Here is a summary of the conversation:

The interviewer began by thanking Sadhguru and noting that he seems to answer questions on an incredibly wide range of topics, from AI to global conflicts, and asked if this was exhausting. Sadhguru replied that he is fine with it, explaining that his interest is simply "life." Wherever life is happening, whether wonderfully, in distress, or just existing, he is interested in it. He clarified that this is a form of "self-interest" because "I am life."

The interviewer then shared his profound experience sitting in the Dhyanalinga, where he lost track of time and felt pulled into a state of meditation. He asked Sadhguru to explain what Dhyanalinga is and how one should understand it, noting that while many might know Adiyogi, Dhyanalinga is less known. Sadhguru humorously pointed out that Dhyanalinga predates Adiyogi, but some things just become more famous or photographed.

Sadhguru then explained the concept of Dhyana, distinguishing it from the common understanding of "meditation." He stated that "meditation" is a generic term for sitting with eyes closed, which could encompass many different practices or even just sleeping. Dhyana, however, is very specific.

He explained Dhyana simply: it is a state where the distinction between "you" and "what is not you" becomes distinctly clear. Using analogies like an iPad or clothes, he illustrated that things you possess or use (like your body parts) belong to you but are not *you*. He emphasized that the body is something you slowly gathered, and what you gather can be yours but can never be you. Similarly, the mind is an accumulation of impressions.

Sadhguru highlighted that currently, most people are ruled by their body and mind, which seem like everything. He used the analogy of clothes you can't take off to describe the situation of being in a body you can't leave – it becomes a trap, or like a palace you entered but lost the key to, turning it into a prison regardless of its appearance.

Dhyana, he explained, creates a little space or distance between "you" and "your body," and "you" and "your mind." This distance is the end of suffering because all suffering is either physical or mental (financial suffering, for example, leads to mental/physical suffering). When there is no possibility of suffering, the *fear* of suffering also disappears.

With the fear of suffering gone, Sadhguru stated that life blossoms to its fullest possibility. Human genius and capabilities are unleashed, and the life *that you are* becomes full-fledged and significant for its own nature, not based on what it does or what it has accumulated (which is how value is often measured in the transactional world). Accumulation can empower you in the world, but it doesn't enhance *you*.

The restriction on this blossoming comes from being trapped in the body and mind. The natural human longing to go beyond this trap is what drives people to various activities like alcohol, drugs, or extreme sports in an attempt to escape. However, these are crude and ineffective methods that ultimately cause damage and don't provide lasting freedom.

Dhyana, in contrast, means sitting in a way that frees you from the boundaries of the body and mind. They remain available for you to use, but you are no longer trapped by them.