नमस्कारम सद्गुरु। थैंक यू सो मच। नमस्कारम। नमस्कारम। आई, व्हेन आई वाज प्रिपेयरिंग फॉर दिस कन्वर्सेशन, ओह, यू केम प्रिपेयर्ड ऑल्सो। ओह माय गॉड। आई डोंट थिंक आई विल सरवाइव दिस कन्वर्सेशन बाय द एंड ऑफ़ दिस। नो, बट आई लुक्ड अराउंड एंड यू नो, द वन थिंग दैट इज़ वैरी यूनिक अबाउट यू स्पेसिफिकली, प्रोबेबली द ओनली मैन ऑन अर्थ। Saying, telling somebody you are unique is like telling them you are a freak. Uh, well, no, it's it's a neutral kind of uniqueness. But in my view, I think uh I I was asking my team, I was like, what what is something that Sadhguru's not answered? And it seems like the world has made it your business to answer everything from AI, LLMs, to Ukraine, to Gaza. Is it not exhausting Sadhguru to to be in a position where you need to answer questions of this nature or are you fine with that? I'm fine with that. Anything concerned with life. We are not interested in Ukraine or Gaza or Timbuktu. Our interest is life. Wherever there is life happening wonderfully, we talk about it. Wherever there is life which is distressed, we talk about it. Wherever there is life generally hanging between the two, we talk about it. It's about life. And so, And unfortunately because that is self-interest because I am life. You knew that or no? No, no, I didn't. That came up in my research. He's getting the drift. Um, I was sitting in the Dhyanalinga earlier today. And it's a very I mean, I'd heard the legend. People had told me that at least the least you should expect is be pulled into a state of meditation. I didn't even realize where 30, 40, whatever odd minutes went. Tell me a little more about this Dhyanalinga. How should I think about what it is? I don't I don't think the world at large, they know about the Adiyogi. But the world at large, my audience would have no idea about the Dhyanalinga. Dhyanalinga was many years before Adiyogi. But you know, some things become more famous than the other. Some things get more photographed. Yes. Right. So, what is Dhyanalinga? Let's split it. What is Dhyana first of all? Dhyana means in English language, we say meditation. The word meditation is not a not saying anything specific. It's a generic something. If someone sits here with eyes closed, you will say they're meditating. But with eyes closed, you could do so many things. You could do Japa, Thapa, Dharana, Dhyana, Samadhi, Shunya, Samyama, so many things. Or you might have just mastered the art of sleeping in vertical postures, which may be the maximum number. Right. They close their eyes, they're dozing. All right. So, the word meditation is doesn't describe anything, just suggests something they're doing within themselves. But Dhyana is very specific. There are many, many ways to describe it. Let's put it this way simply. If you sit here, what is you and what is not you is distinctly clear to you in Dhyana. When I say what is you, what is not you, you're you're holding an iPad. I'm not here to advertise any brand, but you're holding an iPad. Is there a difference between I and iPad? Yes. You know that, right? So, your iPad belongs to you, but it's not you. Am I correct? Agreed. Though most of your work may be there. Maybe it's doing more than you do. If you got it empowered in a certain way. The clothes that you wear, it's yours, but is it you? No. The body that you carry, is it yours or is it you? I intellectually understand that it is not me, but the illusion No, no, no, just tell me honestly, what is true for you? I think my naive understanding says it is me. This is where I'm encased. This is the case of my being. Do you say this is my hand or do you say look at me? Hello. Well, yes, it is my hand. Yes. Right. Is this your head? Yes, sir. Your foot? Yes. Then what? When you say mine, it means it belongs to you. We are not disputing that for now. A time will come for that. Right now we don't dispute that. So your body is yours because you slowly gathered it, right? Were you born like this? No. Slowly gathered it. What you gather can be yours, can never be you. That's very clear. Everything that you know in your mind, whatever you call as my mind today, is also an accumulation of impressions that you gathered. Slowly it gathered. So what you gather once again is yours, but not you. So what you call as my body and my mind, which are ruling you right now, your physiological and psychological processes, which seem like everything right now, is actually accumulated. So what I accumulate, I can keep it aside if I want. So the clothes that you wear, suppose you are not able to ever take it off, we would sit little away from you right now. Because you can take it off and put on new ones, things are fine. You put it on and you can't take it off, terrible place or no? Sure. That's all that's happened. You put it on, this body, slowly you put it on. Now you can't take it off. Meditation means or Dhyana means if you sit here, you are here, your body is little away, what you call as your mind is little away. So once your body and mind, between you and what is your body, between you and what is your mind, there is a little space or a distance. This is the end of suffering. Because you know only two kinds of suffering. Physical suffering, mental suffering. Do you know anything else? Can't think of it. Well, I mean, in the in the in the in the sense of suffering, it's either Is there some other kind of suffering I'm asking? People suffer physically and mentally. Is there some other suffering? Yeah, financial suffering, but that leads to physical and psychological. That's mental. Yeah, right. See, right now I don't have any money, I don't have my suffering. How much do you have in your pocket? I have nothing. Then why are you suffering? No. Then what is financial suffering? There is no such thing. Right. Suffering is either mental or physical. Fair. So once you create a little distance between you and your mind and you and your body, this is the end of suffering. When there is no possibility of suffering, the fear of suffering disappears. Once the fear of suffering disappears, you are no more a crippled human being. As long as the fear of suffering is there, you are crippled because your life will be only half steps. They'll never be full steps. Always afraid, what will happen, what will happen, what will happen. What what is it that people are saying when they say, oh, what will happen to me? What is it? I may end up suffering, isn't it? Either physically or mentally, I may end up suffering. So Dhyana means this, that it gets you to a place where you are beyond suffering. Once there is no fear of suffering, this is when life blossoms to its fullest possibility. Human genius blossoms, human capabilities blossom. Above all, the life that you are is full-fledged and significant for its own nature, not because of what it does or what it has. Right now people are valuable because, oh, he's got a billion dollars, so he's valuable. You come from Delhi, everybody ask you how many million, how many crores is your company? Even if you go for an evening get together, people will ask you how many crores do you have? Right. How this is all you have to display it with your diamonds and this and that. How many crores do you have? So the value of who you are is only because of what you have accumulated. This is one way. In the transactional world, it's important. What I have will allow me to transact that much. In the transactional world, it is important. We are not against it. What you have will empower you, but will not enhance you. Sure. So enhancement happens when life within you blossoms and this blossoming is seriously restricted because you are trapped in your own body and in your mind. Did you ever come out of your body? Um, I can think of a couple of moments when I was younger and more prone to alcohol, yes. But that is not your out of your body, little out of your mind. Sure. Little out of my I confused the two. No, but I meant it as a joke. I have some experience in in meditation and um, it's interesting, but I can't claim to have ever gotten out of my body. Yes. Right. So, it's a trap. You got into it and you can't get out. See, even if you live in a palace, it's wonderful only if you can close the door and lock it for your safety. When you want to go out, you open the door and you go out. You went into your palace and closed it and you lost the key. Is it a palace or a prison? It's a prison. It's a prison. Right. The decor will not make it any better. All right? Yeah. The aesthetics will not make it any better. Once you feel that you can't get out, it's a trap. So all human suffering, unknowingly the frustration is this that they may be in a good body, in a good mind, but there is nothing beyond because it's of boundaries. If you don't explore this, then it looks like it's everything. If you fully explore the depth of your mind, you know it's very limited. It doesn't let you go out. So wanting to go beyond that is natural. As you said, this longing drives people to alcohol, to drugs and various other crazy things. Somebody jumps off a mountain, somebody jumps off an airplane, somebody pops some pill. What do you think this is? They're trying to escape the trap. But these are all crude things to do because it damages you and it doesn't work. Momentarily it gives you that feeling and again you're in the trap in within a few hours or whatever. So what Dhyana means is if you sit here, you are free from these two boundaries. They are available to you. You can use them whichever way you want, both your body and your mind. But they are not a limitation in your life. They are a possibility, tremendous possibility. That's Dhyana. Yes. Um, what is Linga? Yes. Linga means it is called the form. What is the form? What is a form? See, you know there is a world because there are forms. There is a coconut tree, one kind of form. There is blades of grass, another kind of form. There is a man, there is a woman, another kind of form. It's only because of their form, you know what is this, what is this, what is that, isn't it? So this is called the form. What is a the form? Is it a religious belief? No. See, in the universe when there was nothing, it was primordial without a form. This we call as Shiva. That means that which is not. Shiva. You North Indians, you Delhi people made it Shiv. Because you you eat up the last syllable in everything, all right? We say Rama, you say Ram. Krishna, Krishn. So you eat up the last syllable, so you ate up Shiva also. Shiv he became. Essentially what Shiva means, that which is not. What is that which is not? That which doesn't have a form is that which is not. Space doesn't have a form, but it is there. Nobody can deny it. But if you look there, there is nothing because your visual apparatus can go only grasp that which reflects light. Anything that allows light to pass through, you can't get it. See, right now, am I more important to you right now or the air that you breathe is more important? The air. It is? Yes. You're a sensible guy, not bad. Not prone to that much flattery. No, that is nice. Right. But you can see me, but you can't see the air which is so vital to you. So just because you don't see it, it doesn't exist? Exists? Exists. So everything that doesn't have a form, you cannot see. That's how your visual apparatus are made. So we are talking about a dimension which is beyond form, Shiva. So it is simply there. Primordial. No form, no activity, simply there. When certain energies touched it, which we in this civilization, we call it Shakti and romanticize it with human forms because our understanding is always human about everything. Then when it touched it, it exploded and it roared. So that's why we said the first form is Rudra, one who roared. This the modern science is calling it a bang, big bang. They all went on propagating for nearly a century saying there was one big bang and everything happened. Today you ask them, they've changed their tack. There were many bangs. I have spoken to various scientists and I have questioned them and they said, yes, very much possible many bangs happened. Now everybody accepts many bangs happened. If you have, what do you drive? Um, I drive a. Okay. I'm not against any brand, but It's very tricky being you because you can't even express preferences. So right now the motorcycle standing here. Right. If I take off the manifold or even now, if you start the engine, it will go bud, bud, bud. What is this? Bang, bang, bang, bang. Internal internal combustion engine. You're not gone electric yet. Huh? No, no. Still internal combustion. Still muscle, yes. So boom, boom, boom it goes. Throttle up, roars. Right. So many bangs put together is a roar, isn't it? Sure. So this is what we said in this civilization. First form was a roar, it roared. It's called Rudra. Rudra means the roarer. When he roared, the first form that took for took shape was naturally the shape of an ellipsoid. A three-dimensional ellipse is called an ellipsoid. So this ellipsoid is what we call as a Linga. So we call it the form, the first form of primordial no form state. The first form was a Linga. And then from our experience, this is harder to explain, from our experience we know if we take our life energies to a certain level where it's just before dissolution, then again the form that your life energy takes is of that of a Linga. You will see almost in every culture, knowingly or unknowingly, because things have gone from that basic thing, or there are people who experience this in any culture, you see when they say soul, they will show you an egg-shaped form. Generally, in calendar art at least, they know. Whether it's India or anywhere, well South American people always depicting an egg floating around because somewhere there is awareness that when time matures, when your life matures into a certain point, it will take on the form of a Linga. So we saw this that the first form is Linga, last form is Linga, so we decided to form many varieties of Lingas to represent different aspects of life, to affect or to take effect on different aspects of life. So if you are a pursuer of money, we'll make one kind of Linga. If you want education, we'll make another kind of Linga. You want spiritual process, we make another kind of Linga. Like this for everything we have one kind of Linga. For Dhyana, we have one Linga called Dhyanalinga. What this means is without any instruction, without any knowledge about how to do it, you simply go sit there, it will happen. Because he instructs you in an energetic way. This idea about the roar, the big roar. This is not an idea. Sure. It this, how would you say, this fact? Yes, it is a fact. Is Big Bang a fact? It's a theory. I mean, I'm I'm keeping all things at an arm's distance, just trying to understand. No, I understand. See, it is a theory. Uh, it's called Big Bang Theory, it's very correct. Right. So, what I'm saying is, is it true that creation began at some time? Fair. Time zero, T is equal to zero. Right? Before that there is no time or is there time before that? There is time. Okay, okay. Time, see, you must understand in this culture, in this civilization, for us, both time and space are same. We don't distinguish between the two. Kala means time. Kala also means Kali means what? I would not know. Kali Kali the goddess Kali. Ah, achcha. Khali you said Khali, okay, fair. You're going very far to Bengal. What is Khali? Empty. Yes, Khali is empty. Empty means what? Space. All right? Right. Kala and Khala, both are same. Emptiness and time, we call it the same thing because time and space are not separate. Two ways to look at it. So if I can move from point A to point B, it takes this much time. Right. One way to look at it. Right. But only because there is this much space, space, I can move from here to here, isn't it? Fair. Which is first? I would think time is first because time is something I understand less. I don't know how to answer that question. In fact, that would be my question to you. Because I'm here, I can go there. Right. It may take a certain amount of time. But if there was no here and there, there would be no time. Okay. But if there was no time, there would be no here and there also. All right? Right. So let's not get into this. It's not about semantics. Right. It is a certain fundamental reality. Sure. And my question is, is there something that this fundamental reality, is it accessible to you as part of your experience or is it something you have learned reading yogic sciences? No, no, no. Are you part of this reality? Existence. Yes, yes. I would like to think so, yes. But the problem is in your mind you gathered a certain amount of information. Maybe you think it's a lot. Maybe you read 10 libraries on the planet. But if you read all the libraries on the planet, still what you know in comparison to this cosmos is a minuscule, isn't it? Hmm, agreed. So if you identify with your knowledge, you will become a minuscule. So in our civilization, we always identified with our ignorance. Because our ignorance is boundless. Yours also? Yes, yes, sir, absolutely, absolutely. Mine is boundless. In case I said, no, it's not. So because ignorance is boundless, we identify with that. If you identified with something which has no boundaries, your intelligence is in a dynamic mode. Anything that you see, it sees what it is. But if you identify with your knowledge, then it is in a static mode of just that because it operates from your memory. How much ever memory you have, still limited accumulation, isn't it? Agreed. So whether you will lead your life from the accumulations that you hold or will you live your life out of the life that you are are two different aspects. Right. So about the Big Bang being a theory or a reality, from nothingness, creation began to happen. Well, it's your choice whether you want to think in terms of did it happen with a whimper or with a bang or with a roar. It's your choice. But looking at wherever there is creation, such enormous temperatures. What is the temperature of the sun? Some million degrees centigrade, something? Yes. It's all in that order, all right? Right, yes. The core of the Mars is like that, the core of the earth is like this. Obviously something violent, big happened. If it happened with a whimper, you would have had a cool sun. Yes. Conjecture. Right, conjecture. Not 100%. Sure, sure. But if the motorcycle roars, it creates some temperature, we know that. When we feel the temperature, we know it's been roaring. Right. It's like that. Right. Fair. The the only reason I was asking that question is because if I wanted to find a way to approach questions of this nature, which currently physics answers and physics answers with very No, no, physicists have clearly stated, the top physics in the world have stated, we not only do not know, we cannot know. We cannot know. Yeah. Yes, yes. That's really fantastic of them to have said that because that's fantastic. Really. It shows intellectual humility. No, no, it's not humility. They are beginning to come to the yogic ways of getting identified with ignorance. I do not know. The basis of this civilization is that. We do not know. That's why we bow down to everything. We see a tree, we bow down. We see a man, we bow down, a woman, we bow down, a cow, we bow down, a snake, we bow down. Nothing, emptiness, we bow down because we do not know. Fair. The It's not fair, it's fantastic. Fantastic. Um, I was listening to the story of how the Dhyanalinga came about. Um, and there's a very interesting I don't know or I can't understand to that story. Could you tell me the story? How you decided that you were going to do it and what the history of it is? It's a long story, man. We have time. Wow. One thing is uh right from my infancy, I had a mountain peak in my eyes. Till I was 16 years of age, I did not know that it's only in my eyes. I thought in everybody's eyes, there's a mountain peak. Because how do I know what's in your eyes or not? I thought in everybody's eyes, there is a mountain peak, a specific peak. Always in the background. Awake or asleep, it's always constant. Then when I was around 16, I'm talking to my friends about my mountain. They said, are you crazy? What's happened to you? Get your eyes tested. My father is an ophthalmologist. Then I started looking, what is this mountain peak? Nobody I checked with, nobody had mountains. Then my madness to trek mountains came to me. I trekked across Western Ghats extensively. That's where my education is. I didn't go to school or college. You were just trekking, huh? I trekked a lot. By yourself? Yes, largely. Okay, okay. Of course, there were all other creatures were there. Sure. None of the talking creatures. No, they talk too if you listen hard enough. Everybody talks. There's a lot of social media happening there. Really? Elephants are communicating in subsonic sounds across 1000 miles. You mean that? Yes. You mean with their with the tap of their legs or? No, no, no. They're communicating with sounds which are subsonic. Whales are communicating thousands of miles across the oceans. And one reason why they're confused is because of the shipping that their communication is getting you know, disturbed. Elephants are communicating big time. Subsonic sounds. You can't hear that. So, uh, travel kept on happening, teaching also kept me traveling, but wherever I went, people say set up a center, whatever, whatever. I said, no, no, no. Many places they offered, but I said no. Because I was still looking for this peak. It's in 87 for the first time I came here and I saw the, you don't see that from here, there is something called as the seventh hill, a peak. We can show you that picture. First time I set my eyes on it, I knew this is it. I've come here. And after that it disappeared from my eyes. Then I walked down here. There were no roads coming here, completely uh, you know, you had to I can imagine. You can you had to cut through and come. And I came here and said this is where we'll set it up. They said, Sadhguru, are you crazy? We don't know whose land this is, what is it is. How can we do this? I said, just find out whose it is, this is where we'll set it up. On the 11th day after I set my foot on that, it was registered in our names. And after that all this has happened. I thought we I'll set up Dhyanalinga and go away. But all these idiots, will they let me go? These people are holding you here? Yes. Um, this peak for instance you talk about. Um, and I was actually, I spent my time reading this book over the last couple of days. Um, it's so interesting you talk about the experience you have in 1982. Um, seeing a peak constantly. A mere mortal like me would be very scared of something of that nature. Don't bull me like this. I'm a mere mortal like me. And amateur. That's not that's not how you behave with other people. You're a very important guy. No, with me you're saying I'm a mere mortal. What do you want to be? I choose I'll choose my words more carefully, Sadhguru. My question is like to to 29 year old Prakhar, that is a very scary description of an experience. That you're sitting on top of a rock for five hours and it seems like it's been five minutes. That you've lived 18, 20, 30 years of your life seeing a peak in your eye that's mysteriously hidden between these hills. Like is that not scary? How does one see it? See, that to to have such an experience only you had drink and if you went for more things in Delhi, all these things you did only looking for some experience like that, but unsuccessfully. Uh, just because it's successful, you would get scary? Suppose all the time you're blown away. Look, I'm covering my eyes because I'm always stoned. No substances. Simply stoned from within. The natural order of things. Yes. Because there is something called as endocannabinoids in the body. You can generate this as you want. Right now there are studies to show that people who do Shambhavi Mahamudra for six to eight weeks, their endocannabinoid level is 70% higher than normal. That means they're just blissed out all the time. Their Anandamide levels are very, very high. The we have a center in the Beth Israel Hospital which is in the Harvard Medical School. They are saying the level of you know, the pleasant chemicals that are happening in the body post these practices is much bigger than what happens in a sexual orgasm, way bigger. This is why all those things just dropped away. Not because somebody gave up.