[ 0m0s011ms ] Namaskaram, Sadhguru.

[ 0m1s211ms ] Hmm.

[ 0m1s241ms ] Hmm.

[ 0m2s11ms ] Thank you so much.

[ 0m2s511ms ] Namaskaram.

[ 0m3s911ms ] Namaskaram.

[ 0m6s311ms ] I when I was preparing for this conversation,

[ 0m9s711ms ] Oh, you came prepared also.

[ 0m11s111ms ] Oh my god.

[ 0m12s311ms ] I don't think I'll survive this conversation by the end of this.

[ 0m15s611ms ] No, but I looked around and you know, the one thing that is very unique about you specifically, probably the only man on earth

[ 0m22s411ms ] Hey, saying, telling somebody you are unique is like telling them you are a freak.

[ 0m27s111ms ] Uh, well, no, it's it's a neutral kind of uniqueness, sir.

[ 0m30s111ms ] But in my view, I think, uh, I I was asking myself like, what, what is something that Sadhguru has not answered?

[ 0m37s111ms ] And it seems like the world has made it your business to answer everything from AI, LLMs, to Ukraine, to Gaza.

[ 0m43s311ms ] Is it not exhausting, Sadhguru, to to be in a position where you need to answer questions of this nature?

[ 0m49s11ms ] Or are you fine with that?

[ 0m50s211ms ] I'm fine with that. Anything concerned with life.

[ 0m53s711ms ] We are not interested in Ukraine or Gaza or Timbuktu.

[ 0m57s111ms ] Our interest is life.

[ 0m58s811ms ] Hmm.

[ 0m59s211ms ] 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.

[ 1m11s411ms ] It's about life.

[ 1m11s891ms ] And so,

[ 1m12s911ms ] Unfortunately, because that is self-interest, because I am life.

[ 1m17s911ms ] Hmm.

[ 1m18s111ms ] You know, you knew that or no?

[ 1m18s811ms ] No, no, I didn't.

[ 1m19s411ms ] That came up in my research.

[ 1m21s911ms ] He's getting the drift.

[ 1m29s511ms ] Um, I was sitting in the Dhyanalinga earlier today.

[ 1m33s111ms ] 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.

[ 1m44s411ms ] I didn't even realize where 30, 40, whatever odd minutes went.

[ 1m48s711ms ] 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 Adi Yogi.

[ 1m56s611ms ] But the world at large, my audience would have no idea about the Dhyanalinga.

[ 2m3s511ms ] Dhyanalinga was many years before Adi Yogi.

[ 2m7s811ms ] But, you know, some things become more famous than others.

[ 2m12s311ms ] Some things get more photographed.

[ 2m13s411ms ] Yes.

[ 2m14s111ms ] Right.

[ 2m15s811ms ] So, what is Dhyanalinga? Let's split it. What is Dhyana first of all?

[ 2m20s911ms ] Dhyana means in English language, we say meditation.

[ 2m28s111ms ] The word meditation is not a not saying anything specific. It's a generic something.

[ 2m35s111ms ] If someone sits here with eyes closed, you will say they're meditating.

[ 2m41s511ms ] But with eyes closed, you could do so many things.

[ 2m44s611ms ] You could do Japa, Tapa, 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.

[ 2m57s511ms ] Right.

[ 2m57s811ms ] They close their eyes, they're dozing. All right?

[ 3m1s811ms ] So, the word meditation is doesn't describe anything, just suggests something they're doing within themselves.

[ 3m12s111ms ] But Dhyana is very specific.

[ 3m14s811ms ] 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.

[ 3m26s411ms ] When I say what is you, what is not you, you're you are holding an iPad.

[ 3m33s111ms ] I'm not here to advertise any brand, but you're holding an iPad.

[ 3m37s911ms ] Is there a difference between I and iPad?

[ 3m40s511ms ] Yes.

[ 3m41s111ms ] You know that, right?

[ 3m42s511ms ] So, your iPad belongs to you, but it's not you.

[ 3m45s511ms ] Am I correct?

[ 3m46s11ms ] Agreed.

[ 3m46s411ms ] Though most of your work may be there.

[ 3m50s611ms ] Maybe it's doing more than you do.

[ 3m53s111ms ] If you got it empowered in a certain way.

[ 3m56s411ms ] The clothes that you wear, it's yours, but is it you?

[ 3m59s611ms ] No.

[ 4m0s811ms ] The body that you carry, is it yours or is it you?

[ 4m6s411ms ] I intellectually understand that it is not me, but the No, no, no, just tell me honestly, what is true for you?

[ 4m12s411ms ] I think my naive understanding says it is me. This is where I'm encased. This is the case of my being.

[ 4m20s411ms ] Do you say this is my hand or do you say look at me?

[ 4m23s811ms ] Well, yes, it is my hand.

[ 4m24s611ms ] Yes.

[ 4m25s111ms ] Right.

[ 4m25s611ms ] Is this your head?

[ 4m26s611ms ] Yes, sir.

[ 4m28s11ms ] Your foot?

[ 4m28s411ms ] Yes.

[ 4m29s211ms ] Then what?

[ 4m34s411ms ] When you say mine, it means it belongs to you.

[ 4m37s911ms ] We're not disputing that for now.

[ 4m40s311ms ] A time will come for that.

[ 4m43s711ms ] Right now we don't dispute that. So your body is yours because you slowly gathered it, right?

[ 4m51s111ms ] Were you born like this?

[ 4m51s711ms ] No.

[ 4m52s611ms ] Slowly gathered it. What you gather can be yours, can never be you. That's very clear.

[ 4m57s811ms ] Everything that you know in your mind, whatever you call as my mind today, is also an accumulation of impressions that you gathered.

[ 5m5s411ms ] Slowly it gathered.

[ 5m7s511ms ] So what you gather once again is yours, but not you.

[ 5m12s211ms ] 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.

[ 5m24s711ms ] So what I accumulate, I can keep it aside if I want.

[ 5m28s611ms ] So the clothes that you wear, suppose you are not able to ever take it off.

[ 5m32s511ms ] You would sit little away from you right now.

[ 5m39s211ms ] Because you can take it off and put on new ones, things are fine. So you put it on and you can't take it off. Terrible place or no?

[ 5m46s611ms ] Sure.

[ 5m47s511ms ] That's all that's happened. You put it on, this body, slowly you put it on. Now you can't take it off.

[ 5m54s111ms ] Meditation means or Dhyana means if you sit here, you are here, your body is a little away, what you call as my your mind is little away.

[ 6m4s511ms ] 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.

[ 6m12s811ms ] This is the end of suffering.

[ 6m14s911ms ] Because you know only two kinds of suffering.

[ 6m17s511ms ] Physical suffering, mental suffering. Do you know anything else?

[ 6m21s311ms ] Can't think of it.

[ 6m23s111ms ] 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?

[ 6m32s511ms ] Yeah, financial suffering, but that leads to physical and psychological suffering.

[ 6m35s411ms ] That's mental.

[ 6m35s711ms ] Yeah, right.

[ 6m36s111ms ] See, right now I don't have any money. I don't have am I suffering?

[ 6m39s511ms ] How much do you have in your pocket?

[ 6m40s611ms ] I have nothing.

[ 6m41s311ms ] Then why are you suffering?

[ 6m42s811ms ] No.

[ 6m43s511ms ] Then what is financial suffering? There is no such thing.

[ 6m47s911ms ] Right.

[ 6m48s111ms ] Suffering is either mental or physical.

[ 6m50s511ms ] Fair.

[ 6m51s511ms ] So once you create a little distance between you and your mind and you and your body, this is the end of suffering.

[ 6m59s111ms ] When there is no possibility of suffering, the fear of suffering disappears.

[ 7m4s511ms ] Once the fear of suffering disappears, you are no more a crippled human being.

[ 7m10s111ms ] As long as the fear of suffering is there, you're 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?

[ 7m26s511ms ] I may end up suffering, isn't it?

[ 7m28s111ms ] Either physically or mentally, I may end up suffering.

[ 7m31s511ms ] So, Dhyana means this, that it gets you to a place where you're beyond suffering.

[ 7m37s911ms ] Hmm.

[ 7m38s311ms ] 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.

[ 7m55s511ms ] Right now people are valuable because, oh, he's got a billion dollars, so he's value. 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?

[ 8m11s311ms ] How this is all you have to display it with your diamonds and this and that. How many crores do you have?

[ 8m18s311ms ] So the value of who you are is only because of what you have accumulated.

[ 8m23s411ms ] This is one way. In the transactional world, it's important what I have will allow me to transact that much.

[ 8m31s611ms ] In the transactional world, it is important. We are not against it. What you have will empower you, but will not enhance you.

[ 8m40s511ms ] Sure.

[ 8m41s111ms ] So enhancement happens when life within you blossoms and this blossoming is seriously restricted because you're trapped in your own body and in your mind.

[ 8m51s311ms ] Did you ever come out of your body?

[ 8m54s311ms ] Um, I can think of a couple of moments when I was younger and more prone to alcohol, yes.

[ 8m59s511ms ] But that is not your out of your body, little out of your mind.

[ 9m2s511ms ] Sure.

[ 9m3s111ms ] Little out of my.

[ 9m5s411ms ] 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.

[ 9m14s111ms ] Yes.

[ 9m14s411ms ] Right.

[ 9m15s211ms ] 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.

[ 9m34s411ms ] Is it a palace or a prison?

[ 9m35s311ms ] It's a prison.

[ 9m35s611ms ] It's a prison.

[ 9m36s411ms ] Right.

[ 9m37s111ms ] The decor will not make it any better. All right?

[ 9m39s911ms ] Yeah.

[ 9m40s311ms ] The aesthetics will not make it any better. Once you feel that you can't get out, it's a trap.

[ 9m46s511ms ] 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.

[ 10m5s811ms ] Hmm.

[ 10m6s111ms ] 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.

[ 10m25s111ms ] 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 within a few hours or whatever.

[ 10m36s511ms ] So, what Dhyana means is if you sit here, you are free from these two boundaries.

[ 10m42s611ms ] They're available to you. You can use them whichever way you want, both your body and your mind.

[ 10m46s811ms ] Hmm.