes, you know, it happens. A little mistake. The necessary protection was

not created in a particular child. But even if these children do remember, usually before they grow up, they tend to forget. Lots of children below the age of four clearly remember their past, but by the time they become four years old, it all dies out. After the age of four, they get involved in this life, whatever is around them. Until they are four years old, it is possible that in their minds the past could be just going on.

I don't know if you are aware of this. In India for a variety of reasons they said this: 'Until the child is four years of age, he belongs to God; only after that he belongs to you.' (Laughs) They say this because he is full of so many memories, he doesn't belong to anybody at that time. After that, once his memory goes off, he starts relating to everything around him in a deeper way, and that is when he begins to belong to you. At least, he gives you an illusion that he belongs to you. (Laughs) Yes? He will break it after some time. They do, isn't it? One way or the other, they do. (Laughs)

So it could happen. It has happened many times, but generally such people forget after some time. That capability or that kind of aberration, I would say, happens only at a certain phase of childhood. After that it dies by itself.

‘The problem is people are awake
but they pretend to be asleep.’

Questioner: Sadhguru, in the beginning you said that the human is one where the source of creation has a greater presence. Now why does it have to be so? Is it just nature's ploy? Is it a play where we are all just some kind of software program, designed for self-annihilation, with some support systems? And why do some people have the longing and some people not? And why do some people with the longing, find the right place or the right avenues to get the longings fulfilled? What is the secret behind all this?

Sadhguru: For the first part of the question, why are you asking me? I didn't create this damn place. I am only trying to create a solution. (Laughs) I didn't create the problem. So is this all a ploy for the spiritual people to run their business? Do they have some kind of deal with the Creator, that he keeps people in such a turmoil that these people can run their show? Possible... (Laughter)

Questioner: That is not the question, Sadhguru...
(More laughter)

Sadhguru: I know the question. It is just that you are asking this with a certain anguish attached to it, so I

am just trying to play it a little bit. You know the cat-and-mouse game? They say, 'Ilige prana sankata bekkige chellata.' (Laughs) What it means is, for the rat it is a life-and-death question; for the cat it is a game. (Laughter) So it all depends which one you are.

So why is this whole thing made like this? Is it some kind of a conspiracy between these spiritual gurus and the Creator? No. It is all a conspiracy from the other side. We are trying to beat the conspiracy. We do not have a deal with the conspirator, but we have made friends with him. Now that we have made friends with him, we can get him to open the door. Or we have found the keys ourselves. Even without his permission, we started opening the door these days.

Now, why in one person there is a longing; in another person there isn't. There is no such thing. In everybody there is a longing. In everybody there is a longing to be a little more than what he is right now. That is a spiritual longing. It is just that most people do not recognize it as such, until a certain amount of pain, or suffering, or old age, or the constant threat of death, enters their life. Until then they will not recognize that longing for what it is.

They will go on painting all kinds of pictures. Using that longing, they are painting a million different kinds of pictures on a daily basis. They think it is about money.

Dimension Beyond The Physical

They want to fool themselves thinking that it is about a man or a woman. They know very well it is not so, but they like to keep the game going, and keep the game going forever. They think it is all about a new house. They think it is about a new job. They think it is about a promotion. They think it is about wealth. It's not that they really think so. They just like to play this game. Everybody knows that none of these things will fulfill them. They know it very well, isn't it? But they still continue to play the game.

So why the game is so difficult is because it's like this... Shankaran Pillai and his wife were sleeping in the night. Then the wife thought she heard some noises downstairs. She thought there must be a burglar. And she said, 'Hey, are you awake?' Shankaran Pillai said 'NO.' (Laughter)

That is why you cannot wake them up. Do you understand? If they are really asleep it is very easy to wake them; gently you can kiss them awake, if they are gentle people; or you can pour a bucket of ice cold water, and wake them, if they aren't. But the problem is they are awake and they pretend to be asleep. Now you have to coax them not to pretend. You know it is difficult. (Laughs) That's why it seems so difficult; not otherwise.

If people were really asleep, it would be very easy to awaken them. But they are awake; they are pretending

to be asleep. Now, a man who is pretending to be asleep, if you roll him over, he will pretend to sleep on this side. You make him sit up, but he will pretend to sleep sitting. You make him stand up; he will pretend to sleep standing. When he is determined not to get up, it takes lots of work. That's the foolish work we are doing in the name of spirituality: to wake people up who are already awake, but who like to pretend that they are asleep.

Otherwise, why do we go on and on? One satsangh is enough, isn't it? Just one satsangh is enough. Why another one, and another one, and another one? Because with one satsangh, you roll them over like this, and they pretend to sleep on this side. Next satsangh: 'Okay, that didn't work.' So you roll them like this, and they will sleep in that position. In every new position, they will sleep. So you don't let them sit in any position. You keep them moving and moving to a point of frustration, so they will get up. 'Okay, this damn man won't let me sleep anyway. What the hell, let me come awake.'

This is the way fools wake up. But the intelligent should get up the moment they know they are awake. They must open their eyes and see. Those who are eager for life, those who are looking forward to the day, the moment they are awake, they will get up and come out. Those who are not looking forward to the day, if the sun comes up, they want to deny it with the blanket, isn't it?

Dimension Beyond The Physical

So that is why the spiritual processes are designed like this: you like it or you don't like it, but at five o'clock in the morning, you get up, have a cold water bath, sit down and do everything that you have to do. 'No, I don't like it, I don't like it...' It doesn't matter whether you like it or not; you just do it. You are falling asleep, it doesn't matter; you still do everything. If you do this for some time, you will realize, 'What is the point pretending? Anyway, they will make me do all these things.' Then it will not be worth pretending.

You are creating a whole range of illusions for yourself. Life should disillusion you somewhere. It will. The sooner it does, the better. When life doesn't, a guru tries to hasten the process of disillusioning you. Do not understand 'dis-illusion' as a negative process. Disillusioning means destroying your illusions, isn't it? If you get disillusioned, is it a positive thing or a negative thing? (Laughs)

That's the whole problem with life, isn't it? If your dreams break and you come down to reality, that's when you struggle and suffer most. If everything that was an illusion broke and landed you in reality, you should be joyful. But just the reverse is happening. That's because you are awake and asleep. That's the problem. If you are fully asleep, there is no problem. If you are fully awake, it's absolutely wonderful. You are awake but you pretend to be asleep. This is a serious problem.

'Ninety percent of humanity has disappointed the Creator because their hormones are more dominant than their intelligence.'

Questioner: Sadhguru, what are your views on homosexuality? Is it karmic?

Sadhguru: I think most of the homosexuals of today are a product of a social situation rather than of any kind of physiological, or any other inner need. Mostly they are a social outcome of a certain attitude.

If you go by the ways of nature, sexuality was implanted in your body fundamentally for the sake of reproduction. We are all here because of that. But if there was no pleasure attached to it, nobody would go for it. It is a painful thing to deliver a child. So nature decided to attach pleasure to it, because without pleasure, nobody would go for it. In spite of a little bit of pleasure attached to it, so many people are deciding not to go for it. They've become smart, you know. At a very young age, a lot of people are becoming very smart these days. They are able to see through the limitations of it and say this is not for us. That's very smart actually, because they are able to think beyond their hormones.

The hormone is a chemical process; it takes charge of you from inside, not from outside. It's not an outside

Dimension Beyond The Physical

invasion. It's an inside invasion. Until you were twelve-thirteen years of age, everything was just fine with you. Suddenly a little bit of chemistry, and you don't know what the hell is happening with you. Suddenly the whole head has become wonky; you can't think beyond it. It has happened, yes? So the moment hormones hijack your intelligence, you start acting funny; you act like the whole world is revolving around your sexuality, like there is nothing else to the world except sexuality.

See, almost ninety percent of art work, literature, or any damn thing that is written or painted or sculpted, is about sex, isn't it? I don't know, I may not be right on the percentage, but I think it is about ninety percent. Even if it is seventy-five percent, I think it gives a very distorted vision of life, yes? It is very distorted that one aspect of the physical takes up so much of the human mind and consciousness. Now in that, what or whom you want to have sex with has become another great identification.

So when you talk about heterosexuality or homosexuality, you are just asking me with whom or what I should do this thing that we call 'sex'. I don't care. All I know is if your body and your consciousness and your mind are ruled by these simple hormonal changes that happen within you, you have a completely distorted perception of life. What is there to correct? What is there not to correct?

If physiologically some certain needs have changed within a person, he could be helped. But most of it is social. I do not think one thing is better than the other. You being ruled by your sexual identification, either hetero- or homo-, is about the same thing. You are ruled by a simple aspect within you which was created for a certain purpose. This simple aspect has become the most dominant factor in you; that itself is a distortion of life.

See, for all the other animals, it is fixed. Only at certain times they have that awareness; the rest of the time they are not even aware of their sexuality. With human beings, nature trusted your intelligence and believed that your intelligence will function beyond your hormones. But I think ninety per cent of humanity has failed nature, disappointed the Creator, because they have not allowed their intelligence to function beyond their hormones. Their hormones are more dominant than their intelligence.

So what kind of sexual identity you take, it doesn't matter. You are identified with a few body parts - that is bad enough. Which body part doesn't matter; it's bad enough. If you must identify with body parts, I would say the best body part to be identified with would be the brain, not something else.

'You want to play God with gloves on.'

Questioner: Sadhguru I just wanted to ask about alternative therapies, like acupuncture, Shiatsu, Reiki, or healing, just in case I get an interest in it. How can they affect you as a practitioner? Because you've mentioned in your book, Mystic's Musings, that if someone gives Reiki to somebody else, they are actually taking on their karmic patterns. That concerned me.

Sadhguru: Why is it such a concern?

Questioner: I think I have got enough karma of my own, and don't need anyone else's...

Sadhguru: You don't want to take any of their stuff?

Questioner: Not particularly, no. This is about handling my own self...

Sadhguru: So, alternative therapies. I think we did not really talk about therapies like acupuncture or acupressure or any of those things. We were talking about healing systems and energy healers; it is only in that context that we said this. Not in terms of acupressure or acupuncture or massage, or anything of that kind. We were talking about people who are trying to meddle with energy, not knowing all the nuts and bolts of how this system is made.

Just meddling with one thing without knowing the other can cause various consequences. It is not just about taking on karma. It can cause various consequences which are not necessary, which is very immature to do. But systems like Ayurveda or homeopathy or acupressure are alternative methods of treatment. They are different. Healing systems are different. We were saying that only with reference to healing systems, not alternative systems of treatment.

Questioner: So if you are a Reiki practitioner, which is about working with people's energy, how do you protect yourself from taking on their karma?

Sadhguru: By not doing it. (Laughter) These are all things that have come from drop-outs from Buddhist monasteries. You meddling with another person's life process, without knowing the whole of it, is irresponsible.

You know, these days you can see videos of major surgeries happening. So suppose you saw a video like this; you observed everything very carefully. Then tomorrow somebody has a problem, and you take a shaving razor and decide to do a surgery upon him. I am telling you, some people may survive this. People have survived such things, isn't it? Many times in battle zones, in nature, when accidents happened, people have performed absolutely crude surgeries upon somebody and they have survived.

Dimension Beyond The Physical

But that does not mean that is the way to do surgery, isn't it? It's just that some people might have survived such surgeries. In extraordinary conditions, it was done.

So any kind of meddling with other people's energies is very juvenile. It's coming out of a certain immaturity and a certain egoistic state of wanting to play God, which is not necessary. If it is coming out of compassion, what is your problem? Let everybody's karma come to you. As long as he is relieved, what is your problem?

That's not it. You want to play God with gloves on. It doesn't work like that. God did not play the game or the conspiracy with you, with gloves on. He got himself into you to play this game. It is only the priest who told you that He is sitting up there and watching everything. But look at the way life is happening. The source of creation got itself trapped in you, isn't it? Yes? Unless you have that kind of involvement, you don't meddle with such things.

**'In a state of offering,
a human being is most receptive.'**

Questioner: Can you say something about the significance of participating in the Nada Aradhana each day? Either singing, playing the bowls, drumming, or simply being there and meditating...?

Sadhguru: One important reason why we started this process which we call 'Nada Aradhana'¹ is because the energy of Dhyanalinga can become like a solid wall. It can become so intense that for those who penetrate through it, it will be wonderful; others will sit in the temple, but will sit outside the energy. It can become like that, because it is so intense. It is almost physical.

Now that many of you are having a dip in the Theerthakund and then going into the temple, I am sure some of you must have felt that when you enter the temple, it is almost like a physical thing. It hits you. If you are sensitive to it, it's almost physical, because the field of energy that gathers around the Linga is so intense that it can be like a strong wall. If you penetrate that, you will be wonderful; otherwise it would be not available for lots of people, simply because of its intensity. If it was of weaker intensity then a lot more people could enter.

So twice a day, we are sort of cracking this wall by using certain sounds - sometimes melodious sounds, sometimes discordant sounds... (Laughter). We are Isha, you know; we are like this. We have people who have no music background of any sort doing music; that's the miracle of

-
1. Nada Aradhana: *An offering of sound made twice daily to the Dhyanalinga. This is a blend of vocals, singing bowls, drums and other instruments.*

Dimension Beyond The Physical

Isha. (Laughs) It's very positive on one level; it could be very frustrating on another level. But it is good; it at least disillusion you and it works.

So the melody of the music that they produce is only socially relevant for the people who are sitting there. But as long as the purpose of making the sounds is fulfilled, even if they are discordant, it's all right. Because the idea is to disturb something there – something which is manifesting itself into something very intense, almost like a solidified presence - so that it becomes a little more accessible to all people who enter the temple. Twice a day, we just shake it up a little. You could just do it with a few shouts; you can take kitchen utensils and make noises; you can do that too, if you do it intensely enough. But we want this to become an offering also, because in a state of offering a human being is most receptive.

Why always in the Indian way of life - it doesn't matter how poor you are, or if your children have not eaten for ten days - if you go to the temple, you must offer something, this is not because God wants to eat your banana or coconut. If you don't have bananas or coconuts or whatever, you must at least offer a leaf. The idea is that you go with an intention of offering. You go as an offering. When you go as an offering, you are most receptive to what is available there.

So the times of Nada Aradhana, because they are a time of offering, definitely it's the most receptive time for people. For those of you who are unable to experience Dhyanalinga for what it is, if you are struggling with it, the best time for you to be there is definitely the Nada Aradhana time. One thing is that we are loosening the surrounding structure in a certain way. Another is that it is a time of offering and that is the most receptive state to be in.



Circus Of The Mind

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

- Sadhguru

Circus Of The Mind

Questioner: My question is within the world of the mind. I don't know if I'm strange, but I think most people are like this. We spend a lot of our energy and our life thinking about the other sex, and about sexuality. I would like to hear something from you about this.

Sadhguru: Nothing strange about it. It's just that your intelligence has been hijacked by your hormones. (Laughter) It's not you; it is just compulsive behavior, isn't it? When you were a child, it didn't matter what reproductive organs a man or a woman carried. It didn't matter to you. The moment hormones started playing within you, now you can't think of a world beyond that. And you will see beyond a certain age, when the play of hormones goes down, once again it doesn't matter, and you look back and can't believe you were the one who were doing all that.

Body knows only one thing: survival and procreation. It doesn't know anything else. Isn't it so? Does your body know anything else? So if you go by the way of the body,

some pleasure may come to you; it's not that it won't. Nothing wrong with the body. It's just limited, that's all. Nothing wrong being limited, but it's not the ultimate, that's all. Is it a crime to be limited? It's not a crime. But you will always live an unfulfilled life. No matter what you have, how much you have, you will still live an unfulfilled life.

Now you are thinking about the opposite sex all the time. Let's say tomorrow I grant you a boon: all the women in the world will be after you. You will see, you will still live an unfulfilled life. Yes? So definitely it's not going to get you beyond the bar. A little bit of pleasure, a little bit of pain, will happen. Nothing wrong at all with it. I am not trying to make it dirty, or make it something else. No. It is fine, it's perfectly fine. But you will live within the ambit of the body. If you live within the ambit of the body, body knows only survival and procreation. It doesn't know anything else.

Every moment of your life, no matter where you think you are going - you think you went up the mountain, came down the mountain - the body doesn't know all that. The body is walking straight to the grave. Every moment. Nowhere else. Isn't it so? You think you are going to many places; you think, 'I have come to India; I'll go back to Lebanon.' No such thing. Every step,

the body is going only one way - nowhere else but the grave. So right now because you are young, because of the play of hormones, you've forgotten that. Slowly, as time passes, it becomes more and more apparent that it is walking towards the grave. If all that you have known is just the body, and you are going to lose the whole of it, fear becomes the way to live.

Recently, you know, about four or five days ago, George Best died. You know George Best? He was one of the greatest footballers. I was just seeing some clippings on him. This guy - his name is Best (Laughs) - he was a great footballer, a very natural footballer. And he went all out to live his life. The way they described him was he had every popular film star or model on his arm at some time or the other. But by the time he passed thirty-five, he was such a broken, miserable, frustrated man. At the age of fifty-six or fifty-seven, he died.

Death is not the issue, but the way you live is the issue, isn't it? He lived a terrible life. Because that's the way of the body. If you try to make the limited unlimited, you will suffer. There is no other way. The body's ways are very limited. If you try to make it everything, you will suffer. You being a little bit of emotion, a little bit of mind, a little bit of society, you try to manage it somehow. But it doesn't matter what you do. If you are

sincere with your life, you will see you are still living an unfulfilled life, isn't it?

So, nothing wrong with the body; it is just very limited. It can only play that much of a role in your life. If you try to stretch it to all your life, you will suffer; because you are trying to create falsehood. The truth is, body has to play only that much role in your life. Now you are trying to stretch it all over; you will definitely bring suffering to yourself. Suffering will come in a million different ways. People who think they are just perfect, that nothing will ever happen to them, such people you see after some time what happens to them. Life has its ways to bend you, and break you, and knead you, and grind you, in a million different ways. In most unexpected ways, it will do it to you. Yes? Have you seen it happening to people around you?

So, nothing wrong with your hormones; it's just that they're compulsive. Once you live a compulsive life, you're living the life of a slave, isn't it? Do you want to be a slave? There is something within you which cannot be a slave. Whether you are a slave to something or somebody, once you are a slave, unknowingly, slowly, you will become a long face. When you were a child, you were like this (smiles), because there was not so much slavery. Slowly, as different kind of compulsions

take over, without knowing why, although everything is going on fine with your life - your business is going fine; your family is good; you have good relationships; you are making money, everything - your face is becoming longer and longer. You're doing desperate acts to be happy. As people get richer and older, you will see they start doing more and more desperate things to be happy. Isn't it so?

More desperation comes because you are trying to make a small aspect of your life everything. It will not work. And today especially, the culture is becoming like this. Especially the Western cultures have made body into everything. Suffering is untold. For no reason they are suffering. Everything is well; physically, everything is well arranged: healthcare, insurance, cars, employment. But people are suffering immensely. Almost every second or third person is on some kind of medication just to maintain mental balance. That's not joy. Where you have to take a tablet everyday to remain sane is not joyfulness, is it? Definitely you are on the verge of breaking down every day; just because you made a small aspect of your life the whole of life. That's all. Life is just taking its toll, nothing else. So don't go that way. Everything has to play that much of a role in your life, that's all. If you try to make it the whole, it'll not work.

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

Questioner: Sadhguru, yesterday you were talking about the forces of creation, maintenance and destruction, and you gave this analogy of the electron, proton and neutron. All these forces, you said, were Brahma, Vishnu, Maheshwara. When you connect these things, it makes sense. It appears to be true. (Sadhguru laughs) But, when we hear stories about Shiva, I am lost. Until that part, I'm okay. Everything until then makes sense. But what are all these stories about?

Sadhguru: It's history; it's not stories. See, because you have distorted the image of Shiva in your mind, you've got a problem. He was just a yogi. In yoga, Shiva is not seen as a God; he is seen as the first yogi, the Adi Yogi.

Now, just sixty years ago, Mahatma Gandhi was here. Mahatma Gandhi is a man, isn't it? But never before in the world, in another country, has any another man managed to send the conquerors out of his country without killing them, or threatening them, or blowing them to bits. Just peaceful satyagraha. Have you ever heard of such nonsense? Now you are very close to history, so you believe it because it is your father who is telling the story.

I am telling you, after thousand years, if somebody tells the story of Mahatma Gandhi, it will be seen as pure nonsense. 'Till this point, we are okay. But now you are talking such nonsense, we don't believe you,' they will say. Already people don't believe it, do you know this? (Laughter) Just one generation has passed; already a lot of people don't believe this. They think the whole thing was just nonsense. But it actually happened. Millions and millions of people have witnessed it with their eyes, isn't it? Even when they were beaten, when their skulls were cracked, they didn't hit back. People witnessed this. But I am telling you, after five hundred or thousand years, if you tell this story, nobody is going to believe it.

I told you, this is a dialectical culture. People express everything in the form of stories, everything in the form of symbolism, because that's the nearest way they can bring you to understanding. Now, you are trying to dissect two things at the same time with the same knife. It doesn't work like that. That is a different aspect; this is a different aspect. This needs to be seen and experienced one way; that needs to be seen and experienced in a different way. What is ultimate, and what is immediate, is very different. When you talk about the ultimate, it's a different dimension. When you talk about the immediate reality, it's a different dimension altogether. So if you don't know the distinction, it is just a total misunderstanding of life. Just because you have a little intellect, you think it is capable of grasping everything? It is not so.

Circus Of The Mind

Let me tell you a story. Now you think you are very logical. Let me tell you the predicament of the person who is known as the Father of Modern Logic. Do you know who he is?

Questioner: Aristotle.

Sadhguru: Aristotle. His logic is just perfect. You will like this. What's your name? Aristotle?

Questioner: Jagdish.

Sadhguru: Oh, you also carry Shiva's name. (Laughs) Aristotle's logic is like this: A can only be A. A cannot be B. B can only be B. B cannot be A. Did we go through this? Is it perfect logic, Jagdish? You agree? A can only be A. Can A be B?

Questioner: No

Sadhguru: No. This is perfect logic. This is Aristotelian logic. Now you are sitting here. Are you a man or a woman? If you go by logic, you can only be this or that, isn't it? What is the reality of life? Both the dimensions are there within you; it's just a question of percentages, isn't it? That's how life is operating. That's not how logic is operating.

Anyway, let's look at Aristotle's life. Extremely logical man, intellectually brilliant; no question about that. But he tried to stretch logic to all aspects of life, and in many ways he was a cripple. One thing is Aristotle's body never developed to its normal size. He was abnormally thin. So because of this, he used to wear three outfits, one over the other, just to make himself look presentable. See, if you are abnormally thin and you don't care, that's different. But if a man has to wear three outfits one on top of the other - that's not a good state of mind. Isn't it so? This is how he was.

One day, Aristotle was walking in the beach. A glorious sunset was happening, but Aristotle has no time for such petty things which happen every day. He's seriously thinking about some great problem of existence, because for a fool like Aristotle, existence is a problem, not a joy; and he believes he is going to solve it. So he is thinking seriously, walking up and down the beach. There is another man on the beach who is doing something very intensely. He is doing it so intensely that even Aristotle cannot ignore him.

You know all these stupid people who are thinking too much about their own nonsense, they are people who ignore life around them. They are the people who don't have to smile at anybody in the world. They don't even have to look at everybody; they kind of go like this...

(Pulls a long face) on the street, like they are practicing for their funeral. (Laughter) Because they think they are intellectual, they think they can ignore all the life around them. They have no eyes to look at a flower; they have no eyes to look at a sunset; they have no eyes to look at a child or a smiling face; or if it's an unsmiling face, [no time] to make it smile. They have no such small duties or cares in the world. They are all up there, solving the problems of the existence.

But you can't ignore this man because he is doing something so intensely. Then Aristotle noticed what he was doing. This man was going to the ocean and coming back; going to the ocean and coming back - with great intensity. So Aristotle stopped and asked 'Hey, what are you doing?' That man said, 'Don't disturb me, I am doing something very important,' and went on and on. Then Aristotle became even more curious and asked, 'What are you doing?' That man said, 'Don't disturb me; this is something very important.' Aristotle said, 'What is this important thing?' Then the man said that he had a little hole in the beach, and he said, 'I am emptying the ocean into this hole.' And he had a tablespoon in his hands. (Laughter)

Aristotle looked at this and laughed. A man like Aristotle cannot laugh on a daily basis, you know? (Laughter) These people cannot laugh, isn't it? You meet them every day,

or no? Or you are them? Okay, don't raise your hands. (Laughter) Aristotle is the kind who can spend a year without a single moment of laughter, because he is all intellect. It takes a heart to laugh. Intellect cannot laugh; it can only dissect everything. Aristotle laughed and said, 'This is ridiculous. You must be insane. Do you know how vast this ocean is? How can you ever empty this ocean into this little hole? And that too, with a tablespoon? At least, if you have a bucket... (Laughter), some chance. Please give this up; this is madness, I am telling you.'

That man looked at Aristotle, threw the spoon down and said, 'My job is already finished.' Aristotle said, 'What do you mean it's finished? Even the hole is not full. Forget about the ocean being empty, even the hole is not full. How can you say your job is finished?' That man was Heraclites. Heraclites stood up and said, 'I am trying to empty this ocean into this hole with a tablespoon. You are telling me it's ridiculous, it's madness, so I should give it up. What are you trying to do? Do you know how vast this existence is? It can contain a billion oceans like this and more, and you are trying to empty it into the small hole of your head with - what? With tablespoons called thoughts. Please give it up. It's very ridiculous.' (Participants clap)

Because, if you want to know the experiential dimensions of life, you will never know it with your petty thought.

I am calling your thought petty because it doesn't matter how you can think, it is still petty. You understand? If you have an Einstein's brain, it is still a petty thought, because thought cannot be bigger than life. Thought can only be logical, functioning between two polarities. That's too small. If you want to know life in its immensity, you need something more than your thoughts, something more than your logic, something more than your intellect. Only if you open up that dimension, you will taste life in its larger proportion. Otherwise you will know only the physicality of life. With thought, you will not penetrate anything other than the physical. You can know the physical; you can use the physical. Because the world has given so much significance to Aristotle and his tribe, all the sciences have developed in the physical dimension.

With this, much comfort has come. I know you are all too thrilled about what your computer can do, or what your internet can do. But it's not done anything to your life if you really look at it. Yes? It's brought comfort and convenience, greed, endless greed, but it has not brought any joy to you ultimately. It has not taken you to any higher dimension of experience or existence. You are in the same place. Instead of riding a bullock cart, maybe you are driving a Mercedes, or dreaming of a Mercedes. Whichever way, you are still only moving from point A to point B, isn't it? You have not gone to another point. Whether you fly a jet plane or a bullock cart, it's only lateral movement,

isn't it? Even if you take a spacecraft, it's still only from point A to point B. No new dimension has occurred to you in spite of all this exploration. That's because the instruments of exploration that you are using are too limited, that's all.

I appreciate the enthusiasm, but the instruments of exploration are just logical and intellectual, so there is no way you will touch any other dimension of life. It's not possible. It's like you're trying to go to the moon with a bullock cart. It doesn't matter how hard you beat the bulls, it's not going to get there. If you beat the bulls really hard, maybe we can climb the mountain on a bullock cart. But you can't go to the moon. Do you still believe you can? Try hard. Some more frustration has to happen before you open up the other possibility. Either you learn out of your intelligence or life will maul you and teach you a lesson slowly. The choice is yours.

**'Most people are investing their whole
lifetime just for their material well-being.
Dying to live, this is called.'**

Questioner: When I go back, I will be entering another ashram. Do you suggest any modifications to my life? I mean, especially regarding rituals, prayers,

and the various traditions I have been following for years. Or are they all not necessary at all?

Sadhguru: How can I tell you how to run other ashrams? (Laughter) I know how to run this one. How to run all the other ashrams in the world?

So about the rituals that you are doing, you have already been making it more and more compact. Your grandfather was doing pooja for two hours. Your father was doing it for one hour. You brought it down to ten minutes, isn't it? Now this is a genuine issue for a lot of people, but on different scales, maybe: you have been doing some ritual, should you stop that?

See, generally, with the family rituals, whatever you have been doing, is more a tradition. It's not really with an understanding of what it does to you; it's more because there is an emotional significance to it. Your father was doing pooja to this picture. You don't want to suddenly throw that away tomorrow morning. There is a certain emotion, and family sentiment, and stuff. You can keep them. Why do you want to destroy all the culture in your house? Not necessary. But if it doesn't mean anything to you, there is no point continuing either. If it emotionally means something, you can leave it there. There is no hassle about it. It's not going to harm you in any way, at

least. It is just that it's better to invest time in things with more understanding, and with result-oriented sadhana, rather than simply doing something for the sake of it.

People are doing various types of mantras to bring material well-being. What I would say is that when it comes to material well-being, it is better to equip yourself to create that for yourself, rather than wait for some other grace to descend upon you, because there isn't that much time in a lifetime. If you sit and start praying and praying to God, from the age of twenty, that you must 'become rich, become rich, become rich...' Suppose it works when you are eighty? (Laughter) That's going to be an insult, you know. At least if you die poor, it's okay. You didn't get the money when you needed to spend it; now you are eighty, and now it has worked. And especially when you are eighty, if you get too much money, everybody around you will wish you die soon. (Laughter) Everybody would think, 'Why does this old bugger need money? Why doesn't he die?' They may not express it, but people will think this, in spite of themselves. Many people feel guilty that they are thinking like this, but still they think it; they can't help it. So, their prayers may get answered. (Laughter) Yes? After all, their prayer also has power, does it not? (Laughter)

Questioner: That is entirely up to them, what they do, but what do we have to do? (Laughter)

Sadhguru: We will come to that... So now when it comes to material well-being, it's always best that you equip yourself to earn what you want. It's no big deal; it can be done. If only you equip yourself, if you don't clutter yourself with too much nonsense and greed, you can reasonably earn what you want - of course, considering the social situations of that particular society.

What is rich in one society and what is poor in another society is very different. See, now in this village that we went to earlier today, if a man earns a hundred rupees a day, he feels quite rich. That's two dollars per day. Do you understand? Not two dollars per hour. Two dollars per day, he feels quite great. If he earns four dollars, he's super rich. So what is poverty, what is wealth, is very social, isn't it? Today, because of communication levels, everybody is trying to become a billionaire - which is anyway not sustainable. It can cause a huge collapse for the whole world some time. But that's different. Otherwise, always what is affluence and what is poverty, is very specific to society, isn't it? See, one of the laborers bought a new bicycle today. His joy is untold, you know. You won't have that joy even if you get a Mercedes, because there is somebody else driving a Maserati. (Laughter) So in terms of physical positions, what is rich and poor is a very relative thing.

So within the norms of that society, earning what you want is not difficult if you just don't get too cluttered up in your head. Everybody can do it. It doesn't take any great intelligence to make money. It just needs some perseverance and some doggedness to pursue something and make some money out of it. Because people are too screwed up in their heads, every little thing is so difficult for them. Otherwise in that society, getting some reasonable levels of material well-being is not difficult for anybody with a normal sense of intelligence. You don't have to be extraordinarily brilliant for that. In fact, brilliant people don't make much money, because they are smart. (Laughter)

Irene was asking about my travels. I said I travel everywhere in the world without even a dollar in my pocket. You know, I don't have a single dollar in my pocket. I go to any part of the world without any problem. I have a credit card that somebody got me. In the last six years, I have not used it even once. It never occurred to me that I must get into credit, nor did the requirement come. So isn't it very smart to live without money?

Questioner: Well, I think you're envied by a lot of people.

Sadhguru: That's the problem. That's what I said: they get cluttered. They have envy; they have jealousy;

they have problems worrying what other people will think. Because of this, they cannot employ anything of themselves properly. That is the whole problem. Now when you have no sense of envy, no sense of jealousy, no sense of comparing yourself with somebody else, you will use everything that you have properly. And what has to happen around you will happen, according to your capability, that's all. And everybody has enough capability to earn what is necessary for him. He doesn't have to go through a big circus to do it. With a reasonable circus, he can do it. You are investing your whole lifetime to make a living. What is the point? Most people are investing their whole lifetime just for their material well-being. Isn't it so? Dying to live, this is called. (Laughter)

So, if it comes to material well-being, please just use your brains and your body; it'll happen. And the practices that you have started will definitely enhance your ability to use both your body and mind in a big way, in a very big way. I would say twenty-five to thirty per cent of your time in a day, if you spend, you must be able to earn sufficiently to live well. The rest of the time you must focus on other dimensions of your life. That's how life should be. In twenty-four hours, if you work for four or five hours, you must earn enough money to live well, actually. There is no need to spend eighteen hours just trying to earn money, you know. If you are doing something else that you care to do, that's different; you'd work twenty-four hours a day. That's a different thing.

So if it's for money and material things, it's not necessary to invoke gods, you know. If you are invoking gods for your spiritual well-being, then you must understand it is only a preparatory step. It can never be the whole thing. Whatever gods you pray to for your spiritual well-being, it is only a preparatory step for you - unless you are willing to walk the path of devotion hundred per cent.

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

Devotion is the quickest way to get there, but today the way you have become, with the intellect being brought forth to this level, you cannot be a devotee. The word, 'devotion' comes from the root word 'dissolution'. A devotee has no agenda of his own. His only objective is to dissolve into his object of devotion, that's all. He is not thinking of living well; he is not thinking of becoming rich; he is not thinking of going to heaven. Let's say he is a devotee of Shiva. It means he just wants to merge or die into Shiva. That's all he knows. Are you like that? No. For you devotion is a currency. (Laughter) Devotion is a currency for an easier life, isn't it? Look at the prayers in the world. Ninety-nine per cent of the prayers are just about 'Give me that, give me this, save me, protect me.' (Laughter) Isn't it so?

Questioner: Absolutely.

Sadhguru: This is not devotion; this is a deal. (Laughter) You are trying to make a deal, a stupid deal. So if you really want to become a devotee and you want to attain to the ultimate through devotion, then you have no agenda for yourself. You don't want life to go your way. You just want to merge with the Ultimate, that's all. If you are like that, devotion is the quickest way to realization. It's very quick. But today with all your education and this questioning mind, devotion is out of the question. Please look at it. Are you capable of becoming truly devout towards somebody?

Questioner:: No

Sadhguru: No. So don't talk about it. I don't say there is no element of devotion at all in you. There is. It can serve some purposes, but it can't be your way to the Ultimate. Do you understand what I am saying? You can take small rides on it. Today, you sit in the temple for ten minutes and feel 'Shiva, save me', and you get confidence to go through the next twenty-four hours. To that extent it works. But it cannot be your ultimate journey, because your intellect is not willing to bend down to anybody totally - unless you come to a certain level of experience where you naturally progress into a devotee.

Here it happens that people come to the ashram as investigators; slowly they become students; then they become disciples; then they become devotees. That is a natural progression of life. As their experience becomes deeper and deeper, they have no option; they are too overwhelmed with what's happening here. Then they can't help bowing down completely. Just bowing down, touching somebody's feet, is not devotion. You're bending down because there is going to be a benefit. Somebody has told you if you get blessings from some guru, things will happen well. Your business will work well, your children will be healthy, something else will happen. So you bend down. It's okay; you get that also. To that extent devotion works for you, but not as an ultimate vehicle to take you beyond.

**'Every great discovery you make,
the planet already knows.'**

So you have to use other things that you have. You are right now enjoying the circus of the intellect. You like it. If you think up something, you feel great. What you think up is nothing new because it's always there in nature. If you just had eyes to see, every damn thing that you discover, has already been there, isn't it? Suppose you discover something today, you get very thrilled.

Circus Of The Mind

You spend your whole lifetime just under that thrill. But what you don't understand is that whatever great discovery you have made, the very earth that you walk on knows it. You know, we call it mud, but in America they call it dirt. Dirt knows better than your brains. Everything that you know, the planet already knows, isn't it? Everything that you re-invent, the planet already knows.

So there's no big deal about that, but you are thrilled with the intellect. So if you are thrilled with that, let's use the intellect. If you were more of emotion than intellect, or if you were more of body than intellect, or if you were more of energy than intellect, we would have structured this program in a different way. Because you are more of intellect and less of other things, that is why so much talking is happening. If you were more energy, I would have (claps) just clapped and sat here and the rest would happen. I don't have to go on talking. But you like words. (Laughter) You like the circus of the intellect, so I am putting you through the circus - a little better circus than you know, that's all.

So it's better you use the other faculties also now, because devotion is unavailable to you. Not because devotion is bad. Devotion is the quickest way. It has always been and it always will be. But it means you have to remove

yourself; you have to uproot yourself. Only then it works; otherwise it doesn't work. But today, because intellect has developed and a certain prominence has come to the intellect, you can't brush it aside.

Can you just brush your intellect aside and surrender to me right now? You cannot do it. If you say that you can, it is big bullshit. I know that. (Laughter) I have seen too much life to believe such things, you know? Every other day people are coming to me: 'Sadhguru I am offering my life to you.' Okay, let's wait till tomorrow morning. (Laughter) Every day somebody is offering their life to me, millions of people. But it's only a few who really manage that. They are different. All others, at that moment when their emotions are on the upsurge, they really feel like it. They are not lying. But they don't know the limitations of what they are, that's all. But I know them very well. (Laughs)

So devotion as an ultimate vehicle for you will not work in your present state of mind. It is not possible for you. You are too committed to your body and your intellect. You cannot drop them all of a sudden and become a devotee. So whatever practices you do are basically devotion-oriented, isn't it? Devotion as an act is vulgar. Devotion as a way of life is wonderful. So if you go the way of devotion, you have to see whether you have it or

not in you, whether it's something that works for you. It doesn't work because you are thinking. Thinking people cannot be devout.

So, instead of that, it's better you develop a little reverence for life around you. When you have this mind, don't talk devotion. If you come to such a point that the experience of life, or somebody's presence has so overwhelmed you, that your mind has just sunk into the background - that what you think and what you feel is no more important; that somebody else has become much more important for you - then devotion is a possibility. You must know how to fall in love, otherwise devotion is not possible.

The English expression, 'falling in love', is very significant. Because you can't stand in love; you can't climb in love; you can't fly in love. You have to fall in love. That means who you are should fall. Only then it will happen. So if you are a lover, a true lover, that means you are not important. What happens to you is not important. Only then devotion is a possibility. Then it's a very quick path. It's the quickest.



Isha Foundation

Isha Foundation is a non-religious, not-for-profit, public service organization that addresses all aspects of human wellbeing. From its powerful yoga programs for inner transformation to its inspiring social and environmental projects, Isha activities are designed to create an inclusive culture as a basis for global peace and development.

This integral approach has gained worldwide recognition, reflected in Isha Foundation's Special Consultative Status with the Economic and Social Council (ECOSOC) of the United Nations. Hundreds of thousands of volunteers support the Foundation's work in over 200 centers across the globe.

Sadhguru

A profound mystic and visionary humanitarian, Sadhguru is a spiritual Master with a difference. An arresting blend of profundity and pragmatism, his life and work serve as a reminder that inner sciences are not an esoteric discipline from an outdated past, but vitally relevant to our times.

With speaking engagements that take him around the world, Sadhguru is widely sought after by prestigious global forums such as the United Nations Millennium Peace Summit, the Australian Leadership Retreat and the World Economic Forum.

Isha Yoga Programs

Isha Yoga offers a unique possibility for individuals to empower themselves and reach their full potential. Designed by Sadhguru to suit individuals from every social and cultural background, Isha Yoga programs extend a rare opportunity for self-discovery and inner transformation under the guidance of an enlightened Master.

Isha Yoga Center

Isha Yoga Center, founded under the aegis of Isha Foundation, is located at the Velliangiri Foothills amidst a forest reserve with abundant wildlife. Created as a powerful center for inner growth, this popular destination attracts people from all parts of the world.

Dhyanalinga Yogic Temple

The Dhyanalinga is a powerful and unique energy form, the essence of yogic sciences. The Dhyanalinga Yogic Temple is a meditative space that does not ascribe to any particular faith or belief system nor require any ritual, prayer or worship. The vibrational energies of the Dhyanalinga allow even those unaware of meditation to experience a deep state of meditateness, revealing the essential nature of life.

Isha Outreach

Isha Foundation has implemented several large-scale outreach projects and pioneered significant initiatives for global harmony and peace. Action for Rural Rejuvenation (ARR) is a holistic program for rural upliftment whose primary objective is to improve the overall health and quality of life of the rural poor. Project GreenHands (PGH) is an ecological initiative to prevent and reverse environmental degradation and enable sustainable living. Isha Vidhya is designed to provide affordable, high quality primary school education to villages across South India's Tamil Nadu state. Other Isha initiatives focus on health awareness, social rehabilitation, women empowerment, environmental conservation and interreligious, intercultural and global understanding.

Contact Us

India

Isha Foundation

15, Govindasamy Naidu Layout
Singanallur, Coimbatore – 641 005, India
Tel. +91-422-2319655
info@ishafoundation.org

Isha Yoga Center

Velliangiri Foothills, Semmedu (P.O)
Coimbatore – 641 114, India
Tel. +91-422-2515345
info@ishafoundation.org

USA

Isha Foundation Inc. / Isha Institute of Inner Sciences

951, Isha Lane, McMinnville, TN – 37110, USA
Tel: +1-866-424-ISHA (4742)
usa@ishafoundation.org

United Kingdom

Isha Institute of Inner Sciences

P.O. Box 559, Isleworth, TW7 5WR, UK
Tel: +44-7956998729
uk@ishafoundation.org

For more information
and your local center please visit our website:

www.ishafoundation.org



FOUNDATION

sacred space for self transformation

Other Isha Publications



Dhyanalinga –
The Silent Revolution



Encounter the Enlightened –
Conversations with the Master



Mystic's Musings



Eternal Echoes –
The Sacred sounds through the Mystic



Flowers on the Path



Midnights with the Mystic –
A Little Guide to Freedom and Bliss



Essential Wisdom from a Spiritual Master
(published by Jaico Publishing House)



The Mystic Eye
(published by Jaico Publishing House)



Enlightenment: What It Is



Good and Bad Divides the World



Ancient Technology for the Modern Mind



Circus of the Mind



Unleashing the Mind



Isha: Sacred Space for Self-Transformation



Watch Sadhguru's videos
www.youtube.com/sadhguru



Purchase books & DVDs
www.ishashoppe.com



Read Sadhguru's articles
blog.ishafoundation.org



Try Isha Kriya, our
free guided meditation
ishakriya.com